

UNITED METHODIST

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

With which is incorporated the "Free Methodist," founded 1886.

No. 1027. NEW SERIES. [No. 2170
OLD SERIES]

THURSDAY, AUGUST 4, 1927.

[Registered at the General
Post Office as a Newspaper.]TWELVE PAGES
TWO PENCE

The Conversion of a Communist

One of the Bible Society's colporteurs in Belgium sells about 3,500 Portions of Holy Scripture each year among miners and others, many of whom profess extreme Communistic views, and are practically atheists. He writes:

"I re-visited a communist miner to whom I had previously sold a New Testament. Rather to my surprise, he greeted me effusively, and wished 'bon succes' to my work; then he went on to tell me of a change that had taken place in his heart. 'Like most of those around me, I was discontented and unhappy; but, through reading your little Book, I have learned to understand the love of God to me and to all men; and now I love to read the Bible. I cannot thank God sufficiently for your patience towards me.'"

The Society is working in 22 countries in Europe, where it employs about 130 colporteurs, and circulated over one-and-a-half million copies of God's Word last year.

To meet the costs of its world-wide work, the Committee appeal for an increase of twenty-five per cent in contributed income.

Please send a gift to the Secretaries: THE BRITISH AND FOREIGN BIBLE SOCIETY, 146 Queen Victoria Street, London, E.C.4.

Impressions of Conference.

THERE is a story told of a certain man who was to act as host to a preacher, and the host was duly found on the railway platform awaiting the arrival of the train by which the preacher was expected to travel. When the train had steamed into the station he approached a man with a bag whom he thought might be their preacher and said to him, "Are you the preacher for Mount Zion to-morrow?" The man with the bag stared at his interrogator and said, "No, it's this indigestion." It is not surprising that preachers are sometimes men of solemn countenance, for are they not dealing all their days with the sicknesses and sorrows of their fellows? Yet I did not go to the Rochdale Conference expecting to see an assembly of men solemn beyond their kind. After the singing of the opening hymn—the Conference hardy annual—which filled my soul with a strange emotion, I looked around and took stock of the pew-holders. Here, said I, is a company of men and women who have discovered the great secret of life; they have harmonised their universe, these people have made a perfect syllogism of life, have found an interpretation, a key, a golden thread that enables them to stand up to life and feel safe in any emergencies that might arise. They are capable of withstanding the most cruel blows that life may deal out. With the secret of the Lord in their hearts, these people ought to be as happy as children. AND IT WAS A HAPPY PEOPLE that from every part of the land had gathered here. The delegates were people who had learned to laugh. There is a laughter like the crackling of thorns under a pot, but this laughter was not like that; it was the laughter of men and women who had lit upon and captured something that Jesus promised to give. When a man has wept bitter tears for his sin he will be right in asking the Good Lord Jesus to help him to laugh more. The ladies who adorned the gatherings were as happy as the men. A writer in "The Nation" the other week called attention to the fact that if you catch them unawares, the faces of all middle-aged women are sad. There were no sad faces at Baillie Street. "It was a bright, eager, animated throng," said the "Rochdale Observer," "quick to see a joke and to appreciate a touch of humour." A company of Salvationists could not have made a happier throng. The Conference laughed at Dr. Robson's literary lapse, it laughed even during the Methodist Union debate. It laughed when a brother facetiously told the President to sit down. It laughed when it told Rev. T. Sunderland to take a long holiday, and it rocked with laughter when someone suggested that Conference should send two Guardian Representatives with him. (One or two Guardians jumped at the idea.) This latter was a very happy aside, yet the laughter was akin to tears and Conference was very serious and much concerned about the Home Mission Secretary.

The President dominated the landscape as we wanted and expected him to. The graciousness of the Lord has entered into his soul and shines in his face. He dealt tenderly with every speaker. When one had said little worth hearing, the President left him feeling that he had made a great contribution. It seemed as though he knew what the men were going to say. (I don't remember hearing a woman's voice in the Conference this year.) Half a hundred times a situation arose in which a gracious and tender word needed to be spoken: the President said the very thing we all would have said if we could have said it, but he left us convinced that he had said the word in an indescribably happier way than any of us could have uttered it. He saw far ahead, too, and seemed to discern from the faces before him the long speeches that were struggling to birth, which led him to direct the closure. It must have been a great privilege for the people in the West to have had the opportunity of sitting at the feet of so gracious a teacher as Richard Pyke. His gentleness, however, is not greater than his strength. We felt all the time that a strong hand was controlling the business of the Conference, and that was why we were ahead of

the time-table on some of the days. A breath of heaven will blow through the Churches of our denomination to be visited by the President of 1927.

It is said in the Book of Ezra that when the foundation of the Temple was laid it was not possible to discern the noise of the shout of joy from the noise of the weeping of the people. Rochdale had seasons of tenderness as well as seasons of mirth. The Conference was touched by the tender reference of Henry Smith to George Parker. We are brought near to tears as we say farewell to the faithful and valiant who are stepping off the main highway of the Itinerant Ministry to walk in more leisurely ways. Though memories rush in and some fears prowl about their spirits, they are all men who have found a common denominator of life, and one and all these valiant souls will set their faces to the sunset with a song of thanksgiving on their lips and some murmuring of soft music in their hearts. The writer has been to only a few Conferences, but he has discovered that an Annual Gathering of the Rochdale kind can make a stir among the emotions and fill the mind with tender thoughts. And though some of us are young, did not my friend Urwin drive home to our souls that we are half-way through our ministry in the Gospel of God—and the night when no man can work has shadows that it throws. Moments of wistfulness overtook Dr. Brook, too, as he heard "Time's winged chariot hurrying near," the chariot which leaves in its wake a cloud of dust which is the past. The mirth of the Conference could hardly be heard above the sound of wistful voices, for life is good, and when it has been sweet the little that remains will disturb the emotional focus and make even strong men wistful.

One of the strongest impressions of the Rochdale Conference upon the writer was the restraint exercised by many of the old Conference hands. By that I mean the silence in which most of the Connexional Officers and Guardian Representatives sat. There sat amongst us some who had filled the picture Conference after Conference in bygone years, but who this year said nothing or next to nothing. Was it that they felt they had had their turn and younger men should be rising to take their places? Or was it that with the weariness of perishing flesh, the mind was less fluid than in former days and the tongue less inclined for speech? To the writer the comparative silence of our Church's most honoured sons was one of the clear features of the Conference. (Henry Smith was an exception—the Connexional Secretary is *sui generis*.) Even the Book Steward said little, but then he can say all that he desires through another channel and is beyond even the President's finger.

The appointment of Rev. H. V. Capsey as Young People's Secretary-Designate will give pleasure throughout the denomination, for we know him to be not only profoundly interested in young people, but to be equipped in mind and heart for such constructive work as the Young People's Department demands of its secretary. There is a feeling more or less widespread that the time has arrived for the thinking out and the adoption of a new policy in work among our Young People, which, whilst going outside the lines of the present policy, shall safeguard and retain all the gains that have been achieved in recent years by the able, constructive, and devoted efforts of Rev. T. A. Jefferies and his Committee.

The chief debate of the Sessions was of course the Methodist Union discussion. It took place in a chapel almost full, and, the day being warm, one or two of the delegates nodded. It was the first Union debate in Conference to which the writer had listened and it seemed to him that no new facts were introduced, possibly because there were none to bring forward. The Wesleyan vote had disappointed us, but again United Methodism spoke with no uncertain voice on this great proposal. The president kept a strong but kindly hand on the Assembly and the speakers were comparatively few. The general feeling of the Conference was that the addresses of the chief speakers

STATHER LEADS! OTHERS FOLLOW!

The Outstanding Value of the ROBERT STATHER PIANOS is one of the most remarkable things in the "Piano World" to-day; Prices are lower than they have been for years—the terms have been made easier & can be arranged to suit YOU!

PIANOS for ALL!

Choose the Piano with the Quality Tone!

Pianos from 33 Guineas Cash upwards.
Easy Terms from 21s. monthly.

Write now for Fully-Illustrated Catalogue of
Pianos and Organs—Post Free to any address.

ROBERT STATHER,
The Premier Methodist Musical Instrument Maker,

Established 1870.

187 Seven Sisters Rd., Finsbury Park, LONDON, N.4.

on the subject were too long, and advocates on both sides, by speaking more concisely and more briefly, would have been more effective. Brevity is the Conference fetish, and the writer discovered in this debate that even some old Conference hands do not worship it. But perhaps they know that we love and honour them for their services to our Church and therefore feel that we ought to give them the freest liberty. Yet at one time during the Union discussion I thought I discerned a Conference that was becoming impatient. The most effective speech on Union was the shortest, and it came from Rev. Henry Smith—it occupied three minutes. Notwithstanding the vote of our Wesleyan friends this year one or two people who know more about Methodist Union than others assure us that Union is on the way, though we must be patient for another year to see what happens then.

R. E. M.

Jubilee Celebrations at Pogmoor.

THE church at Pogmoor, in the Barnsley, Blucher Street, circuit, was opened on July 22nd, 1877. On Sunday and Monday last week Jubilee celebrations were held. On Sunday afternoon and evening, sermons were preached by Rev. T. B. Reed (circuit minister), special anthems were rendered by the choir and children, accompanied by a string band, and recitations were given by Misses Alice Wood, Madge Peake, Frances Isherwood, and Gladys Price, and Mr. Philip Slee. On Monday a public tea was held in the schoolroom, to which over 120 people sat down. This was followed by a meeting, presided over by Mr. J. Cope, of Pogmoor, who in his opening remarks gave many reminiscences as to the early days of the church. The following brought congratulatory messages from their churches: Mr. W. Steele (Blucher Street), Mr. T. Musgreave (Monk Breton), Mr. G. O. Pye (Mapplewell), Mr. C. Mitchell (Higham), Mr. F. Copley (Worsborough Common), and Mr. J. Davidson (Wombwell). The choir and children again rendered anthems and the children recited. One of the features of the evening was the presentation to the church by the members of the Women's Bright Hour of a font. Mrs. F. Mitchell (Pogmoor) made the presentation in a pleasing little speech, whilst Mrs. J. Waring (Barnsley) in unveiling the font, spoke in glowing terms of the work done by the Women's Bright Hour, and earnestly appealed to the mothers of the village to see that the children they brought to be baptized attended the Sunday School, and endeavour to implant in them, by example, a desire to lead a good life. Mr. Reed offered a prayer of dedication, after which he baptized the five weeks' old child of the organist and choir master, Mr. W. Harrison. Mr. Reed gave a brief résumé of some of the historic events which had occurred during the year in which the church was opened, and a highly successful meeting was concluded by the singing of the Doxology.

Sheffield U.M. Council.

ON Friday evening last the U.M. Council was held at Hanover, Sheffield, Mr. Harry Bryars presiding, in the absence of Rev. H. Ward Kelley, president. A resolution of sympathy was passed, to be forwarded to Rev. C. A. Davis, former secretary of the Council, on the sad accident that has befallen his brother, Mr. S. Edwin Davis, formerly a minister of the U.M. Church. Mr. Davis some years ago retired from the active work of the ministry, but has done much preaching in the Chester circuit. A fortnight ago, while renewing an electric bulb in his office, the step-ladder slipped, and he fell, being stunned. The candle in his hand ignited some papers, which in turn melted the gas-pipe, and a conflagration ensued. The fire was discovered by a person living near, and the Fire Brigade was 'phoned. Later the unconscious body of Mr. Davis was found, and was removed to the Chester Infirmary, badly burned. He is reported to be seriously ill, but improving.

The annual meeting was fixed for February, when the Rev. R. Pyke, President, will speak. Mr. Ronald Morrison expressed the good wishes of the Council to departing ministers, and Revs. W. Bainbridge, S. Heywood, and A. E. Newman replied. Reports of Conference proceedings were given by the chairman and Mr. G. B. Walmsley, special mention being made of the Missionary Day and the Conversation on the Work of God in the Churches.

Mr. Norman Shaw.

Welcome Meeting to Scottish Sunday Defender.

FOLLOWING the Convention a crowded demonstration was held in the Wesley Hall, Keswick, to welcome Mr. Norman Shaw, the Argyllshire lighthouse employee, whose case has lately attracted so much attention in the newspapers.

Mr. H. H. Martin (secretary of the Lord's Day Observance Society) related how Mr. Shaw had been dismissed from his employment and turned out of his cottage, for refusing to do unnecessary wireless work on Sundays. A member of the Lord's Day Observance Society, Mr. R. E. Collins, had, however, offered Mr. Shaw and his family a cottage rent free for three months. On Mr. Martin's suggestion a collection of over £32 was also taken at the meeting to help to meet Mr. Shaw's present needs until suitable employment can be obtained for him. Mr. Shaw, on rising, had an ovation. He said that he did not regret the stand he had made, but he felt as a Christian man that he must obey the Word of God, even if it meant losing his situation.

Before the meeting ended a Bible was presented to him as a token of appreciation of his loyalty in honouring the Lord's Day.

Dear Old Shebbear !

It is good to awake and find yourself in a pleasant room whose windows overlook "the little white town of Bideford," the old bridge, and the river, tide-full, and breathing of the sea. And it is good, too, to call to mind that at 10.15 the car will come for you and you will be taken fourteen miles to Shebbear for Speech Day. If you, sir, are ever asked to be the School's guest that day be sure to go. If you don't you will regret it afterwards, when men of better judgment or more fortunate circumstances tell you how well they fared and what good things they heard when they went to Shebbear's commemoration.

The boys are worth looking at. A more healthy, happy-looking lot of fellows I never saw. There doesn't seem to be a weakling among them. It is no wonder that the school is full and there is a waiting list. High up in mid Devon, within sight of Dartmoor, far from the smoke of towns, set on a road where on market days you meet a string of farmers' carts, and on other days nothing at all, the school offers unusual advantages, especially to delicate lads. Looking at the present boys I should say Shebbear is the training ground of strong men.

Fine weather favoured us, in spite of the threat of storms. People came from far and near. In the morning Lake chapel was crowded. The dining hall could not hold all who came for lunch. The gymnasium was packed with people; many people stood at the back of the great room. A young man who has heard at least a dozen prize-day speeches, told me the president's was the best he had ever listened to; and so said all of us. The Head's speech at the luncheon was, very fine, particularly the closing paragraph of it, in which the moral passion and force of the man shone out. There is no better air in England than that which breathes over Shebbear, and, so far as the headmaster can secure it, the moral tone of the school is as good as the air. No boy could be under his care and not feel his unusual strength of mind, his honesty, his love of reality. He is a centre of moral health and clear light, and you cannot be with him long without recognising that Shebbear has an extraordinary man for its headmaster.

No wonder the school is gaining in visibility each year. People who live in the West Riding see it plainly now. United Methodists are proud of it, and well they may be. The place has character. The high purposes of its founders are still followed. It has a definite tradition, a spirit, a history, and I do not wonder its old boys love it. United Methodists motoring in Devon ought to drop a card to the bursar, the Rev. Ford Reed, and tell him they will pay the school a visit. If they do they will be received by one of the most delightful hosts in Devon, and when they come to the end of their holiday they will say, "and wasn't that afternoon at Shebbear delightful?" Dear old place, isn't it?

R. H. B. SHAPLAND.

National Children's Home and Orphanage.

The Young Leaguers' Union Hospital at Headquarters.

THE foundation stones of the hospital were laid on Thursday, July 28th, at four o'clock.

Considering all things, weather in particular, a very good attendance from the Y.L.U. branches in the three London districts assembled for the above function. The assembly was presided over by Sir Charles Cheers Wakefield, Bart., C.B.E., the senior treasurer of the N.C.H.O., who gave a brief, but admirable, address on the service of the Children's Home towards the sick and suffering little ones who come into its care.

Two stones were to be laid. The first, by the President of the Wesleyan Conference and Principal of the N.C.H.O., the Rev. William Hodson Smith. After he had "well and truly" laid the stone, he proceeded to congratulate the Young Leaguers on this culmination of their work of twenty-seven years since their foundation in 1900 by Dr. Arthur Gregory. This was the first public function in which the President had taken part since leaving the Conference at Bradford, and he expressed great pleasure in the opportunity that it gave him of showing where his chief interest and sympathies lie, and hoped that the hospital would prove to be the means of helping and healing to many suffering children who needed such service on coming into the Home.

The second stone was laid by the President of the Young Leaguers' Union, the Hon. Gwendolyn Marshall, who followed in her mother's footsteps in taking this office in behalf of the children.

The ceremony, which was brief, owing to consideration for those who were standing without shelter and to the threatening sky overhead, closed with provision for tea in the offices and a very happy afternoon concluded with many expressions of gladness and thankfulness for the work which the Young Leaguers had accomplished.

The proceeds of the afternoon reached the very satisfactory figure of about £350, and to all our friends who braved the weather or, failing to do that, sent contributions to be laid on the stones, we tender our very heartiest thanks.

H. J. SUGDEN,

General Secretary of the Young Leaguers' Union.

DRAFT OF STATIONS

The Final Draft of Stations of Ministers and Probationers is now ready. A copy can be obtained, post free, for 2½d., on application to HENRY HOOKS, 12 Farringdon Avenue London, E.C.4.

Ourselves and Others.

TO OUR CORRESPONDENTS.

It will be a great convenience if correspondents will send items of "news" and other Editorial communications not later than Monday of each week, otherwise no guarantee can be given that they will appear in next issue. Address:

The Editorial Office,
"United Methodist,"
12 Farringdon Avenue,
London, E.C.4.

CHANGES IN ADDRESSES FOR "MINUTES."

All changes in the addresses to appear in the Minutes of the 1927 Conference now being prepared should be sent at once to Rev. Henry Smith, 13 Abbey Road, Brighton.

FINAL DRAFT OF STATIONS.

The final Draft of Stations was despatched from the Publishing House on Friday last. Any minister not receiving his copy should communicate with the Book Steward, 12 Farringdon Avenue, E.C.4.

DEATH OF MRS. W. H. DUNN.

We deeply regret to announce the passing of Mrs. Dunn, the wife of Rev. W. H. Dunn, of Mullion, who passed away on Friday last. Our friends had been looking forward to a very happy event and there were great hopes of recovery until Wednesday when a sudden rise in temperature occurred and early on Friday morning there were serious developments and the patient failed to rally. We extend our deepest sympathy with our brother in this heavy blow that has fallen upon him and pray that he may be divinely sustained in this dark hour.

SUCCESES.

Miss Elaine V. Vera Clark, of Lady Margaret Hall, daughter of Rev. W. Rupert Clark, superintendent of the Oxford circuit, has gained a First Class in the Final Honours School of English Language and Literature at Oxford University. Miss Clark has taken a course of study, not usually followed, in philology and literature, and is the first woman (and second person) to win a first class in this course.

Master Harold Green, son of the Rev. W. S. Green, has passed the Entrance Examination for the King Edward's School, Bath, and has been awarded an "Edmund White" Exhibition of £10 per annum by the Governors.

Mr. G. Harry McKay, son of Rev. T. McKay, has obtained an Honours B.A. of London University. Mr. McKay, who is also a Fellow of the Royal Economic Society, is at present History and Mathematics Master at the Margate Central School.

Mr. Ivan Sheppard was one of the 98 successful candidates out of 843 who sat for final examination, in June last, of the Chartered Institute of Secretaries. He is a member of our Beechen Cliff Church, Bath, and son-in-law of the circuit steward, Mr. G. Kedgwin Turvey.

REV. J. GIBSON.

Rev. J. Gibson, finding that his house at Blackpool will have to be closed for at least three weeks during August, is making his annual visit to Harrogate earlier than usual. As our Young People's Summer School is being held this week at Ashville College, he and two workers have gone to it from Blackpool. His address will be as usual, c.o. The Dirlton, Ripon Road, Harrogate.

A FINE RECORD.

The Pembury Grove "Magazine" for July contains a report of the missionary income for the London, Hackney, circuit. An effort has been made to bring the circuit contribution up to 10s. per member. While this has not yet been achieved, there is a good increase on the previous year. Packington Street Church, with 102 members, stands foremost with a contribution of over £92, showing an average contribution of 18s. 2d. per member! A noteworthy fact is that Mrs. Bishop, of this church, has raised the splendid sum of £109 6s. 3d. for missions within the last seven years, the result of home-trading.

CHANGE OF ADDRESS.

Rev. G. T. Checklin, 8 Elm Grove Road, Gorleston-on-Sea.

Review.

General Disarmament or War? By Rennie Smith, B.Sc., M.B. (George Allen and Unwin, Ltd. 3s. 6d. net.)

The first obvious remark to make on Mr. Smith's book is that it is timely. Just now the world is thinking a good deal about disarmament. It will be seen from the very title of this book, that its author is convinced there is no escape from war except by a general consent to cut down the weapons of war. Here we touch upon the vicious circle of our day. It is argued that we must prepare for war, in the hope that we may maintain peace. It is also argued, on the other hand, that if we develop every fiendish kind of apparatus by which men can slay one another—and not only one another, but helpless women and babes—the incitement to go to war is strong and irresistible. On no subject is there greater confusion of mind just now. Our advice is, let all who seriously wish to study this subject begin by a careful perusal of this little book. Facts are here in abundance: and there is no mere declamation. It would be a genuine service to humanity if students in the colleges of the world were compelled to master what is here written. War flourishes by a kind of blind impulse. The cold light of fact is unwelcome: many of our journals deliberately gloss over much that should be known. We cannot speak too highly either of the argument or the workmanship of this volume; and we hope it will find a welcome in every land where war is possible.

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 British Dominions, 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.

PRINCIPAL CONTENTS.

	PAGE		PAGE
Impressions of Conference. By R. E. M.	369	Progress at Oldham	375
Jubilee Celebrations at Pogmoor ...	370	Pithy Sayings at Conference. By J. B. Brooks	376
Ourselves and Others	370	Holiday Reminiscences	376
Dear Old Shebbear! By R. H. B. Shapland...	370	Stone-Laying Ceremony of New Church at Ilford	377
Notes and Comments. By R. P.	371	Departed Friends	377
Conference Public Services. By A. C. G.	372	Roads of Destiny. (C.E. Topic).	
The Mount (1777-1927). By J. H. Staplin	372	By Cuthbert Ellison	377
Taking Off the Armour	373	Young People's Topic. By P. S. Johnson, B.A.	378
The Conference Sermon.		In the Footsteps of Peter.	
By Maldwyn Hughes, D.D.	374	By W. B. Hoult, M.A., B.D.	378
A Call to Remembrance	375	News of Our Churches	378
In the Temple. By R. H. Osborne	375		

Notes and Comments.

Conference Afterthoughts.

A feature of the Conference upon which many have remarked was its pure happiness. For some reason nothing approaching rancour had a chance. When brethren differed most strongly they did so in utmost good temper. Throughout, indeed, there was the feeling that our Church was alive and alert. If we ever had any reason to question the ability of our ministers and laymen, Rochdale Conference should for ever have dispelled the miserable doubt. Morning after morning, in the devotional services, men spoke to us with cogency, insight and burning spirituality. The discussion on the spiritual state of the Church was not only a time of earnest desire to pierce to the guilty secret of our weakness, and discover the boundless resources in Christ as the Lord of all Life: it was also a revelation of intense earnestness and intellectual ability. We all felt happy as we listened to men who both felt the Spirit of the Highest, and uttered words of prophetic power. As we have remarked in another note, it is not too much to interpret this as the seal of Divine favour. We have not suffered loss, nor shall we, if to achieve a great and holy object our own activities are suspended for a while. A feature which many will recall with gratitude was the readiness of the Conference, if it may be so expressed, to expose its soul. We have reached the moment when with an apparatus more efficient than ever before, we are all eager to exploit the equipment for the advance of the Kingdom. A revival of holy joy is now our great need. We have lingered a little in the doldrums, and Rochdale may well be remembered as the moment when the winds of heaven began to blow softly, and the sails spread forth a little preparatory to a great advance. The crowds that came to our meetings; and the enthusiasm and spiritual glow may well be regarded as both a proof of our power, and a challenge to all the resources at our command.

Methodist Union.

Our own Church has declared its mind once more on the question of Methodist Union. The Conference did not allow itself to be deflected by the unsatisfactory vote given by the Wesleyans. We have affirmed our conviction that the union of Methodism is right and desirable, and that the present scheme is as good as can be evolved in the circumstances; and that the negotiations should be speeded up and consummated as soon as practicable. The Conference at Rochdale, however, may have taught us that we shall not suffer ultimately, either in enthusiasm or resource, if another Church delays or even frustrates the union we have been trying to effect. We had the most unmistakable tokens of spiritual energy and of eagerness to attempt great things for God. Never did our brethren reveal greater ability or nobler ideals. The United Methodist Church is at heart sound and happy; and were it the will of God, we could contemplate the future as a Church with confidence and joy. But we have declared it to be our belief that God wills the union of a fractured Methodism: and the disappointment caused by the vote at the Wesleyan Conference has not shaken that conviction. That the vote was disappointing there can be no denial. And all

attempts to explain it away have the aspect of special pleading. There the bald fact is, that after all these years, only seventy per cent voted in favour of union. For whatever may have been the particular resolution, the broad significance of the vote is, that nearly thirty per cent are opposed to Methodist union. There is nothing in this to marvel at: no union ever brought about had the support of all concerned. But none see more clearly than our Wesleyan friends that the time has come for another and a final step. If seventy-five per cent is a necessity, and only seventy per cent can be found, then the course is obvious. But the right step at such a moment is never an easy one; and is seldom obvious.

Our Duty.

For our part there must be a repression of petulance, and no attempt to take a short cut. Patience is just now the highest form of wisdom. The vote of the Wesleyan Conference may have annoyed us: but whatever vexation we may have suffered, we know well enough it has not only distressed seventy per cent of the Representative Session of the Wesleyan Conference, it has also created a situation which requires the best statesmanship available. It is not for us to say what should be done. As a Church we have nothing to retract, and nothing to deplore. We have acted in good faith; and shall continue to do so. The only thing we can reasonably ask now is that our Wesleyan brethren, who have throughout been so magnanimous and brotherly, will continue to show that while their own minority has to be considered, so also must they consider us. We do not see how it is possible for a great representative assembly with so large a majority, to do anything but go forward. Obviously disaster lies

in any other course. But with serious endeavour on their part, and patience on ours, and earnest prayer in all the Churches for light and guidance, it should be possible, without undue delay, to win into a living unity the forces that now seem divided and determined.

The Roman Catholics.

The Roman Catholic papers are very angry because of the President's address. The "Tablet" prints and endorses a letter from "A Lancastrian." The substance of the epistle is a challenge to the President. United Methodists, so "Lancastrian" believes, date from "the eighteen-forties"! He asks if during that time ten men can be named of eminence who have "verted to the United Methodists." Indeed, he is prepared to give ten guineas to a Rochdale Hospital, if the ten names are forthcoming. Meanwhile "Lancastrian" is ready to supply fifty who have "renounced other religions to become members of the Catholic Church." The "Tablet" publishes this letter in italics, and is cruel enough to give the President another job to go on with. Why, the Editor wants to know, have ministers "given up" the "old white choker" and taken to the Roman collar? It has not occurred to "Lancastrian" apparently that there is all the difference in the world between our methods and those of his Church. We do not make it a part of our programme to induce "eminent men" or men not eminent, to leave their Church and join ours. We advise them rather to remain in the Church to which they owe most. We do not teach that ours is "the only true Church," and that all others are not true. We do not tell young people if they go into any Church but ours they do so at the peril of their souls. We do not insult another Church by telling our young people that if the funeral of a relative entails their entering that Church, they should openly leave before the minister begins to pray. We do not refuse to join with others in public worship. No: we are not out to win devout souls from other Churches; and so "Lancastrian's" challenge is futile and aimless, and his ten guineas quite safe.

Lausanne Conference.

By the time this issue of the UNITED METHODIST is in the hands of our readers, the Conference on Faith and Order at Lausanne will be well launched. The public interest in the Conference has so far been subdued. The feeling which too often finds expression is that "nothing can be done." This is surely a fatalism which is the very negation of Christianity. Something requires doing, as we realize the moment we begin to contemplate the present condition of the Church of Christ. And to calmly affirm that divisions must for ever remain unhealed, is practically to dismiss Christ as a Power in our midst. No one expects the Conference to evolve a scheme for the prompt reunion of the Churches. But when five hundred men, representing between eighty and ninety Churches, gather in a mood of earnest

inquiry and prayerful desire, to explore, to explain, and mutually to understand wherein and why we differ, a result may well follow which should make union of heart and aim an immediate possibility. We propose to supply notes in the UNITED METHODIST, which will be written by the President, who with Principal Brewis and Mr. Lewins, of Manchester, are our representatives. Meanwhile the following prayer, written by a great leader, Bishop Brent, may well be offered by us each day of our lives, "Let knowledge prevail over ignorance, good will over prejudice, understanding over blindness; that, guided by the spirit of wisdom and truth, we may press onward with joy and confidence toward that happy day, when there will be one flock under one Shepherd, Jesus Christ our Saviour."

Good Manners.

There is a good deal of uneasiness among thoughtful English people at the present moment, because of our manners when we meet with people of other nations. It is being brought home to us from many quarters that we can really behave very badly. Our neighbours on the Continent do not talk about this a great deal—it is part of their good manners that they do not—but undoubtedly they feel, and sometimes say, that we can be rude and boorish and cruelly inconsiderate. Why this is, it may not be easy to say. Dean Inge has tried his hand at it, and has evolved rather an elaborate and learned explanation. He thinks it is because there are three integral elements in our composition—a sturdy individualism, a strong vein of sentimentality, and a peculiar blend of idealism and practicality which foreigners often think to be a part of our hypocrisy. Such an explanation is of great interest; and unless we are careful we shall become so pleased with the exquisiteness of the diagnosis as to forget the disease. Without doubt we are insular still; but the League of Nations, plus "Cook's," and the aeroplane, ought to get rid of this. It is not that good manners is simply a question of being a little more pleasant and comfortable to live with: it has an international significance. No nation can afford to be disliked by other nations—and certainly England least of all. We send out year by year a stream of noble young fellows, many of whom are men of charm, as well as of good character. We send out also some who are not. Indeed, it is almost a religion with some of our race to look askance at every stranger who approaches them. The English are in danger of making unnecessary enemies, because they wear the air of superiority. It may be only a nervous self-defence, due to an island up-bringing; but this is not the explanation that occurs to those who are offended. We know at this moment of a golf club which is in peril of its existence, largely because the Club House is haunted by a fraternity that glowers at every stranger, and makes him feel distinctly uncomfortable. It is fair to say, however, that these same men with fierce moustaches and gleaming eyes, are simple, genial, and most generous in their judgments when once you are admitted to their circle. But there ought to be no circle, and the removal of all such unlovely boundaries is a matter of urgent and far-reaching importance.

R. P.

The President at Hatherleigh.

THE Hatherleigh Circuit Rally was held at Beaford on July 25th. We had a great day. In the afternoon the President conducted public worship in the Victory Hall. A good congregation assembled, and the sermon delivered will long be remembered for its helpfulness. After the service a public tea was provided in the schoolroom, to which a goodly number sat down. Then followed the public meeting presided over by Mr. Robert Hawkins, of Sampford-Courtney, who justly prides himself in the fact that, when Mr. Pyke was a young man, he took him by the hand and brought him out as a local preacher. The meeting was addressed by the President and by Rev. John Ford Reed, of Shebbear College. Special musical items were rendered by Miss Bellew and Mr. and Miss Embery, of Ringsash Circuit. Mr. W. Reed (circuit steward) gave the financial report, which showed a balance in hand on the effort, after all expenses were paid, of over £90. After Rev. F. J. Parry had heartily thanked the President, Rev. J. Ford Reed, and other friends for their help, a very fine meeting closed with the doxology and benediction. We all had a very great time.

If you want **MONEY** to help you to
BUY YOUR OWN HOUSE
 GET IT FROM THE
SHERN HALL (METHODIST)
BUILDING SOCIETY

If you have money to invest
 put it in the
Shern Hall (Methodist) Building Society
Investment Shares pay 5 per cent Interest.
Money wanted at short notice — DEPOSIT and get 4 per cent Interest.
Interest on both is paid Free of INCOME TAX.
 Apply to Mr. F. Martin, Shern Hall, Walthamstow, London, E.17

Conference Public Services.

Deaconess Meeting.

As my eyes rested upon the large assembly of quite one thousand people in our Castlemere Chapel on Monday afternoon, July 18th, the thought arose, how proud the late Rev. T. J. Cope would have felt had he lived to see this, while the face of the Warden beamed with gratitude and satisfaction. From every standpoint this was a great meeting. It was great in attendance, the spacious chapel being comfortably filled. Several things accounted for this, the presence of such a fine speaker as Mrs. Philip Snowden; the fact that we were in Rochdale which is one of the largest and strongest denominational centres; that it was Ordination Day; but in part too the largeness of the audience was due to the growing interest of our people in this side of our Connexional activity.

Then the tone of the meeting was excellent from beginning to end. Led to the pulpit by the Warden punctually at three o'clock, the lady president, Mrs. Fred Ogden, of Rochdale, announced the opening hymn; this was followed by a most chaste and beautiful prayer on the part of Sister Sarah. Another hymn having been sung, Mrs. Ogden was on her feet delivering her address. It soon became evident that the work of the Sisters holds a large and tender place in her affections, and her references to the visitation side of the work revealed that understanding which is begotten of personal experience. Mrs. Ogden gave a fine lead to the meeting.

The first speaker to be called upon was Sister Lillie Sweet, who for the last five years has had charge of our Mission Church, Jubilee, Hoxton, and who there has done a fine work amid more than ordinary difficulties. Sister Lillie much moved the audience as she spoke of a street near the church consisting of 57 houses and averaging 32 people in each house, members of five and six families. In illustration of the way in which the grace of God can transform and make beautiful lives amid such crowded and sordid conditions she told a most thrilling story of one of her mission girls named Ada, who has been changed into a strong and noble character, and who to-day is one of the Sister's best helpers. Equally affecting was the story of an old man who was cheered and helped by the Sister at the time when he lost his wife after a companionship of 52 years. As one listened to this tender address there arose a feeling of profound gratitude that such a place as Jubilee exists, with its message and its healing ministries, and that in our church there are ladies like Sister Lillie by and through whom Christ is able to "make the place of His feet glorious."

Sister Hilda represented another side of the work named the evangelistic. It has been her joy in various parts of the denomination for the past five years to conduct 56 missions. After referring in an interesting manner to the variety of her experiences in the several homes which had been hers, the majority of which had been very pleasant, the Sister spoke of the need of careful, thoughtful and prayerful preparation beforehand in connection with all missions. She stated that too often had she found the churches to which she had gone lacking in this, and that the best results had been seen where the finest preparation had been made. To atone for the lack of this she stated that in one case in addition to taking the services in the evening she had visited 200 homes in one week, and was rewarded with a packed chapel, and better still, conversions. In illustration of the value of this evangelistic work Sister Hilda told of several fine cases, including that of a man who having himself been won to Christ ere long won his brother and his wife; of women who had become Christian wives and mothers; of young men who now were on the plan as local preachers; and of a young minister to be ordained that very night who had been won by another of her ministers who some years ago was a convert at a mission conducted by a Sister. A fine story illustrating the power of the gospel to save was Sister Hilda's and it was told in a way that much impressed her hearers.

These two Sisters having given these messages the way was clear for Mrs. Philip Snowden to speak. The hearty way in which she had joined in the singing of the hymns and the appreciative manner in which she had listened to Mrs. Ogden and the Sisters showed that she had entered into the spirit and purpose of the meeting, and when at last her moment arrived she was found to be in tune. After a few appreciative words concerning the work of ministering women in the various fields of life she proceeded to make a great appeal for the concentration of our brains to the service of God. She declared her belief in Church going, in prayer, in worship, and then went on to say that while it was nice to go to Church, to the Open Meeting, and the Christian Endeavour, and have the heart full of a devotional feeling, religion as she saw it meant more than these, it meant thinking through the great problems, the great social and economic problems of the age, getting at the facts about drink, slumdom, poverty and war. She declared that the bulk of difficulties experienced by the Sisters and all other social and religious workers arose from, not deliberate wickedness, but ignorance; that while it was nice to know that amid such conditions of poverty, overcrowding and the like mentioned by the Sisters, men and women could be found with a beautiful spirit, we had no right as Christians to accept such conditions, but that it is our business to bring our brains to bear upon such, to know the facts and then to battle hard with them till they cease to be. The voluntary poverty of Jesus, she held, was beautiful, but the compulsory poverty of the people of Hoxton and elsewhere was a crime and had no right to be. Think, said the speaker, and then fight, and thereby lessen, the difficulties amid

which the Sisters have to work, and so many of the people have to live. A strong heart appeal was this from an able, zealous and fine Christian lady. A delightful feature of the gathering was the presence of nine other Sisters, one of whom was Sister Ethel Simpson, a native of Rochdale and just home from our mission field in China. Sister Ethel sang most beautifully two solos to the delight of all.

An earnest appeal by the Warden, Rev. R. W. Gair, who has done so much for the strengthening of the work of the Deaconess Institute and acknowledgments by the Chairman of the Committee, Rev. C. H. Buxton, prepared the way for the glad and welcome news that the financial result of this, the 5th Conference Meeting, including Mrs. Ogden's list of nearly £100 towards which she herself very generously contributed £25, was over £143. A splendid sum truly, and every penny of it is well deserved. A. C. G.

Tea Table Conference at Molesworth St. for Copec Fellowship.

THE important and prolonged debate on Methodist Union, apparently did not damp the ardour of the members of the U.M. Copec Fellowship. The Tea Table Conference indeed, proved a refreshing and stimulating interlude of the Union debate.

The chairman of the Committee, Rev. J. E. Mackintosh, presided, and after tea, spoke a word of welcome to Canon Shimwell, and to the members, and prospective members of the Fellowship. He pointed out that Copec was not so much an organization, as a spirit—a way of life. Emphasis was to be laid on Fellowship in Social Service. No doubt each was earnest in his own sphere, but more could be accomplished in the realm of ideas and action, by team-thinking and team-working. Certainly, ideas needed implementing in life.

The secretary, Rev. E. C. Urwin, M.A., B.D., stated that this was the first definite Conference of the Fellowship. Many of them had been feeling the need of such a Centre, where they could pool their ideas, and he felt that the experiment they had already made, justified their hopes. It is earnestly hoped that many more of our people will get in touch with the secretary during the coming year.

Canon Shimwell, who is the secretary for Copec in the Manchester district, and a member of the Committee of Management of the Manchester Utility Society, was given a hearty welcome. He came, he said, to speak of the actual working out in experience, of some of the great Social principles for which they stood. They were faced, in this post-war world, with certain problems which made a clear challenge to their Christian Ethic. This was so in regard to Unemployment, Education, International relations, and Housing. He was especially concerned with the question of Housing.

One of the tendencies of life was to become self-centred, and to forget the discomforts of others when out of sight, and to succumb to the opiate of comfort. He described something of the circumstances which led to the formation of the Housing Scheme of the Christian Congregations of Manchester and District. They had made a beginning, and a few houses had already been let.

They found that 17,727 houses were urgently needed, to meet the existing shortage, 20,000 houses were below a reasonable standard of fitness, and that 1,525 houses were required to replace condemned areas. These figures must be viewed with imagination. Dickens's description of Bleeding Heart Yard refers to 1870 and before, when people had not awakened to the inherent right of every human being to the beauty of life.

The first thing is to educate public opinion. We have moved a long way since the days of Dickens, and when the Social conscience is awakened and informed, public opinion will demand better conditions. The situation which faces local authorities is a difficult one. No local authority, however progressive, can propose and carry through, wide and generous schemes, unless it is backed by a live and vigorous public opinion. If we could tackle the Housing problem as seriously as we tackled the war, with the same sort of urgency, we should be on the way to the solution. The Manchester and Salford District Council of Christian Congregations, have in a small way, turned their ideas into expression. They formed "The Manchester Housing, 1926, Ltd." as a public utility society for the purposes of erecting houses capable of being let for a rental within the means of the lower-paid wage-earner. The question was how to get cheap houses.

Their utility society, by being satisfied with a return of 2½ per cent on its capital, is able to save the difference between the higher rates of interest and this. The type of house is a three-bedroomed house of the non-parlour type, with separate bathroom.

The amount of building that can be done, will depend upon public support. About 20 houses are now ready.

The Common Bush

By the Rev. A. E. J. COBBON.

"A captivating series of cheery word-pictures of moods, impressions, characters, and stimulating incidents. . . . It is a book once read one wants to read again."

—Bideford and North Devon Weekly Gazette.

2s. 6d. net. (Postage 3d.)

HENRY HOOKS, 12 Farringdon Avenue, London, E.C.4

Many other districts have set up utility societies, which can raise funds by donations, loans at a low rate of interest, and gifts in kind and service, and thus work in co-operation with the local authorities, to provide houses for the poorer class.

The exigencies of the Union debate, in another place, curtailed the time at the disposal for discussion. The question was sometimes raised, said the Canon, of the danger of subsidizing industry. Many of the unhealthy houses built 50 or 60 years ago, in overcrowded areas, were being indirectly, but terribly, subsidized now, by tubercular sanatoria and hospitals. We are paying the subsidy in heart-break and ill-health.

A hearty vote of thanks was accorded the speaker. The attendance was very encouraging, and the secretary will be glad to receive the names of friends seeking to join the Fellowship. E. S.

The Mount (1777-1927).

Eighton Banks, Gateshead.

JULY 23rd and 24th has been looked forward to with joy for some time at Eighton Banks, in the Gateshead, Durham Road, circuit. In or about the years 1773 to 1777 a few men and women "whose hearts the Lord had touched" formed themselves into a Methodist Society. The "Mount Chapel" was built in the year 1777 and has continued unto this day, though somewhat modified in structure. Up to the year 1885 it was the centre of spiritual and social activities of men and women of the Wesleyan denomination. At this period they built a new church in the colliery village of Springwell and there transferred their devoted services.

The United Methodist Free Church had for over 25 years been meeting for fellowship in a cottage upper room. They sought for and eventually purchased the Mount Chapel, so that it became as the Wesleyan friends left it, a centre for the activities of the United Methodist friends.

One hundred and fifty years' Methodist activity and fellowship on one site was considered worthy of a fitting and united celebration, July 23rd and 24th, 1927, being the dates selected.

It began with an attractive and friendly game of tennis between groups of young people associated with the two churches so closely allied with the historic event. Earnestness, keenness and fellowship was abundantly in evidence among the young people, and brought joy and pleasure to those who have borne the burden and heat of many years of Christian service in connection with the old and new centres.

The weather changed just as the game was finishing, and so instead of holding a garden party in the tennis grounds, as proposed in the programme of events, the friends adjourned to the church. Under the presidency of Mr. R. Lawson, J.P., the united choirs (Wesleyan and United Methodist) rendered anthems. "Praise the Lord, O Jerusalem," and "Sun of my Soul," and several of the old Methodist hymns and tunes were heartily sung by choirs and congregation.

In the afternoon a public tea was patronised by a large number of friends, old and new. In the evening a praise and thanksgiving meeting, under the presidency of Mr. W. P. Parkin (Wesleyan), of Felling, with Revs. Sylvester Lee (superintendent, Wesleyan), S. J. Clarke (U.M., Dunston), and A. W. Utting (pastor), and Councillor W. Smith (of Lowestoft) as speakers. It was felt to be a time of refreshing and of great joy as the chairman told of the families he had known to be associated with the "Mount Chapel" in his boyhood days, and of the branches of some of them that had gone "here and there" in the earth, earning distinction in various social, political, theological and religious spheres. He also told of his grandfather becoming a member of the Mount Chapel in the year 1797, and continuing in its fellowship for 41 years. Of his father's association with the cause, and how that his mother (happily still alive and hearty aged 92) had received her first Methodist membership ticket in connection with the Mount Chapel in the year 1857. Mr. Parkin's son had recently become a Wesleyan local preacher. The efforts of the speakers, and of the united choirs, who rendered Handel's triumphant and inspiring "Hallelujah Chorus," were highly appreciated by a large audience. It was felt by all that "Angels were hovering round," and that the spirits of just men and women of past days, made perfect, were joining with us in thanksgiving unto Him that sitteth upon the throne. To Him be glory, blessing, and honour and power for ever and ever.

On July 24th Divine service was conducted by Mr. A. Puckering, of Shiny Row (an accepted candidate for college or ministry). Miss Smith, Master Wilson Dixon and Miss Rene Lockey were the soloists. The choir rendered special anthems. In the afternoon a musical service was held, under the presidency of Mr. G. H. Smith, of Chester-le-Street, and formerly associated with the "Mount." The musical programme was rendered by a quartette party from the celebrated L.N.E.R. choir, and thoroughly appreciated by a large audience.

The history of the Mount Chapel is a great and worthy one; the celebration gatherings have been successful, the spirit of union and good will auguring well for the future work of the young people who are associated with the cause at the "Mount" and "Springwell." We anticipate "the best yet to be." A word of praise ought to be given to Mr. J. Wanless, who for 40 years has conducted the choir and compiled the "history" in booklet form. The cheering, encouraging, instructive and abundant service of the Rev. A. W. Utting during six years in the circuit, and especially in the organizing of the celebration has been noted, and we pray for the blessing of God to be with him in his new sphere of Christian ministry in Leeds.

J. H. STAPLIN.

Taking Off The Armour.*

THIS Rochdale Assembly witnesses a re-arrangement in the order of services, relating to the ministry of our church. The first place of honour was rightly given to the Service of Remembrance.

With interest and expectancy, we anticipate the approach of strong and vigorous recruits, efficiently trained and disciplined, who come, as under the Banner of the Cross. They are thinking of the future; and the thoughts of youth are long, long thoughts.

It is our privilege this morning, for a little while, to think of the brethren who, year after year, have endured hardness as good soldiers of Jesus Christ. Tenderly we would refer to some, whose premature withdrawal excites our heartfelt sympathy.

On the pages of the Book of Providence are records in a language we only imperfectly understand. Reverently we bow and listen to the Interpreter, saying: "What I do thou knowest not now; but thou shalt know hereafter." We think of others also, whose names are written on our hearts. They are resting on the long road at life's noon-time, wearied with the journey.

May they receive the water of refreshing, as from earthen vessels, sanctified by the loving touch of the Master's hand.

During this Conference there have been gracious uplifting moments; seasons of refreshing; upon which has rested the impress of Eternity.

This is one of them. We lose sight of the flight of time, even though we are gazing through the veil of years. We are reminded of that Immortality, which is ours until our work is ended: nay, not ended, but consummated in the life that is life indeed. Whilst we record the length of each ministry, in terms of time, we learn something of "a day being as a thousand years, and a thousand years as a day."

I. Our tribute to the brethren takes the form of a recognition—an attempt to appraise the value of their zealous ministries.

One does not care to differentiate concerning other communities; but without any disparagement, we may be reminded that clergymen are usually spoken of as holding livings; Congregationalists keep their pastorates; but we generally speak of Methodist preachers as labouring in their circuits; hence the early designation of those who ceased to itinerate, as "old and worn-out ministers." In the passing from the active circuit ministry, the inherent worth of a brother is often more fully perceived. Something suggestive may be detected in the remark of a daughter of the Emerald Isle, when witnessing the departure of the Royal visitors: "What a fine reception they are getting now they are going away." There may be a brother in our assembly who has passed through the ordeal of a farewell meeting, and under the avalanche of heartening words, began to wonder why he was departing. We are not, therefore, surprised that a minister on the threshold of superannuation, reading the message respecting his service, felt like re-starting as a circuit minister and working to the last ounce of his strength.

"Is it not true,

The bird, dark-winged on earth, looks white in air?
Unrecognised are angels till they soar."

A retiring minister once said: "It is my time of eclipse." Eclipse? When John the Baptist said: "He must increase, but I must decrease," the burning and shining light was never more radiant.

It is then, not a time of concealment, but of revelation. Unthought of ministries are seen in new perspective; it may be a brief glimpse is obtained of the unseen corona, emblematic of the mystic tongues of flames; the source of Pentecostal energy, crowning those who in season and out of season have followed in the Master's steps.

II. Our indebtedness to the brethren calls for an expression of heartfelt appreciation and good will.

The Conference Handbook gains in charm by its portraits of the presidents and Rochdale worthies; and even the prosaic agenda has its special attractions in the pen pictures, which, like miniatures, are enshrined in its pages. Apart from the splendid financial statements, we note with sacred joy the solvency of our church, in the wealth of character of the men we honour.

Let no funereal note be sounded. I come not to bury our Caesars, but to praise them. "We bring our flowers of everlasting, to give fragrance and beauty in life's autumn days." We would not belittle the daring of those who have crossed the Atlantic in one grand flight, but would express greater admiration of the men who, by their achievements, not the act of a moment, but, as we heard the other morning, of courage, long-drawn out through the pilgrimage of years—men, though not mounted with wings as eagles, have plodded along, sustained by the patience which has ever possessed their souls. It will seem almost paradoxical to say, on this occasion, that in the circle of Christ's disciples, there are no supernumeraries. Aged veterans are our spiritual Samsons.

One might venture to say to the brethren: "Whatever age you are, you do not look it."

We had their representatives in this Assembly; men of the burning heart, some of whom have discovered the secret of perpetual youth.

One spoke yesterday with 53 years' ministry behind him, in an appeal that our church might be free to unite in a new connexion, to face greater opportunities for service in the spirit of the Apostolic Church, which and a free Press is but another way of expressing Bible Christianity; another, a father in our Israel, stood in this pulpit as though upon the heights: in one hand a banner inscribed Excelsior; the other, with finger uplifted—"he wist not that his face shone"—as though

beholding the chariots of fire in which sainted comrades had passed to the celestial city.

The ex-President said the other day: "How beautiful strong men become when they are old, if they be good."

One other tribute, if unmentioned I should deserve your censure.

In reading the resolutions in the Blue Book, we observe the appropriate peroration of most of them is a reference to the wives of the brethren. "Salute the beloved Persis who laboured much in the Lord." Who in ways that cannot be described, have served in the manse like a guardian angel and given a generous portion of her precious time and unlimited energy, for the good of the churches.

Of each daughter of Dorcas and each ministering Mary be it said: "Give her of the fruit of her hands, and let her own works praise her in the gates." As our esteemed president will read the names of the brethren, in review, they pass before us; we grip them by the hand, and wish them joy and strength to follow along new avenues of further usefulness; and if perchance for some, is the overshadowed path, may they realise that underneath them are the everlasting arms.

For all: what seems to be the westering sun, is, in Christ, whose they are and whom they serve, the dawning of the more perfect day.

"To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life."

Womens' Missionary Auxiliary

All items for this column to be sent to the Publication Secretary, Mrs. J. B. Brooks, 60 Southfield Road, Middlesbrough.

PRAYER TOPIC for the week beginning August 7th: "Medical Work in North China." (Pages in Report 88-89. Rev. D. V. Godfrey. Psalm ciii.)

Stockport.—The weather was responsible for the disappointment which the members and friends experienced on Thursday, July 7th, when the annual Garden Party which had been arranged to be held at the residence of Mr. and Mrs. Clayton, Summerfield, Davenport, had to be cancelled. Heavy rain had fallen for several days previously, and almost up to the time of the meeting, which made it impossible to be outside, so that a meeting was held in Mount Tabor Church. The fine attendance, despite the inclement weather, showed the loyalty and interest of the members. Mrs. Rushworth, of Marple, was in the chair, and there were also present Revs. H. Lee, T. J. Cox, H. B. Hamblin, and C. H. Goodman. Miss Simpson, of Rochdale, who has recently returned from China, was the speaker. She, along with other missionaries, has experienced very anxious days during the present unrest in China. Miss Simpson spoke of the difficulties of learning to speak the Chinese language and how very much depended upon the inflection of the voice in conveying the meaning of a word. Reports were read by the treasurer and secretary. There is a net increase in membership of 9. Votes of thanks were passed to Mr. and Mrs. Wray, also the ladies of Mount Tabor and Edgeley Park Churches for providing tea.

Exeter and Shebbear District.—"Find Livingstone, never mind the cost; find Livingstone and bring him back," was the commission given to H. M. Stanley. One, who is himself a missionary, reminds us that that is the command given by Christ to His Church, "Find lost men; never mind the cost; find them, and bring them back to Me." "Never mind the cost"! But we do mind the cost! We stumble at it, we grumble at it, all the while forgetting that it is because He took the costly way that there is salvation for any of us. A salvation which was not costly would not be worth having, and certainly would not be worth the handing on. It is by its very costliness that that salvation has appealed to the hearts of men in all ages: and in proportion as the scarlet thread of sacrifice runs through our endeavours, whether of service, of prayer or of gifts, are we worthily fulfilling his great commission. We rejoice to believe that this sacrificial spirit has characterised our W.M.A. work during the past year, and that not only has the great missionary cause been forwarded, but the life of our churches has been enriched by this fellowship with the great Shepherd in seeking the lost. In spite of difficult conditions common to all parts of the country, we are very thankful to be able to report a substantial increase. The contributions received amount to £942 11s. 6d., an increase on last year of £53 1s. 6d. This total is an average of slightly over £1 1s. 6d. per member, an average of which we may justly be proud. The membership of 87 shows a decrease of 17, which is in part due to the revision of the register in one of the branches. These returns are a fine testimony to the loyalty of our members. Proposals for a grouping scheme have been submitted to the District and have been passed unanimously by the District Council. It is confidently expected that this new method of working will prove of great value in deepening the interest in the work, especially in the small branches.

"Toc H" Drumhead Service, Morecambe.

ON Sunday afternoon, July 24th, a congregation of 4,000 (judged by hymn sheets distributed) gathered on and near the Rocks on the foreshore for the First Drumhead Service organized by the local branch of "Toc H." The service was conducted by Rev. J. Howard Davies (padre of the branch), the preacher being Rev. John Martin, H.C.F., a name well known to several large drumhead services. It was a service to be remembered. All the local press pays tribute to its quiet dignity, simplicity and power. It had in it reverence, true feeling and an address of high seriousness and searching, challenging thought. One who was somewhat inclined to be sceptical about the real purpose of such services afterwards remarked: "It was a service of genuine spiritual tone and worth, and it was the biggest and best peace meeting I have known."

Lloyd Park, Walthamstow.

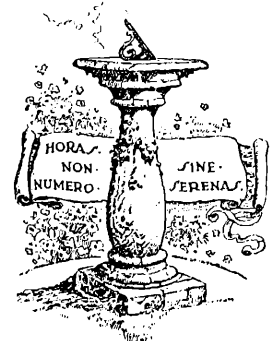
Extinction of Debt.

FIVE years ago, when the officers and friends at Lloyd Park United Methodist Church, Walthamstow, London, built their new Sunday School and Institute at a cost of £6,700, it was realised that it was a vast undertaking, and one which would tax their finances to the utmost. On realising the great need which existed for buildings adequately to accommodate the school activities, it was considered that it would be fatal to good work not to make the provision. So with the generous assistance of London Church Extension Fund and various friends, the new school was completed, and on Monday last, a public thanksgiving service, at which Mr. A. G. Barton presided, was held to render thanks to Almighty God for the liquidation of all liability on the new premises. The members of the church and congregation have all worked hard and have given of their slender means to help wipe off the debt of about £3,000, which existed up to two months ago. Now, thanks to these efforts and those of the Walthamstow Circuit and the splendid donation from the London Debt Extinction Fund, with the generosity of Mr. William Mallinson, J.P., the buildings are now free of debt. There was a good attendance at the service, Rev. G. E. Minnear, M.C., Hon. C.F., minister, Mr. G. Easton, treasurer, Miss A. M. Ascoli, school superintendent, and Mr. R. H. Pottle spoke briefly, and the choir rendered the anthems "Sing, O Heavens" and "Hail! Gladdening Light," under the able baton of Mr. C. H. Dudley. During the evening the chairman presented the church with a framed portrait of Mr. William Mallinson, to whom they are very grateful for his great efforts for the removal of the debt.

Wedding.

DIXON—PRYNN.

A PRETTY wedding took place at the United Methodist Church, Ashington, on July 27th, when Beatrice A. Prynn, only daughter of Mr. and Mrs. J. Prynn, was married to Mr. Oliver Dixon, son of Mr. and Mrs. W. T. Dixon, of Barrington. Rev. W. Cass, of Blyth, officiated, and Mr. G. Bolam presided at the organ. The bride was attired in *bois du rose* crepe marocain, black hat trimmed rose-velvet, and carried a sheaf of lilies; the chief bridesmaid was Miss Peggs, with juvenile bridesmaids, Miss May Walker and Miss Jean Absalom. The bridesmaids carried bouquets of pink and white sweet peas. Mr. W. T. Dixon, brother of the bridegroom, acted as best man. The reception was held in the school-room, when over eighty guests were entertained to tea. Miss Beatrice A. Prynn is an earnest and willing worker in our school and Christian Endeavour, and at present is superintendent of the Primary School and organist of the Christian Endeavour Society. Rev. W. Cass, on behalf of the trustees and leaders of the church, presented to the bride a beautiful Bible, and appealed to them both to continue to be useful members of the church and to continue to follow the leading of the Bible.



'I count only the sunny hours'
reads the old time sundial.
When the sun shines the
clouds are soon forgotten.

Help us to make the sun
shine for the four thousand
boys and girls in the National
Children's Home & Orphanage
(Founded by Dr. Stephenson)

Principal: Rev. W. Hodson Smith.
Treas.: Sir C. C. Wakefield, Bart., C.B.E.,
Sir C. Barlow, Bt., M.D., F.R.S.

Chief Offices:
Highbury Park, London, N.5

N.B.—Remittances from U.M. Churches should be addressed to Rev. HENRY HOOKS, Treasurer U.M. Auxiliary, 12 Farringdon Avenue, London, E.C.4.

* Address of Rev. William Walker at Conference Service for Ministers becoming Supernumeraries.

The Conference Sermon.

BY REV. MALDWYN HUGHES, D.D.

PERHAPS the congregation at the Conference Sermon preached by Dr. Maldwyn Hughes was not so large as some previous ones, but it was still large enough to look impressive in this most ample and handsome sanctuary. The business session had continued up to the time of the service, and our business being over, the general public soon thronged the aisles and filled the great spaces. When the opening hymn began there was every sign of a great service. The singing, led with excellent taste by the organist, served to prepare the right atmosphere. We were in rare mood when Dr. Hughes entered the pulpit. Very tenderly he led us to the throne of Grace. The lesson from Scripture was read impressively, the reading itself being an interpretation.

It was plain the preacher had been through the deep places in human life, thought and trial. The sermon was an open window to the inner chambers of his mind. It was autobiographical in the best sense. Knowing the challenges of life, and the drastic tests upon personal faith. He knew the attacks of philosophy upon faith; insidious assaults upon the foundations of society and morality, and the rebuffs of Idealism, but he covered us all with the shelter of religion, and showed how good and essential religion is as a thing in itself, and not simply as a factor for civilization or social stability. He took as his text, the classic verse in Deut. xxxiii. 27.

He said:

These words are the expression of the essential meaning and the deepest experience of religion. There is need for us to occupy ourselves with religion as an end in itself, and not simply as a means to realize desirable ends such as civilization, international peace and social reform. The primary concern of religion is with the soul's relation to God, and with the blessedness that accrues from a right relation. All else is subsidiary—the fruit of the tree—not the tree itself. Some of you will have seen an American book on the history of Christianity. On the cover of the book are these words, "What have been the achievements of Christianity? What is its use to-day? What can it do for us to-morrow? We make three demands of Christianity. First, that as a religion it shall shape a true theory of existence. Second, that as a way of life it shall give us social happiness and justice: and third, that on the basis of civilization it shall establish amity among mankind. Does the story of our civilization show that Christianity can meet these three demands?" I am not criticizing. All I want to say is that these are almost the exclusive tests applied to Christianity.

We have all of us said, "We must evangelise England; otherwise we can never hope to solve the social problem. We shall never establish right relations between Capital and Labour until the whole country is infused with the Spirit of Jesus Christ. That is an argument we all use, and rightly so. And then we have said, "We must make haste to send missionaries to the East, and to Africa, in order that at this crucial moment of the world's history, the people may be evangelized before being militarized. We must evangelize them to save European civilization. Emphasize those things in their place, but their place is not the first place. The point I am trying to make may be stated in the words of Dean Inge: "Christianity is in danger of becoming too exclusively a this-world religion." And when you appeal to such considerations you are not appealing to the deepest things of the heart nor of the Gospel. Christianity does offer a solution of the riddle of existence. As someone said, "The solution is God, and the solution of God is Jesus Christ." When your most difficult questions are answered there are still deep things of the human heart that are unsatisfied. Christianity does give us a way of life making for social happiness and justice, but the human heart needs more than that. Christianity has built up a civilization, but the heart that has been created for God, and fellowship with Him, demands something more than civilization. These things are all the by-products of the Gospel. Our deepest needs are not satisfied until we have found the meaning of this text for ourselves. You need not fear for civilization when men are conscious of God. But the point I am trying to make is that we are to live in God as an end in itself; remembering the great fundamental realities for which religion stands.

(1) Religion is necessary for FELLOWSHIP. I am not speaking of fellowship of man with man; though that also is one of the goods of religion—but of the fellowship of men with God. I suppose we have learned the loneliness of the human spirit. Even in the midst of crowds we are terribly alone. We hear a great deal about the inclusiveness of personality. But what does that mean? No man liveth to himself. Our personalities tend to interpenetrate each other. And that is only one side of the truth, though mostly emphasized nowadays. There is truth in the exclusiveness of personality. What is that? But the heart knoweth its own bitterness and the stranger does not intermeddle with its sorrow. In the great crises of life we always stand alone. Anyone who has ever had to make crucial decisions knows that in that hour he stood alone. Every man shall bear his own burden in the last resort. And you cannot read the gospels without being struck by the loneliness of Jesus. From the manger to the Cross He trod the winepress alone. And yet He protested that He was not alone. "I and the Father which sent Me." No man is alone who has found God, but all are lonely without God. "The eternal God is thy home." Home is the place where we are known and understood. It is a place of sympathy, in which we seek refuge from the storm. It is the place where the burdens are shared. Mark Rutherford tells that at one period of his life he had to work for long hours in an underground basement office with a bullying overseer, and foul-minded and

foul-mouthed companions, and how through it all he was sustained by the love that waited for him at home. Humiliated by the bully, his self-respect came back to him as he thought of the love that awaited him at home.

What should we do without our homes? And yet our homes are but dim reflections of our home in God. Dwelling there we are never lonely. We are in fellowship with one who knows us and understands our thought afar off, is acquainted with all our ways; speaks to us spirit to spirit; shares our griefs and carries our sorrows; who bears our burdens; is our hiding-place from the wind and covert from the tempest, the shadow of a great rock in a weary land. We are in a shelter where the arrows cannot reach us. That is a greater need than civilization; a place where our souls can dwell secure; a fellowship with resources greater than our own; and that will transform our insufficiency into power. All those things we find in our home in God. Now are we not in the region of man's fundamental needs? Lonely wanderers, we can now say, "I've found a Friend, oh such a friend; He loved me ere I knew him."

(2) Religion gives the true sense of values. The trouble with most of us is that we do not know the difference between gold and tinsel. We are ignorant of the true values of things. "We spend money for that which is not bread, and labour for that which satisfieth not." The deceitfulness of riches is a proverb, and so is the delusiveness of fashion. Many of us spend our days pursuing bubbles which burst, leaving nothing behind. We need the vision which sees life steadily and sees it whole. We need a standard of values which will have such a hold on our allegiance that nothing can deflect us from it. If you think about it you will find it is true that we only know the true value of things when we are in communion with God. That is the supreme test of value. Measure everything in your life by its effect on your fellowship with God and you will discover its true value. When Paul found God in Jesus Christ how it changed all his values. "What things were gain to me, those I counted loss for Jesus Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and do count them but waste that I may win Christ." All my values are now changed. Priceless things are become worthless; worthless things are of infinite value. Finding God we find abounding light, and sell everything to buy the pearl of great price. What is happiness? How do you define it? It depends on our values. And experience proves that there is no happiness nor rest for the soul save in the eternal values,—goodness, truth and beauty. And these values are only ours when the eternal God is our home. You demand that Christianity shall build up a great civilization. But what kind of civilization do you want? Are you thinking in purely material terms? If we grasp the eternal values they will get into the fabric of civilization. For the sake of our own souls we are to look not at the things which are seen but at the things which are not seen; for the things which are not seen are eternal.

(3) Religion is necessary for REDEMPTION. Sin is not a popular word. But whether we use that word or another, we are bound to admit there is something wrong somewhere. We have lost our way. God created us to be His sons, but the sonship is broken. We are unclean and cannot cleanse ourselves. We are weak and cannot renew our own strength. Deeper than our need of happiness or civilization, is our need of God to cleanse and redeem. Deeper than our need of all created things is our need to experience the Everlasting Arms underneath us. There may possibly be an autobiographical reminiscence in this text. Perhaps the writer recalls a time when as a little lad at home he strayed away from his father's house, and then suddenly realized that he had lost his way. Then he stumbled into the mire. And when all seemed lost his father appeared on the scene, cleansed his stains, and then lifted him to his strong shoulder. In the strong embrace of love all his fears were put to flight. And does not that seem to be the very central truth of the experience of the Fatherhood of God. Underneath is the support of the Everlasting Arms. Remember how Isaiah described God's dealings with His people: "In His love and in His pity He redeemed them, and He bare them and carried them all the days of old." We are often tempted to think that we are at the mercy of the universe; at the mercy of planetary forces which drive us here and there, maybe to stumble, to stagger, to fall and to rise again. We know ourselves to be weak, but be of good cheer. There is a way of deliverance. Underneath are the Everlasting Arms. The arms of love will enfold, support and carry us. Someone has recently written, "Let us by all means have more religion, but let it be real religion." God send us awe, humility, beauty; religion; but let us not seek such things for the purpose of preserving civilization. But let us seek them because we have lost our way in mist and sin; because we are lonely and life is critical; because the world's baubles are only tinsel; because God is our lost treasure; because we are children, and the Father's house is home; because worldliness is stupid; because we would eat the bread of God and drink the purple wine of heaven.

Religion is an end in itself and not a mere instrument of civilization. Remember the great opening words of the Westminster Catechism, "What is the chief end of man?" Our present-day answer would be to build on civilization. Not so the Catechism. "The chief end of man is to glorify God and enjoy Him for ever." Now is that language understandable and up to date? Do we know what it means? Enjoying God! That is the note sounded by the great saints. The New Testament is full of the rapture; the joy unspeakable and full of glory; the enjoyment of God. Remember one of the

favourite sayings of Augustine, "For me to cleave to God is good."

To Thee we rise, in Thee we rest;
We stay at home, we go in quest,
Still Thou art our abode.
The rapture swells, the wonder grows,
As full on us new life still flows
From our unchanging God.

Recover that note in present-day religion. We need to glorify and enjoy God. That needs fellowship with God,—the sense that the Eternal God is our home and the Everlasting Arms are underneath us. We need not fear for civilization then. I am not disparaging the social gospel, for that would be untrue to my deepest convictions. Jesus Christ claims all life for His inheritance, and it is the aim of the Gospel to bring all life into captivity to Jesus. But I am saying, "Put first things first." And the first thing is to get into right relations with God. "The Eternal God is thy home and underneath are the Everlasting Arms."

The sermon closed with the following brief prayer:

"Our Father," we thank Thee that Thou art an accessible refuge for the children of men. We bless Thy name that many of us have found in our experience that the Eternal Arms are underneath us. Do Thou grant that Thou mayest become a great Reality to every one of us. May we all make it our chief end to glorify Thee and to enjoy Thee for ever. We ask it in the name of Jesus Christ. Amen.

J. T.

New Light on James Everett.

WHILE writing the "Early History of Methodism around Houghton-le-Spring, Co. Durham," the author discovered some records which will be of interest to the readers of the "United Methodist" on account of the new light they throw upon some early epochs in the life of the Rev. James Everett.

In the local preachers' minute-book, preserved in the Sans Street Wesleyan Church, Sunderland, may be seen the entries which indicate that James Everett was received on trial as a local preacher in the circuit in October, 1804, and welcomed as a fully accredited local preacher in July, 1805.

The leading Methodist in Sunderland at that time was Michael Longridge, and it is confirmed by the writings of James Everett that he was the person responsible for the train of events which reached their climax in the above records.

The Sunderland circuit included at that time, Old Penshaw, Shinee Row, New Lambton, and other places now on the plans of the Houghton-le-Spring circuits of the three Methodist churches.

The leaders of Methodism at Old Penshaw and Shinee Row were the Allens, William, and Elizabeth his wife, and Charles his brother. In looking through their papers, the writer found a book in which Charles Allen entered particulars of every service he attended for 30 years, including the date, place, name of preacher and the text from which he preached.

Within a month of his name appearing on the plan, James Everett conducted a service at which Charles Allen was present, for in his book we see an entry as follows:

"November 25th, 1804, New Lambton, Luke xviii. 13, James Everett."

This was the beginning of an acquaintance which was reflected in later years when James Everett wrote "The Allens of Shinee Row," a book, the few copies of which survive are highly prized by their owners. In 1805 he was at Shinee Row on January 27th, and at Old Penshaw on February 10th, with Charles Allen in the congregation.

The superintendent of the circuit in 1806 was the Rev. William Bramwell, a great evangelist and an encourager of young men. Under his influence, James Everett and other young preachers entered the itinerant ministry.

There still lives at Houghton-le-Spring, hale and vigorous at 87 years of age, a man who heard James Everett preach.

As he was born in 1840, and that James Everett lived until 1872, we see how Mr. J. G. Craggs was able as a young man to attend services conducted by James Everett.

The last was held in the schoolroom behind the United Methodist Chapel, Houghton-le-Spring. At that time it was the chapel. At that service the preacher told how as a boy, the great evangelist John Wesley fondled his head and said, "You will be a preacher some day, my boy."

FRANK YOUNG, Wesleyan Minister.

Births, Marriages, Deaths.

BIRTH.

DUNN.—To Rev. W. H. and Mrs. Dunn, (Mullion), at a Nursing Home, Redruth, on Sunday, July 24th, 1927, a daughter.

MARRIAGE.

DIXON.—PRYNN.—On July 27th, 1927, Beatrice A. Prynn, only daughter of Mr. and Mrs. T. Prynn, to Mr. Oliver Dixon, son of Mr. and Mrs. W. T. Dixon, of Barrington.

DEATHS.

DUNN.—Clara, the beloved wife of Rev. W. H. Dunn, (Mullion), at a Nursing Home, Redruth, on Friday, July 29th, 1927.

MASTERMAN.—On July 28th, 1927, at 6 Beacontree Avenue, Highams Park, London, E.4., Harry P. Masterman, aged 52 years.

SMITH.—On July 8th, 1927, suddenly, Joseph Henry, the beloved husband of Emma Smith, of 3 Rockside, Kimberley.

A Call to Remembrance*

IT is in obedience to something very deep within us, and, something which must not be denied, that we have come into this quiet House of God that we may pray together, and that we may hear some words from the ancient Book of wisdom, consolation and faith.

One of the deep things within us is the passion for remembrance! No one likes to think that he will be lightly forgotten, or that he will forget. "It would add a new horror to death," said the late Dr. John Watson, "to think that one was no sooner out of sight than he was out of mind, and had no longer any place in the thoughts of those with whom he had lived and laboured, whom he had loved and served."

Remember me when I am gone away,
Gone far away into the silent land;
When you can no more hold me by the hand,
Nor I, half turn to go, yet, turning stay,

To think that one is of no account to one's fellows would kill incentive and destroy hope. In forgottenness lies deepest death.

So also with our own remembrance of others. If I were to tell you that the day would come when the Well of Memory would be sealed by the finger of Forgetfulness, when the dear name of the beloved would not move your heart, when tenderness would be gone out of the thought of it, and your world would move among the host of shining worlds as though the love had never been, you would not believe me. "No," you would say, "never will remembrance lose its power."

But love itself knows how the tide of remembrance ebbs so slowly as to be unnoticed, creeping out over the shallows of the heart. And yet the power of remembrance is so illuminating, so uplifting. What strength there is in the memory of loved faces and kind words, of holy examples, and high ideals of honour, of service, of self-sacrifice. When our feet get tangled in unworthy paths, the thought of our beloved is as wings to bear us again into higher ways, into upward paths, we make a braver fight for righteousness—remembering.

So we have done well to come into the House of God, not for vain regrets, but that we may make it a place of holiest remembrance and of deep thankfulness for those who in their sacred vocation served God faithfully, and who have gone before us to dwell in the light of His eternal love.

We thank God for the faithful preachers and fervent evangelist who will long be remembered, whose message of redemption, of salvation through sacrifice, was charged with compelling power. We thank God for the historian who had a passion for the glorious past of Methodism, and who wrote for our inspiration and encouragement, and for the fine-souled brother who was conspicuous for his missionary ardour, and who gave his pen to tell of some of our church's missionary labours. We thank God, too, for the faithful servants who gave their best to the small and struggling churches of the quiet country-side. And we thank God for the pastors, much loved and trusted, because they themselves loved and trusted much. There are not a few who can never express all they were to them in joy and sorrow. How many they helped down to the river's brink! The note grows soft and tender, almost too personal for expression as we thank God for permitting us to know, in varying degrees of intimacy, the men themselves as good men. We thank Him for the faith that made them strong, for the hope that kept their faces towards the dawn, and for the calmness that fell upon their spirits when they said farewell to all they loved. Even in the Valley of the Shadow peace was theirs, relying on the love of Christ and the darkness was aglow with His Presence.

By their passing we have been bereaved, and to a large circle it makes a poignant difference, that they who last year shared our life and work have gone from us, passing through the veil. But our consolation is drawn out of that world which is enriching itself so often and so much by the losses of this. It is in the assurance which, like a star unfading, Christ has set above these earthly graves, that "God is not the God of the dead, but of the living: for all live unto Him." Our brethren have died to us, but not to Him. They have passed out of our sight, but not out of His. They have left one world, but they have gone into another, in which they are nearer to God than they were, and nearer than we are here.

We are the children of a Heavenly Father, and we look for a Father's House where we may dwell for ever. Our reason repels the notion of extinction.

Our conscience looks for a rectification of that which has been wrong here. Our affections look for an inheritance which shall satisfy them. Our Saviour speaks to "all that is within us" in words that will be comforting as long as there are sorrowing hearts, words that have lighted up many a dying eye and flushed many a pale cheek, "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you; for I go up to prepare a place for you," and once more we write fulfilled over the great promise, "I come again and will receive you unto myself."

We believe in this risen and ascended Saviour who said, "because I live, ye shall live also." He comes down among men, He comes into our hearts, He draws us away from the world, making us glad to say that we are strangers and pilgrims, seeking a city we are sure to find. And then, when His preparatory work is complete, when our faith is the strongest, and our hope is brightest, and all our heart is ready for the inflow of the Heavenly Love, will He let

(Continued at foot of next column.)

In the Temple.

By REV. R. H. OSBORNE.

ACTS XVI. 22ff.

HYMN: "I am trusting Thee, Lord Jesus."

PRAYER: O Thou, who through Thy Holy Apostle hast taught us to look not at the things which are seen, but at the things which are unseen, help us that, by our contemplation of them spiritual power may be in the ascendant with us; and may we use the gifts with which Thou hast endowed us, to turn all our disciplines to good account, by using them as stepping-stones to higher things in Thy service. Amen.

The text has relation to the brutal chastisement of Paul and Silas. Charged to keep them safely, the jailer thrust them into the inner prison and made their feet fast in the stocks. There was no reason to exercise such severity, for their physical condition would have prevented them from escaping, even if they wished to do so.

It is a mark of cruel men when they are imperilled, to cringe and tremble like a captured wild animal. The magistrates, realizing their outrageous action in scourging a Roman citizen, quaked with fear, and, hastening to the prison, humbled themselves before the missionaries. "We did not know," said they, according to an ancient Version, "that you were honest people." This jailer was no better; he thrust them into the underground cell, and when the earthquake wrenched open the doors, and the opportunity to escape came to every prisoner he, reckoning that his life would have to pay for theirs, hearing the reassuring voice of Paul, rushed in and cried: "Sirs, what must I do to be saved?"

Contrary to general belief, there was no thought of salvation from his sins. As a Roman warder, he knew little of Christ. His one thought was how to save himself from trial and death. Now we know that belief in Jesus secures salvation from sin, but not from its physical consequences. This jailer might have sought and found salvation; but if one prisoner had escaped, his peace with God would not have kept him from being executed. We may assume, then, that his trembling plea was how to save his life, not his soul.

And in that wonderful reply of the Apostle, two facts stand out clearly:

(a) The thing for which a man lives will be always in the ascendant with him; as psychologists say, it will be in "the focus of his vision." A business man lives for his business, talks about it, works for it, watches the markets; it is his business. Now Paul was an Evangelist. The Gospel was his meat and drink, and the pillow on which he rested his head. He was out to save men by the presentation of redemptive grace; it was in the focus of his vision.

The Apostle makes little, if any, mention of the natural beauty of the lands through which he journeyed. "There is not a blade of green grass in all his writing." Was this because he was not interested in nature? No! but because a greater interest absorbed the lesser. There was one thing on which he concentrated his time and talents, viz., to preach Christ, and to make His name known throughout the Roman Empire. Consequently, it was the most natural thing in the world for him to say to the jailer who was trembling for the safety of his body: "I am not concerned about the safety of your body, but if you believe on the Lord Jesus Christ, your soul will be saved." It was uppermost, and he could not keep it back. Surely here we have a mirror of our own lives: that for which we live will be in the ascendant. Happy shall we be if we can say with the Apostle: "For me to live is Christ."

(b) Also we observe the aptness of Paul in turning a thing to good account. Here is a warder in trouble; he thinks he sees the inevitable end; he appeals to his prisoner to tell him how his life may be spared; and Paul, with a stroke of spiritual genius, uses the plea by turning it to good account. It was as though he said: "You are thinking of the safety of your body, but I am in the service of One who said, 'Take no thought for your body,' who affirmed that the quest of the Kingdom of Heaven is the primary essential: believe in Him and you will be saved—you; not your body necessarily, for your body is yours, not you. With your body you may have to pay the penalty, but you will be saved." When a godly minister was accosted by a dockyard man with the question: "What's the news?" he immediately replied "that Christ Jesus came into the world to save sinners"; he turned it to good account.

How beautifully Nature does this by drawing from the soil, the air and the sun the qualities which, in combination, produce a lovely flower or luscious fruit. A great naturalist draws attention to that arresting passage wherein Jesus says: if God so clothe the grass! How can God clothe the grass? And he goes on to say that the wool on the back of the sheep is transformed grass, grass turned into clothing. It is Nature turning her products to good account.

This is a quality we may all develop. We have the priceless boon of Divine revelation, the inestimable blessings of the Gospel. To us has come the toll of all the ages. Are we turning them all to good account by using them for the blessing of the world?

(Continued from preceding column.)

all that drop into the dust and darkness of death? It is not conceivable. That God is not our God. This God is our God for ever and ever; He will be our Guide even unto death, through death to Life and in the Vast Forever. We are content—more than content—thankfully, joyfully, willing, to let this matter rest where our Lord Himself put it, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, who hath given them unto me is greater than all; and no one is able to snatch out of the Father's hand."

Progress at Oldham.

STONE-LAYING CEREMONY.

SATURDAY, July 16th, was an important day in the history of our Honeywell Lane Church, in the Oldham, Union Street, circuit. It was a day of consummated desire—a day which had stood on the horizon of vision for many years. It was the day when the stones were laid of the new church, to cost, with fittings, £7,000. Honeywell Lane history has advanced in four big waves. Mr. John Hadfield, seeing the need of a school in the Copster Hill district, started a small Sunday school in some cottages which he owned, and it was opened on February 5th, 1865, by Mr. John Cocker. Splendid work was done there until March 24th, 1878, when the present school-chapel was opened in Honeywell Lane. At that early period there were 201 scholars and 29 teachers. In the autumn of 1888 a new infant room was added. On May 1, 1897, Mr. John Cocker, then president of the school, in the presence of the ministers and members, burned the promissory note, and declared the premises clear of all obligations.

Eight years ago Mr. Ernest T. Davies moved in a representative gathering that the new church should be proceeded with. Generous donations from friends, supported by the hard work and gifts to the point of sacrifice of a working-class congregation, resulted in £3,366 standing in the building fund in 1926, and it was decided to build. The Rochdale District thought well of the scheme, and the Conference promised to make two grants towards the cost. Mr. E. T. Davis and Mr. J. Yates have been secretaries for the scheme.

Saturday was the day chosen for the laying of the foundation stones. The Annual Conference being held in Rochdale at the time, among those present were the President of Conference (Rev. R. Pyke), the President-Designate (Rev. C. Stedford), Ex-President (Rev. W. A. Grist), Connexional Secretary (Rev. H. Smith), Chapel Secretary (Rev. W. C. Jackson), Home Mission Secretary (Rev. T. Sunderland), Dr. David Brook, Mr. James Duckworth (Conference Secretary), Sir Walter Essex, and Mr. Jos. Ward, J.P. (foreign mission treasurer). The ministers who have served in the Union Street circuit were represented by the Revs. W. D. Gunstone, J. W. Clayton, W. Scott, J. Burton, A. Brown, and T. L. Smith. Rev. W. Holroyd and Dr. C. S. Spencer were also present, and there were representatives from kindred churches. The Rev. A. Bluck (superintendent of Union Street circuit) presided. A large concourse had assembled when the hymn "All people that on earth do dwell" was sung.

Rev. A. Bluck spoke in laudatory terms of the magnificent work of the rank and file and the generosity of friends, and expressed the hope that when the building was opened for worship in March, 1928, it would be free from debt.

Rev. T. Sunderland, who spoke for the denomination, said they assisted schemes like this because the church would stand for the Methodist gospel.

Polished granite stones were laid by Mrs. Robinson, Mrs. J. Dransfield, Mrs. F. Stott, Mrs. C. S. Spencer, Mrs. E. Ogden, Mrs. G. H. Markham, Miss H. S. Cocker, and by Messrs. James Cocker, J. E. Eason, and E. Heaton, each being presented with a polished mahogany mallet with a silver tablet inlaid. Eighty-one bricks were laid by scholars of the school, teachers, and friends.

Mr. Heaton had 55 years of service in the school and church. Mrs. Ogden had raised by her own efforts 100 guineas. Mr. and Mrs. Dransfield have given £200. Mr. and Miss Cocker together have promised £1,000 if the church is opened free from debt. Mrs. William Robinson had given generously to the fund, and on behalf of her deceased husband and herself had offered to erect an organ to cost £1,000 in memory of their two sons, who were lost in the war. Mrs. Stott represented her father, Mr. Joseph Smith, a Methodist New Connexion stalwart of the past, and long and honourable service was represented by Mrs. Spencer and Mrs. Markham and by Mr. Eason.

Mr. James Cocker, who presided over the evening gathering, was reminiscent and interesting.

Mr. Ernest T. Davies, the trustees' secretary, read the financial statement. He had received £500 from Mrs. Robinson, Mr. Cocker £250, Miss Cocker £250, Mr. and Mrs. Dransfield £200, Mrs. F. Stott £50, Mr. J. E. Eason £50, Mr. Heaton £10, Mr. Markham £5, Mr. and Mrs. J. Eastwood £5, Mr. and Mrs. J. W. Dransfield £5. Mr. Joseph Ward had promised £25, while £21 18s. 4d. had been taken in the collection at the stone-laying, and bricklaying had produced £28 7s. 6d., making a total of £1,406 4s. 10d.

The trowel with which the 81 bricks had been laid was sold by auction and was bought by Mr. Holden for £5 6s. He gave it back for a new sale, and it was then bought by Mr. Joseph Davis for £6 6s. for presentation to Mr. Ernest T. Davis for the talent and labour he had put in the new building scheme.

An enjoyable concert was provided by Madame E. Barton, Madame Edith Reeves, Miss H. Markham, Mr. B. Mills, Mr. A. Hartley, Mr. G. Crowther and Mr. W. Green, A.R.C.O.

The new church is being erected alongside the present building, on a site at the corner of Honeywell Lane and Emma Street. Under the central part of the church provision is made for an institute, measuring 42 feet by 40 feet. Choir and minister's vestries, kitchen and lavatories are also planned at the rear of the site. The new premises, when completed, will have 300 seats on the ground floor, and 70 in a shallow gallery over the entrance vestibule. The celebrations were continued on the Sunday, Rev. W. Scott preaching in the morning. The afternoon service was conducted by Rev. J. A. Hughes, once minister of the church, but who during the past 18 years has held pastorates in Minnesota and Iowa, U.S.A., and who is now on furlough. Rev. J. Burton preached in the evening. Special choral items were rendered by the choir, and solos by Madame E. Barton.

* Address of Rev. W. J. Hopper at Conference Memorial Service of deceased ministers.

Pithy Sayings at Conference.

There is a theory that the powers of the air sought to give a fitting welcome to their brother thunderers.
—Dr. A. Jones.

On the tiled floor of a large house in the district are the words, "Welcome, come and come again." So Rochdale says to this Conference.
—The Mayor.

In the hallstands of your hosts you may find half a dozen worn umbrellas for one nearly new sunshade.
—The Mayor.

An old sermon taster was asked his opinion of one of my early sermons. His reply was, "Sir, I have heard Marmaduke Miller."
—The President.

This is the most docile and tractable lot of brethren in the world—as long as you let them think they are getting their own way.
—The President.

Some members of Conference will remember the two-decker pulpit that used to be in Baillie Street, about which Rev. T. J. Cox once remarked, "When I emerge from that cellar, climb that corkscrew, stand upon that pinnacle, and survey the landscape, I no longer fear the day of Judgment."
—Mr. James Duckworth.

I have got a very high-pitched voice, and when I find myself soaring, I discover I am alone.
—Rev. J. Boden (on being proposed as Precentor).

My predecessor in one circuit left me a list of names, describing briefly the merits of each. Against one was written, "A man with a temperament." I learned to love that man.
—The President.

Beautiful acts beget beautiful speeches.
—The President.

"What were you when you came into this room?"
"A sinner."
"What are you now?"
"Lord have mercy upon me! a Wesleyan."
—A story by the President.

Why look in the dumps because we have lost 3,000 scholars that we never had?
—Mr. G. Elsom.

Our originators as a church were not angels. I could almost judge it from their descendants.
—Dr. Brook.

The underlying truth of a lying narrative does not agree with me.
—Rev. J. H. Blackwell.

I went to the country and learnt to grow nearly everything but hair.
—Rev. J. T. Shaw.

When you are thanking God for things, remember Herbert Samuel and his Children's Bill.
—Rev. J. T. Shaw.

You have said, "Bring hither the *fatted robe*, and put it on him."
—President-Elect.

I arrived on this planet on a first day of Conference, and was examined for the ministry on the date of my birthday.
—President-Elect.

I have another distinction that I hesitate to mention in these critical days. I have been in office longer than any other Connexional officer.
—President-Elect.

Great things are pending in China.
—Rev. F. B. Turner (40 years a missionary).

Methodism is a thing that works when it is worked.
—Rev. Wm. Hall.

Lots of Christian people don't use their brains at all.
—Mrs. Philip Snowden.

These brethren below me look so unconscionably wise, that I daren't look down there. I address myself to the gallery.
—Ex-President James.

I have been thirsty ever since I became president.
—The Ex-President.

What a wholesome thing it is to sleep on a matter.
—Dr. Clemens.

There is a great spiritual revival just round the corner.
—Rev. Thomas Phillips.

God doesn't bless lazy people. Here is a text, "By God I jumped over a wall." Pray hard, but jump hard also.
—Rev. Thomas Phillips.

At any hour in the night you can go to any home in United Methodism.
—The President to missionaries.

We are looking into God's great workshop in history.
—Rev. Wm. Alex. Grist on China.

The large hand of the President is emblematic of the large heart of the Conference.
—Rev. W. H. Hudspeth.

There is more of Urwin in it than of W(right).
—Rev. James Wright.

We have nothing to give but religion.
—Rev. E. Aldom French.

My pet aversions are men with long hair, and women with short hair.
—Rev. Thomas Phillips.

If I became a U.M. minister, I wouldn't pay overmuch attention to the old, and I wouldn't stay a mere three years anywhere.
—Rev. Thomas Phillips.

Don't scold the young. Scolding is only swearing with dictionary words.
—Rev. Thomas Phillips.

People won't believe your religion because they can't see your humanity.
—Rev. Thomas Phillips.

The difference between home missionary work and ordinary church work is like whistling to a dead horse, and rubbing a fat pig with grease.
—Rev. J. T. Shaw.

We were beaten to a frazzle.
—Player, Conference cricket match.

We have *said* it all; and we have said it *all*. But what are we going to *do*?
—A departing delegate.
J. B. BROOKS.

Holiday Reminiscences.

THERE is a beautiful little island in the Mediterranean Sea, just off the southern coast of France, visited by many tourists who flock to the Riviera. On a sunny day, the water that laps its rock-bound coastline, is as blue as imagination can depict. A miniature harbour welcomes those who approach the isle in small craft. A landing stage is erected to receive the passenger boats that sail from the port of Cannes, or other Riviera resorts.

The sense of peacefulness is pronounced, as one walks through the pines that grow on this quiet spot. No sound of car or other vehicle breaks the stillness of this delightful place. Beyond a restaurant there are no shops to attract the visitor. It is truly an island of Peace. A strong castle, whose walls are partly submerged in the blue water, tells of the days, long distant, when the monks who inhabit this confined area, or rather their predecessors, rushed into this stronghold from marauding pirate, or belligerent Moor.

Those periods of dread are passed, and in the monastery the "Brothers" live undisturbed, except from the Clergy, who come to spend a quiet holiday within the precincts of the Monastery, under more liberal diet conditions than applies to their stricter "Brethren."

It was a privilege, not to be despised by a Methodist minister, to be allowed to enter this strange habitation. Our lady friends were very indulgent, and patiently waited, until we satisfied our masculine curiosity. There was no notice to the effect, "Ladies not admitted," but as the visitors were nearly all Roman Catholics, none approached the monk at the gate of the forbidden ground. R.C. ladies understood.

The "brother" who met us, was clad in a brown habit, with a strong leathern belt round his body, his appearance being far from clean.

He badly needed the attention of a barber, and his rough shoes required the touch of a blacking brush. I failed to interpret his efforts to make plain to us, the various items in the tour round the monastery, and was indebted to a jolly-looking priest, whose kind help was not denied, even to a heretic like myself.

In the central hall, where the "brothers" dined, overhanging the Chair of the Head, was a fine and effective drawing of the "Last Supper." It was a reproduction of one of the Masters done in an unusual colouring, which was most effective and pleasing to the eye. A labour of love, the product of one of the "brothers" who had resided in the monastery some years previously. As the "brethren" sat at the solid massive tables this picture faced them, with its reminder of the Christ whom they served, in this self-renouncing way. No children's voices cheered the inner gloom of this religious edifice; no woman's smile inspired these celibates in their daily task. All within was quiet and restrained. One felt it was sacrilege to laugh, although

a sad smile flittered over the face of our ascetic conductor, when describing certain features of the place. The figure of the "brother" will haunt my mind for many days to come. His dark eyes, his hanging lips, the sickly smile that played about his face, the unpolished shoes, the well-worn habit of dirty brown. As I type I can see him standing at the closing door, holding in his palm the cents and francs given him by the folks he had initiated into the outer life of a monk. I felt there was much I should liked to have known, but language limitations prevented, even a, perhaps, indiscreet question. To get outside into the sunshine again, and realize the freedom of a less restricted existence, was not to feel one suffered by the contrast.

Monte Carlo.

Have you ever spent an hour in the Gambling Saloons of Monte Carlo? If you have, you will never, never forget it. It is the most depressing experience one can endure. The close atmosphere, the high tension, the absorbing claim made on the premises. The strangeness of it all is impressive and saddening in the extreme. If ever I had a tendency to gamble, I think Monte Carlo would have cured the disease, for such it appears to me. There is something abnormal about it all, and quite uncanny. To scrutinize the faces of the players as they sit at the tables is to feel pain. There were old men who placed the counters on the tables with shaking hands. Young men and young women who were making themselves old, apparently paying the price of their mad folly. There was not a seat to be had at the Roulette Tables, every place being occupied.

It was not a happy-looking crowd, but the reverse. All seemed too eager as the ball was spinning, to think of anything but their luck, and it was not good luck in the majority of cases, so far as I could judge. One striking figure stood round the fully occupied table in one of the rooms. A lady, thickly veiled, whose hands were adorned with flashing diamond rings, whose face looked anxious, as far as it could be delineated under that thick covering. Why was she thus garbed? Did she desire to conceal her identity? In that respect she was singular.

I did not stay long enough to gauge the gains or losses of the players. An hour sufficed. They don't like scenes, and everything is done to prevent them, but whatever luck followed the players, they accepted it without demur. Some people visit the Riviera for a rest, I am confident they don't find it in the saloons at Monte Carlo. The little State of Monaco, I was informed, imposes no rates or taxes on the inhabitants. The victims of the Gambling Tables find the necessary funds to meet the Civic demands. Outside, one can sit under the azure sky, with palms, cactus plants, richly-coloured flowers around, while the deep blue waters of the Mediterranean Sea greet one's vision. Such was one hour's experience in a holiday venture, and I do not regret in the least my temerity in entering that place, which has been so fateful to many.

It has its lessons. For once the Pharisee's prayer, could be breathed forth with ample justification, "I thank God! I am not as . . ."

A United Methodist Hero.

AN exceptionally heroic deed occurred in South-East London on Tuesday of last week. Four Post Office men were repairing underground lines in a manhole 15 feet deep when one of the men fell unconscious from fumes at the bottom of the hole. The foreman tried to rescue him but was beaten back, when Albert Coleman, who has been associated with our "Manor" Church and School, Bermondsey, from boyhood, went to the rescue. Describing his efforts to a representative of the "Westminster Gazette," Coleman said:

"I tied a handkerchief soaked in water round my nose and mouth and went down the hole. The fumes were bad, and I thought I should have gone under myself, but I managed to 'stick it.'"

"At the bottom of the hole I found Ashley lying head downwards. I got a rope round him, knotting it at the back, so that his arms, falling forward, would keep it in place."

"I know a bit about knots, having been in the Navy, but I couldn't finish tying it. I felt the fumes over-coming me. I got the knot half tied, and hung on to the loose end of the rope so that my weight would keep the knot from slipping."

"Then I shouted to them to pull us up. They did so, but about four feet from the bottom there was a cable crossing the hole and I had to let go of Ashley, who fell back to the bottom. I managed to clamber up, but only just in time. When they pulled me out I was unconscious."

A policeman afterwards tied a soaked towel round his face and tried to reach Ashley, but was driven back by the fumes, and he was finally rescued by a fireman in a gas mask.

The three men were removed to hospital. Mr. Coleman's mother is a leader of our church, and the son's heroism was an act of which any mother might be proud.

METHODIST BROTHERHOOD OVERSEAS BUREAU.

Methodists who intend to emigrate are requested to send information as to their proposed departure to one of their Circuit Ministers, Society Stewards or Class Leaders, in order that they may be furnished with letters of introduction to the Methodist Church at destination.

Nominations are available for Australia for families for farm work, lads 15-17 years of age, who will be placed with Methodist farmers, Domestic Helps and Teachers. Nominations are also available for Canada.

METHODIST BROTHERHOOD,
Central Buildings, Westminster, S.W.1.

If you want a real Holiday, try The Yorkshire C.E. Holiday Homes at Whitby and Bridlington.

Vacancies for week commencing

August 27th, and during September.

For Particulars, write:

Mr. F. A. NODDER,

St. Maries' Chambers,
Norfolk Row, Sheffield.

Stone-Laying Ceremony of New Church at Ilford.

"A VERY fine site has been given, situated in the Eastern Avenue at the corner of The Drive, Ilford, large enough for a church, schools or hall, and tennis courts. Owing to the rapid development of the district, the trustees have decided to commence the erection of a very beautiful church, comprising a seating accommodation for 600, vestries, church parlour, retiring rooms and caretaker's rooms, costing, with the value of the land, about £16,000."

Thus stated the United Methodist Forward Movement of Ilford in a recent pamphlet upon the project of a new church in Eastern Avenue, and on July 23rd the stone-laying ceremony took place, conducted by the superintendent of the circuit, Rev. R. Ashby Howe, in the presence of a large and distinguished company, numbering about 350. Rev. J. H. James, M.A., LL.B., B.D., offered prayer, and Rev. Ernest Allen read the Scripture. Rev. T. Sunderland (Home Mission Secretary) said new districts made many demands: they needed new schools, new recreation grounds, new libraries, new and up-to-date health conditions. Above all, they needed places of worship—the temper and atmosphere of religion, the ministry of the Gospel of Christ. The church was being erected for at least three good reasons: (1) To proclaim the truths which meet the deepest yearning of the human heart; such truths as the love of God in Christ, redemption by the Cross, the reality and continuity of the soul. (2) To give a fresh opportunity for social effort on high moral grounds. It was as natural for Christian people to build a church as for politicians to build a club or scientists to establish a college. The church was an excellent training institution for the journey of life. It broadened outlook; it developed the disposition to *give and take*; it called forth virtues which nobly fulfilled the promise of life. There were no finer or more satisfying fellowships than were formed in a Christian church. (3) Further, the church when built would make its fresh appeal for unselfish thought and effort. The preachers would say, Come that ye may be saved—more than that. Come, that ye may help us to safeguard the unstrayed and to find some who have missed their way. Salvation was *given*, not earned; but given by God that it might be used for the good of others. The Spirit of the Cross was still the secret of their purest joy, and their surest defence against the spots and stains of the world.

Rev. R. Ashby Howe made a statement as to the foundation of the scheme, mentioning that two tennis courts were already being used for play. The church itself should be completed in the spring of 1928. The bold scheme had been made possible by the substantial and generous grant of £3,000 by the London Church Extension Committee, and gifts of £3,000 and £1,000 by two benefactors, who wished, for the present, to remain anonymous. The balance of the money required would be borrowed at a reasonable rate of interest, towards which the London Church Extension Committee had promised to give £200 a year for five years. An organ had been promised, and the manse was being erected in The Drive, given by another anonymous friend. Rev. R. A. Howe will take over the ministry in August, 1928. Rev. W. R. Britton is taking charge of the cause for the next twelve months. Services are being held, also Sunday School in Valentine's Hall every Sunday until the church is finished.

Without further speech-making the order of the stone-laying followed. The first stone was laid by Alderman F. H. Dane, M.B.E., J.P. (Mayor of Ilford), after having been introduced by the superintendent; the second by Mr. Thos. Hulbert, on behalf of the Forest Gate circuit, introduced by the Rev. J. Ellis; the third by Mr. W. J. Hobbs on behalf of Mrs. Hobbs, introduced by the superintendent; the fourth by Alderman S. W. Robinson, introduced by the Rev. A. E. L. Davis, of Walthamstow, and the fifth by Mr. W. Mallinson, J.P., introduced by the Rev. C. H. Poppleton, secretary of the London Church Extension Fund.

Following the ceremony tea was served in a marquee, after which an informal conference was held at the tables, presided over by Mr. W. A. Rutter, president of the London Church Extension Committee, some 300 being present. Brief words of greeting were made by Mr. W. A. Rutter, the Mayor of Ilford (Alderman F. H. Dane, J.P.), Alderman Robinson, of Walthamstow, Mr. W. Mallinson, J.P., Mr. Thos. Hulbert, Rev. A. Powell Davies (representing the Wesleyan Church), Alderman Odell (Primitive Methodist Church), Rev. T. Sunderland (representing the United Methodist Church), the bandmaster of Ilford Salvation Army Band, Mr. J. N. Foot (circuit steward), Mr. W. H. Hart (Seven Kings Church), and letters of greeting were read by the superintendent from the local clergy.

The Mayor of Ilford said that among the many functions he attended none were more important than those which were associated with church development, which helped to build up the true civic spirit and which did make for the moral welfare of society. He was delighted to be present and wished them God speed in their work.

Alderman Robinson emphasized the value of work among the young people and the fact that those at the head of affairs should proceed with the building of the Sunday School immediately the church was completed. Mr. Thomas Hulbert, who also spoke, has been secretary of the Forest Gate circuit, which is one of the largest in Methodism, for 50 years.

Messrs. F. H. Turner (trust secretary) and A. J. B. Haynes (trust treasurer) thanked the many friends who had rendered assistance, emphasizing the splendid services of the Salvation Army Band. A collection taken realized £299, and amounts announced in the statement of accounts are: £100 from the Rt. Hon. T. R. Ferens, P.C., of Hull; £100 from Mr. W. J. Mallinson, J.P.; 20 guineas from Mr. W. J. Hobbs; and £178 from the Forest Gate circuit, which, together with smaller amounts, brings a total of £700.

The buildings have been designed by Messrs. George Baines and Son, F.R.I.B.A., A.I.Struct. E., architects, and consist of the church having a bold central gable with a three-light traceried window, and a massive square tower at the corner. The church has a wide nave, and spacious transepts, and a lofty stone arch and flank columns opening into the semi-octagonal apse, in which the choir is accommodated.

The building is entered in front through a bold projecting porch having a deeply recessed central doorway leading to a spacious vestibule, and thence through swing doors into an inner lobby on each side, with a second pair of inner doors leading to the side aisles. The seating is arranged in a semi-circular form on plan so that every member of the congregation will face the preacher, and the floor will fall in all directions towards the pulpit, which will stand on a semi-circular platform, and on each side of the pulpit the choir will be accommodated in raised seats, the organ being placed behind the pulpit in a recessed chamber. A vestry is placed on each side of the apse with lockers and lavatory accommodation to each.

A connected wing at the rear contains a large church parlour, also dressing rooms and lavatory accommodation in connection with the tennis courts which have been laid out upon the land adjoining. A large site has been reserved for future school premises. The church will accommodate about 600 persons. The heating is to be by hot-water pipes and radiators, and electric light and accelerated ventilation with stand-by gas lighting in the lobbies, etc., in case of emergency will be installed. The church will be faced externally with dull red multi-coloured hand-made bricks, the roof covered with hand-made red tiles, the dressings and tracery windows being of stone.

Departed Friends.

Miss Nellie Peel, Elland.

THE church at Temperance Street, Elland, has sustained a severe loss by the sudden death, at the early age of 21, of Miss Nellie Peel, the only daughter of Mr. and Mrs. Dan Peel. On Friday evening, July 22nd, she retired to rest in apparently the best of health, but when called by her parents the next morning, it was found that she had passed away. This tragic event has deeply moved the whole town, and much sympathy has been expressed with the bereaved parents and brother. Our sister was a leader of the Primary Department, an ardent worker in connection with the Girls' Guild, the choir, the Young Leaguers' Union, and was in the forefront of all the church's religious and social activities. The funeral took place on the following Tuesday. After a brief service in the home, the service was held in the Temperance Street Church, which was filled with sympathising relatives and friends. In the course of his address the pastor, Rev. J. A. Clark, said: "Counted by the span of mortal years the life of our friend was very short, but it was crowded with useful activities. We had anticipated for her a long life of service, but God willed otherwise—He touched her and she slept. We shall greatly miss her quiet demeanour, winsome smile, and gracious personality. The secret of her beautiful life was to be found in her Christian faith. She loved her church, and she had a deep, passionate love for her Saviour. She moved in the atmosphere of the Eternal: her life was hid with Christ in God." At the graveside the committal service was read by Rev. J. A. Clark. There were numerous floral tributes, and every department of the Church and Sunday School was represented.

Mrs. J. T. Hodge, Bristol.

MRS. HODGE, the widow of the Rev. J. T. Hodge, did not long survive her husband. On December 17th, 1925, he passed to the higher service and on July 2nd she followed him home. Up to within a few weeks of her death her health was wonderfully good. She was able to be active in the house, to attend the services regularly, and also occasionally to give addresses at women's meetings—addresses which were always full of helpfulness. Possessed of strong personality, with considerable ability in many ways, she was a loyal co-worker with her husband during his years of active ministry, and in later years, along the quieter paths of life, she continued a helpful ministry to the end. There remain two sons and a daughter to mourn her loss. Deep sympathy is felt with them, specially in view of the fact that in less than three years a brother and sister and now father and mother have been taken from them. The funeral on July 6th was conducted by the Rev. P. H. Bryant, assisted by Revs. J. P. Burt, C. E. Penrose and J. H. Burley. There were present also many friends from the Salem U.M. Church.

P. H. BRYANT.

The London Quarterly Review has articles of great interest. The Editor gives an excellent account of the biography of Viscount Bryce; and in his well-known effortless way furnishes some vivid glimpses of this great man, who is described as "A Citizen of the World." Professor Howard's lecture on "The Study of the New Testament: Retrospect and Prospect," will be eagerly read: since what might have been a prosaic review is luminous in the hands of a teacher who is alert and far-seeing. Dr. Edward Thompson's account of "The Prohibition of Widow-Burning in India" supplies a somewhat dry record of a long and sad story. We could have wished that the article on "Dean Hutton on John Wesley" have been a little sharper in its comments upon a book which discusses "the arrogance of John Wesley" in a decidedly arrogant fashion. Dr. Ryder Smith writes admirably on "The Admission of Women to the Christian Ministry," and the subject with which all would wish to be more familiar, "Jugo-Slav Friendship with Bulgaria," is discussed by Edward G. Haskell. The reviews are as usual excellently done.

Roads of Destiny.

(8) Jesus with His Face towards Jerusalem.

BY REV. CUTHBERT ELLISON.

MARK x. 32-34; MATT. xx. 17-34; LUKE ix. 51-55.
(C.E. Topic for August 14th.)

THERE are times when our destined road, the way appointed for our walking, lies before us with painful clearness, leading to some hard duty. We know quite well that it is the road; and equally well we know that it will be no easy path that we have to tread. And on ahead we see, drawing ever nearer, the difficult thing which we would avoid if we could. For our helping at such times it is written that "it came to pass when the time was come that He should be received up He steadfastly set His face to go to Jerusalem."

It is thus that Jesus helps. He is not one who cannot be touched with the feeling of our infirmities.

Our feet may mourn this thorny way,
Yet here Immanuel trod.

With a steadfast endurance He walked the way that was set before Him, and has left for us an example of fidelity and courage.

Jesus had enjoyed a large measure of popularity in Galilee. The simplehearted provincials had followed Him with enthusiastic devotion. Glad days sped by crowded with happy toil. Why, then, should He not stay in Galilee? Because Jerusalem called Him. To Jerusalem, the capital city of the nation, He must present His claims; and even though the offer should be rejected, it must be made. That it would be rejected the conduct of the rulers left no room for question. The road to Jerusalem was the road to death. Even so it must be taken. "Had our Lord decided to remain in Galilee, it would have been a withdrawal, a surrender, and one made against the interests of His work for the sake of personal safety. This being so, such a course was impossible." Duty called; so Jesus set out to walk His way of destiny and do the work that was given Him to do.

In a short study of the life of Christ, entitled "The Man Nobody Knows," the author begins his story with the incident of the rejection of Jesus by the Samaritan village, in which he sees a significant instance of our Lord's spirit. How indignant the disciples were at the intolerable rudeness of the churlish villagers! "The lips of Jesus tightened. His features showed the strain of the preceding weeks, and in His eyes there was a fore-shadowing of the more bitter weeks to come. He needed that night's rest, but He said not a word. Quietly He gathered up His garments and started on. His outraged companions following. . . . 'And they went to another village,' says the narrative—nothing more. No debate; no bitterness; no futile conversation. In the mind of Jesus the thing was too small for comment. In a world where so much must be done, and done quickly, the memory could not afford to be burdened with a petty slight." Jesus had a work to do that must not be hindered by whatever men might do or refrain from doing.

Captain and Comrade both is our Lord. We know that He knows all the way that we go. He leads us by no harder way than He himself has gone. We see Him with His face steadfastly set toward Jerusalem, and heartened and inspired by His courage and fidelity we go steadily forward on the road to our "Jerusalem." It is written in one place of the apostles that as they followed Jesus they were afraid. In spite of their fear they continued following. We know just what that means. We also have felt fear as we have thought of what was on before. But as we have looked at the steadfast face of our Lord we have gone on in spite of fear. "It is the way the Master went," we have whispered to our trembling hearts, "should not the servant tread it still?"

In the Acts of the Apostles there is a story of St. Paul which shows how deeply he had drunk of the spirit of his

Ready September 1st.

CONFERENCE MINUTES, 1927

Cloth, 3s. 6d. net.

Paper, 3s. net.

If ordered direct, 6d. for postage should be added.

ONE COPY FOR EVERY CHURCH.

EVERY MINISTER, CHURCH AND CIRCUIT OFFICIAL SHOULD PURCHASE A COPY OF THIS VALUABLE COMPENDIUM OF CONNEXIONAL WORK AND MOVEMENT.

Order at once through your Minister.

HENRY HOOKS, 12 Farringdon Avenue, London, E.C.4.

Lord. For Paul also the road of destiny led to Jerusalem. And fearful of what might come to him there his friends urgently sought to hold him back from the journey. Then Paul answered them: "What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Yes, the difficult duty *can* be done; the burden that must be carried *can* be borne; the destined road, though it be hard, *can* be trodden.

Young People's Topic.

"Some Questions of Conduct."

BY REV. P. S. JOHNSON, B.A.

6.—Keeping Sunday.

SCRIPTURE READINGS: Luke vi. 1-11; John ix. 16.
(Week beginning August 7th, 1927.)

THE only day of the week possessing special religious significance in our Lord's time was the Jewish Sabbath. Therefore if we wish to discover the mind of Christ on the subject we must turn to His words spoken in connection with the Sabbath. The transfer of sacred associations from that day to the Christian Sunday has justification enough, but it is a question quite apart from the method of keeping the Lord's Day, whichever day it be.

We immediately note the difference of emphasis between Jesus's thought of the Sabbath and that of the Pharisees. While they laid stress on *not* doing things He very clearly laid stress on *doing* things. The Old Testament conception was very largely one of inactivity: Jesus's idea was entirely one of activity. In His eyes those who truly carried out God's will on that day were usefully and beneficially employed. In other words, we believe that He would not spend much time prohibiting the jazz Sunday, but would throw all His energies into encouraging the opportunities of unselfish service which the day presents.

He would remind us that whatever is done, the spirit in which it is done is supremely important. His enemies took counsel to destroy Him—and they did it on the Sabbath! What availed all their ceremonial with such thoughts passing through their minds, There's many a thought in the mind of an apparent worshipper which desecrates the Sabbath as much as any outward act.

A determining test is that nothing should be done on this day which is purely for our own benefit. Our motives must centre in the good of others. If the sole point to be considered were to abstain from work, the great majority would manage that very well. The day would soon be filled up in laziness and selfish play. There are others, however, who labour on Sundays for the sake of reaping personal advantage. Some of our working people, of course, are inevitably engaged in industries which, by their very nature, have to be kept going in part through the week-end, otherwise much damage and loss would be sustained, as in the iron trade. But nobody will imagine that those who keep their sweetshops open on Sundays do so because of an altruistic desire to satisfy the needs of their young fellow citizens.

But when it is a question of labouring for the Kingdom of God and for the Master, who said, "I must work the works of Him that sent me while it is day," we leave the legalistic idea of cessation from work far behind. This is to be a day of toil, of strenuous activity, with a view to the spread of the knowledge of God—for even worship is an act of co-operation in which we give considerable help to one another, and, rightly performed, it is no easy job. For Christians who are sound in wind and limb, Sunday is not a time for armchair and slippers. It is a time for being about our Father's business.

In our agitations with reference to the Lord's Day it is generally for the one day's respite that we argue, not for the day of worship and service. I wonder if some of our people have taken us too literally. We seem to suggest that on this day men must simply recuperate after exhaustion and make ready for the next week's grind. If there is any truth in this contention, it means we are yet a long way from the goal. We haven't reached our ideal until men have sufficient leisure granted to allow the willing devotion of at least one day to worship and religious activity.

The fact is, the Christian Sunday has not been half so dull an affair as the newspapers and some town councillors who are thinking about the next election would have us believe. People who are well and happily employed find that the time pushes on all too quickly. Thus our young folk who meet with suggestions to spend the day in sports and outings may well reply that with the services, the Sunday School or Bible Class, the opportunities for special intercession or open-air work, the sick visiting and work on behalf of the Flower committee, etc., they haven't much time left for a joy-ride.

Is not that really the proper and final solution of this up-to-date problem of keeping Sunday? Our teaching has been too negative. It must be positive, every inch of the way.

The Freedom of the Free Churches.

By W. B. Selbie, M.A., D.D. (Independent Press, Ltd., 6d.)

When such a man as Dr. Selbie undertakes to expound such a theme as the "freedom of the Free Churches," we know what to expect. There will be learning and conviction and clearness. He is a loyal Free Churchman; he knows the richness of our heritage and the firm foundations on which the Free Churches rest. We think a good many United Methodists will be grateful to him for what he here so finely says on The Church, The Ministry, The Sacraments, and other subjects.

In the Footsteps of Peter.

Following in Service (e.g., Columba).

BY REV. W. B. HOULT, M.A., B.D.

(International and Junior Lesson for August 14th, 1927.)

SCRIPTURE: 1 Pet. iii. 8-18.

GOLDEN TEXT: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."—1 Pet. iii. 8.

LAST week we dealt with the character and career of Patrick, who did so much for the conversion of the Irish people. After his death the zeal of the Christians manifested itself in devotion to letters and arts to such an extent that Ireland was considered the most enlightened spot in Europe. Missionary ardour was kindled too, and brave men went forth among the Frisians, and also established centres of Christian influence in Burgundy, and among the Alps and the Apennines. It was from Ireland that the man whose name is most closely connected with the conversion of Scotland, Columba, set forth on his daring mission.

Columba. Early Life.—He was born at a place called Gartan, in the district known as Donegal, a wild part of Northern Ireland. He had royal blood in him, both his father and mother being descended from kings. His name means a dove, and he was called "Colum-killie" or "Columba of the cell or church" because "he so frequently came forth from the cell where he read the Psalms in order to greet the neighbouring children, who would say among themselves, 'Has our little dove come to-day from his cell?'" Whilst he was of a charming and lovable disposition he was not lacking in that quickness of temper which is characteristic of the dwellers in the Emerald Isle. It was this which eventually led to his leaving Ireland, after he had been ordained deacon and priest and spent nineteen years in founding monasteries.

Story of the Manuscript.—Columba with great care and with great secrecy made a copy of the Psalms which belonged to the Abbot Finnian, who at once asserted that it ought to belong to him. Columba desired to keep this, which was the work of his own hands, for himself and refused to give it up. An arbitrator was appointed in the person of Diarmid, King of the Southern Neils, but he supported Finnian saying: "To every cow her own calf: and to every book its own son-book." Columba felt very bitter at this judgment, and his antagonism to Diarmid was increased when the latter violated the right of sanctuary by murdering an enemy who had taken refuge with him. So intense was his animosity that he summoned the Neils of the North and waged war upon the Neils of the South. In a battle fought at Cul Dreimhe the latter were defeated and thousands of his clansmen slain.

Pangs of Remorse.—With that strong revulsion of feeling which often succeeds the infliction of a wrong, Columba, full of penitence at what had occurred, consulted his confessor, Larrian. The old man said to him, "As many souls as thou hast caused to perish, so many shalt thou save. But in exile must thou for ever dwell, beyond the shores of Ireland."

Columba felt that the punishment was just. The harshness of exile was somewhat softened by the fact that twelve of his followers decided to share his lot. He told one of them that his country in the future would be wherever he could win the largest harvest for Christ. So out of evil much good came, for though he left his beloved land, "with guilt heavy on his soul and bitterness gnawing at his heart," to quote the words of Dr. Simpson, his latest biographer, he turned towards the East, and was the means of bringing much blessing to the northern parts of this island.

Mission Work among the Picts.—Columba landed first at Oronsay, but when he climbed a hill or saw the Irish coast in the dim distance he said, "We must seek another isle where my heart will not be torn by the sight of my beloved country." So he turned to Iona and there founded the famous monastery to which in after years King Oswald fled for refuge, and from which many an ardent soul went forth to tell the story of the Gospel.

One of the most interesting incidents in this missionary work is that which tells how Columba sought to win over Brude, King of all the Picts, a warrior famed for his fierceness and whose dominions extended across Scotland as far North as the Orkneys. He lived at a lonely spot called Craig Phadrick, on the shore of Loch Ness. When the ambassadors of Christ arrived the gates were shut and barred; they were informed that the King refused to see them. The undaunted Christians remained at the entrance and spoke to those who went in and came out. Morning and evening there were ser-

vices held. Then the heathen priests, the Druids, led by the Arch-Druid, tried to drive them away by means of curses and incantations. Then by shrieks and yells attempts were made to prevent the singing. But Columba had an exceptionally powerful voice; it could be heard a mile away, and the Druids failed to drown it. Finally the King consented to hear the message, and after many days he and, along with him, a number of his people were converted.

For thirty-four years Columba toiled on, facing privation, danger and death in many forms, until in the year 597 A.D., when he was seventy-six years of age, he passed away. The last passage that he wrote was: "They that seek the Lord shall want no manner of thing that is good." He was a noble soul, who turned a punishment which might have induced resentment, into an opportunity for witnessing to the power of God's grace.

World's Finest Collection of Printed Scriptures.

THE Library in the British and Foreign Bible Society's Headquarters, Queen Victoria Street, contains the finest collection of printed Scriptures in the world. Over 800 different languages are now represented on the shelves. The books number 17,330, and, in addition, there are several interesting Biblical MSS. Money contributed to the Bible Society for circulating the Scriptures is not expended on the library, which is maintained from a special fund. Rev. R. Kilgour, editorial superintendent and also librarian of the Society, states that the most important MS. the Society possesses is that of St. John's Gospel in Coptic, which was found in 1923 at Qua-el-kebir, about 26 miles from Aswan, by the British School of Archaeology in Egypt, working under Sir Flinders Petrie. The library is famous not only for its wide extent of different languages, but also because of its completeness in many of the sections. For example, it contains the greatest collection of German Bibles, and the only complete collection of all the High German Bibles printed before Luther.

News of Our Churches.

MINISTERIAL ARRANGEMENTS.

Lister, W. D., has accepted a unanimous invitation to remain in the Ramsbottom Circuit until Conference, 1929, but will then remove.

Anniversaries.

Barnsley (Hoyland Common).—The Christian Endeavourers of the Hoyland and District C.E. Union enjoyed a great time together at the anniversary of the above society on July 23rd and 24th. About 60 friends were present at the afternoon service on Saturday, which was conducted by Rev. Eben Lewis, of Leeds (ex-president of the Yorkshire Federation of C.E. Unions). A very happy company sat down to tea in the schoolroom. The chapel was quite full for the evening rally, when Rev. Rowland Hill was chairman, and Rev. Eben Lewis was the speaker. Mr. H. Penty, president of the Union, presented a copy of the New Testament and Psalms to Miss Edna Warren, who is now Sister Enid. Before entering the deaconess work, Miss Warren was secretary of the Hoyland Christian Endeavour society and a very active worker for her church and the C.E. Union. After this, Mr. Penty conducted the roll call, when ten societies responded. It was a great joy to have four deaconess workers present, Sister Vera, Sister Beatrice, Sister Agnes and Sister Enid, so Bowron House was called upon to respond to the roll-call which they did very suitably. Sister Beatrice was the soloist both afternoon and evening and her three solos were very much appreciated. The great congregation was asked to stand showing their deep sympathy with the parents and family of Mr. Tom Windle, who was killed during the week. The Primitive Methodist friends of Thorpe Hesley have suffered a great loss. Miss H. Harper, of Mapplewell, was the preacher for the Sunday services, which were very well attended. Miss Muriel Cooper, A.L.C.M., of Thorpe Hesley, was soloist. In the afternoon the Junior and Intermediate societies rendered a service of song entitled "In Verdure Clad." The services proved a great success spiritually and financially, nearly £7 being received for the week-end, and a great proof that Christian Endeavour is very much alive in the district.

Hucknall (Trinity).—The Sunday School anniversary was held as usual on Feast Sunday. It was the 119th celebration and was rendered notable by the fact that for the first time a layman conducted the services. The teachers and officials of the Sunday School, greatly daring in breaking away from tradition, invited one of their number, Mr. George E. Goodall, B.Sc., to be the preacher, who gave scholarly and thoughtful discourses for young and old that made very deep impressions on those privileged to hear him. He has indeed brought honour on the church of his fathers, and the church is proud of him. The singing of the children, under the capable leadership of Mr. Ernest N. Green, was of the usual high order, and was very much enjoyed. The collections, £113 5s., an increase of £10 over last year's amount.

Poynton.—The Sunday School sermons took place on Sunday, July 24th. Rev. C. Greenwood, of Sheffield, preached to crowded audiences. The afternoon service was presided over by Mr. T. Prescott, of Stockport. The young people acquitted themselves well and the singing throughout delighted the congregation. Mr. Greenwood gave an address. Special anthems were rendered by the choir. Organists, Mr. Leslie Ridgway and Dr. Worsley Harrop, of Hazel Grove. Conductor, Mr. W. Machill. The services throughout were highly successful and reflect the spirit and devotion of our people, the collections being over £121. £10 in advance of last year.

Poynton (Marple Ridge).—The Sunday School sermons took place on July 10th. Rev. Fred Wimbush, of

A LIST OF OUR CHURCHES


Classified in Alphabetical Order
in Circuits and Districts.

PRICE ONE SHILLING NET.

(Postage 1d. extra.)

HENRY HOOKS, 12 Farringdon Avenue, London, E.C.4.

(We are now making) **£5** **BUY** your new 1927 cycle direct at first cost from the actual makers at COVENTRY. There's a lifetime's wear in THE HARRIS CYCLE. A signed certificate of guarantee for 12 years is given. ALL BRITISH STEEL. Avoid monthly payments and save Pounds. We also quote you £8/0/0 and £7/0/0 for our £8 & £10 catalogue price cycle. We have supplied a large number of U.M. Ministers and well-known Laymen. We pay carriage and send fully complete with no extra whatever to pay for. When you buy a HARRIS CYCLE you buy it for always. It will last any ordinary life-time and, moreover, will give you first-class service all the time. **THE HARRIS CYCLE Co., Hill Cross Works, COVENTRY.**



Leeds, conducted the services afternoon and evening, preaching with great acceptance to large and appreciative audiences. Under the leadership of Mr. James Wild, the choir rendered excellent service. Mr. Butterworth presided at the organ. Collections over £66. Similar successful services were conducted by Rev. Harry Rowe, of Southport, on the occasion of the Sunday School sermons, at Hazel Grove. We are glad to report that in all three churches of the Poynton Circuit there are evidences of great devotion to the work of the young people.

Presentations.

Bath.—The schoolroom, brightly decorated, was crowded to bid the Rev. and Mrs. Philip Madge adieu after their seven years' ministry in the circuit. Mr. H. P. Chaffey (church steward), presiding, said they were grateful for the freshness of Mr. Madge's preaching, which had made public worship a delightful uplift. Also they were proud to have known Mrs. Madge, with her gracious presence and many quiet activities, while Violet and Rose were patterns of a beautiful childhood. Mr. A. H. Wade, in outlining the main features of Mr. Madge's ministry, said that over £3,000 had been raised by special efforts for the trust estates, and at the Christmas audit, over £400 was in hand in the current accounts. Furthermore, the assessment had risen from £270 to £546, and £60 Connexional Grant had been dropped since 1924. This had enabled the Rev. W. H. S. Snow to be engaged. There was a net increase of 80 in the membership, and over 100 had joined the Beechen Cliff Church. Mr. Madge's Dedication Classes had issued in a large number of young people coming into the church. These facts, as well as the personality and "pulpit power" of Mr. Madge, had so endeared him to them that not the sharpest blade of the city of his new sphere would be keen enough to sever the link of friendship with Bath. Messrs. E. Bow, J. Hancock, and F. Hudd stressed the pastors' loyalty to the smaller churches and his sympathy in sorrow and need. Mrs. Maddock and Rev. G. E. Lloyd (president and secretary of the Free Church Council) testified to Mr. Madge's service in the city in every good work and to his happy relations with all the ministers. Rev. F. G. Gatehouse and W. Milburn, M.A., added their felicitations. Mrs. E. H. Roberts referred to the love of all the ladies for Mrs. Madge; while the Girls' Guild had already given her a gold wristlet watch. They could not allow the occasion to pass without recognising her quiet but potent influence. She asked Mrs. Madge's acceptance of a handbag, and purse, and a bottle of smelling-salts. Violet and Rose were presented with silk-lined cases. Mrs. Madge thanked the ladies, who had made their stay in Bath such a joy. Her aim was to advance Christ's work, and she would treasure as a blessed memory their friendship throughout the seven years. Violet replied, "Rose and I thank you very much." "We shall never forget lovely Bath, nor its more lovely people." Mr. W. Swain, a tried and trusted steward and leader since the church was built, remarked on the exceptional readiness with which friends had subscribed, and he was proud to ask Mr. Madge's acceptance of a cheque for 40 guineas, as well as a smaller amount, and a pocket communion set, as tokens of their affection. Mr. Madge thanked the friends and urged them to be loyal to Christ and His church, ever remembering that the church was greater than any man. Miss Nelly Barham sang "My Prayer," with pleasing effects, and Mr. A. J. Dando accompanied. Refreshments brought to a close a memorable occasion.

Blaenavon.—At Blaenavon, on July 26th, after the preaching service, the church bade farewell to Rev. J. Hopper. Mr. George Gwilliam presided over the after meeting. Mrs. Beacham made a presentation of a lovely pocket wallet of splendid quality to Mr. Hopper for his valuable work in that church, the sympathy and help he had given them in the industrial unrest and depression. Mr. Beacham and Mr. White also spoke. All bore testimony to the help they had received from Mr. Hopper's preaching, and all heartily wished him success in his new sphere. Miss Annie Lewis and Master Trevor Smith sang solos. Mrs. Smith presided at the organ.

Radstock (Farmborough).—On July 20th the Women's Bright Hour held their usual meeting and a full number of members attended. Mrs. J. R. Herron, who presided for the last time prior to her removal to Manchester, gave an excellent address on "The building of Character," and reviewed the work which had been done since the meetings opened 18 months ago. At the close the president, Mrs. H. Macey, and the vice-president, Mrs. J. Sands, referred to the good work which had been done by Mrs. Herron, and Mrs. Macey presented Mrs. Herron with a handsome silver hot-water jug, suitably inscribed, as a token of their love and affection and with all good wishes for the future. Tea was given by the members, after which a musical programme was provided, and altogether a very enjoyable afternoon was spent. In the evening a special service was held, conducted by Rev. J. R. Herron. With three exceptions, the whole of the members of the Church were present. The service was held for the purpose of the dedication of a new individual communion service, which had been presented to the church by the members of the family of Mrs. Jane Belch, who was a member of the church for 35 years. A sacramental service was subsequently held, at which four members of the Women's Bright Hour were received into church membership.—(Clutton) At the close of the service on Thursday last, the members of the church presented Rev. J. R. Herron with a leather letter wallet with his name engraved thereon in gilt. Several of the members expressed their appreciation of the services Mr. Herron had rendered the church and wished him God-speed in his new circuit. The children of the Sunday School also presented him with a charming study table clock in token of their affection for Mr. Herron. Mr. Herron acknowledged the gifts in a suitable manner and was particularly pleased with the gift from the children.

General.

Ashton-under-Lyne.—A very impressive service was held in the Trafalgar Square Church on July 27th, on the public recognition of Mr. Hubert Simister as a fully accredited local preacher. Mr. Simister had served the usual course of probation to the approval of the churches and had passed his examinations very creditably. Rev. F. J. Wharton conducted the service, and gave a very choice and timely address. Suitable portions of Scripture were read by Mr. J. James, the circuit local preachers' secretary. Prayers were offered by Revs. J. S. Pinner and F. Fox. A beautifully bound Bible was presented to Mr. Simister to mark his ordination. The Sacrament of the Lord's Supper very appropriately closed the service.

Faversham.—In continuation of the effort to clear the re-decoration debt of £143, the church held a gold and silver tree and small sale of July 26th. The previous receipts to this fund from the re-opening day amounted to £67, and it was hoped, by means of outstanding promises and donations from the church members, to carry this total to the neighbourhood of £100. A well-attended and most enjoyable evening was spent. The minister, Rev. F. M. Cooper, was in the chair, and amongst the items was an excellent brief display by the recently-formed Girls' Life Brigade. The members' gifts were taken from the tree by Mrs. E. Vinson, and it was found that the total had been carried to £115. It has meant much sacrifice for a small church of 60, all working people, to raise this amount in one year. We still need £28 to clear the account, and the minister or the treasurer, Mr. Seath, Nurseries, Ospringe, Faversham, Kent, will gratefully acknowledge any help.

London (Lee).—A very interesting and impressive service was held on Sunday evening, July 24th, when a new oak communion table was dedicated by Rev. A. Hancock, who was conducting the services for the day. The table was given by the church as a memorial to their late beloved pastor, Rev. D. J. Rounsefell. When the church was re-opened after renovation and decorations two years ago, three heavy solid oak chairs for the communion were given as thank-offerings by interested friends, the large centre one by Rev. A. Hancock in memory of his late wife. The other two were presented

by Mr. G. Lyon, also in memory of his deceased wife, and Mr. T. Attwood, New Zealand, in memory of old associations with the church, of which he was an active member many years ago. Mr. Rounsefell always wished for a table to match these handsome chairs, and it is now placed there by the church and bears the inscription on a brass tablet in the front panel: "In loving memory of the late Digory J. Rounsefell, pastor of this church, 1923-1927. Called to Higher Service April 16th, 1927." Mr. Hancock preached an impressive sermon and afterwards dedicated the table, speaking in earnest and affectionate terms of the life and work of our late pastor; and urging the members to consecrate themselves afresh to the work of the church and the Kingdom of God.

Macclesfield (Park Street).—The circuit rally, which is now certain to be an annual event, was held at Over Alderley, and in spite of inclement weather the members of our various churches assembled in force. An excellent tea was served by the Park Street ladies. By kind permission of Mr. and Mrs. Sproston, sports were held in a field near-by. Young and old enjoyed themselves immensely. Later there was a public meeting in the chapel, with Mr. Sproston in the chair. Over Alderley choir, conductor, Mr. Gibson, effectively rendered an anthem. Brief, pithy speeches were delivered by the chairman, Messrs. J. B. Cooke and J. R. Swapp, Revs. A. J. Keeley and F. H. S. Clapp. Mrs. Robson (late of China) recited a charming little poem about a rose that grew beyond her reach. The audience was in a happy mood, and the rally will doubtless result in a more vigorous circuit life. To the organizing secretary, Mr. W. Wheeldon, much credit is due.

Stockport (Edgeley Park).—A very successful Rose Queen fête was held on July 23rd on the field adjoining Cheadle Heath Council School. A very pretty procession, led by Edgeley Prize Band, left the church at 2.15 and paraded the streets of the neighbourhood. Motor-cars had been kindly lent to convey the Rose Queen (Miss Marjorie Stewart) and the Rose Bud Queen (Miss Marjorie Greaves) and their attendants to the field where the crowning ceremony was performed by Mrs. A. E. Townend. The attractions were gymnastic displays, camp fire, maypole dances, baby show, and stalls with ice-cream, goods and confectionery. A concert party gave entertainments during the evening, and teas were provided by members of the Sisterhood. We were favoured with fine weather, though at times it looked very threatening. Proceeds, £50.

Southampton (Eastleigh).—A very successful garden party was held in July 16th, on the Vicarage lawn, through the kindness of the vicar, Rev. E. G. Wells, M.C., M.A. The proceedings were to have been opened by the Mayor and Mayoress of Southampton, but owing to an unexpected Royal visit elsewhere, the Mayor was delayed, but came later. The pastor, (Rev. F. R. Lee) presided, and Rev. S. Westcott (Winchester) opened the Fête. Solos were rendered by Mrs. G. A. Taylor, A.L.C.M., and a grand display was given by the Cranbury Road School girls. Many and varied were the attractions, The Eastleigh Miniature Railway, T.C. H. competitions, and the fruit and flower, and pound stalls were well patronised, as were the other competitions provided. Over 200 sat down to tea, during which the Mayor arrived. In a short speech, he spoke of Methodist Union, and the adverse vote of the Wesleyan Conference. He also emphasised the value of Christian unity. Mr. G. Cudmore (circuit steward) thanked the Mayor for his visit, and his speech. After good business at the side-shows, the friends assembled for an alfresco concert, which was given by Bishopsgate Common U.M. Choir, a choir which is doing a very useful work in the neighbouring churches. Mr. H. B. Penny presided. The weather was kinder than was expected, and friends worked with a good hearty will to make it a success. At least 350 must have been present, and all testified to having had a most enjoyable time. The proceeds which were mainly for the Debt Reduction Fund, reached the gratifying total of over £31. Thanks were expressed to the vicar for his kindness in placing his lawn at our disposal, and to the many friends who had worked and given wholeheartedly.

The United Methodist Magazine.

CONTENTS FOR AUGUST.

- EDITORIAL. Exhaustion and Restoration.
- THE BEAUTY OF THE SEA. Portrayed by John Massfield. By Rev. A. J. Edmonds.
- A PRAYER. Among the Mountains.
- THEY ARE WORTHY. Rev. Kaye Garthwaite (Portrait). Mr. W. Northcott, Plymouth (Portrait).
- BY CHARABANC TO BALA LAKE. (Illustrated). By Evelyn Lewis.
- OUR VISIONS AND BETHEL'S. Red Hall Church, Audenshaw. (Illustrated). By Rev. Frank Fox.
- SUNDAY AFTERNOON. By Rev. George Froggatt.
- THE DOCTRINE OF ASSIMILATION. By Rev. J. W. Clayton.
- CALLED HOME. Rev. J. C. Sweet.
- BLAKE AS ARTIST AND POET. By Rev. W. Rupert Clark.
- BOOKS OF TO-DAY.
- JOHN REDFERN'S HOBBY. (Serial Story). By Austin Pastel.
- THE LEGION OF VENTURERS. By Rev. M. V. Capsey.

PRICE FOURPENCE.

The Missionary Echo.

CONTENTS FOR AUGUST.

- TOUR TO LEVUMA, GONDEMA, BO, etc. Rev. E. Cocker.
- FROM THE MISSION HOUSE. Rev. C. Stefford.
- THE BEGINNINGS OF CHURCH PRAISE IN MERU. Rev. R. T. Worthington.
- SUNSET AND EVENING MIST. Rev. C. G. Dunkerley.
- THE EDITOR'S NOTES.
- AFRICA'S THOUSAND DISTINCT LANGUAGES.
- WHY MISSIONARIES?
- RAIN MAGIC IN EAST AFRICA. Rev. A. J. Hopkins.
- OUR WOMEN'S AUXILIARY. Last Days in Wenchow. Miss Ethel Simpson.

PRICE TWOPENCE.

Of all Ministers and Secretaries.

UNITED METHODIST SCHOOL HYMNAL.

Scholars' Edition.	Minion.	16mo.	NET.
No. 1—Leather cloth, limp	s. d. 0 10
No. 2—Leather cloth, boards	1 3
Also on thin, Superior paper.			
No. 5—Paste grain, limp, gilt edges, round corners	4 0
No. 6—Persian limp, red under gilt edges, round corners	5 0
Pocket Edition. Minion. Thin Bible Paper.			
1 P—Cloth limp, round corners	1 0
2 P—Cloth boards, round corners	1 6
Desk Edition. Small Pica. Small Crown 8vo.			
No. 11—Cloth boards	3 6
Edition with Tunes. Staff Notation. Crown 8vo.			
No. 21—Cloth boards	5 0
Edition with Tunes. Tonic Sol-fa. (Treble and Alto only) Crown 8vo.			
No. 31—Cloth limp	2 6
Edition with Tunes (Miniature Edition). Staff Notation.			
Thin Bible Paper, size 6½ by 4½ by 2 inches thick			
No. 41—Cloth boards, round corners	3 6
No. 42—Cloth boards, red edges burnished, round corners	5 0
No. 43—Paste grain, limp, red under gilt edges, round corners	7 6

London: HENRY HOOKS, 12 Farringdon Avenue, E.C.4

INSURANCE BANISHES ANXIETY

All Classes of Policies issued by

PEARL ASSURANCE CO. LTD.

Funds £43,855,250

Apply Chief Office: HIGH HOLBORN, W.C.1, or any Representative.

ROCKERY
WALL · STONE · STEPS
FLAG · TEL.182 · SETTS

CRAZY PAVING

ASHTON & HOLMES LTD.
SUTTON SIDINGS,
MACCLESFIELD.

CHURCH FURNITURE.

SHO. M. HAMMER & CO., LTD.,
CROWN WORKS, ST. JAMES' RD.,
BERMONDSEY, LONDON, S.E. 16.
Memorials, Fittings for Schools, &c.

HOE GRAMMAR SCHOOL, PLYMOUTH
(Established 1867).
Principal: G. P. DYMOND, M.A., Lond.
Vice-Principal: F. J. DYMOND, B.Sc., A.I.C.
Full Staff of Graduate, Registered, & Certificated Teachers.
Successes include:
University Scholarship and Entrance Examinations.
Army and Navy Cadetships.
London Matriculation and School Certificate Exams.
Medical, Law, Pharmaceutical and Dental Exams.
Chartered Accountants' and Bankers' Institute,
and Architects' Exams.
Every Accommodation for Boarders. Highest Testi-
monials. Premises recently extended.
Football, Cricket, Tennis and Hockey Grounds.
Safe Open-Sea Bathing in Summer.

PREACHERS FOR AUGUST 7th.

LONDON.
Horse Mill, S.E. (Railton Road) — 11 a.m., A. E. J. Cosson, 6.30 p.m., A. E. J. Cosson.
Battersea Park (Battersea Park Road) — 10 a.m., Sunday School; 7 p.m., W. O. Littlewood.
Clapham Junction (Mallinson Road) — 11 a.m., R. W. Gair; 6.30 p.m., R. W. Gair.
South Lambeth (Fentiman Road, near Oval Station) — 11 a.m., 6.30 p.m., A. C. George.
Stockwell (Paradise Road) — 11 a.m., A. C. George; 6.30 p.m., A. C. George.
Fulham, S.W.6 (Walham Grove), Nos. 11 and 14 buses — 11 a.m., H. D. Serine; 6.30 p.m., E. W. Warner.
West Kensington, North End Road (Bethel) — 11 a.m., L. Weight; 6.30 p.m., T. Gibbons.
Newington — Brunswick (Great Dover Street) — 11 a.m., A. W. Edwards; 6.30 p.m., G. S. W. Ridge.
"Manor" (Galleywall Road, Bermondsey), (any No. 1 bus from Charing Cross or Waterloo to Galleywall Road) — 11 a.m., H. Bolitho; 6.30 p.m., H. Bolitho.

MEMORIALS.

MEMORIAL BRASSES
FOR CHURCHES. SIMPLE DESIGNS FROM £5.
SEND INSCRIPTION FOR FULL-SIZE SKETCH.
ILLUSTRATED BOOKLET OF MEMORIAL
TABLETS AND CHURCH FURNITURE, ETC.,
POST FREE.
MAILE & SON, LTD., CRAFTSMEN,
246 GREAT PORTLAND STREET, LONDON, W.1.

MISCELLANEOUS.

BASKETS FOR BAZAARS.—Devonshire rustic and coloured baskets, always popular, unequalled variety. Carriage paid. Illustrated price lists free from original makers. Blackwell & Son, 20 Cross Street, Barnstable.

64 PAGE BOOK ABOUT HERBS AND HOW TO USE THEM. 2d. Send for one.—**TRIMNELL, The Herbalist, 144 Richmond Road, Cardiff.** Established 1879.

RECITATIONS & DIALOGUES—25 Penny Books, all different, post free, 2s.—John Ward, Retford, Notts.

POSTERS by return.—In one colour, Crown, 25, 9/6; 50, 10/6. Demy, 10/6 for 25; 11/6 for 50. Post free. Cash with order. Two colours of ink one-third extra.—Gaunt, Printer, Heanor, Notts.

THE "MADELEY" FONT. This Baptismal Font is a reproduction of the font in Wesley's Chapel, City Road, which came from the church at Madeley where John Fletcher was Rector. Nicely finished in Ivory. Size 1 1/2 in. high by 9 in. across. Price £2 10s. net.—United Methodist Publishing House, 12 Farringdon Avenue, London, E.C.4.

CHINA FROM WORKS.—Tea-sets, 4/11; Home Outfits, 3/6; Badged ware, etc.; keenest prices Clubs, Cafes, Schools, Bazaars, Merchants. Catalogue free. Satisfaction guaranteed.—Liverpool Pottery, Burslem.

XMAS CHOCOLATE CLUBS.—Spare-time Agents wanted. Fry's, Rowntrees, Cadburys, etc. Good Commission. No Outlay. Particulars Free.—Samuel Driver, South Market, Leeds.

BUSINESS FOR SALE.

OLD-ESTABLISHED General Country Stores for Disposal, in West of England; stock £1,000; premises for sale.—Apply "J." c/o "United Methodist," 12 Farringdon Avenue, E.C.4.

RECITALS, etc.

TO Ensure a Pleasant Evening's Entertainment, book **WILL HEYWORTH.** Humorous and Dramatic Recitals from Shakespeare, Dickens, and other writers.—Terms, dates, etc., address Will Heyworth, Elocutionist, 4 Prospect Terrace, Stocksteads, Manchester.

GIFT BOOKS AND PRIZES

Customer writes:—"The rewards you have sent us this year are the best selection the school has ever had, and everyone was more than delighted at the distribution yesterday."

HENRY HOOKS, 12 Farringdon Avenue, London, E.C.4.

FOREST GATE CIRCUIT.

Forest Gate—Katherine Road ...	Corner of Romford Road ...	Rev. A. R. BARNES
—Field Road ...	Near Forest Gate Station ...	Rev. JAS. ELLIS
Ganning Town—Shirley Street ...	Bottom of Rathbone Street ...	Rev. J. E. ELVIN
Plaistow—Harold Road ...	Near Plaistow Station ...	Rev. P. ROWE
Ilford—Ilford Lane ...	South of Ilford Station ...	Rev. J. H. JAMES, M.A., LL.B.
Grays—New Road ...	Enquire at Grays Station ...	Rev. W. J. WARREN B.D.
Manor Park—Romford Road ...	Near Manor Park Broadway ...	Rev. W. E. KIRBY
East Ham—High Street, N. ...	Right of East Ham Station ...	Rev. T. E. CLARKE
Westcliff-on-Sea ...	Leigh Road (nr. corner of Argyll Rd.) ...	Rev. W. J. REDMORE
Seven Kings ...	Chalkwell Park, Eastwood Lane ...	Rev. E. D. BEBB
Southend ...	Right of Seven Kings Station ...	Rev. R. ASHBY HOWE
	Woodgrange Drive, Southend ...	Rev. J. BODEN

Services commence at 11 a.m. and 6.30 p.m. Visitors will receive a hearty welcome.

Special Offer to Clear

We hold limited stocks of the following Publications which we are offering at

REDUCED PRICES

SAMUEL POLLARD, Pioneer Missionary in China. By Rev. W. A. GRIST. Cloth boards, 8vo. Published at 7s. 6d. Postage extra 6d.	5 0	
MISSIONS AS I SAW THEM. An account of a visit to Important Centres of the United Methodist Missionary Society in China and Africa. 8vo. 24 illustrations. By Mrs. THOMAS BUTLER. Published at 6s. 0d. Postage extra 6d.	3 6	
MENDILAND MEMORIES. By Rev. WM. VIVIAN, F.R.G.S. (Illustrated) Cloth. Published at 2s. 6d. ... Postage extra 3d.	2 0	
A MISSION IN CHINA. By Rev. W. E. SOOTHILL, M.A. 293 pages. Published at 6s. 0d. Postage extra 6d.	2 6	
MISS LABURNUM, AND OTHER STORIES. By Mrs. A. E. DOBSON, with foreword by Rev. J. A. DOBSON and Illustrations by Rev. F. P. ARGALL. Cloth. Published at 2s. 6d. Postage extra 3d.	2 0	
	Paper. Published at 1s. 6d. Postage extra 3d.	1 0

A splendid opportunity for starting a Missionary Library, or suitable for prizes and general reading.

ORDER EARLY

HENRY HOOKS:

United Methodist Publishing House, 12 Farringdon Avenue, London, E.C.4

Suitable for Missions.

Helpful for Visitation Work and Publicity.

Guido Reni's Great Picture:
"ECCE HOMO"—Behold the Man.

Printed on Art Paper, 30 by 20, with space at the top for localization. Price 6d. each. Posted in tube 3d. extra. 100 copies, £1 17s. 6d.; 500 copies, £8, carriage paid. Also supplied in Postcard size, suitable for hand distribution—100, 2s. 6d.; 500, 10s.; 1000, 18s. Postage extra.

Holman Hunt's Famous Picture:
"THE LIGHT OF THE WORLD."

Postcard size only, for hand distribution—100, 2s. 6d.; 500, 12s.; 1000, 20s. Postage extra. Specimen Cards post free.

HENRY HOOKS,

12 Farringdon Avenue, London, E.C.4

AN ATTRACTIVE DECISION CARD

For MISSIONS or CHILDREN'S CRUSADE,
With COUNTERFOIL for use of Officials.
Price 2s. 100 net. Postage 2hd. extra.
HENRY HOOKS, 12 Farringdon Avenue, E.C.4

MAKE YOUR SELECTION FROM OUR NEW CATALOGUE

Free on application.

SCALE OF CHARGES FOR ADVERTISEMENTS.

Per page: £7 7 0 pro rata to 1/4 page.
Per inch: Single Column (3 cols. to page),
Once, 4/-; Series, 3/6.
Position: Next to and facing matter.
Per inch: Single Column (4 cols. to page),
Once, 3/6; Series, 3/-.
Position: Facing matter.
Special positions by arrangement.
Prepaid "Wants" One Penny per word
(3 insertions as 2).

Advertisements for next issue received up to the first post on Tuesday morning. All communications to the ADVERTISEMENT MANAGER, "United Methodist," 12 Farringdon Avenue, London, E.C.4.

INDIVIDUAL COMMUNION SERVICES.

Apply for new Illustrated Catalogue.

UNITED METHODIST PUBLISHING HOUSE,
12 Farringdon Avenue,
London, E.C.4.

SUNDAY SCHOOL ANNIVERSARY MUSIC

A large selection of Hymns & Tunes available. Full selection sent post free 1/-
Latest Series No. 12. Music 3d. net. Words only, 2/- per 100 net.

HENRY HOOKS, United Methodist Publishing House, 12 Farringdon Avenue, London, E.C.4.

INDIVIDUAL COMMUNION CUPS,

OUTFITS—Avoid the Danger of Infection—Dept. 11

MEMORIAL TABLETS,

in Brass and Bronze—Dept. 11a

Write for FREE ILLUSTRATED LISTS to
TOWNSHENDS Ltd.,
Ernest Street, Birmingham.

SHEBBEAR COLLEGE, N. DEVON.

Headmaster:
Mr. J. ROUNSEFELL, M.A., B.Sc. (Lond.)
An Ideal School for Boys.
In the heart of the Country. Own Farm
Fees 48 and 51 guineas per annum.
Apply for Prospectus to
The Bursar, Rev. J. FORD REED.

ASHVILLE COLLEGE HARROGATE

Finest Situation; Excellent Health Record.
Recognised by B. of E.
Two Entrance Scholarships (£30 each) awarded in June. "Ferens" Leaving Scholarship.
Headmaster: J. T. LANCASTER.
B.A. (London), M.Litt. (Cantab), late Senior English Master, Leys School, Cambridge.

Edgehill Girls' College, BIDEFORD, N. DEVON.

HEAD MISTRESS:
Miss E. CUTHBERTSON HILL, B.A. (Hons. Lond.)
Beautiful situation. Large playing fields.
Own Farm. Fully qualified staff.
For Prospectus, apply to Head Mistress,
or Rev. W. TREFFRY, Bursar,
Culworth, Bideford.

HOTELS, HYDROS, &c.

BLACKPOOL.—Misses PILLING, 95
Public and Private Apartments. N.B.
Northumberland Avenue, N.3.
U.M.

BLACKPOOL.—Miss BLACK, 49 Milbourne
Street. Comfortable Apart-
ments; terms reasonable. U.M.

BLACKPOOL.—Misses Ainsley, 10 Crystal Road.
S.S. Apartments, near Water-
loo Station and sea. U.M.

BLACKPOOL.—Mrs. ASHTON, 221 Central
Drive. Comfortable Apart-
ments; reasonable terms.

COLWYN BAY.—Superior Apartments, beauti-
fully situated, near sea,
station, and shops. Misses Ploker, "Semarsby,"
Mostyn Road.

EXETER (DEVON).—Bystock Hotel (off Queen St.)—
Healthy central position, near railway
stations. Ideal holiday centre for seaside and moors.
Terms moderate.—Apply Proprietress. U.M.

LLANDUDNO.—Nicely situated, two minutes
Promenade. Private Apart-
ments.—Misses Stratton, "Nantyglyn," Mostyn Avenue.

LONDON.—home.—55 Herbert Road, Plumstead.
S.E.18.

METHODIST GUEST HOUSE. Delightful situa-
tion on beach; homely and happy;
highly recommended. Stamp for souvenir.—J. U.
Butterworth, Stanley House, Promenade, Llanfair-
fechan, N. Wales.

NORTH CORNWALL.—Miss BURNARD.
Apartments or Board-Residence; near sea; bracing;
lofty rooms; moderate.

PRESTATYN, N. WALES.—Braeing,
fall, hills and sea.—Misses Mellor, "Werneth,"
Victoria Avenue. U.M.

SANDOWN (I.W.).—Apartments; fine views; near
Downs and railway, buses pass;
terms reasonable.—Miss Pollard, New Road, Brading.

**SOUTHPORT (MILLOCK HOUSE, 60 Bath
Street).**—Apartments (public and
private); near Prom. Lord Street, churches. Methodist
home; highly recommended by ministers; piano; Bath
invalids specially studied; moderate terms. Stamp.
Mrs. Hall.

ST. ANNES.—Public and Private Apartments,
or Board-Residence, overlooking
Ashton Gardens, and one minute pier; electric light.—
Mrs. Robinson, "Bel-Air," 15 North Drive.

United Methodist Church, Springfield Rd. BLACKPOOL

(Opposite Hotel Metropole).
(One minute's walk from North Pier.)
ALWAYS A BRIGHT GOSPEL SERVICE
Minister: Rev. G. W. HALL WALLIS.
Hearty Welcome to Visitors.

APPOINTMENTS WANTED.

LAY-PASTOR free in August; well recommended.—
Richards, 21 Moss Side Road, Cadishead, Man-
chester.

U.M. PASTOR (with small means), free August,
seeks charge Church, town or country;
good visitor, preacher, worker; small salary.—Box No. 8,
"United Methodist" Office, 12 Farringdon Avenue, E.C.4.

LITERARY.

AUTHORS and Composers invited to forward Novels,
Poems, Stories, Tales for Children, Plays, Films,
Essays, Lyrics, Music, Songs.—Arthur Stockwell, Ltd.,
29 Ludgate Hill, London. No reading fees. Estab-
lished 1898.