

# UNITED METHODIST

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

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

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## "I; yet not I."

"Thou seemest human and divine,  
The highest, holiest manhood thou :  
Our wills are ours, we know not how ;  
Our wills are ours, to make them thine."  
("In Memoriam."—Alfred Tennyson).

"DETERMINISM" is a noble word with an unfortunate history. It has been the scape-goat of a pernicious fallacy. Freedom limited should not be confused with freedom destroyed; limitation self-imposed is the only way to freedom absolute.

Time, always on the side of Truth, has loosened the materialistic shackles so arbitrarily imposed upon this noble word, which now seeks, and deserves, better company. Its habitat is with things spiritual. "Determinism" is the summum bonum of religious experience.

Two facts are obvious—ourselves, and the universe. What do we find, first—in ourselves? Aspiration, that appals us; littleness, that makes us afraid. Overwhelming consciousness of limitation; sympathies, boundless as infinity. Earthy appetites, that clamour; yearnings ineffable. We are bound, in darkness, yet we stretch out our hands to liberty and light. Heredity and environment are said to account for much—nearly everything, in fact; nearly—not quite. That which remains defies definition, not because it is merely elusive, but because it is incomprehensible; we are bigger than we are able to know. Consider the accidents of birth, and the complexity and conspiracy of circumstance. Think of the pit whence we were digged, and behold how the mire hampers our struggles. Not long ago we saw human nature stark in its ugliness, and have been afraid of it ever since. The New Testament is ruthless with complacency, and we feel that its words are true, "Given over to their vile affections, full of envy, haters of God."

But this is not all we find. In a recent issue of a leading journal the following appeared :

"How sad the plight of modern man,  
Crossed with how many a tribe and clan?—  
The kinks of many an ancient brain—  
Hints of a possible simian strain—  
To-day still ruled by yesterday  
And ages further still away.  
The Saxon sways my thoughts; the Celt  
Claims credit for whatever I've felt;  
The eighteenth century holds the scales  
Yet pre-historic Man prevails.  
The ape and tiger do not die—  
They live a great deal more than I.  
No! when I feel my Ego most,  
They say 'tis some resurgent ghost  
Whose native taint is potent still  
In his descendant's blood for ill:  
Strange that so small a place should be  
Among my ancestors for ME!"

These mildly satirical lines justly infer the supremacy of the elusive indefinable reality we call "I," that persisting centre of initiative and spontaneous power, which in its turn often does considerable determining. Not all men go down before birth's invidious bar, nor do they submit to untoward circumstance. Some have turned the very clouds inside out. Virgil was the son of a common labourer; Demosthenes had a cutler for his father; Shakespeare was of the family of a wool-stapler. As for environment, a gaol in Pavia was the birthplace of Boethius' "Consolations"; one of our great classics is the vision of a tinker, in prison; a desolate island is the setting of the New Jerusalem; the loathsome foulness of the Marmarine environed the unexampled "Rejoicing" of the outlawed saint. The New Testament picture of what man actually is never obscures its vision of his destiny. Its hopefulness is prophetic; its optimism is vindicated in

what man, by the Grace of God, actually has achieved.

What do we find, secondly, in the universe? We find the counterpart, the answer, to ourselves—intelligence, rational progress, creative purpose. The primary certitude is the reality of the spiritual. This the religious faculty explores, and trusting discovers and travels on to certitude. It never presumes to comprehend; of labels it is justly afraid. The foreordained fulfilment is in process. Its travelling is the sign of life; you can't have progress without resistance; all things work together for good.

How does this universe determine us?

1. In our unescapable place in it; both our flesh and spirit are expressions of a Will other than our own.

2. By our sense of "self," with its ever-deepening consciousness of accountability; we know that we are responsible. The universe holds for us the secrets of Everlasting Salvation; there is no place finally for anarchy, even death is swallowed up in Life.

3. The Eternal Patience knows how to wait, and will help us spell out the hard lesson of self-emptying. The only way to be real is to be empty. Great souls eschew merit as an evil thing, "ye are the epistles of God." Virtue is never self-ascribed; it is God working in you. "By Grace are ye saved," "Ye must be born from above."

Thus determined, man has his mandate; it is, "I AM hath sent me." This is not self-obliteration; by deliberate self-identification with the Will of God man achieves self-realization. This alone is freedom.

The way of wisdom is to let the universe determine us, gladly to accept its generous purpose, and fling ourselves into the bounty of it all. The whole creation is at the service of the man who aspires. Consider some aspects of its generous compulsion.

(a) The mystic voice of Spring proclaims the Resurrection; those who discern the Presence linger by their altar in the fields, thinking God's thoughts after Him.

(b) What a heritage is ours! All the ideals, struggles, victories of inspired selfless men through the ages are ours—a Fiery Cross. As John Oxenham has shown us, the man who would save the world—from war, sin, death, must be "God-determined."

(c) Who is able to withstand the first smile of recognition in the wonder-eyes of babyhood? No man, feeling this compelling splendour, is ever the same again. Vision makes cowards or martyrs of us all. Jesus was Divine Wisdom when He put the child in the midst, was the Father's voice when He said, "For of such." Oh, how the little ones show us the way to the Throne!

(d) And who can withstand the mighty tenderness of womanhood? We are "determined" every day by memories sadly sweet; besides, the alabaster cruse is a daily sacrament, and ours is the anointing, for Love's sake. Well might Comte give pre-eminence to his Priestess; she bears the heavy end of humanity's cross. Her tears are like the tears of Getisemane, her love, the Love of Calvary.

(e) Even in our midst, souls there are like sanctuaries, where holy thoughts have birth. They move amongst us, their silent benedictions compelling us Godward. Then they are taken, but are with us still. The ministry of angels is very real.

(f) How wonderful is the growth in Grace. Nature's priest is not always a youth, nor is Heaven's nearness a matter of childish ignorance. The Vision Splendid becomes more real and constant; men grow in grace as they grow in the art of obedience. It is he who "doeth the Will" shall be free from the law of sin and death.

Jesus, our Brother and our Lord, inspires perfect

confidence in the Order that produced both Him and us. He is the answer to our sorest needs; with Him, our lives are hid in the Eternal Love.

"Out of the Light that dazzles me,  
Bright as the sun from pole to pole,  
I thank the God I know to be,  
For Christ the Captain of my soul.  
Since His the sway of circumstance  
I would not wince nor cry aloud;  
Under that Rule which men call chance  
My head with joy is humbly bowed.  
I have no fear, though strait the gate,  
He clears from punishment the scroll.  
Christ is the Master of my fate,  
Christ is the Captain of my soul."

(Dorothy Day.)

FRED WIMBUSH.

### Re-Opening Services at Mount Tabor, Fenton (Longton) Circuit.

AFTER extensive renovations and the installation of electric lighting, the above church was re-opened for public worship on Thursday, March 15th. The door was unlocked by Mrs. W. Challenor, one of the oldest members of the church and a member of a family that has done much and is still doing much for the church at Mount Tabor. After the opening ceremony, a good company listened to an excellent sermon by Rev. H. V. Capsey (of Hanley). Following a well-attended public tea, the electric light was switched on by Mrs. M. Washington, an old and loyal member of the church. The evening meeting took the form of a literary recital by Rev. H. V. Capsey. He commenced with a fine interpretation of Moses' dealing with Pharaoh, and then recited some of the masterpieces of English literature, concluding with the Prodigal Son. It was in every way a fine performance, and the reciter had the assurance of a thoroughly appreciative audience. The chairman was Mr. A. B. Jones, a vigorous veteran of over eighty years. He recalled his early association with the church, and bore fine testimony to the faith, courage, liberality and spiritual fervour of the men and women associated with the church in those early days.

The pastor of the church (Rev. John French) gave an interesting financial statement. The scheme had cost them about £270. Two of their friends had generously defrayed the cost of installing the electric light (£70). There had been a fine outburst of spontaneous giving on the part of their friends—young and old. He was able to report that nearly £220 of the £270 needed had been raised. This was especially commendable, as only last December a bazaar was held that brought in over £200 for current expenses. To raise over £200 again in less than three months by subscriptions in a time of trade depression was no mean achievement for a working-class church. He was glad to report that there was a growing interest and enthusiasm in every part of their church work.

On the following Sunday, services were conducted by the pastor, and large congregations gathered at each service. The choir rendered fine service throughout, and at the close of the Sunday evening service, the treasurer reported £235 raised toward the £270 required, with other sums expected to come in.

### Band of Hope Successes.

THE Band of Hope at Birmingham, Unett Street, under Mr. W. H. Edwards, one of our local preachers, flourishes both in regard of numbers and distinction in recent competitive rivalry with other youthful bands of young people of the District, as the following published list indicates. Our friend and his staff are to be congratulated upon the results. In the North Birmingham Band of Hope Union, Choir, Solo-singing and Recitation Contest, the position is: Primary Recitation, Girls, 2nd place and Silver Medal. Junior Boys, Recitation, 3rd place. Intermediate Recitation, Girls, 1st place and Silver Medal. Senior Recitation, Boys, 1st place and Silver Medal. Senior Soprano Solo, 2nd place and Silver Medal. Senior Pianoforte Solo, 1st place and Silver Medal. Junior Choir, Challenge Shield and Certificate. Senior Choir, Challenge Shield and Certificate. And in the Birmingham and Midlands Band of Hope Union, Choir, Solo-singing and Recitation Contest: Primary Recitation Girls, 1st place and Honours Certificate. Intermediate Recitation Girls, 4th place and 1st Class Certificate. Senior Recitation Boys, 1st place and 1st Class Certificate. Senior Soprano Solo, 2nd place and 1st Class Certificate. Junior Choir, 2nd place and 1st Class Certificate. Senior Choir, 1st place, Challenge Shield and 1st Class Certificate.

### Pointing to the Cross.

GRANT me, O Lord of Calvary, to tell  
To all, who will give ear in service-hour:  
Since that great miracle  
Of Love has Saving Power.

Hide me behind the Cross, that I, unseen,  
May not be thought of, but the Cross be all:  
That nothing come between,  
Men's thoughts away to call.

Give me the privilege to point the soul  
Needing the Saviour, to the Blood-stained Tree;  
Leading to Christ the whole  
Of soul-trust restfully.

WILLIAM OLNEY.

### The Prayer Book.

THE League of Loyal Churchmen and Protestant Alliance have issued the following statement:

The Amended Prayer Book Measure, C.A. 252A., evades the main issues which led the House of Commons to reject the Deposited Book.

The Amended Book is essentially, as the Bishops said it would be, the "Same Prayer Book." It fails to meet the grave objections raised throughout the country, and expressed in the House of Commons.

It is revolutionary, and even more dangerous than the rejected Deposited Book.

I. It permits the Sacrament to be reserved in an aumbry or safe set in the wall of any part of the church, "provided that it shall not be immediately behind or above a Holy Table," and thereby changes the whole aspect of our Parish Churches.

II. Restores the Mass with its accompanying ceremonial and ritual.

III. Provides for teaching which establishes the doctrine of Purgatory.

IV. Undermines the authority of Holy Scripture.

V. Contains an abridgment of Morning Prayer and thereby provides for the Mass, with no communicants, as the chief Sunday Service.

The Amended Deposited Book surrenders the fundamental principles for which the Reformers contended and which form the basis of our Book of Common Prayer.

We regard the Amended Prayer Book Measure as a challenge to the House of Commons, an invasion of the Protestant Constitution of the Nation and, in view of the Malines Conversations, as a further step to hasten what Cardinal Mercier refers to in his letter to the Archbishop of Canterbury, of October 25th, 1925, "the day and the hour for reaping the crop which our humble works and prayers endeavour to prepare."

(Signed) GEORGE E. MILNES

(Hon. Clerical Secretary League of Loyal Churchmen).

(Signed) HENRY FOWLER

Joint Secretary.

5 Tavistock Street,  
Strand, W.C.2.  
20th March, 1928.

### On Seeing Daffodils for Sale in the City Streets.

My heart is longing for the fields where daffodils are  
blowing,  
And if my feet were free to roam it's there I would be  
going;  
For spring sunshine falls dimly here on dull grey city  
paving.  
While there the yellow daffodils in a green world are  
waving.

The streamlet down by Lanson town the milk-white foam  
is cresting,  
And there's a mossy bridge I know where I would fain  
be resting,  
Watching the dancing daffodils treading their dainty  
paces,  
And leaning o'er the quiet pools to see their own sweet  
faces.

Green pennons are awake upon the slopes of Carthartha,  
And golden trumpets call from all the fields about  
Trebatha.  
Oh, green and gold the world is there where daffodils are  
gleaming!  
And here amid the city crowds of daffodils I'm dreaming.

C. E.

Thoughts From Dr. Jowett's Sermons. (Independent Press, Ltd., Memorial Hall, E.C.4. 2s. 9d. post free).

This little book consists of brief notes made by one who heard nearly every sermon preached by Dr. Jowett, at Carrs Lane, Birmingham, from 1899 till his removal to New York in 1911. They enshrine one or two thoughts from each sermon. They have all the limitations of pencilled jottings. Still, they may prove suggestive to preachers and teachers. The profits from the sale of the book will go to that great social and religious enterprise, Digbeth Institute, Birmingham, founded by Dr. Jowett, and this will be an additional reason for many to purchase the book—the result of a friend's appreciative thought through the years.

If you do not already take home "Little Dots" (R.T.S.) you will be well advised to start with the April number. It is packed with everything the little ones enjoy; pretty pictures on every page, dainty verse and simple stories in large type, and it is enhanced by a delightful coloured cover.

### Books for Bible Students and Mission Workers at BARGAIN PRICES.

Foyles have a very large stock of Second-hand Books on the Bible and Bible Study, Missions Evangelistic Works, and Theology, which they offer at greatly reduced prices. Call and inspect at leisure the Bible Study Department. If unable to visit Charing Cross Road, write asking for Catalogue 254, mentioning definite requirements and interests. Books sent on approval to any part of the world. *Installment Payments arranged in Great Britain for all books.*

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### Ourselves and Others.

#### TO OUR CORRESPONDENTS.

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

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

#### PRESIDENT'S ENGAGEMENTS.

April 1st.—Plymouth, Greenbank.  
" 2nd.—Plymouth, "Ebenezer" Wesleyan Church.  
" 3rd.—Bristol, Brookland.  
" 4th.—Bristol, Eastville.  
" 5th and 6th.—Plymouth.  
" 8th and 12th.—St. Austell.  
" 13th.—Padstow.  
" 14th.—Mousehole.  
" 15th and 16th.—Penzance.  
" 17th.—Hicks Mill.  
" 19th.—London, Victoria, Vauxhall.  
" 20th.—London, Methodist Union.  
" 22nd and 24th.—Walthamstow C.E. Anniversary.  
" 23rd.—City Road, Foreign Missions.  
" 25th.—Cardiff United Methodist Rally.  
" 26th.—Bridgewater.  
" 29th and 30th.—Holsworthy Chapel Anniversary.

#### MAY DISTRICT MEETINGS.

We would like to give, in the issue of April 12th next, a list of the dates and places where held, of our May District Meetings. Will the District Secretary of each District do the kindness of sending such information to 12 Farringdon Avenue, London, E.C.4, not later than April 5th?

#### STATIONING FORMS.

The Secretary of the Stationing Committee (Rev. Bruce W. Rose) will be greatly obliged if brethren who have not yet done so will forward particulars concerning their circuits before March 31st.

#### "BATTLE OF THE PRAYER BOOK."

A series of articles have appeared in the "Millom Gazette," under this title, written by Pastor J. Popplewell, of Millom, titled "Romanism; do you want it?"; "Why the Revised Prayer-Book should be rejected"; "Anglo-Catholic Disloyalty"; "What the New Testament teaches about the Lord's Supper." These articles can be had in sheet form, one penny per copy, or 3s. per 100, from Pastor J. Popplewell, 12 Kingsland Road, Millom, Cumberland.

#### NATIONAL COUNCIL OF CHRISTIAN ENDEAVOUR.

Our readers will note from letter on another page of this issue that one of our ministers, the Rev. C. Ellison, is to be nominated as President-designate of the British Union of Christian Endeavour. We rejoice to know of this. Mr. Ellison is fitted for this position in every way, and would adorn the office, with credit to himself and his denomination. We hope that the C.E. societies of our own Church, affiliated with the British Union, will give this nomination their wholehearted support.

#### PERSONAL.

Mr. Herbert Snell, of Colne, an active local preacher in the Burnley Circuit, and an assistant superintendent of the Mount Zion Sunday School, Colne, has been elected to the Colne Town Council.

#### REV. W. BENNETT (A).

Rev. W. Bennett, who became a supernumerary at last Conference, and is now living at Tiverton, is by no means idle. In addition to preaching most Sundays, he has just been elected to serve as a Guardian, and is also president-designate of the Tiverton and District Free Church Council.

#### HOLIDAY SEASON PREACHERS.

Ministers on holiday are not always open to take preaching engagements, but if any are willing and are visiting the Isle of Wight, such service would be very welcome to our Sandown Church. Minister, Rev. C. B. Lea. See advertisement on another page.

#### THANKS.

The Rev. F. W. Steward and family desire to convey their gratitude to many friends for expressions of sympathy in their loss and sorrow.

#### REV. WILLIS BRYARS.

We rejoice to hear that Bro. Willis Bryars (secretary of the London District) has come successfully through an operation, and is now progressing favourably. He is recuperating at Scarborough for a short period.

#### PUBLISHING HOUSE AND MAGNET PRESS FINANCIAL YEAR.

Our Financial Year definitely closes morning of Saturday Next, March 31st. All remittances for these two accounts—to be credited in this year—must be to hand not later THAN THE MORNING POST OF THIS DATE.

#### N.C.H.O.

#### THE U.M. AUXILIARY.

The Financial Year.—The accounts for 1927-8 will close on March 31st.

Remittances received after the morning post of Saturday Next, March 31st, will not be included in the current year's income.

HENRY HOOKS

(Treasurer, U.M. Auxiliary).

#### CHANGE OF ADDRESS.

Rev. E. S. Mills, Birchen Avenue, Ossett, Yorks.

### 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.

### Appeal to the Past.

During the discussion on the Deposited Book, we have frequently seen an argument supported by an appeal to a practice or a saying of the early centuries. It is known, for instance, that one of the Fathers did express himself, during a somewhat complicated argument, in such a way as to lend his powerful aid to the modern Anglo-Catholic. Some form of the "epiclesis," for example, is as old as Irenæus. Bishop Gore quotes a sentence of that great second-century Christian which harmonizes with the modern view. It is always important, of course, to know what the Church of the second, or any subsequent century taught, but the appeal, in the form with which we are familiar, is by no means so convincing as those who make it suppose. Granted, for example, that Irenæus can be construed into the support of the "epiclesis," or grant that Tertullian favoured prayers for the dead, that is not an end of the matter. We do not undervalue the weight which attaches to antiquity; we are prepared to grant that a practice which comes down from the early centuries cannot be lightly set aside. But the case is not so simple as it is made to appear.

### Not Final.

Let us suppose, for example, that a sentence can be found in an ancient writer, which shows that he appeared to agree with the innovations of the Anglo-Catholic. Before this evidence can be accorded the weight which is invoked on its behalf there are many questions to be answered. We should, among other things, wish to know whether the sentence may not be one of those wayward or extreme affirmations which so often fall from the pens of men who are fighting fierce and reckless foes. We should like to know also if other sentences might not be quoted from the same authority which entirely contradict what the modern Churchman is contending for. It would be fair to ask, in this event, which is not an improbable one, if those who quote the Father as an authority are actually prepared to receive him as a guide and a final court of appeal in other and all respects. If only little appropriate bits of his writings are used as an authority, this is a somewhat dubious method. Moreover, let us suppose no such qualification exists, and that an early century writer does favour what we oppose, does it follow that he is always right, and we are necessarily wrong? Is Irenæus, to employ his name again, always right? Had he some divine inspiration which is denied the Church to-day? And this is not all. What if one of the Fathers said one thing, and his contemporary said another? And this, of course, is what actually happened. The plain reading of the situation, therefore, is, that however great the interest which attaches to the Fathers, or to tradition, we prefer to go past them back to the New Testament, and to rely on the guidance which is promised; for "how much more

shall your Heavenly Father give the Holy Spirit to them that ask Him."

### The Eight-Hour Day.

It is a very depressing experience to discuss the state of the coal trade, either with the miners or the employers. No one can sojourn in South Wales, or in some other parts of the country, without a feeling of heaviness and regret. The men for the most part are admirable: it is a privilege to talk with them. Everyone feels that something is wrong or rotten that such men should be out of work, or subject to conditions which they feel to be unjust. The number of unemployed miners is said to total 160,000. Perhaps, if we visualized this terrible fact, we should have some sleepless nights. And the worst feature of all is that there is no common opinion as to the cause of the misery or the way in which it may be removed. The debate in the House of Commons last Friday was an illustration of this. The miners winced under the lengthened day. They are in the pit, it is said, from eight to eight and a half hours a day. The shorter day which was the result of years of agitation and persuasion has been sacrificed and it looks as if there will be no rest till this at least has been changed. Mr. Lloyd George declares that the result of the lengthened day is that "the miners are infinitely worse off than before." It is not at first apparent how this is so. That the miners are in a deplorable condition no one can doubt; but that this wretchedness is due to an eight-hours day is not obvious. As much can be said, without supporting the longer hours. But if mines can only be kept open on either smaller wages, or more work, how is it that the longer day is the source of the present pitiable state of things?

### Conflicting.

This, however, is only one of a number of conflicting views. The House of Commons was not a spectacle on Friday which it would have been a pride to show people from another and less advanced country. The miners said that Mr. Baldwin and his "crew" had disgraced themselves, and ruined the mines. The Government turned round and said that the reason why there is so much to deplore is because the miners tolerate "Cookism." Mr. Lloyd George claimed that he had been throughout the wise man, and they would have acted for their good if they had followed him. He supported the miners' proposition; but the miners turned to rend him. They sneered at his policy as "Liberal hypocrisy" and accused him of drawing a red herring across the trail. Obviously no light yet appears in the miners' horizon. The markets have been lost, and it is said they cannot quickly, if ever, be recovered. If any man can show (1) how thin and uneconomic mines can compete with the richer seams of other countries; (2) how men can produce as much in seven hours as in eight; (3) how wages can be paid from a banking account with an overdraft; (4) how people across the seas can be induced to place orders once more in the English market; (5) how certain noisy and somewhat vulgar agitators can be superseded by men of good judgment and vision; (6) how the owners can prove to the entire satisfaction of the men that they really are doing their very best; and (7) finally, how men and masters can be brought to believe in each other, and respect each other, there would be hope for the miner. But no one is equal to this; and so the future must, we fear, witness recrimination, desperate expedients, and much distress.

### Zinovieff Letter.

Perhaps the only thing to do with the somewhat dreary episode that was discussed in the House of Commons last week is to forget it. The proceedings in the House made painful reading. No one could wade through Mr. MacDonald's somewhat heavy and embarrassed speech without feeling that it would be as well for him and his colleagues to let the whole affair lie and rot. The Prime Minister found it appropriate to recite incidents which were interpreted as mistakes by the brief Labour Government. It was not exactly a clever expedient on his part; all schoolboys do that sort of thing in debate. It did not dignify the House nor add to the laurels of Mr. Baldwin. The fact is, there are some subjects upon which no one can speak up to his usual level. The atmosphere is too heavy, and the concomitants too contemptible. Nobody is quite satisfied. The letter in its publication, both as to the time of its appearance and the medium through which it was made public, had the appearance of a rather dirty business. Who wants the "Daily Mail" to be the national custodian of public morality? Who believes it can be? And yet, Mr. MacDonald was easily cornered by Sir Douglas Hogg. The fact

is he was himself at first obviously confused by the letter, and though he acted promptly, he did not act with such clear views and firm convictions as he must now wish he had possessed. Three years and a half are too long for such an affair to remain in obscurity if it is ever to be brought to light. We can well understand how exasperated the Labour Party were, when they were made to suffer at the poll by the publication of this letter; but it is one of those instances where if judgment is not clear, firm, immediate and final, it passes beyond human reach. The whole uncomfortable story has probably now spluttered out, and except on certain platforms, where precision in speech is not a necessity, we shall probably hear no more of it.

### Spade Work.

We are accustomed to recall with the feelings, as of a vanished glory, the men of an earlier generation, and the great things they did for the Kingdom of God. It should be known, however, that in our Church to-day there are workers whose devotion and enterprise are equal to anything to be found in the records of the past. We think especially of one of our younger laymen, who is not a local preacher, but whose definite service in the country churches simply cannot be estimated. He is a modernist in method, and has his eyes and ears open to truth from whatsoever quarter it comes. Every Sunday he takes a group of young people in his car to little struggling Sunday Schools, where their presence and help are not only a means of grace to the formerly dispirited workers there, but where they are obviously saving these schools from the consequences of a slow decay. Our friend is no slavish devotee to what is called "the Graded System," though he claims for it that it has developed workers as no other system has ever done. The little band, of which he is the captain, meet during the week with others in the preparation class of the town church: and on Sunday fare forth in a way it is exhilarating to contemplate. One plays the school instrument; another gives a supplemental talk; the classes are all cared for? and everywhere they go the signs of Spring appear. This kind of work goes for the most part unheeded; and the workers ask for no praise. But who does not see that it is by such instructed enthusiasm and self-effacing devotion our little country churches are to be renewed and sustained? It may be in the last analysis, that our desire for a revival arises from the belief that God's work can be successful without effort on our part. We need a revival; nobody doubts it; but revivals cannot be called to order. They will in the end arrive, when godly men and women have prepared the way for them by the kind of work to which we have alluded, and which it were almost an impertinence to praise.

R. P.

### Bazaar.

Brighouse, Park (Hove Edge).—A year ago, our beautiful little church at Hove Edge determined to wipe out their trust debt of £700, and the members commenced working for a bazaar. On March 7th, 8th and 10th, they made their final effort, when they held a grand floral bazaar in the schoolroom. The men had transformed the schoolroom into a veritable garden of flowers, and when lit up with small electric lights, the scene was beautiful indeed. The opening on the first day was performed by Mr. Norman W. Crowther, of Huddersfield, the chairman being Mr. Irving Walshaw, of Brighouse. There was a very large attendance. The second day's opening was performed by Mr. Thomas Wilson, of Oakworth, and the chairman was Sir Robert N. Kay, of York. Saturday afternoon saw the schoolroom crowded, when the opening ceremony was performed by Mr. and Mrs. Herbert Wood, of Brighouse, supported by children of the Sunday School. The chairman was Mr. John Waddington, of Brighouse. Business every day was brisk, and, in addition, there were other attractions for the large audiences. There was great excitement late on the Saturday night, as the time for announcing the result approached, and when Mr. Ernest Green (treasurer) announced that the total was nearly £800, the suppressed excitement broke into tremendous applause. It was a great result, realized by great personal sacrifices on the part of our own people. Rev. H. W. B. Chapman and Mr. E. Armitage, J.P., briefly expressed their thanks to all who had worked so nobly. The Doxology and Benediction closed a magnificent effort. Mr. Herbert Armitage and Mr. John Armitage acted as secretaries.

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## Death of Rev. John Hinds

To the unusual losses by death from the ranks of our ministry during this Connexional year must now be added the passing of the Rev. John Hinds, who died on Wednesday evening, March 21st, aged 76. Brother Hinds entered the ministry of the Methodist New Connexion in the year 1878, so he was in the fiftieth year of his ministry—forty-three years of which were spent in North China as a missionary. He entered the ministry from London, and became a student assistant to the late Dr. Cooke, at Forest Hill. He was a fine type of a Christian, devoting his gifts and powers for fifty years to the greatest of all causes. He was simple in his faith, single-eyed in his purpose and devotion, and plodding in the discharge of his duty, gracious and unassuming. He takes an honourable place among the heroes of the Cross. He retired from active service in 1923, and the Conference of that year adopted the following resolution:

*Resolved*,—That the Conference, in acceding to the request of the Rev. John Hinds, to be made a supernumerary, hereby places on record its high appreciation of his Christian character and work as a minister and missionary during 45 years. With the exception of his first year of probation, Mr. Hinds has spent his full ministry as a missionary in North China.

Mr. Hinds was a product of the M.N.C. Irish Missions, and joined our church at Priesthill in his youth. He afterwards was connected with Salem Chapel, Belfast, and Brunswick, London. He became a student at Harley College, and student assistant to Dr. Cooke, at Forest Hill, afterwards marrying the youngest daughter of Dr. Cooke. In 1878 he was accepted for the ministry, and a year later, on the death of the Rev. J. E. Hodge, following that of the Rev. W. N. Hall, was selected and sent forth to China. His ministry there, save for two years in Tientsin, has been spent entirely in the Laoling and Tongshan Circuits—agricultural and mining districts.

Throughout his missionary life Mr. Hinds has given much thought and labour to educational work. More than half our native preaching staff in North China regard themselves as scholars of Mr. Hinds. His crowning service has been the raising of money for the Middle School at Tongshan, which, with the proceeds of property sold in Tientsin, amounts to the sum of 26,000 dollars. Pioneer work also has been a feature of Mr. Hinds' missionary activities. In 1884 he was appointed to Tongshan, a new and promising field. When in Laoling, our most southerly station in Shantung, Wu Ting, was opened by him.

Our brother has won his way by friendship and love, by his modest, transparent, sincere character, and by his painstaking, plodding, faithful service, content to "serve and be a son." The Conference prays that our brother may be spared for some years, and that strength may be given him to do yet further service to the honour and praise of his Lord and Master.

Tender sympathy will go out to Mrs. Hinds, now bereft of a long-life companion. May the good comforts of God sustain her.

The funeral service was held at Forest Hill on Tuesday last, a report of which will appear in our next issue with the Rev. C. Stedford's address.

REV. J. E. SWALLOW writes:

### John Hinds, 1852—1928.

On March 21st, on the stroke of midnight, our friend passed to his rest. He completed his forty-three years' service in China in 1922. It was on November 1st of that year—the Rev. C. Stedford being in China—I went to Tilbury to meet him and his devoted wife. He had been taken very ill *en voyage*, and as he left the tender he leaned heavily on the arm of Mrs. Hinds. We got him to the home at Forest Hill which had been arranged at his request, and like a tired child he was put to bed. He was seriously ill for a long time. Then followed operations in Guy's Hospital, and in a later year one for cataract.

He went to China in 1878, and must have been home five times in the forty-three years he was privileged to serve Christ and the Church in that great land. He was ordained in 1882, and in the autumn of that year married the youngest daughter of the well-known Dr. William Cooke. In the "Missionary Echo" for 1923, Mr. Bainbridge says, "One of the first three in the M.N.C., throughout its history." And we cordially agree.

Together they faced many a difficulty and gained many a joy in their joint toil in the Northern provinces.

He was twice in danger of death: first from an accident in crossing an ice-bound river and being plunged in; and second during the Boxer Rebellion of 1900, when a shell fell and burst in the room in which he was sitting. His most conspicuous work in later years was the great effort he made for the Tongshan Middle School, when he gave himself 1,000 dollars, and raised the noble sum of 24,000 dollars.

When our friends left Tongshan for their final furlough, a loyal group bade them farewell, and the photograph may be seen in the "Missionary Echo" for 1923, a native pastor being on his right and the police magistrate on his left.

Returning home he had a period of deputation work—sadly hindered by sickness—when he was made a supernumerary. Since then he has been often seriously ill, but a remarkable resilience often triumphed. One great reason was the assiduous care and solicitude of his good wife. She lived for him; and her desire has been granted, though older than he, to see him safe home.

In January last they entered a nursing home, and there he rallied so remarkably that they were able to leave it in seven weeks. But, in less than a fortnight he was again stricken, lingering until the 21st inst., when at the age of 76 his call came.

I have known my friend since Union—21 years. In the last seven years it has been a close and congenial friendship. He was a genuine and noble man—gracious, gentle, unassuming. We mourn his loss and pray for his devoted wife, who has shared his loving service for forty-five years. God's loving hand will surely rest upon her.

Said Rupert Brooke, when he visited the Rockies: "Continually you spy little lakes, each a shy soft jewel of a new strange tint of green or blue, mutable and lovely. They have that other-world serenity which a perfect old-age possesses; the colour and the light ebb so gradually that you could think nothing of the radiance and glory gone, up to the very moment before the dark."

REV. DR. ROBSON writes:

Permit me to pay a tribute of reverence and love to the memory of a good man who so recently passed into the larger life.

When I first met the Rev. John Hinds he was superintendent of the Laoling and Wu Ting Circuits, which were then united. Soon after my arrival in China, he granted me the privilege of being an inmate of his house. While sharing his home life I learned to have an increasing respect for our brother.

Brother Hinds's regular habits, unstinted service for the mission, his care of church monies, and his own gifts to the circuit commanded my growing esteem. Closer knowledge brought out the fact that he was pious without any parade, hopeful in face of hindrances, with a kind human nature which caused him to be honoured by our Chinese members. They saw in him a "Son of consolation." It was a pleasure to travel with him in his long circuit rounds, and to see the hearty greeting he received from old and young at the various stations.

Brother Hinds laboured longer on our Inland Stations than any other man in our North China Mission. The secret of his sustained strength in face of the strain and sapping surroundings of heathenism was found in his strong, spiritual life. My wife, recalling later days spent at Tang Shan said: "His prayers were based on a sure foundation fixed in the greatness and goodness of God."

Brother Hinds was a born helper, giving heart and hand to others. He won the heartfelt loyalty of school-boys, students and preachers. Some of our ordained men and students were carried through school and college life by the lift he gave them. It was one of the greatest pleasures of his life to hold out a helping hand to deserving lads, and he did it without any flourish of trumpets. Like the Man of Ross:

"He did good by stealth  
And blushed to find it fame."

At a later period of my life in China I was stationed at Tang Shan with Mr. Hinds as my superintendent. Brother Hinds was our first missionary to reside in Tang Shan. He and Mrs. Hinds were for some time in a Chinese house. He then laid the foundation of a work which he and others carried on so successfully. Brother Hinds was a zealous missionary, ever seeking to extend our Church in Chili as in Shantung. He was always keen on the education of the young. It is chiefly owing to the wisdom, foresight and self-sacrifice of Brother Hinds that we owe the starting of our college in Tang Shan. In the early days he saw the importance of making Tang Shan an educational centre. He first commenced to give instruction to a small circle of learners. It was always a pleasure to answer inquiries of the old pupils of our brother as I travelled along the railway on the Peking and Moukden Line. The men owed their position as station masters, clerks, etc., to his instruction.

The beginning made in educational work led gradually up to the building of our Tang Shan College, one of the most promising branches of our work in North China. To the building of the College Brother Hinds gave liberally; and his appeal, backed by his work and worth, so stimulated the generosity of foreign and Chinese friends that we have been able to put up one of the best colleges in North China. This building, and the foundation laid by Brother Hinds and other workers who have followed him have given us a splendid opening in North China.

Brother Hinds, who was a book lover and a man of more than ordinary literary ability, gave his well selected library to the College.

In the midst of a strenuous life he kept fresh a keen sense of humour. There was a strong spice of Irish wit in his mental make-up. This great gift brought him into close contact with the Chinese and children of

foreign and native birth. His witty sayings and bright stories always brought sunshine into our annual gatherings.

Brother Hinds was given to hospitality. This spirit has always been shared by Mrs. Hinds. Nothing delighted our friends more than to bestow the pleasures of their well-ordered home upon their colleagues and friends. Many missionaries and workers of all sorts will long have a green memory for the light, comfort and large-hearted hospitality they received, especially at the Tang Shan manse. Mr. and Mrs. Hinds simply poured forth their offerings of love. Missionaries of other missions, as Gilmour, Pyke, Stephens, Hunter, etc., etc., found at the manse a quiet resting-place, as well as a "Feast of reason and a flow of soul."

The spiritual hospitality of our brother will long be remembered by that band of foreign exiles, gathered Sabbath by Sabbath at the Tang Shan manse, and that social hospitality offered weekly by our brother and his helpmate, where men and women of different nations, creeds and conditions gathered to share the warmth and light of a Christian home. How delightful it was to see the light of eye and courtly manner of that Christian knight in his spiritual or social ministry. Truly we feel it will be long ere we look upon his like again!

There has passed to the homeland a great missionary, a loyal colleague and a Christian knight, who will be long remembered by our Church in England and China.

## The National Free Church Council.

### The Annual Conference, Bridlington, Monday Evening, March 26th.

A CLEAR Spring day of lovely sunshine and a cool bracing wind has seen upwards of 1,000 delegates from all parts of England wending their way by train and motor to this graceful bay. Just now it is mottled with many colours beneath a blue sky flecked by a few small white clouds.

The delegates are now making their way to the Civic Reception given by the Mayor and Mayoress (Alderman and Mrs. C. H. Gray). Afterwards they will assemble to hear Viscount Cecil of Chelwood speak at a great Peace Demonstration.

It is fitting that this Conference should open its sessions by a declaration of its desire for peace among the nations, and a determination to work for it as an ideal. And it is good that a British statesman of unique distinction as a builder of the League of Nations should be the speaker. No man speaks with fuller knowledge of the League than he. Out across the bay, in 1779, British and American ships clashed in conflict, and one ship sank with 300 killed and wounded men on board. Such were the strained relations between our kindred and ourselves 150 years ago. May we not say that war between the United States and Britain is now impossible? It is certainly very improbable. Why should not the same amicable relationship exist in future years between all nations?

The general programme of the Conference is fashioned by the facts of the Tercentenary of Bunyan, and nearly all the addresses will deal with the central doctrine of Evangelicalism—the Grace of God in Christ. No writer has given finer expression to this heart of the Gospel than Bunyan in his "Grace Abounding" and "Pilgrim's Progress." He knew it, like Paul, Luther and Wesley, from a deep personal experience. The time is opportune for such a declaration of evangelicalism by the Free Churches because of the sacerdotal Anglo-Catholicism which is now seeking legal sanction in the form of a revised Prayer Book.

Bridlington has two churches which recall Bunyan's stand for religious liberty: Zion Congregational Church, founded by one of the 2,000 clergymen who protested against the Act of Uniformity, and the Baptist Church of 1698, which was the second of that denomination to be built in Yorkshire. Of that period of struggle for freedom of worship Bunyan was the foremost Nonconformist hero and saint.

J. N.

### Rejoicing at Kingsbridge.

GREAT rejoicing was experienced in the village of Hallsands on Thursday, March 22nd, when the old Bible Christian Chapel, which had been closed for seven years, was reopened. The old village, which had been wrecked by the sea, is replaced by a new one, and the Kingsbridge Circuit felt that the time had come when these fishermen should have the opportunity of participating in Divine Worship. Accordingly a fund was opened for the renovation of the building last November, and the response has been so great that we are happy to announce that the new building was reopened free of debt. Motor buses were run from the neighbouring villages, and the services, both afternoon and evening, were so well attended that every available space in the chapel was occupied. Rev. L. Westlake, of Devonport, conducted a very helpful service in the afternoon, and in the evening a very successful meeting was held under the chairmanship of Mr. G. Hill, of Kingsbridge. An address was given by the Rev. L. Westlake, and solos were sung by Misses Brown, Barnes, Morgan and Luscombe. The friends journeyed homewards after a happy day, rejoicing in the fact that once more, after seven long years, the Gospel will be heard in the village of Hallsands.

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## Quarterly Meetings.

**Burton-on-Trent.**—Rev. R. H. B. Shapland presided. The secretary reported that Rev. R. Strong had accepted the invitation to succeed the Rev. R. H. B. Shapland in 1930. Numerical returns showed 1,139 in full membership, 27 on trial, and 47 junior members, an increase of 10 on the quarter, but a decrease of 9 on the year. There were 38 local preachers on the plan. The financial steward, reported that they had commenced the quarter with £28 0s. 6d. in hand, and finished with £37 18s. 7d. in hand. The Midway Church had offered to increase their contributions from £3 2s. 6d. to £4 per quarter. The report of the Local Preachers' meeting was submitted by Mr. William Goudall, who was re-appointed as secretary, and Mr. R.O. Bond as librarian. Mr. Hubert Warren was received as a fully-accredited local preacher and given the right hand of fellowship. A preliminary statement regarding the Home and Foreign Missionary accounts showed that most of the churches had increased their contributions, the total being £467 17s. 9½d. Rev. J. H. Philipson made strong appeals on behalf of the Chapel and College funds, and Mr. D. Whitehead made an appeal for the Auxiliary Fund. The Young People's Schedules showed an increase in the number of scholars—2,002 as against 1,973 last year—and of teachers 312, an increase of 16. There had been an increase in the average attendance of 122 in the morning and 74 in the afternoon. The report on the trust estates showed the various churches to be financially sound. Representatives to District Meeting, in addition to ministers and stewards, Messrs. D. Whitehead, W. Perry, W. Burrows, W. Gamble and J. S. Simmett, with Messrs. J. Malin, T. Beadman, and Mrs. Phillipson as alternatives. The officers were re-elected. Mr. Heber Robinson was nominated as a delegate to the Conference, with Mr. W. Gamble as an alternative. The meeting unanimously passed a resolution in favour of local authorities being given powers to veto greyhound races, and more stringent regulations regarding betting.

**Bury.**—Rev. R. Noble presided. Returns from the various churches and schools were accepted, as also were the financial statements for the year. Most encouraging reports were given of work being done in some of the churches and schools. The resolution suggested by the Y.P. committee on greyhound racing and the prohibition of bookmakers from entering into betting transactions with young persons under 21 years of age was unanimously adopted.

**Great Harwood.**—Chairman, Rev. S. J. Adie. Annual returns showed a circuit decrease of 5 full members, but an increase of 2 on trial, and of 11 junior members. The Sunday School schedules revealed a decrease of 3 teachers and of 9 scholars. Young People's meetings were held in connection with all the churches. One young man was placed on trial as a local preacher. Mrs. G. Whittaker, Mrs. R. Armstrong and Miss M. Smith were elected as representatives to the District Meeting, Mr. F. Ashworth going as steward. A resolution protesting against greyhound racing was passed unanimously, and copies ordered to be sent to the Home Secretary and the local M.P.'s.

**Longton, Zion.**—Rev. M. W. Chandler presided. All the churches but one in the circuit were represented. The annual report of the work amongst the Sunday Schools and young people showed 15 schools; teachers, 293, of whom 264 were members of the church. Scholars, 1,857, a decrease of 197. The report further stated that one school only was fully graded, but several had separate Primary departments. The week-day work of the Schools revealed that there were 6 senior and 2 junior societies of Christian Endeavour and two societies of Bands of Hope at work. Special attention was drawn to the fact that only 104 new scholars had been admitted to the various schools during the year, and it was suggested that the importance of recruiting on a larger scale should be urged on all Sunday School staffs. The report was adopted. The circuit auditor reported that the debts outstanding on building funds was now only £1,509 18s., thus revealing the fact that over £86 had been cleared off during the past twelve months. Membership returns, 1,234; the financial statement revealed a balance due to bank of £143 19s. 9d. The accounts for the quarter included special items of expenditure associated with the circuit houses. Both the numerical and financial statements were adopted. A cordial invitation was given to Rev. M. W. Chandler to continue his ministry in the circuit until Conference of 1930. This was accepted, but he intimated that in that year he would desire to conclude his service in the circuit. Rev. John French (Fenton) received a cordial invitation to remain until Conference, 1931, but he informed the meeting he would gladly accept until Conference of 1930 and favourably consider the other year a little later on and give his reply during the next few months. Rev. T. Clegg was cordially invited to remain until Conference of 1931 and accepted. Representatives to the District Meeting: Messrs. Barker, Hammersley, Booth, Wright and Ward, whilst Rev. John French and Mr. W. B. Hammersley were nominated as the representatives of the circuit to the Hanley Conference.

**Market Rasen.**—Rev. T. Marlow presided. An adverse balance, reported by the circuit steward, was passed. After some discussion the following reports were accepted: the Trust, the Numerical, the Missionary, and the Young Peoples' and Temperance. Representatives to the District meeting: Messrs. G. Hall, W. Ward and C. H. Smith, with Mrs. Hardy, Messrs. Geo. Coles, and G. Dannatt as alternatives. The Connexional Young People's Committee's resolution re greyhound racing were passed. A spiritual report of the circuit was presented by Rev. T. Marlow. The meeting was followed by tea, kindly given by Mr. and Mrs. H. Boyers, and in the evening a service was held at which Miss N. Stanger and Mr. W. Barrett were received as fully ac-

credited local preachers. Rev. T. Marlow gave the charge, and Mr. J. Green presented the Bibles. The service was concluded with the Lord's Supper.

**Port Talbot and Aberavon.**—Rev. Wm. Cann presided. Rev. J. W. Fidler, who has been in charge of the circuit since Conference, was given a perfect certificate. The meeting unanimously agreed to request the Stationing Committee to allow Mr. Fidler to remain at Aberavon until 1929, when Rev. G. W. Hicks will become superintendent. Young People's report showed a net decrease of nine scholars. Miss A. Parkinson, of Caerau, won the District Connexional Prize in the Senior Upper Division of the Scripture examination for the second year in succession. Mr. Fidler presented the numerical report, and called attention to the large number of removals which were taking place. The circuit had suffered severely during the year. Good work was still being done, however. There had been a gathering in, and the net decrease was 12. Any normal year would have revealed an increase. All the trusts had met their liabilities during the year. £110 had been spent on repairs and renewals, and all raised. The continued industrial depression has seriously affected the financial side of this circuit, roughly 90 per cent of the male members have been unemployed or only partially employed for the last three years, all of which was reflected in the balance sheet. Serious attention is being given to the matter. There is an earnest desire to put the whole business on to a sound financial footing previous to the arrival of the new minister in 1929. The secretary, treasurer and minister have spent much time over the position. The Home Mission Secretary has kindly promised to visit the circuit shortly, and it is hoped to devise means of putting matters straight. Mr. J. Jones as steward, and Messrs. Ivor Prosser, L. Brooks, with J. Preece as alternative, were elected to District Meeting. Connexional correspondence received attention.

**Poynton.**—Rev. S. C. Heard in the chair. There was a good attendance, and the spirit was good. The proposed scheme for repayment of loans on the new manse was adopted, and the first payment is to take place in June. Young People's report, Trust accounts and mission accounts were duly considered and adopted. The total membership stands at 324—an increase of 4. Much regret was felt over a serious decrease in Sunday School scholars. Spiritual reports were encouraging. Representatives to District Meeting: Rev. S. C. Heard, Messrs. J. H. Higginbotham, Geo. Bennett, A. Walker, with Mr. P. Barber as alternative.

**Redruth, Fore Street.**—Rev. E. E. Bennett presided over a large and representative gathering. A note of pleasure was expressed that Revs. T. J. Dickinson and A. Urwin were able to be present. Letters of sympathy are to be sent to brothers Scantlebury and L. Curnow in their ill-health. Numerical returns showed 395 full members, 8 on trial and 6 juniors. The horse hire fund showed a credit balance of £4 7s. The spiritual reports of all the churches were highly satisfactory. The circuit steward reported a debit balance of £28 14s. on the present quarter. The circuit's contribution to the Connexional Local Preachers' Mutual Aid was £9 2s. 6d., and to the Sustentation Fund £5 11s. Representatives to the District meeting: Revs. E. E. Bennett, H. True-love, Mr. H. Choak as circuit steward, and Messrs. W. J. Andrew, L. Phillips and Wesley Hawke, with alternatives: Messrs. J. D. Pascoe, A. G. Tonkin and J. Chitlock. In connection with the circuit bazaar, to be held in the autumn, Messrs. H. E. Treneer (Redruth) and Mr. S. Richards (Stithians) were appointed as joint secretaries. Mr. J. Prater was appointed circuit collector for the Connexional College Fund. A resolution was unanimously passed urging the Government to introduce legislation which will make betting illegal in places used for greyhound racing, and to empower municipalities to exclude from their areas undesirable establishments, such as greyhound racing tracks, and also to prohibit bookmakers from entering into betting transactions with persons under twenty-one years of age. A copy of this resolution is to be sent to the Member of Parliament for the Division, and also to the Home Secretary.

**Sandbach.**—Rev. H. Pritchard presided over a good attendance. The meeting rejoiced in the restoration to health of Mr. John Young, who has passed through a serious illness. Financial report most favourable, there being a balance in hand of £61 9s. 10d. The Trust estates are free from debt, and all show a balance in hand on the current year. The numerical statement gave an increase of 17 full members. Numbers being 284 this year, as against 267 last. Representatives to District meeting: Messrs. S. Wright and A. Gater. Alternatives, Messrs. J. Wright and Harry Capper. Considerable time was devoted to spiritual state of the Churches and the reports were most helpful. Sandbach has an average attendance of 87 per cent in the Sunday School. Holmes Chapel has been greatly blessed through the regular observation of the Sacrament, and a number of young people have come into membership. Arclid has raised £40 7s. 3d. for missions, a remarkable achievement for a little church with 16 members. Elworth had a special day for the Manchester Hospitals, in which £26 was raised and nearly 1,000 eggs collected and sent. Mr. A. Palmer and his young men were most energetic in this work.

**Sheffield, Scotland Street.**—Rev. E. M. Moyle in the chair. Letters of sympathy were sent to Messrs. C. Talbot and B. S. Sykes, local preachers, absent through illness. Messrs. G. Presswood and B. Parkin advanced a stage "on trial" as local preachers. The total adult membership, 1,419, is an increase of 34 on the year. Proposals were made for training classes, with a leader for each group of churches. In addition to circuit ministers and officers the following were elected representatives to District meeting: Messrs. J. T. Wood, J. H. V. Hampshire, W. Taylor, A. Truswell, A. Walsham and S. Slater. Nominations for Conference were Rev. E. M. Moyle and Miss Jeffries. Revs. E. M. Moyle, C. W.

Bendle, P. W. Madge and T. Jukes were unanimously invited to remain until 1930. All the invitations were accepted. Progress was reported with the building of the new church at Thornhill, Rotherham, which is expected to be opened in the autumn for Divine worship.

**South Yorkshire Mission.**—Rev. G. Burgon presided. Doncaster section's invitation to Rev. G. Burgon to remain in the circuit a second year was confirmed. The sectional reports revealed the finances in a healthy condition. The churches were urged to complete the amount promised for Rossington New Church. The report on the spiritual state of the churches indicates the outlook as promising and distinctly hopeful. Numerical statement showed a slight increase in membership. The care of the young people and the need for well-equipped local preachers were matters of discussion. The usual nomination for Conference, and appointment of representatives to District Meeting were made.

**Sowerby Bridge.**—Rev. C. G. Weetman presided. The numerical statement showed a membership of 270—9 deaths, 11 removals, 3 discontinued. The financial statement showed a small balance in hand. Excellent reports of the work were presented by representatives of the three churches, showing a very healthy condition. The Trust schedules were presented by Rev. C. G. Weetman, revealing successful efforts and credit balance of £236 18s. 2d. A resolution of protest against greyhound racing was unanimously passed and forwarded to the Home Secretary and local Members of Parliament. Rev. C. G. Weetman was heartily and unanimously invited for the seventh year, till 1930, testimony being borne to the splendid work done. The circuit has not been in a finer condition spiritually or financially for a very long time.

**Tamworth.**—Rev. E. Morton presided. Arrangements were made for the meetings in connection with the motor evangelistic tour to be held in the Wilnecote Church on April 18th, when it is expected that we shall have a great day. The officers for the past year were thanked and re-elected, special reference being made to the fine services rendered by Mr. S. Johnson (treasurer) and Mr. R. R. Cleaver (secretary). The circuit accounts showed a balance in hand, and it was hoped very shortly to pay off the small remaining debt on the manse. The spiritual reports of the churches indicated that good work was being done, and that still higher things were being aimed at.

## N.C.H. and O. at Newquay.

NEWQUAY, famous for its beaches, bays, rocky cliffs, and headlands, is also the home of one of the Branches of the National Children's Home and Orphanage, to which delicate little people are sent. The Home itself stands boldly on the neck of the promontory known as Pentire, and faces due East, so that the earliest morning sun floods its front rooms, and later in the day the afternoon sun makes tea on the lawns at the rear a delightful experience in the spring and summer. Two golf-shots away, due North and due South, the Atlantic groundswell makes sea music on the calmest of days; and to the West the gorse-crowned headland tapers away to the Gull Rock at the end. Here in the dining-room of the Home on a recent occasion the President of the Wesleyan Methodist Conference and Principal of the N.C.H. and O. (Rev. W. Hodson Smith) met the members of the Local Committee. All the business was expertly placed before the Committee by Sister Lilian Gilbert, who is in charge of this Branch, where fifty-two children are being cared for, twenty-four boys and twenty-eight girls. Sister Lilian reported that the health of the children was very satisfactory; two former girls were to be married this spring; others had been placed in situations; and the children were looking forward to the long summer days on Fistral Beach, which would build up their health and physique. Rev. W. Hodson Smith gave a general report on the work of the N.C.H. and O. throughout the country, stating that the dietary in all the Branches had been improved by at least thirty per cent., with the result that the general health of all their children had improved, and the need for medical attention very considerably reduced. The bank overdraft of five figures would disappear, the Principal said, by March 31st, as money was pouring into the bank daily at a great rate. This, he stated, was simply and only due to the fact that the work of the Home was undertaken as the work of a Master Who loved little children.

CHARLES DIMOND.

**SAMPSON LOW**

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**SAMPSON LOW**

## The Inside of John Bunyan's Dream.\*

A tinker out of Bedford,  
A vagrant oft in quod,  
A private under Fairfax,  
A minister of God,  
Two hundred years and thirty  
'Ere Armageddon came—  
His single hand portrayed it,  
And Bunyan was his name.

I HAVE read of authors saying that it was as difficult to find a good and suitable title as it was to write the book. But they were Englishmen, not Americans. Across the Atlantic it seems in these days to be quite easy to write books, and still easier to fit them with original and striking titles. One thinks of Barton and his "The Man Whom Nobody Knows"; Miss Mayo's "Mother India," and Stanley Jones's "The Christ of the Indian Road." The line at the head of this column is also American, and is the title of a splendid book\* by Dr. A. Porter, and warmly commended in a four-page introduction by no less an authority than Dr. Parkes Cadman.

It may seem an old-fashioned, puritanic taste, but for my own part I greatly like Bunyan's phrase-making in his book-titles, for they make good reading, and while they accurately describe the nature of the book, they also show you the intention of the writer's soul and bring you at once to the heart of the subject.

In an old (1820) and comprehensive edition of Bunyan's works that I possess, there is included a volume of his verse, "Divine Emblems," in which the rich play of his native wit and humour is seen in the subjects he chooses, the titles he gives them, and the imagery he indulges in. For instance, there are: "Thoughts Upon the Peep of Day," "Over-much Niceness," "The Sinner and the Spider," "The Cackling of a Hen," and in anticipation of Wordsworth, there is an "Ode on the Cuckoo." But Bunyan's best titles are those given to his three supreme compositions, "Grace Abounding to the Chief of Sinners," "The Holy War," and "The Pilgrim's Progress." The wear and tear of three hundred years have left these titles and the immortal books they label, undimmed in their glory, and even enriched in their fair fame. And what has happened during the past three centuries is prophetic, and makes it quite safe to say that Bunyan's three masterpieces will win their way through till time shall be no more.

Dr. Porter's title is a good one, and would have met with Bunyan's commendation, for when he had written his book he felt that there was need to warn his readers against being so much taken up with the mere story, its literary form and qualities, as to neglect its great message for which alone he had taken the trouble to put his dream down in writing. And this is how he does it, in verse:

Take heed also that thou be not extreme  
In playing with the *outside* of my dream.

Now that is exactly what has happened to the book, particularly in our own day. In the last stanza of Kipling's poem he puts "The Pilgrim's Progress" and "The Holy War" among the novels and speaks of Bunyan as a novelist:

The father of the Novel,  
Salvation's first Defoe

—a thing that Kipling would have heard about from an angry Baptist preacher at Bedford, had Bunyan been still in the flesh. The best book on the Tinker out of Bedford, that I know, is Froude's, in "The Englishmen of Letters" series. But that is the fault I have to find with it. It is one Englishman of letters dealing with another Englishman of letters. If Froude ever read the concluding lines I have referred to, he did not act upon them, for Bunyan goes on to say:

Leave these for boys and fools, but as for thee  
Do thou the substance of my matter see?  
Put by the curtain, look within my veil,  
Turn up my metaphors and do not fail,  
There, if thou seekest them, such things to find,  
As will be helpful to an honest mind.

Dr. Porter does get within Bunyan's mind, and shows his readers the inside of the glorious dream, and does it in a way that makes this book pre-eminently a book for preachers, Bible Class leaders and Sunday School teachers, who will find it just the very thing they want in pointing the moral while not spoiling the adornment of the tale Bunyan tells. In twenty-four chapters, Dr. Porter summarizes the leading events in "Pilgrim's Progress," and in the happiest way suggests the message they are intended to teach. The first is, The Pilgrim's Burden, or The Universal Conflict. Chapter V., The Wicket Gate, leading to the unexplored uplands of the soul. Another chapter is on Sloth, who forgets that to-day is part of to-morrow. The one on Presumption, deals with a Bolshevik in religion. House Beautiful, is the Church which is to be. Mr. By-Ends is explained as The man whose reach never exceeds his grasp. And the last chapter is on The Celestial City, or The Inside of the Dream.

Inside this immortal classic, what does Dr. Porter see? Well, three things. First, that Bunyan is dealing with a fundamental question—religion and its value of life; next, that he is solving the problem that the modern psychologist calls "the unification of the divided self"; and in the third place, he sees Bunyan's work as a great literary achievement, one of the finest monuments we have of the grace, simplicity, directness and strength of the Anglo-Saxon tongue, ranking second only to the Bible itself.

In a further account, Dr. Porter adds, that the pil-

grimage described is the pilgrimage of the soul. It is timeless in its movements. But within, in the heart of his dream, he sees the Celestial City, the abiding reality.

When Bunyan saw his two pilgrims pass through the heavenly gate, he looked after them and saw the city shining like the sun; and when the gates were shut, he wished himself inside.

It is a real pleasure to give a word of praise to Dr. Porter's beautiful and useful work.

T. W. SLATER.

## "The Rights and Wrongs of Doubt."

At the monthly popular service, held at our Bridge Street Church, Todmorden, on Sunday evening, March 11th, the preacher, Rev. J. T. Newton, preached on "The Rights and Wrongs of Doubt," based on Mark xvi. 16.

After pointing out various reasons why this text had become unpopular, the preacher went on to say—

Still, I believe it contains a vital truth, which we only neglect at our peril. If Christianity means anything at all, there is such a thing as salvation, and there must be some difference between the believer and the unbeliever. If all men fare alike, irrespective of their attitude towards truth, why show any anxiety about truth? Indeed, of what value is the truth that makes no difference to life? I have chosen this text in the hope of clearing away some of the prejudices and misconceptions which have gathered about the question of belief.

To avoid misunderstanding, let me state my belief in intellectual freedom. I am convinced that any attempt to impose fetters upon the human mind can only prove disastrous. Freedom to think is the birthright of every man, and he who knows anything of the sufferings and martyrdoms by which it has been purchased, will not hold it lightly. To doubt the opinions of others is neither criminal nor sinful; in fact, doubt is a necessary element in progress. Every man who seeks for fresh truth or tries to make a new invention, or works for the social betterment of his fellows, begins by doubting the efficiency of the beliefs that hold sway. Doubt disturbs our dogmatic slumbers, and when accompanied by a strong faith in what ought to be, leads to those efforts that carry the race forward. How can we arrive at truth except by sifting each others' opinions and carefully weighing the evidence before us? An infallible Church, setting up its priests to claim unquestioning faith in its dogmas and implicit obedience to its commands cannot even win our respect. To say that such priests are experts does not meet the situation. The only reliable authority for any expert opinion is that if we knew all the facts and reasoned correctly, we should arrive at the same result. When we turn from priests to the Bible, all we claim is that it shall be treated the same as any other book. It must be submitted to criticism, and only those parts that find confirmation in reason and experience can be given a permanent place in the temple of truth.

Admitting to the full every man's right to exercise his reason, we must now assert that love of truth is a moral duty. The laws of thought are as binding as the laws of nature, and the only freedom any man has is the right to reason correctly. When a man undertakes to reason, truth demands that he shall be just, that, as far as possible, he shall clear his mind of all bias and prejudice, resist every influence of passion and self-interest, abandon all party feeling and follow the truth whithersoever it leads him. If a man allows his reason to be swayed by money, love of ease, or party loyalty, is he not condemned by the very truth he professes to reverence? If he suppresses facts, twists evidence, is he not playing the hypocrite? And if he should use his reason to silence his conscience, will he not merit the contempt of every honest man? Our text is always true against the man who sees the truth and refuses to accept it. Besides, love of truth demands moral character. If a man weakens his will by self-indulgence, it is difficult to see how he will have strength to pursue truth when it demands courage and fortitude. If he cheats and lies in business, how shall we expect him to be honest in forming opinions? Doubt never enables a man to escape moral obligations, and unfaithfulness to truth is the forerunner of moral ruin.

It will be seen that truth implies an authority that is above us, for we cannot make and unmake truth at will; it also implies a moral idea, for allegiance to truth demands a lofty standard of conduct; we may go further and say that no man has so loved the truth as never to have failed in loyalty and obedience. These principles are true, not only for man's intellectual life but for life as a whole; so that believer and unbeliever are alike in this: they stand under an authority which claims their loyalty to a moral ideal, they have failed in their loyalty and stand under the condemnation of the ideal. When we turn to the Christian view of life, the sceptic in loyalty to what he believes is true, may refuse to follow us; but we say that the authority above us is not a cold, lifeless system of truth, but God; that the standard of life is not an abstract ideal, but Christ; that disloyalty is sin against God.

Now the Gospel is the good news that God will forgive all who believe in Jesus. What does this mean? Not believing dogmas about Him, but believing with Him. It is the accepting of His view and estimate of life, the determination to be like Him in spirit. It means repentance for our past sins, and a determination to live the best life possible for us. Is our text wrong when it says that the man who is untrue to these principles is condemned? Repentance is the only way of gaining our moral and spiritual health. Even the sceptic must be sorry for his wrong-doing and turn away from it, although he leaves God out of life. His moral health leaves him no choice in the matter. The determination to be the best is equally binding. We cannot fulfil the everyday claims of life by being a little less than truthful, a little less than honest and dutiful. We needs must love the highest when we see it; and so the sceptic must accept the Christian ideal until he knows something

better. Unbelief, then, which denies the need for repentance and refuses the best is fatal to our best interests. It is condemned, not because the Bible says so, but because it ruins the soul. The text is a law of life, and he who refuses to believe must live in spiritual poverty, just as the man who refuses to eat must starve.

## Young People's Committee.

In the regretted absence of the Rev. R. J. Pollard, through a chill, Mr. A. G. Capey welcomed the Young People's and Temperance Committee to St. Paul's, Leicester, where the spring meetings were held on the 20th, 21st and 22nd of March.

In the absence of the President, the Rev. H. J. Watts presided over a large attendance. A message of sympathy was sent to Mrs. T. Gill, and a resolution expressing our high appreciation of Mr. Gill entered in the minutes. His death is a great loss to our church.

The report of the secretary, the Rev. T. A. Jefferies, together with those of the Sunday School organizers, Misses G. Blumer, H. Giles, J. Blott, F. Burgon and E. Welbury, showed the wide scope of the work attempted and accomplished. In some cases need could be measured by resistance, problems had been faced and overcome, help, direction and inspiration given. Behind the reports lay a spirit of consecration, of daring and doing, of which we are unjustly proud. After careful attention to various Sunday School problems we passed to social welfare. Under the guidance and help of the Rev. E. C. Urwin, M.A., B.D., we discussed and passed resolutions on Rural Problems, Family Endowment, the Industrial Situation, City Settlements, Peace, Housing, Public Morality, Education, Mining. The topic titles are enough to set you thinking. Even if they have no meaning for you they measure you.

Temperance questions brought the Rev. J. Goodyear to the fore. The need of educational work among young people was stressed. Reference was made to the valuable work of the Temperance Council of the Christian Churches upon which we are represented, and to the need for constant efforts in the cause of Temperance. Pressure by brewers and others to secure favourable legislation received attention, and we reaffirmed our support of the principles of the Oxford Bill. Representatives were appointed to the Emergency Committee to deal with Betting as a whole, and greyhounds in particular. It was decided to oppose the attempt to legalize the Totalisator, as this would legalize and encourage betting. The committee hope to publish shortly a pamphlet on "Gambling," by the Rev. J. Goodyear.

Further consideration was given to a catechism for young people and teachers, and progress reported.

The Rev. T. A. Jefferies was presented with a type-writer from present and past members of the Committee as a memento of fellowship and labour together, and an expression of thanks and admiration of the valuable service rendered during the past ten years. Mrs. Jefferies was given a sewing machine in recognition of the work done and sacrifice made by her to make his work possible. The fund was over-subscribed, and the balance will be given in a cheque to Mr. Jefferies. Many tributes were paid to the work and character of the secretary. In reply, he paid tribute to the loyal band of helpers who had made his work possible.

The resignation of Miss Hope Giles was accepted with mingled joy and regret. She leaves to enter the state of matrimony and carries with her the loving wishes of all who have known her. She was presented with two volumes of reproductions of famous works of art, with notes by G. K. Chesterton.

Revs. J. Goodyear and W. J. Bleathman were thanked for their services as Temperance and Examination secretaries. Rev. S. G. Jenkins was appointed successor to Rev. J. Goodyear. Thanks to Leicester friends were voiced by the Rev. G. M. Beard and Mr. J. Crossley. Mr. Argall replied.

On Wednesday evening a circuit rally was held. Mr. J. Crossley presided. Miss G. Blumer and the Rev. E. C. Urwin, M.A., B.D., were the speakers.

H. F.

## Births, Marriages, Deaths.

### BIRTHS.

CHESTER.—On Tuesday, 27th March, 1928, at "Danehurst," 32 Hermon Hill, Snaresbrook, E.11, to Mr. and Mrs. T. A. Chester, a daughter.

DE GROLIAN.—On March 12th, 1928, to Mr. and Mrs. J. A. de Grolian, née Meyrick, 72 Sutton Court Road, E.13, the gift of a daughter, Mary Olive.

### DEATHS.

FRYAR.—On 22nd March, 1928, at Ash Dene, Winsford, amid tender care and mournful regrets, Sarah Ann, the beloved and loving wife of W. Angus Fryar, U.M. Minister.

HINDS.—March 21st, 1928, at 37 Park Road, Forest Hill, the Rev. John Hinds, aged 76, in the 50th year of a faithful ministry, 43 years of which were spent in China.

SMALLWOOD.—On March 15th, 1928, very suddenly, Councillor James Smallwood, Middlewich, Cheshire, aged 72 years.

"Be thou faithful unto death, and I will give thee a crown of life."

### IN MEMORIAM.

DENING.—In ever-sweet remembrance of our darling Carrie, whom God called Home, March 30th, 1916.

INGAMELLS.—In loving memory of a dear wife and mother, the late Annie Ingameles, who passed away March 24th, 1924.

Worthy of everlasting love.

SUTTON.—In ever-sweet remembrance of our darling "Mam," the devoted wife of the Rev. J. Sutton, who was called to Higher Service on March 28th, 1919.

\*"The Inside of Bunyan's Dream." By Dr. A. Porter. Religious Tract Society. 7s. 6d.



# Letters of Christopher Hunt.

## THE POTTER OF THE PRAYER BOOK.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—If I were to call St. Pamphylia's a fine religious show place it might be thought I was using the language of scorn. But it is a fine religious show place; and I am not scornful. Every Christmas there is a very pretty representation of the Virgin and Child, with straw and nice little woolly lambs. A bright little bulb of electric light high up in the ceiling is of course the Star in the East. On Palm Sunday and Easter Day there are similar appropriate displays. The vicar, who is a most friendly man, believes these things are a great help to religious living. He hears confessions, celebrates the Mass, teaches the necessity of penance, and likes to be called Father—in print it is always Fr. He was deeply stirred last year by what he calls the profanities of Dr. Barnes, and he had a Mass of Reparation to put things right with "them above," as Dolly Winthrop would say. His place in the Church of England has always seemed to a simple person like me to be inconsistent, and when I told him so once he said that it only showed my ignorance of the Church of England.

### I.

On meeting this good man the other day, and being in a reforming frame of mind, I thought I would try and win him back to the right path. I cannot vouch for the *ipsissima verba* of what follows—I like to air my small stock of Latin whenever I can—but the substance of our conversation is faithfully recorded.

"Well, we are to have all this potter of the Prayer Book over again," I said. I was rather proud of myself over that word "potter." I was on the point of saying "bother" when by an inspiration I suddenly changed it to the more classical word. I felt I had started one up.

"That reminds me of a question I meant to ask you the first opportunity," he answered. "Some of the members of my Mothers' Meeting tell me you preached about the Prayer Book sometime ago. Why are you troubling about it, man? It's not your Prayer Book."

"I'm troubling about it for the simple reason that you ask me to approve of it and give it my blessing," I said.

"I don't remember asking anything of the sort," he replied.

"Not you personally, of course, but your Church. Besides it's the Prayer Book of the State Church, and therefore it is my book as much as yours," I said. "Who was the wise person who said 'L'état, c'est moi'?" Whoever he was he spoke the solemn truth. The State's acts are my acts, even the wretched betting tax, ashamed as I am to acknowledge it. When you are disestablished you can have what book you like, so long as it isn't blasphemous and immoral. But so long as you are the Church established by law you must expect to find me troubling myself, as you call it, with what you do and with what you want. My representative up there in Westminster has to approve or not approve of the book you send up to him. Surely that's plain enough."

The vicar said he would hold up both hands for disestablishment if it would give him freedom to do what he likes in his own church. I told him I thought he would soon have the chance. And I really believe he would hold both hands up for disestablishment.

### II.

But we had not come to grips yet. This had only been a little affray of outposts. So I brought up my main forces and gave the enemy no quarter with, "You know all this transubstantiation stuff is nonsense. You think you can perform magic, as Bishop Barnes calls it, and you cannot."

I have thought since that it was not kind of me to deliver such a broadside. But, as I have said, I had on my reformer's mantle that afternoon and was carried out of myself. Great reformers have never been masters of finesse, and though finesse is a quality I often shine in, on this particular occasion I discarded strategy and went at it baldheaded, so to speak. (I am getting rather loose and disorderly in my words and images, but this is another habit of reformers.)

My opponent winced for the moment, as well he might. Had Latimer appeared suddenly before him he could not have looked more astonished and dismayed.

"I never expected to hear such words from you," he said, sadly. "You are attacking our most sacred belief by saying such things. I thought better of you than that."

"I'm sorry if I have grieved you," I replied, "but someone should tell you the truth, and if you won't heed Moses and the prophets you must hear it from a humble Methodist. Tell me now, where do you get this most sacred belief of yours? What is your New Testament authority for it?"

He said he could not argue with me on a matter of such importance at a street corner, but if I would come up to this house one evening we could talk the matter over quietly. These are not questions to bandy about in the din and dust of lorries and tramcars.

"You are quite right," I said, regretfully. "Questions like transubstantiation, apostolic succession, and reservation, are not open-air questions somehow. They even seem out of place under certain roofs: the House of Commons, for instance. They need the atmosphere of the cloister. You must withdraw yourself from the glare of the common day and from the pressure of common needs in order to approach such questions in a

proper frame of mind. No, we certainly cannot argue these questions here. The man in the street might stop and listen."

My Anglo-Catholic friend said he was afraid that in my present state of mind I was incapable of arguing anything sensibly anywhere. With this pleasant exchange of compliments we went our separate ways.

I like the vicar of St. Pamphylia's. We are not exactly neighbours, but we have known each other for several years. He is a good man, but all his religious practices are based on what he calls Apostolic tradition and Catholic consent. I cannot persuade him that there has never been any such thing as Apostolic tradition, and that what he calls Catholic consent for his doctrines and practices has never really existed.

### III.

There can be no question that a great fight is on us. The country is soundly Protestant, and the Prayer Book controversy resolves itself into a simple issue. The question is: Is the Established Church to be Protestant or Romanist? The country intends it to be Protestant. If anyone doubts this he is living in a vain show.

Not many persons, I imagine, are particularly interested in the Tractarian movement in these days, but Anglo-Catholicism is the offspring of Tractarianism, and a re-reading of those famous Tracts would stir up any lukewarm Free Churchman on the issues of this present conflict. One learns from these Tracts that the Protestant doctrine of grace is Latitudinarianism, and is therefore to be condemned. As for Dissent, it is out-and-out sin. Newman certainly held out a flicker of hope for Presbyterians. They came midway between the Church on the one side and the heathen on the other. They were left to God to deal with them as He thought fit. But all dissenters are simply sinners; the Church is the only way to eternal life.

It is interesting to recall how Dr. Arnold dealt with these people. Arnold was the man the Tractarians hated most. And well they might, when he said bluntly that their idea of the Church and sacraments was idolatry; that it made the Church and not Christ the mediator between God and man, and that he could as soon worship Jupiter as believe in the Holy Catholic Church as some understood it. In his view the whole system of the Tractarians was in complete opposition to the Christianity of the New Testament. Why did these people harp so much on Cyprian and Athanasius and neglect St. Paul and St. John? In the Cambridge movement, led by Simeon, men were urged to turn from sin to righteousness, and the subject of their preaching was Christ crucified. But in the Oxford Movement men preached the Church, that is the clergy: that is they preached themselves.

No one can be surprised that Arnold was not exactly *persona grata* with the writers of the Tracts.

### IV.

It is to me a great personal sorrow, as I am sure it is to all readers of this paper, that the great Church of England does not declare itself boldly on the Protestant side; it would be such an immense power for simple religion in the land. The vicar of St. Pamphylia's and his friends suppose themselves possessed of powers which are denied to ordinary believers. They have received these powers from the bishop, who is a direct successor of the original apostles—though no one has been able to prove such a succession in the case of Anglican bishops, or any other sort of bishop, and never will be able to prove it. Arnold angered the Tractarians by saying that episcopacy as it exists to-day bears no manner of likeness whatever to the conditions of the primitive church. The wayfaring man, even though a fool, can see this for himself in the Acts of the Apostles.

From this original error a crop of many errors followed. A man possessed of supernatural power can undoubtedly do many wonderful things which are denied to ordinary human beings. He can give absolution to poor sinners; he can open and shut the doors of the Kingdom of Heaven, even to the extent of barring and bolting them against all dissenters; he can change homely bread, made out of common flour and water, into something so inexpressibly and mysteriously holy that worshippers are taught to prostrate themselves before it and to believe that it is no longer bread but the Lord Himself. Of course, if this common bread has become what these sacred wonder-workers say it now is, I can see that it should be venerated, though I do not think I could ever persuade myself to eat it, even fasting.

I have a great respect for bishops—I am one myself, of sorts. Many of them are great and good men, doing great Christian work in the country. But they do not owe anything they have in the way of real power to this unsupported doctrine of Apostolic Succession. They have derived it from the same source as General Booth got his: the unmerited grace of God given freely to all by Him who is no respecter of persons. Some were appointed to their office by a Jew, some by an Agnostic, some by a Free Churchman. Seeing theirs was a State appointment there could be no other way. But where does Apostolic Succession come in when appointments are made after this manner?

This is one of the questions I shall put to my friend the Vicar. I shall ask him how he reconciles the possession of priestly powers with the fortunes of the ballot-box.

Yours, etc.,

CHRISTOPHER HUNT.

## The Pageant of Easter.

IN Ancient Rome it was the custom to award the victorious commander in a great war an imposing tribute of homage. Seated in his chariot, drawn by battle-horses, the conqueror drove through the city. His brow was encircled with the laurel wreath, more to be coveted than gold or precious stones. Chained to the chariot was the leader of the enemy host. On either side the streets were thronged with enthusiastic citizens, acclaiming the victor and deriding the defeated foe. This was the Roman Pageant.

Every Easter the Christian Church celebrates the Pageant of Christ. We see our Lord enthroned. "The Head that once was crowned with thorns, Is crowned with glory now." Chained to the Chariot of the Lord are the three colossal enemies of the human race—Suffering, Sin, and Death—which He has overthrown. In our jubilation we hail the triumph of our Master with our hymns of "Hallelujah." We sing hilariously to Him Who "liveth and was dead, and behold . . . is alive for evermore . . . and has the keys of death and of Hades." We can turn upon the most excruciating suffering of which body and mind are capable, for that, at least, is symbolized in the Cross, and seeing its glorious aftermath, pronounce it to be beaten. With St. Paul, we can personify Sin and Death, and taunt them, boasting in the Victory of the first Easter Morning. Of Sin we can shout, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "On Death we can turn, and ring out the challenge: "Where, O Death, is now thy sting? Where's thy victory, boasting grave?" This is the Pageant of Easter.

Let us who follow Christ, afar off though our following be, participate afresh in His Pageant this Easter-tide. May we look at our suffering in the light of Calvary, see our pains and problems as represented in the Cross. Of course, they are hard to bear, but it will never do to keep looking at them. We must look beyond and above them to the Empty Tomb, which tells of sorrow vanquished. If the life of Jesus ended at the Crucifixion, then the day of the Cross was not a Good Friday, but a Bad Friday. It is Easter Morning that has enabled the Church to salute the day of the Crucifixion as "Good." It was because of the Resurrection that Paul could be proud of the Cross and glory therein. If we take heart and see at the end of our lesser crucifixions, and oh! how much lesser are they, the deliverance and triumph of resurrection, surely we shall find hope and courage to call our bad days "good," and in anticipation say, "Right was the pathway leading to this." "For our light affliction . . . worketh for us a far more exceeding and eternal weight of glory."

In the same way may we regard the even greater foe, sin. Call it by what name you like, all of us have to confess to the presence in our lives of an evil force which is mightier than our unaided wills, which trips us up and prevents our full culture of character, and which limits our usefulness to our fellows. To the grim reality of sin, all enlightened and sensitive consciences bear witness. Throughout His life and supremely on the Cross, our Lord met and mastered the very worst that sin could do. But it is the Easter Gospel which dramatically and utterly proclaims once and for all time and for all people the defeat of evil. The Resurrection proves that Right is Might, that sin is overthrown, and that Christlikeness is triumphant. We may thus treat our temptations and besetting sins as defeated monsters, and go on to claim the victorious character and to give ourselves in unselfish service, which have been demonstrated as possible by the Resurrection of Christ. Because the Resurrection dispels all doubts that the Universe is on the side of Righteousness and Love, sinners may join in the Pageant of Easter.

Even so with crushing conclusiveness, does the Easter Message show that Death has been vanquished. For it tells that One Who passed through the gates of death came back to His people. Here is the final vindication of the age-long hopes and longings of the human heart after immortality. Here is the confirmation of all philosophers and prophets who have been compelled by their intellect to believe in life after death. Here is the only comfort for mourners that really satisfies. Here is the one assurance which will enable us to face death without a tremor. Christ has abolished death and brought life and immortality to light by His Gospel. Roman gladiators on entering the arena would bow to their Emperor and shout: "Hail! Caesar, about to die, we salute thee!" With a thousand-fold greater reason Christians may salute their Lord in the solemn hour of dying, confident that "to die is gain." How can we then refuse to take our part in the Pageant of Easter?

Do you believe this? Don't you want to believe it? Is it not the very faith that you need for living and dying? Is it not good enough to be true? Is it not rather, too good to be untrue? Then let Easter Day find you within the Church, not as a spectator, but as a participator in Easter's glorious Pageantry.

A. C. LOCKETT.

### British and Foreign Bible Society.

THE British and Foreign Bible Society has received information from Mr. H. Athanasian, Port Said, to the effect that the new Bible House in Jerusalem did not suffer damage by the earthquake on February 22nd.

Mr. E. J. Gosbell, Melbourne, writes to the Bible Society that up to the present over 1,000 copies of the New Testament and Psalms have been placed in the hotels and coffee palaces in Melbourne.

The Rev. J. B. H. Armour, who was recently appointed secretary of the Canadian Bible Society will, according to the "Minutes" of the Presbytery of Newcastle, retain his status as a minister of the English Presbyterian Church, when he takes up his new appointment.

## Letters to the Editor.

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

### The Methodist Brotherhood Overseas Bureau.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Cablegrams have been received from Victoria and Western Australia requesting the Methodist Brotherhood to send out a few more Home Missionaries to fill vacancies in the appointments for the coming year. As the new Connexional Year of the Australian Methodist Church commences in April, it is desired that applicants shall arrive in the country as soon as possible. A number of young local preachers have been sent out during the past two or three years, and are rendering useful service to the Church. Men who feel a call to devote their lives to this work should write at once with full particulars to Rev. J. H. Bateson, C.B.E., Methodist Brotherhood, Central Buildings, Westminster, S.W.1.

M. SIMPSON JOHNSON.

March 23rd, 1928.

### Religion and Science.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—In reply to the Rev. W. E. Perry, concerning my article, may I apologise for the absence of detail? The article was reduced from four columns to two! I hope shortly to publish in another periodical the full article.

I regret that in spite of its brevity my friend has apparently misread it. If Mr. Perry had quoted the *whole* sentence concerning "characteristics," there would be no foundation to the charge of my making an "absolute statement." Such misrepresentations are the cause of much of the mischief mentioned in my article, and account for the reticence of scientific men to reveal their findings in the popular press.

I quite agree with Mr. Perry when he tells us that definitions vary. It is a very common and bewildering difficulty. Although the borderline is difficult to demarcate, surely it is quite correct to say, "The SUPERNATURAL is outside the purview of NATURAL science." (The capitals are mine.)

With regard to the quotation from Eddington, I rather think that "metrical and non-metrical" is closely allied if not synonymous with an accepted definition of "natural and supernatural." In conclusion, my answer to the writer's final question is in the negative.

Yours sincerely,

JOHN H. J. BARKER.

### Christian Endeavour—British Union.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Our Christian Endeavour Societies have the privilege between now and April 28th of nominating someone for the office of President-Designate of the British Union. These nominations need not be confined to members of the National Council.

The Newport, I.W. Society has decided to nominate the Rev. Cuthbert Ellison, and has obtained his consent. Naturally we are anxious for his election. He has eminent qualifications for the position, and it seems to be the "turn" of our denomination to share in this Presidential honour.

May we commend our nomination to all our Endeavour Societies affiliated with the British Union? Hoping they will be able to support the same by their votes.

I remain,

Yours very sincerely,

W. T. HADBY.

### Rev. Herbert Edward Frost.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I have an enquiry through the American Consular Service in London as to whether anyone in the United Methodist Church knows of any near relatives of the Rev. Herbert Edward Frost, who has just died in the United States of America.

Mr. Frost was born, reared and educated in London. At one time he was in the Navy and afterwards entered the Methodist ministry in this country and carried on an active evangelistic work here during the past twenty-five years.

If any reader of the UNITED METHODIST can give me the name and address of any relative of Mr. Frost, or give me any information about him, I shall be glad to send either on to the son of Mr. Frost, in Kansas City, who has set this enquiry on foot.

Yours truly,

HENRY SMITH.

13 Abbey Road,  
Brighton, Sussex,  
March 26th, 1928.

## Departed Friends.

### Mrs. Goodwin, North Shields.

ON March 12th, there passed from our human fellowship Mary A. Goodwin, the widow of the late Rev. J. Pope Goodwin, a minister of the Methodist New Connexion. Mrs. Goodwin was 84. Her service and influence will be remembered in the circuits where she and Mr. Goodwin travelled. Some twenty years ago, upon the death of her husband, Mrs. Goodwin came to live with her son at North Shields, and joined the Salem Church, where her husband had once been the minister. Salem she always regarded as her church. Of late, her health did not permit her to go far from home, but she retained to the end a keen interest in the affairs of the church. Her life was spent quietly. Her influence was most felt in the home. To meet there with her alert mind, her directness of speech, her strength of purpose was to be conscious of a marked personality. She had high ideals for churches, and members, and ministers, and did not spare those who fell short. Her concern was for the honour of the church; her ministry that of quiet helpfulness. The end came without pain. She silently slipped away on March 14th, and was interred in the beautiful Preston Cemetery, North Shields.

### Mr. James Smallwood, Middlewich.

OUR church at Middlewich, Cheshire, has suffered a heavy loss by the death of its oldest leader and trustee, Mr. James Smallwood (father of the Rev. J. Smallwood) whose sudden passing has given a shock to the church and community in which he has been so active and well known. After a happy day spent in his home and garden on March 14th, our friend retired to rest apparently in his usual health, but in the early hours of the morning had an attack of angina pectoris, and after a few minutes of pain, "rested his head and died." Looking much younger than his years, and enjoying physical vitality, with his mental powers unimpaired, Mr. Smallwood lived a full and strenuous life. Brought up in the Established Church, he joined the former United Methodist Free Church under religious conviction, and for nearly fifty years has given unstinted service to our cause in Middlewich; being superintendent of the Sunday School until the last. A man of sterling worth and untarnished honour, his public service to his native town and district was marked by ability and devotion to the public good. Never afraid to let men know where he stood, he fought many a lone battle for temperance, in days when scorn and contumely were poured upon his head. In later days he received the reward of the people's trust; and although his every hour was occupied, he was never known to be too busy to listen to the burden of the heart of the poor. By reason of the trust reposed in him, he became like Browning's man of mark, "the town's true master, if the town but knew." Fearing God, he did not fear what man could do unto him. His private life was simple and beautiful. A happy modest home; a large and beautiful garden, in which he rested while working; a wife whose life's work has been nobly done in the domestic sphere, sons and daughters who secretly idolized him, a church which loved him. In these things our brother was deeply blessed. A daily reader of his Bible, a habit of prayer and meditation, his private life gave surety and balance to his public service. He had a rich, religious experience, a well of water springing up continually, at which he refreshed himself and others; bearing witness to the unfailing providence of God. He enjoyed the friendly confidence of numerous friends, was often in sick rooms, and the faces of the poor lighted up at his approach.

At the interment on March 19th, there was a remarkable demonstration of esteem and sympathy; our church being filled to its utmost capacity, many public bodies being represented. Comforting and inspiring services were conducted in the home and at the church by Rev. J. W. Fortnum, Congregational minister, and friend of many years, and our own circuit minister, Rev. H. Pritchard, whose testimony was greatly appreciated. Many working men and women "followed" to his grave.

### Mrs. C. H. Howard, Lenwade, Norwich.

BY the death of Mrs. C. H. Howard, our church at Lenwade, in the Norwich circuit, has once more suffered serious loss. Mrs. Howard had been ailing most of the winter, but the end came suddenly on Sunday, March 18th. The funeral, which was very largely attended, took place on March 21st at Great Witchingham church, and was conducted by the Vicar of the parish and the Rev. R. Strong, M.A. In the course of his address Mr. Strong said: "Only a few short months ago we gathered in this place to pay our tribute of respect to our friend, Mr. C. H. Howard, and to-day we have to lament the passing of the one upon whom the blow of his death fell most heavily. Carrying as she did the burden of physical weakness, we could admire the fortitude with which she bore the crushing sorrow which came upon her. Of her burden she made no complaint, but rather set herself to face the new situation with faith and hope. In home, church and village this word is true of her: She hath done what she could. She, like her husband, has been denied the gift of many days; like him she has been cut off in the midst of the years, but she shares with him this final honour of a good name, and for years to come their names will be coupled together in respect and love."

### Mrs. Sarah Ann Fryar, Winsford.

WE regret to record the death of Mrs. Sarah Ann Fryar, wife of the Rev. W. Angus Fryar, who passed away on March 22nd, at the age of 74 years. Mr. Fryar has been very unwell for some time, and the passing of his wife has come as a great blow to him. Mrs. Fryar was a true helpmeet to her husband in the various circuits he has travelled and was greatly beloved in Winsford. She was a woman of alert intelligence and kindly

Christian spirit. She had been frail for some months, but had maintained a patient and cheerful temper. Her confidence in Jesus her Saviour and in the life beyond the shadows was always strong. The funeral was conducted by Rev. W. H. May in our Weaver Church, Winsford, on March 25th, and was largely attended by representatives of the Winsford and Sandbach circuits. We extend our deep sympathy to our Brother in his sad loss.

### The President Visits Spalding.

THE 49th anniversary of the present Crescent Chapel has been made memorable by the visit of the President, Rev. R. Pyke. The President, on Sunday, March 18th, delivered morning and evening powerful discourses to good congregations, and addressed members and friends of the Young Men's Bible Class in the afternoon. On Monday the President held a conference with representatives of various churches of the circuit, and in the evening greatly interested and impressed those who gathered to hear him on "Implications of the Proposed Revised Prayer Book." It was a very enjoyable and profitable week-end.

### Women's Missionary Auxiliary

PRAYER TOPIC for the week beginning April 1st: The Foreign Correspondent's Report, Miss Weekes. Pages in Report, 100-101. Psalm lxxvii.

**Lincoln and Norwich District.**—The District Council was held at Boston (The Square), on Thursday, March 15th. Representatives from 23 branches out of 25 attended, also a large number of visitors. Our host and hostess at luncheon were Mr. and Mrs. Ames, who are well known for their kindness in helping forward any good work. The devotional service, conducted by the district president, Mrs. Waring (Spalding), was inspiring and helpful. The business session was interesting, and got through expeditiously. A public tea followed, provided by the Boston W.M.A. members, and was much appreciated by everyone. The crowning point of our council was the great public meeting, presided over by Mrs. Waring, the deputation being Mrs. Warren (Salisbury), our council president, and Mrs. Gauge (late of Wenchow). This was Mrs. Warren's first visit to our district, and she was given a most hearty welcome. Her address was instructive and encouraging, and now our president is no stranger to the members of this district, but a faithful friend. Mrs. Gauge (a past president of our district) captivated the attention of the large audience while she spoke of the work she so much loves in China. Thanks were expressed to all who had helped to make this council one of the best ever held. Secretary's report shows 808 W.M.A. members, 141 G.M.A. members. Total 949—increase 66. Money raised, £262 15s. 4d. by W.M.A., and £13 by G.M.A. Total, £275 15s. 4d.—increase £14 8s. 7d.

**Nottingham District.**—The annual gathering of representatives was held in the Highurst Street Church, New Radford, on March 21st. A pleasing number of delegates assembled for the business session, which began with a helpful prayer from Mrs. Rounsefell. The district president was in the chair. Minutes of last annual meeting were read and confirmed, and the treasurer's report, showing a balance of £8 7s. 10d. was adopted. Brief but encouraging reports from several branches told of good work done; and the spirit of alertness pervading each, speaks well for future results. A resolution, asking secretaries to send written reports if unable to be present, was passed. With one exception the officers were re-elected for the ensuing year. Representative to the next District Meeting, Mrs. Rushworth, and to Council, Miss Wootton; alternative, Miss Baron. At 4 o'clock a devotional service was held, over which the Rev. G. H. Kennedy presided. Two solos, "The Lord is mindful of His own" and "Rock of Ages" were rendered by Mrs. Rouse, and were greatly appreciated. The Rev. F. W. J. Cottrell gave a stirring address, in which he outlined the beginning of the Miao movement and then, by a series of brief character sketches, proved that the work being done was a real, living work. A minor note was struck at the close of the address, when Mr. Cottrell revealed to his audience the burden he was carrying—the burden of the return of the Miao to their paganism because of the lack of workers. He appealed to the W.M.A. to assist in obtaining the funds necessary to send out the men who were ready to go. Thanks to all who had helped to make the meeting a success were voiced by Mrs. Rushworth and Mrs. Rounsefell. A tea, kindly provided and daintily set out by the Highurst Street ladies concluded a helpful and inspiring afternoon.

**Guernsey (St. Paul's).**—The annual sale of work took place on Thursday, March 15th. There was quite an encouraging number of members and friends present. Rev. H. Twyford presided, and the sale was opened by Mrs. John Leale. A report on the year's work was given by the secretary (Mrs. Frecker), showing that the membership is now 44, and that last year the branch sent £44 5s. to Foreign Missions. We were pleased to have with us as our soloist, Miss Bienvenu, who sang "God's garden" very charmingly. Rev. H. Twyford's address was very appropriate, and he brought the right missionary spirit into the meeting, and introduced Mrs. Leale, who in her kindly manner declared the sale open and expressed pleasure at being with us. Our vice-president, Mrs. C. B. Blampied, thanked all who had assisted at the opening; and brisk business was done. Four of our W.M.A. members presided over the tea. There were stalls for fancy goods and home produce, and a pound stall. After tea an excellent concert was given, arranged by Mrs. Le Huray. The effort realized the very gratifying financial result of £35 4s. 6d.

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**The Transforming Friendship.** By Leslie D. Weatherhead, M.A. (Sharp. 3s. 6d. net).

The contents of this pleasing volume will not be entirely new to readers of the "Methodist Recorder." Mr. Weatherhead is one of the younger Methodist ministers, whose mind is alert, and whose heart is warm. To read his book is to be reminded again of the resources of the Methodist ministry. There are many beautiful passages and, at times, flashes which make the heart dance. It is true it is a young man's book; but that is what it should be. Loyalty and downright outspoken love of Jesus pervade the volume. We can picture a happy family group listening to a chapter from this book on a Sabbath evening. It might be even better than the wireless. Such wholesome and happy volumes should be multiplied, and the Epworth Press is to be congratulated on the production and the price.



## Our Spiritual Resurrection.

BY REV. CUTHBERT ELLISON.

(COL. III. 1-11).

(C.E. Topic for April 8th).

THE first verse of our topic passage looks back to verse twelve of the preceding chapter, where it says: "Ye are risen with Him." It will be good, indeed, if you begin your study with the second chapter of the epistle, so that you may make the right approach to the topic.

Let us begin with chapter two, verse six. Seeing that you have received Christ (says the Apostle) live and act in vital union with Him. Let the roots of your being be firmly planted in Him. Build yourself up constantly in Him.

Take care whom you take for your teacher, lest following human traditions and crude worldly notions, you lose your hold on Christ (v. 8). For it is in Christ that the fullness of God's nature dwells (v. 9). And it is in Christ that you are made complete (v. 10). It is in Christ that you have been admitted to a new relationship with God. With Him you were buried, having died to sin. With Him you were raised into newness of life, through faith begotten in you by God who raised Him from among the dead (v. 12). And to you, who once were dead in your sins, He has given life with Himself.

If then you are risen with Christ, seek those things that are above, where He is. Give your minds to high things, and not to low things of the earth. For you have died, and your life is hidden with Christ in God. When Christ appears—He is our true life—then you also will appear with Him in glory. Therefore put to death your evil inclinations; and live in Christ the risen life of holiness.

Our topic has it in three stages. It speaks to us of a death, of a resurrection, and of a risen life. Death made an end of "the old man with his deeds"; a new creature came into being through Christ; a life conformable to that spiritual resurrection is to be lived in communion with the risen Christ.

This is the Easter topic. Once more the gracious time is here. Nature is singing the age-old, but always new Spring Song. Flower, and tree, and the small creatures of the field and wood, are uniting in the delicious harmony of colour and scent and song that tells of life triumphant over death. By these things the heart is attuned to catch the deeper notes that come to us down the centuries from the first Easter morning, telling of the Resurrection, and of Life and Immortality brought to light.

The Resurrection of Jesus is the promise of our own. Also it has an inward spiritual meaning for us, telling of the heavenly life that may be lived here on earth in the power and spirit of our risen Lord.

There is the fact of Christ's rising again. There is the prospect of our own rising. There is the possibility of a higher, a more abundant and victorious life for us here and now. These three are all parts of the Easter message. The first is a glorious fact; the second is a dear hope. It should be our earnest intention to make the third an actual reality in our own lives. And to this end our topic verses are set for our helping. How is this most desirable result to be achieved? Listen once again to St. Paul's words: "Seek those things which are above, where Christ is enthroned." "Set your affection on things above, and mind not the things that are on the earth." "For you are dead, and your life is hid with Christ in God."

Here are directions, simple enough, which, if we will earnestly heed and seriously follow, will bring us to the desired end.

That we are risen supposes, of course, that we first died. Have we indeed died to sin? Then for us it no more exists. We must not be thinking about it, and dwelling upon the possibility of being overtaken by it. We must not admit its possibility. We must make no provision for it. We should keep our thoughts from it; and that is best done by fixing the mind on "those things that are above." It is by seeking the things that are high—the excellent things, that we shall be most surely saved from the low and base things. "As Christ died, so must we die. Wilberforce died to fashion that he might live unto humanity; Ruskin died to gold that he might live to beauty; Darwin died to society that he might live to science; and every man's higher life begins in a death."

Crossing a moor one day you come upon a winding strip of fresh, green turf, bright amid the drab surrounding tints. What does it mean, this verdurous strip? It is caused by some tiny hidden water-course. A stream of refreshing power is there out of sight. So it is with the life that is fed from the hidden source of life and power, by communion with Christ.

### Springtime.

It is Springtime! It is Springtime!

The buds and the blossoms appear:

Gone are the Winter's frost and rime:

The warmth returns, and the birds sing:

'Tis the youthfulness of the year!

Welcome, Season of life around!

We hail thy coming, pleasant Spring!

Thou makest hope abound.

It is Springtime! It is Springtime!

The Holy Spirit is given!

He brings to Earth a work sublime:

He leads the soul to the Feet of Christ,

Beginning the Road to Heaven.

He breathes both Grace and Gifts within,

Which ever have Faith's needs sufficed,

Triumphing over sin.

WILLIAM OLNEY.

## Love Triumphant.

BY REV. F. W. STEWARD.

SCRIPTURE: LUKE XXIII. 33-49, XXIV. 1-12.

GOLDEN TEXT: "Because I live, ye shall live also."—John xiv. 9.

(International and Junior Lesson for Sunday, April 8th, 1928.)

**Aim of Lesson.**—To show Jesus as the King victorious over the darkness of defeat and death.

**Introductory.**—Which holiday do you like best of all in the year? The Summer one, because so long, or Christmas, because so jolly? To most of us Easter is the most joyous. It comes after a long and dreary stretch: it is such a long time between December and April. How beautiful Nature is at Easter. Trees are bursting into leaf. Birds are singing. Flowers are beginning to show themselves. Winter's dark background is giving way to life. Easter shows life triumphant over death. In the Church Easter means joy. In Rome and Russia and Germany the churches will be full of eager worshippers, the peasants will be greeting one another with the cry "He is Risen!" Easter is God's great word in nature and grace. "Christ the Lord is risen to-day, Hallelujah!" Because Jesus lives we can face the darkest facts of life and rejoice. Tell of David Livingstone at Glasgow University, when noisy students were waiting to give him a great welcome. But when they saw him wan and worn after his many exertions, he stilled them into silence when he said: "Shall I tell you what sustained me amidst the toil and hardships and loneliness of my exiled life? It was the promise, 'I am with you always.' As Jesus overcame sin and death, so may we. "Because I live, ye shall live also."

**I. Love Tested.** No journey can compare with that of Jesus along the "Sorrowful Way" from the Palace of Pilate to Calvary. It was the hour of noon. The streets of the city were crowded with pilgrim guests. The crowd, awed and silent in that procession to death, was suddenly pierced by the agonized cry of those weeping women. Simon is called to his sad task as cross bearer for the weakened Jesus. Jesus with a malefactor on either side is led out of the city to the place of execution. Three classes took part in those dread events. Apathy characterized the soldiers. Such scenes were all too common to them. He was only a Jewish peasant. Antipathy spoke in the rulers, they jeered as he passed. They derided as He hung on the cross. Yet sympathy was also there in the friends who followed Him, and in those women who "stood afar off." Three crosses were there. Yet only one of them remembered. It was an agonized cry of Jesus wrung from Him on the cross, "Father, forgive them; for they know not what they do." They had put Him among the malefactors for whom He lived and died. Did they know what they did in that? Bitter scorn spoke in taunt of rulers, "He saved others; let Him save Himself." No one who saves others can save himself. Mothers, doctors, nurses like Edith Cavell know that. Even the malefactors derided Him. Did that hurt Jesus most of all? He was never more kindly than when on the cross.

**II. Unconscious Tributes Paid to Love.** Every event in that drama was so suggestive. In scorn they placed Him amongst the lost whom He came to seek and to save. In the three great languages they witnessed to His Kingly Glory. In Greek, the language of culture; in Latin, the language of conquest; in Hebrew, the language of religion, they witnessed to Him as the King of the Jews, as the truest king of men. All the wealth of awakening mind, and will, and heart were later to bring to Him its testimony and triumph. Even that dying thief paid his tribute. He recognized the Lord and was admitted into paradise.

**III. Love's Travail Shared.** For six bitter hours Jesus endured the bitter agony and shame of the cross—the most painful death by which man can die. Then at last that sublime cry of trust, "Father, into Thy hands I commend My spirit." Just one word more was uttered, the triumphant word, "It is finished." But before that cry of triumph, nature had hidden her face. The sun had refused to shine. The veil of the Temple had been torn asunder as if to say to the rulers, your own violence has driven the Holy Presence for ever from the House of your God and fathers. Even Rome in the person of that centurion pays its tribute and glorifies God. Love does not die unhonoured or unrecognized. Nature, Temple and man pay their tribute to the suffering King.

**IV. Love's Triumph.** It was a sorrowing company that journeyed to the tomb on that first day of the week. They would pay their tribute of love and homage. But the King did not need their spices. The tomb they dreaded is now glorified by the presence of the angels. In answer to the fears of the women came the great word, "He is not here, but is risen." Death could not hold the Lord of Life. "Because He lives we shall live also." Easter is God's great word in Nature and in Grace. As the great Dr. Dale, let us enter into this greatest of all words. "Jesus lives." We therefore live also.

"Life evermore is fed by death,  
In earth and sea and sky;  
And, that a rose may breathe its breath,  
Something must die."

### A Terrible Scourge.

CANCER has proved a terrible scourge, but the old method of healing it by surgical operation is rapidly giving way to more reasonable and less drastic methods. That cancer can be cured has been proved in many cases through the medium of potassium administration, coupled with the observance of a dietary rich in potassium. A booklet dealing with the cause and treatment of cancer along these lines will be sent on application to Cantassium Co., 116 Twickenham, Middlesex.

## News of Our Churches.

### MINISTERIAL ARRANGEMENTS.

Bennett, George, has accepted an invitation to the Huddersfield, Lindley Circuit (Wellhouse) for 1929.

Clarke, S. J., has accepted a unanimous invitation to remain in the Gateshead, Whitehall Road Circuit (Dunston), until 1930—a fifth year.

Higman, J., removes to Plymouth, Greenbank Circuit, in 1929, succeeding Rev. T. Old, B.A.

Sunman, H., will leave Connah's Quay in August, 1929, after five years' service.

The Revs. A. F. Deighton, James Stephens and W. P. Porter have accepted unanimous invitations to remain in the Chatham and Gillingham Circuit until Conference, 1930. The two former for the seventh year of service. The Rev. J. Stephens reconsidered his earlier decision to leave owing to strong representations from his own section of the circuit.

Rohson, H., is engaged to the Derby, Becket Street Circuit, until Conference, 1931, and not 1929, as stated last week.

Arthur, S., has accepted the unanimous invitation to remain in the St. Columb Circuit until 1930, when he will be leaving, after four years' service.

Edees, I., has accepted the invitation of the Stalybridge Circuit to remain a sixth year, but intimated his intention to leave at the Conference of 1930.

### Anniversaries.

**Cowling.**—The choir anniversary was held on March 11th. Miss Lucy Nuttall was the special soloist, and at each service rendered a number of solos. The choir, conductor, Mr. John Bailey, rendered an anthem and choruses. Rev. F. A. Farley was the preacher, and despite inclement weather good congregations assembled. Mr. James E. Forte presided at the organ. Collections over £20.

**Hurst (Queen's Road).**—Sunday School Anniversary services held on March 18th. Special singing by a large children's choir, assisted by the church choir. Preacher, Rev. Frank Fox, of Audenshaw. Total collections and special efforts £91. Some of the hymns and anthems by the children were repeated at the morning service on the following Sunday, and reflected great credit upon the organist and choirmaster, Mr. J. Butterworth.

**Leicester (Hill Street).**—The 96th church anniversary was held on March 17th and 18th. On the Saturday there was a rally of past and present members, Mr. T. Pywell presided. Mr. F. W. Botham, an old member, arranged an excellent programme. The items rendered by the Humberstone Choral Society were highly appreciated, as were those of the other artistes. Mr. John H. Sanders gave a fifteen minutes' "Ramble in the Garden of Memory." On the Sunday, the preachers were Mr. Cuthbert Jackson in the morning, in place of the Rev. R. J. Pollard, who was unwell, and in the evening, Rev. Ernest H. Rowe. There were good congregations, and this is one of the very best church anniversaries for some years.

**Liphook.**—On March 11th and 14th the church anniversary services were held. Preacher, Rev. Arthur Hancock. The annual tea was held on Wednesday, a splendid company being present, followed by a lecture on "Billy Bray, the Cornish Miner," delivered by Rev. Arthur Hancock. All were deeply moved by the story of the "King's son," told with passionate earnestness, and bright good humour by one whose experience of Cornish Methodism makes him all the more qualified to tell of its past heroes. Mr. F. G. Carr presided, and the church was well filled.

**London, Westminster (Victoria).**—On the occasion of the anniversary a very happy evening was spent by the

## CHEST & LUNG DISEASES.

A REMEDY is now in existence and obtainable in sufficient quantities for present demands that acts on the microbes causing lung and chest diseases in a similar way to Quinine in Malaria, or common salt on garden snails. Even the dreaded Tubercle Bacillus is killed off by it. Its name is Umckaloabo.

Dr. Sechehaye, describing his tests of Umckaloabo in the "Swiss Medical Review" on 202 cases of Tuberculosis (the most deadly of all lung diseases) says: "There can be no doubt that, amongst these 202 cases of Tuberculosis of a Surgical or Pulmonary character, a considerable portion of patients was cured, or is in course of being cured—Umckaloabo acts as regards T.B. (Consumption) as a real specific. This new treatment constitutes, therefore, an entirely new and efficient weapon in the fight against Tuberculosis, and its use, once it has become general, might contribute largely to the eradication of this terrible disease." An English physician—in the "Northern Daily Telegraph," February 27th, 1924: "It (Umckaloabo) has benefited every case of Pulmonary Tuberculosis in which I have tried it. If treatment is commenced in the early stages a cure may be guaranteed in practically every case."

Dr. Grun, giving evidence in the King's Bench Division: "It appears to me to have a specific destructive influence on the Tubercle Bacillus in the same way that quinine has upon Malaria."

If you are suffering from any disease of the chest or lungs—spasmodic or cardiac asthma excluded—ask your doctor about Umckaloabo, or send a post card for particulars of it to:

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who will post same to you FREE OF CHARGE.

members of the Women's Meeting. The proceedings commenced with a tea, and a large number of the women were present. The Horseferry Road meeting has united with our friends, and there are large numbers present each week under the able presidency of Mrs. Fothergill. At the tea-tables Rev. J. T. Perry Oliver spoke of the good work being carried on at Victoria, and of the great love which all had for their leader. Mrs. Fothergill was always at her post, and with a tact and sympathy which they all admired, carried on the valuable work and won the admiration of all. He had great pleasure, on behalf of all the women, in asking Mrs. Fothergill's acceptance of a beautiful biscuit barrel, which had been subscribed by all the mothers as a token of their love. Mrs. Fothergill was evidently much surprised and moved by the gift, and feelingly thanked all for their kindly thought. A concert was afterwards given by the Pemburyites Concert Party, under the direction of Mr. and Mrs. Burningham. Rev. J. T. Perry Oliver, who presided, expressed thanks to all who had contributed to a very enjoyable evening.

**Manchester (Moston).**—The church anniversary services were held on March 18th, at the above church. On Saturday, a delightful musical programme was provided, and addresses by Rev. A. Hearn and Mr. Ewart Walls, Mr. Percy Doughty presiding. During the evening the president, Mr. Frederick Cocker, was presented with a framed photograph of himself, in recognition of many years of devoted service. On Sunday, Rev. G. G. Hornby, M.A., B.D., was the preacher, Mr. Dunn speaking in the afternoon. Mr. Ralph Haig was soloist at the evening service; special anthems were given by the choir; conductor, Mr. F. Smith; organist, Mr. Ernest Wood.

**Sheffield (Hanover).**—On March 17th and 18th, the senior department of the Sunday School had their anniversary. Mr. J. Hugh Edwards, M.P., was the preacher; on the Saturday he lectured on "Humours of Parliamentary Life," and held his audience for nearly two hours, as he portrayed many scenes in Westminster over a long period. His sermons on the Sunday were of a fine order, and will long be remembered as a spiritual uplift to many.

**Sheffield, Scotland Street (Tinsley).**—Church anniversary services were conducted on March 18th by Rev. E. Cocker, of West Africa. The preacher was given a warm welcome by the friends in remembrance of his recent ministry in their midst, and of the excellent work he has since been doing as the "G.S." of our West Africa Missions. The subject for the morning service was "Some Experiences as a Missionary," and in the evening, "Music and Worship." The choir rendered special anthems. Soloist, Miss Bailey. At the close of the evening's service the pastor, Rev. C. W. Bendle, conducted the sacrament of the Lord's Supper, assisted by the Rev. E. Cocker. Over eighty of the members gathered at the communion rail and were sweetly conscious of "His Presence." Mr. Cocker addressed the large Bible Class in the afternoon, Mr. S. S. Knighton presiding. On Monday afternoon he was welcomed to the prosperous Women's Own by the president, Mrs. C. W. Bendle. The meeting was intensely interested as Mr. Cocker again unfolded his experiences. Following the public tea, Mr. James MacLaurin presided over the evening meeting, when Rev. E. Cocker spoke on "Africa and Its Peoples." Rev. C. W. Bendle and Messrs. S. S. Knighton and M. Roberts also took part. The congregations throughout were large, and the offerings in advance of previous years.

**Stockport (Edgeley Park).**—The third Sisterhood anniversary commenced with a successful tea meeting on the Wednesday evening previous. A fine miscellaneous entertainment followed, provided by the young people connected with the Sunday School. The Sunday services were conducted by the deaconess Sister Sarah (recently in charge of this church), now of Huddersfield, who preached to crowded congregations. The open service in the afternoon was presided over by Mrs. R. Sanderson (the new president). Speaker, Mrs. Lythe, of Wilmslow. Miss Brown gave two recitals. Mrs. Parker was organist at all the services. All the details of the services were carried out by members of the Sisterhood. The sacramental service conducted by Sister Sarah was a memorable one. Only once before has there been such a large number present.

**Sheffield (Oak Street).**—Trust anniversary was celebrated March 18th-19th. Special preacher, Rev. Henry Chatterton (Harrogate). Thirteen years ago Mr. Chatterton came to this church, and for seven years was minister. It was a ministry of unqualified success, power and charm, and so morning, afternoon and evening crowded congregations gathered to hear their former minister. The Trust tea was a record success. The Monday meeting was probably the greatest in the history of the church, presided over by Mr. J. W. Mitchell (a trustee) addressed by Revs. H. Chatterton and J. H. Rodda (minister). Mr. H. Kirk, in moving thanks, said it had been the "best of all." In reply, Rev. H. Chatterton took the opportunity to pay a well-merited tribute to the choir. Proceeds constituted a definite record.

#### Bazaars.

**Bristol South (Oxford Street).**—A grand finale to a jubilee effort took place amid much rejoicing. To commemorate the church jubilee a scheme was inaugurated to raise £650 for installing a new heating apparatus, overhauling organ, renovations and extinction of debt on church property. At the jubilee a thank-offering realized £370, leaving a balance of £280 which was required for debt extinction. After a rest for a few months it was decided to arrange for a "Daffodil Fayre," which was held March 14th and 15th. The schoolroom was very tastefully decorated with daffodils by the ladies of the church. The church and Sunday School divided themselves into four groups, each group providing a well filled stall. Lady Beddoe Rees opened the bazaar. Mr. C. E. Beavis presided. Miss Evelyn Yeates was

the soloist, and Miss Eileen Keavill, grand-daughter of a former church steward, presented a bouquet of daffodils to Lady Rees. The second day's opening ceremony was performed by Mrs. F. E. White. Councillor F. E. White presided. Madame Hilda Lewis rendered a solo. The bazaar, which was from every aspect a splendid success, was made the more enjoyable by glees and solos rendered at various intervals by the choir. Total net proceeds, £363. On Sunday evening a thanksgiving service, conducted by Rev. J. T. Mildon, was held, when a large congregation very earnestly gave thanks to our Heavenly Father for being able to worship in a church free from debt.

**Darlington (Albert Road).**—A very happy and successful sale of work was held on March 14th and 15th. On the Wednesday, Mr. L. Stephenson, a prominent member of the Baptist Church, declared the sale open. Rev. C. G. Dunkerley presided. The various stalls gave evidence of the loyalty and hard work of the workers of this small church. The gross proceeds were £70. The sale was re-opened on the Thursday by the children of the school, who gave a very delightful programme, including a musical sketch, "Bo Peep." Miss Norah Hamilton was responsible for the entertainment.

**King's Lynn (Trinity).**—There was an excellent attendance on March 14th, when Lord Fermoy, M.P., opened the annual bazaar in aid of the Trust and circuit funds. His Worship the Mayor (Mr. J. W. Raby) presided. The pastor (Rev. G. Whetton) extended a hearty welcome to the Mayor and Mayoress, to Lord Fermoy, and to all the visitors. Referring to the disaster at the Docks, he said they all deeply regretted the dark cloud that had fallen upon the town, and they would not in the midst of their own enjoyment forget to sympathize with and remember in their prayers those who had been plunged into sorrow by the sad occurrence. The Mayor congratulated the promoters of the bazaar and hoped their labours would be crowned with success. Lord Fermoy said he wished at the outset to associate himself with the remarks of Mr. Whetton with regard to this recent sad disaster at Lynn. He was honoured and pleased by the invitation to be with them that afternoon. The effort was re-opened on Thursday by some of the Sunday School scholars. Mrs. J. M. Barrett (Wesleyan) presided and announced that the children had collected over £3 themselves. She was pleased to give £1 1s. Mr. Whetton handed in a gift of £2 2s., and one for 2s., which brought the total to over £6. Concerts were given on both evenings. The total proceeds, with specials, amounted to £88 9s.—an excellent result for a church with 26 members. All worked splendidly to achieve this end.

**Hartlepool (St. Mark's).**—The annual sale of work was held on March 21st and 22nd. The first day the proceedings were presided over by the Mayor of Hartlepool, and the Mayoress performed the opening ceremony. On the second day the Sunday School children took part in the opening ceremony, when Mrs. Lister received the purses and Councillor C. H. Parkinson presided. A concert was given on the following day by Mr. T. Hopper and party. Net proceeds £135.

**Workop (Creswell).**—A bazaar was held on March 14th and 15th in the Drill Hall to reduce capital debt. On the first day Rev. W. Kay, M.C., D.S.O., vicar of Creswell, presided, and in felicitous terms welcomed Mrs. Cook (Wesleyan), who declared the bazaar open. Miss K. Crofts rendered solos at the opening ceremony. A fine spirit of fellowship pervaded the whole of the activities. On the second day, Mr. E. W. Thompson (Whitwell) presided, and in a speech packed with reminiscences, welcomed Mr. G. E. Cottingham (Workop), who opened the bazaar. Mr. A. Rose was the soloist, and the ceremony was made more picturesque by song and dances by children of the Sunday School, under the direction of Miss F. Pollard, A.L.C.M. Concerts were given each evening. Proceeds amounted to over £100. A thanksgiving service was held on the following Sunday, conducted by Rev. R. C. C. Pattison, in the presence of a large congregation.

#### Evangelistic Services.

**Bodmin (Luxulyan).**—Pastor E. Haigh, of Bugle, has recently concluded a very successful mission here, preceded by a special week of prayer. During the services great power was manifested, and the Divine seal was set upon the labour of the friends and missionary. Mr. Haigh rendered excellent service; each night his messages were direct and forceful, and no one will forget his presentation of the Gospel message in speech and song. Several young people came out bodily for the Master, and many who were older reconsecrated themselves to the service of the Kingdom not merely our own church, but many from the neighbouring churches will benefit from the mission. There were 23 converts. The closing meeting was a memorable one. The friends were greatly encouraged and helped by a large number of visitors from different churches. As a token of esteem and the blessing received, the members, converts and friends presented Mr. Haigh with a clock as a reminder of the successful mission. The presentation was

made by Mrs. R. Trevail, who was the first convert. Pastor Haigh feelingly responded.

**Bradford, South East (Wibsey).**—Helpful and inspiring services have been held from March 11th to 21st, conducted by Sister Elsie, one of our Deaconesses. By her winsomeness she has won the hearts of the young people, both to the Saviour and the service of the church. Her messages have been full of inspiration and help. Her appeals for decision and reconsecration have in very many instances been honoured by the young people stepping out for full surrender to the Saviour. The mission was closed with a faith tea and lecture on the work of the Deaconess Institute.

**Crewkerne.**—A ten days' mission was held March 11th to 21st, the special missionary being the Rev. Herbert Pollard (Cardiff). A series of addresses on "Pilgrim's Progress" proved not only instructive but helpful and inspiring. Good congregations assembled each night, and several decisions were forthcoming. After the address on the last night testimonies were given by many as to the uplift they had received. A good work has been done, and the little community has been very much heartened.

**Grimshy (Park Street).**—A twelve days' mission was held from March 4th to 15th, conducted by Messrs. Thompson and Rhodes. Splendid services were held, with increasing attendances until the last service, when the church was packed to the door. Twenty-two souls openly sought Christ during the mission, and the church has received a spiritual impetus which it is hoped will bear much fruit. The mission was a success from every point of view, and testified to the great work Messrs. Thompson and Rhodes are doing.

**Wisbech.**—Sister Betty, the Cornish Evangelist, has just concluded a series of missions in this circuit. By message and song Sister Betty won the hearts of the people, and several decision cards were taken and membership increased. The missionary visited the homes of the people, and was a welcome visitor. All the services were well attended, helpful and inspiring.

#### Missionary Services.

**Exeter (Providence).**—The W.M.A. held their annual sale last week. The lecture hall looked specially attractive. Mrs. W. E. Southard presided, and the sale was opened by Mrs. H. Michelmore. In the evening there was an excellent concert arranged by Mrs. A. H. Thomas, and presided over by Mr. T. Searle. A cake competition was kindly organized by Mrs. W. J. Badcock and Mrs. A. Thomas. All the provisions for the tea and refreshments were generously given by Mrs. T. Martin. There were interesting side-shows and novelties, and the effort was a fine success. The officers and members worked hard in their preparations, and are to be congratulated. At the close, Mr. E. Bradley announced the total of £60, and since then it has been brought up to nearly £70.

**London (Fulham).**—On March 13th, Rev. W. H. Hudspeth, M.A., visited the Walkham Grove Church. At 6.30, a young people's gathering was held, presided over by Mr. E. W. Warner, who presented the prizes to the collectors. The chairman said that the church had always taken a lively interest in foreign missions and referred to the two tablets on either side of the church in memory of the brothers Joseph and Charles New, who went out from that church as pioneer missionaries to East and West Africa. Mr. Hudspeth created quite a vivid interest among the young folk as he described his work among the girls and boys of Yunnan. The evening meeting was well attended. Mr. J. H. Palmer, J.P. (superintendent of the Sunday School) presided. Mr. Hudspeth's stirring address raised much enthusiasm, and as he spoke of the steadfastness of the Chinese Christian amid the great persecutions, he made all feel that missionary effort is worth while. He showed clearly it was the work of the Christian missionary to turn this new movement in China to the glory of the Christian faith. It was indeed a great time, and we trust will result in greater interest in missionary effort.

**Newquay.**—Successful missionary anniversary services were conducted by Rev. C. Dimond (Claremont) and Mr. H. Lockett, of St. Columb (Sydney Road). In the afternoon, a united school service was held at Sydney Road, when Mr. Parnell presided, addresses being given by Mr. H. Sanders and Rev. C. Dimond. On Monday evening a united public meeting was held at Claremont. Chairman, Mr. A. E. Banfield (Wesleyan). Soloist, Miss F. Old. Rev. C. Dimond presented the report, and the speaker was Rev. A. Evans, formerly of St. Columb Circuit, and twenty-three years missionary in Yunnan. He gave, in an hour's speech, a masterly survey of the political, industrial, and social conditions in Western China, and stated that despite the enforced absence of nearly all our missionary staff, the educational, medical and evangelistic work was still being carried on by native Chinese Christians. The total amount raised this year by the circuit is the highest amount raised since the formation of the circuit.

**Peterborough.**—The annual missionary meetings were held on March 7th and 8th. Deputation, Rev. W. H. Hudspeth, M.A. On Wednesday, March 7th, Mr. Hudspeth visited the Eye Church. Eye has long been noted for its missionary zeal, and a good number assembled to listen to the deputation. On Thursday afternoon, Mr. Hudspeth addressed the W.M.A. at Peterborough, and in the evening spoke at the annual missionary gathering. This meeting was the brightest and finest experienced, the attendance breaking all records for a missionary meeting. By the aid of the now well-known famous map, the speaker brought China very near, and with his earnestness and winning personality, won many hearts over to the cause.

**Whitehaven.**—West Cumberland showed its interest in West China as Rev. W. H. Hudspeth, M.A., opened his map and addressed two circuit rallies in this circuit. A tea and rally at Moor Row on the Saturday was well attended. Rev. J. E. Williamson (circuit missionary secretary) presided. Mr. Hudspeth occupied the pulpit at

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Whitehaven on the Sunday, morning and evening, and in the afternoon visited the Sunday School to present a certificate of merit to Miss Lizzie Bell, who has been a missionary collector for 13 years, and has this year collected £3 16s. in pennies. Monday's programme at Egremont included a tea-table conference, which was well attended, and the questions ranged from the position of women in China to the influence of Methodist Union on the Church in China, from pigtailed to the Pollard Script. The replies to the various questions gave much information relative to evangelistic, educational and medical work in the China Mission. Mr. William Walker, presided at the rally which followed. The church was filled by a congregation which followed with eager interest the address on "The Present Crisis in China." The visit of Mr. Hudspeth will be long remembered. The Circuit Missionary Secretary reports a 30 per cent increase on last year in his financial return to the mission funds.

### General.

**Ashton-under-Lyne.**—In order to stimulate interest in school work and to demonstrate the method of grading, the Circuit Y.P. Committee arranged for the visit of Miss H. Joyce Blott, B.A. The lectures and demonstrations were held at two centres, viz., Stamford Street and Dukinfield. Mr. and Mrs. H. Hodgson gave a reception and provided refreshments on the first night, and Miss Blott lectured on "The Challenge of the Sunday School." Other subjects during the week were "Worship in the Sunday School," and "The Teacher's Equipment and Material." The Rev. F. J. Wharton, Mr. F. Swindells and Mr. J. James acted as chairmen. The attendances, though not large, were representative and keen, and it is certain much benefit has been reaped. Everyone fell under the spell of the charm of the lecturer, as someone said, "She does not drive, she pulls." Miss B. Saville made an efficient secretary.

**Ashton-under-Lyne (Trafalgar Square).**—The church was crowded on March 13th when 800 people assembled to hear Miss Wilhelmina Stitch, of London, the well-known writer, give a lecture on "The Life of a Daily Rhymester." The Mayor presided. Miss Stitch explained the sources of her inspiration, and recited many of her writings from her well-known books, and the lecture altogether was one to be remembered. Madame Annie Hargreaves rendered two solos; accompanist, Coun. E. C. Hewitt. It proved a most interesting and profitable venture of the Literary Society.

**Downham (Wimbotsham).**—A members' reception service was held on March 18th, when Rev. P. D. Beckwith had the joy of receiving ten people into church membership.

**Falmouth and Penryn (Mylor).**—A bazaar and concert were held recently in aid of church funds and realized £22.—(Penryn.) A small sale and concert were held, when the Falmouth U.M. Choir gave an excellent rendering of the service of song "The Better Way." Connective readings by Rev. J. W. Bowler. Mr. F. H. Evans, organist. Proceeds, £8 9s. 10d.

**Grantham (Chapel Street).**—The Girls' Own have given their first concert. The schoolroom was well filled, and their programme was well received. Miss Green presided over the first part, and Mrs. Crosland, the president of the class, over the second. Every item was enjoyed, and the girls were much encouraged by the success of their effort, by which £5 was raised for church funds.

**Heckmondwike.**—It may interest friends of the Heckmondwike and Littleton Churches to know that the debt which has been so long on the minister's house has been paid off. Mr. Frederick Swire, of Sheringham (treasurer and trustee of the fund) offered to give £25 if the churches would raise the remainder. This they did, and it is a great joy to have the premises free from debt.

**Lifton (Tinhay).**—Considerable interest was taken in the demonstration, "The building of the Church," given by the children. The Sunday School has been greatly blessed. Spiritual interest has prevailed, and in

response to an invitation from the superintendent, six-teen scholars came to the front, and decided to follow Jesus Christ, which is a source of joy to the superintendent and his wife, who have now retired after many years of faithful service.

**Lung Eaton and Stapleford (Sandiacre).**—A very happy function took place on March 17th in connection with the 73rd birthday of Mrs. Thos. Widdowson, when 72 sat down to a tea, provided by their son Albert, the number consisting of relations and old friends of the church. After tea, Mr. J. T. White and Mr. Jas. Whall voiced the best wishes of the friends, and Mr. E. Smith, of Cropwell Butler (nephew) spoke for the family. Mr. Thos. Widdowson responded very feelingly on behalf of his wife and family.

**Port Talbot and Aberavon (Zion, Aberavon).**—To raise funds for renovation of the church the children presented the operetta "Cinderella" for three evenings to a crowded schoolroom. Miss E. Hendra conducted, and Miss Hilda Jones, A.L.C.M., was pianist. The children did their part delightfully, and many willing hands helped to make the effort a success. Mrs. Milton rendered valuable and generous services in preparing the dresses. Proceeds nearly £30.

**Sheffield (Scotland Street).**—The building of the Bethesda new church premises at Thornhill, Rotherham, is progressing satisfactorily. Following the very successful stone-laying in February, a brick-laying ceremony took place on March 17th. Mr. A. Truswell, an active worker of Scotland Street Church, presided. The devotions were conducted by Rev. C. W. Bandle, and a former minister, Rev. E. Cocker, of West Africa, gave an address, in which he spoke of a church being built just as he left West Africa, costing £10, as compared with £6,000, the cost of "Bethesda." The chief reason of the difference was "climatic." Mr. J. Maxfield, who has been Trust secretary of the present church for 35 years, took charge of the brick-laying by the children. The band included a grandson of our esteemed treasurer, Mr. Joseph Ward, J.P. Fervent, if silent prayers went up to God for His blessing upon the children, as each was heard to say, "I lay this brick in the Name of Jesus Christ my Saviour." Words of appreciation and thanks were spoken by Mr. Ward. Following the tea, a young people's concert was given and a brief address by Rev. E. Cocker. Mr. L. Watts presided.

**Southport, Churchtown (High Park).**—The 42nd consecutive series of annual "At Homes" took place on March 21st and 22nd, under most encouraging and successful conditions. Commenced in the year 1887, during the first year's ministry of Rev. Chas. Greenwood (Sheffield) they have been held on two evenings in the month of March without a break, ever since. There has never yet been a failure, and this year's events have been a record in every way, and there were crowded attendances. The schoolroom was made very attractive, presenting a homelike appearance. On the Wednesday evening the guests were received by Rev. James Harrison, the esteemed pastor, and Mrs. Leigh, Chairman, Councillor Tom Ball. On the Thursday evening the guests were received by Alderman A. Tomlinson, J.P., and Miss Tomlinson. Councillor T. T. Thorpe was the chairman. Most excellent musical programmes were rendered each evening by a fine array of artists. Refreshments were served by the ladies of the church, under the direction of Miss Threlfall and Miss Tomlinson. From a social point of view the gatherings were a decided success financially, £21 being realized. The "At Homes" of 1928 will be long remembered for their happy character and pleasant association.

### Quarterly Meetings.

**Bideford.**—Rev. W. Rodda presided. The steward announced that Rev. E. Jenkins, of Barry, had accepted the invitation to the pastorate at Conference, 1929. The various reports were deemed to be of a satisfactory character. The membership was again in advance. Trust debts had been reduced during the year by no less a

sum than £865; four out of the five chapels are now quite free from debt, and the remaining sum will be cleared during the next few months. In addition to the ministers the following were elected to attend District Meeting: Messrs. W. Rowden, R. Clements and W. Couch, with Messrs. A. E. Fulford and J. S. Dymond as alternatives. Arrangements were made for the holding of a circuit gathering in June at "Salterns"—the home of Mr. and Mrs. J. N. Fulford. A resolution was passed asking the Government to grant facilities for the passing of Mr. Buchan's Greyhound Racing Bill.

**Durham.**—Rev. Geo. A. Ives presided over a large meeting. The numerical report showed an increase on the year of 30 members, with a decrease of 4 on trial. A revival was reported at Framwellgate Moor, which has moved the whole village. There have been over 30 adult converts, one a young man recently tried for manslaughter. Eight young local preachers were advanced to their second quarter on trial, and another accepted on trial. Arrangements were made for a series of lectures to assist local preachers and Sunday School teachers; Rev. Geo. A. Ives to lecture on "The History of Non-conformity," and Mr. W. A. Shipphardson on Methods of Study, etc. Messrs. M. Golightly, T. Franklin and R. Adamson, with the circuit ministers, will represent the circuit at the District meeting. A perfect certificate was accorded to Rev. Gurney A. Parrott. It was decided to ask Conference to grant a probationer as second minister for three more years after the next. Young People's and Trust schedules were accepted. A resolution was passed deploring the present low wages in the coal-mining industry, making it in many cases an impossibility for the miners to procure the bare necessities of life, and urging all responsible authorities to use their influence to lighten the burden now resting upon the mining community.

**Hurst and Hyde.**—Preceded by the quarterly missionary meeting, when a paper was read by Mr. J. Massey, of Ashton, on "The Problems of Missions." The financial statement showed results about the same as last year. Rev. J. Fleming presided. Numerical returns showed a slight increase on the year; spiritual reports encouraging. Four local preachers "on trial" accepted for the full plan. A public reception is to be held later. District Meeting representatives: Rev. J. Fleming, Messrs. J. Dawson, S. Frith and W. H. Priestnall. Rev. J. Fleming was nominated to Conference. Rev. Leonard England has accepted an invitation to become superintendent minister at next Conference.

**Oldham, King Street.**—Rev. A. Bluck was in the chair. Numerical report: 863 members, 43 on trial, an increase of 11 members on the year, and about 20 on trial. The treasurer reported an improving state in the finances. Mr. John Hill passed on for his fourth quarter as a local preacher on trial, and Mr. Frank Schofield was advanced to his second quarter. An invitation was given to Rev. W. Carter for the year 1929-30, and accepted. Rev. H. K. Sheriff was granted a perfect certificate. Rev. W. Carter and Mr. James Cocker were nominated for Conference. Messrs. J. Fitton, W. Schofield and E. L. Gunstone were elected representatives to the District meeting. It was reported that all the scholars entered for the Scripture examination had passed. An unpleasant feature of the young people's report was the decline in Sunday School scholars during the year. Mrs. Evans, on furlough from China, addressed the meeting, and brought fraternal greetings from the mission field.

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South Lambeth (Fentiman Road, near Oval Station) — 11 a.m., F. Barrett; 6.30 p.m., F. Barrett.  
Stockwell (Paradise Road) — 11 a.m., A. C. George; 6.30 p.m., A. C. George.  
Fulham, S.W.6 (Walham Grove), Nos. 11 and 14 buses — 11 a.m., J. T. Perry Oliver; 6.30 p.m., J. T. Perry Oliver.  
West Kensington, North End Road (Bethel) — 11 a.m., L. Weight; 6.30 p.m., J. H. Palmer.  
Newington, Brunswick (Great Dover Street) — 11 a.m., J. Hall; 6.30 p.m., W. Stephen.  
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