

# UNITED METHODIST

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## The Lord's Supper.

THERE is no testimony more common among those who do gather at the Lord's Table than that a blessing is received there, which is more soul-uplifting than is experienced in any other spiritual exercise or act of worship. We cannot shut our eyes, however, to the fact, that among many who do rejoice in the blessedness of this Sacrament, there is the feeling that it is so unlike all other aspects of worship as to be strange and almost forbidding. Especially is this so with us who are Nonconformists. In Churches where ritual is highly elaborated, the Eucharist is perhaps the crown and consummation of all. The robes and incense, the acolyte and bell, the procession and genuflection, almost demand such a Sacrament; and do much, as we think, to give it a false accent and invest it with a fictitious significance. But with us it is otherwise. Our services are simple; we have no place nor wish for ritual as a thing in itself to be desired; it would only disturb and distract. But the Lord's Supper should not, and does not mean less to us because these ritualistic concomitants are not present. It might, and it should mean more. We firmly believe that in many cases it does. The very simplicity is an aid, besides more closely approximating to that last sad scene, when we believe this Sacrament to have been instituted. Without any distracting materialistic medium we do see the Lord "face to face."

We are not concerned at the moment with any question raised by modern scholarship. If it should be proved as well as asserted that the Sacrament was not actually instituted by our Lord, we still should not regard ourselves as at liberty to neglect its observance. We know that Paul has spoken very definitely; and we know that all down through the ages the followers of Christ have met Him in this solemn Communion. In cathedrals of surpassing grandeur, and in wayside chapels; among the valleys of Scotland, and in little Chinese homes; by the bedside of the dying, and wherever two or three have gathered together in His Name, there the real Presence has been manifested, and devout souls have fed on Christ. We cannot even pause to listen to those who argue about what is called Transubstantiation; it is simply irrelevant, and almost an impertinence. It is as though some fussy intruder should come to us with crude evidence of a parent's love, while the mother herself is with us, with benignant and ineffable tenderness. In a sense that carries conviction to both heart and mind, Christ is present bestowing His choicest and best; giving Himself indeed. This He did to His disciples, while yet the Body of His flesh was unbroken, and this He still does.

Besides the immediate blessing which this Communion brings, to the devout soul there are certain truths vividly represented in the Sacrament which may not be disregarded; they are indeed of first importance. To us, for instance, as to Paul, the Sacrament of the Lord's Supper proclaims His death. And this there is always need to do, for it is "Christ crucified" that meets the deep needs of humanity. There is an innumerable company who will help to proclaim His life. The majesty of His earthly character, the unrivalled splendour and finality of His teaching, His moral sublimity in the face of persecution, betrayal and death, others assist

in proclaiming. The novelist does it; so does the historian; so also does the social reformer. It is an inescapable fact in the world's history. We cannot ignore it if we would. But the Sacrament of the Last Supper proclaims His death; and this, and this alone, meets the need of broken and helpless humanity. We may have no intellectual statement of the Lord's atoning death which completely satisfies the mind; that is necessarily so; the implications are too far-reaching for our limited powers; but the truth that "Christ died for the ungodly," makes its instant and irresistible appeal. We ask then if our Churches would not be likely to experience a great accession of spiritual glow, if the members thereof lost no opportunity during the coming year thus to assemble at His Table. We are not to think of this as a duty; it is an unspeakable privilege—Christ Himself invites us; He is the Divine Host, and we gather with Him. It is His Table, not ours. The bread is a symbol of His broken Body, and is at the same time a symbol of His sustaining Life. "Our life is hid with Christ in God." The wine is likewise the symbol of the atoning sacrifice, offered by Him and in Him, for our salvation. There should then be some reason which we can give our Lord when we constantly excuse ourselves from His Presence and Table.

In the same way, another truth "proclaimed" in this service, is the unity which we have in Jesus Christ. The tragedy that has at some time overtaken the human race is seen in its divisions. We are sure that something has gone wrong when we are told that East and West are twain, and can never meet. It is surely a violation of the Divine purpose that Germany and France, or Italy and Greece, should be as sharply and angrily divided from one another as they are now. It was never intended by God that our community should be split up into classes as at present. And most certainly the divisions which make the Church of Christ to be but broken and scattered fragments are entirely out of harmony with the will of Him, who was known to pray "that they might be one." The efforts of men to repair these breaches are singularly futile. After all the striving and organising, we seem to be but little nearer a true and permanent unity in the world. And in the Church the movement is slow and laboured. Even the approach of the divided Methodists to each other, is opposed by the most formidable and surprising barriers. The war that was to have done so much for us, has failed here, as it has failed in nearly every other noble object. We heal one breach and make another; the cementing of one fragment foreshadows the breaking off of another. How then can this tragic condition of things be brought to an end? It can only end in and by the supremacy of the Lord Jesus Christ. "In the Name of Jesus every knee shall bow, and every tongue confess." Thus in the Sacrament of His Last Supper, there is a visible unity, which is also a power and a prophecy. The balm which can heal the world's woes is there at work. When men gather at the Cross they are ashamed of the symbols of war. A common need and a common vision of Christ will help to hasten the day of a world-wide unity.

But we urge that the Sacrament is also a pledge. When we gather at His Table we renew our vows. One of the most subtle perils of the spiritual is the peril of a slow decadence; it is easy to drift. But when we kneel in the very presence of His sufferings as it were, and consider the "love so amazing, so divine," we are compelled to recognise our declension with penitence. We want to be saved again from failing love, a hardened heart, and an increasing worldliness. It is at His Table we renew our pledge of loyalty, and ask Him to receive us afresh into His service, and make us more worthy of His Name.



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## Interesting Ceremony at Zion Chapel, Cheadle, Staffs.

A DEEPLY interesting ceremony has been observed at Zion Chapel, Cheadle. The occasion was a visit to his birthplace by Rev. F. H. Robinson. He was accompanied by one of his sisters, Mrs. John Trott, of Exeter, better known in the old days as Miss Dora Robinson. Mr. Robinson preached morning and evening on the last Sunday in August. On the following Monday, a public meeting was held for the purpose of dedicating a mural tablet in memory of the father, mother and eldest sister of the visitors from far-away Devon. All members of the family have long been removed from the old moorland town, "which was there when the Conqueror came." There is neither grave nor monument of any kind—except in lives they had influenced—to show that the church had once possessed such members and helpers. Mr. H. Emery, J.P., of Hanley, an old Cheadle boy, presided, and gave an excellent lead to the meeting in an address full of reminiscences of the Sunday school, of old worthies of Zion and of days long passed. Mrs. Trott unveiled the memorial, which had been designed and executed in burnished brass, with a backing of strong English oak, by the Art Metal Guild of Birmingham. The engraved inscription reads:

In loving memory of  
Francis Robinson

Local Preacher, Class Leader and Trustee  
of this Church: 1816 to 1891:

And to Eliza, his wife, member and worker,  
1820 to 1886. Also to Sarah, their eldest  
daughter, devoted friend and helper, 1840 to 1901.

"Their children rise up and call them blessed."

Mrs. Trott spoke very tenderly and graciously of her parents, the sanctity of their lives, of their manifold labours for the church, of the hospitality of their home, with its ever-door for ministers, local preachers and others, also of her brother whose life had been given to the preaching of the Gospel. She was listened to with the deepest attention and sympathy, because of her many years' service as organist and Sunday school teacher, and because she is now a widow, and her three sons, after years of war service are now: one as acting vice-consul in Teheran, Persia; another as major in the Flying Corps in Constantinople, and the third in Toronto, Canada.

Mr. Robinson then delivered an address in which he told of the desire of the family to keep green the memory of their parents to whom they owed, under God, so much and so manifoldly. He told of his father's strength and devotion of body and spirit; of his prayers which, like Luther's, "were half-battles," of his many years' work as class leader and trustee; of his mother's saintly life and Christian influence in the home and the church. He related many incidents of the vanished years; of revivals, conversions and influences, still powerful for good in human lives. He paid also a deep tribute of indebtedness to his old Sunday school teacher, Mr. Wm. Ball, long passed to the majority in the Land of the Hereafter.

There was a large attendance of old and new friends of Zion, amongst them the venerable local preacher, Mr. Thomas Shenton, now nearing his ninetieth year, now needing, as the chairman facetiously remarked, "a taxi" to bring him and take him home again, not as when sixty years ago he footed the dark roads 30 miles on a Sunday to preach the Gospel. The most reverent attention was given to the story of departed worth by a large congregation. Many tears told of glad and grateful memories, and of present hopes. Many expressed their gladness in being present at the sacred service.

Rev. John Fleming gave a most timely exhortation to the young people present to follow their forbears and consecrate their services to the God of their fathers.

## International Methodist Committee.

THE International Methodist Committee met at Westminster on Thursday, September 20th. The Committee, which officially represents the Methodist Conferences of all countries in the world, and was largely attended, dealt as a matter of urgency with the subject or organized evasions of the American Prohibition law. The following resolution was unanimously adopted:

"This International Methodist Committee, representing the Methodist Churches of all countries in the world, places on record its whole-hearted support of the determination of the Methodist Churches in the United States of America to secure a satisfactory enforcement of the law of their nation prohibiting the manufacture of and traffic in intoxicating liquors for beverage purposes. The Committee, basing its action on the moral sanctity of law, enters its emphatic protest against all attempts by the citizens of other nations, acting in co-operation with law-breakers in the United States, to evade the provisions of the National Prohibition law of that country.

"In particular, having regard to the established facts concerning the traffic in spirituous liquors smuggled from the British West Indies to the American coast, and the grave moral effects of this traffic on the populations of the islands concerned, the Committee requests His Majesty's Government to take, without delay, the requisite steps to prevent the continuance of these organized infringements of the law of a friendly Power, and so remove this grave cause of international misunderstanding and resentment.

"Further, the Committee expresses the earnest hope that the impending negotiations between the Governments of the United States and of the Dominion of Canada may lead to an early suppression of the smuggling of liquors across the Northern Frontier of the United States."

## At Our Own Fireside.

### TO CORRESPONDENTS.

In future all Editorial communications, articles "news," etc., for this paper should be addressed to  
The Editorial Office,  
"United Methodist,"  
12 Farringdon Avenue,  
London, E.C.4.

Correspondents are requested particularly to follow this direction to save time and disappointment.

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### LIST OF MINISTERS CHANGING CIRCUITS.

In order to bring up to date the List of Ministers changing circuits, on Monday, October 1st, the Publishing House will issue the autumn list of ministers who have intimated to their Circuits that they intend to leave their present Circuits at the Conferences of 1924, 1925, or 1926, and are free to consider invitations which may be addressed to them by Churches and Circuits. All previous Lists and requests for inclusion are regarded as cancelled, and no name will be added to the new List except a fresh request is received within the next few days. It is regarded as an honourable understanding that those who send names for insertion in the List will also subsequently send intimation of their acceptance of invitations, so that this List may be kept up to date and entirely trustworthy and helpful to circuit officials.

Names for insertion in the new List should be sent at once to Rev. Henry Hooks, 12 Farringdon Avenue, London, E.C.4, and none later than Friday, September 28th.

The List will be sent as usual to the President and the Connexional Officers, and to any Circuit official who will send his name and address, and three penny stamps. Applications for the new Lists should be made to the Publishing House, and nowhere else.

\* \* \* \* \*

### PERSONAL.

Mrs. H. Walker Blott and Joyce are very grateful to the many friends who have expressed their love and sympathy in their recent bereavement.

\* \* \* \* \*

### AN ORIGINAL CHURCH MAGAZINE.

Our Wilmslow church publishes a magazine of its own in typescript. Some time ago they bought a duplicator for the modest sum of fifty shillings, and with the use of the editor's typewriter they are able to produce as many copies as they require, and sell them without loss. It is given the title of "The Quest," and is a very praiseworthy production. In the current number there is an obituary, an article on "Some preachers I have known," and several interesting news paragraphs. A church which believes in spreading local news in this excellent way, and shows equal keenness in learning what the denomination is doing through the UNITED METHODIST is bound to go ahead!

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### WHERE TO SPEND NEXT YEAR'S HOLIDAY.

It is too late to give advice about this year's holiday, but one of our ministers wants us to go as soon as we can get away next year, to St. Hilda's Holiday Home, Whitby. He has been to St. Hilda's twice, and cannot write too enthusiastically about this C.E. holiday home, and Mr. W. H. Barge, who is the secretary, and Miss Wormald, the matron, and the food and the fellowship and the heather on the moors and the cliffs and the sea. He says that we can go at Christmas if we like, and the revels will make up for not being able to spend the festive season with the old folks at home. For ourselves, we have made a note of St. Hilda's, and think of writing for terms.

\* \* \* \* \*

### "MINISTERING WOMEN."

A new edition is to hand of "Ministering Women," Rev. Henry Smith's story of the Deaconess Institute and the work of the Sisters. A new chapter is added entitled "A Delightful Development," and written by the beloved founder, Rev. T. J. Cope. This development is the provision which is being made for these devoted workers upon retirement. The work is prospering under the Wardenship of the Rev. R. W. Gair, and is deserving the most generous support of our people. The new edition has a photographic group of the Sisters, taken at the anniversary in May.

\* \* \* \* \*

### CONGRATULATIONS.

We are glad to record that two sons of the Rev. J. Job, of the Worle Circuit—Mr. Oswald, and Mr. Bryan Job—have both won the distinction of B.A. at Bristol University. The Worle Circuit has benefited much by the work of both of them; in the former case as a local preacher, and in the second case, valuable service in the Sunday School. Truly they are worthy sons of a worthy sire.

Miss A. M. Hopper, L.R.A.M., the daughter of Rev. James Hopper, has been successful in passing "The Teachers' Training Course" exams. at the Royal Academy of Music, and has been awarded the certificate.

Agnes Holroyd, a scholar of the Egypt Sunday School, Bradford, S.E. Circuit, and a pupil of the Thornton Grammar School, has obtained the Higher Certificate of Oxford and Cambridge, thus securing her matriculation. She is one of the first two scholars of the Grammar School to obtain this Higher certificate.

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### THE BOYS' BRIGADE.

The Council of the Boys' Brigade, which recently met at Newcastle-on-Tyne, reported that there were now 1,268 Companies, and 66,111 officers and boys. The religious side of the work is kept to the front. As showing how widespread this organization is, representatives were

present at the Council from Denmark and China. Bishop Taylor Smith addressed a parade service on the Sunday afternoon. During the Conference the usual annual meeting of the officers connected with the Methodist companies was held, Mr. Samuel Osborn, of Sheffield, presiding. The secretary, Mr. Gordon Barnsley, 18 Holly Road, Edgbaston, Birmingham, is always ready to give information concerning this fine organization for work among boys. A supply of B.B. literature can be obtained gratis from the London headquarters, 84 Paternoster Row, E.C.

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### HONOUR FOR MR. G. P. DYMOND, M.A.

We have pleasure in congratulating Mr. G. P. Dymond, M.A., of Plymouth, upon his appointment as a magistrate. Few men are better known throughout the Connexion, and none more highly respected. He was elected to the Borough Council a year ago, and is generally considered to be a leader in the social, religious and educational life of the three towns. This new honour conferred upon Mr. Dymond is felt by United Methodists generally as an honour to themselves, as well as to the recipient.

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### OXFORD SUMMER SCHOOL.

Mr. John Crossley writes on behalf of the Local Preachers' Section to express appreciation and thanks to the Young People's Committee, and especially the Rev. T. A. Jefferies for the section being included in the school. The Rev. E. C. Urwin's Bible lectures and Dr. Lineham's service were exceedingly helpful. Mr. Crossley suggests that an Easter School for local preachers might well be considered in addition to the Summer one, which will no doubt be repeated.

\* \* \* \* \*

### THE NEW ZEALAND MINISTRY.

Dr. C. H. Laws is over in this country seeking for a few suitable young men to go out to New Zealand with a view to entering the ministry of the Methodist Church in that land. He is specially on the look-out for capable local preachers, possessed with a zeal for the Kingdom, and willing to take up for a time the work of home missionaries, and ultimately becoming candidates for the ministry. Communications addressed to Dr. Laws, c/o Bank of New Zealand, 1 Queen Victoria Street, London, E.C. 4, will receive consideration.

\* \* \* \* \*

### NATIONAL CHILDREN'S HOME AND ORPHANAGE.

The Annual Rally of the Young Leaguers' Union will be held at the Kingsway Hall on Saturday, September 29th, at 3 o'clock. A special programme of action songs, etc., has been prepared, and presentation of the challenge shield, and various district banners will be a feature of the meeting. The president, the Hon. Gwen-dolen Marshall, will preside.

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### CANDIDATES FOR THE MINISTRY.

At the recent meeting of the Federal Council of the Evangelical Free Churches, held at the Baptist Church House, London, a committee was appointed to consider the formation of a Free Church Press Bureau, the Rev. Benjamin Gregory to be convener.

The Rev. E. Aldom French introduced the question of candidates for the ministry. He said the ministry must be made more attractive and romantic if it is to appeal to the youth of to-day. Academic training of students was good, but it could be overdone. There ought to be more development of evangelical passion in the colleges.

\* \* \* \* \*

### A GENEROUS GIFT.

Mr. J. Rose Bennett, J.P., of Downham, has presented to the Downham Nursing Association a house and premises owned by him, for the purpose of providing a suitable site for a Nursing Home. The Secretary of the Association, in thanking Mr. Bennett, wrote: "The question of a suitable site had been giving us a great deal of trouble, but the site you have so generously placed at our disposal is ideal in every respect." Mr. Bennett has always shown a deep interest in his own town and in the needy sick.

\* \* \* \* \*

### A PRINCIPAL'S RECREATIONS.

What sort of men are College Principals when they are not principalling? Their overpowering gift of putting the fear of God into the hearts of their students is well known. That they are men of great kindness and abounding sympathy with youth is admitted even by those who sometimes in the class room are made to feel that they are worms and no men! But a principal who made a long and painstaking study of women's dress must surely be in a class by himself. And this was one of the late Principal T. M. Lindsay's chief recreations!

\* \* \* \* \*

How many men could answer such questions as: How were Athenian ladies dressed? What did Roman ladies wear? Was there not a time in the eighteenth century when fashions from England were welcomed in Paris? When was it? How long did it last? Who were the leading dressmakers in Paris in the latter days of Marie Antoinette and during the Directoire? Principal Lindsay could answer all these questions! He also had a fondness for telling stories about plumbers. So it will be seen that college principals can be quite human after all.

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### CHANGES OF ADDRESS.

The following addresses should be corrected in Minutes of Conference:

Rev. A. F. Deighton, 93 Park Avenue, Gillingham, Kent.

Rev. F. M. Cooper, 1 Carr Hall Road, Nelson.

ANNOUNCEMENT.

All communications should be addressed to the Editor, "United Methodist," 12 Farringdon Avenue, London, E.C.4. Advertisements should reach the Publishing Office not later than first post on Tuesday morning. "The United Methodist" will be forwarded, post free, for one year to any address in the United Kingdom, the Colonies, or Foreign Countries, for 11s. per annum, payable in advance. The Editor is always glad to consider manuscripts. If stamps are enclosed, every effort will be made to ensure the return of MSS. not used.

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Notes and Comments.

John Morley.

Now that this great man has passed from our midst we shall fall back upon the name that sufficed for two generations. All his titles and his honours he nobly won, and constantly adorned; but there was something of such lofty purity and almost Christian simplicity in his character, that he won that most difficult and precious of all honours, the right to be called by his proper name without suffix or prefix of any kind. Of John Morley's work as a politician there is no need to write: but one easily and unavoidably associates with all that he did those qualities which lifted him into the shining ranks of men who refuse to deviate a hair's breadth from the path of right and duty. He had no sympathy with much we hold dear. But it would be a gratuitous and unenviable task to recall the lapses which gave his many friends who were Christians genuine pain. We revere his memory for many reasons; but chiefly for his service to the world, in writing the "Life of Gladstone." The publication of that great book in three volumes was an event. We can recall now the eagerness with which we waited for its appearance, and how delightful days were spent in devouring its contents. It was a pure joy to pass from page to page, from event to event, and see how this masterly writer had everything in hand, and invariably treated his hero with sympathy and understanding. There was no semblance of a jibe at Gladstone's devotion to the Church; and no reference to his piety which did not become a devout man. The book continues to sell freely, and there will never be need for anyone else to do the work over again. Those memorable chapters, with their penetrating logic, their lofty impartiality, and their almost gloomy earnestness, give to the book a right to be called a classic. Gladstone owes much now to Morley, and Morley owed more to Gladstone. We shall always think of John Morley with admiration and gratitude: and sometimes wistfully indulge the regret that he had not access to the glowing Christian experience of the man whose genius and piety he has enshrined in a noble book.

Re-union.

THE large-hearted, as well as the large-minded Bishop of Gloucester, has recently written on the subject of Church Reunion; and it might be of advantage to repeat in these columns the position as he sees it and states it. He plainly desires union between Anglicans and Nonconformists. On many subjects, he says there is a surprising agreement. It has been found, for example, that concerning the nature of the Church and the ministry, as well as the standard of faith, there is substantial agreement. He believes that the bristling difficulties that gather about the episcopacy, and episcopal ordination can be overcome. The difficulty, however, that is not easy to overcome, arises from the fact that many of the Anglican clergy hold views of their ordination, and of ours, which would not allow them to tolerate a Nonconformist minister celebrating the Holy Communion. There it is; and the Bishop sees it is of no use to ignore or even to criticise such a position. Quite possibly he agrees with it. His suggestion is that just as the Orthodox, or Greek Church does now recognize Anglican Orders, but would not allow an Anglican clergyman to celebrate, since it would be by another rite, so it might be agreed upon to recognize the ordination of the Nonconformist, but wait upon the years for arrangements which admit of him or his successors, celebrating Holy Communion in an Anglican Church. Nonconformists can be trusted, we think, not to agree to conditions which sacrifice self-respect, or call into question the validity either of their own ministry, or that of the glorious men who have gone before them. There is one thing, however, we must not do, and that is, in a moment of unsympathetic irritation, to dismiss the earnest and catholic attempts of men who do zealously strive for the reunion of the Church of Christ.

The Free Churchman's Point of View.

Following within a day or two of the Bishop of Gloucester's communication, comes a statement from the Federal Council of the Free Churches. Evidently the difficulties in the way of re-union are now definitely reached; and the time has come, so the Free Churchmen's memorandum makes clear, for plainness of speech. There is the warmest recognition of the good spirit shown by Anglicans, and no doubt is felt that men of the Lambeth Appeal earnestly desire re-union. Here also the ordination question appears to be the rock on which the ship may founder. It is stated that at present, the approaches of Anglicans to Nonconformists, provide for no recognition other than would be given to a person who had not been ordained at all, and had previously exercised no kind of ministry. This, clearly enough, is an intolerable suggestion. No immediate and premature solution is demanded, or expected. The position has to

be looked at from every point of view, and all that is precious, safeguarded. None the less, the memorandum states that in the judgment of the writers, "this age-long and difficult problem can be solved only by some great and worthy act, inspired by courage and vision." It is not too much to expect surely, that Anglicans and Nonconformists alike, will show themselves capable of such an act, and possessed of such courage. It will interest, and perhaps annoy the outsider, to discover that in such a region as ordination, the supreme difficulty of re-union is encountered. But the "man in the street," of whom we used to hear so much, is no more capable of judging in a matter of this kind, than the present writer is, of correcting Sir Ernest Rutherford's statistics concerning the composition and vagaries of the atom. The way of re-union is not yet clear; but it is a comfort to know that it is being earnestly discussed on both sides; and that the blessing desired is judged worth sacrificing much to obtain, so long as no sacred principle is jeopardised. Further conference and common prayer will not be in vain.

The Nation's Health.

Sir George Newman's annual report is always something of an event. He is Chief Officer to the Ministry of Health, and it falls to him year by year, to inform us as to our whereabouts in the matter of the nation's bodily condition, and all that relates thereto. He is able to show the most appreciable decline in many forms of disease, especially is there a marked diminution in infant mortality. This he attributes in part to the intensive campaign of late years, in infant welfare. Out of every 1,000 persons who die, 181 die of some form of respiratory disease; but in this connection, it is gratifying to learn that in tuberculosis there is a marked decline. Cancer again calls for serious comment. The death-rate from this disease is more than seven times what it was in 1888. And making all allowance for a more complete and accurate diagnosis, the increase is sufficiently alarming. Sir George does not say as much, but from other quarters, it looks now as if any cure or abatement of this menace will be achieved, not by some sudden and complete discovery, but by a return to greater simplicity of life, and the elimination of deleterious elements from our daily food. Distinguished doctors and chemists are, at the moment, hot on the scent of evils, which may be due to tinned foods and chemicals used to "preserve" meat and dairy produce. The increase, however, of this disease, is world-wide, and we are glad to learn that the Health Committee of the League of Nations has decided to promote a special and exhaustive inquiry. Sir George tells us that the world would be a much safer place to live in if measles and influenza could be eliminated. It is startling to learn that 5,694 people died of measles in 1922. In his closing remarks, Sir George accuses us of shutting the main gates against the enemy, and blandly leaving half-a-dozen doors open. It is childhood that has to be guarded; and to secure this end, the two conditions postulated are (1) sanitary homes in which it is possible for people to live a healthy life; and millions of people, he tells us, have not got such homes; (2) improved medical services. In this respect, we are assured, there has been an enormous advance in the last fifteen years. But even here, as Milton says:

"Yet much remains to conquer still."  
Some panel patients could tell a story.

Methodist Union.

MR. R. WILBERFORCE ALLEN, who moved the amendment in the Methodist Union debate at the Bristol Wesleyan Conference, has published an article in the "Methodist Recorder," in which he discusses the grounds of opposition to the present Scheme. He believes that many laymen object to the present proposals for one, or all, of the following reasons: That they are premature; that we know all too little of each other;

that the fusion now proposed is too drastic; that if the present scheme were adopted it would hinder a larger union; and that there is no demand for Methodist Union among the Methodist people.

He shows admirable restraint in writing; the susceptibilities of the most tender are not offended. He also refrains from making mere debating points. Such a statement as his will help towards "the patient consideration of standpoints differing from our own"; a policy to which the Wesleyans stand committed by their Conference. Mr. Allen's own objections are two; or at least he names two; and we may assume these are his greatest difficulties. He feels that something very precious is conceded by "lay administration" of the Sacrament of the Lord's Supper, and by electing a Vice-President of the Conference from among the laymen. It is not quite easy to see where the logic of the first question lies, since, apparently, he is willing to approve of a form of words stating that the exclusion of laymen "implies no sacerdotal claim." The obvious remark is, then, What does it imply? For ourselves, however, we accept the affirmation of Mr. Allen unhesitatingly; we believe that, generally, there is no lurking sacerdotalism in the desire to reserve the administration of the Sacrament for ordained men. That being so, "patient consideration" should be an effective way of dealing with what is clearly a sentiment and a tradition. If there were some principle involved it would be another matter.

The objection to a lay Vice-President is supported by the fear that some eminent layman, who at the same time is perhaps a fervid politician, would be regarded in his public utterances, as "the official mouthpiece" of his Church. It is easy to appreciate the fear, without endorsing it. Laymen are men of judgment; and a fiery or ill-balanced politician is not likely to be chosen for such a position; and if he were, the public, we should suppose, would know how to appraise his all-too-eager views. We desire, however, to express our gratification that the difficulties continue to be faced with such courage and good feeling.

Scientists as Speakers.

The British Association meetings at Liverpool have already become a memory; and on the whole, a pleasant memory. The rasping note appears to have been absent; and the humility was evident which one always associates with men who are making incursions into the unexplored territory that surrounds our little glimmering field of knowledge. It is pleasant, however, and we hope it is a pardonable pleasure, to discover that even scientists have marked limitations. Apparently more than one great man failed signally as a public exponent of the truth he knew. Even Sir Ernest Rutherford's remarkable address was by no means a triumphant success, judged as an effort in oratory. He tried to do what many of us have tried to do, and failed, as most of us have failed. He sought the aid of lantern views and freedom from a manuscript. The result appears to have been, that he attempted the impossible. The occasion and the subject demanded a severe devotion to the written sentences. None the less, we are grateful to have the speech as he wrote it. Other speakers, so a very kindly and competent critic says, "entangled themselves in the threads of their own arguments, like dancers in the coloured ribbons of a carnival, turned their illustrations into obscurities, or took so long in saying that their time was too short, that it left them time for little else." This is a description which we might easily suppose to have been written on occasions when we ourselves have been present. The pitfalls are quite familiar, and the scientist fell into them with the sweet docility of an ordinary man. The writer to whom we have referred, passes on to give a serious admonition that we ourselves should hesitate to deliver. He says: "It is not ungracious to insist on a defect that could be remedied by taking pains." That may be so; but it seems to leave something unsaid. If scientists stooped to reply, they might inform us that their concern is with the borderland of chemistry and physics; and that with theories coming from all quarters in fast and furious succession, there is no time to cultivate the art of pleasing speech or the grace of oratory. But they will have to find time all the same, or, "fly forgotten as a dream."

France and Germany.

Perhaps the most hopeful feature in the outlook upon the Ruhr occupation at the present moment, is that nobody appears to be satisfied with things as they are. Germany's finances are in the abyss; her people are, many of them, in a wretched plight; and her trade is crippled. In the Ruhr, the population is sullen, and the iron hand of France has succeeded only in wringing reluctant concessions from those whose business it is to be cheerful and energetic. Such descriptions as we get would appal any nation that had not recently been hardened by the horrors of a great war. France is putting a brave face upon her proceedings, and on Sundays, Poincaré generally gives an oration which pleases his listeners, annoys the Germans, and helps nobody. Meanwhile trade goes from bad to worse; and the people from whom reparations are asked, are being deprived of both the means and the spirit to give them. Last week our Prime Minister met the French Premier; and what they said and agreed to, we are not yet permitted to know. They talked of bee culture, it seems, and they took affectionate and public farewells of each other. The broadcasting stations enlightened their public by remarking that "such interchanges should facilitate negotiations." "Punch," with his almost deadly accuracy, shows the French Premier frowning upon Mussolini for occupying Corfu, and desires to know how he acquired the secret of such perversity and daring. Mussolini, who has just dropped a paper with the headline "Occupation of Ruhr," looks archly at Poincaré, and simply remarks "Guess." At the moment it looks as if the dawn is near, and we may hope for conditions which will help Germany to pay her debts, and France to substitute a narrow and vindictive policy by a spirit of broad justice, and something a little more like magnanimity and common sense. At present she is but injuring every nation allied to her, and sowing the seeds of future ill-will.

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## Stone-laying Reports.

### KINGSWOOD.

OUR Wesley Memorial Church, St. George, Bristol (Kingswood Circuit) is famous as a beautiful building with a growing congregation in a rising district. But for school purposes the old Hope Chapel, a little distance off, has been mainly used. Now a new block of school premises at the rear of the new chapel is being erected, thanks to gifts big and little, much sacrifice and hard work. The stone-laying took place in glorious weather and under the happiest auspices. The Lord Mayor of Bristol (Councillor A. Dowling), a highly-honoured United Methodist, presided. Rev. E. M. Moyle, who is working exceedingly hard for this scheme, gave a statement reviewing the history of the church and of this latest movement. He referred to the initial gift of Mr. W. H. Butler, J.P., of £1,000, to Col. J. B. Butler's gift of the bricks (with the cartage of them), and to Mr. G. Peters' gift of the land. These, together with £500 from the Connexional Chapel and Home Mission Extension Funds, would leave about £700, which it was hoped would be raised by the day of opening. Stones were then laid by Mr. W. H. Butler, Col. J. B. Butler and Mr. G. Peters, the last in memory of the late Robert Furber, his father-in-law, who gave so much for Wesley Memorial. A large number of friends laid bricks and brought their offerings. Some represented the different societies of the church and classes in the School, several small children being those who tapped a brick and uttered the mystic formula. A class of young men sang a hymn on the scaffolding. A large number of friends and well-wishers from the circuit and beyond were present. The other ministers present were Rev. Josiah Turner (of Blackpool), S. J. Ford (Baptist), W. A. Cooper and F. Fairfax. Hope Chapel was crowded for tea. After tea the grounds of Mr. and Mrs. G. Peters were thrown open for games. At the close of this memorable day something like £250 had been raised, this magnificent result exceeding anticipations by about £100.

### ST. COLUMB.

A VERY happy event in the history of the Nanpean Church took place on September 20th, in a stonelaying ceremony of an extension of the present building. For some time more room was required to meet the needs of a growing congregation, so transepts are being added to the church. These when completed will add to the beauty and artistic design, and will provide seating accommodation for another 100 people. In the presence of a large number of friends, stones were laid on behalf of the Sunday School, by Mr. A. N. Strongman, the oldest member of the school; by Mr. J. Neal, representing the Band of Hope; by Mr. C. Richards, for the trustees; and by Mr. C. Allen, the oldest local preacher on the plan, chosen to represent the local preachers of the circuit. Several stones were laid in memory of loyal and devoted workers of the past, Mrs. W. T. Martyn and Miss Phillips, in memory of their parents, who toiled hard in the erection of the present building; Mr. Phillips, acting as the first secretary of the trustees; Mr. J. Crundv, in memory of his mother; Mrs. A. Best, in memory of her husband, who took a keen interest in the welfare of the church; Mr. W. A. Yelland and family, in loving recognition of Mr. and Mrs. W. A. Yelland, who served the church as organists for over 40 years; and Mr. F. Goudge and brothers and sisters, in a tribute to their father, Mr. T. H. Goudge, who was member, class leader and an honoured local preacher unto the last. Other stones were laid by Messrs. Simeon Bunt, Geo. Hoare, James Hendry, James and Albert Liddicoat, Samuel Cox, Joseph Sandercock, Reginald Glegg and P. E. P. Williams.

Prior to the ceremony, a service was conducted by Rev. I. Mylev (Primitive Methodist), of St. Austell. A public meeting was held in the evening, when many were unable to obtain admission. The meeting was addressed by Rev. I. Mylev and Mr. T. Barnicoat, of St. Austell, and musical items were rendered by the Misses C and J. Hoare, of Fraddon.

In spite of the large number which crowded to the tables, ample provision of the usual Cornish dainties was provided by the ladies of the church, who had toiled hard in preparation for the day. The donations and proceeds of stonelaying amounted to over £155 towards the total cost of £800. The enterprise of this vigorous church was well rewarded by the harmony and enthusiasm of the day's events.

### OLDBURY.

INTENSE interest prevailed at the stone-laying ceremony in connection with the re-building of our Zion Church in Parsonage Street, Oldbury, on September 15th, when six well-known ladies dedicated stones to the Glory of God, and declared them to be "well and truly laid." Some of our readers will no doubt remember that in January, 1916, a wind storm practically demolished the then existing church in Parsonage Street, and thus threatened to render a largely-populated area of this working-class district without a near means of assembling together for the worship of God. It was at once realized that the erection of a new edifice was a real necessity, and the members of the church saw too that until such future time had arrived, when the means necessary for the erection of a new structure had been gathered together, the Church and Sunday School work could not be allowed to remain dormant. The intrepidity with which the members set to work on this colossal task is an indication of their sterling worth. Right up from 1916 the combined work of the Church and Sunday School has been carried on in a small room 12 ft. and 30 ft.—truly a small building for the accommodation required. Untiringly has this band of large-hearted and faithful workers laboured—and now, as a result of their efforts and the encouraging and gratifying support that is being given to their appeals for financial aid, a start has been

made in the setting up of a new church, the estimated cost of which is £1,000. The building anticipated is located on the old site, and comprises a very simple structure, with brick elevation and timbered roof—dimensions 37 ft. by 24 ft. The stone-laying ceremony was presided over by Mr. J. E. Hickman, of Oldbury, supported by the Revs. M. Langdale, E. H. Rowe (U.M.), R. Phillipson (Wesleyan) and J. Bennett (Primitive), and many members from the various churches. The Salvation Army Band was in attendance.

Unfortunately rain came on at the commencement and continued throughout the ceremony. The Rev. R. Phillipson and J. Bennett conducted the opening exercises, followed by an address by Rev. M. Langdale. Mr. Hickman briefly addressed the gathering, and then called upon the ladies in turn to lay the stones, viz., Mrs. S. Tonks, Mrs. S. Nightingale (Kinner), Mrs. M. S. Merris, Mrs. J. Hill, Mrs. W. B. Hayes, Mrs. F. Dawes. Rev. E. H. Rowe moved a vote of thanks to the ladies, seconded by Mr. S. Round. Mr. J. P. Bridgwater responded on behalf of the ladies. Mr. Cox read out the list of donations and subscriptions to date, the amount so far realized being approximately £600. It will be observed that a sum approximating £400 is still required.

## £80,000 Fund.

### General Instructions as to the Distribution and Collection of the Envelopes.

1. This is not a house-to-house collection, but we desire that everybody really interested in the United Methodist Church should receive an envelope and have the opportunity to contribute to the £80,000 Fund. We are accordingly sending envelopes for twice as many persons as the church membership.

2. The larger envelope should be addressed to every member and every friend of the United Methodist Church. Where there are more than one such person in a house please address a separate envelope to each person.

3. Only duly authorised persons should distribute and collect the envelopes. The smaller envelope should bear the name and address of the authorised person.

4. The Sunday before the distribution of the envelopes announce from the pulpit the day for distribution and for collection.

5. Every envelope should be accounted for and handed the same day to the person authorised to receive it.

6. The Sunday after the collection of envelopes announce the total amount contained in the envelopes.

7. Each church should forward the proceeds to the person authorised to receive the total amount raised in the Circuit.

8. The Circuit officer will forward the total amount raised by the Circuit to the District officer, who will forward the amount raised in the District to the Financial Secretary, Rev. George Parker.

9. Christmas and the New Year are suggested as most convenient dates for this final effort, but Circuits and Churches may fix upon any dates most convenient to themselves during the months of November and December, 1923, and January, 1924.

10. Churches and Circuits are, of course, quite free to make such arrangements as may be most convenient to themselves, but, in these most trying times, with so many persons unemployed, we must make the widest possible personal appeal to ensure success.

### Mr. Harold Pott, Hazel Grove.

OUR Hazel Grove Church, in the Poynton Circuit, has just suffered one of the greatest losses in its history, in the sudden death of Mr. Harold Pott, at the age of 44 years. His loss is mourned by the whole circuit and surrounding district. His saintly life and Christian gentlemanliness won for him a high place in the affections of all who knew him. His profession as a solicitor, his intellectual greatness, his fine Christian experience, his transparent sincerity, and his great humility of spirit, brought to him many needy souls, who found in him a great friend and brother. He was a most acceptable local preacher, church steward, Sunday school teacher, a loyal servant of God, the Church and the people. His passing, after only a few days' illness, called forth sincerest regret, and much sympathy is felt for his wife and children and parents, devoted members of the Church. The church was almost full for the funeral service, conducted by Rev. G. W. Hall Wallis (circuit minister), and one of the largest crowds seen in the Norbury Churchyard gathered to pay their last tribute of respect to one whom they loved. At the memorial service on Sunday evening, the chapel was again nearly full, and listened with sympathetic appreciation to the eulogy of his life and work. Mr. Wallis conducted the service, and the choir sang, "Let not your heart be troubled." The service was one of consecration and dedication to the service of the God and church which Mr. Pott so sincerely loved.

### China's Future.

China is slowly becoming Europeanized and Americanized. For philosophers this movement raises interesting questions. Is the change advantageous to China? In short, is Chicago an improvement on Peking? —LORD RIDDELL, "John O'London's Weekly."

### "The Times."

It became, as it were, the conductor of an orchestra of whose performance it is always difficult to judge apart from that of the musicians he leads.—MAJOR THE HON. J. J. ASTOR.

## Women's Missionary Auxiliary

All items for this column to be sent to the Publication Secretary, Mrs. J. B. Brooks, 8 Windsor Terrace, Southfield Road, Middlesbrough.—Kindly note change of address.

PRAYER TOPIC for week beginning September 30th: "The Home commission for aggressive work." Rev. T. Sunderland. Pps. in Report: 9 and 10. Rom. xii.

**Girls' Auxiliary, Guernsey.**—A very encouraging report comes from our Girls' Branch at Salem, Guernsey. At a recent meeting Miss Falla told of what she had heard at the W.M.A. Conference gathering, and introduced the new Girls' Member's Card. In June last they had a visit from Mrs. Adcock, who left Salem Church ten years ago for Australia. She gave a most interesting account of the work their church in Australia is doing in the South Sea Islands. It was a joy to see her continued enthusiasm for missionary work. Nor is Mrs. Adcock the only link the Branch has with lands afar. Two of its first girl members are now in New Zealand, and one has gone to California this year. With all of these they try to keep in touch. None can measure the influence of this island branch as those who have left it become centres of missionary interest and activity in other and distant spheres.

**Invalids' League of Love and Service.**—We sincerely appreciate the cordial recommendation given to this department of our W.M.A. work in the columns of the "Methodist Times." The League certainly deserves to be more fully recognized even among our own W.M.A. branches. Miss Allen, Egremont, Cleveland Road, Torquay, the Secretary, in her second year's report last May gave the membership as 12. While numbers are no criterion of helpfulness in a work of this kind, yet there must be many debarred from more active service, who would welcome the interest and joy which this fellowship could bring into their lives. The tasks suggested are very simple ones, and arranged according to their strength and opportunity, such as: definite intercession for missionaries in rotation, the adoption of a particular missionary, birthday correspondence, taking kindly interest in the separated family of a missionary, etc.

Real help to the League can be rendered by sending the name and address of a possible member to Miss Allen, who would then gladly correspond with them.

## Departed Friends.

### Mrs. W. J. Smeeth.

HAMBRIDGE CHURCH mourns the loss of Mrs. Elizabeth Smeeth, widow of the late Rev. W. J. Smeeth, who has lived in the village since the retirement of her late husband, six years ago. Bro. Smeeth passed away within a few months of his retirement, and, since then, our sister has exerted a most gracious influence in the village. She was, veritably, one of the saints of the earth, of a most Christ-like disposition, and greatly beloved by all who knew her. She was always ready to help forward the cause of Jesus Christ, most regular in her attendance at the sanctuary, and, as a sick visitor, was ever welcome in the homes of the people, and many have been greatly helped and comforted by her ministrations. She had been in failing health for some time, and towards the end of June went to stay with a relative near Gillingham, Dorset, where she received her call to higher service on September 1st. Her mortal remains were laid to rest in sure and certain hope, on September 6th, in the churchyard at Hambridge, in the presence of a large number of relatives and sympathizing friends. The first part of the service was held in the chapel, the ministers taking part being Revs. H. Kirkpatrick (Congregational), J. Day (Baptist) and G. E. Ash, circuit minister. A memorial service was held on Sunday, September 16th, conducted by the pastor.

### Mr. J. C. Warren, Elsted.

WE deeply regret to record the death of Mr. John Chalcraft Warren, of Elsted. For many years Mr. Warren and his two brothers, Mr. George and Mr. George Roe Warren, were paper manufacturers. They owned and worked the Standford Paper Mills. During that time Mr. Warren was a member of our church at Standford Hill, and took a keen interest in all the Church's activities. After leaving Standford and purchasing the Iping Paper Mills, near Midhurst, Mr. Warren joined our church at Fernhurst, where he was a member up to the time of his death. For over fifty years he was a member of one of the churches in the Liphook Circuit, and for forty-five years was a member of the circuit Quarterly Meeting, and on the local preachers' plan. Mr. Warren was deeply interested in every good work, especially in foreign missions, whose funds he well supported. One of our brother's latest praiseworthy acts, for which the circuit is deeply grateful, was his gift of the manse to the circuit. This will stand as a lasting memorial to his great kindness and generosity.

### Lord Northcliffe and "The Times."

For a time, too, the individuality of Lord Northcliffe, who, in addition to his own, was known to have assumed towards the end of his life some of the prerogatives of an Editor-in-Chief, obscured in the public eye the individuality of the paper itself.—IBID.

**We regret that in consequence of pressure on our space we are obliged to hold over a number of reports of Church News.**

# Mainly about Methodists.

## PERSONAL PARAGRAPHS AND INCIDENTS.

### Sermons on the Japan Earthquakes.

"COMING away from a golf foursome last week"—a correspondent writes, "we talked about the recent catastrophe in Japan. Two of our company were Methodist ministers who had spent Monday morning, 'Parson's Sunday,' on the course; the other two were Methodist laymen, one, a Yorkshireman—a regular sermon-taster. I am the poorest player and the biggest talker in our group. So I asked the two ministerial brethren what they made of such terrible events as this earthquake, in view of what they taught about Divine Providence, and so on. In turn, and together, they threw a good deal of light upon the matter. One of them said that he had preached on the subject. This seemed to me to be the right thing and pretty courageous, and I said so. He said that the people listened. I expect they would do so. He said his subject was 'Teachings from National Calamities,' and his Scripture text was the words of Jesus Christ: 'Those eighteen men killed by the fall of the tower of Siloam? Do you think they were worse offenders than the rest? I tell you, no; unless you repent you will all perish as they did.' He said his points were these: The Duty of Thankfulness. That emotion should be felt by us and all who dwell in lands which are spared these calamities. Next, the Duty of Prudence. The Japs have had plenty of warnings. They have decided now to build their capital city elsewhere than where Tokio stood. The Duty of Kindness was his next point. The world was called to help those in misery, and it is responding. Even the Chinese are forgetting their enmity towards the Japs. Lastly, he said such terrible calamities enforced the familiar, but always-to-be-remembered fact, that human life is uncertain. 'We never know what may happen.' Therefore," etc., etc. 'Rather good,' said one of the listeners. The Yorkshire layman proceeded to give us an account of a sermon he heard in one of our Yorkshire churches on the same topic."

### "Hymns for the Earthquakes."

It would be interesting to know how many Methodist congregations were asked to sing one of Charles Wesley's hymns, written for use by the Methodists at the time of the earthquake which affected England in 1750. Charles Wesley frequently preached about the terrible calamity. The chief hymn is in all the Methodist hymnals used in our Churches. It opens with the couplet:

How weak the thought and vain,  
Of self-deluding men.

Who would not desire the certitude and Christian assurance which rings out in the second verse?

How happy then are we,  
Who build, O Lord, on Thee!  
What can our foundations shock?  
Though the scattered earth remove,  
Stands our city on a rock,  
On the Rock of heavenly love.

### Those Four-Fifths.

The Rev. A. J. G. Seaton, B.D., has opened his year as Secretary of the Sunday School Department of the Wesleyan Methodist Church, as successor to the Rev. J. Williams Butcher. In a first article in the "Methodist Recorder" he points out the fact that the figures which indicate the importance, the scope, the success or failure of Sunday School work run in fours and fives. He has a quick eye for arithmetical calculations and mathematics. He is even more eager for all things concerning the claiming of youth for Christ. Some of the figures he gives are sadly familiar; but he puts these, and more like them, in arrestive connections, as thus: "Four-fifths of the children of the nation attend Protestant Sunday Schools to-day. What an opportunity that gives us, for the future of the nation, of the Church, and of the Kingdom of God. . . . Four-fifths of the present members of the Christian Churches have grown up through the Sunday School. . . . And four-fifths of the scholars who have passed through Sunday Schools never become members of the Church." Mr. Seaton has publicly stated how much he admires the enterprise and initiative of our own Young People's Department and its Secretary—the Rev. T. A. Jefferies, F.L.S. We quite expect that these captains of youth, with their Primitive Methodist colleague, will lead their departments in further united effort among the young for Christ and British Methodism. Real success has rewarded this co-operative method.

### Methodist Contributors to Christian Thought and Activity.

The Archbishop of Canterbury (Dr. R. T. Davidson, D.D.) has not found himself able to make many contributions to literature, beyond the joint authorship of the "Life of A. C. Tait." What he might have done in this way is indicated by his address to the Wesleyan Methodist Conference at Bristol last July. We venture to predict that this piece will find a niche in remembered literature. The Methodist Book Room has wisely re-printed it (price 6d.), with a Foreword by the President of the Conference, the Rev. T. Ferrier Hulme, M.A. The address is a remarkably able summary of the course of Christian thought and activity in England since Wesley's days, in order to answer the question, which the Archbishop asks, "What forces can we muster, as one army, for the great enterprise of Christian Unity?" He notes "the helps, warnings and contributions of all sorts which have gone to the making of the Christian thought and activities of our own day, that is of the weapons which we mean, God helping us, to use." He names a shining band of Metho-

dist among past labourers and the preparers for to-day—"such thinkers and chieftains, not all of them purely theological, as Adam Clarke, equally at home in Arabic and Sanskrit literature, in Biblical criticism and in Rymer's *Fœdera*; or Jabez Bunting, or William Henry Dallinger, or John Dury Geden, or the quaternion of the family of Moulton, still bringing varied gifts to the service of Church and State; or William Morley Punshon or James Rigg, or Hugh Price Hughes." To this list of Methodist helpers we think that three names might be added: that of Lord Wolverhampton, who made really important contributions to English statute law, and that of the Master of the Rolls—Lord Justice Cozens-Hardy, of our own Church, whose Christian experience and forensic learning were behind the United Methodist Church Act of 1907 (7 Edw. 7, ch. lxxv.). Competent authorities regard it as a remarkable achievement and an invaluable precedent. And we think that Sir William Hartley should be remembered for his scientific philanthropy in business, learning, and church affairs. On the question of Church re-union the Archbishop added a few words at the end of his speech. As to the present movement towards Methodist Union, he said: "We in the Church of England are watching with deep sympathy and affectionate interest a movement on which so much must turn." Our readers will recall the Archbishop's cordial letter of approval of the Union of our Churches in 1907, which was received through the late Dr. W. J. Townsend.

### "Will the Minister Miss Me?"

The boys and girls in Methodist congregations are trained to respect and love ministers and preachers. Seldom do these fail to give them something interesting during a service. "And," says one of our readers, "ministers and preachers find helpers in these young friends." Indeed, these become messengers and missionaries, who carry the teaching received into wider circles than those of the church where they hear them. "Will the minister miss me from my place?" was the question a boy asked of his friends when they visited him in the hospital. Better than this, the boy asked to be allowed to say his evening prayers, as taught in home and church. He was permitted to do this; and now all the boys in that hospital ward are regularly invited to say their prayers. As it is promised, "A little child shall lead."

### That Parrot Story.

"If you are open to use stories about parrots as talking birds," writes a correspondent, in allusion to a recent front-page article in the UNITED METHODIST, "I can send you several." Natural history is always interesting; but space in these columns cannot be spared for tales, some of them of doubtful origin, about parrots, although several United Methodist friends are proud possessors of these clever birds, and sing their praises. However, we give the specimen kindly contributed by our correspondent, and ask him please to take the parrot's advice as to his offer of more parrot tales—"let it drop." Meanwhile, we would be delighted if, now that the majority in all the three Methodist Churches which are considering organic Union have shown by votes in Conference that they favour that proposal, the minority would accept the advice of John Bright's parrot and, as to their opposition to Union, "let it drop." The story runs thus: "John Bright, who was a Quaker, was against war of all kinds. In order to avoid war, he knew that the contentious spirit must be checked. When he saw and heard people striving together in controversy his standing counsel was, 'Let it drop; give up contending for your right, or your point of view.' In Bright's 'Life' we are told that he kept a grey parrot and taught it to give him this favourite advice. Visitors were surprised to hear the bird break into the conversation, political or other, with this counsel, 'John Bright, let it drop! John Bright, let it drop!' This advice is sound—except in argumentation concerning vital principles of right or wrong. There we should maintain the truth, but in love." M. W. EPWORTH.

### Methodist Union in Bristol.

A UNITED meeting, representing the three Methodist Churches to welcome the newly-appointed Methodist ministers to Bristol, was held in old King Street Wesleyan Church, on September 18th. The President of the Wesleyan Methodist Church, Rev. T. Ferrier Hulme, M.A., presided. Prayer was offered by Rev. J. Lineham, B.A., Ph.D., our President-Designate.

The speakers were the six new ministers appointed to the city. Three of those represented the Wesleyan Church, and three, the Revs. J. T. P. Oliver, H.C.F., J. H. Burkitt and R. E. Craddock, represented the United Methodist Church. The Primitive Methodists, who were without a change of ministers this year, were represented by Rev. A. E. Reaveley, who brought the meeting to a close with prayer.

From the first, the meeting was a great success. The spacious building was crowded in every part with a most enthusiastic audience. Each speaker was heartily received, and had no doubt about his Methodist welcome to the city. Our representatives acquitted themselves splendidly, and we were proud of them. On all hands one overheard, as the crowd was leaving the meeting, "Well, if this is Methodist Union in practice, then the sooner it is an accomplished fact the better." The success of the venture has sealed the meeting as an annual fixture, and proved the strength and enthusiasm of Methodism when seen on a united front.

## Sayings.

### Harvest Hymns.

Harvest hymns have a fine meaning for the farm-hand, and go with a grand swing, rolled out by scores of deep bass voices.—A "Times" Correspondent.

### Healing.

There are many ways of assisting the alleviation of the sufferings of mankind; they can all be classified into four distinct divisions—physical, mental, magnetic and spiritual. . . . Though spiritual healing may combine the four, it comes from a source beyond man, who is at rare intervals permitted to direct it, whilst unable to produce that which can only proceed from the Christ.—DR. W. A. GRIGGS, Brighton.

### Church Reunion.

If this principle could be agreed upon, of mutual recognition of Orders, but no intercelebration, one of the gravest difficulties to Christian reunion would be surmounted.—THE BISHOP OF GLOUCESTER.

### Free Church Leaders' Reply.

We cannot consent to Reunion unless our ministers are recognized as ministers, our churches as churches, and our sacraments as sacraments, equal to your own.

### Barnardo.

"In honoured memory of Dr. Thomas John Barnardo. The Father of Nobody's Children.' He lived 60 years, and rescued 60,000 orphans and destitute boys and girls. He passed into his rest September 19th, 1905."—"In Memoriam," "The Times."

### Cancer.

The increase in cancer in recent years has been exactly coincident with the introduction of preserved food (cold storage supplies, tinned foods, concentrated foods, extracts, foods treated with preservatives, etc.).—SIR FREDERICK TREVES.

### Dickens's N.T.

Walter T. Spencer in "Forty Years in My Bookshop" tells how Dickens prepared a simplified N.T. in the form of a small book, and for this Sir Henry F. Dickens was offered any sum he cared to demand by an American publisher. As Dickens had left strict injunctions that the work was never to be published, the money had to be refused.

### Prohibition.

Personally, I would not have the least objection, and would quite welcome it, for I believe, quite apart from the interest of the individual, that it is in the interests of the nation, that we should have either rigid control or do away completely with the traffic in strong liquors.—SIR E. RUTHERFORD, President of the British Association.

## Doings.

The D.H.34 aeroplane on the London-Manchester service, which crashed in a field at Ivinghoe, Bucks, when the occupants, two pilots and three passengers, were all killed had travelled 170,000 miles without an accident, since May, 1922.

£370,000 is mentioned as the purchase-price of the Empire Theatre site in Leicester Square. Two years ago it was bought for about £460,000.

Dr. A. G. Wilkinson, homœopathist, who died at Northampton, aged 88, was with Florence Nightingale in the Crimea.

A policeman's Airedale dog captured two potato-stealers in a field at Maryport, holding them at bay, till his master, who had been on watch, reached them.

The official index figure of the cost of living at September 1st stood at 73 per cent above July, 1914, a rise of two points in the month.

Some interesting biographical letters, written fifty years ago by Samuel Butler, the author of "Erewhon," have come to light.

Experts have estimated the total of the losses sustained by Japan in the earthquake at £186,500,000, or less than two per cent of the country's wealth.

Sir Montague Barlow, Minister of Labour, has appointed Mr. F. N. Tribe, O.B.E., to be his private secretary in the place of Mr. F. B. Sutherland, transferred on promotion.

Mr. William Henry Butler, country surveyor for Cumberland, has been appointed county surveyor for Shropshire at a salary of £800.

Mr. George Tennyson, 63, chief librarian at Hull Blind Institute, who himself was blind, was knocked down and killed by a milk float.

A shark weighing 3 cwt., and more than 7 feet long, has been caught by fishermen five miles south of Sandown Pier. It tore in pieces 200 yards of netting.

A pet macaw and a terrier dog both eat from the same dish at their home in Plymouth.

Twelve hundred men have been added to the unemployed by closing steel works at Barrow.

Dame Nellie Melba left Southampton last week by the White Star liner Olympic, to sing at sixteen concerts in Canada.

A pitiless downpour of rain, of six hours' duration, spoilt the climax of Morecambe Carnival, but 50,000 spectators refused to forgo the entertainment.

Mr. Paul J. Raine, the noted explorer and hunter, died on board the "Saxon," en route from Southampton to Lapevrou, and was buried at sea.

Longhills Melody, a pedigree dairy shorthorn, was sold for the sum of one thousand guineas, at a sale at Branston, Lincoln.

## Letters to the Editor.

[The Editorial Board does not hold itself responsible for expressions of opinion by Correspondents. All contributions to these columns must be brief.]

### Scripture Examination.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I shall be glad if you will kindly allow me to draw attention to the fact that, beginning next week, a series of five articles will be contributed by Miss Blumer, Sunday School demonstrator, dealing with the Junior and Intermediate Scripture Examination Syllabus. This is a new feature designed to assist those who are training the candidates, and it is earnestly hoped that advantage will be taken of the very fine helps thus provided.

Thanking you for this favour,

Your faithfully,  
W. J. BLEATHMAN,  
Exam. Secretary to Y.P. Committee.

### Methodist Union.

To the Editor of THE UNITED METHODIST.

DEAR SIR.—The writer of the front page article in this week's issue of the UNITED METHODIST refers to "the decisive vote on Methodist Union at Huddersfield." The Rev. A. E. J. Cosson, in the September issue of the "U.M. Magazine," says: "The Conference debate on Methodist Union 'has settled the question as far as United Methodism is concerned.'" I understand that in a "packed house" there were 22 for the amendment, and 223 for the resolution; that leaves nearly 100 votes unaccounted for. Will one of the many Conference reporters tell us what happened to these 100 votes? Were the 100 delegates absent or indifferent, or present and unconvinced? In either case the vote has not settled the question.

One of the obstacles to Union is the unreasonable and uncharitable assumptions made by unionist writers. You have a correspondent this week who assumes that "the other side" is ignorant of Lincolnshire Methodism, and wishes they could have "a little term of service there." He's wrong. That's all.

Then Mr. Cosson says in the magazine: "It is now felt that the question is no longer one of argument, but of will." Really! It used to be assumed that the opposition did not pray, now it seems we are stupid. So one platitude takes the place of another. Mr. Cosson should try again.

Next, there is the writer of the two columns of print on your front page this week. He says, "No doubt our born controversialists would like to go on discussing the Scheme to the end of the present century." The "born controversialists" are evidently the non-unionists. May I inform this none-too-brilliant controversialist that we don't want to argue, the Scheme isn't worth arguing about. We simply want to be let alone, so that we can get on with our work. We have argued, but the unionists forced us to it.

The muddled way some unionists have of advocating their cause is amazing; still, we could even bear up under that if they would not persistently assume that we are worse than they are themselves.

Yours sincerely,

Todmorden. J. T. NEWTON.

[We print the above with hesitation. We are not troubled at receiving criticism; on the contrary, we welcome it. But, frankly, we do not like the spirit of this letter. We wonder what Mr. Newton would have said if the voting at the Huddersfield Conference had been exactly the other way: 223 for the amendment and 22 against? Would he have regarded it as a decisive vote? It is quite certain that the Conference would have done so, and so far as the present proposals are concerned such a vote would be the end of the matter. We note with profound regret that Mr. Newton regards the Scheme for Union as not worth troubling about. Well, it is the result of the patient, prayerful, and earnest labours of a large body of the ablest men in the three Methodist Churches over a period of many years. The three Conferences on repeated occasions, thousands of Quarterly and Trustees' meetings, and a vast host of people in other denominations, have not regarded the proposals as beneath their notice.—ED. BOARD.]

### The League of Nations and the Italian-Greek Dispute.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—It is probable that the prevailing impression during the Italian-Greek crisis of those who look to the League of Nations as the hope of lovers of Peace was one of disappointment. The occasion seemed favourable for the exercise of the League's powers, and, indeed, for an intervention dramatic enough to demonstrate to the whole world, once for all, that we had actually entered upon a new era in which the counsels of peace, internationally organized, could and would prevail. Then we became aware that another body, composed of ambassadors of large powers, had claims to intervene, and that this body was actually being appealed to by Italy, with the apparent support of France. And it is the latter body that pronounced the terms of settlement and secured the consent of the two nations in dispute.

Only now are the facts becoming clear. The League had a commanding part in the avoidance of war. That account had to be taken of the Conference of Ambassadors, whose representatives the murdered men were, does not detract from the value of the League's activities. It simply determined the method by which the League did its work.

Let the alphabet stand for the whole. If C. should quarrel with J., the whole might reasonably call in the aid of A. and B., who, already acting together with C.

in another capacity, had the present difficulty before them. That C., the stronger of the two disputants, should indulge in histrionics, and that these should be noisily echoed in our own country in quarters which have never paid more than lip service to the International idea, does not alter the fact that the terms of settlement of the original dispute were in the main drawn up by the League of Nations—by the whole—and that they represented the International moral opinion of the world, an opinion which the Conference of Ambassadors, whatever its desire, could not well resist.

It should be remembered that Greece was a presumed offender against the nations in that it had failed to protect an International Commission operating just within its borders. As the murdered men were Italians, the Government of that country regarded the failure as calling for separate action and issued an ultimatum demanding certain expiatory measures by Greece within five days. Apart from the League of Nations, the alternatives for Greece were instant submission, without opportunity for enquiry, or war. In such a plight, Greece appealed to the League. Now the first work of the League, according to the Covenant, is not to impose a settlement, but, by methods of conciliation, to secure agreement. Only when these methods fail should other action be taken. But the League succeeded in obtaining acceptance by the Conference of Ambassadors and the Italian and Greek Governments alike of its own main proposals for a suitable recognition of the wrong that had been done, and in securing provision for the further necessary enquiry by a League of Nations Court fitted for a judicial survey of the facts.

The action of Italy in Corfu is quite another matter, and it is too soon to exercise judgment on that serious complication of the position. From the point of view of the League, Italy's action cannot be defended, and it remains to be seen what will be the outcome of the League's further consideration of it.

What should be our attitude to the League by the discovery that Italy and, possibly, France, are not quite the believers in League principles that we thought as revealed by their insistence that the Conference and not the League was the body competent to deal with the dispute? It is surely a call to those who believe in those principles to hold and to advocate them still more strenuously. We shall never drift into International Peace. It has to be toiled for. And if there is flinching in this or that country, it should make us resolute, first of all, that should an hour of trial come for our own nation there shall be no weakening in our adherence to the principles of the League of Nations; and, second, that we will witness constantly to the value of a world-wide association of peoples bent on freeing the human family from the curse of International war.

There are voluntary societies promoting these ends in various countries. In our own it is the League of Nations Union, and those who wish to strengthen these purposes will do well to join that organization. In the present crisis, our own Government has stood loyally by the bond. We can at this juncture best strengthen its hands by linking our names and energies with that organization whose purpose it is to build up an increasingly effective League of Nations.

Faithfully yours,

ALBERT VARLEY,  
Hon Sec. Wilmslow Branch of the League  
of Nations Union.

Chapel Lane,  
Wilmslow,  
September 19th, 1923.

### Chaplains and their Titles.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I am sorry that an innocent suggestion of mine in presenting the Final Draft of Stations at Conference should be the occasion of excitement and needless self-defence.

My remark was based upon a letter I had received from a chaplain who desired his own title deleted, and thought the time had come to remove from our "Minutes" such reminders of the war. The sentence which seems to trouble your correspondents was not part of my reasoning, but a quotation.

No one would ever dream of suggesting that we forget the war in the sense in which your correspondents have taken it. The fresher the great sacrifice is kept in mind, the better. But there is a sense in which we all wish to forget, and none more so than the brave boys who went over the top. There is no advantage in hugging a nightmare.

It is not a question of depriving our chaplains of their titles, but whether they be printed in the List of Stations and in the "Minutes." The Wesleyans do not print the titles of their chaplains, and I am not aware of any dissatisfaction or complaint.

But again let me remind your alarmed contributors that all I did was to suggest that a question raised by a chaplain should be settled amongst themselves.

Surely there is nothing disrespectful or arbitrary about that!

Yours etc.,

JNO. W. WALLS.

### Chairman of Scottish Hymnal Committee.

Dr. James Rankin, of Muthill, characterized Faber's "O, it is hard to work for God," as not a hymn at all, but a discussion of a subject. On Mrs. Cousin's line, "The bride eyes not her garment," his comment was: "It would be extremely difficult to get a woman not to look at her dress; she would need to be in another world."—Scottish Clerical Stories and Reminiscences," DR. CHARLES JORDAN.

### Death of Rev. George Holmes.

REV. GEORGE HOLMES, one of our supernumerary ministers, passed away at his residence in St. Mawes, Cornwall, on Thursday, September 20th, at the ripe age of 81. Entering the Bible Christian ministry in 1872, he became a supernumerary in 1909, after 37 years' active service. His last circuit was at St. Mawes, where he finally settled. So long as he was able, he continued to render service to the local church. For the last few years, however, he had been gradually failing in health. In June last, a growth was discovered, which necessitated an immediate operation; and he was removed to a Truro nursing home for that purpose. Though a cure proved to be impossible, he was spared much intense suffering later, and it was found possible to remove him home to St. Mawes, where he lingered until release came.

Up to a week before his death, his mind was active and alert, and his interest in the Church unabated. One of the writer's last privileges was to give him the news of our Conference, which he followed with great interest. Almost a giant in physical frame, his weakness was the more pathetic when laid low. His faith during the last months was what one would expect to find, in a servant of Jesus Christ, who had proclaimed and ministered comfort to thousands of others during his ministry. He leaves behind him a widow, four sons and two daughters.

### National Children's Homes Activities.

THE first General Committee of the Connexional year met at the Mission House on Wednesday last, under the presidency of Sir Charles Wakefield, C.B.E., senior treasurer of the Children's Home.

The financial report was encouraging. In view of recent extensions and consequent heavy demands upon the Home exchequer, the aggregate income shows a gratifying increase.

The plans for the erection of new hospitals at Highbury, Birmingham and Harpenden, new houses at Birmingham, Harpenden and Edgworth, and new central offices at Highbury are now well in progress.

On the following day, the Case Committee met to consider applications for the admission of children. The Rev. W. Hodson Smith, Principal, reported that six urgent cases had been received in the interval of committees, and submitted applications on behalf of 80 other children. The circumstances of every case were carefully considered, with the result that five were declined, nine were adjourned for further enquiry, and 66 were admitted. In many instances, the children and those who had temporary charge of them were present. It was a long and pathetic procession, revealing depths of sorrow, and often of tragedy, that touched the deep places of pity.

One motherless lad, aged seven, bright, intelligent and well-spoken, came from the police court, where his father had been sent to prison for cruelty to him. They had lived together in a van. To correct some childish misdemeanour, his father had tied him to the wheel of the van and thrashed him. As soon as he could escape, the boy ran away to a neighbouring wood, and spent all night naked beneath the trees. A neighbour found him in the morning, hungry, shivering, and covered with bruises. She wrapped him in a blanket and sent for the police. The chairman of the magistrates asked the help of the Children's Home, and the boy was at once admitted.

Next came the case of a girl, aged 12, the child of a drunkard's home. Father and mother were both bad characters. The local rescue worker stated that it is a home with no discipline or decency. There is constant fighting, also foul language. The parents are incapable of any control over their children. The two elder girls have already turned out badly, and this child's only hope is to be taken away in time.

These are but two cases, and there were 64 others, every one of them emphasizing the need of this ministry "to seek and to save" the children, that constitutes so fine an expression of the social sympathies and activities of our churches.

### Births, Marriages, Deaths.

NOTICES of Births, Marriages, Deaths, etc., are inserted at the uniform price of 2s., unless they exceed 30 words, in which case 6d. extra for every eight words or under is charged. Notices, together with Remittances, should reach the office of the UNITED METHODIST, 12 Farringdon Avenue, London, E.C.4. not later than Tuesday 9 a.m.

REPORTS of Marriages, etc., intended for insertion in the Editorial Columns MUST be accompanied by prepaid advertisement.

### MARRIAGES.

RICHARDS—HAWKINS.—On Sept. 19, 1923, at United Methodist Church, Ilfracombe, Archibald James, son of Mr. and Mrs. J. Richards, of Brighton, to Ethel Louise, younger daughter of Mr. S. Hawkins and the late Mrs. Hawkins, of Ilfracombe.

STEPHENSON—BELL.—On September 18th, 1923, at Parliament Street Church, Nottingham, by Rev. R. F. Bell, Harold, son of Mrs. and the late Mr. J. F. Stephenson, of Leeds, to Constance Lucy, daughter of Rev. R. F. and the late Mrs. Bell.

### SILVER WEDDING.

BUTLER—MARLOW.—September 26th, 1898, at the United Methodist Free Church, Peverill Street, Hucknall, Nottinghamshire, by the Rev. E. Abbott, Charles Butler, to Gertrude Mary Marlow. Present address, Allerton House, 93 Woodgrove Road, Burnley.

### DEATH.

FOGGIN.—On September 23rd, 1923, at 24 Albert Street, Seabam Harbour, Margaret, the beloved wife of Joseph F. Fogg. Aged 48 years.



# Letters of Christopher Hunt.

## ANTIQUES.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—A little time ago I had a ride in the country with a dealer in antiques. He asked me if I knew anything of his business. On confessing my complete ignorance, he told me a fascinating story of bits of rare antique furniture he had bought and sold in his lifetime. I found the subject to be of absorbing interest, for he was full of information concerning Louis XIV. chairs, Grinling Gibbons mantelpieces, Adams and Chippendale furniture, Venetian glass and ornaments. I learned that Sheraton was a preacher as well as a cabinet maker. Among other things he told me that he had presented a piece of rare glass to the Prince of Wales. Many people wanted to buy it, and he could have made a big price, but he preferred to give it away.

On listening to this man, I felt how true it is that there are wonderful realms of knowledge in the world to which we are largely strangers. Here was a man living in a small country town, who knew the kind of furniture used in the Middle Ages, in the great days of the French monarchy, in our own country at a later period, and one who possessed a great gift of talking of chairs and beds and knockers and dog-irons and wardrobes, so as to make a complete outsider feel that antiques were, after all, an astonishing romance.

### I.

I suppose genuine antiques are the luxury of a comparatively few people. So far as I have noticed, my antiques are confined to a pair of candle snuffers. I imagine that a dealer would reckon these very small fry. Of course, a minister's house is never devoid of antiques of a sort. I have often wondered why some of our Methodist antiquarians have not started a Methodist Museum, for most ministers would gladly make a contribution—and a permanent one, too—that would easily fill quite a large building. And think of the extraordinary interest of such exhibits as:

"Bedstead used by Dr. Cooke in 1840, and still in use by the family of Rev B.—K—, when thankfully presented to this Museum in 1923."

"Settee on which Dr. Crofts rested (and broke) when stationed in the H— Circuit in 1853-1856. Never repaired out of respect of the Doctor's memory. Was in use in the H— Circuit when presented to the Museum in 1923."

"Chairs, table, towel-rack, cradle after the model of Noah's ark, from the attic of Rev. A—Z—. Believed to have been used by Rev. James Everett, and sacredly preserved in the attic ever since."

"Sideboard (bought at a great bargain) for the Rev. James Thorne. This piece of furniture has for many years been an object of great curiosity. One eminent authority says that there is not such another sideboard on sea or land. Parted with gladly for this Museum."

I trust this idea of a Methodist Museum will bear fruit. I am ready with other suggestions should the matter be taken up.

### II.

On giving further thought to this matter of genuine antiques, I find that I possess a few priceless ones, after all. They are in the realm of thought and feeling, but they are none the less real for all that. They would fetch nothing at Christie's, anyhow, nothing like the Louis XV. marqueterie table sold a month or so ago for nearly five thousand guineas by that famous firm, and strangely enough bearing a name that indicated that at one time it belonged to one of my own ancestors!

To believe in brotherhood more than in the might of armies and the threats of war is an antique in the estimation of certain gentlemen who sit in some modern chairs in Fleet Street. "Hats off to France," and "Hats off to Italy," are miserable tags when they mean that the French are right in going on hating the Germans, and the Italians are right in throwing bombs among innocent Greek civilians. These preachers of war are a public pest. The last ten years have taught them nothing, so it would seem. They still believe that sour blood is a good thing for nations.

Well, I prefer the truths of Christianity, the Fatherhood of God and the Brotherhood of man. The war spirit has not been cleansed from the world by the ghastliest war in history, as we fondly hoped it would. I suppose we were fools and slow of heart ever to imagine that war could be cast out by war. The only thing that will exterminate war is the love of Christ shed abroad in our hearts. An antique doctrine this? Too old-fashioned for these advanced times? Very well, so be it. But it is the Church's great truth, and I am going to preach it while I have breath.

### III.

I find great comfort for myself in another antique. I ask myself how it is that I believe in the Fatherhood of God and the Brotherhood of man. Why do I believe in a God of love and mercy, a God mightier than sin and death? What inspires me with faith and hope for the day when torpedoes and poison gas will be cast in the nethermost hell whence first they issued? Why do I cherish the confidence that God will yet be all in all in the earth?

My beliefs, faiths, hopes, inspirations, come from Jesus who lived, and was dead, and is now alive for evermore. I cannot have the river if I dam up the spring. I cannot have light and warmth if I blot out the sun. Christ my Living Lord, Jesus my Mighty Saviour, is the spring of all my joys and the source of all my hopes and the fount of all my inspirations.

The dawn is again breaking on the Church now that evangelism is coming to its own once more. The method and manner of delivery of the Gospel message changes with the changing times, but the message itself never changes. The all-sufficiency of the Atonement of Christ to save the greatest sinner, and to save him now, and to keep him saved for ever—there can never be any change or amendment or compromise in this. Nor is there any need of compromise or concession to any modern trend. Christ has still His ancient power. A gospel that moralises is good as far as it goes, but as a poor woman of the streets said to an open-air ethical preacher in Scotland, "Your rope's nae lang enuch for the likes of us." A gospel that leaves out the atonement does not reach far enough, it does not reach the deceitful heart and the perverted will, and so always comes short of meeting the deepest need.

### IV.

While I am on the subject of antiques, I would like to bring to the notice of your readers a delightful chapter in David Grayson's charming book, "Great Possessions," entitled "An Auction of Antiques." The sale was held at the house of an old New England farmer named John Templeton. This old man had lived in one house for seventy-eight years, and now that John and Hannah his wife were both dead the place was sold up.

Nothing about the place was of any great value except the antiques. Well-dressed men and women came in great numbers, shrewd bargainers everyone of them, masking their eagerness with an indifference that was a very poor disguise.

After a few worthless articles had been disposed of, the auctioneer "leaning forward upon the tall cupboard with an air of command, and surveying the assembled crowd with a lordly eye, said:

"Now, Jake, careful there—pass it along—steady. We now come to the chieff dooves of the day, the cream dolly creams of this sale. Gentlemen and ladies, it is a great moment in the life of an auctioneer when he can offer, for sale, free and without reservation, such treasures as these . . ."

Then something happened. The sale of these inanimate antiques became no mere sale of ancient wood and brass and iron, but a veritable auction of a sternly beautiful civilization. The Great Auctioneer seemed to be having a sale of spiritual antiques. He was offering for sale the religious faith of old John Templeton and his wife Hannah. "What will you give for such a religious faith as that of John Templeton?" cried the Great Auctioneer. "Worn for a lifetime and sound to the end. He read the Bible every Sunday morning of his life, went to church, and did his religious duty to his children. Gentlemen, an honest man who feared God and lived righteously all his days! What am I offered for this durable antique, this characteristic product of New England? Do I hear a bid? What! No offers? . . . Well, put it aside, Jake. Tain't wanted. Too old-fashioned."

But I advise your readers to get the book and read the whole chapter. No bids were offered among that fashionable crowd for the Great Auctioneer's lots. But let us be thankful that countless multitudes in real life are still willing to purchase without money and without price, the religious faith of old John Templeton and his wife Hannah, antique though it is.

CHRISTOPHER HUNT.

## Mr. J. H. Grundy, of Prestatyn.

TRINITY CHURCH, Prestatyn, has lost one of its best workers and worthiest members in the death of Mr. John Henry Grundy, which took place, following an operation, at the Chester Infirmary, somewhat unexpectedly, on September 18th. His age was 72. There had been hope for a time that he would recover, but it was not to be. His body was interred in the Prestatyn Parish Churchyard on Friday afternoon. A service at the house was conducted by Rev. J. Sydney Jones and Rev. J. E. Meir, and a good number of friends attended the burial, at which Mr. Jones officiated.

Mr. Grundy was a man of many gifts, an enthusiastic amateur geologist and mineralogist, well known at the Dyserth Field Club, where he lectured a number of times. He took an active part in the duties of a citizen, for which he was well qualified. But he loved his church, and it was always first in his preferences. Before coming to Prestatyn, he was an active worker in our church at Ashton-under-Lyne for many years. For ten years he has been treasurer at Trinity, and was also our circuit auditor, in both of which offices he has rendered valuable service. He was a man of devout spirit, quiet, undemonstrative, unaggressive, unpretentious, his fine qualities and high abilities known most by those in close contact with him. He was a worthy comrade, as the writer has reason to know. His memory will remain a precious treasure to those who are left behind at Trinity Church.

D. T.

Northwich (Barnton).—A garden party and fête had been arranged for September 1st, at Daleford, Little Leigh, by kind permission of Mr. G. E. Hornbray. Owing to inclement weather, the proceedings had to be transferred to the schoolroom, where an enjoyable time was spent, despite the hasty re-arrangements. Music was provided by the Barnton Orchestra, the Barnton Quartet Party, and the friends. Mr. Lister (the Welsh Wizard) interested everyone by his amusing performance. There was a satisfactory financial result.

# In the Temple.

BY REV. H. C. RENSHAW.

## Spiritual Fruitfulness.

Hymn: "O Thou who hast Thy servants taught."

### Prayer.

O God, Who art the Giver of every good and perfect gift, we thank Thee for our life, and strength, and faculties, and for the mercies that have followed us all our days. Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities. Thy long-suffering is our salvation. Yet would we not sin that grace may abound, but rather amend our ways, and consecrate ourselves to Thee by the constant acknowledgment of Thy right to our love and loyalty. Let Thy Holy Spirit dwell in us for our continual cleansing and renewing. Kindle and replenish each day the hidden fires of our devotion. Strengthen in our hearts the purpose of good. Draw us ever nearer to Thee, that we may come more completely under Thy dominion, and become more fit to do Thy work in the world. May we grow in grace, and in the knowledge and love of Christ, that by our likeness to Him we may commend the Truth to others, and so bring glory to Thy great Name: through Jesus Christ our Lord. Amen.

### Meditation.

"Herein is my Father glorified, that ye bear much fruit." (John xv. 8.)

Under the image of the Vine and the branches, our Lord represents the relationship that subsists between Himself and His disciples. They are in Him, and He is in them. The union is a spiritual one, deep, intimate, vital. They are one, and yet they are many. One life is in them all. Each is essential and indispensable to the other. The branch cannot bear fruit of itself, except it abide in the vine; and the vine cannot bear fruit of itself, except through the medium of its branches. It is only through clean and healthy branches that the life which is in the vine can work for the production of fruit; and it is only as the Spirit of Christ can draw, and possess and energize the minds and hearts of men that He can produce, through them, that spiritual fruit which is only another name for the Kingdom of God.

For the fulfilment of His eternal purpose, men are as indispensable to God as God is indispensable to men. Man lives in God. God lives in man. Spiritual fruit can only be brought forth when there is interpenetration of the Divine and the human. "Abide in Me, and I in you."

This spiritual union of the disciples with their Lord was realized through fellowship. Through the impact of personality, and by means of the spoken word, the Spirit that was in Jesus called forth the Divine potentialities that lay slumbering in the deep heart of His disciples; and the new life that was quickened within them was intended to find outward expression. They were to manifest the life of God; and in so doing the Father would be glorified, as He is always glorified, whenever His purpose is fulfilled.

Grapes justify the existence of the vine. In bringing forth fruit it has realized its end. Christ-like men vindicate the ministry of Jesus. In the continuous reproduction of Himself in human character, the coming of Jesus is in process of achieving its purpose. Nothing else matters. That is the end for which He came. When men become like Christ, God's will is done, and His Name is glorified.

Failure to effect the regeneration of men would certainly mean the defeat of the Eternal Purpose. Let us face the fact frankly, and ask ourselves how far we are helping or hindering God's purpose for the world. Have we vividly realized the truth that our supreme business on earth is to become Christ-like? Do we clearly understand that the Christian life is not a question of "name, or form, or ritual word," but of spiritual fellowship with the Living Christ through the acknowledgment of His mastery, the appropriation of His gift and the assimilation of His truth?

It is well, also, to remember that the highest degree of spiritual fruitfulness is not reached without suffering. If the branch of a vine were a sentient thing, it might feel the cutting of the pruning-knife as acutest pain, and cry out against the cruelty of the vine dresser, not knowing the beneficence of his motive. But we have been forewarned that the followers of Jesus must be prepared for those painful experiences which are part of the discipline through which we must grow into His likeness. The saints are made perfect through suffering. The loveliest lives of which we have any knowledge are those that have passed through the cleansing of pain.

It is only as we continue in communion with Christ, and abide in His word, and remain steadfast under the chastening of His love, that we may hope continuously to manifest His Spirit, and to be effective agents in the accomplishment of His purpose. Spiritual fruitfulness is the sure evidence of the Divine presence and activity in our hearts, and the sole test of the genuineness of our Christian profession; for "by their fruits ye shall know them."

## The National Children's Home and Orphanage.

SOME few months ago there was introduced a new method of awakening interest among our young people by means of a Puzzle Scheme, and it may be of interest to many of our friends, and especially to those Schools that took it up, to know that £84 8s. 6d. has been received up to the present from the Sunday Schools who gave the scheme a trial.

This is encouraging, because it represents additional interest in this good work. The Principal, Rev. W. Hodson Smith, desires me to express his gratitude and that of the committee for this help in a continued time of need.

HENRY HOOKS,  
Treasurer U.M. Auxiliary.



## Our Book Shelf.

### Facing After-the-War Problems.

SIR HALL CAINE'S new novel, "The Woman of Knockaloe," which is published to-day by Cassells (price 5s.) raises post-war problems. These are also dealt with very thoughtfully in an editorial note by Mr. Newman Flower. With his well-known dramatic skill, Sir Hall Caine sets the stage and the players. The scene once again is his beloved homeland—the Isle of Man. The chief figures are Mona Craine, the Manx "woman of Knockaloe," and Oskar Heine, a German soldier, interned near her home during the war. These two become true, pure lovers, and look forward to marriage. Everyone and everything sets against them, however. A skilled engineer, employed in England before the war, he finds his place filled after it ceases. He cannot return to Germany with Mona as his wife. No business house would take him, nor would his mother or the women folk suffer his presence if he has a British wife. America is open to them, he knows, but only if they take money to begin life there as citizens. The ravages and privations of the war have robbed him. Mona, who had become owner of her father's farm stock, hopes that this will supply their needs and more for emigration. But the farmers conspire against her at the sale by auction, and leave her practically penniless—this because of her known love of the German soldier. Every door seemed to be closed, bolted and barred. Thereupon the lovers determine to commit suicide together, and this they do. Mona appears to think that this act would have vicarious, atoning and redemptive qualities, like the death of Jesus Christ; that men will thereby see the criminal, sinful features of racial hatred and the devilish results of war.

This vivid, pathetic setting of such facts, alas! sadly familiar and painful beyond words, will call attention to the wicked hatred and inhuman cruelty which war always fosters. It should also point men to the divine command, "Love your enemy," and by contrast, enforce the wisdom of that counsel. The deliberate suicide here narrated cannot be commended. It must be condemned. There are always other ways than that. God has set his fiat against self-slaughter. Our Lord Jesus Christ was innocent as to that sin, as of all sin. He was put to death by the wicked. For them He prayed and for them He died, as for all men.

G. E.

### Books Received.

- "Parables From Nature," Mrs. Alfred Gatty. R.T.S. 6s.  
 "Monday Afternoon, Talks to Women," Mrs. G. R. Wood. R.T.S. 2s.  
 "The Book That Stands Up to Life," T. E. Iplady. R.T.S. 2s. 6d.  
 "The Streets of Nazareth and Other Poems," Nettie Rooker. R.T.S. 2s. 6d.  
 "The Necessary Existence of God," W. H. Gillespie. T. and T. Clark. 6s.  
 "Francois Coillard," Edward Shillito. S.C.M. 5s.  
 "The Making and Meaning of the Bible," G. Bartley, M.A. S.C.M. 4s.  
 "The Kingdom and the King," Annie H. Small. S.C.M. 4s.  
 "Students and the Church," S.C.M. 1s. 6d.  
 "Our Work in the Colleges," S.C.M.  
 Notes on Scripture Lessons, 1924. N.S.S.U.  
 "Hymn Tunes and Their Story," J. T. Lightwood. Sharp. 6s.  
 "Here and There in the Near East," R. Martin Pope, M.A. Sharp. 3s. 6d.  
 "The Week of Our Lord's Passion," T. L. Currie. Sharp. 2s.  
 "The Opportunity in the New Testament," E. F. Scott, D.D. Hodder and Stoughton. 7s. 6d.  
 "New Light on the Revelation of St. John," C. O. Douglas. Faith Press. 6s.  
 "The Living God," Jules Lebreton. Faith Press. 5s.  
 "The Individual and Society," Rudolf Eucken. Faith Press, 2s. 6d.  
 "Modern Psychology and Christian Personality," J. G. McKenzie, B.D. N.S.S.U.; 2s. 6d.

### Wedding.

#### BELL—STEPHENSON.

A VERY interesting and pretty wedding was celebrated at Parliament Street Church, Nottingham, on September 18th, when Miss Connie Bell, daughter of Rev. R. F. Bell, was married to Mr. Harold Stephenson, of Manchester. The bride wore a lovely dress of ivory charmeuse, with a fish train and sleeves of Nottingham lace; her veil, which was beautifully embroidered, was the gift of Mrs. Syson, of Long Eaton. The bride was attended by Master Geoffrey Lax, of Leeds, who acted as bridesman. The ceremony was performed by the bride's father, assisted by the Revs. J. Fletcher, W. Perry and J. Hibbert. Mr. Fred Lax, of Leeds, was the organist, and played appropriate music. After the ceremony, a reception was held in the schoolroom, and the guests, who numbered about 80, included many old friends from other churches far and near. Many tributes were paid at the luncheon to the sterling qualities and noble characters of the happy pair. The honeymoon is being spent at Bournemouth.

THE Hon. Treasurer of the Save the Children Fund acknowledges with thanks the following donation from a reader of the UNITED METHODIST towards the Fund's relief work in Japan: 10s., W. B. S.

## Round the Churches.

### BLYTH.

#### Visit of the President.

THE two churches in Blyth, Zion and Bowes Street, with their ministers, cordially co-operated in the arrangements for the visit of Rev. Charles Pye on September 18th. A congregation representative of most of the churches in the town assembled in the Bowes Street Church for the afternoon service. Many testimonies from people of diverse religious outlook have been given to the helpfulness of the President's message. After an excellent tea, a large audience gathered for the evening meeting. Alderman John Goulding, Mayor of Blyth, wearing his chain of office, presided, and was evidently very much at home among his fellow Methodists. He referred appreciatively to the work being done by our two Blyth churches among the young people, and to his own debt to the Sunday School. The first speaker was Rev. C. T. Medd, Vicar of St. Mary's. His cheerful and brotherly address was keenly appreciated, and formed an admirable prelude to the President's fine speech on loyalty to nation, Church and Christ. It was a timely call to action inspired by faith, and breathed the spirit of "no compromise" in relation to the menacing forces of drink, gambling and impurity. Here, we all felt, was spiritual and moral leadership of a very high order. The concluding address was by Rev. T. W. Coleman, chairman of the Newcastle District. The music was a valuable contribution to the fine spirit of the meeting. A united choir, under Mr. J. Newton, led the hearty congregational singing, and rendered the anthem, "Praise the Lord, O Jerusalem," and Mrs. W. T. Anderson, with much feeling, sang the solo, "The Lord is my Light." Altogether it was a splendid send-off to our winter's work in Blyth.

### CONGRESBURY.

#### Village Methodism Alive.

CONGRESBURY has always been loyal to the minister, the missions, and showed recently their love for their own little church. Missionary contributions were over £70, with a membership under 60. This was a record, and now another record has been made. On the occasion of the harvest festival, it was a happy thought of the minister, that in connection with the same, a collection should be made for the new memorial organ being installed in memory of the late Mrs. Percy Sheppy. Messrs. A. Weeks and S. Walter (treasurer and secretary) spent the afternoon in the vestry receiving the gifts of the members and friends. A little lad brought his fourpence and others brought gifts in cash and cheques; and when they totalled up, the thank-offering subscribed reached the gratifying amount of £219 5s. 10d. The services on the Sunday were well attended, the preachers being Mr. Staines (of India) in the morning, and Rev. James Wright in the evening. The Monday tea and gathering was of interest, Mr. Collinson, of Yatton, presiding at the evening meeting, when Rev. James Wright (ex-President) gave an inspiring address, supported by Rev. J. Job (circuit minister).

### GATESHEAD.

#### Visit of the President.

ON September 19th the Annual United Circuit Rally of the Gateshead Churches was held in our Whitehall Road Church. The rally was made memorable by the visit of the President, Rev. C. Pye, whose uplifting messages were greatly appreciated. The President preached in the afternoon to a large congregation. Tea followed, and was enjoyed by a large company. At the evening meeting, Mr. Jas. Jackson presided over a congregation that filled the church, and gave an excellent tone to the meeting by his opening remarks. The President followed with a fine address on "Loyalty," which gripped at the outset and inspired all the way through. A hearty welcome was accorded to Rev. A. Ralph as the newly-appointed minister of the Whitehall Road Circuit. An inspiring feature of the evening gathering was the fine singing of the united choir of over 100 voices, led by Mr. Ridley. Altogether it was a great day, for which we thanked God and took courage.

### HALIFAX WEST.

#### Re-opening Services at Queen's Road.

FOR nearly three months this church has been in the hands of the decorators. Sunday, September 16th, was the re-opening day. Every detail within and without has been attended to, including pointing, painting, roof, heating apparatus, school and church decoration, enlargement of choir stalls, construction of two new vestries, cleaning of the organ, etc., the whole scheme costing £2,000. The aim has been to give the effect of a stone-built interior with dark oak furnishings in Jacobean finish, a result which is at once impressive, peace-giving and worshipful.

The celebrations began with a private view for trustees and officers on the Saturday, tea being provided by Sir Harold and Lady Mackintosh. Sir Harold's speech, explanatory of the scheme, revealed considerable knowledge of ecclesiastical architecture. Mr. J. E. Henderson voiced the welcome to the visiting preachers. On Sunday the pulpit was occupied by two old scholars: Rev. J. E. Mackintosh and Rev. C. F. Hill, both of whom are remembered with love and affection. Their sermons were fresh, inspiring and persuasive. The response of the congregation to their prayers and messages was very marked. In the afternoon, a memorial window in stained glass, representing Christ as the Good Shepherd and Christ as the Light of the World was unveiled. The window is the gift of Mrs. Ellen Kershaw as a remembrance of her brother Mr. Titus Greenwood. Miss Greenwood unveiled the memorial, whilst Rev. W. F. Newsam (the first

pastor) delivered the dedicatory address. Rev. F. J. Wharton (pastor) explained the symbolism of the window. The anthem and solos by the choir were of a high order. Collections amounted to £51 18s., which, with £12 additional subscriptions, made £63 18s. The total now promised and raised is £1,800.

### LOUGHBOROUGH.

#### Reopening Services.

AFTER being thoroughly restored, Charley Chapel, in the heart of the famous Charnwood forest, has been reopened. The circuit was well represented, and there were many others who availed themselves of the two-fold opportunity of a visit to the forest, and of attending the opening proceedings.

After a short service conducted by Rev. R. H. Osborne, the door was unlocked, and the church declared open to the glory of God, by Mrs. Israel M. Shepherd, of Sutton Bonington, whose husband, Mr. Israel Shepherd, until his death four years ago, was a circuit official of many years' standing, and well known and esteemed in Connexional circles. The congregation filed into the church and listened to an instructive sermon by Rev. J. W. Thompson, of Nottingham. A public tea followed, at which about a hundred and fifty persons sat down, and this was followed again by a public meeting, presided over by Mr. H. Marshall Shepherd, who spoke of the joy it gave him to see the building so splendidly renovated. Mr. Shepherd it should be said, took a leading part in the effort which made renovation possible. Rev. R. H. Osborne presented the report, which showed that there were no financial difficulties in connection with the scheme, and thanks to Mr. G. Tolley, the architect, both church and the adjoining cottages had been thoroughly renovated at a very reasonable cost. Rev. J. W. Thompson gave an address, which greatly pleased the audience. Mr. A. Winters, of our Loughborough Church, presided at the organ for the evening service.

Between the tea and the evening meeting, a special meeting of the trustees was held for the purpose of making additions to the trust, and with a strong body of trustees, the church has a bright outlook.

### SHEFFIELD.

#### Re-opening Services at Andover Street.

OUR church at Andover Street, in the Scotland Street Circuit, which was established in 1862, has just completed a scheme of renovation and re-decoration at a cost of over £1,110. On September 1st the chapel was reopened by the oldest active member, Mr. J. S. Hollingsworth, who is in his 84th year, and who for many years has rendered loyal service to the school and church. Mr. Hollingsworth presided over the subsequent meeting, delivering an address which was intense in fervour and young in outlook. An address was given by the Rev. E. Cocker, and afterwards the Rev. J. E. Meir delivered his lecture on "Our Puritan Fathers in New England."

On the Sunday the services were continued, the preacher being Rev. W. E. German. In the afternoon an enlarged choir gave a rendering of Mendelssohn's "Hymn of Praise," under the leadership of the choir-master, Mr. A. A. Alton, with Mr C. Heginbotham at the organ. The services are being continued through the month of September. Rev. J. S. Clemens, B.A., D.D., one of the preachers, was the minister of the church 34 years ago, and has always kept in touch with the church.

The church which is architecturally one of the most beautiful in the Denomination, now presents a most pleasing appearance, the decoration being carried out by one of the members, Mr. W. Taylor, and the friends are putting into operation a great forward movement to touch the immediate neighbourhood and bring them into the rejuvenated church.

Mention should be made that a few weeks ago two members who have been connected with the church for many years, and who were married there, presented to the church two bronze memorial tablets to the memory of the young men who fell and who served in the Great War, and as an expression of thankfulness for the completion of 25 years of happy married life. The memorial forms a handsome contribution to the beauty of the church.

### WILMSLOW.

#### Re-opening Services.

After being closed eight weeks for redecoration and renovation, this church was recently re-opened. A year and a half of strenuous work by the friends raised the amount required for the undertaking, and when a great bazaar was over in March last, it was found that the result justified the installation of electric light. A good number sat down to a well-served tea, followed by a public meeting in the church, over which Mr. J. B. Cooke, (circuit secretary) presided. Addresses were delivered by Councillor W. A. Lewins, of Manchester, and Mr. Henry Fildes, M.P., of Stockport, and each speaker pointed to the importance of the function of the Church in restoring to the world conditions of amity and peace, and called upon the audience to stand by the Church and its Master. Mrs. Frank Sumner sang a solo, and the choir rendered an anthem very effectively. The minister of the church, Rev. John Martin, expressed to all who had assisted, the thanks of the trustees and leaders, and eulogised the work of the contractors, Messrs. W. Broughton and Sons, who, in addition to the specified work had, as members of the church, contributed portions of the decoration. The services were continued on Sunday, when Rev. John Martin preached to congregations that were considerably larger than usual. The friends are looking forward to a period of enhanced usefulness in the renovated premises.

## Our Schools at Ningpo.

BY REV. G. W. SHEPPARD.

Young People's Topic for Sunday, September 30th, 1923.

SCRIPTURE READING: PROV. VIII. 1-21.

MISSION Schools are not only Sunday Schools. They are institutions for general learning, and comprise both day and boarding schools for boys and girls. All the subjects usually taught in Western schools have a place in the curriculum.

Why have Mission Schools.—Why should Missions have undertaken such work in China—a country which for centuries has had schools of its own? Because:

(1) "Wisdom," of which our Scripture Reading speaks, includes all true learning, and Chinese schools had hitherto confined instruction to the learning of Chinese ancient literature.

(2) Although China had great reverence for learning, only a very small portion of her people could afford to send their children to such schools as they had.

(3) Missionaries desired that the children of Christian families should all have the opportunity of learning to read the Bible, and of knowing all that we know about the wonders of God's world.

(4) The whole Chinese nation has, in this generation, awakened to awareness of need of wider education, multitudes desiring that their children should have the kind of learning that Christian schools are giving.

(5) This gave missionaries the opportunity of giving not only general instruction, but also the Christian message to vast numbers of young people who would not otherwise have heard it.

Helping Young China.—Thus has been given to Christian Missions the privilege of helping Young China at the beginning of a new era in the life of the nation, and of imparting that which is the beginning of all true education, at a most opportune time. Chinese National Schools for boys and girls are now being established all over the country, and are giving modern instruction, but still the Mission schools are leading the way, setting the standard in general subjects, and most conspicuously succeeding in maintaining good discipline. They are recognized as superior in their emphasis on the building of character.

The Ningpo Mission schools comprise (1) four boarding schools for boys. The largest of these is the United Methodist College, which has over 200 students, their ages being from 12 to 20. The college provides an eight years' course. About one-third of the students are from Christian families. Besides the ordinary classes and regular religious services, Bible Study Circles, Prayer Meetings, and a Y.M.C.A. form part of the life of the college. (2) Four boarding schools for girls, similar in character to those for the boys. There is no United Methodist girls' boarding school, but arrangements are made for the girls of our churches to be received in the St. Katherine's School connected with the Church Missionary Society, and we on our part extend corresponding facilities for their boys to attend our college. (3) Sixteen day schools are conducted by the several Missions, and are spread over different parts of the town. Two of these, one for boys and the other for girls, belong to the United Methodist Mission.

At many of the country chapels, day schools are established in adjoining premises. About 400 boys and girls are attending the United Methodist day schools.

Sunday Schools.—Sunday Schools have hitherto been few in China, because the first need in establishing them is suitable teachers. Chinese Christians are well able to talk, but few of them are able to talk to children. This, however, they are learning. The three United Methodist town churches in Ningpo now all have Sunday Schools, with a total of about 300 scholars.

The National Schools, which are so rapidly multiplying, have adopted from us the rule of closing school on Sundays. It is evident that this will afford special opportunities for the churches, particularly for Sunday School work.

## Wedding.

HAWKINS—RICHARDS.

OUR Oxford Grove Church, Ilfracombe, was the scene of an interesting wedding on September 19th, when Miss Ethel Louise Hawkins, younger daughter of Mr. S. Hawkins and the late Mrs. Hawkins, of Ilfracombe, was married to Mr. A. J. Richards, only son of Mr. and Mrs. J. Richards, of Brighton. The fathers of both bride and bridegroom have been connected with the United Methodist and, previously, the Bible Christian Church, all their lives, Mr. Hawkins having been a local preacher in North Devon for 47 years, while Mr. Richards has been a member of our Bristol Road Church, Brighton, for about 35 years, and is now circuit and society steward, and captain of the Boys' Brigade.

The bride and bridegroom are both members of the Bristol Road Church, the bridegroom being also an officer in the Boys' Brigade. The bride, who was given away by her father, wore a dainty dress of ivory crepe-de-Chine, trimmed with pearls and silk lace, with hat to match, and she carried a bouquet of lilies of the valley and Lanci lilies. She was attended by two bridesmaids, Miss Edith Hawkins (sister of the bride) and Miss Rene Richards (sister of the bridegroom). The duties of best man were carried out by Mr Leslie Sleeman, cousin of the bridegroom, and the service was conducted by Rev. S. C. Challenger. After the wedding, a reception was held in the schoolroom adjoining the church, and later in the day the happy couple left for Lynmouth, where the honeymoon is being spent. Numerous presents were received from the friends and relatives of both bride and bridegroom.

We desire to acknowledge £2 received from Rev. F. H. Robinson and Mrs. Robinson, Paignton, towards the Japanese Relief Fund.

## Songs of the Heart.

BY REV. CUTHBERT ELLISON.

### (9) THE SECRET PLACE.

(C.E. Topic for Week beginning October 7th).

PSALM XCI.

A VERY heartening song is this Ninety-first Psalm in its happy trustfulness. It sings of a refuge where the soul may, in perfect safety, abide the utmost perils that can befall. The psalm has always been a favourite, and deservedly so, and it is much resorted to for the support it gives in times of trial. General Gordon called it "a mountain of strength to all believers." It is all this in spite of some difficult points in its construction. Commentators have been much exercised by these difficulties, and various readings have been adopted in order to avoid "an intolerable confusion of persons." It is suggested, for example, that the opening of the Psalm should read: "Blessed is he that dwelleth in the secret place of the Most High, that abideth under the shadow of the Almighty, that saith of the Lord, He is my refuge and my fortress . . ." The reader will not fail to notice that in the singularly beautiful passage with which the psalm closes, beginning at verse 14, the speaker is God Himself.

Dr. Alex. Maclaren helpfully proposes the following arrangement of the psalm. He supposes it to be set for singing, and distributes the parts thus: "verse 1, the broad statement of the blessedness of dwelling with God; verse 2, a solo, the voice of a heart encouraged thereby to exercise personal trust; verses 3-8, answers, setting forth the security of such a refuge; verse 9a (see R.V.) solo, reiterating with sweet monotony the word of trust; verses 9b-13, the first voice or chorus repeating with some variation the assurances of verses 3-8; and verses 14-16, God's acceptance of the trust and confirmation of the assurances."

The Secret Place.—Many perils beset us in our way-faring here. "Dangers stand thick through all the ground." Terrors by day and by night, fears and forebodings, disturb and dismay. We need courage and patience to play our part. Nor is there any way of avoiding the dangers and the trials, save by betraying our trust, by denying our duty, which things we may not do. "Many are the afflictions of the righteous," and in the way of service comes trial. What is that list of things endured by St. Paul, who is among the greatest workers for God and man? Here it is: "In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils on the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Who is equal to these things? Who can protect and deliver us? There is a refuge in God, where is security and peace. We must live in Him. Whoso dwells in God is safe. As our psalm puts it: he who dwells in God, God covers with His shadow. From that secret hiding-place he looks out unafraid upon the dangers around, untroubled by fear or anxiety. A poet of our own day sings, "In the secret of His presence how my soul delights to hide." If we seek communion with God He will give us His protection.

The Sanctuary of the Soul.—A sanctuary is a refuge, a place of safety. In old days the fugitive fled to the consecrated place from the pursuer, and claimed the privilege of protection. In Durham Cathedral is to be seen the old Sanctuary Knocker, telling of the days when sanctuary was afforded in ecclesiastical buildings or their precincts. We may picture the scene as it must often have occurred. The fugitive faint with fatigue, yet spurred on by fear, hearing ever behind him the feet of his hunters, sees at last before him the welcome shelter. He lifts the great iron ring and knocks with insistent call, then hangs on to the knocker as to his only hope. The door opens, solicitous faces appear, and welcoming hands draw him within. The door clangs behind him. He is safe.

So in God is the sanctuary of the soul. Pursued by fear, or threatened with danger, the menaced soul flees to Him, and in Him is safe. Man at his need seeks God, and God comes down to meet him. "Loving faith on man's part is met by faithful love on God's part."

The Escape Upward.—It was Henry Drummond who said that when the outlook was bad, we should try the up-look. It is good advice. For the soul there is always an escape upward. Too often we forget this. We look behind and before, around and about, and are dismayed. Perils and perplexities are on every hand, from which we know not how we shall be delivered. Our hearts fail us. Then is the time for the up-look.

I remember standing one winter day by the sea, looking out over the restless tumult of the waves driven shoreward by a brisk wind. My attention was caught by the seagulls riding on the water. They rested so lightly on the unstable element, rising so easily to the roll of the waves. Always they were upon the water, never submerged by it. I noticed that from time to time a great wave came that curved and broke. When this occurred and threatened to engulf the birds, the gulls spread their wings and mounted into the air, while the tumult rolled harmlessly by beneath. The bird has an easy way of escape. So for the soul, when the sea of life is rough and threatening, there is a refuge with the Most High.

Radstock.—The annual convention was held at Timbury on September 12th. Divine service was held in the afternoon, conducted by Rev. W. A. Cooper, of Bristol. The evening gathering was presided over by Mr. C. W. Caple, and the speakers were Revs. W. A. Cooper, S. C. Heard and R. Squire. This convention was well attended, the chapel being full at both services and the tone of the meeting was intensely spiritual and of an uplifting character.

## Gideon's Achievement.

BY REV. E. C. URWIN, M.A., B.D.

British International (Graded Intermediate) Lesson for October 7th, 1923.

Biblical Material: Judges vii. 1 to viii. 23.

GOLDEN TEXT: Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength (R.V.: an everlasting rock; mg.: a rock of ages).—Isa. xxvi. 4.

Superintendent's Introductory Talk (five minutes). "The Valley of Jezreel." (A relief map of Palestine would be a great asset.) Running up westward from the Jordan valley, just south of the sea of Galilee, and narrowing as it goes, until it suddenly broadens out into the great plain of Esdra-elon, is a deep valley called the Valley of Jezreel. It is one of the ways people get from east to west in Palestine. Along it the Midianites, who were Arab raiders from the desert, used to come. The exit from Jezreel into Esdra-elon is guarded on the south by Mt. Gilboa, a prominent landmark, and nearly opposite it on the north is Mt. Tabor, where Barak defeated Sisera. Mt. Gilboa is equally famous, for on its slopes Saul killed himself. Close by its foot is a well, called in olden times the Well of Harod, fifteen feet broad and two feet deep, and a stream runs away from it. If an army were encamped on Mt. Gilboa it is from the Well of Harod that they would have to draw water.

### A Note for Teachers.

The same interlocking of two primitive stories is discernible in this vigorous record. There are two accounts of the calling of the men of Ephraim, the first putting it before the battle (vi. 33-35)—and they come in great numbers, from whom he selects his valiant three hundred, with whom he himself pursues the fleeing Midianites over Jordan, killing their kings Zebah and Zalmunna; the second, putting the call after the battle, vii. 24, and assigning the pursuit of the retreating foe with the capture of their kings, not to Gideon but to the men of Ephraim who respond (cf. vii. 25 and viii. 18-21). On this second version, it is likely Gideon never had more than 300 men, all Abi-ezrites from Ophrah and the immediate vicinity. Even in the story of the battle it is not easy to conceive how men could carry trumpets, pitchers and torches, and presumably swords, and break the pitchers, light the torches and blow the trumpets. Some suggest that one story spoke of trumpets and the other of broken pitchers and torches. The crash of breaking pitchers might be equally terrifying with the blare of 300 trumpets, and 300 torches would suggest a much bigger body of men.

### Lesson Story.

Three hundred men lay in hiding on Mount Gilboa, overlooking the place where a raiding party of Midianite Arabs from across Jordan lay encamped below in the entrance to the valley of Jezreel. The three hundred were men of Abi-ezer, led by Gideon, the brave farmer's son, and they had tracked the Midianite raiding party over the hills of Ephraim all the way from Ophrah, waiting an opportunity to fall on them and take back the spoils, the stolen crops and herds. Gideon, indeed, had sworn revenge on the raiders, for they had killed his brothers at Tabor. But they were only three hundred, though Gideon had sent out messengers over the hill country to rally the tribesmen to his aid. But some who came showed themselves cowardly, and so Gideon had sent them home again. And of those who remained Gideon had made a strange assortment. They could only get water by creeping down to the well, almost in sight of the foe, and Gideon lost patience when some of his men knelt down by the water's edge to drink. The foe might have sprung upon them unawares. He had only an eye for the wary ones who simply stooped down to gather water in their hands and stood to drink, one eye on the foe. Those who had drunk too eagerly, and were not wary enough, he had straightway dismissed, and now there were but three hundred left, keen, watchful and alert, the very men for a dangerous enterprise. Night had fallen, and Gideon must know what the foe were doing. Taking a trusty servant called Purah, he crept down the slopes of Mt. Gilboa to the edge of the Midianite camp. As his men had looked down upon the foe earlier in the day, the enemy seemed like a plague of locusts spread over the plain, and his men said their camels were like the sand by the seashore, too many to count. But Gideon was not afraid, and now as he paused by the side of a Midianite tent, he knew there was naught to fear. For two men were talking inside. Said one: "I had a dream last night, that a great cake of barley bread came rolling into the camp, and knocked over our tent over." And the other: "That means the Israelites. I know they are after us." Chuckling, Gideon and Purah re-climbed Gilboa to the camp of the Israelites. "Get ready, you men," was Gideon's quick command. Up sprang the three hundred, every man alert, each carrying a trumpet, a pitcher with a torch inside, and his sword at his side. Down the hillside they crept, in three companies, dividing as they drew near the enemy's camp, some on this side and some on that till they nearly surrounded it. Then Gideon gave a sharp signal. Every pitcher crashed. Every torch flared. The trumpets blew, and then with a mighty shout: "The sword of Jehovah and of Gideon," the men of Abi-ezer fell on the startled Midianites. They, confused by the noise, the glare and the shouting thought that a great company of men were attacking them and fled in dismay, leaving everything behind them! Down the Valley of Jezreel they fled, hurriedly took to the fords of Jordan and pressed on through the hill country of Gilead, seeking to gain the desert. But pursuit was rapid. Some say that it was other men of Ephraim, who buoyed up by Gideon's success, followed the fleeing foe, and captured their chieftains. But others say that it was Gideon

and his brave three hundred who followed, weary though they were, until they had overtaken Zebah and Zalmunna, the two Arab chiefs. Grim was the vengeance he enacted, for these were the men who had killed his brothers. He would have commanded his son to execute the rude justice upon them, but the lad was afraid. So Gideon himself, with his own sword, put them to death!

Once more Israel was free, and great was the fame of Gideon. He who had broken down the heathen altar, had now defeated Israel's foes in the power of Israel's God, and became a great chieftain of his people.

### Senior Classes.

The following questions concerning this rude and vigorous story of Israel in the early days of the settlement in Canaan are worthy of consideration.

1. What was the value of the tests Gideon imposed in selecting his little army? What tests of fitness would you impose for a Christian, a member of the church, a Sunday School teacher, a Christian minister?

2. Gideon overcame the Midianites in the first instance by a stratagem. What part did Gideon's faith in Jehovah play in securing his victory? (See vi. 34, vii. 18, 20).

3. Can you defend Gideon's vengeance on Zebah and Zalmunna as a piece of primitive justice? When should justice be tempered with mercy?

## News of Our Churches.

### MINISTERIAL ARRANGEMENTS.

England, Leonard, has accepted a unanimous invitation to remain at Winsford until 1925, a fourth year.

Stobie, W. R., now of Wenchow, China, will be open to receive invitations to circuits after the Conference of 1924.

Fletcher, A. E., leaves North Shields in 1925, after five years' service.

Grist, W. A., will leave Cradley Heath Circuit in 1925, after four years' service.

Hicks, A. H., has decided to leave the St. Austell Circuit, 1924, after four years' service.

Webber, W. H., Liphook, till 1925.

Banks, A. E., has accepted a unanimous invitation to the Newcastle East Circuit for Conference 1924.

Bartlett, E. C., Heywood Street and Parkhill section, to Bury Circuit, 1925.

### Anniversaries.

**Blyth (Waterloo Road).**—Chapel anniversary services, at which Rev. W. T. Anderson preached, were very successful. Soloists: Mrs. J. R. Mitchell, L.R.C.M., of Morpeth, and Mr. John Soulsby, of Houghton-le-Spring, both former members of the church. Collections, over £10. At a social gathering on September 3rd, the soloists were Misses Tilmouth and Young, and Mr. F. Smith. Rev. A. E. Fletcher gave a bright and helpful address. Proceeds, nearly £10, making a total for the anniversary effort of £20.

**Cheltenham (Royal Well).**—The pastor's fourth anniversary was celebrated on September 2nd. Rev. E. Jenkins (pastor) preached to good congregations. The Monday evening meeting was addressed by local ministers, and the church officers. Sincere testimony was paid to Mr. Jenkins' hard and fruitful work. Musical items helped to create a social atmosphere, and it was felt that the meeting had indeed been a social rally, in preparation for the winter's work.

**Chesterfield (Marsden Street).**—Chapel anniversary services were held September 2nd. Preacher, Rev. Principal Brewis, B.A., B.D. On the Monday, a silver tree and social; Mrs. Kenyon (Hampstead) stripped the tree. Mr. S. Berresford presided and read the messages. Vote of thanks was moved by Mr. Pilley (trust steward), seconded by Rev. F. G. Stopard. Proceeds, for trust funds, over £29. A musical programme was given by the members of the Girls' Golden League.

**Frodsham (Helsby).**—The chapel anniversary was held on September 2nd. Rev. Clifford Weedall (chairman of the Halifax and Bradford District) preached to good congregations, who greatly appreciated the quality and earnestness of the discourses. Special hymns were sung by Sunday School children and choir, also an anthem, entitled, "The Lord is my Shepherd." On Monday a congregational tea was provided, after which the Rev. Clifford Weedall gave an eloquent lecture entitled, "The People's Anthem" (Ebenezer Elliot), the fine lines of which were wrung from Elliott's heart by the conditions of life in the hungry 'forties. The lecture was intently followed and greatly appreciated by the company present. Much interest was added by the fact that the lecturer's father, Mr. W. Weedall, of Northwich took the chair, and said his three sons were preachers and one daughter married a preacher. The opportunity was taken to heartily welcome the new circuit minister, Rev. W. Gerry, and his wife, who were present. The meeting closed with the singing of Elliott's soul-stirring hymn "God save the People." Proceeds, in aid of cleaning, lighting and heating the chapel during the coming year, £13 9s. 9d.

**Hackney (Jubilee).**—The first anniversary of the deaconess, Sister Lily, was celebrated on Saturday and Sunday, September 8th and 9th. The proceedings commenced with a reception and tea, at which there was a stall with useful articles for sale. In the evening a public meeting, presided over by Mr. W. P. Neden; speakers: Revs. T. Rees Bott, F. Barrett, R. W. Gair and Sister Bessie; Mrs. Neden (elocutionist), and Miss Dorothy Scott Baker (soloist). The meeting was of a very high order indeed. Towards the close of the meeting, Mr. W. S. Welch (chairman of the church) presented to Sister Lily a gold wristlet watch as a small token of the great love and esteem in which she is held by the members of the church at Jubilee. By her winsomeness of character and her devotion to duty she has endeared herself to the hearts of all with whom she comes in con-

tact. Sister Lily, who was taken by surprise, suitably responded. The preacher on Sunday was Sister Bessie. The anniversary was most successful, both spiritually and financially. — (Lighthouse, Walthamstow).—The first anniversary of the ministry of Rev. T. Rees Bott was celebrated on September 10th, when Mr. T. H. Ashelford presided over a large gathering. An inspiring address was given by Rev. T. A. Jefferies, on "Fellowship as a means of power for service." Mr. W. Lisle voiced the church's appreciation of the first year of Mr. Bott's ministry. Mr. S. Arnold spoke on behalf of the circuit, prefacing his remarks by a sympathetic and impressive reference to the passing away of Rev. H. Walker Blott, late superintendent minister of the circuit. During the evening a pleasing incident was the presentation to the minister of a book, "Untrodden Ways" (H. W. Massingham), by the young people of church and Sunday School. Mr. G. Asser (church secretary) spoke on behalf of the League of Service, numbering over 100 young people in five Bible classes, besides many teachers in the school, Mr. S. Wyatt (Sunday School treasurer), Mr. C. Freeman (junior church) and Mr. G. P. Asser (Christian Endeavour), testified to the minister's power and influence. Miss Dowling handed to Mrs. Bott a bouquet of choice flowers, with the love of the young people's organizations. Rev. T. Rees Bott responded in a happy speech. During the evening solos by were rendered by Miss Dorothy Wright, and the choir sang a couple of anthems with feeling and effect.

**Pontypool (Nicholas Street).**—Rev. Charles Pye (President) was the preacher. At the evening service solos were rendered by Mr. Herbert Cornfield, and Miss Miriam Bourton. Miss Hunkin presided at the organ. In the afternoon a musical service was held, over which Rev. Charles Pye presided. Solos were rendered by Miss Rosa Powell, Mr. H. Saunders, Mr. E. Waring; duets by Messrs. O. Saunders and H. Squires; violin solos by Mr. S. Nichols; recitations by Mr. W. E. Jones; and selections by the United Methodist Orchestra. The accompanist was Mrs. W. Pocock. Mr. T. S. Winsor read the Scripture lessons and the chairman delivered an address. The services of the President were greatly appreciated and the collections for the day constituted a record.

**Winsford (High Street).**—On September 2nd the trust sermons were preached by Rev. W. H. Wheeldon, of Sunderland, a former minister, whose services were much appreciated. Mrs. Worrall, of Middlewich, was the soloist. There were splendid congregations; collections, £15 13s. On September 9th the present minister, Rev. Leonard England, preached in the morning. In the afternoon and evening a large augmented choir rendered Mendelssohn's "Elijah." The principals were Miss Lilian Cooper, Madame Katie Peters Hughes, Mr. Frank Washington, and Mr. Richard Tranter. The choir-master, Mr. J. W. Haspell, A.L.C.M., was the conductor and Miss Hilda Noden was at the organ, which has just been cleaned and renovated. The church was full in the afternoon, and at night was packed with a congregation of over 1,000 people. It was a gracious and uplifting time. Collections, £34 12s. 6d.

### Harvest Festivals.

**Blancavon.**—Rev. J. Hopper preached to large congregations on September 9th. A musical service in the afternoon was given by the Junior Choir, a band of children who did splendidly. On Monday a miscellaneous musical programme was ably rendered by young friends. The services were of a high tone, and very successful.

**Boston, The Square.**—Services most successful. Preacher, for the fourth year in succession, Rev. T. Tims Waylett. In the afternoon a musical service was held, presided over by Mrs. T. Jackson (Salvation Army). On the Monday there was a well patronized tea, given by a friend, followed by a public meeting. Mr. G. Greenfield presided, in the absence of Mr. J. A. Tunard, J.P. (Primitive Methodist), who sent a generous donation. The church was tastefully decorated, congregations large, spiritual influence most marked. Proceeds nearly £20, being an increase over last year.

**Bristol (Hebron).**—Successful harvest festival services were held, September 9th; large congregations; preacher, Rev. R. Pyke. The church was tastefully decorated, and the pulpit decorations by Mrs. Mears are worthy of special mention. At the United Young People's gathering, Coun. F. E. Sprackling presided, address by the pastor. A grand praise service was held on Monday, when massed choirs of Hebron, Ebenezer, and Zion Churches, rendered a varied programme of solos, duets, and concerted items, including the Hallelujah Chorus, under the leadership of Mr. C. M. Abrahams. Organist, Mr. H. A. Johns; chairman, Coun. A. H. Weaver. A special thanksgiving offering was solicited on behalf of the £1,000 renovation scheme, in connection with the church. The fruit, flowers and vegetables, etc., were afterwards sent to the Ashley Down Orphanages, as in previous years.

**Bristol South (Ashton Gate).**—Held on September 9th. Preachers: Mrs. Bolitho (morning) and Rev. H. Bolitho (evening). Large congregations were present at each service. In the afternoon a gathering of scholars and friends was addressed by Rev. J. Lyon (of Zion Congregational Church). The collections were given to the "Poor Fund." On Monday evening, the choir, under the conductorship of Mr. C. T. Saunders, admirably rendered the cantata, "A Daughter of Moab." Mr. T. E. Morrish presided. After the services the gifts of vegetables, fruit and bread were taken to Muller's Orphan Homes at Ashley Down.

**Cheltenham (Royal Well).**—Held on September 16th; preacher, Rev. E. Jenkins. Special anthems by the choir, and soloists enhanced the attractiveness of the services. Exceptionally large congregation at evening service. A fruit tea on Monday was followed by a public meeting, at which an address on the "Language of the Soil" was delivered by Rev. W. H. Dixon (Primitive Methodist) and Rev. E. Jenkins.

**Eastleigh.**—Held September 9th. Rev. W. D. Lee Cann (pastor) preached to large congregations. In the afternoon the choir, under the conductorship of Mr. W. H. Crouch, rendered an excellent musical service, which was well attended, Mr. G. F. Cornish presiding. On Monday the usual tea was held, followed by the public meeting when the chair was occupied by Mr. E. Miller and addressed by Rev. W. D. Lee Cann.

**Helston (Meneage Street).**—Large congregations at each service. Preacher, Rev. F. J. Highley Coles (District chairman). The tea and meeting coincided with the Circuit Quarterly Meeting. Unfortunately, heavy rain interfered with the attendance. The church was beautifully decorated. Proceeds, over £18, for church fund. — (Trewennack).—The Rev. F. Pearn preached to large congregations. Public meeting on Tuesday. Mr. W. J. Johns presided. Revs. Horace Colley (Wesleyan) and Percy Rowe gave earnest and seasonable addresses. The choir rendered anthems. Organist, Mrs. Tresise. Proceeds, nearly £9, for church funds.

**King's Lynn (Trinity).**—On September 9th, Rev. Norman Green preached to large congregations, and put the church on its honour to raise £10. In the afternoon Coun. Martin, of Lynn, presided over a splendid musical service. The festival was brought to a close with a tea, and meeting, on the Monday evening. £12 1s. 6d. was realized, being nearly double last year's amount.

**Kingswood (Hanham).**—Excellent congregations. Chapel tastefully decorated. Preachers, Rev. F. Fairfax (morning) and Mr. J. Freeman, of Cotham (evening). The choir (conductor, Mr. Hubert Hales) rendered anthems. At the afternoon musical service, the children in procession brought offerings of eggs, which were received by Mrs. Fairfax, and later sent to Cosham Hospital. Miss May Merrett, of Abertillery, a gifted young soprano of great promise (who again sang at the evening service), gave beautiful renderings of two songs. Organist and accompanist, Mr. Reg. Denning. Rev. F. Fairfax presided, and gave the address. The fruit and vegetables were sent to Muller's Orphanage. — (Wesley Memorial).—The services have been a great success. The beautiful church was tastefully decorated. The pastor (Rev. E. Marshall Moyle) conducted both services. The congregations were excellent, and at night the church was full. Anthems were rendered by the choir; evening soloist, Miss Nolan. In the afternoon the choir rendered a service of song, "The Two Harvests." Mr. C. J. N. Olds, of Hanham Green, presided. Miss C. Whitman gave the connective readings. The day's services were of a high order.

**Jersey.**—Harvest festivals have been celebrated at Great Union Road, Royal Crescent and Beaumont, the preachers being Revs. J. C. Pye, J. H. Fenton and Principal T. W. Chapman, M.Sc. Good congregations have attended and the offerings are in advance.

**Nelson (Regent Street).**—Held on September 16th. Preacher, Mr. G. E. Atkins, a former pastor. The choir rendered anthems. In the afternoon the choir rendered the cantata, "Cloud and Sunshine" (G. F. Root), under the leadership of Mr. W. Stansfield. Mrs. Judge, a former teacher, presided. The services were well attended all day.

**Portland (Wakeham).**—Preacher, Rev. J. E. Leonard. The young people supplied the afternoon programme with appropriate recitation and song. The week-night meeting was presided over by Mr. W. Edwards, J.P. Rev. J. Simpson Hall (Wesleyan) and the pastor were the speakers. A very helpful series of services.

**Sowerby Bridge (Tuel Lane).**—Rev. C. G. Weetman preached to exceptionally large congregations. Special music was rendered by the choir. In the afternoon the children of the Primary department gave a flower and fruit demonstration, which was thoroughly enjoyed. Rev. C. G. Weetman gave the address. Proceeds, £20.

**Stalybridge (Grosvenor Square).**—Held September 9th. Preacher, Rev. G. Mellelieu (superintendent). Anthems were rendered by the choir. In the afternoon a cantata, "Lord of the Harvest," by the choir, and an address by Rev. A. E. Taylor (Congregational). Solo parts were ably sustained by Misses M. Waterhouse, Ina Martin, and Messrs. W. Fletcher and W. A. Wood; conductor, Mr. G. Wood; organist, Mr. H. Booth. On Monday a harvest concert was given in Bennett Street School. Miscellaneous programme of songs and recitals and glees by the choir. Soloists, Miss Edith Jones, Miss E. Grimshaw, Miss Waterhouse; recitals, Mr. W. A. Wood and Mr. G. Wood. Refreshments were served and fruit and flowers distributed to sick and aged members of the congregation. All the services were well attended. Proceeds over £24, an increase on last year.

**Sheffield Hanover (Wadsley Bridge).**—Held September 16th. Preachers: Revs. J. S. Pinner and W. H. Mildon. In the afternoon a special musical service was held, in which Master Colin Wainwright (soprano), Master Cyril Armstrong (cello), Miss Calvert (contralto), Mr. Walmsley (chairman), and Rev. W. H. Mildon took part. On Monday Rev. S. S. Dabill gave an interesting lecture on "An Harvest Idyll," taking the old-world love story of Ruth, and appealing for love such as that between Ruth and Naomi, and for understanding between Labour and Capital, such as that between Boaz and his reapers.

### Presentations.

**Bridgwater.**—A large and representative social gathering was held to show esteem and appreciation of the services of Rev. R. E. Craddock, on retiring after eight years' most successful services. Mr. F. Crossman (Hunt-

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spill), Messrs. T. Hale and W. J. Drake (Monmouth Street Church) paid high tributes to the moral and spiritual guidance of Mr. Craddock, and referred to the splendid way he had worked to remove the debt from the church. Mr. Warren then presented to him, as a token of their appreciation, a wallet of Treasury notes, speaking of the great love felt by all for their minister and his wife. Mrs. Drake, on behalf of the W.M.A., formed by Mrs. Craddock, and now having 38 members, presented that lady with an attache case and Treasury notes, remarking they could not let her go without showing their appreciation of all she had done for them. Mr. and Mrs. Craddock expressed their grateful thanks for all the kindness, love and sympathy they had received. A beautiful address had previously been given to Mr. Craddock by the Huntspill Church, and other valuable presents both to him and Mrs. Craddock.

**West Hartlepool (York Road).**—The members recently decided to express their appreciation of the services of their secretary, Mr. M. G. Burgess, who for quite 50 years has filled a large place in the life of the church. For over 40 years Mr. Burgess has ably discharged the duties of secretary with a loyalty and devotion deserving the highest praise. During this long period Mr. Burgess has played many parts in the life and activities of the church. He has filled the offices of Sunday School secretary and superintendent, choir-master, local preacher and circuit secretary with great acceptance. Connexional and District affairs have also claimed a large share of the attention of Mr. Burgess. He was for some time a member of the Connexional Committee, has recently retired from the chairmanship of the Sunderland District, of which he was the secretary for 14 years, and is, at the present time a member of the Union Committee. It was thought that a fitting occasion on which to mark the high esteem and affection in which Mr. Burgess is held was the attainment of his 70th birthday. Tea was kindly provided by Mr. and Mrs. Luke Peacock, and on behalf of the members Mr. R. Coverdale, a life-long friend, expressed the good wishes of all concerned, and asked Mr. Burgess to accept a suit-case, with inscription as a token of the deep regard in which he is held. Mr. Burgess feelingly replied. Though this interesting event had nothing to do with his retirement from office, Mr. Burgess has been compelled, under medical orders, to resign the secretaryship of the church, and all his friends unite in the hope and prayer that he may have a happy and peaceful eventide.

## Receptions.

**Blaenavon.**—A reception meeting was held at Garndiffaith, to welcome Rev. J. and Mrs. Hopper to the circuit. Alderman W. C. Watkins, J.P. (senior circuit steward) presided, and gave a very hearty welcome to Mr. Hopper and family. Rev. Jones, B.A. (Baptist), spoke on behalf of his church and the F.C.C., wishing Mr. Hopper a very successful ministry in the District. A very fine musical programme was rendered both on Sunday and Monday, and on the Sunday evening the church was quite full. Rev. J. Hopper replied, thanking the speakers for their good wishes, and pledging himself to loyalty to the church and to do his best.

**Boston (West Street).**—Friends met in large numbers to welcome Rev. J. B. Cook and his family. Mr. H. Horsfall (treasurer-steward) presided, supported by the Sunday School superintendent (Mr. F. Smith), together with Revs. T. Waylett (United Methodist), W. Sexton (Baptist), and J. Brown (Congregationalist). The chairman gave to Mr. and Mrs. Cook, on behalf of the members of the church, a hearty welcome. Mr. Smith, on behalf of the Sunday School, and each of the ministers present, added words of welcome. Mr. Cook sincerely thanked all for the kind reception.

**Bristol East.**—A social gathering was held at Easton Road Church on September 5th, to welcome Rev. J. T. Perry Oliver to the circuit. Representatives of all the churches in the circuit spoke, and welcomed Mr. Oliver, wishing him God-speed in his work in Bristol. Revs. Dr. A. Jones and H. Marsden welcomed him as a brother minister, and Rev. J. T. Perry Oliver suitably responded. Musical items were rendered during the evening, Mr. F. Robinson (circuit steward) presiding.

**Burslem, Hill Top (May Bank).**—On September 6th, a tea and welcome meeting was given to Rev. R. E. Wilton, the newly-appointed minister. Mr. Wilton was introduced by Rev. H. C. Renshaw (superintendent). Welcome to the church was given by Mr. J. Lee (church secretary), and by Mr. C. Willett (trust secretary), and by Mr. Wm. Woodbridge (steward), and Mr. Wilton was assured that every help would be given him, as there are large opportunities in the district. Mr. Wilton suitably responded.

**Camelford and Wadebridge.**—Held at St. Tudy, on September 12th. A good number of representatives attended from the various churches of the circuit, to welcome Revs. M. Harvey and A. Hill. In the afternoon a conference was held to discuss "How to promote the

work of God in the circuit." Mr. R. Lean presided, and spoke of the wonderful heritage, with its hallowed memories, and the greatness of the trust committed to the circuit. The subject was introduced by Rev. S. Heywood (superintendent), who paid a great tribute to the work of the "local brethren." After the conference a tea was held, followed by the reception service presided over by Mr. R. K. Elford J.P., one of the circuit veterans. Warm words of welcome were spoken by Mr. H. Irons, and Mr. S. N. Stephens, and a resolution was also passed, pledging loyalty to the circuit ministers. Rev. M. Harvey, who has travelled in the circuit before, spoke of memories and observations, generating an atmosphere of great spiritual power. Rev. A. Hill suitably responded. A spirit of expectation pervaded the meetings.

**Crosshills.**—A reception tea and meeting followed the Quarterly Meeting, which was largely attended, and Revs. E. H. Oliver and G. Burgen were warmly welcomed in brief but hearty speeches by representatives of all the churches, also by Rev. G. Naylor (Wesleyan), Rev. A. C. Lockett (Cwlling), and Mr. R. J. Thomas (Baptist). Mr. C. C. Dixon (circuit steward) presided.

**Middlesbrough.**—A reception meeting has been held at Grange Road, to welcome Rev. J. B. Brooks (superintendent) and Rev. E. Eves, the newly-appointed ministers to the circuit. Mr. Theo. Packett (senior circuit steward) presided over the meeting, and addresses were delivered by Sir Jos. Calvert, Mr. Arthur Newton, Rev. H. G. Allchurch, and others. There was a large attendance of friends from every part of the circuit, and the atmosphere was one of encouragement and faith.

**Redruth (Fore Street).**—A largely-attended reception service was held to welcome Rev. W. R. and Mrs. Clark and family. Mr. W. J. Opie occupied the chair. Representatives from various departments of the church and school offered Mr. and Mrs. Clark a real "Cornish" welcome. Refreshments were served at the close, and an enjoyable evening was spent.

**Southport (Manchester Road).**—Rev. Harry Rowe has been warmly welcomed on his appointment to the pastorate of this church. At the meeting held for introducing him to the members of the church and congregation, the chair was taken by Mr. W. Rhodes, and brief addresses were delivered by Messrs. Clayton, J. H. Brearley, Stuttard, Scott, Makin, F. Stuttard, and Stewart, representing various sections of the church and Sunday School. Rev. A. J. Keeley was also present, and letters of apology were received from Revs. Dr. Brook and J. Walleth. At the Sunday services many visitors, especially from Lancashire and Yorkshire, have joined the ordinary worshippers, and Mr. Rowe has commenced his ministry under the happiest auguries.

**South Shields (Laygate).**—A largely-attended tea preceded a meeting for the reception of the newly-appointed minister. His Worship the Mayor (Alderman Edward Smith) presided, and Mr. W. R. Basham (Zion Church), Mr. Russell (Dean's Church), and Rev. J. Weedon, on behalf of the other churches in the circuit, extended a hearty welcome to Rev. F. G. and Mrs. Taylor, and expressed the hope that their stay in the town would be mutually beneficial and happy. Rev. F. G. Taylor, in responding, thanked the members of all the churches for their kind reception. During the evening a programme of music was thoroughly enjoyed.

**South Yorkshire Mission (Kirk Sandall).**—A tea and public meeting were held to welcome Rev. D. W. Capewell. A good company sat down to tea, followed by the evening meeting. Rev. W. Cocks took the chair, supported by circuit and church officials. Warm speeches of welcome were made by the chairman and church officers, including Mrs. James, Messrs. G. T. Trimmingham, S. R. Steward, W. James F. Carlton, R. Gilbert, and a letter from Mr. Weston, secretary of the building fund, was read to the meeting. Rev. D. W. Capewell suitably responded. The meeting was a great success, and the friends are looking into the future with an excellent spirit of optimism.

**Sowerby Bridge.**—A circuit reception was held in the Tuel Lane Church, to welcome the newly-appointed minister, Rev. C. G. Weetman. Representatives in large numbers were present. Councillor John Bates, J.P., presided, and gave a choice address on the great traditions of Tuel Lane Church. Mr. Frank Firth (Tuel Lane), Mr. J. H. Butterworth (Providence), Mr. John Shaw (Norland) voiced the welcome of their respective churches and gave expression to the expectations entertained under the new leadership. Mr. H. Varley and his choir provided a most excellent musical programme. Mr. and Mrs. Weetman, in reply, felt convinced that with the hearty co-operation of the members an era of prosperity might be confidently predicted. A deputation from the Free Church Council spoke words of welcome on behalf of the other churches of the town.

## General.

**Cardiff (Penarth Road).**—A piece of useful service was rendered by the recently-formed Male Voice Choir on

September 12th, when a concert was given in aid of the dependents of Grangtown men who lost their lives in the sinking of the tug-boat "Assistance." Grangtown Hall (Presbyterian) kindly lent for the occasion, held a large audience which showed warm appreciation of the various items, rendered with fine effect by the party, which, augmented by volunteer helpers, comprised about 90 voices. Conductor, Mr. Albany Dawe (choirmaster of our Penarth Road Church). The soloists were Miss Marion Kempton, L.R.A.M. (soprano), Madame C. Venn (contralto), Mr. Archie Gay (tenor), and Mr. J. Talbot Thomas (bass). Coun. W. H. Renwick, J.P., presided, and was supported by Coun. Frank Jones. Rev. Joseph Mills (president of the choir) announced that, thanks to many friends and to the indefatigable labours of the secretaries (Messrs. T. T. Hosking, S. Daniels and A. W. Marks), the whole of the proceeds, without any deduction for expenses, would go to the widows and orphans on whose behalf the concert was promoted.

**Leeds West (Armley).**—A large number were present on Sunday, September 9th, when Rev. Wm. Bennett had the joy of extending the right hand of fellowship to three new members, and also to accept, on behalf of the church, a solid silver pocket Communion service, for use amongst the aged and sick, which was presented by four church members as an expression of their love for Christ and His Church. A blessed sense of the presence of the Redeemer was realized by all present.

**Scarborough (Claremont).**—Canon Cooper, M.A., Vicar of Filey ("The Walking Parson") paid his third visit on September 11th. His lecture was an account of his latest tramp through "Greece and Its Isles," illustrated by beautiful limelight views. There was a crowded attendance and the audience were highly delighted with this most informing lecture given in the Canon's inimitable style. Mr. R. B. Hunter (Wesleyan) presided, supported by Rev. George Carver.

**Sunderland, South Durham Street.**—The past month has seen a marked improvement in this cause. Since the opening of the ministry of Rev. G. Nottle, there has been a considerable improvement in the numbers attending the Sunday services, and the Men's Meeting has made a leap from 16 to 77 in four weeks. The work in every department is going forward, and one is very conscious of a strong spiritual impulse.

## Quarterly Meetings.

**Boston, The Square.**—Rev. T. Tims Waylett presided. The names of the new trustees for Swineshead Church were approved. An effort is to be made to start a Sunday School there. Negotiations to secure the land upon which our Scrane End Church is built have been successful. The financial report was considered very satisfactory. It was decided to urge each church to hold revival services during the winter. The chairman pressed the members to take the UNITED METHODIST weekly. Mr. J. Henson, having resigned his stewardship of Haltoft End, the meeting passed a very hearty vote of thanks to him for his faithful and very valuable 16 years' service.

**Cardiff, Newport Road.**—Held at Newport Road, September 5th, the Rev. Charles Pye (President) being in the chair. A tribute of respect was paid to one of the local preachers, Mr. T. C. Lovill (deceased), and a message of sympathy sent to the widow and family. To the President's Assistant, Rev. Ira J. Townsend, cordial welcome was given. A Circuit Young People's Committee was formed to consider and act upon the recommendations of the Connexional Young People's Department, and the appeal of the Home Mission Committee was read and heartily commended to the several churches. Arrangements were made for a circuit missionary rally in October.

**Leicester.**—Held at Oadby on September 8th, Rev. Samuel Wright presiding. Mr. Harry T. Palethorpe and Miss Elsie Collin, local preachers on trial, were passed forward another quarter, very satisfactory reports being given. The arrangements of the visit of Mr. and Mrs. Butler to the circuit in October, and of the Young People's demonstration in November, were reported. Rev. Samuel Wright received a hearty invitation to remain in the circuit another year, 1924 to 1925. Numerical statement showed a membership of 500, same as last quarter. Connexional communications were brought before the meeting and were sympathetically referred to the churches.

**Norwich.**—Held at Rosebery Road, Rev. R. Strong, M.A., B.Litt., presiding in the absence of Rev. A. R. Barnes. The chairman welcomed Rev. T. M. Gauge to the great succession of ministers in this historic circuit. Mr. Gauge thanked the House Stewards (Mr. and Mrs. Faux) and the Norwich friends for their warm welcome. A vote of condolence was passed to the widow of Bro. J. A. Davy, 20 years a member of circuit committee. Mr. Robert Lincoln was thanked for the interesting report of the Huddersfield Conference. Arrangements were made for circuit rally and missionary meetings.

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