

UNITED METHODIST

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A Church Hedge-Cutter.

I AM not a "road-mender," or a "stone-breaker," but only a hedge-cutter, at all events for this morning. With two friendly helpers, I have a wide stretch of privet hedge to put in order, which has overgrown considerably its usual allotted limits. Within this encircling border is the stately church building to which I owe allegiance, with its tapering spire evermore pointing to the unravelable mystery of infinite space. If I rest awhile I can look out on a stretch of blue sea and a long jutting headland, along whose slopes during recent weeks many eager feet have climbed, that intervenes between me and the Menai Straits. And I am never disappointed when I turn my eyes upwards.

I am not in the direct line of traffic, yet not far away from it, and there are occasional passers-by, some of whom look on with interest, and whenever I or my fellow-workers falter in our stressful task, one of these will hold up the work for a season, as if they "spent their time in nothing else, but either to tell, or to hear some new thing."

Often there are encouraging commendations of the work done and the manner of its doing; and from time to time varying criticisms, which, experienced patience has taught one, in the long run answer one another.

As I worked away this morning, my thoughts on many things, I was accosted by one well known to me, who renders useful, if very humble and unpleasant service in the sanitation department of our rapidly developing town, with the question,—

"What Union do you belong to? I shall have to report you!" And, with a companion, he assumed a somewhat formidable attitude. On my stating that I belonged to The Union of Never Ceasing Workers, he still held to his warning phrase, "I shall have to report you," but now he had a smile on his tanned, rugged face, which discounted any fear that might have disturbed me of forthcoming Union ostracism.

If there had been a serious intention to "report," what, I wonder, would the report have contained concerning my doings? That I was working too hard? or taking another man's job? or not doing my part with sufficient care? or having an easy time over it? or that I was working at a section other than the Union rules allotted me?

How arbitrary and limiting organization may become, in Church or State, in labour or pleasure, in method of movement! The healthy human ego protests against the trammels of concentrated mass authority, which, like a juggernaut, may crush every divine instinct and make a man no more than an automatic machine. Deeply pondering, I go on with my clipping, with an occasional gratulatory glance at the symmetrical line I have left behind me, and an inner urging to complete my chosen work in a manner that will survive criticism and satisfy my own high demands.

The other day as I plied my hedge-row task nearer the more public highway, a "Primitive" brother held my attention for a time with stirring reminiscences of events which were of mutual interest, ending, as my mid-day meal came in near and welcome prospect, with a discouraging comment on my hours of taking food, of which I had

informed him. "Two meals a day, and no more," was his allowance, and, with that, many restrictions as to their composition. Without argument I left him to his sterile commissariat and bent my steps dinner-ward, impelled by an inner craving and with an easy conscience. An octogenarian does not readily accommodate himself to fantastic rules of dieting!

What is it makes any stranger who passes by feel no sense of incongruity in accosting a man at work in a field or a garden, while his very last thought would be to so interfere with his privacy on the footway? Is it human kinship, a longing to break through conventionality, a oneness with essential life—that, somehow, in the garden or in the field, you get nearer to the common things in a man, and you are each on a level touching mother earth so nearly, sweetened and purified by the flowers and the fruits of the soil? You give yourself away in a talk over the privet hedge.

And it seems to bridge the world, so to come in contact. For who has not at these times, gathering, by little confidences, knowledge of the other, linked himself up with him here or there, and found they hailed from the same village, or knew the same people, or had travelled in the same lands, or were trained at the same school, or had attended the same church?

Now and again, Father —, of the Roman Church, comes by, and we have a little talk, avoiding on both sides the skeletons in the ecclesiastical cupboards. We differ even as to the merits and demerits of privet and methods of weeding, very tentatively putting forward our distinctive views, but, in our interchange of phrases, we both seek for and know there is a subtle human bond that in vital things makes us kindred and brings us together into touch with the Eternal Mind.

One or more, in the season when visitors are about especially, will pass through the gate when I am about, and, with or without a word in passing, will enter the Church, which is open every day for public use—a custom that ought to be much more prevalent than it is. Whatever the reason of it, a church building makes an appeal different from all other architecture. Jacob at Bethel lives again in men as they reverently enter the open door. As the stone and timber, through lapse of time and the soothing touch of natural forces, mellow and ripen into a oneness of outline and finish that satisfies the artistic craving in most of us, so there comes to be a sense of another Presence, cognizant, enfolding, abiding, "a Presence that disturbs me," Who, wherever else, dwells here and meets the never-ending needs of the human spirit.

Ought we not ever to regard the spot on which a church is built as "God's Acre"? And not a place of tombs but an area of vivid life, "dressed in living green." Stone walls and iron bars for a prison! But an ever green hedge for God's Acre, with an open gate on every side. "God the first garden made," and might we not oftener seek to make the church yard "a garden of the Lord"? Before there was a Church, God walked in the garden.

If concerning any good work ever done it can be said by the doer, "My reward is with me," it surely may be said by the Church hedge-cutter, when, devout in spirit, he takes a parting look at his finished effort and wends his way homewards.

DARLEY TERRY.

Rev. Frank B. Turner at Huddersfield.

THERE is no circuit in United Methodism with a keener nor more indefatigable missionary secretary than the Huddersfield, High Street Circuit, which is fortunate in the services of Mr. Frank Cooper. The missionary anniversary this year was the best for many years. Rev. Frank B. Turner visited every church in the circuit and brought what our chairman described as "the pioneer missionary note." Mr. Turner is a great missionary statesman with a wide grasp on Chinese affairs. Few would agree with him regarding the stainless record of Britain in her dealings with China, and not all with his vigorous denunciation of communistic ideals, but Mr. Turner is always stimulating. He spoke of the growth of militarism—remarking that when he first went to China he saw soldiers practising archery. There is a renaissance of thought. All religions are suspect—even the effigy of Confucius being paraded through the streets. Christianity is suspected of being the tool of Western Imperialism. In the future China must be a great power. At present both good and evil influences are at work. China has rapidly progressed. Mr. Turner himself travelled in the first railway train in 1888. To-day there are ten thousand Chinese newspapers in circulation. "Communism," said Mr. Turner, "only grows through strife and anarchy: it lives by red ruin, outrage and destruction." But the Christian world has given to China the native Christian Church, the Bible, the Christian character and the personality of Christ Jesus. He shall conquer.

Mr. Harry Dawson presided at the annual meeting at High Street; Mr. Briggs, a schoolmaster, at Berry Brow; Mr. G. Townend at Shelley; Rev. E. Hardy at Shepley; Mr. Cliffe at Primrose Hill; Captain F. Brook, M.A., the Head Master of Hillhouse Grammar School, and Liberal candidate for the Colne Valley Parliamentary Division, at Golcar; Mr. Norman Crowther, standing in the line of a great name in United Methodism, at Newcome, while at Penistone—known throughout England as the draughtiest and most miserable station in the country, and yet a stronghold of keen missionary interest, the place of Mr. Mosley Wood was taken by Mr. Oxley.

The circuit knows more about China than it did a month ago, and the missionaries in China may be assured of a band of loyal hearts holding the lines at home.

Jubilee Services at Poynton.

VERY successful services were held on Saturday and Sunday, September 17th and 18th. A suitable and attractive souvenir programme of the jubilee celebrations was arranged, in which a short history of the circuit and the three churches was written, referring to the progress which Poynton and Marple Ridge Churches have made during the last 50 years, Hazel Grove Church being incorporated at a later period. The celebration began at Marple Ridge on the Saturday with the annual circuit quarterly meeting, with Rev. S. C. Heard in the chair. Divine service followed, when Rev. G. W. Hall Wallis preached and gave a fine discourse based on the words "The deep that coucheth beneath." A large number of friends from the circuit sat down to tea. The evening meeting was presided over by Mr. Dan Pott, one of the oldest members and a life-long association with our Marple Ridge Church. Fine addresses were given by Revs. W. Bagrie and R. H. Kipling. Mr. Heard also spoke on the outlook of the circuit. Special anthems were rendered by a united choir under the conductorship of Mr. J. H. Wild. Mr. W. Butterworth presided at the organ. Votes of thanks were moved by Mr. Geo. Pott, the oldest local preacher, and in the absence of Mr. John Garner, Mr. Geo. Bennett, circuit steward. Deep regret was expressed that Mr. Garner was in the Manchester Royal Infirmary through illness. Rev. W. Bagrie, a former minister, preached at Marple Ridge on the Sunday. Rev. R. H. Kipling (former minister) occupied the Hazel Grove pulpit in the morning, and Poynton at night, changing with Mr. Heard. A series of good services, and the jubilee celebrations has greatly inspired the whole circuit for further aggressive work.

Womens' Missionary Auxiliary

All items for this column to be sent to the Publication Secretary, Mrs. J. B. Brooks, 3 Laisteridge Lane, Bradford.

PRAYER TOPIC for the week beginning October 2nd: Wenchow Middle School. Pages in Report, 95, 96. Principal T. W. Chapman, M.Sc. Matt vii. 11-29.

Special Request.—It will be helpful if branches and churches arranging missionary meetings will refrain from asking Miss Lily Armit to take any speaking or deputation work before Christmas, as her health demands that she should have this relief for the present. If friends will kindly oblige it will save her some unnecessary correspondence.

Newcastle-on-Tyne District.—Twenty friends gathered at the rendezvous for the picnic we had planned to Seaton Sluice. The weather was not of the picnic order, but a very enjoyable time was spent. Tea was kindly provided by the Waterloo branch at Blyth. After games in the schoolroom the members from the various branches dispersed on their homeward way.

The Editor acknowledges, with thanks, the receipt of two shillings "collected by Jessie Hill on a Joy-maker's collecting card," for the N.C.H. and O.

Debt Extinction at Les Landes, Jersey.

LES Landes lies "just up the hill" from St. Catherine's Bay, one of the beauty spots of the island of Jersey, and our chapel is the place of worship within easiest distance from its delightful shore. (This to intending visitors to our isle). Friends from England in increasing numbers seek and find a restful holiday in the boarding houses of St. Catherine's, and on summer Sunday evenings add greatly to the interest of our services.

The history of this now vigorous village church is to be traced to a very humble origin, coincident with the somewhat famous construction of the imposing St. Catherine's breakwater by the British Government in 1847-52 for naval purposes, for which it subsequently proved altogether unsuited, and was in 1878 transferred to the care of the Jersey States. The building operations of that now distant day brought labourers from afar to this particularly quiet part of the island, and the Bible Christians of St. Helier saw the splendid opportunity it offered for evangelism. A friend, Renouf by name, whose great grand-children are with us to-day, placed a room at "Greencliff" at the service of the missionaries, and in 1849 "Greencliff" had its place on our circuit book. For some reason it disappears in 1856, but services were continued in the neighbourhood. At one time the worshippers found a home in a building so close to the sea that on more than one occasion at "spring tide" it was necessary to hold "protracted" services until the waters had receded from the threshold. In the late '70's the little church had travelled up the hill, and in 1882 Mrs. Nicholas Pallot, of very gracious memory, gave the freehold of a suitable site on which to erect a chapel to seat 150 people. The cost (£400) having been met, and a growing congregation and Sunday School needing further accommodation, Mr. and Mrs. Pallot very generously gave yet another valuable piece of land for the erection of a larger and more pretentious edifice. This was opened for worship in 1908—a building well seated in best pitch pine, suitably furnished, and in every way worthy to rank with the best village churches of the Denomination. A new organ was placed in the church two years ago.

By a very successful bazaar in August the little debt that still lingered was extinguished, and the island folk are pardonably proud of the fact that all has been done without help from "the other side" in the form of grant or loan.

The services of thanksgiving were combined with those of the harvest festival on September 18th and 19th. Mrs. Pallot, mother of this very interesting church for many years, had looked eagerly for this day, but was called Home before the desire of her heart was granted. To her memory a new individual Communion service and handsome vases for the Communion table are being placed in the church. Mr. Pallot, although much afflicted, is still "the faithful and wise steward," and associated with him and his household such deeply interested friends as the Robins, Noels, Downers, Gautiers, Mollets, Le Seelleurs, Falles, Bartons, Browns, Le Grands, and many others will through the years continue the good work at Les Landes.

J. C. P.

West Hartlepool.—Rev. H. J. Shingles, although unanimously requested to continue, has decided to leave the Burbank Church, West Hartlepool, in August, 1928. His intimation to this effect was received much to the regret of the circuits generally, as he is highly esteemed by all the members and townfolk. He is to be succeeded by Rev. A. F. Reeves, M.C., of Sheffield.

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LISTS OF MINISTERS CHANGING CIRCUITS.

In order to provide an up-to-date List of Ministers changing circuits, the Publishing House will issue on Monday, October 17th, the autumn list of ministers who have intimated to their circuits that they intend to leave their present circuits at the Conferences of 1928, 1929, or 1930, and are free to consider invitations which may be addressed to them by churches and circuits. All previous lists will be cancelled.

Names for insertion in the new List should be sent at once to Rev. Henry Hooks, 12 Farringdon Avenue, London, E.C.4, and none later than Friday, October 14th.

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

This list is prepared and published to aid Circuits and Ministers, and is sold at a price which by no means covers all costs involved. It is hoped that all ministers intending to move will send their names without delay, so that the list when issued will be as accurate as it is possible to make it.

* * * * *

REV. W. O. MEIR.

We hear with sorrow that our esteemed brother Rev. W. O. Meir is lying seriously ill. If to supplicate the Throne of God for one another is a Christian privilege and duty, then our readers will remember him and his in their daily prayer—that Underneath may be the Everlasting arms.

* * * * *

SUCCESES.

Miss Dorothy Parker, a teacher in our Plumstead Sunday School, has graduated B.A. at London. Mr. Charles Kennard, a former scholar and choir member, is entering Magdalen College, Cambridge, with an L.C.C. Senior Scholarship next term. Howard Beecher, the church steward's son, has just matriculated at London.

Marjorie E. Jones, daughter of Rev. Alfred and Mrs. Jones, has been successful in the recent examination for School Certificate (Matriculation). Part of her training was received at Edgehill College.

* * * * *

THE FAMILY ENDOWMENT SOCIETY.

In view of the increasing interest shown in the subject of Family Allowances and its problems, a public conference has been arranged, to be held at the London School of Economics, Houghton Street, W.C.2, on the evening of Friday, October 14th, and the afternoon and evening of Saturday, October 15th.

Addresses will be given by Sir William Beveridge, K.C.B.; R. A. Fisher, Esq., D.Sc.; Professor V. H. Mottram, M.A., and Principal John Murray (University College, Exeter).

* * * * *

UNIVERSITY COLLEGE OF WALES.

Rev. A. Highfield, M.A., Epworth Villa, North Road, Aberystwyth, writes:—"The new session at Aberystwyth University College of Wales will very soon commence. As minister of the only English Methodist Church here I shall be very glad if parents or friends of new students or the students themselves will send me their names and boarding or hotel addresses, so that I may take the earliest opportunity of getting into touch with and giving a welcome to any new Methodist student.

[Much news and other matter is accumulating. Next week's issue will be Sixteen Pages, that we may clear some of it.

—Ed. U.M.J

GREAT EVENTS at the CENTRAL HALL, Westmoreland Street, Pimlico.

The Superintendent and Members of the above are hoping to rouse Pimlico during a fortnight's Campaign beginning on SUNDAY, OCTOBER 2nd.

PROGRAMME.

Sunday to Thursday, October 2nd to 6th—
The COALIES and their "BABIES."
—(Music you never heard before!)

Sunday and Monday, October 9th and 10th—
Lt.-Col. H. MOORE (late Somerset Light Infantry)
"God's Grace Under Gunfire."

Tuesday, October 11th—Capt. ALLEN PERRY, M.C., R.A.
"Thrilling Stories from Barrack Room and Camp."

Wednesday and Thursday, October 12th and 13th—
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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.

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Notes and Comments.

The Creeds.

One of the questions which arise when we begin to contemplate the proceedings of the Lausanne Conference is, How it has come to be taken for granted that the Apostles', the Nicene, and the Athanasian Creeds are supposed to have a validity, and indeed a sacredness, which entitle them to a place by the side of Holy Scripture? We believe the Bible to be the Word of God. Whatever views may be held of inspiration, and however critical we may be in interpreting this or that passage, we do without any misgiving believe that here we have the assured Word of God. The Bible has a place of its own. We turn to it for guidance, for the refreshment of our souls, and for knowledge of the will of God. We come to know our Lord through the light which shines forth from those pages as from nowhere else. Both the Old and the New Testaments are a gift of God; and there the very heart of God's love and purpose is revealed. We neglect it at our soul's peril, it speaks to us with an accent that can only be described as divine. As Coleridge said, "It finds us." The evidence of its supremacy and uniqueness is in the way it reveals the truth, searches our hearts, and shows us God. But when we turn from that to, say, the Apostles' Creed, we are conscious at once of dropping to a lower plane. It is another kind of air we breathe; the Bible palpitates with life and love, and has an authority from which there is no appeal. But the Creed, to whatever reverence it may be entitled, has no such quality. It is obviously a compilation, and indeed the story of its formation is by no means obscure. It is, of course, no more the Apostles' Creed, than it is the Creed of Martin Luther or John Wesley.

What Do They Mean?

It is not until the middle of the eighth century that it appears in its present form. Some of its clauses were adopted to meet heresies long since dead, and incapable of restoration. The passage, for example, which refers to a belief in the resurrection of the body, was formulated as an antidote to a heresy which restricted the blessing of redemption to the spiritual nature of man. What is meant exactly by saying that Christ "descended into hell," has always been a subject of debate. Did it refer, for example, to the abode of lost souls, or to Hades, the place of all the departed? On this we have no guidance, and no one is very concerned to know. It has a signification to which we attach no importance. And yet we are called upon each time we recite the Apostles' Creed to say "He descended into hell." We do not wish to appear wise where the human understanding has no right to operate. We only wonder why it is that a Confession of Faith which slowly grew, which was compiled by a process that extended over several centuries, which has always contained in its brief content, passages either obscure or unacceptable, should be regarded as having a right to be placed with the Holy Scriptures as having a claim to general acceptance and belief. With a Church as hide-bound as the Greek Orthodox, this may be possible; but we cannot imagine any union of the free and vigorous Churches in our own country meekly confessing an implicit acceptance of either the Apostles', the Nicene, or the Athanasian Creeds. So far as these embody and express the faith as it is contained in the New Testament and apprehended by the mind of the living

Church of Christ, so far will it be accepted. So far as their age, their proved usefulness, and their place in history entitle them to reverence will they find a welcome in our hearts. But the question still remains, How is it that these Creeds, which are the children of ages not more enlightened than our own, are represented as having the quality of holy writ, and demanding from us both homage and submission?

Another Fight.

Go wherever you would, towards the end of last week, it was impossible to escape what was called "The Big Fight." Newspapers discussed the prospects as though the fate of nations hung in the balance. Even the correct and stately "Manchester Guardian" gave at least two of its impeccable columns to the subject. Two men, as we understand it, were to mount a platform, and with as much science as they could command, were to hit one another. Tens of thousands gathered to see the sight. Hotels were crowded, cottages were invaded, and even bath-rooms were turned into bedrooms, to accommodate the people who had come up to see this great sight. On the face of it, there is something sickening for those who really care for the uplift of humanity. The high-brows justify their interest by vapid oratory about the "noble art of self-defence." But everyone knows that this is mere slosh. What they really care about, is to experience the sensation of a struggle, and to watch at a safe distance a miniature war. Ladies who know no more about boxing, than they know about making a battle-ship, are thrilled equally with grandfathers who would shiver if they were asked to go out into the street without an overcoat. For sheer hypocrisy,

a fight of this kind is, perhaps, the most prolific source in the universe.

What is Involved.

But that is not all. There are readers of this column, who would confess that they were interested, some were even excited. Eliminating the morbid many who had gambled on the event, there was a considerable residuum who opened their papers, furtively perhaps, but a little eagerly, to see what happened. There lies the problem. This mystery has to be explored. And perhaps it is not so difficult. We are all lovers of a struggle. When forces, approaching equality, contend with one another, we watch with a kind of vicarious sympathy. We want the one to prevail, and the other to go under. This may be a remnant of depravity: but not necessarily. Life itself is a struggle. We have even to fight the good fight of faith. We must "strive to enter the strait gate." Around us are powers of darkness, and evil forces which combine to make a terrifying complex. The fighting element is an integral part of human nature. But the tragedy is, that in such an episode as this latest fight, these essential elements of humanity are prostituted. The aim is not a noble one. It is a return to a lower stage. We have continually to choose; whether to devote our natural powers to what is exalted or what is debased. We may choose to fight the devil, or our brother. We may engage in a struggle which releases the villain, or commandeers the angel. What is wanted then, is a tone, an atmosphere, a public opinion that instinctively takes the side of righteousness, and refuses to countenance brutality. The "great fight," say whatever the newspapers will, is a long step backwards, and, somehow, it reflects both on the people who organise it and the nation that permits it. R. P.

President's Visits.

Preston.

The Sunday School Anniversary at Orchard, Preston, is always an important event in the life of the church and the town. But this year it has been a most outstanding event, because of the visit of the President, Rev. R. Pyke. On the Sunday morning, Mr. Pyke took for his theme the presence of Jesus at the Wedding Feast in Cana of Galilee, and in the evening the President turned for his text to the vision in the prophecy of Zechariah, about the young man, with a measuring line in his hand. Large congregations gathered at both services. One felt that the minds and hearts of all those present had been stirred and stimulated by the messages of the President. Every one must have left the house of the Lord with renewed vows and reconsecrated hearts. Solos were rendered by Mr. E. Hargreaves, and the choir rendered anthems, under the leadership of Mr. J. Barwick, the organist and choir-master.

On the Monday evening a Methodist Rally was held, when a very large company gathered in the church first for Community Singing, and then to hear the President speak on "Protestantism." On the platform along with Mr. Pyke there were Mr. A. Hamer, the treasurer of our Moor Lane Church, as chairman; Rev. E. M. Benson, Vicar of All Saints' Church; Revs. Ed. Greeves and J. Daggett, of the Wesley Circuit; Rev. J. Grant, of Saul Street P.M. Circuit; Sister Linda, of Lostock Hall Church; Sister Bertha, of Guttridge Memorial Church, and Rev. A. Law, of Orchard Church. Revs. H. D. Allen and J. H. Johnson (P.M.), who were unable to be present, sent their greetings. Revs. E. Greeves and J. Grant testified to their desire to see the early accomplishment of Methodist Union. The President, who gave his address by request, held his audience captivated as he disclosed the need for a positive Protestantism in our day. He unmasked some of the pretensions of the Romanists which find no support in the New Testament; and in his own masterly and convincing manner set forth the principles of Protestantism: Justification by Faith, the Priesthood of all Believers, the Right of Private Judgment, and the Bible as the Test of Faith and Practice. In answer to the Roman Church, which tells its adherents who are baffled with intellectual problems, to accept without question the findings of the Pope on such matters. Mr. Pyke showed that mental and moral struggle makes the man. After hearing such an instructive and inspiring utterance, especially in Preston, where there is such a large Roman Catholic element, we echoed the words of Dr. Paterson: "It may be believed that the type of Church will continue to survive which makes it possible for a thoughtful and liberty-loving man to profess himself a Christian without the necessity of sacrificing his intellect on the altar of superstition, or surrendering his most cherished rights to an ecclesiastical tyranny."

The deep gratitude of all was expressed by Rev. A. Law for the very fine service the President had rendered during the week-end. The choir was present again and gave the anthem "To Thee, our God, we raise." The anniversary collections amounted to the sum of £140. A. L.

Workshop.

The President attended a circuit rally at Workshop on September 21st. A good congregation assembled for divine worship in the afternoon, and listened with rapt attention to a sermon based upon Isa. xl. 27, 28, in which Mr. Pyke dealt with the vital importance of a great conception of God, and the strength and consolation born of the knowledge of His unchanging perfection and His unwearying care of the individual. A sermon in which a profound philosophy was interpreted in phrases of amazing simplicity; in apt illustration which never for a moment lost touch with common things. The President has mastered that rare art which can bring the infinite within the range of vision of the near-sighted. The school-room was well filled for tea, served by the members of the Potter Street Women's Own. A well-attended public meeting in the evening was presided over by Mr. H. A. Pierrepont, supported by Revs. W. Penryn Hill and R. C. C. Pattison. The President, speaking of the criticism to which the church has been lately subjected, thought that churchpeople had been too ready to publicly discuss the Church's faults and expose its failures. There were many who were ready to complain that here and there the churches had failed, but yet were not open-minded enough to see where they were succeeding. The Church was up against many difficulties, most of them not peculiar to the Church, but characteristic of the life of our time. The tide of prosperous joy that had bathed the Churches a few years ago had receded, and there was a good deal about the work that was difficult. But the tax upon the loyalty, faith, patience and generosity of the Christian community had for the most part been met in a fine spirit of devotion. Proceeding, the speaker remarked that the Church was not a kind of competitor with clubs, institutions, or committees, or any man-made organisation. It was a creation of the Lord Jesus Christ, and stood supreme and alone. A realisation of its true place in the world would prevent the demand being so frequently made for the church to do something that it was not competent to do. While under perpetual obligation to assert the great moral principles of Jesus Christ, the church was not a tribunal to deal with the complex economic problems of our industrial life.

All who attended the rally agreed that the occasion was one of great spiritual blessing.

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Free Church Federal Council.

THE ninth annual meeting of the Federal Council of Evangelical Free Churches was held in London last week.

Professor J. Carnegie Simpson, D.D., who had been elected Moderator for the second year, gave an outstanding address at the opening of the proceedings on "The Free Churches and the New Prayer Book." At the outset he defined the position of Free Churchmen in considering the New Prayer Book now awaiting Parliamentary sanction. The Moderator declared that the real danger from the point of view of Free Churchmen lay less in the new Prayer Book itself than in how it could be used and to what it would lead. Free Churchmen felt that the Archbishop of Canterbury's assurances were not satisfying.

"Has the nation solid and adequate assurance that the new order which it is asked to sanction will be faithfully kept, and that its limits will be effectively and uniformly maintained? The problem, owing to the widespread lawlessness which has been allowed to grow up, is a difficult one; but in view of the known situation within Anglicanism, it is futile to dismiss such a question as a 'confession of fears,' and it is foolish to minimise it into no more than that 'here and there may be recalcitrants.'"

The conclusions I have reached are three, and may be summed up thus:—

(1) Primarily, we are, as Christians and Churchmen, concerned about the welfare of any branch of the Church; and we should, therefore, take no action which would injure the peace and progress of the Church of England—as the summary rejection of the new Prayer Book manifestly would—except on the strongest grounds of faithfulness to truth and duty.

(2) As regards the book itself, while there are things in it of which we, as evangelicals, gravely disapprove, it is not possible with fairness to say that its use would subvert the character of the Church of England, provided that it is faithfully adhered to as the limit of what is not only permissible but permitted within the Church.

But (3), this proviso is essential; and, inasmuch as the nation certainly would not sanction this book without the limiting safeguards explicitly stated therein, it is at once a matter of fair dealing on the part of Church and a matter of duty for Members of Parliament to see that substantial and sufficient guarantee is given to the nation that the limits thus safeguarded will be effectively maintained if and when the book is passed into law.

After careful and prolonged consideration the following resolution was adopted by the Council:—

The Federal Council of the Evangelical Free Churches of England having been asked, on behalf of the Ecclesiastical Committee of Parliament to state its views in regard to the Revision of the Prayer Book, and recognising that the subject concerns not only grave national interests, but still more those of Evangelical religion throughout the country, begs to offer the following response:—

The Council consists of elected representatives of the various Free Churches. It should, however, be understood that the Council cannot speak authoritatively for the constituent Denominations, some of which have already spoken for themselves. It expresses only the judgment of the representatives in meeting assembled.

The Council recognizes that the alternative Prayer Book is in part intended to satisfy the growing needs of public worship, and, in part, seeks to limit certain disorderly practices which imperil the Reformed and Protestant character of the Church of England.

But there are features of the new Prayer Book, and provision is made in it for usages, which arouse serious apprehension in the mind of the Council, which is shared by large sections of religious opinion throughout the country.

Particularly do we, as holding the Reformed and Protestant Faith, view with grave concern the proposals in regard to the Reservation of the Sacramental elements of the Lord's Supper, especially in view of the abuses which are at present so widely prevalent within the Church of England. This apprehension has already induced some of the constituent Denominations of which the Council is composed, to ask for the rejection of the measure. The Council is of opinion that the final attitude of large sections of the Free Churches will be determined by the adequacy of the guarantees which it is requisite should be specifically given by the authorities of the Church of England prior to the discussion of the measure in Parliament, to insure that the Book, should it be allowed to pass, will fix the limits, not only of what is permissible, but of what is actually permitted in the Church of England.

A standing Business Committee was appointed with Dr. J. Scott Lidgett as convener, and Mr. W. S. Welch was appointed a member.

Following the Moderator's address on the opening day, a conference was held on "The Use of the Bible in Public Worship, and in Sunday Schools," with special reference to the place given to the Authorised Version in reading and teaching. Sir Walter Essex read an interesting paper on the subject, strongly deprecating the substitution of modern translations for the Authorised Version. Dr. Peake followed and deplored the lamentable ignorance of the Bible in these days, especially among young people.

On the second day the Rev. Dr. A. E. Garvie, Principal of New College, Hampstead, was unanimously designated as Moderator for next year on the recommendation of the Standing Business Committee.

The afternoon session was given up to a discussion of "Religion in Public Education," introduced by Miss Marjory West, B.A., B.D., Mr. Arthur Black and Dr. J. Scott Lidgett.

The Federal Council, on the proposal of Mr. J. Crowle

Smith, J.P., unanimously adopted a resolution on peace and good will in industry, commending to all engaged in public life and industry the appeal of the Prime Minister and the replies of the leaders at the recent Trades Union Congress at Edinburgh. The Federal Council, while of necessity unable to take part in such consultation or to express any opinion as to details or methods, prays that the blessing of the Prince of Peace may rest upon any and all such efforts which have for their object the development of peace and good will in the industrial ranks of the country.

On the closing day devotional service was conducted in the morning by Rev. J. H. Squire, B.A., B.D.

The important subject of the Relation of the Home Church to Native Churches at the present time and the influence of Christian Missions in developing a sense of nationality, was dealt with by an interesting and fresh presentation of the facts and the problem, especially in China and India, by addresses from the Rev. William Paton, secretary of the International Missionary Council; the Rev. C. E. Wilson, B.A., Foreign Secretary of the Baptist Missionary Society; and the Rev. Dr. P. J. MacLagan, Foreign Mission Secretary of the Presbyterian Church of England.

The meetings of the Council were successful and a good spirit characterised the gatherings.

The Revised Prayer Book and the Free Churches.

AT a meeting of the Executive Committee of the National Free Church Council, held at the Memorial Hall on Friday, the question of the Revised Prayer Book was considered. After prolonged discussion the following resolution was passed:

It recognizes—

(1) That the responsibility is thrown upon the whole body of citizens by the necessity—incidental to the Establishment of the Church of England by the State, and confirmed by the terms of the Enabling Act—of Parliamentary sanction being given to it.

(2) That certain of the proposed changes have a vital bearing upon the interests of Evangelical religion in England.

(3) That the Revised Prayer Book is in part intended to meet the legitimate and growing needs of public worship.

(4) And that while limited sanction is given to usages that have become widespread in the Church of England, a serious attempt is made to limit the abuses that are inconsistent with the Reformed and Protestant character of the Church.

Yet there are features of the new Prayer Book which give rise to serious apprehension. To take the crucial example, there is the provision for the Reservation of the Sacramental Elements of the Lord's Supper. While the new Prayer Book restricts such Reservation to Communicating the Sick, it is impossible to ignore the widespread, though illegal, practice of Reservation for Adoration.

In view of the actual position and of the dangers that arise out of it, a section of Free Churchmen asks for the rejection of the measure by Parliament. All, however, are agreed in seeking, in pursuance of the general declaration made by the Archbishop of Canterbury, that explicit and sufficient assurances should be given to the

nation by the authorities of the Church of England prior to the discussion of the measure in Parliament that, should it pass, the spiritual discipline of the Church throughout the country will be effectively directed to insure that its provisions shall fix the limits, not only of what is permissible, but of what is actually permitted in the Church.

In the opinion of this Executive Committee the securing of such effective assurances should, at this stage, be the object of Free Churchmen throughout the country.

United Demonstration at Bolton.

THE annual demonstration of the churches in the Bolton area was held on September 17th, in the Hanover Church, Gilnow Road. A fair number sat down to tea, provided by the ladies connected with Gilnow Road. In the evening a public meeting was held, presided over by Mr. T. Greenwood, the speakers being Rev. J. H. Burkitt, of Manchester, and Rev. J. H. J. Barker, M.Sc., newly-appointed minister to Hanover Circuit. The chairman, in his opening remarks, spoke of the great evils which the Church was bound to fight—gambling, drink—and of the great social problems of our age. But, for all the evil forces were so great, the powers for goodness on our side were greater by far. If all the members of our churches came, like Saul of Tarsus, with the words, "Lord, what wilt Thou have me to do?" then many of our problems would soon disappear. Rev. J. H. Burkitt said at an annual gathering such as this, it was necessary to ask ourselves the questions, Where are we going? What are we doing? What ruts have we got into? What is the Church's objective? It is very necessary to have a clear view of our work and to realize our aims. Our aim was to win the souls of the unconverted. It is not enough to win people to the church services, to partake of its social life, or to have their names on our members' rolls, but rather to have the experience of the saving power of Christ. We must work for the development of Christian characters. Our universities make scholars but the Church must make saints. Our people must be men and women of the "Way," that was the true line of apostolic succession. Christianity should sanctify the whole of life, entering into recreation, politics and business. Life should not be seasoned by, but saturated with Christianity.

Rev. J. H. J. Barker, M.Sc., son of one of our respected ministers, asked the congregation "What are we sure about?" and what things would we be willing to stake our lives upon? Sir Arthur Keith, in his address to the British Association meetings, had spoken about the brute ancestry of man, and claimed several former scientific theories to be now proved facts. Other scientists of high reputation had disagreed with him, so that in the scientific world men were not sure. There were some things, however, that Christians must be sure about; one was that "Christ Jesus came into the world to save sinners." We know sin to be a fact in human experience; we do not need theories, it is a matter for our hearts. If we wish to prove to the world that Jesus can save men from sin, then we must show that we have been saved by Him. Jesus and His Spirit must become a fact in the lives of each one of us. Both speakers were heartily applauded by the congregation for their soul-stirring messages. The Gilnow Road choir rendered two anthems, "O Worship the Lord" and "Open to Me the Gates." Rev. E. Prowse moved a vote of thanks to the speakers, the choir, to the secretary of the Bolton U.M. Council, Rev. A. E. Green-smith. This was seconded by Mr. A. E. Yates, of the Albert Place Circuit, and supported by Mr. J. Hulme, of the St. George's Road Circuit. The whole gathering was regarded as being one of the best we have had, and will live long in the memories of those who attended.

L. C.

Rochdale District Fraternals.

A JOINT gathering of the Rochdale and East Lancashire Fraternals (which include all the ministers of the Rochdale District) was held on Friday, September 23rd. By the consent of the local trustees, the meetings were held in the excellent premises of our Patmos Church, Ramsbottom. The Rev. R. Noble, chairman of the District, ably presided over all the proceedings. A morning devotional session was led in prayer by the Rev. W. Downing, the only superannuated minister present, Scripture being read by Rev. J. T. Bilsborrow. A heart-searching address, based upon the record of our Lord's temptations, was given by the Rev. W. H. Proudlove. Conversation followed, and the session closed with prayer by the Rev. J. Sutton (senior active minister in United Methodism).

At the luncheon table the Rev. W. D. Lister welcomed the ministers who had recently taken up duty in the District, and to this welcome Brothers J. A. Clark, S. Gibson, J. T. Bilsborrow, A. Lidster and H. W. Charity responded. In the afternoon, following prayer by Rev. H. James, an address on the situation in China, with particular reference to its effect upon our own mission stations, was given by the Rev. F. B. Turner. It was a great utterance of a great missionary. The chairman aptly described it as "statesmanlike, comprehensive and reassuring." After questions and comments, Revs. S. J. Adie and J. Rutherford voiced the thanks of those present to Mr. Turner for the insight he had given us into a problem that had greatly perplexed us, and also to Mr. Proudlove for the inspiration of his morning address.

At the tea-table the Primitive Methodist and Wesleyan ministers, who had attended the afternoon session, suitably replied to a cordial greeting expressed by the District chairman. The friends at Ramsbottom were very heartily thanked, on the motion of Revs. C. H. Jones and J. T. Bilsborrow, for the exceedingly thoughtful and thorough provision made for the gatherings.

It was a day of rich instruction, of fine fellowship, of rare helpfulness, and of abounding inspiration.

FRANK G. STAFFORD.



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Band of Hope Conference at Cheltenham.

THE 55th autumnal conference of the United Kingdom Band of Hope Union was held in "Charming Cheltenham" from September 17th to 21st. It proved to be the most largely-attended and the most successful conference of recent years. More than 300 delegates came together from all parts of the kingdom, including Ireland, while Australia sent two representatives. The venue was the spacious and beautiful Town Hall. The weather, on the whole, was kindly, and contributed to the enjoyment and success of the conference, which assembled at the invitation of the Western Temperance League and the Gloucestershire Band of Hope Union. The latter is worked under the direction of the former, with Mr. A. G. Barker as general secretary and Mr. J. W. Brown as organising secretary of Bands of Hope. On Saturday, September 17th, the delegates were welcomed by a tea provided by Mr. and Mrs. H. O. Roberts, of Gloucester, and later a social gathering was held, when words of welcome were spoken by representatives of the Free Church Council, the Sunday School Union, the B.W.T.A.U., the C.E.T.S., the I.O.R., and the I.O.G.T., interspersed with musical and elocutionary items. A most happy beginning. A brief open-air meeting was held in the Winter Gardens. On Sunday official sermons were preached at 11 a.m. by Rev. J. H. Rushbrooke, D.D., in the large Salem Baptist Church, which was well filled, and at 6.30 in the Parish Church by the Rev. Canon Cole, M.A., of Birmingham. Both utterances were much appreciated, but the striking and powerful appeal of Dr. Rushbrooke made an especially great impression. Based on the words "God having provided some better thing for us, that without us they should not be made perfect," the sermon, while recognising the great work accomplished by the fathers, stressed the urgent importance of aiming at even better results, that their work should be fully perfected.

During the afternoon a large number of young people's services were addressed by delegates, and at eight o'clock a great mass meeting was held at Salem. Vigorous community singing prepared the way for a most enthusiastic meeting, under the chairmanship of Rev. A. E. Cleave, a local vicar, who gave a virile and manly address. The special speakers were Dr. Rushbrooke, who spoke convincingly on American Prohibition, asserting that the 18th amendment would never be revoked, and would, in the near future, become fully effective, and Mr. Tom Wing. A very successful afternoon meeting had been held in the Pavilion, under the auspices of the Brotherhood movement, presided over by Dr. Lawson, a local medical practitioner, and addressed by Mr. A. G. Barker and Mr. Tom Wing.

On Monday evening the Mayor and Mayoress of Cheltenham, Alderman and Mr. C. H. Margreth, gave a civic reception, which was an unqualified success, while on Tuesday evening a great demonstration was held, the hall, seating from 1,500 to 2,000 persons, being well filled by a most enthusiastic audience. Most powerful addresses were given by Mr. Angus Watson (President of the Union), Lady Victor Horsley, Canon Sewell, and Mr. G. R. Thorne, M.P.

By general consent this was the best Temperance meeting held in Cheltenham for many years. The various business sessions were also most encouraging. On Monday morning, when the writer, as chairman of the Reception Committee, presided, and the Rector of Cheltenham led the devotions, the special subject was "The Child and the Nation." A brilliant paper was read by Dr. Laura Rees, of Cardiff, who, dealing with the cry of the children, the adolescent, the school child, and those yet unborn, stressed the necessity for creating a healthy environment and outlook, and the showing of a safe example. Mr. Tom Wing followed with an effective paper on "The Need of Reconversion," and made the suggestion that a new motto be adopted, viz., "A million more pledged abstainers in our Bands of Hope," quoting with great pleasure the earnest appeal of Mr. J. C. Meggitt, Chairman of the Congregational Union, in support of the same. A resolution to refer this and other suggestions to the executive, with the idea of starting a crusade if practicable, was unanimously adopted. Great concern was shown by many of the delegates, that in many Sunday Schools the Band of Hope had been crowded out by other organizations, which, though doing a good work in their own way, were not giving effective Temperance teaching.

Monday afternoon was devoted to a women's meeting, addressed by Mrs. Randolph Clarkson, of Birmingham, and Mrs. A. G. Barker, of Bristol. There was a large attendance of women, and much good is expected to accrue from this successful gathering.

Other important functions on this day included a Teachers' Conference, addressed by Dr. Laura Rees and Mr. T. G. James, Director of Education for Monmouthshire. This was regarded as a most hopeful feature of the conference, for some 150 day school teachers attended, and were greatly interested in the twofold appeal made by the experts addressing them, especially in relation to the need for effectively using the syllabus on "The Hygiene of Food and Drink" issued by the Board of Education.

A private session was held on Tuesday morning to consider the question, at which Mr. James read a valuable paper showing that the hope of the movement centres in regular systematic teaching in the elementary and other schools of the land. This paper evoked an animated and enlightening discussion, which was opened in a very able manner by Mr. D. P. Smith, B.Sc., a lecturer at the Cheltenham Training College for Teachers, who is also the secretary of the local United Methodist Church.

In the afternoon the delegates travelled by special train to Gloucester, where a very successful conference was held, addressed by Mrs. A. H. Sewell, of Bristol,

and Mr. P. Wilson Raffan, J.P. (Secretary, U.K.B. of H. Union).

Excellent luncheons and teas were provided by generous friends, the catering being effectively done by members of the local B.W.T.A.U., under the leadership of Mesdames A. C. Phillips, W. Togwell Jackson, the President and Secretary respectively. Mrs. Phillips was also the convener of the Hospitality Committee, and great gratitude was expressed for the way in which delegates were entertained, both in the homes of the friends and in the matter of meals.

A fine spirit of optimism prevailed, and as the outcome of this splendid series of meetings a great forward movement throughout the country is confidently anticipated. The writer fervently prays that in this advance the United Methodist Church will find a leading place.

A. C. PHILLIPS.

A Day of Missionary Study.

OVER eighty students from sixteen of the eighteen circuits comprising the Birmingham and Dudley District gathered in our beautiful Blackheath Church on Wednesday, September 21st, to spend a whole day in definite missionary study. It was an experiment suggested and planned by the District Missionary Committee with the object of securing at least one well-informed missionary enthusiast in every church in the District.

It was clearly pointed out that it was not to be looked upon as a series of missionary meetings or even conferences, but a school, and students came with pencils and note-books and took away a great deal of valuable information.

The school was very fortunate in its tutors. Rev. Charles Stedeford, by the aid of maps, took us on a tour round our United Methodist mission stations, describing in his own graphic and inimitable manner features of the country, habits of the people, and some interesting developments of our work in Kenya Colony, in Mendiland, and the peculiar difficulties of our work in China at this time. Rev. W. H. Hudspeth, M.A., had no difficulty in holding the attention of the students for an hour while he reviewed for us the present situation in China, explained to us the difference between the politics of the North and the South, introduced to us the national leaders of the two great parties, and delighted us with many stories of the loyalty of the native pastors and Christians to Jesus Christ in spite of persecution and ridicule.

Rev. James Ellis outlined for us the Church's task in Africa: helped us to see that the black races were worthy of a place in our Christian brotherhood and in the brotherhood of the peoples, showed how greatly we were indebted to the African in many ways, and how the missionary, their only true and skilled friend, was helping to exhibit the love of Jesus for all men.

Rev. F. L. Buxton took charge of the school for the closing session, and showed how the foreign missionary enterprise was dependant upon the home base for its workers, financial support, inspiration and guidance. It was the duty of the home Church to spread information, to secure a constantly increasing income, and to make greater use of the power of intercessory prayer. He outlined many methods of arousing interest in missions in every department of the Church, of securing financial aid, and exhibited many helps for missionary secretaries.

At the luncheon table the chairman of the District, Mr. T. J. Tennant, J.P., a devoted member of our Dudley Church, gave a welcome to the new ministers who have come into the District this year, to which Rev. W. Tremberth replied. As the autumnal District meeting was linked up with the day of study, a special resolution was passed congratulating Rev. C. Stedeford on his election as President-Designate of the Conference. The District is unanimous in its feeling that our beloved Foreign Missions Secretary is well worthy and well fitted for this position of honour and usefulness.

The devotions of the day were conducted by Rev. W. Rickard in the morning, Rev. W. Cocks in the afternoon, and the studies closed with an impressive service of dedication conducted by Rev. F. P. Argall.

Councillor Joseph Parsons presided over a great meeting in the church at night, when the speakers were Revs. James Ellis and W. H. Hudspeth, M.A., special singing being rendered by the choir. Rev. G. Froggatt and the ladies of the church were thanked for magnificent hospitality.

The day will be long remembered by all who attended, ministers and missionary secretaries found themselves primed with a good stock of ammunition for their autumn and winter gatherings, the District missionary secretary is supplied with a substantial list of missionary enthusiasts, well-informed and eager to help, and it is certain that the experiment will be repeated another year.

A Diamond Wedding.

MR. AND MRS. T. BENTLEY, the oldest members of our church at Bloxwich, celebrated their diamond wedding on September 29th, and the event created much interest not only amongst the members of the family, and the friends at New Street, but also among the general public at Bloxwich and Walsall. Mr. Bentley attained his 83rd birthday in February last, and marked it by the gift of a handsome hymn-book for the pulpit. Mrs. Bentley attained her 80th birthday on September 21st. Her maiden name was Hooper (Elizabeth), and she and her husband were married at the Parish Church, Kingswinford, on September 29th, 1867. They are both Bloxwich people, and Mr. Bentley's father and grandfather also lived and worked in the same town.

Mr. Bentley is probably the best known man in Bloxwich, and is generally respected, among the close friends being the present Mayor of Walsall, the ex-Mayor, several aldermen and councillors, the present Member of Parliament for Walsall, and the ex-Member; and many other notable personages. For very many years Mr. Bentley took a prominent part in public life, being a member of the local governing body, and was quite a power in Liberal circles. He was a member of the United Methodist Free Church from early years, long before union took place in 1907, and when the present chapel was built he laid one of the foundation stones. He has been a consistent supporter of our New Street Church for over half a century—indeed, he helped the cause when cottage meetings were held. His father and uncle were the founders of the church at New Street as it now exists. He filled many offices, and is at present a trustee. For forty years he was a member of the choir, and although he is now very deaf, he does not neglect attending public worship. He loves the house of the Lord, and all God's people. So does his wife, the bride of sixty years ago. She is the oldest member of the C.E. at Bloxwich, and is proud of her thirty years' connection with that organization. Immediately after her marriage she took up Sunday School work, and "mothered" as well as taught the little ones.

Mr. and Mrs. Bentley can tell of the "ups and downs" of the cause they love at Bloxwich, but through dark days and bright days they have been consistent and generous supporters so far as their means would allow.

They are a devoted and happy couple, always optimistic in spite of pain and suffering due to old age.

Ten years ago, when Mr. and Mrs. Bentley celebrated their golden wedding, quite a stir was made. A public presentation was made to them, amongst the subscribers being Members of Parliament, Liberal leaders, and public men, in addition to members and friends at New Street Church, who vied with each other to do honour to the guests at the function held on the premises at New Street.

A week or two ago preliminary steps were taken to do honour to Mr. and Mrs. Bentley on the occasion of their diamond wedding, but at the joint wish of the dear old people the project was abandoned. They did not feel they could stand the strain of a great public reception or function, and they said they did not need any tangible gift to assure them of the goodwill and respect of the members of the church or the townspeople. Therefore the diamond wedding was quietly celebrated in Mr. and Mrs. Bentley's home, the guests including only their sons and daughters, though many friends and relatives sent presents, good wishes and felicitations, or called in person to express their kind regards.

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THE EPWORTH PRESS, 25-35 City Road, London, E.C.4.

The College Inaugural.

FEW outside the Manchester District have heard of Irlams-o'-th'-Height. It is a healthy suburb of Salford; and our church there is one of which any Denomination could be proud. It has a band of warm-hearted, loyal, devoted members, who are doing thoroughly successful work without making any fuss about it. It has always cultivated friendly relations with the students; and three of its sons (Shawcross, Gibson and Christian) are in the ministry. For the College Inaugural Meeting it was, therefore, an appropriate host; and our anticipations of a happy gathering were abundantly realised. A large number of friends sat down to a sumptuous tea; and as the cost was generously borne by the hosts the collection at the tables goes to the College Fund. The well-merited expression of gratitude was voiced by Revs. W. M. Simm and E. W. Hirst, M.A., B.Sc., and Rev. W. H. Wheeldon and Mr. Bradburn replied.

In spite of the rain there was a large attendance at the meeting, which was held in the newly-decorated church. Rev. D. Patterson offered prayer. The chairman was Mr. H. J. Harris, the son of Rev. W. H. Cory Harris, whose name will always be associated with the College. Mr. Harris is happy in a beautiful voice and a gracious bearing, and his brief speech was admirably conceived and expressed. The chief speaker was the President, who was in excellent form. By his clear and trenchant style, broad humanity, homely sagacity and piquant humour he captured the audience—students and non-students alike. A summary is beyond the powers of the present reporter, who was too much interested to take full notes. But some of the obiter dicta stick in the memory. This, for example, on the orderly construction of sermons—"Better to have a sermon laid out as a Dutch garden than to have it a wilderness." In a passage on the need of Piety, Mr. Pyke showed intimate knowledge of that in the student's conditions which threatens the spiritual life. It was interesting to hear the confession, "If I had my life over again, I would learn by heart in my younger days more of Scripture, more of great poetry, and some great prayers." Then came a section on Preserving the Sense of Proportion. One cannot soon forget the description of the "morally squint-eyed," those who stress unessential details or side-truths at the expense of what is central and vital, "the man in the pulpit who forgets the people before him and their needs, and pursues his own path with an obtuseness that makes him morally blind." And there was a delightful hit about a man who was having his photograph taken and asked to have Niagara Falls as a background. The address closed with brief sections on the need for Persistence and Patience.

Principal Brewis, B.A., B.D., told the audience that his first sermon as a student was preached in this church. He urged the members of the United Methodist Church to "see your College," to see what it is doing, to understand how as the centre for ministerial training it stands at the very centre of the denominational life. He declared that we never had so many students as to-day, and that "we never had men who were blending more successfully scholarship and evangelical fervour."

The treasurer, Councillor J. Duckworth, J.P., cut his speech short as the hour was advancing. The heart of his message was in the sentence: "The conscience of the Churches needs to be aroused to the fact that the Connexion has a College and to the fact that that College ought to be adequately supported."

During the evening the Choir gave a tasteful rendering of the anthem, "Hark, hark, my soul!" and the President distributed the prizes won by the students last session. The secretary, Rev. J. H. Burkitt, spoke a few words of heartfelt thanks; and so one of the best of recent Inaugurals came to an end.

P.S.—also N.B.—In the afternoon the College Executive met. It is unusual to report in the Press the proceedings of an Executive; but for once it may be well to break a salutary rule, for if our members are (in the Principal's phrase) to "see your College," they must have full and clear information. Among other matters discussed was the state of the College Fund. After the War the College was re-opened with 21 students: the normal income was adequate. The number grew to 30: the normal income was just adequate. For the last two years the number of students has been 43: the normal income is inadequate. Even now, with a record number of students, there are not enough men in training to supply the vacancies that death and superannuation make in the ministerial ranks. If the Churches are to have a trained ministry (and in these days the alternative is unthinkable) they must feel the obligation to give an adequate income to the College. The growing deficiency in the College Fund is due *entirely* to the increased number of students that the Conference declares to be necessary for meeting the needs of the Churches. The last Conference was thoroughly alive to the situation and decided by unanimous resolution to ask for increased subscriptions and for collections in the Churches. How can effect be given to this Resolution of Conference? This was the problem before the Executive. If our members will "see their College" with sympathetic understanding, the problem will be solved quickly and easily. How much more is required? In round figures about £1,000 a year.

G. G. H.

Leeds South (Grove Hall).—The Young People's Guild held an "At Home," which was well attended. Rev. H. and Mrs. Shaw were host and hostess. An interesting programme was contributed to by Miss Perkins, Miss Oakley, Messrs. Johnson and Borrowes, Miss Thornton and Mr. J. H. Booth. Mrs. Shevill and Mrs. Seel were the accompanists. Refreshments were served during the evening. There was a large attendance of young people.

Local Preachers' Studies.

AMOS.
NOTES FOR STUDENTS.

As no particular book is prescribed, the following notes are offered as a possible helpful introduction to students:—

1. THE LITERARY HISTORY OF AMOS.

Amos, a Judean, prophesied "Woe" concerning Israel at Bethel in the reign of Jeroboam II. (B.C. 783-743). After his expulsion he wrote, or dictated, his prophecies, thus becoming a pioneer of the written word. His discourses, which never had a vogue in Israel, were for generations influential in Judah. Isaiah was greatly interested in Amos.

In 722 B.C. the doom foreseen by Amos fell upon Israel—the Northern Kingdom passing under the power of Assyria. The Southern Kingdom lasting till about 586 B.C. Before, during, and after the Babylonian Exile the discourses of Amos were subjected to interpolation and addition. Passages from writings as late as those of Joel (400 B.C.) were incorporated, so that while the original work of Amos comprises about four-fifths of the book, the Canonical Amos is composite and has a literary history of 300 or 400 years. In its present form it is primarily a message to post-exilic Judah.

(b) THE RECOVERY OF THE AMOS MESSAGE.

In order to recover as far as may be the original message dating from the eighth century B.C. it is necessary to eliminate the more striking of the later accretions. The student is asked to enclose—say in red—the following among the more generally received additions:—

Chap. i.—1, 2, (6-7), (9-10), (11-12); ii.—(4-5); iii.—1, 7; iv.—13; v.—(8-9); vi.—2; ix.—(5-6), (8-15).

The remainder of the book, which ought to be perseveringly read at a sitting until it abides in the mind as a whole, will yield a working knowledge of popular religion and life as Amos saw it in Israel, as well as the distinctive contradiction made by him to progressive religious thought.

(c) AN ANALYSIS.

SECTION I.

Chap. i. verse 1, superscription; 2, text of book. Seven "roarings" from Zion against Israel's neighbour-nations: (3-5), Syria; (6-8), Philistia; (9-10), Phœnicia; (11-12), Edom; (13-15), Ammon.

Chap. ii. (1-3), Moab; (4-5), Judah. A "roar" against Israel. (6-8), Israel's four transgressions; (9-12), Jehovah's past gracious relations with Israel; (13-15), impending Assyrian invasion will reach favoured Israel.

SECTION II.

Chap. iii. (1-8), Amos's message is a genuine inspiration. Israel's three flagrant sins: (9-15), social injustice; iv. (1-3), feminine luxury and callousness; (4-5), religiosity; (6-11), Six past ineffective judgments: drought, famine, blight, pestilence, war, earthquake; (12-13), the approaching Judgment will be final.

Chap. v. (1-3), Lament over fallen Israel; (4-9), A way to life and not death; (10-17), their transgressions have dissolved their fellowship with Jehovah; (18-20), they are under delusions respecting the significance of "the Day"; the enthusiasm for ritual is worthless.

Chap. vi. (1-14), The moral order is unassailable.

SECTION III.

Words which Amos "said": Five visions:—

Chap. vii. (1-3), Locusts—Jehovah repents. (5-6), Fire—Jehovah repents. (7-9), Plumbline—Prayers do not avail. Jehovah repents not.

(10-13), Intervention of Amaziah; Amos's vindication and prophecy of doom.

Chap. viii. (1-2), Summer fruit—the END.

(3-14), Evil and threats.

Chap. ix. (1-7), Vision of smitten sanctuary: utter ruin of Israel at the hands of inescapable God.

EPILOGUE.

Chap. ix. (8-10), Doom is modified—A "sifting," not a destruction. (11-15), the Day will see the restoration of David's house and Israel dwelling permanently with Jehovah in a miraculously fertile land.

Intending students are invited to send in their names and addresses to Rev. J. B. Stedeford, the Manse, Worle, Weston-super-Mare. The course extends from October to March.

Waterloo Road (London) Sunday School.

IN May of this year Miss Florence M. Burgon was sent by the Connexional Young People's Secretary to our Sunday School to do whatever might be possible in the way of reorganization on modern lines. The teachers' meeting had consented to the arrangement almost unanimously, if not with enthusiasm. One or two were definitely opposed, many were of doubtful mind, and those who pleaded for the experiment to be made were not without misgivings. Yet we pledged our loyal co-operation and resolved to give "Grading" a chance.

So Miss Burgon came. If it needed courage on our part to invite her, it needed greater courage on her part to accept. But the best Christian workers (whether Modernists or not) are not lacking in courage. They have a faith that makes them courageous and a courage

that conquers. Miss Burgon's faith was not in herself but in Him who has called her to serve, and in the principles and methods she learnt at Westhill College. Her faith has been justified.

To-day we look back with surprise and gratitude at what has been wrought, and we look forward with a hope that "maketh not ashamed." The previously existing Primary Department has been brought up to standard, Beginner, Junior, and Intermediate Departments have been formed, all adequately staffed, and already there is the beginning of a Senior Department and the promise of its development. Two week-night Teachers' Preparation Classes are in full swing, and there is a teachers' demand for a third. That demand will soon be met.

All this is noteworthy, but, best of all, is the new spirit that has been breathed into the whole School. There was devotion before, but there was very little of the joy of battle. To-day there is eager consecration of mind as well as of heart: there is a wonderfully enriched fellowship among the staff, and the scholars are awakening to a new interest. "Are we going home so soon?" said one child last Sunday; and the service had lasted an hour and a quarter.

The value of Miss Burgon's work has been accentuated by the visit of three members of our Sunday School staff to the Haslemere Summer School; and another went to Shebbear. Reports of Haslemere were presented at a largely attended teachers' gathering on Monday, the 19th inst. Those reports were as restrained as they were impressive. They spoke of incalculable benefits received. But of this the students needed not to tell us. We had seen it already on their lit-up faces and in their work.

During the same evening there was handed to Miss Burgon a letter engrossed on vellum, expressing our gratitude for all she has done and asking her acceptance of a "Printing Set" to help her in her work throughout the denomination. This letter had been signed by every member of the Sunday School staff. By a happy and undesigned coincidence, Mrs. Burgon was present, from Newcastle-on-Tyne, and shared in her daughter's glad surprise. It was a soul-stirring occasion. Yet, somehow, the prayer of consecration with which the proceedings closed seemed to be not at all incongruous with the rollicking fun that had enlivened the first hour of the evening.

Would that all our Sunday Schools would thus "Screw their courage to the sticking-point." They'd not fail. Because Waterloo has found a good thing it wishes others to know and share it. So write to Rev. T. A. Jefferies and ask for the services of one of our Sunday School organizers. They ought all to be kept busy this winter. Give them a chance. But remember, more can be done by them in three months than in ten days.

Waterloo Road U.M. Mission, London.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—“Ebed-melech took old cast cloths and rotten rags,” and demonstrated to Jeremiah the value of disused garments to a man in distress. Well, there are many people in distress in South-East London, people who need to be helped out of their pit of poverty, and we are here to do what we can in the matter. Gifts of clothing will help us, though they should be less worn and ancient than those Ebed-melech used.

May I ask your readers kindly to assist us? They need not trouble to extract stray coins and Treasury Notes from the pockets of garments they send to us. We will gladly accept those also in aid of our work. Will those who respond to this appeal please do so at once? If they will kindly let us know their names and addresses, we shall be glad to send our grateful acknowledgments.

Letters and parcels should be addressed to the undersigned at 227 South Lambeth Road, London, S.W.8.

Yours sincerely,

BRUCE WHITE.

September 22nd, 1927.

Births, Marriages, Deaths.

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

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

MARRIAGE.

HANDSCOMBE—DAVIES.—On Saturday, September 10th, at Whitefields Tabernacle, Tottenham Court Road, London, by Rev. J. T. Perry Oliver, Edward R. Handcombe, of Barkston Gardens, Earl's Court, S.W., to Margaret A. Davies, of Woolaston, Glos.

DEATHS.

BRIERLEY.—On 20th September, 1927, at Lyndene, Spotland, Rochdale, James, the dearly-loved husband of Emilie Brierley, aged 61.

HINDLEY.—On September 17th, 1927, at 8 Zulla Road, Nottingham, Emma, widow of the late A. Hindley, in her 84th year.

GOLDEN WEDDING.

SLADE—BENDALL.—On September 1st, 1877, at St Paul's Church, Portland Square, George Slade to Laura Emily Bendall. Present address: Belle Vue, Loddway, Pill.

Letters to the Editor.

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

Ministers' Authority.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—The Church has bestowed an "authority" upon its ministers which is given at the Ordination Service. To quibble about comparisons and the ultimate of authority does not deprive the minister of his special relationship to the Church. There is another matter also that might engage the minds of your correspondents. It seems to be an increasing custom for churches and even the pastors themselves, to attach the title "Reverend" to lay pastors. Your "News of the Churches" columns frequently find a place for this, to say nothing of the letter headings, letters, posters, and even church notice boards that one has seen. To raise such a matter of relative unimportance may savour of the "finicky," but one has sometimes experienced that those who are ready to limit the "authority" and privileges of the regular ministry, are also ready to encourage the adoption of such privileges on the part of men who are connexionally not entitled to them. As I say, a small matter in itself, but yet symptomatic.

Yours faithfully,

D. D.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Mr. Varley was not alone in finding food for reflection in the Ex-President's reference to the "authority" of the ordained minister in his Conference "Charge," and it seems to me that Mr. James might have explained his meaning more clearly instead of treating Mr. Varley's letter with the indifference of "ordained authority." We all feel that we owe our ministers a very great debt of gratitude, etc., but it is about time that in this matter of authority we understood what they mean. Any young minister could imply so much more into Mr. James's words than probably he himself would admit. We as United Methodists challenge, and challenge very strongly, the implication of priestly authority. The act of ordination, or setting apart, has no meaning for us except the recognition that a man has decided to devote his life service specially to the work of the Lord Jesus—a most praiseworthy decision, but it brings with it no special supernatural powers and no gifts of the Spirit beyond those possessed by every conscientious worker. Learning and training always brings its own command and prestige, but our ministers have no special authority for saying "because I as an ordained minister say it is so, it is so." If they can, the whole fabric of our free constitution crumbles to pieces.

The priestly idea is developing among our ministers, and this, to my mind, is one reason why so many are in favour of Union with a still more priestly denomination—the Wesleyans. For instance, in the matter of presiding at the Lord's Supper, over which our representatives gave way to the Wesleyans, in how many of our Churches is any but the minister permitted to take the service? Our ministers will win their own authority by force of Christlike lives, clear exposition of Scripture, and by showing that they are servants of all. Our ministers, like us poor laymen, are alike equal in the Apostolic Succession only as much as we all follow the meek and lowly Son of Man. We laymen do not intend to be under any priestly authority or subject to that kind of bondage from which our fathers broke away. So the less stress that is laid on authority of ordination by our ministers the more peaceful will be their lives and ours.

Yours sincerely,

HENRY H. BATES.

20 Canel, Salisbury,

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I am constrained as a local preacher of many years' standing to reply to the letter of Brother Varley on the above subject. Ever since the days of the apostles, bishops, deacons, pastors, and others, have been set apart for the special and separate work of the ministry, preaching, pastoring, shepherding, and many other important matters relating to the Church of our Lord. Denominations of many types have sprung up, all, with only few exceptions have seen that it was essential that the Church should have a man set apart for the fulfilment of the above duties. Why? Because in the very necessity of the case, they could not well be maintained without the preacher—a man called first by the Church and then ratified by open testimony via his conscience, that he was called of God. The same stern and open principle has relations to all the prophets and apostles of the Old and New Testament Scriptures, and here we find the basal fact of what we call "the call" of a man, to preach, teach and foster the spiritual life of the members of our Churches.

The Ex-President, I think, is quite right in "saying that their authority in part must depend on their ordination vows." Mr. Varley says this must be challenged? Why? Is it not part of the whole plan of service which a minister is called upon in his high office as a preacher and teacher? Are not all his four points well put? "Scholarship, Ordination, the Message, and Personality." Are not all the four essential for the proper equipment of a minister, one equal to the other and all inclusive. The differentiation of a dedicated minister and a local preacher are great and varied. I am a local preacher, and have always been taught since I joined the church to honour the ministry because of its "high calling of God," and here, sir, is the difference between the positions of local preachers and ministers. The first wholly, and the second partly for service. It is one of the most obvious of things in our churches that a lay preacher cannot do the essential things that a minister can do. Their walks, doings and methods in life are totally apart. The demands of the world make it so, and none know this more than Mr.

Varley. The minister in the church is essential and ubiquitous, and therefore it must be authoritative. Give a minister more liberty and less bickering and his powers and good will, will sparkle from him in a wise and common sense authority.

Just one other point. Mr. Varley refers to Dr. Peake (we all know that he has not been ordained), and names some local preachers of prominence and power. How many could we name? All good men and true, loyal to our smaller churches and circuits, but all these references do not affect the question at issue. Would any Church or people like to receive a minister who had not been called of God and ordained by His Church? Isaiah and all the Minor Prophets and apostles were called of God to do special work, and so are our ministers, and our Churches and God expects them to be faithful in wise authority, delicately exercised. Authority? Yes! And in relation to the Christian minister from whence comes it? Does it not come quietly and secretly from God out of His own "secret chambers"?

Yours truly,

H. COATES.

Trentham, Stoke-on-Trent.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Ancient the dictum of the Ex-President, at the service for the reception of ministers, I feel constrained to refer your readers to my commission for fifty years in the lay ministry, to Galatians i. 12; 1 Peter i. 1, and ii. 9.

This does not detract from one's love and regard for our regular ministers.

Yours sincerely,

J. H. T.

N. Cornwall.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—As one of those present in Baillie Street, Rochdale, when the Ex-President delivered his Charge, we are glad that his statement has not been allowed to go unchallenged. With Mr. James, we deprecate much controversy over the Ordination Service, but even an Ex-President cannot expect to be exempt from criticism, if his statements are not accepted by his listeners.

As a local preacher of forty-seven years' standing, with most friendly regard for our ministry, we felt sorry when the comparison was made. Perhaps it conveyed more to the minds of many listeners than the speaker intended. But any words uttered by responsible leaders, that seem to encourage the idea of a priestly caste, are not in accord with the best traditions of United Methodism, and must not only be criticised, but earnestly opposed; unless as a Denomination we are content to allow the waves of reaction to submerge us, and put us back to the position from which our fathers fought their way out with such dauntless courage.

Yours truly,

ROBT. LEAN.

Wadebridge, Cornwall.

[This discussion is now closed.—Ed. U.M.]

Help for Our Local Preachers.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—The article headed, "Evangelism, the Supreme Concern of the Churches," written by my friend W. Bowell, has stirred within me some thoughts which I would have expressed on the Home Mission Report to Conference had my courage been strong enough. It must not be supposed that anything I say is meant to rouse opposition against the excellent evangelical work done by the Home Mission Committee, under the guidance of the Rev. C. Pye. That work commends itself to all lovers of our Church, and we pray that the Divine Spirit may bless it abundantly.

But there is another kind of work that I desire to commend to the Home Mission Committee. Three out of four of our pulpits are occupied every Sunday by lay preachers and, except for the Lay Preachers' Studies, we do nothing for this noble band of men who count so much in the life of our Church. If it is needful at this time to stress the evangelical note, is it not equally needful for our success that we assist the men that occupy our pulpits in the absence of the minister or the special evangelist? We have been gathering our young people into our church fellowship. Are we content to leave them to shepherds who may be uninfluenced by the new movement? Can we not do for the lay preacher what our Young People's Committee is doing for the Sunday School teacher?

I have served a long term of my ministry in two of the largest centres, and two of the largest circuits, of our Church, and for the greater part of the time I was preachers' and plan secretary. The experience gained during that period has deepened within me the conviction that the supreme need of the church to-day is a staff of preachers who can carry conviction to the hearts of their hearers—can stir up the gift of God that is within them. While the worship of three-fourths of our churches is led by laymen we cannot over-emphasize their value to Methodism. Has not Dr. Carnegie Simpson given us the key to the situation? It is, to revive the evangel in the hearts of the preacher—not the minister only. We have shared the satisfaction of the whole Church with the splendid lead of our Young People's Committee; we are grateful for the success that has followed the Evangelical Campaign; now we fear that the results gained in these two departments will be lost unless we can strengthen the spirit of our preachers to meet the new situation. We have to face the fact that our preaching has not held the attention of our age. We have reported loss after loss. The Sunday services are still the strength and the weakness of our Church. Unless we can raise the character of our worship, declare a gospel that challenges men, and offer the product of a rich experience of the grace of God, without awakening a suspicion that we are backward

in other things, we are not likely to retain the people whom we are winning through our schools and special missions.

Here then is a task equal in importance to that which is undertaken in the Evangelical section of the Home Mission Committee. Is it not time that the lay preacher had some offer of help from the united church? It is not enough to say that there are Local Preachers' Studies. These are only used by a few eager spirits, and the great body of our men have no use, or no time, for them. True, there is a Preachers' Library—somewhere. What use will a Preachers' Library be in East Anglia? Should not the whole question of aid for the local preacher be brought to the attention of the Home Mission Committee? Can we afford to leave this work undone? Are we not like men attempting to row a boat with one oar?

What can be done?

Given the enthusiasm that has characterised our Young People's work and the work of the Evangelical Committee, the large centres of population can be easily reached. Sheffield District has shown what one man can accomplish in the way of a Preachers' Fellowship.

Rural areas are more difficult to work and here the men are most lonely. A central organization could arrange to send to every preacher a monthly or quarterly message by which he would be kept in touch with the ideals of a great fellowship. District Committees might spend the money now used for autumnal meetings on Lay Preachers' Conferences. The workman would need his day's wage.

Further, some inducement should be offered to our preachers to purchase books by offering them at a reduced rate. Many of our honourable men are poor. A new book is a rare thing. Some of our preachers are mentally starved. The other Methodist Churches supply their preachers with books at less than published price. We need a studious and prayerful ministry. There is an evangel that leaves us unmoved—it is too small. It is like the old-time plan of a salvation which left so much unsaid. One would never know the depths of the riches there are in Christ Jesus nor feel the mystery of the message of the Incarnate God in Christ reconciling the world to himself by listening to it. It is to get back into our preaching that sense of greatness which awes men and humbles them before the throne of grace that we plead for some forward movement among the most responsible workers in our churches. We have to revive the evangel in the heart of the preacher who feeds the flock of God.

Yours,

W. R.

Candidates for the College or Ministry.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Will you permit me to inform prospective candidates for the college or the ministry that they must be fully accredited local preachers, recommended by their leaders' meeting and church meeting, and by the December Circuit Quarterly Meeting. At the latter a certificate, which may be obtained from me by the superintendent minister has to be filled up. Candidates thus recommended will have to sit for certain written examinations in the month of March, and be orally examined at the District Meeting in May. If they secure District recommendation, they will sit for other written examinations immediately after, will send in a written sermon, and appear before the College Committee in the early part of June.

Any candidate can have a detailed copy of the regulations to be observed by applying to me.

Thanking you for inserting this communication,

I am, Yours faithfully,

J. H. BURKITT,

College Secretary.

4 Palatine Crescent,

Withington, Manchester.

Huddersfield Welcomes its New Ministers.

THE United Methodists of Huddersfield are nothing if not thorough in the welcome they extend to their incoming ministers and deaconesses. Not content with bidding them welcome in their respective circuits, they meet each year at the call of the Huddersfield and District United Methodist Council to offer to all the newcomers their collective greetings.

On September 21st, our people rallied in splendid numbers to our Brunswick Street Church; and, notwithstanding the most inclement weather cheerfully came from near and far, resolved to make the new ministers and sisters feel at home. The gathering took the form of an "At Home," and the friends were graciously received by Mr. and Mrs. Joseph Haywood, the host and hostess for the evening.

After the singing of a hymn and the offering of prayer by Rev. W. H. Lockley, Mr. Haywood was inducted into the chair by Rev. F. W. Steward (President of the Council). Mr. Haywood briefly expressed his pleasure in presiding and called on Rev. William Hall (Lindley Circuit) to voice the welcome of the meeting. In a speech that was by turns humorous and impassioned, Mr. Hall assured the incoming brethren and sisters of a welcome at once warm, prayerful and expectant. He further expressed the very earnest hope that they would challenge their people with the New Testament conception of the Church, a saving Gospel for the masses and the New Testament conception of the Fuller Life of Grace. The incoming brethren, Revs. R. H. Wooldridge, M.C., Hon.C.F., J. Bullock, Hon.C.F., J. Burton and E. Hardy, and the sisters Sarah and Eunice each briefly responded. Rev. G. Edmund Welch proposed and Mr. Lewis Taylor seconded a vote of thanks to all who had contributed to the pleasure of the evening. The singing of the Doxology then brought the meeting to a happy conclusion. The Brunswick Street choir provided some excellent music during the course of the evening and light refreshments were served at the close.

N. H. A. B.

Departed Friends.

Mr. Wm. Millard, Bristol.

MANY ministers and friends who know South Bristol Circuit will remember Mr. William Millard, who, for well over sixty years has been actively engaged in Christian service at our Hebron Church. Our brother was widely known and highly esteemed both for his kindly personality and Christian character. He passed to the Homeland on Sunday, September 18th, having reached the ripe age of 87 years. His remains were interred in the family grave adjoining Hebron Church on Wednesday, the 21st inst. Rev. George Jobling officiated, assisted by Rev. R. Wilton, a former minister of the church. Mr. Millard leaves several sons and daughters to mourn his loss.

Mrs. Ann Craddock, of Bloxwich.

By the death of Mrs. Ann Craddock, on September 15th, at Birmingham, at the age of 84, our church at Bloxwich (New Street), has lost an old member, and the fast dwindling coterie of members who are looked upon as the nexus between the past and the present is still further reduced. Mrs. Craddock has been a widow for 29 years, her husband, Mr. Eli Craddock, passing to the higher life in July, 1898. He was a member and officer of the church for a long time, and for 18 years he was superintendent of the Sunday School. His work and influence in that department is still remembered. Mrs. Craddock was of great assistance to her husband in the visitation of absent scholars, a work in which Mr. Craddock specialised. While her health permitted, the deceased was a consistent worker at New Street, and up to a few months ago she took part in the public worship of the sanctuary regularly. The declining weeks of her life were trying to her. She felt her loneliness and looked eagerly forward to re-union with her husband. Her eldest son is now, and has been for many years, choir-master at New Street Church.

The interment took place on September 20th, service being held at New Street Church. Amongst numerous floral tokens was a beautiful wreath from the members of the church. The service was conducted by Pastor T. Gill, who had constantly visited deceased during the past four years. He paid a tribute to the work of the late Mr. Eli Craddock, and to the loyal service of deceased. He said her prayer to be called to meet her husband had been at last answered, and they should rejoice that her heart's desire had been granted. For her death was not a failure but a triumph; not an ending but a beginning; not a sunset, but a dawning. The hymns, "O God, our Help in ages past," and "Rock of Ages," were sung; and the organist, Mr. J. Groves, played the "Dead March," and "O Rest in the Lord," with deep feeling.

Mrs. Hindley, Nottingham.

IN the death of Mrs. E. Hindley, the widow of the late Mr. A. Hindley, the Redcliffe Road Church has lost one of its oldest and most valued members. Her winsome disposition and gracious hospitality are gratefully remembered by the many who visited her home. She, with her devoted companion, Miss McCracken, gave good service in visiting the afflicted and aged. These visits brought gladness to many homes. After a comparatively brief illness Mrs. Hindley peacefully fell asleep in Jesus, at the age of eighty-three years, on Saturday, September 17th. A numerous attended service was held in the Redcliffe Road Church. The Rev. W. J. Hopper conducted the service, the Rev. T. Scowby read from the Epistle of the Corinthians, and in his address spoke of the beautiful Christian character and services of the deceased. She had a natural dislike for anything mean and unworthy and a quick appreciation of the good. By her cheery personality and kindly words she brought gladness to many. During more than a quarter of a century she had been a member of Redcliffe Road Church, and was held in highest esteem and affection by all in the church and by a wide circle of friends. "The memory of the upright is blessed."

Mr. John Bilsborrow, Preston.

AT the age of threescore years and ten, John Bilsborrow, of Fulwood, Preston, has passed into the Unseen. His connection with Orchard Chapel goes back to the early days of 1881. While he might have been described as one of the quieter members of the church, such would not have signified that he was unprepared to take his part as a worker in the church, for he served as a member of the leaders' meeting, correspondent of the day school, and circuit steward. What he deemed to be his most distinctive piece of Christian service, however, was as Sunday School superintendent at the Guttridge Memorial Church, which had just been built, and named after the renowned Rev. John Guttridge. For the important position of school superintendent, Rev. Josiah Turner wanted someone from Orchard, who would at the same time exercise a paternal oversight of the new church. Conscious of the guidance of God, Rev. J. Turner felt that Mr. Bilsborrow was the man for the post. At first, the request to take up the task came as a surprise to Mr. Bilsborrow, for he had not hitherto occupied such a position. But after carefully considering the matter, he promised to serve for three months. Then, as one might imagine, the brief period was soon exceeded, for our friend filled the position with great faithfulness for a number of years. In fact, he came to feel that at last he had found his highest and happiest sphere of service for Christ and His Church. This task was terminated when Mr. Bilsborrow's business compelled him to remove to Fleetwood, where he remained for ten years. During that time he identified himself with our friends the Wesleyan Methodists. Some six years ago, when he retired from business owing to failing health, he came to live again at Preston. Because of his distance from Orchard, and of his physical weakness, Mr. Bilsborrow worshipped, as he was

able, with the Wesleyans at Fulwood. Although he was prevented from worshipping at Orchard, save on rare occasions, his interest in the church, and in the circuit, was unabated. To those who knew him he will remain as an example of Christian fidelity. His work and influence will continue, particularly through the ministry of his son, Rev. J. T. Bilsborrow, of Rochdale, and by means of the administrative ability of another son at Orchard, Mr. R. K. Bilsborrow, who is serving as day school correspondent. The funeral of our esteemed brother took place on September 9th, when an impressive service was held in the Orchard Church, conducted by Rev. Arthur Law, assisted by Rev. S. F. Hubbard, of Fulwood Wesleyan Church. A large number of friends gathered for this final tribute to the close of an honourable, useful and godly life, and who thereby revealed their deep sympathy with Mrs. Bilsborrow and the members of the family in the great loss they have sustained. Afterwards the mortal remains of our beloved brother were laid to rest in the beautiful country churchyard of Grimsargh. We commend all those who mourn the passing of John Bilsborrow to the unfailing comfort of the Father of our Lord Jesus Christ.

Mr. John Lambrick, Burton-on-Trent.

WE deeply regret to record the death of Mr. John Lambrick, of Burton-on-Trent, at the age of 81 years. Mr. Lambrick was a member of our George Street Church, and had a long and interesting career. In 1860 he joined the service of Bass and Co., and after long service as cashier and secretary, became a director in 1909. Throughout his life he maintained a deep interest in George Street, and for some years was organist and choir-master. Nearly 70 years ago his father, the late Rev. Samuel Lambrick, was minister of George Street Church, and Mr. Lambrick was associated with the work before the present commodious building was erected. He was also a good friend of the Y.M.C.A. movement and filled the office of president of the Burton branch.

Wedding.

HANDSCOMBE-DAVIES.

A PRETTY wedding was solemnised at Whitefield's Tabernacle, Tottenham Court Road, on September 10th, of Miss Margaret A. Davies, daughter of Mr. and Mrs. P. W. Davies, of Woolaston, Glos. and Mr. Edward R. Handscombe, son of Mr. and Mrs. Alfred Handscombe, of Barkston Gardens, Earl's Court, S.W. The ceremony was performed by the Rev. J. T. Perry Oliver, the organist of Whitefield's presiding at the organ. The bride, who was given away by her brother Mr. Ted Davies, looked very pretty in a dress of crêpe-de-Chine, her head-dress consisting of a veil and a wreath of orange blossom, and she was attended by Miss Handscombe, sister of the bridegroom. Both bride and bridesmaid carried beautiful bouquets of tea roses. Mr. C. Phillips, of Kensington, acted as best man. After the ceremony a reception was held at the home of the bridegroom's sister at Shepherd's Bush, where a large number of friends were present to offer congratulations to the happy couple. On the previous Sunday evening the Rev. J. T. Perry Oliver had the joy of receiving both the bride and bridegroom into the membership of our Waltham Grove Church, Fulham.

YOUNG PEOPLE'S CRUSADE

A SUMMER SCHOOL IN NOVEMBER!!

Workers at the seaside resorts, and others who cannot leave home during August, have often complained that they could not share the benefits and joys others were experiencing at the Summer Schools.

In response to an urgent appeal arising out of this year's great gatherings at Ashville, we have arranged for a

WEEK-END SCHOOL

to be held at the

REGAL HOTEL, CLEVELEYS,

near Blackpool,

beginning with Supper, Friday, and finishing with Breakfast, Tuesday.

NOVEMBER 4-8, 1927.

Provision has been made for Intermediate, Junior, and Primary Sections, to be led respectively by Misses Georgette Blumer, Florence Burgon, and Hope Giles.

Demonstration departmental services for Intermediates and Juniors.

Bible Lectures by the Rev. S. G. Dimond, M.A., of Keighley; Psychology, etc., by the Rev. T. A. Jefferies, F.L.S., of London.

The sleeping accommodation is mostly in rooms containing only a double bed, but some rooms take also one or more single beds. Friends wishing to share the same room will please state their wishes on the form which will be sent them when they apply.

The charge for the week-end, including board, lodging, and tuition, is only thirty-five shillings, five shillings of which must be sent as a registration fee on making application.

How to join. Send your names, address and five shillings to the address given below, when a form will be sent on which particulars re section, bedroom, etc., can be given. Programmes and additional information will also then be forwarded.

Address all correspondence to the

Rev. T. A. JEFFERIES,
30 Grosvenor Park Road, Walthamstow, E.17.
Telephone & Telegrams, Walthamstow 0897.

Roads of Destiny.

(10) Paul on the Damascus Road.

BY REV. CUTHBERT ELLISON.

ACTS ix. 1-9.

(C.E. Topic for October 9th.)

OF all the roads that have been trodden by human feet few have seen a more marvellous thing than the Damascus Road. Fruitful of most fateful results was the meeting which there took place between Saul of Tarsus and Jesus of Nazareth.

The conversion of Saul is one of the landmarks in the history of the Christian Church. It proved also to be an event most momentous for the world. Paul, the name by which we best know him, never lost the sense of wonder in the contemplation of that event, nor did he ever weary in the telling of it. Read the account which he gave more than twenty years after in his defence before Agrippa, and you will feel something of what it meant to him.

When Saul took the Damascus Road he was in a very delirium of madness against the followers of Jesus. Breathing threatenings and slaughter he set out from Jerusalem. Humbled and bewildered he came to the end of the journey. A blind man, in trembling and astonishment, he was led by the hand into Damascus. What had happened on the way to work a change so great? He himself tells us. He had met Jesus. Suddenly in the way Jesus had stopped him, and pointing out to him another path had said: This is the way, walk you in it. The sovereignty of God is in nothing so impressively seen as when He calls and thrusts out to His service some strong and dormant personality.

Let us dwell a little on this statement of Paul's conversion. The journey from Jerusalem to Damascus was long, and could by no means be got over quickly. The slow mode of travel gave opportunity enough for thinking, and Saul had much food for thought. Some things which he had been able in his late feverish activity to keep in the background now emerged and asserted themselves, demanding consideration. Specially there was Stephen, at whose execution he had assisted, and who had died so radiantly. What was it that could sustain such a man in an ordeal so terrible? Could it be that the followers of Jesus were right? Had he made a mistake? Stephen! Jesus! Those men and women whom he had shut up in prison, and voted to death, who with so meek and courageous spirit had endured the utmost pains! The mind of Saul was gravely disturbed. How he longed for the end of the road! And now Damascus was in sight. He pressed forward. Suddenly, blinded by a blaze of glory outshining the noonday sun, he was smitten to the dust. And a voice speaking his name asked: Saul, Saul, why persecutest thou Me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

Thus was Saul confronted by Jesus. And there was the shattering of the scheme of things which had seemed so unassailable and complete. There was the sudden breaking up of his old life. In amazement, out of the sudden darkness, he had cried out, Who art thou, Lord? It was less a question to Jesus than to his own bewildered mind. He hardly looked for a reply. But swift and terrible the answer came, I am Jesus, whom thou persecutest. Trembling and astonished then, in awed tone he asked, Lord, what wilt thou have me to do? Here was Jesus, the persecuted and slain, revealed now in a blinding flash as the Lord of life. Around that fact Saul had to rebuild his broken life.

The Damascus Road has become a parable of many a spiritual pilgrimage, which, beginning in the vision of some Stephen face, has led men broken and beaten to the feet of Jesus.

Who art thou, Lord? This is humanity's perennial question. Jesus confronts and challenges every age, compelling men to ask: Who art Thou?—who hast wrought such things, who hast spoken such things, who art not to be evaded nor ignored.

Every thoughtful observer of history is faced with the challenge of Christ. By hostility and persecution comes no sure knowledge; but by humble and patient seeking, and lowly obedience. Jesus confronts men, and calls them, and sets them tasks—impossible tasks, which yet somehow are accomplished.

When Paul turned his back on the places and prizes of Jerusalem to follow Christ, it doubtless appeared to his old friends that he had done a very foolish thing, and had spoiled his career. We who know his after-life, and are able in the light of history to estimate somewhat his influence, know that Paul is among earth's most illustrious sons, and that his life is one of the most conspicuously successful the world has known. For success is not gaining this or that position, acquiring this or that possession; but simply doing what God wants us to do.

Jubilee Celebrations.

Winsford (High Street.)—On September 11th the services were conducted by Rev. W. J. Hopper (Nottingham) resident minister 46 years ago. Mr. Hopper preached two fine sermons; in the morning, on "And was transfigured before them," and in the evening from Zechariah. A very interesting feature of the services was the music rendered by the "Dulcet" Quartette Party, comprised of past members of the choir. They rendered "Lead, kindly Light," "In the Sweet By and By," and in the evening, "In Absence," and "In the Sweet By and By" (by request). An augmented choir rendered anthems, which were (morning) "The Lord is in His Holy Temple," and in the evening "How Amiable are Thy Tabernacles."

Young People's Topic.

"The Church of Christ."

"What is the Church?"

BY REV. J. D. CROSLAND.

MATT. xvi. 13-20.

For week beginning October 2nd, 1927.

Text-books: "Joining the Church" (Watts, 4d.); "Our Church" (Urwin, 2½d.), from Publishing House.

We think this month of the greatest institution for the carrying out of God's will and the doing of His work. When we ask, "What is the Church?" we have not in mind bricks and mortar, but a fellowship of kindred souls, bound together by loyalty to a common Lord. They wear many labels—Catholic, Orthodox, Protestant, Anglican, Methodist, and so on; but they are all sure that the will of God is being done in the body to which they belong. Not one will yield pride of place to any other in love for the Lord. Indeed, intense loyalty to Christ has led men at times to adopt methods of barbarism in order to rescue other professing Christians from the pains of hell, and to advance the Kingdom of God on earth by compelling everyone to be of the same mind.

Yet, beneath every difference of expression, all agree that the Church of Christ is made up of "all the people who belong to the Lord." (Urwin, p. 6.) They are people who confess that "Jesus is the Christ, the Son of the Living God" (Matt. xvi. 16; see Matt. x. 32, Phil. ii. 11, 1 John v. 1, etc.), and who are agreed "touching the Kingdom." They may be a small and feeble folk, from the human standpoint, but they have the might of their Lord on their side.

Matt. xviii. 20 gives us the simplest form of a church on earth: "Where two or three are gathered together in My name, there am I in the midst of them." Note those three little words, *in My name*; they are all-important. The Church is any company of people in whose midst abides the Risen Lord. Two or three and Christ have power to bless the world by their gathering together. We find the New Testament Church in private houses—in small companies as well as great. A handful of disciples in an upper room comprised the early Church which went forth at Pentecost to win the world for Jesus. That company has grown to a great host of every nation, high and lowly, rich and poor, old and young. The little lambs of Christ's flock are part of His Church, along with the sheep who have found pasture in His care throughout many years.

The Church is the most highly-honoured, as it is the most honourable, institution on earth and in heaven. Of no other are such things said. "It is a spiritual building, in which each believer is a living stone; a bride, whose Bridegroom is Christ; the body of Christ," (Watts, p. 8.)

The Church is "the family of God on earth, which is one with His household in heaven." It is the "household of faith"; it is the whole company of saved souls. "There is a true Church," says Ruskin, "wherever one hand meets another helpfully." And another has said, "Where Christ is, there is the Church."

The United Methodist Church is part of the Holy Catholic Church throughout all the world which acknowledges our Lord. It is part of a greater company still, "which no man can number." The noble army of martyrs are our forerunners, of whom may God give us grace to be worthy.

To the Church belongs the task of spreading the Gospel and speeding the day when God's will shall be done in earth as it is in heaven. We need not be ashamed of confessing Christ and joining His Church. It is no mean thing to be attached, not only to the most honourable, but also the mightiest, earthly institution—the one of which Christ Himself said, "The gates of hell shall not prevail against it"—the earthly fellowship through which we are linked with heaven.

Stories of the House Beautiful.

(1) The Power of Seeing.
Sir Christopher Wren.

BY REV. A. HEARN.

International and Junior Lesson for Sunday, October 9th, 1927.

SCRIPTURE: Luke xi. 29-36; Mark x. 46-52.

GOLDEN TEXT: "Blessed are the pure in heart, for they shall see God."—Matt. v. 8.

Aim of Series.—To lead up to Temperance Sunday by stories that show the body to be the House Beautiful, the temple of the Holy Spirit to be treated with reverence and capable of being used for the highest ends.

Introductory.

In these four intensely interesting lessons it is important that we keep the aim of the series in view. This will determine our use of the wealth of material at our disposal. Teachers should consult for themselves biographies or references to the men whose lives are meant to illustrate the lessons, but there is no need to crowd a lot of personal detail into the teaching.

The power of sight is this week's theme, and we are reminded at once that the verb "to see" has various meanings.

(a) It may refer to the physical power of sight. This is made possible by the eye, so marvellously constructed, delicately balanced and easily deranged. To be physically blind is to be shut out from a world of wondrous beauty and interest, and we cannot think without pity of those who are afflicted so. The glare and dust of Eastern lands makes eye diseases all too common, and the story of Bartimæus shows Jesus exercising His compassion upon a victim of the common trouble.

(b) But "to see" may refer to the mental act of apprehension. When we understand something we say, "I see." It is possible to have perfect physical-sight and yet to pass by the meaning of things. To be like Peter Bell:

"He travelled here, he travelled there :—
But not the value of a hair
Was heart or head the better."

Jesus had this kind of blindness in mind when he told us that we should *consider* the lilies, birds, etc.

(c) There is a third kind of seeing which we call "spiritual vision." It was the want of this vision which made the Jews look for signs and fail to recognise the glory of Jesus. Note the Golden Text.

The life of Sir Christopher Wren (1632-1723) is to be used as an illustration of all this.

Aim of the Lesson.—To show that sight is a wonderful gift of God and is to be wisely and helpfully used.

The Moment and the Man.

Speak of London nearly 300 years ago. Narrow streets, wooden houses, unhealthy and ugly. Old St. Paul's in ruins. Tell of the Great Plague which devastated the city and then of the Great Fire which almost destroyed it. Imagine the consternation of the people and then tell of a young man whose special gifts were just those that were required. He was born a delicate child, but was wonderfully gifted. Always used his eyes well; studied the stars, mathematics, buildings, poetry and pictures. By devoted study had so trained his powers that now when men wanted beautiful buildings they turned to him. He had before this designed to rebuild the old St. Paul's, but his plans had been rejected. Now, however, his chance had come.

"Beauty for Ashes."

Out of the terrible ruin in which London lay, Wren, in imagination, saw a more beautiful city rise. So he drew his plans for noble buildings in wide thoroughfares, and great open spaces. But the needs of the homeless were urgent, and some of the owners of land were selfish, and what he desired could not be. But he was able to build the great cathedral which still stands, and many other churches which are London's pride to-day. There were great difficulties to be faced, and he received scant monetary reward, but for 35 years he lived at St. Paul's, seeking to make his vision a reality. He made tremendous sacrifices to achieve his aim and gave his personal attention to the smallest details which often meant being hoisted up in a bucket to the high roof. But at length his task was completed, and his son, who was only a year old when the first stone was laid, now laid the last stone upon the dome in 1710.

"Lift Up Your Eyes."

Surely that is what that great dome seems to say to us all! (See introduction.) And through its grandeur the spirit of a great man speaks to us. Wren lived to be 91 years of age, and when he died was buried under the choir of the cathedral he had built with such love and patience and hope. He had many disappointments to face before his life closed, but he did not complain, and the cathedral he designed stands to tell us how noble his vision was.

On a tablet over the inner north doorway is the well-known epitaph, "If you seek a monument, look around you."

Golden Wedding Celebrations.

In celebration of their golden wedding Mr. and Mrs. G. Slade, of Belle Vue, Lodway, entertained to tea a party of about forty members and friends of the Bristol East Circuit W.M.A. The Rev. J. H. Burley presided over an informal meeting at the tea table, and expressed the very high esteem by which host and hostess are held by the Gladstone Street Church, with which they have been associated for sixty years, and he wished them many years of health and happiness. The secretary of the W.M.A., Miss N. Stone, read a letter from Rev. P. H. Bryant regretting his absence through being out of town. Mr. F. Robinson (circuit steward) expressed on behalf of the circuit its deep appreciation of the services Mr. and Mrs. Slade had rendered the churches. The secret of their success lay in the fact that they were both zealous and painstaking combined with indefatigable energy which characterised all their efforts. He was quite sure that the 769 members of the circuit he represented would endorse his observations and in their name he prayed for them years of future health and happiness. Mr. W. Frayne (Gladstone Street), Mr. W. Dymond (Weston-super-Mare), Mr. H. Knapp, Mrs. Brassington and Mrs. H. Parsons (missionary from China) all spoke in the same strain as former speakers. In the regretted and unavoidable absence of the president, Mrs. P. H. Bryant, Mrs. C. Potter on behalf of the W.M.A. said that Mrs. Slade was a loyal and devoted member and always kept a live and practical interest in the Auxiliary. Mrs. J. H. Burley in a few choice and well-chosen remarks asked Mrs. Slade to accept from the W.M.A. an electric reading lamp. Mr. and Mrs. Slade suitably replied and expressed thanks for the gift. It was then announced that a char-a-banc had been engaged by the host and hostess and was waiting to convey the party to Portishead and Clevedon. This came as an agreeable surprise and was much enjoyed.

Leicester (Hill Street).—On Monday evening, September 12th, Rev. Ernest H. Rowe gave a lecture in the schoolroom on his recent visit to Switzerland, which was illustrated by 50 lantern slides. There was a good attendance, and it was highly appreciated. The soloist was Mr. Arthur A. Grocock. This was a continuance of the pastor's anniversary, and he was supported by the stewards (Messrs. J. H. Sanders and A. W. Palethorpe).

News of Our Churches.

MINISTERIAL ARRANGEMENTS.

Coombe, E. A., has accepted a very cordial invitation to remain in the Looe Circuit until the Conference of 1929.

Eedes, I., has accepted a unanimous invitation to remain in the Stalybridge Circuit a fifth year until Conference, 1929.

Jones, Alfred, has accepted an invitation to succeed Rev. R. L. Wildridge in South Shields Circuit at Conference, 1928.

Rhodes, Frank, has accepted a cordial invitation for a third year in Derby, Dairy House Road Circuit.

Cook, Ernest, has accepted an invitation to succeed Rev. S. S. Dabill at Trinity Church, Mirfield, in the Dewsbury Circuit after next Conference.

Jenkins, E., will remain at Barry till August, 1929.

Jones, J. Sydney, has accepted an invitation to succeed the Rev. A. Bluck as superintendent of the Union Street Circuit, Oldham, at Conference, 1929.

Crago, A., continues in the Bradford, Westgate Circuit a sixth year, until 1930; but has intimated that he will be leaving then.

Bone, W. H., B.A., will leave the Llantrisant Circuit at Conference, 1928, after three years.

Shallard, W. T., invited to reconsider his decision, has decided to leave the Torquay and Newton Abbot Circuit next Conference.

Quarterly Meetings.

Castleford.—Held at Powell Street on Saturday, September 3rd. The business meeting was followed by tea, after which a service for the reception of the two newly-appointed ministers was held. The chairman, Mr. W. Bottomley, welcomed the ministers, Revs. W. T. Anderson and John Slack. Messrs. A. A. Redpath, J. T. Elliott, W. Askew and J. Trippett spoke on behalf of various sections of the circuit, and Mr. A. Bleasby led the prayers of the meeting. All the speakers assured the ministers of a hearty welcome to the circuit, and expressed the desire that their work might prove to be both happy and successful. The new superintendent of the circuit, Rev. W. T. Anderson, who comes from a fruitful ministry at Surrey Street Circuit (Sheffield) thanked the circuit for the kindness already shown towards himself and Mrs. Anderson. Rev. John Slack also thanked the circuit for the warmth of their welcome. The meeting concluded with the singing of the doxology.

Devonport.—Held at Haddington Road Church. Chairman, Rev. H. Gilbert Lowe. There were a large number present from all parts of the circuit. Messrs. Clay and Reed were nominated for the office of circuit steward. Letters of condolence to be sent to friends in sorrow and sickness. A committee appointed to make arrangements for the President's visit in February, and also to arrange for a "Fellowship Rally" in October. Rev. H. Gilbert Lowe was unanimously invited to remain as superintendent of the circuit until Conference, 1930. Letter from the Chapel Secretary received. The future working of Torpoint Church was considered, and a mission is to be held there in October. The financial statement given by the circuit steward showed a balance in hand of £5. It was an excellent meeting in every way and the friends were full of hope in relation to the circuit.

Dewsbury.—Quarterly meeting held at Ravensthorpe, Rev. D. Patterson presiding. A good attendance. Rev. E. H. Oliver warmly welcomed to circuit. High testimony was borne to character and work of chairman, who was pressed to accept unanimous invitation for a seventh year—till 1930, but at present juncture could not see his way to do so. Invitation to Rev. Ernest Cook as successor at next Conference to Rev. S. S. Dabill, at Mirfield, confirmed. Messrs. Furness, Clifton, Ellam and Shaw elected to autumnal District meeting at Sowerby Bridge. Arrangements reported for circuit young people's rally at Westboro', on eve of Decision Day. An interesting report of Conference given by Mr. W. Oldroyd. Circular from Chapel Fund Secretary warmly commended to churches.

Ilfracombe.—Rev. W. T. Nicholson presided over a well-attended meeting. Sympathetic reference was made to the death of Mr. A. Midgley, an honoured local preacher. The treasurer's statement, presented by Coun. J. E. Henderson, showed a good balance in hand. Rev. A. W. Wilcock gave a report of the Rochdale Conference, and spoke of it as one of the most gracious conferences he had attended. Good reports were given of the services conducted by Mr. J. A. Edge, B.Sc., and Miss McKie, local preachers on trial. Unanimous invitations were given to Revs. W. T. Nicholson and A. Wilcock to continue in the circuit a third and fourth year, respectively, and both were accepted.

London, Brixton.—Held at Mallinson Road. Chairman, Rev. A. E. J. Cosson, who reported that as a result of the Debt Extinction Scheme the whole of the debts on church premises in the circuit had been wiped out. Resolution recording heartfelt satisfaction at the removal of the debts, and expressing meeting's gratitude to Almighty God for the self-sacrificing generosity of the friends, for the splendid help of Connexional Committees, and for the life and work of Mr. William Mallinson, who initiated the scheme which made this unique achievement possible, was placed on the minutes. Cordial invitation extended to Rev. Walter Hall to remain as pastor of Streatham Church from Conference, 1928, to 1929. Mr. Hall thanked the meeting for its kind expressions, gladly accepted the invitation, and trusted that the churches would rise to the great challenge and opportunities which the removal of the debts afforded. Mr. G. L. Ridge to be placed on full plan as local preacher, subject to his examination in a fortnight's time. Stewards' reports: Full members 901, decrease 4; juniors 47, increase 1; on trial 13, increase 1. Balance in hand, £41 0s. 2d. Representatives to autumnal District meeting, Wednesday, October 12th, at Fentiman Road, were elected as follows:

Steward, E. Morris; Messrs. Gladwell, Joselin, Sayers, Cropper, Sister Olive and Mrs. Boreham. Alternatives, Mr. Clark and Miss Lambden. Names of new trustees for Mallinson Road were submitted to the meeting and approved, and the document signed by the chairman in accordance with the legal requirements of reference deed. Chapel Committee's appeal and appeal of District Home and Foreign Mission Committee earnestly commended to each church for support. Decided to form a Circuit Temperance Committee, with one representative from each church. Churches urged to purchase copy of Conference "Minutes." Appeals for support were made for meetings of Lambeth Christian Social Council, evening session of District meeting, and the visit of the President to Herne Hill Church on November 21st.

Lindley.—The Quarterly meeting was held at Marsh, Rev. Wm. Hall presiding over a good attendance. A slight decrease in membership was reported, and the treasurer's statement showed a balance in hand of £9 18s. 3d. The young people's secretary reported on the arrangements made for the forthcoming united Sunday School convention. He also mentioned the suggested engagement of a Connexional Demonstrator. It was announced that a local preacher, Mr. G. Kettle, had left the district, and he was heartily thanked for his services and best wishes were expressed for his future welfare. The meeting agreed to place all the pulpits at the disposal of the L.P.M.A. on March 25th, 1928. The chairman gave a brief résumé of the recent Conference, and was thanked for his interesting report. Regulations concerning invitations to ministers in the future were submitted and approved. The reports on the spiritual state of the Churches were received. Over the tea table a cordial welcome was given to Rev. James Bullock, who has recently come into the circuit. The members were entertained to tea by Mr. G. H. Fox, in celebration of his 77th birthday, which coincided with the day of the meeting. A resolution of thanks and congratulation was adopted. Unfortunately, Mr. Fox was unable to be present, and Rev. W. H. Lockley replied on his behalf, promising to convey the resolution to him.

Leeds East.—Rev. F. L. Page presided. Present 48 delegates. Rev. A. W. Utting received a hearty welcome to the circuit in a felicitous speech by Rev. F. L. Page, who stated that one of Mr. Utting's sons had obtained an important appointment to Sierra Leone, and Miss Utting was at Armstrong College. After roll-call the registrar's report was received, showing a net increase of one on the quarter. The Young People's and Temperance Society had to report the resignation of their secretary, Mr. Smith, who is leaving Leeds to take up an important post. Mr. Smith will be greatly missed, as he was greatly interested in his work for his church. It was reaffirmed that the Temperance section be allowed to appoint a separate secretary for their section. Society stewards' report showed a deficiency, and as several of the smaller churches made it plain that they required a reduction of their quarterage, as they were unable to pay on their present assessment, this deficiency seems likely to prove a heavy responsibility on the circuit. It was resolved that all ministers' houses be surveyed every three years, with regard to their sanitary and general condition, in order that complaints on these points may be avoided, and our ministers made safer in health. After a vote of thanks to all retiring officials, the following appointments were made, viz.: Circuit secretary, Mr. Blakeborough; mission treasurer, Dr. Stacey; mission secretary, Mr. Hall; young people's secretary, Miss Kay; Connexional Fund secretary, Rev. F. L. Page; chapel secretary, Mr. Malthouse; plan secretary, Rev. A. W. Utting; reporter, Mr. A. Banks; plan steward, Mr. C. T. Myton; Local Preachers' Assoc., Mr. Allchurch; auditors, Mr. Malthouse (Roundhay Road), Mr. Morton (Ashley Road). On the motion of Rev. C. G. Sheward, a vote of thanks and appreciation of the work of Sister Irene was passed and regret expressed on her removal to a new sphere of work at Sunderland. A finance meeting is to be called at the earliest moment to consider the position of the circuit, in view of present-day position of affairs. Rev. F. L. Page announced that he would remain in the circuit until 1929, when he would be taking up another appointment. The next Quarterly meeting will be held on December 12th at our Woodhouse Lane Church.

Longton.—Rev. M. W. Chandler presided. Messrs. George Robertson and W. H. Berrisford were added to the list of preachers for the circuit, they having been suitably recommended by their respective churches. The chairman, Mr. W. S. Dale, and others voiced a very warm welcome to the Rev. T. Clegg, who has just opened his ministry in the circuit. A very cordial and unanimous invitation was extended to the Rev. A. R. Mellor to remain in service with the circuit for an additional twelve months from Conference, 1928, to Conference, 1929. The invitation was accepted. High Street Church was congratulated upon the extinction of their trust debt, and coupled with same a special resolution of thanks to Mr. S. Stephens for his financial assistance; to the Normacot Church upon their obtaining the promise of a Connexional loan as part of their reduction scheme; to Mr. W. B. Jones upon being nominated by the Rochdale Conference as Conference Secretary-Designate for next Conference. Rev. Alan T. Dale, formerly of Stoke (and son of Mr. W. S. Dale, of the Stoke Church) was congratulated on obtaining the degree of Bachelor of Divinity. Numerical statement showed 1,272 members and 89 on trial, whilst the treasurer's statement revealed a deficit of £3 16s. 6d., with a £100 still outstanding upon the Stoke manse account. Foreign missionary report, presented by the missionary treasurer, Mr. W. B. Jones, was subsequently adopted, with thanks to Mr. Jones for his kindly offer of financial help, which was to be used in fostering the interest of young people in the work of collecting for missions in all the churches. Having regard to the proposed introduction of Greyhound Racing into the city of Stoke-on-Trent, the following resolution was adopted by the delegates and ordered to be sent to the "Sentinel" and to the City Council: "That this Quarterly meeting

of the Longton Circuit of the United Methodist Church, representing fifteen churches and over 1,200 members, protests against the proposal to introduce Greyhound Racing into the Potteries, believing as we do that it is a proposal inimical to the moral welfare of the youth of the city and district."

Market Rasen.—Rev. T. Marlow presided. A resolution was passed recording the services of the Rev. J. W. Mawer, who served this circuit in the years 1875-8. A letter was sent to the widow of Brother G. J. T. Taylor, who died suddenly a few months ago. Arrangements are on foot for an extensive Christian campaign in the circuit, to be led by Rev. T. Marlow and the local preachers of the circuit. We have a fine band of preachers who have the true Methodist fervour. Brother G. Coles, a preacher of promise, recently put on "full plan," will be ordained at a week-night service, when the "charge" will be given by Rev. Alfred Chadwick, who has been welcomed to the circuit.

Manchester First.—Rev. W. O. Smith presided. Finances were reported as fairly satisfactory and full members' total as 505. A resolution of sympathy was passed with Mr. O. A. Sauvain, B.A., who has gone through a serious operation. Messrs. Ball and Bamforth were advanced a further stage as local preachers on trial. Rev. D. G. Elwood sent a very interesting report of Annual Conference. It was decided to invite Rev. W. Madgen to supply for one year, 1929 to 1930, prior to his ministry, which begins 1930 at Macclesfield. Young people's committee have arranged that schools be requested to hold preparatory meetings leading up to "Christian Venture Campaign" final rally, to be at Cheetham Hill Church, September 20th. The Cheetham Hill teachers are again inviting their fellow teachers to a preliminary conference and social with light refreshments. Each church is to be asked to agree to request by Rev. W. C. Jackson that an annual collection be taken for Chapel Fund at each church. A most interesting and popular event concluded the proceedings, the meeting being thrown open to enable non-representatives to be present. This event was the presentation of a handsome and valuable clock to Mr. T. H. Cuffwright, reported in last issue.

Nottingham Central.—Held at Carlton, Rev. O. P. Rounsefell presiding. The financial statement again showed a reduction of the circuit debt. Spiritual reports were encouraging. Owing to the inability of some churches to maintain their present assessments, it was resolved to ask permission of Conference to reduce the ministerial staff from four to three in 1928, and a sub-committee was appointed to draw up a scheme of services and assessments on that basis. The Sneinton Choir was invited to lead the singing and to provide special items on the occasion of the President's visit to the circuit gathering in October. Rev. D. V. Godfrey and Mr. and Mrs. Harris, delegates to last Conference, gave brief reports of the various Conference meetings.

Newcastle, Sandford.—At the September quarterly meeting of the Sandford Circuit, Newcastle-on-Tyne, held on Monday, September 12th, in the Benson Hall of the Sandford Road Church, the invitation to the Rev. T. A. Jefferies, F.L.S., to succeed the Rev. Dr. J. Lineham in 1928, who becomes Home Mission Secretary, was confirmed. The Young People's Secretary was instructed to urge upon the various churches the need of establishing catechumen classes in order to get our young people into definite church membership. Mr. J. Campbell Finlay (Gosforth) advanced a further stage on the plan, and the meeting also learned with much pleasure that Mr. John Lamb (Sandford) had been

accepted on the preacher's plan as a nominated local preacher on three months' probation. Each church was requested to give attention and response to the Chapel Committee's appeal. A well-attended tea was generously provided by a few members of Sandford.

Newcastle East.—Rev. A. E. Banks presided over the meeting held at West Moor. The numerical returns were as last quarter. The treasurer's statement showed a small debit balance. The "Allen Memorial Church" has lost by death two of its members, Mrs. Brown and Mrs. White. A vote of sympathy was passed with the relatives. After holding the position of young people's secretary for twenty years, Mr. J. Daverson was compelled to resign owing to ill-health. Mr. J. Dryden was passed on to third quarter as local preacher. Rev. A. E. Banks was unanimously invited to remain a sixth year (1930), but reserved his decision.

Preston, Moor Lane.—The Circuit Quarterly meeting was held on Saturday last, Rev. H. D. Allen, H.C.F., presiding over a good attendance of members. A warm welcome was given to Mr. J. W. Simmonds on his appointment as treasurer steward and he suitably responded. A resolution of greeting and welcome was accorded to Rev. E. C. Bartlett, O.C. (Belg.), who, being superannuated, has settled in the district. The reports on the spiritual state of the circuit revealed a vigorous life. An interesting and lively discussion took place on evangelistic missions.

Redditch.—Rev. Alex. Dimond presided. Mr. H. H. Barrett was passed to full plan. It was decided to alter the form of plans issued, combining the plan with a Quarterly Messenger. The "Motor" Evangelists will be welcomed in due course. Retiring collections for Y.P. Funds to be taken at both services on October 16th. Rev. A. Dimond received and accepted a unanimous invitation to remain as superintendent until 1930.

South Yorkshire Mission.—Rev. G. Burgon, newly-appointed minister, presided, and was heartily welcomed to the circuit. The new church in course of erection at Rossington, which would supply a very pressing need, was discussed, and the churches are asked to give the most generous financial support possible, so that this new church can be opened free of debt. Rev. C. W. Mann, of Goole, conducted service. Tea was served in the schoolroom. A well-attended meeting was held in the evening, presided over by Mr. George Kelsey, Crowle Wharf. Mrs. G. F. Gagg, Misterton, disrobed a Treasury note and silver tree, the amount realised being £42 6s. 6d. Rev. C. W. Mann spoke on "Patriotism," a true love for one's country, the true patriot always seeking the highest moral and spiritual good of his nation and of the world. Miss Evelyn Brock contributed two solos: Revs. E. F. Rimmington (Thorne) and J. W. Townson (Epworth) also took part. The net total result was over £50, benefiting the Epworth section. The gatherings were spiritual uplifts to the churches.

Sheffield, Hanover.—At the Quarterly meeting held on September 12th a welcome was extended to the new superintendent minister, Rev. J. H. Rodda, late of Plymouth. Rev. F. Spencer, Messrs. J. K. Baker, J. W. Redding, and H. Kirk spoke on behalf of various sections of the circuit, which were acknowledged by the new minister. The steward reported that the membership was now 2,363, on trial 108, juniors 196. It was reported that Cherrytree Church, which had been closed for two or three years, had been sold. Mr. G. E. Walmsley (juvenile missionary treasurer) reported that the children had collected £147 during the quarter for home and foreign missions. A request from the Rossington Church, in the South Yorkshire area, for assistance towards building the new church was discussed. It was decided that Mr. Walter Lewis should lay the foundation stones and promise £100 on behalf of the circuit. Generous gifts, it was stated, had been made by persons in the district who felt that more adequate premises were needed to meet the wants of the increasing population.

Sheffield, Scotland Street.—Held in the Littlewood Hall and presided over by Rev. E. M. Moyle. Hearty welcomes were extended by the secretary, Mr. R. W. Carr, to the recently appointed ministers, Revs. W. P. Madge and T. Jukes. Later on in the meeting these ministers accepted invitations to remain until 1929. The meeting expressed its pleasure in having present, after a recent accident, Mr. F. Hancock, local preacher. Messrs. P. Shaw, S. Wilson, A. Todd and S. Taylor were passed to the last stage "on trial" as local preachers. Messrs. G. Presswood and B. Parkin having passed the examination their full names are to appear on the next plan. A resolution of sympathy was passed with the Rev. W. H. Dunn, the prospective minister for Scotland Street Church, upon the death of his wife. A similar resolution was passed with Mr. Brown, of High Green, whose wife was killed in Devon when motoring with the son, Rev. A. Brown. The meeting pledged its support to the new church premises which are to be built at Rotherham (Thornhill), aided by Connexional funds sanctioned by Conference. Mr. J. T. Wood was asked to lay a stone in the building of the new church at Rossington in the name of the Scotland Street Circuit. The financial statement presented by Mr. Joseph Ward, J.P., circuit treasurer, was accepted, and matters relating thereto are to receive early consideration. The meeting received sympathetically the appeals from various Connexional departments.

Walthamstow.—Rev. A. E. L. Davis presided. A vote of sympathy and condolence was passed with the family of the late Mr. C. E. Butcher, who had served the circuit and Shernhall Church through long years with great devotion and ability and whose gracious personality had won the affection of all. The claims of the Chapel and College Funds were considered, and it was decided to increase the contributions by a levy on the churches, in addition to personal subscriptions. The circuit secretary reported that all the four ministers were engaged to remain in the circuit until Conference, 1930. A very helpful conversation took place on "The Aggressive Side of our Work in the coming months, and the Place of Missions in the Church Programme." The stewards reported a small increase of members on the quarter, and the auditor's statement was considered

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satisfactory. A strong appeal was made for a generous support to the forthcoming anniversary of the London Church Extension Committee.

Willington.—Held at Willington on Saturday, September 10th, 1927. Numerical statement was accepted. Decrease of one member in the quarter. Financial statement very satisfactory. Report on No. 1 House accepted. (This house, situated at 106 High Street, Willington, has been leased by the Willington Co-operative Society for 15 years, and is shortly to be opened out as a branch shop.) The action of the officials was endorsed in getting a copy of Dr. Moffatt's "Translation of the Bible," and presenting it to Mr. Theodore Elliott on his leaving England to enter the Canadian ministry, and thanks were expressed for his past services. The services of Rev. W. H. Hudspeth, M.A., on furlough from China, were allotted as follows: Willington on Sunday, November 13th; at Hunwick on Monday, November 14th, and at Oakenshaw on Tuesday, November 15th, 1927, the Conference having given permission for Mr. Hudspeth to visit Willington as Foreign Missionary Deputation on the above-mentioned dates. A vote of sympathy was passed to Mr. J. G. Rutherford and Mr. R. Gibson in their recent bereavement.

Anniversaries.

Blyth (Ashington).—Considerable interest was shown in the unusual arrangement for anniversary services. The Rechabites' lodge members and Sons of Temperance gathered with us for divine service on Sunday, and the 70th birthday of our oldest and most honoured member, Mr. F. Lord, was celebrated by a tea and social evening on Monday. Mr. J. Little presided at the service on Saturday night, when a note of optimism was struck by each speaker, Rev. H. G. Absalom and Rev. J. A. Newton, newly-appointed minister. So effective was the influence that the spirit of the meeting was realized at the Sunday services, when the Rev. H. G. Absalom was the special preacher, as in former years. The soloists were Miss E. Jacques and Miss Doris Foster. Monday was the birthday of the veteran from the county of Cornwall, who has been associated with our church for over 20 years. The members and friends here displayed their extraordinary love and respect for the grand old man of God. Tea was provided by Mr. Lord, his desire being to raise £10 that day for the church. A social gathering was held at night, when solos were rendered by Mr. and Mrs. Dixon, Miss L. Trefry, Mrs. Tomlinson, Mrs. Nixon, Miss Nancy Jacques, elocutionist. Miss Trefry and Pastor E. Rickers accompanied the solos. Mr. Geo. Oliver, an old church member, had arranged the programme. Mr. Keast, an old friend of Mr. Lord, presided, and referred to the unusual arrangement of the church anniversary services by the members. The speakers were Mr. J. W. Bruce, Mr. R. W. Robinson, and Mr. J. Prynne. All three touched on the sterling value of the life and influence of Mr. Lord.

Chesterfield (Marsden Street).—The chapel anniversary services were held on September 18th. The newly-appointed superintendent (Rev. C. Kellett) was the preacher and the choir rendered excellent service; leader, Mr. C. Watson; soloists, Mesdames O. and A. Chadwick. The Monday evening gathering took the form of a silver tree social, presided over by Coun. A. W. Swale, and the entertainment was provided by Mrs. Bonsall, Miss Slack and Messrs. Lenthal and Morby. Mrs. A. B. Short stripped the tree and read the messages. Mr. R. Pilley, the Trust treasurer, gave a brief report on the position of the Trust Fund, and announced the tree had realised £27 6s. 8d., and the collections on the Sunday £7 10s., a total of £34 16s. 3d. for the Trust Funds.

London (Fulham).—Nearly 200 members of the circuit met at the Walham Grove Church to celebrate the second anniversary of the ministry of the Rev. J. T. Perry Oliver. Mr. J. H. Palmer, J.P., the circuit steward, who presided, said he was glad to testify to the hard and sterling work put in by their minister. He trusted that in the coming year all would co-operate in the great work, which was more difficult at the present time than ever he remembered. A number of those present testified to the good work done, the speakers including Mr. H. D. Scrine, Mr. B. Whitworth Hird, Mr. T. Gibbons, Mr. Deadmarsh, Mr. Weight, and Mr. Millard. Mr. Oliver, in reply, said he valued the expressions of love from that large meeting. He pledged himself to renewed efforts. He was looking forward to a great goal, and trusted the friends would rally round and give their best. He spoke in tender words of the devotion of his wife who, he said, was his great standby in his work. Refreshments were partaken of and a programme of music contributed by various friends.

Receptions.

Oldham, King Street (St. John's).—A large company gathered on September 10th to welcome the newly-appointed minister, Rev. S. Price. Rev. J. Tagg (Super.) presided and expressed hearty and cordial words of welcome to Mr. Price. Mr. J. Cheetham, Mr. G. W. Lees and Mr. A. Tongue, representing leaders, trustees and Sunday school also offered hearty and sincere expressions of welcome as did Mr. Z. Wrench representing the King Street Church. The choir rendered suitable music under the leadership of Mr. Robert Hughes, L.T.C.L., and individual items were given by Miss E. Andrew (contralto), and Mr. E. Booth (clarinet). Rev. S. Price responded to the welcome, appealing for their support, sympathy and prayers.

Harvest Festivals.

London, Ilford (Eastern Avenue).—Harvest thanksgiving services were held on September 11th; preacher, Rev. W. Rendell Britton (minister). The platform of the hall

was tastefully decorated and each service was very well attended. In the afternoon a special children's service was held, presided over by the minister, the speaker being Mr. Fidd, superintendent of our Westcliffe Sunday School. One of the pleasing items was the singing of a harvest hymn by the Primary scholars. Another was the perfect way in which one of the scholars, Frances Reckitt, aged 10, read the lesson, the Parable of the Sower and the exposition thereof. The Sunday services are being held in Valentine Hall, pending the erection of the church, and the gatherings on this occasion were by far the most inspiring up to the present. The gifts were distributed among the poor and sick friends of the district, the remainder being sent to Dr. Barnardo's Village Homes, Barkingside, thereby gladdening the hearts of the little inmates there.

Long Eaton (Mount Tabor).—Harvest services were held on September 11th. Preacher, Rev. O. P. Rounsefell, a former minister. In the afternoon Mrs. J. W. Fortescue received gifts of flowers and 355 eggs from the Sunday School scholars, which were sent to the Nottingham General Hospital. A solo was rendered by Miss Doris Briggs and a recitation by Master Frank Heard.

General.

London (Plumstead).—On September 15th, Miss Florence Mockridge, D.Sc., of University College, Swansea, a former scholar, gave her annual lecture on behalf of the church. Her subject this year was "The Ancestors of Flowers," upon which she spoke with the knowledge and lucidity of the expert. Lantern slides illustrated the lecture, for which there was a full hall. Mr. Hubert Parker, B.Sc., another member of the church, presided. At the close of the lecture, Rev. H. Hughes Riley (minister) made the presentation of a parcel of theological books (including Dr. Moffatt's one-volume New Translation of the Bible), to Mr. F. G. Latham, a valued worker for twenty-one years who recently removed to Didcot. Warm appreciation was briefly expressed of his faithful services as trustee, Sunday School teacher and local preacher. The presentation was acknowledged in a characteristically modest speech.

Westcliff (Chalkwell Park).—On the first Saturday of the month the friends held a garden party, in spite of very adverse weather. Nearly £40 was raised, without anything in the nature of a sale of work, and this places the church and land entirely out of debt. During the past year this small but growing cause has raised, £300, in addition to meeting current expenses, with which it has paid for new plots of land recently obtained, and on which it anticipates shortly building a new church. The district around is one of those new areas of rapid growth, the spiritual needs of which constitute a challenge which must be, and is being accepted in a spirit of determination, courage and faith.

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Battersea Park (Battersea Park Road) — 10 a.m., Sunday School; 7 p.m., W. S. Littlewood.
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