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THE LATEST NEWS FROM TONG CHUAN (Page 419). OUR COLLEGE PROBLEM (Page 413).

THE

United Methodist

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Notes by the Way.
We give on a subsequent page a tabulated statement of the increases and decreases in members and members on trial of the respective Home Districts of our Church. As will be seen, for the third time in succession, we report a decrease in membership, and for the second time in succession a decrease in members on trial. Taking the figures since Union, the total decrease in membership is 2,302 and the decrease in members on trial is 1,019. The decreases are widely distributed and in some Districts are for the third time in succession. Doubtless many explanations will be given of the causes of the decreases here and there, and we are not forgetful that all along their course Churches have been subject to fluctuations in their membership. And we recognize joyously and to the full that, judged from the wide view-point of the interests of the Kingdom of God, there are many hopeful features in the outlook. But when all this is said, and even said with emphasis, we confess that the returns we present to-day provoke grave concern and many questionings. Indeed, we think that probably our decreases will produce their most fruitful effect upon us if instead of discussing them or trying to find explanations for them, we are driven to God in humiliation, confession, and prayer for a new and all-essential endowment with the Holy Spirit and with power. Our lack of spiritual power is, we fear, when all is said and done, the deep root secret of our lack of spiritual success, so far as that lack of success registers itself in decreased church membership.

* * * * *

By the courtesy and kindness of many correspondents we have been enabled to give during the last two weeks fairly detailed reports of the proceedings of our Annual District Meetings. It is delightful to notice how, again and again, these reports speak in high praise of the beautiful spirit and tone of the meetings. "The sessions were characterized by brotherliness. The apostolic injunction—in honour preferring one another—was exemplified. The old distinctions are passing and we are realizing our oneness. There was less hankering after past usage and more inquiry as to the new constitution, less disposition to speak of the doings of old Denominations and more concern for the future of United Methodism. The knotty question of who shall go to Conference was settled much more quickly than twelve months ago." We give that quotation in full because it so well expresses the growing and delightful characteristics of this important local annual assembly. Union is leading to unity, mutual knowledge to mutual respect; and out of the old beautiful love for our old separate Churches there is growing a new love for the United Methodist Church which promises by and by to be as tender and

strong as the old love was. It is specially pleasing to hear that there is less disposition to settle difficulties by talking of "what our old Church used to do." Like a minister's references to what they used to do in his last circuit, talk of this kind is apt to be irritating and to multiply, not settle, difficulties. To recognize that each of the old Denominations had its excellences in method and administration, and then unitedly to try and attain as great or greater excellence in the United Methodist Church, is surely the way of wisdom. And it is the way of wisdom which the growing love of the brotherhood will make it easier and easier to tread as the days pass.

SOME parts of the proceedings of the District meetings are worthy of special mention. We are glad to see that in more than one District lady delegates were present, and were given a special and hearty welcome. **Things of Special Note.** In the West Cornwall District the chairman called attention to the fact that the Rev. J. Cockin was leaving the District at Conference, after thirty-four years of able and strenuous service not only in Truro but throughout the county of Cornwall; and the secretary stated that in response to many inquiries it had been decided to make a county presentation to Mr. Cockin before he leaves in August. In this connection it is pleasing to notice that the Nottingham District meeting availed itself of the opportunity of congratulating the Rev. T. Scowby on the attainment of his ministerial jubilee, and gave him quite an ovation when he rose to reply. The Bristol and South Wales District suggested that provision should be made by the Bristol University Council for the better equipment of Sunday School teachers. The Manchester meeting invited the Conference of 1911 to meet in that city. The Halifax and Bradford meeting passed a resolution suggesting a further restriction in the number of students proposed to be admitted into the Colleges this year, and called attention to the number of ministers set apart for other than ministerial work and to the increasing expenditure in connection with Departmental offices. The College problem was discussed in the Manchester meeting but no resolution was passed.

In the Exeter and Shebbear District meeting a couple of most pleasing incidents happened in connection with the examination of candidates for the College. We will quote our correspondent's words:

Gracious Beneficence. When it was found that the next candidate—Mr. H. Tucker—was debarred by imperfect education, and had not the means to defray the cost of being educated, Mr. J. Hepworth, who was present, kindly gave twenty-two guineas to enable him to spend a year at Shebbear College. This generous act was warmly applauded, and when the young man was told that he could have a year at College free of cost, he quite broke down. The next candidate—Mr. H. White—being in a similar position, Rev. W. R. K. Baulkwill appealed to the meeting to contribute twenty-two guineas that he, too, might have a year at Shebbear; and this was done! Those present will not soon forget the scene.

The incidents do great credit to Mr. Hepworth and the brothers who followed his excellent example, and we hope that the young men who have been so fortunate as to secure this very real and special help will profit by it to the full.

THE Rev. Stephen H. Rice, of the Methodist Church of Canada, and formerly a Bible Christian minister, has favoured us with jottings from which we are glad to take two helpful extracts. Mr. Rice is a diligent reader of the UNITED METHODIST, and has followed with interest the discussion as to our present difficulties about ministerial supply. He writes:

Having had considerable experience of matters when Methodist Union was consolidated in Canada over twenty years ago, I wish to state that with the rearrangement of the ground it was very difficult to find places for all the men who had a rightful claim to be employed. There came up as candidates also a number of young men who were refused, men of might and power many of them, who would have been a credit to any Church, had not one or two Conferences passed a resolution that no candidate should be received unless there was a place ready for him at once. The passing of that resolution has been regretted more than once. It seemed to carry a deadening influence with it and very shortly the cry was "More preachers." This was also before the North-West was making the demand it is to-day. It has happened in different Churches, and doubtless will happen again, that when everything has been going smoothly the unexpected has taken place. Death and afflictions of many kinds have often smitten with a heavy hand and perhaps half a dozen ministers have been laid aside within a very brief period, thus increasing our difficulties. I trust, however, that your difficult problem will be rightly solved, and that the Lord will open the way clearly before you.

It is interesting to notice that this same problem which confronts us on Union confronted the Methodist Churches of Canada when they came together. They are solving theirs very quickly and

effectively: with patience and unhastening forbearance we shall solve ours also. Meanwhile, Mr. Rice's communication warns us against the hasty adoption of a rigid, cast-iron policy of interfering with the supply of ministers. Our legislation should be far-sighted, but the goal should be sought by taking a step at a time so that it can easily be reviewed and, if the needs demand, retraced.

In a recent issue we quoted a weighty plea for honest journalism, uttered by Mr. Harold Cox, lately M.P. for Preston. In the course of that plea he affirms that both in the leader and in the news columns of our newspapers there has been for many years, and there is now, a growing tendency to act purely in a partisan spirit and to neglect the interests of truth in order to advance the interest of party. He affirmed that the news columns of most of our partisan newspapers are deliberately used so as not to express the whole truth, and even to give an untrue representation of the partial truth they do express. A curious confirmation of this tendency, and a painful indication of how far it spreads and how subtly it works, comes to us in Mr. Rice's interesting communication referred to above. He says:

During your long and strenuous General Election struggle we knew (allowing for difference in time) long before the people in London what had happened on that day; but the news that came to hand first was always largely through a press agency which is in league, I should judge, with certain large Unionist Dailies controlled by two or three London publishers. Therefore the first intimations were nearly all that the Liberals had been routed on every side and that there was not the slightest hope for them or for their leaders. Sometimes it would be the best part of a week before the truth would be known. A great deal was made of the fact, that in Canada there was such a strong feeling of imperialism that nearly everyone wished the Unionists would entirely swamp the opposite Party. Why, Mr. Editor, while not lacking in patriotism probably sevenths of the English population were entirely on the other side.

It is easy to see that this partisan control of the sources of news between the Mother Country and her colonies and dependencies is fraught with possibilities of infinite mischief and of grave misunderstandings, and it is time that a vigorous protest should be made against this dastardly poisoning of the wells of knowledge, and against this grave abuse of what is after all a high position of trust.

Our London Letter.

THE king is duly buried—and the brewers have reaped another harvest. There are hundreds around here who have drunk peace to his soul at great expense to themselves, and at a sacrifice which wife and children will duly undergo.

At times the mourning has been kept up in the streets all through the night, and folks who were callous enough to wish to go to sleep and forget temporarily even the death of the king have had to be very hard and very earnest sleepers to succeed.

Signs of mourning have been universal. The poor are very loyal to the throne. Indeed, the poorer the street the greater the manifestation. Large portraits draped with black have occupied the whole of the little front windows, and sometimes every window in the house has had its office. Here and there at night-time chairs would come out on to the pavement, and singing would begin, beer being added unto beer in order to moisten dry throats, until somewhere in the small hours of the morning the party would arrive at the state of a can-can to the tune of Ta-Ra-foodle-doodle-Ri-Ri—or whatever the latest idiocy happens to be. One house near by had gorgeous purple trappings, bought at more expense than there should have been, and on the Sunday night, when the king's body was lying unburied, a tremendous music-hall concert was given to the passing public free, gratis, and for nothing.

Of course, this is not all the story, but it is an ugly corner of it and larger than makes for peace of mind.

It is a good thing for the souls of Methodist ministers to have their Manses down town. It keeps them in touch with living and actual sin. Nor is it depressing whilst there is a Holy Spirit to cheer them and to carry the main burden. But it keeps their missionary fire burning. Our Foreign Missioners are such enthusiasts because they daily see the huge unconversion around them. Our English Manses are often too well situated. Having set out to work amongst the ungodly why not live where our work is? I would have every minister live next his church. That motion will not be carried next Conference! To be awakened by a street fight at 3 a.m. and hear the sickening blows and physically tremble with the shame and repugnance of it all reminds a man of his ministry and the need of it, and how he must be no trifler.

The Missions of Methodism save the Theology of Methodism. You have no single Mission in the country that dabbled in "New Theology." All such theoretic outputs are measured by their efficacy on the nearest drunk. The Missions of Methodism held by the old, old story because they were in need of life-saving apparatus. But I fear many a suburban Church experimented with a fillip of the new thing by way of relief from monotony. Nor did individual Mission workers lose their grip. Some people who attend Missions may have done—the spectators and speculators, but not the saviours.

To the thoughtless such experiences as have come to some of us in poorest London may have led to cynicism re Democracy, and the Appeal to the People. Yet Democracy, including these fly-by-nights, is God's basis for National decision. True, in poor Mission districts for every vote in the Churches, including the largest central Missions, the publican can find a "pair" to vote the other side and cancel, if indeed not over-balance. The wonder in poor London is that whole districts do not rise with the most Scarlet Socialism and refuse all imitations! How such downtrodden people can vote for Peers and privileges passes all explanations save one—pubs!

Yet it is not the will of God that a cabinet of benevolent Christians should place on the statute book laws for which there is not in being a public conscience. We cannot march quicker than the drinking end of the population will allow. And this, too, is the will and decree of God. His democracy is the solidarity of the human race, and it is His will that the family shall not split into a light and dark section. *In short, if you will not be the keeper of your brother, you shall learn pitilessly, at God's hands, that your brother is the keeper back both of you and of your ideals.* It is no good going out to the suburbs to live and forget. There will be no Christian England whilst the slums vote. One man, one vote by all means! and the drinker's cross to count equally with the local preacher's.

If we saw these things more clearly we should hit out more determinedly. How well behaved we are! Why many of our good Methodist folk would faint at the thought of showing a Methodist bill in their front window, or, enjoying a front lawn, would count a temporary notice-board a worse pest than the dandelion. But Isaiah, determined to make his drinkers think, took a great notice-board, probably the length of his whole house, and splashed on it in great sprawling cartoon characters a word that startled every person that went by.

A quarter of a century later, when he might have expected to have arrived at a good circuit—in fact, a leading circuit—he went about the city almost naked, and did so daily for three years. Nor was it because his salary did not run to a new suit. His soul rather was determined to be heard by other souls. He proclaimed daily the captivity and the distressing disrobement of captivity that would come upon the godless. No doubt he was well acquainted with all the Hebrew colloquialisms which stood for Fool! Madman! Crank! But Isaiah and his kin, the prophets, were not great because they wrote occasional pamphlets. They dared to be startling preachers against sin, and the cost of it made them great, and out of that greatness, as an after-product, came their great writings. Ezekiel, by the Lord's command, made a public exhibition of himself for a year and a half. Who to-day would pace London in rags and a chain as a public rebuke and prophecy against the drink traffic? It is easier work preaching against sin—under cover.

London Missionary Sunday. I have often found that a rebuke to the careless in one's congregation has brought the choicest to their knees. To my astonishment my remarks re London's recent Missionary Sunday brought (not to his knees, but almost to his fists) one of the most faithful Missionary advocates in the land. Was I right or wrong? My friend says I am utterly wrong. Since Missionary Sunday the London District Meeting unanimously passed this resolution: "Resolved that the Committee which makes the appointments for Missionary Sunday urge the preachers for that day to deal with MISSIONARY SUBJECTS." In that resolution I had no part, and did not hear of it until some hours after the meeting had so resolved.

W. KAYE DUNN.

Death of Rev. Joseph Morrey.

It is with great sorrow that we announce the death of Rev. Joseph Morrey. The sad event took place on Monday morning last at five o'clock. He was taken ill on Tuesday, May 10th, and was consequently unable to attend the District Meeting. This was a great disappointment to him, as he had never before missed through illness either a District Meeting or a Sunday appointment during the thirty-six years of his ministry. The primary cause of his illness was influenza. Pneumonia and dysentery supervened and made recovery impossible. After a short period of acute suffering, he passed peacefully away in the presence of all the members of his family.

The interment takes place to-day at Hanley, but the first part of the funeral service will be held in our High Street Chapel, Harlesden, N.W. (Station, Willesden Junction), at half-past ten this morning. The service will be conducted by Rev. E. E. Lark, and an address will be given by Rev. S. Gordon, of our Waterloo Chapel, Lambeth, the funeral party leaving immediately after by train from Willesden Junction for the interment at Hanley the same day. The Harlesden Church will be represented at Hanley by Rev. E. E. Lark, Mr. George Penny (church steward), Mr. G. Fisher (P.S.A. secretary), and Mr. J. Willington (on behalf of the congregation).

Mr. Morrey was a native of Burslem, and entered the ministry of the Methodist New Connexion in 1874. He subsequently "travelled" in Shields, Hartlepool, Willington, Dewsbury, Hartlepool (a second time), Cheslyn Hay, Hurst, Stockton, Oldbury and Tipton, Newark, Douglas (I.O.M.), Durham and Burslem (his native circuit). He was appointed to the Willesden Circuit, London, last Conference, and had already won a place in the hearts of his people at Harlesden by his helpful ministry and his kindly Christian character. In all his old Circuits many hearts will go out in tender sympathy towards his widow and children, and many prayers will be offered that they may be comforted in this time of sorrow.

It is proposed to hold a memorial service next Sunday evening in our Harlesden Chapel.

United Methodist Table Talk.

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

OUR PRESIDENT'S ENGAGEMENTS.

May 29th.—Unett Street, Birmingham.
May 30th and 31st.—Stationing Committee, Birmingham.
June 1st and 2nd.—Home Missionary Committee, Sheffield.

DR. TOWNSEND.

Dr. W. J. Townsend is still detained in West London under the care of the eminent surgeon who so skilfully performed an operation upon him some weeks ago, the necessity for which was discovered after his recent illness. Our correspondent found Dr. Townsend wonderfully cheerful and as keenly interested as ever in the doings of the many spheres of activity where he has so long been eminent, and where he has been so greatly missed lately. He declared that although away from his beloved home and work and church, he had been always in the Land of Beulah, and was never more conscious of this than when shadows gathered thick and dark about him and the issues were unknown. He could not restrain tears of thankfulness as he recalled God's goodness and the love of God's people shown to him in this critical period. Dr. Townsend has been able to leave his bed for a few hours, and is hoping that he may be ready for removal to Prestatyn a few days' hence. We do hope that he will have this desire granted, and that our desire and prayer for many more years of his service and leadership may be answered.

THE WHITEHAVEN DISASTER.

The Rev. H. Fry, 5 Edgehill Terrace, Whitehaven writes: "Will you please acknowledge with many thanks a further contribution from Brunswick, Bury, Young Men's Class, of 10s., per Mr. Harold Grandridge?"

We beg also to acknowledge that we have received from the Rev. Alfred E. Bowyer a cheque for £3, the amount collected at a united Memorial Service, held at Lower Darwen last Friday. With this amount we are also sending to Mr. Fry a cheque for 7s. 6d. from X.Y.Z. We shall be glad to receive further contributions from our readers.

DEATH OF A HYMN WRITER.

The vast multitudes who have sung her hymns will hear with regret that Miss Anna Letitia Waring passed away at Clifton, Bristol, on May 10th, aged eighty-seven. Her hymns, "In Heavenly love abiding," "My heart is resting, O my God," and "Father, I know that all my life is portioned out for me," were written more than sixty years ago, when she had barely reached the age of twenty-five, and are part of the rich hymnody of the Church Universal, which Methodists, of all Christians, will not willingly let die. They have been an inspiration and solace to "pilgrims of the night" for two generations and will be for generations to come. A correspondent says that Miss Waring's "life of gentle, unobtrusive kindness did much to endear her to all with whom she came in contact. She was like the violet diffusing fragrance, herself unseen." The funeral service took place at Clifton Parish Church and afterwards at Arno's Vale. Her hymn, "Father, I know," was sung during the service.

POSTPONED STONELAYING.

The Rev. W. Richardson, Matlock, writes: "We had arranged the stonelaying ceremony of our new church at Matlock for the 28th inst., and had announced the date to the District meeting. Would you kindly say in your paper next week that owing to the condition of the ground we have been compelled to postpone the event? We hope to advertise the matter with you later."

SERVICES IN MEMORY OF THE KING.

In many United Methodist Churches and Sunday Schools services in memory of our late King have been held during the last two weeks. Whilst deeply grateful to our many kind correspondents, we much regret that the great pressure on our space makes it impossible for us to report the services in detail.

PERSONAL.

It would interest Endeavourers to notice in connection with the Christian Endeavour Convention praise service in Liverpool, that the leader of the service at the great meeting in St. George's Hall was the Rev. Cuthbert Ellison, pastor of our

Lawrence Road Church, Liverpool, who also composed the words of the "Endeavourers' Greeting Song," which was set to music by Dr. A. L. Peace. We append a copy of Mr. Ellison's verses:

ENDEAVOURERS' GREETING SONG.

Welcome our comrades in Christian Endeavour,
Gladly we greet you in Jesu's dear name,
Here He awaits us, from whom naught can sever,
Forward to send us with hearts all aflame.
Forward then Comrades! pledged to Endeavour;
Following Jesus, for truth be our search;
On in the conflict breast forward, for ever
True to our watchword, "For Christ and the Church."

Jesus our Captain the pathway before us
Faithfully trod, and now reigneth above;
On in His footsteps we follow, while o'er us
Waveth His banner, the banner of love.

Here to our Master afresh now we tender
Grateful allegiance—we follow His call;
Freely we give Him, in fullest surrender,
Talents, affection, our service—our all.

A broadminded Cheshire Vicar, the Rev. J. H. Armstead, of Holmes Chapel, asked a United Methodist local preacher, Mr. S. Bayley, to take part in a memorial service to our late King Edward the Seventh, held in the parish church last Friday afternoon. Mr. Bayley read the lessons. The church was full and many were standing around the doors and windows unable to get inside. The vicar's act has given the greatest satisfaction to Nonconformists and Church people. The vicar and Mr. Bayley have long worked harmoniously together. Both are guardians of the poor and members of the District Council and school managers. The vicar is an earnest Conservative and Mr. Bayley a Liberal and vice-chairman of the local Liberal Association. Mr. Bayley has entered upon the fiftieth year of service as a local preacher.

At the Memorial Service in St. Andrew's Church, Stratton, North Cornwall, during King Edward's funeral, the Rev. Canon Bevan gave an address, and the lesson, from 1 Cor. xv., was read by Mr. J. H. Treleven (Treasurer of our Plymouth and East Cornwall District). There was an enormous congregation. Another local preacher in Stratton and Bude Circuit (Mr. J. Broad) read the lesson in Poundstock Parish Church for the occasion.

Mr. James Saxon, of Openshaw, read the Scripture at the Memorial Service, last Friday, in the Free Trade Hall, Manchester, in the capacity of the President of the Manchester and Salford Evangelical Free Church Council. The hall was full to overflowing.

A COINCIDENCE.

Writing us under last Friday's date the Rev. F. P. Argall, Southport, says:

"You will be interested to hear of a remarkable coincidence in connection with the Royal Funeral to-day. It is exactly thirty years to the very day since I first saw the King, who, as Prince of Wales, laid the foundation-stone of Truro Cathedral on May 20th, 1880. We lived opposite to the site, and I have a very vivid recollection of seeing the Prince and Princess, with the two 'sailor princes,' as they were called, who at that time were under the tuition of an uncle of mine at Devonport, who was a gunnery-instructor in the Royal Navy. The Cathedral is now completed, and the two western towers, named after our late King and the Queen-mother, were to have been dedicated to-day."

GIPTSY SMITH CONVALESCENT.

Gipsy Smith has now returned to his home at Cambridge and is making satisfactory progress. He and Mrs. Smith wish to thank the numerous friends who have written during his illness, and it is impossible to do this by letter to each.

ERRATA.—In last week's report of the Manchester District Meeting, Mr. James Saxon's name was given as that of the president of the Wednesday evening meeting. The name should have been Mr. Alfred Saxon. In the report of the Liverpool and N. Wales District it was said that Dr. Snape was nominated as a Guardian Representative. Instead of Dr. Snape's name should be read that of his honoured father, Alderman Thomas Snape, J.P., who was unanimously nominated for re-election as a Guardian Representative. Mr. Harker was subsequently nominated for the vacancy in the Guardian Representativeship created by the death of Mr. Thomas Ruddle.

As we go to press we receive with regret the following Notice:

In Memoriam.

ON May 20th, 1910, at Rotherham, Rev. O. Beckerlegge, aged 72. Interred at Elland Cemetery, May 24th, 1910. Friends please accept this, the only intimation.

Talks to Young Men.

I HAVE just returned from seeing the lying-in-state of the late King. It has been a most impressive sight, and one that will live in my memory for many a day. King Edward was a great constitutional monarch, a lover of his people, a friend of the poor, and a sympathizer with all religious sects. In my judgement he was the greatest constitutional monarch that has yet sat upon the throne of England. We all hope that strength and purpose may be given to the new King to fulfil the duties of his high office, and that we as citizens shall continue to "Honour the King and love the brotherhood." King Edward had many things of which a monarch might be proud—a great empire, a great people, loyal subjects, and the example of his illustrious mother. Carlyle says that in 1848, during the riot in Paris, the mob swept down a street blazing with cannon. A white-haired man uncovered his head, and signalled for silence. The leader of the mob said: "Citizens, it is De la Eure, sixty years of a pure life will now address you." "Sixty years of a pure life!" The late Queen showed the monarchs of the world what a woman could do, and for sixty years she reigned with unique lustre over the destinies of this great Empire. King Edward never excelled his mother, but he sustained the brilliance of that memorable reign. His monument has been reared, not in costly marble, but in the hearts of his people. It rose up in the evening of the day his spirit passed away, more durable than bronze or granite; it rose up, and no workman's tool was heard in the rearing; it rose up and is rooted in 400,000,000 loyal hearts. During his reign great things have been done (the historians will tell that tale), and great things remain to be done.

We are a powerful nation, and the question arises, In what does the nation's greatness consist?

First of all, not in the extension of its boundaries. Historians tell of the rise and fall of nations, vast and great. The fact that we are getting bigger is no proof that we are becoming either wiser or greater. To possess British interests is one thing, and to keep our British honour is another. The extension of our boundaries may mean but the growth of selfishness, and not real greatness.

Nor in our ever-widening commerce. We read of the commercial prosperity of ancient Greece, and the supremacy of Spain. Commercial prosperity changes its centre with the development of nations. When the American Republic sprang into being England was fortunate in her geographical position, and has reaped a great advantage; but how long will it last? A nation, if it have life in itself, must expand, but unless there be the growth of justice and mercy all its physical developments will be so many paces towards ruin. Imperialism is a big mouthful. It all depends on brain and heart as to whether the word means much or nothing. We love big maps. "He spreadeth himself like a green bay tree," will do for a nation as for a man. I believe God has chosen this people for high things, and let us see to it that none take away our crown.

Nor, again, in the strength of our fighting forces. Physical defences do not make a nation great. Iron-clads, soldiers, and guns, protect its interests, but they do not create its real good. Indeed, if we are to have these defences and to increase them, they serve their purpose best in guarding life rather than in taking life. Military equipment and naval supremacy may make a nation arrogant and vain. At any rate it can never be shown that the strength of defence is everything. Is there anything worth defending? If not, it is much like keeping up a patrol of police to guard an empty house.

Is not a nation great in the wholesomeness of its national character? Is it sound at heart? Can it keep its morality? A nation can lose its soul like a man. It will endure so long as its character lasts. What are the real "goods" of life? Not imports or exports, but intelligence, integrity, charity, and truth! For what shall it profit a nation if it gain colonies, commercial prosperity, Dreadnoughts and military equipments, yea the whole world, and lose its own soul?

T. NIGHTINGALE.

Interesting Wedding.

COLLIER—GLANVILLE.

CONSIDERABLE interest was aroused by the marriage on Whit Tuesday, at Weston Street Chapel, Sheffield, of Mr. Christopher H. Collier, of Plank Lane, Leigh, to Miss Beatrice Glanville, who for the last thirteen years has rendered exceptionally successful service to our churches as Sister Norah, of Bowron House, and who has been connected from childhood with the Weston Street Church. The ceremony was performed by the Revs. H. J. Watts and R. Hebborn. The bride was given away by Mr. Thomas Scott, of North Shields, and was accompanied by her two youngest sisters as bridesmaids. Sisters Monica, Mabel and Eileen were present, the last named presiding at the organ. Several friends from Plank Lane also came to show their respect and affection for both bride and bridegroom, the former having conducted mission services there. The honeymoon is being spent at Ilfracombe.

The Awakening of Neville Omond : A Methodist Story of To-Day.

BY E. WALTER WALTERS.

Author of "The Road to Happiness," "The Spirit of the Slums," "A Social Reformer," etc.

CHAPTER VIII.

PLANS FOR THE FUTURE.

THE next day broke bright and clear. Neville rose early, glad to find that the hailstorms of the previous evening had given place to bright sunshine. Birds sang gaily; the air smelt clean and fresh, and was strangely mild for the time of the year, for April had only just set in.

Neville opened wide his bedroom window and took deep draughts of the clear morning air. He felt that it was really good to live—a feeling to which he had been almost a stranger in the past. But sources of pleasure, which had been overlooked by him hitherto, now afforded keen delight. He listened to the song of a bird perched upon a tree near by. He watched the sun as it rose higher and higher over the Heath in the distance, and, as he watched and listened, he marvelled at the peacefulness of the scene and at his own sense of well-being; for many difficulties and perplexities had as yet to be faced.

He thought of the Cripple, and the mystery which still surrounded the man's life. He felt that this should have been cleared up before now. But he could not think uncharitably of his benefactor. Then he fell to thinking about Miss Holmes and of his love for her, which had not wavered for a single moment.

Later in the day he spoke to Sir Philip Omond about his hopes for the future. He now desired to live a more useful life, to do something for the benefit of his fellow men. He had many schemes, which he expounded enthusiastically. He spoke of his intention of entering into Church work, and of taking some special part in the training of young life. Experience had taught him that a boy might grow up in the heart of a God-fearing family and yet reach man's estate without having laid firm hold upon the only true source of happiness. It seemed to him that the very familiarity of the good influence that surrounded many young people was in itself a source of danger.

Neville then spoke of his own experience. How that he had in the past grown so familiar with the good influence that surrounded him day by day that it had ceased to have the desired effect. And he had found that his case was not uncommon. He knew of other young men who had been reared amongst godly people and yet had drifted into undesirable ways. On this account he had made up his mind to do all in his power to influence the young.

He then went on to express the hope that his father would see his way clear to help him in certain schemes which he had in mind. These, he said, would involve considerable expenditure. But he was prepared to do all that lay within his own power, and he felt sure that his father would do the same. He spoke of the many poor persons who seemed to be outside the reach of philanthropic agencies, who, indeed, seemed without a single friend, or, at least, without a friend who was in a position to help them. His ambition was to help such persons, to bring them out of their dark holes, and instil a little sunshine and pleasure into their lives.

Sir Philip Omond listened intently, meanwhile noting the expression on his son's face. Being a man of keen perceptions and wide experience, he knew exactly what importance should be attached to his son's zeal. He knew that it was doubtful whether Neville would continue in the same frame of mind. But he also knew that the flame that now burnt in the young man's heart would be best kept alive by making it possible for him to carry out his plans. So he gave a conditional promise of assistance.

"Come to me with some definite plans," he said, patting Neville's shoulder in an encouraging way, "and I will give them careful consideration."

It need not be said that during that day many schemes passed through Neville's mind, some of which, although inspired by admirable motives, were quite impracticable. However, he felt sure, as the day advanced, that an idea had presented itself which would meet with his father's approval.

Sir Philip had recently expressed an intention of erecting some kind of monument in memory of his father, and it had occurred to Neville that no more fitting memorial could be found than a building on similar lines to Rowton House, only with this difference: beds would be free, and all persons who entered the building would have their case enquired into by a responsible person. Neville felt that such a house was sorely needed, and he feared that the demand for beds would far exceed the supply. But, at least, one hundred homeless persons would be befriended each night, which was a gratifying thought.

The initial outlay and subsequent expense would, of course, be very considerable. But Sir Philip was wealthy and moreover extremely generous. So there were excellent reasons for hoping that the scheme would be carried through. Consequently Neville's imagination fell to picturing the scheme in full working order.

But as the day advanced his thoughts were turned into other channels. He happened to be near Charing Cross Station at the time, talking to the old newspaper man with whom he had conversed on previous occasions. Suddenly his attention was arrested by a carriage drawn by an unusually fine pair of horses, and bearing the crest of a family holding a high social position. In the carriage sat a lady, fashionably but quietly dressed, whilst by her side sat a deformed but distinguished-looking man.

Neville thought he recognized the man, but could not at first recall where he had met him. His face was familiar, quite familiar. Certainly he had seen him

before. But he was still at a loss to remember the circumstances.

A second later the man turned and raised a hand, and then Neville saw that he was the Cripple.

He wore a silk hat and a dark overcoat, thus altering his appearance from that of a poverty-stricken man to that of a well-favoured gentleman. He sat back easily, like one who had been used to riding much in luxurious conveyances.

Neville looked at him in amazement, his face, for the moment, wellnigh colourless. In his astonishment he had raised a hand and extended one foot forward. And he stood in this attitude, gazing keenly at the carriage and its occupants.

The Cripple also seemed disturbed and at a loss to know how to act. He glanced at Neville and then at his watch, as though he contemplated stopping the carriage and explaining his position without delay. But it seemed that time was precious. For with a look, half of despair, half of apology, the man put back his watch, and told the coachman to hurry into the station.

Neville contemplated following; but abandoned the idea a moment later. For he felt that he had no right to demand an explanation. The Cripple owed him nothing, whilst he, on the contrary, owed him much. So he moved away in deep thought, whilst the old newspaper man looked after him, wondering what had happened.

"Excuse me, sir, just a moment, sir," cried a voice, as Neville moved forward.

The voice came from one of the footmen who had been seated on the front of the carriage in which the Cripple had been seen a few moments back.

Neville turned round and enquired whether he was the person required.

"Yes, sir, fancy you are, sir," came the answer. "Were you the gentleman, sir, who was standing at the gate when her ladyship's carriage passed through?"

Neville nodded his head.

"Then I have orders, sir," the servant continued, "to say that you may expect a letter by an early post."

Then the man touched his hat, turned quickly, and hurried back to the station.

Neville's face brightened and his footsteps, as he again moved forward, were lighter and quicker. For a few moments he had feared that the Cripple was, to say the least, an unreliable character, but his thoughtfulness in immediately conveying an assurance that an explanation would follow by an early post had cleared away all such fears.

A short while later, Neville's thoughts reverted to his plans for the future. He had business of a purely commercial nature to transact that day; but he promised himself a few quiet hours later, during which he hoped to think over his plans. And when that time arrived, his quick imagination pictured the contemplated building in course of erection, and then the complete structure standing out boldly in a neighbourhood composed of mean streets and alleys.

And it is not to be wondered at if his mind dwelt now and then upon certain persons who would, he trusted, be interested in the good object in view. Amongst these was Miss Holmes; for Neville—as in the case of all young men who love well—could not dissociate his future hopes and plans from the thought of one whose love he desired to win. He knew that Miss Holmes found her joy in life in ministering to others, and he naturally felt that his contemplated plans could not fail to win her approbation.

He saw Miss Holmes in the distance on his way home in the evening, walking in Hampstead with a friend. In her hand she held a roll of music. Neville knew from this that her most likely destination was the Methodist Church, where a concert was to be held that evening in aid of a charitable institution.

Neville experienced a keen desire to attend that concert. Indeed, he had thought of doing so earlier in the day, when he had purchased a ticket with a view to helping forward the good cause. He looked again at Miss Holmes, and enjoyed a keen sense of anticipation as he promised himself the pleasure of again hearing her sing.

He stood watching her until she turned a corner and was lost to sight. Then he hurried homeward, half expecting to find a letter waiting for him from the Cripple. But the promised letter had not as yet arrived. He expressed astonishment, but afterwards remembered that sufficient time had not as yet elapsed for a letter to reach him from any considerable distance. He therefore expelled the matter from his mind and again allowed himself the pleasure of anticipating the forthcoming concert.

He found on his arrival at the building that the gentleman who had organized the entertainment had been unexpectedly prevented from attending by illness. The question now arose as to who should take his place. It was suggested that Mr. Neville Omond might consent to occupy the position—a suggestion which came as a surprise, for the young gentleman in question had in the past been strangely reserved.

But he fell in with the suggestion and performed the various duties involved to the satisfaction of all concerned. These duties, he it said, necessitated his consulting Miss Holmes with regard to the arrangement of the platform and other matters. He was surprised at the easy and natural manner in which he was now able to talk to her, and (which was of more importance) the pleasant and gracious way in which she now talked to him.

Indeed the whole of his relation with Miss Holmes and other persons present, whom he had known for many years by name—and by name only—was now

completely changed. He felt at home in their midst and at ease. He thought of this change as he moved amongst them, and concluded that it had been brought about by his recently-acquired ability to lose sight of self and think of others.

Miss Holmes's name appeared third on the programme, and Neville thought that she never sang so well or so sweetly as on this night. Her voice seemed to grow purer in tone and richer in meaning on each successive occasion. Neville felt that she was able to express—to a quite unusual degree—the emotions and lofty aspiration which all sacred music should convey.

He congratulated her upon her singing after the concert was over, and expressed himself so well, and with such obvious sincerity that Miss Holmes did not seem to resent the fact that there was something more than admiration in the look in his eyes and expression in his voice. She realized, with the quick intuition of a girl, that Neville was deeply moved. And this led her to feel that she had misjudged him; that he had deeper and finer feelings than she had imagined; that there was, indeed, much in his nature worthy of admiration. And Neville felt, in his turn, that with the exception of his own mother, whose goodness he now valued to the full, there had never lived a woman quite so worthy of love as Miss Holmes.

On returning home he again spoke openly of his feelings. And his mother, in whom he now confided, readily agreed in thinking Miss Holmes a very good and lovable young lady. Neville never tired of hearing another speak favourably of the object of his love. And he also derived comfort from assurances that all would end well. But his eyes were not blinded to the fact that the battle of love had still to be fought.

He could not help thinking of this fact, any more than he could forget his plans for the future, or the strange appearance on that day of the man who had done so much towards bringing about his awakening.

A letter reached him on the following morning, but was much shorter than he had expected: "Dear Mr. Omond," it read, "I expect you are wondering how it came about that I was seen by you to-day, dressed in totally different clothes from my customary wear and driving in a private conveyance. I hope to return to Hampstead at some future date, and will then give you a full explanation. In the meantime, please believe that when that explanation is given it will be found quite satisfactory and straightforward.—With all good wishes, yours sincerely, Robert Hugh Egerton."

(To be continued.)

"The Socialist Movement in England."*

A CAREFUL perusal of this interesting book is suggestive of the thought that throughout the history of the Socialist Movement there has been considerable variety in the aims and theories of its advocates, and not seldom has the cause been seriously hampered in this way. That the history of socialist theories is a chequered one is clearly illustrated by a list of representative names. Owen dealt specially with the evils of the factory system; Maurice was the leader of the Christian Socialists; but neither of them was an economist in the true sense. The Karl Marx school stood doggedly for a Socialism impossible in England, because alien to the British temperament, habits, and predilections. Wm. Morris revolted utterly against machinery, a protest badly needed at the time. He added the æsthetic to the ethical and economic conception of Socialism, but went astray in his opposition to the introduction of politics. In its initial stages the "Fabian Society" did much to propagate Socialist doctrines by its admirable penny pamphlet crusade, but being chiefly a London Society, out of touch with the great industrial movements, it has been hopelessly left behind, in spite of the efforts of modern men like Bernard Shaw and H. G. Wells. Its present-day advocates, Blatchford and Hyndman, Scott Holland and Hardie and the Trade Unionists, represent varieties of teaching familiar to every man interested in the national well-being.

The second thing of which one becomes assured is that what is called the organic movement, viz., the creation of organization and machinery for the protection of communities of workers in response to urgent necessity has never faltered. Success in this department is the real secret of the present acceptability of the ideals of Socialism. At one time Trade Unionism, for instance, an essentially though unconsciously Socialistic movement, was non-political, and the Socialist preacher was in hot opposition to it. Now Trade Unionism, along with other practical and successful modern experiments, such as the Co-operative movement, the industrial combines, and the municipalization of gas, water, trams, etc., are removing prejudices against Socialist theories, and have provided a tangible basis for the gradual working out of the Communistic Creed.

In the last section of this book, among other matters, Mr. Villiers deals with the reform of the liquor traffic from a Socialist standpoint, and temperance reformers will be interested, if not convinced by his fair-seeming indictment of their fatuous policy of supporting taxes on drink for the purposes of revenue. In this way, the writer argues, reformers are making less possible the riddance of this national incubus. Finally, the writer declares that in the progress of democracy no matter needs more urgent attention than the economic inferiority of women. He urges that complete emancipation of women can come alone through a fundamental change from the present order of society to that for which Socialism stands.

Mr. Villiers's book, which is an admirable survey of the Labour-Socialist movement, should both dispel prejudices and win adherents at least for the milder and more practical step-by-step Socialism of which most of the members of the Labour Group in the House of Commons are advocates.

J. B. B.

* By Brougham Villiers. (T. Fisher Unwin, 2s. 6d. net.)

Christ Our Friend.

BY REV. T. A. JEFFERIES.

JOHN XV. 12-16.

(Christian Endeavour Topic for June 5th.)

(1) WHAT is the meaning of friendship? It is a beautiful, wonderful, and growing thing, and there is no one word which covers all its meaning. But I want to suggest the idea of sharing as coming near the heart of it. For friendship is always mutual. When it is all on one side, it is not friendship but kindness. Friendship requires both action and reaction. It is communal. Friends share their thoughts, they share their experiences, they share their hopes, they share their possessions. Sharing is at once the expression and the test of friendship. We can tell our deepest thoughts only to our real friends, and we can accept a kindness only from those in whom we have perfect confidence. Beneath all these manifestations of friendship there is a deeper communion—the community of the soul. There may be endless variety of thought, experience, and ability, but there will be a deep unity somewhere, and generally on the deepest things. This is the foundation of the rest.

(2) "Ye are My friends," said the Master. "No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends." What an honour for us! How we like to be considered the friends of the truly great and good! And here is a greater than the greatest, and a better than the best calling us to be His friends. Among all the friends man ever has had, or ever can have, there is none so restful, so inspiring, or so endlessly interesting as the Lord Jesus Christ. Let us consider a few points about this particular friendship.

(3) Friendship includes the sharing of joy, therefore the friendship of Christ means happiness. It is one of the beauties of sharing joy that the joy is thereby intensified. Indeed, joy is almost impossible unless we can share it. In Dr. Johnson's famous letter to Lord Chesterfield, perhaps the most cutting because the most pathetic sentence is that in which he rebukes the earl for delaying his attentions "till I am solitary, and cannot impart it." There is a peculiar delight in rejoicing with a friend. It is my experience that you get more pure, glorious, exciting joy out of the successes of your friends, than out of anything you yourself may manage to achieve. In your own victories you are always restrained by the knowledge that your victory is very incomplete, the examination only just "scraped through," the sermon they are praising all unworthy of its mighty theme. But your friends won't believe it. They crowd around. They beam upon you. Their eyes glitter. And in sheer self-defence you have to call them foolish, and tell them to get away. Without reserve it may be said that the best result of doing anything worth doing, apart from the thing itself, is the joy it gives your friends. And there is happiness for the friends of Jesus because there is so much in Him to give us joy. The grandeur of His manhood, the majesty of His self-control, the courage of His daring, the delicacy of His tenderness, the fullness of His love, the strength of His convictions, the insight of His teaching, the beauty of His trust in the Father, the completeness of His self-sacrifice, and the glory of His triumph over sin—all this and much besides there is in Christ to make His friends exult. A man only needs to pause and think about the Lord Jesus to become excited over Him, and he who has never yet felt tears of joy roll down his cheeks at the memory of His goodness has so far missed one of life's purest joys.

(4) Friendship includes the sharing of trouble, therefore the friendship of Christ means strength. As the sharing of joy heightens it, so the sharing of sorrow lightens it. It is a terrible experience to be struggling under a great grief and have no friend who understands. Yet how few are they to whom we can turn with things that really hurt us! Jesus "trode the wine-press alone," and that experience adds meaning to the resurrection promise. "Lo, I am with you always." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," He said. And the ages have filled the cup to overflowing with their testimony of His all-sufficient grace for every type of human need.

(5) Friendship means the sharing of hopes and ideals, therefore the friendship of Christ means stimulus. At a spring exhibition of pictures held recently in Bradford there was a large painting representing a fashionably-dressed lady leaning across a table to light a Chinese lantern, while above the flame hovered a moth and a fine red admiral. I do not know the title of the picture, but it was very suggestive. It seemed to be saying that the lady's life of fashion was as empty and vain as that of the butterfly and equally in danger of losing its beauty in death. And for us all there is this danger of spoiling our lives through lack of true and noble ideals, and in no direction is the friendship of Jesus more necessary than in inspiring them. Nor does His influence end in setting high aims before us. He helps us to strive after them. In His friendship we develop morally and spiritually as plants grow when moved into a suitable atmosphere. His example and love renew our strength when weary, and fire the soul anew. When ivy clings close to a wall it rarely flowers, but when it rises above the wall into the free air and open sunlight it puts forth flower and fruit. Even so does human life, enriched by the friendship of Jesus, advance to a moral splendour and usefulness unattained before.

WIGAN (Tontine). — The Sunday School anniversary services were taken by Mr. William Jollans, of the United Methodist College, Manchester, in the absence through indisposition of the advertised preacher, Principal Sherwood. An address was given in the morning by Mr. J. Boggis (Wigan). Good congregations assembled, and the collections realized £22 5s.

The College Problem.

BY T. C. WARRINGTON, M.A., Leek.

I.

OUR College problem is of admitted importance. It is of not less admitted difficulty. It is difficult enough in itself, and has been complicated by the recent proposals to make a present and temporary difficulty of housing a determining factor in our College policy for years to come. I wish to state the problem as it presents itself to a member of the Committee, who feels himself somewhat hampered by that very fact, and yet is able to say he holds no brief for the Committee. Hard words have been spoken of the Committee, and it has been blamed for its indecision; but in all fairness it should be said that it only reflects the difficulty of the problem and the indecision of Conference itself.

In considering a new College the first thing one naturally asks is, How many men is it normally expected to house? The extraordinary thing is that this question does not seem to have been really faced either by Conference or by the Committee, or even by Mr. Bruce Rose. Some consideration has been given to next year, or the year after, and extraordinary as it may appear, schemes have been discussed and elaborate financial calculations made with figures based upon our immediate position, which is admittedly exceptional.

Assuming that numerically the whole Church remains constant, and assuming also that the number of men received into the ministry all pass through the College gateway, it is clear that the average number of students we admit must equal the average number of men who fall out of the ranks of the active ministry.

The first necessity is therefore to find out the number of men who fall out year by year. The search is full of pitfalls for the unwary, and is made more difficult by the fact that the United Church has only the figures for two years to go upon, and things are not yet normal in all respects. I have gathered figures from authoritative sources, and consulted officials of the Churches before Union. The number of men falling out of the active ministry is taken to be the sum of those superannuated, those dying in harness and those retiring. For seven years before Union the average number was twenty—the limits being eighteen and twenty-four. Since Union the numbers have been twenty-one the first year and eighteen the second.

The problem may also be approached by considering the number of probationers admitted. Excluding the provisional year of the Free Church the total average number of probationers existing in any one year for seven years before Union was 102, so that twenty-five on an average were admitted yearly. Since Union the numbers admitted have been purposely lowered below the average.

It is therefore clear that when the three years' course is in operation then the average number of men resident in College will normally be sixty, and on probation eighty. These numbers will vary from year to year, and the normal number in College will be slightly less, because some few men are admitted directly into the ministry, but the numbers are sufficient for our purpose.

Granted that at any moment we have houses for all men out of probation, we have no difficulty in taking in twenty men each year into probation. If we take more than twenty men; if, for example, we take twenty-five men as previously, then we must find five new houses each year. If we find the houses, that spells sound extension; if we do not we are on the way to bankruptcy, moral if not real. On the other hand, if we take in less than twenty on the average, we are reducing our forces, and that spells retrogression.

Now the trouble is that we have not in the past found houses in anything like the proportion of excess of probationers, and, in consequence, we are in a tight place now. The difficulty has been aggravated in various ways by the very success of the Union, which has involved in several instances a healthy consolidation.

This difficulty has been seized upon by Mr. Bruce Rose and applied to the College problem. Whether Mr. Bruce Rose is the author of the suggestion is another matter. There are indications that it has emanated from the Home Missionary Committee, which is feeling the pinch. However that may be, the argument, which has been fathered by Mr. Bruce Rose, appears to be: We are in a pickle for want of houses. We shall be in a worse pickle, for there are all these probationers coming along with claims. Let us apply a drastic, a heroic remedy and admit no men next year. It will also have the desirable effect of so far reducing our students that we can get them all into one College.

Let us examine the argument. There are certain things obvious. Reducing probationers does not provide houses. It can only provide a solution in so far as it is possible to place house-claiming men in places now occupied by probationers. In other words, a house must be provided for every probationer less. It also means that we must attempt to work with a minimum of probationers which, even as a temporary resort, cannot be much, if any, below eighty, without laying up for ourselves more difficulties in the future. It also means that we reduce the total of our ministry. It may be that we have more men than we need. That is a disputed point, but those who hold this view would find it difficult to show that we have as many as ten too many, and that only for the present year.

Mr. Bruce Rose's figures, given in the UNITED METHODIST of April 28th, show that the probationers will be reduced to forty-three in 1912, and if no students are accepted this year to thirty-one in 1913. Let us now try to find the effect upon the ministry. Let us take twenty as the number who fall out year by year and that tallies with Mr. Rose's number of twenty houses vacated each year. The following table shows the decrease upon the present number of ministers upon this assumption:—

Conference, 1910	Leave.	Enter.	Cumulative Decrease.
" 1911	20	7	13
" 1912	20	17	16
" 1913	20	7	29
" 1914	20	0	49

Forty-nine then is the possible and probable decrease in the ministry by 1913 resultant upon our present arrangements and Mr. Rose's proposal. If in some extraordinary and unforeseen way the average leaving the ministry is reduced to fifteen, even then the ministry by 1913 will be reduced by twenty-nine.

So that we are being asked in the near future to work with a probationer staff reduced from what it is now by fifty-four, and a ministry reduced by forty-nine.

Even so, the proposed remedy cannot begin to work on the present difficulty till 1914, for the present eighty-five probationers will provide altogether up to 1913, five more men in full ministry than houses vacated.

Let us now see what effect the provision already made will have. That is shown below:—

Students entering full ministry in 1914	Houses made available.
" " " 1915	7
" " " 1916	17
Proposed for 1917	7
	13
	20
	49

Fifty-three houses are at present short. The proposal therefore implies throwing practically the whole burden of solving the difficulty of shortage of houses on the limitation of students. The price to be paid is diminution of our staff of probationers to fifty-four below its present number, and seventy-one below the number employed before Union, and the diminution of our total ministry by forty-nine.

Comment is needless. The proposal has been called drastic, and the advocates do not hesitate to stigmatize the quieter policy as unheroic. This is indeed brave, the bravery of the batsman who stands up to a fast bowler with fast-shut eyes, and makes a good swipe. Drastic! It is reckless, and reckless from a culpable negligence of ascertainable facts.

There is a further point. The Home Missionary Committee is apparently making grants already to home mission stations and Circuits where probationers are employed to the number of twenty-nine. I say apparently, for the reports are by no means a model of clearness. Is the Home Missionary Committee wishful that the twenty-nine probationers shall remain and leave the remaining two for the rest of the Church, or are they prepared also to find houses, or insist that houses are found, in the circuits where they make grants? Are they also prepared to guarantee that there shall be no extensions involving the calling out of a probationer?

The general conclusion to be drawn from these considerations is that we have already gone as far as we can in limiting the entry to the ministry. It is legitimate to reduce probationers down to the minimum required, and even, perhaps, for a time, below that, but we have already gone dangerously below, and must begin to make normal entries. The Home Missionary Committee must look in other directions for a solution of its own particular problem.

We ought to take in at least ten or fifteen men next year. It is assumed by one correspondent that five was arrived at by the College Committee. That is not so. It was not considered. It is a figure provided, and was arrived at, so far as I could gather, not from a consideration of our needs for the future, but arose out of the present housing difficulty. After next year we shall need more nearly to approach the normal number. It is preposterous to suppose that we can stifle the needs and the voices of the churches by reducing our staff. Say what we will, and resolve what we will, the churches will cry out for men to work them, and unless we take care we shall be without trained men to meet clamant needs.

(To be concluded.)

"Freeborn Garrettson." By Ezra S. Tipple. (R. Culley; 1s. net.)

In the astonishing Journal of Francis Asbury there is a reference to Garrettson, "distressingly self-diffident, yet full of fiery heroism, he will let no person escape a lecture that comes in his way." That glimpse has made many a man wish for a nearer acquaintance. It is now given in Mr. Tipple's brochure. Obviously, it might have been greatly extended. But the little volume is closely packed with information never an inch away from its subject. Garrettson was an itinerant preacher of the Southern States in the early days of Methodism. "Second only to Asbury" is the verdict upon him. It was a curious itinerancy. Garrettson was a man of private means, whose name was on the ministerial list, but who took no salary, and travelled anywhere and everywhere on horseback, preaching the Gospel and promoting revivals. His home was known to all the preachers for a welcome and for repose. He himself was restless as the sun. The great consequence was that Methodism was ultimately lifted from a membership of 1,500 to 1,000,000, ministers from 80 to 4,000. What a change! And the traceable causes: (1) The men—grand men in the positivity of all their aims and labour. (2) Grand wives. Garrettson's wife was told by her family, "Those Methodists—why nobody belongs to them." "Then I will join them and you will have to say, 'Somebody does.'" (3) Prayer. "Like Asbury, Garrettson spent a part of every hour in prayer." G. C.

See first advertisement under Miscellaneous. Page 416.

The Mourning for King Edward.

It is doubtful if throughout the course of history any King was carried to his burial amid such wide-spread and general sorrow as King Edward. London has been literally a city in mourning. Wherever you went the symbols of its great grief met you—on shop front, in shop windows, in the apparel of men and women of the highest and lowliest ranks, and in the shadowed faces of the wearers. Everywhere the sense of personal loss seemed to dominate the people. And this was true not only of London, but also, as newspaper reports show, of the cities and towns and remotest villages of our country as a whole. Astonishing crowds made up the queues which, for hour after hour, from early midnight until ten o'clock of the day following, wound their sinuous lengths from Chelsea Bridge to Westminster Hall to witness the lying-in-state of the dead Sovereign. In its solemn grandeur, massiveness, magnificent and stately orderliness, the scene in London on the day of the funeral beggared the skill of the best descriptive writers of the country. East and West met behind the gun-carriage which carried to its last resting-place all that was mortal of our late King. Nine kings, five heirs-apparent and four queens followed the King to his grave at Windsor. Members of the Royal Houses of China and Japan joined with the reigning heads and royal representatives of all the nations of Europe, with statesmen and ambassadors of all nations, and with the representatives of the sister nations of the British Empire and of the Oriental Empire of India, to do honour to the great qualities and noble reign of King Edward the Peacemaker.

Simultaneously with the funeral service at Windsor memorial services were held in most of the towns and many of the villages of the country. We have no space to record them in detail, but we are glad to know that hundreds of services were held in United Methodist churches. Everywhere, among high and low, in civic, military, religious, and non-religious circles alike, men and women and children united in doing reverence to the memory and work of our late King. Never, perhaps, was such a royal mourning, and never surely did a King pass hence more widely and sincerely lamented.

Monday's papers contained a letter from the King which showed how the events of the last fortnight have impressed themselves upon King George. It was addressed simply "To my people," and was as follows:—

"The voice of affection and of loving devotion to the memory of my dear father which has come from every part of the Empire, the outward public demonstrations, especially those in the capital during the two stages of his passing to his last resting-place, and the pathetic manner in which vast multitudes of his loving subjects patiently and reverently awaited opportunity to pay a last tribute to his memory, have profoundly touched me and my whole family.

"A sorrow so sudden and unlooked for might well have been overwhelming. But the sentiments evoked by it have made me realize that it is a loss common to me and my people: they share it with me. I do not stand alone.

"With such thoughts I take courage, and hopefully look into the future: strong in my faith in God, trusting my people, and cherishing the laws and constitution of my beloved country."

During the days of sorrow the Queen-Mother won her way deeper and deeper into the hearts of her people, if indeed that were possible. Somehow her humanness, her pure womanliness, her sharp sorrow, her warm appreciation of the sympathy of even the lowliest among her people, her remembrance amid her sorrow of the bitter grief of the women and children who are widowed and made fatherless through the Whitehaven disaster—all this has brought her very close to the hearts of her people. Many have seen the woman, winsome and gracious, where before they only saw the Queen, exalted and dignified. And during these days our new King and Queen have won a new place in the hearts and hopes of the nation. Many will continue to be the prayers offered on behalf of the Queen-Mother and of King George and Queen Mary and their children, for days and days to come.

The National Free Church Memorial Service.

AMONG the many services held on Friday last in London, and every centre, as the remains of the late King Edward VII. were borne to their last resting-place in St. George's Chapel, Windsor, none was more befitting than that held in Westminster Chapel, arranged by the National Evangelical Free Church Council. It had dignity and beauty, all its own. What it lacked in pomp and historic setting was made up by simplicity, fervour and appropriateness. It combined devoutness and freedom in due measure, and was worthy of our best traditions and of the memory of the King whom it thus commemorated.

The great church, with its two galleries, was filled, and many others could not be accommodated. The audience was representative, many eminent ministerial and lay leaders being present. Of our own Church Revs. Andrew Crombie (Book Steward), T. J. Cope (Deaconess Institute), George Hooper, Grosvenor Corin, J. C. Pye, Dr. A. E. Cope and others were noticed.

The President of the National Council, the Rev. Dr. J. H. Jowett, had been summoned to attend the service at Windsor. His place was taken here by the Rev. Dr. John Clifford, who conducted the service, and gave the address. The hymns chosen had special suitability and were sung with much emotion. Our noblest memorial hymn, Watts's "O God, our help in ages past," which carries Nonconformity, else often unrepresented, into many national services, opened the tide of song. The late King's favourite hymn "Nearer, my God, to Thee," was followed later by the Rev. T. G. Crippen's song and prayer which begins, "O God, who holdest in Thy hand." It was good to see the author in our midst, as we sang the hymn. The

National Anthem closed the service, after the repetition of a prayer which had been prepared by Dr. Jowett. In the course of the service prayers were offered by the Rev. C. Silvester Horne, M.A., M.P., and the Rev. Dr. Campbell Morgan. Very tender, uplifting and inclusive were his petitions, as they enfolded and commended to the infinite pity of our heavenly Father the widowed Queen at Windsor and the colliers' wives at Whitehaven. Our freedom was felt to be a precious privilege in these prayers. So it was in the selection of Scriptures, and in the ordering of silent prayer. Psalm xlv. was read with scholarly restraint and emphasis by the Rev. Dr. David Brook. Dr. Campbell Morgan read the glorious resurrection chapter (1 Cor. xv.), as one who knows it, believes it, and loves it.

Dr. Clifford's address was a model for all such. It moved all to grief at the loss sustained, but to greater thankfulness for the gift possessed in these past nine years. At first Shirley's words kept pulsing through memory:—

Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

But here had been a monarch who had embodied a new conception of Kingdom. His glory had been not as lord of armies and hosts, but as an ambassador of peace. His hand had sown seed of the most beautiful harvest yet to wave upon our earth, when nations shall learn war no more. Yet another cause for thankfulness was that the King had conferred distinctions, such as only a king may give, upon a new order of chivalry. The civilian, the thinker, the healer and the captain of industry, the helper of the helpless, and of ragged little children, had been ennobled. It was a new and fertile idea, Columbus-like, to discover a realm in which were found, that they might be honoured, the soldierly and heroic virtues of daring, endurance, attack and strategy—all that is best in the war spirit, without its horrible accompaniments of bloodshed and death. Yet one more debt was gratefully acknowledged. There had been on the part of the late King catholic recognition of all beneficent and religious institutions and agencies. Verily, "the Lord hath been mindful of us."

"And He will bless us," was the confident assurance with which the great audience passed solemnly forth, turning its faith into prayers for the new monarch.

GEORGE EAYRS.

The Conference Blue Book.

To the Treasurers and Secretaries of the various Institutions and Funds of the United Methodist Church.

DEAR BRETHREN,—The preparation of the Conference Agenda falls to me in accordance with regulations on page 184, "Minutes," 1907. By the kindness of the Editor I now address all persons responsible for any part of the business of the approaching Conference.

I am anxious that the Blue Book shall be posted to all the representatives at least ten days before Conference, and your prompt co-operation is respectfully solicited.

Assuming that the final Committee meetings are held immediately after the District meetings are over, it should be possible for all reports, proposed resolutions, and balance-sheets to be ready by June 9th or 10th at latest, in most cases probably much earlier.

I therefore request that by the above date each officer will see that all belonging to his department, intended for the Conference Blue Book, be forwarded to the Connexional Editor, Rev. H. Smith, 188 Rye Lane, Peckham, London, S.E., marked "Conference Agenda."

The Editor has kindly consented to examine proofs, and where "copy" can be sent earlier his work will be greatly facilitated.

The names and addresses of all members of Conference will be supplied to the U.M.C. Book Room, and the Agenda will be posted to them as soon as ready. Recognizing, as I do, the importance of giving full opportunity for previous consideration of all Conference business before it comes up for discussion every effort will be made to secure the issue of the Blue Book in time, as directed in the U.M.C. "Minutes," 1907, page 135.—Yours sincerely,

JOHN BAXTER

ILKESTON (Cotmanhay).—Sunday School anniversary sermons were preached morning and evening by Mr. W. G. Pickbourne, of Northampton, who also gave an address in the afternoon. This makes the twenty-fourth year Mr. Pickbourne has conducted these services, with only one break. Cotmanhay has always been noted for the beautiful singing rendered by the children and the way they are arranged on the platform, the girls in white dresses and pink ribbons and the boys with pink ties; but this year they excelled both in singing and appearance. The choir rendered effective anthems and there was a good orchestra. The conductor was Mr. W. Noon. Recitations and dialogues were under the control of Mr. J. W. Stevenson. At each service the church was crowded, and in the evening many had to turn reluctantly away at half-past five, every available space being taken up half an hour before the service commenced. The collections amounted to £44 17s. 6d.

TODMORDEN (Bridge Street).—The Sunday School anniversary sermons were preached by Rev. J. H. James, M.A., LL.B., B.D. (Burton-on-Trent). There were good congregations. Special music was rendered by the choir and Mrs. J. Jackson, Mr. W. Greenwood and Miss Kathleen Hirst. In the afternoon Mr. Joshua Holden, M.A. (Cleckheaton) an old teacher of our Select Class, gave a very much appreciated address. The school choir rendered special music. The organist for the day was Mr. E. S. Gill. Choirmaster, morning and evening, Mr. F. Crabtree; in the afternoon, Mr. F. R. Greenwood.

The District Meetings.

A REVIEW WITH REFLECTIONS.

BY WILBUR JOYCE.

At a gathering of friends surprise was expressed at the fact that a lady, then present, should be so well informed. "You forget," she said, "that I have kept the village library, and that the best books were nearly always at home." Now that our District meetings have been held and reported, nearly all together, it may be well to recount, recall and summarize some points worth remembering lest these, like the best books in the library, be too much kept at home.

Electing Conference Delegates.

The first thing that impresses us is the large attendances, the keen interest taken in the discussions, and the large amount of hard work willingly undertaken in connection with the meetings of our secondary church courts. All this is of immense importance to us, for it shows how well we are coming together, and that we are realizing and taking seriously to the discussion of the new problems which Union has created for us. One of those—that of distributing the delegation to Conference fairly among the Circuits of the Districts—has again been treated differently in some of the courts. At one meeting the chairman ruled that the members were not at liberty to adopt schemes which in any way interfered with the free use of the franchise by the electors; but that view is not generally held: for a larger number of Districts than last year appear to have accepted some sort of rotation scheme by which, sooner or later, all the Circuits are to get a share of the Conference representation. The most thoughtfully prepared of all these plans seems to us to be that adopted by the Halifax and Bradford District, which provides that two ministers' and two laymen's seats shall be reckoned as purely District representative, and that quite apart from the question as to which Circuit the elected belongs to. These four I am supposing would be elected separately, and after the other seats had been spread over the District according to some prearranged plan. This plan has two important recommendations: 1st. It recognizes the claim of the Conference that the District should send to our Church's Imperial Parliament of its very best. 2nd. It helps a District meeting that may find out, after the first ballot, that it has unintentionally blundered, to repair its first mistake. Your readers will readily admit that some such special provision is required if they note the absence of the name of a very distinguished minister from the list of the elected members reported last week. Why is it absent? Because he refused nomination, probably in the belief that others in the District might think that he had already had his turn. Turn, indeed! as though there should be any question of rotation in this matter where a man of the very foremost rank is concerned; that is, if the District of its own free choice wishes to elect him.

I do not believe that any of these rotation schemes will find a permanent place among us. For, first, they limit the free use of the franchise and make the electors too near akin to the rural voter who is required to vote as the squire and the parson bid him; and, second, they sin against the law of the survival of the fittest, which is sure to reassert itself by and by; but meanwhile your rotation methods serve a very useful purpose in bridging over, for many worthy men, the Valley of Humiliation that lies between direct Circuit Representation and a system of freely elected District representatives; and the next Conference would do well to make it clear that it is not in the power of any ultra-constitutionalist to forbid such arrangements.

Conversation on the Work of God.

Discussions on the state of the work of God took place in nine District meetings, and some of these were brief. And what of the other nine? Could no time be found to talk about the salvation of men and the cultivation of holiness? Well, that may be the surface reason that will be given. But I suspect that in some places it is due to a sense of innate shrinking from talking about the spiritual depression that is so manifest in many of our own, and, indeed, in all the Churches in the land. Our fathers often said and sung:

"What we have felt and seen
With confidence we tell."

Ah! there's our trouble: we do not "tell," because we have not "seen." But we could have spent some time in special prayer, and reconsecrating ourselves to God and His glorious cause. In one District a brother asked if the business could not be done in two days, as it was difficult for many business men to spare a third; an answer came very quickly: "We could do all our business in two days if we did not waste so much time in discussing small details and in 'chronicling small beer.'" And, no doubt, a better sense of proportion would give the best things a greater chance of a hearing.

The College Question.

The College question did not receive as much public attention as was expected after all the discussion that has appeared in the UNITED METHODIST; but in private there has been a good deal of interchange of opinion. In the Manchester District meeting a resolution asking the Conference to close a College was moved, but after a very brotherly discussion the motion was withdrawn rather than divide the meeting.

We hear of little pleasantries being indulged in in some places, as when one District was invited to go next year to a far-famed seaside resort. A brother, in moving the acceptance of the invitation, added the words, "and that all the members of the present meeting be again appointed for next year."—Speaking generally, all the meetings appear to have been happy seasons of profitable and brotherly intercourse.

For Local Preachers.

The Homiletic Review.

IN this useful monthly (Funk and Wagnalls; 1s.) there is a reference in the "Editorial Comment" to the Presidential address, by Mr. Jowett, at the Hull meetings of the Free Church Council. Mr. Jowett said, "We are busy, but not impressive; we may interest, but we do not constrain; we may tickle men's palates, but we do not make them feel the bitterness of sin; we may offer them entertainment, but we do not amaze them with the overwhelming glory of God." The Editor of the "Homiletic Review" says that this description "only too justly characterizes the whole spiritual tendency of this hedonistic age." This is not a matter which concerns preachers only, but it certainly should have their special attention. United Methodist local preachers, taking, as they do, the bulk of the Sunday services in our churches, ought to consider their share of responsibility.

A Manual for Local Preachers,

by Rev. J. Clapperton, a good helper of local preachers, has been published (R. Culley; 1s. 6d. net). He says that in preparing the book he has been anxious to "provide practical advice for untrained preachers, but still more to inspire them, if possible, with some idea of the loftiness, the holiness, the vast importance of the work they are engaged in, and to guide them to sources of fruitful thinking, exalted teaching, and mighty pleading." The book is well calculated to render such assistance.

"Spiritual Insight."

What Mr. Clapperton says on this subject may profitably be considered alongside the utterance of Mr. Jowett. "The preacher needs to see more clearly than the people their dangers, privileges, duties." This, of course, means that the preacher must not be in the pulpit just because he can pour forth words, but must, in addition, have qualities which are likely to fit him to understand his fellows, and guide them in the highest matters. In another section of this useful book Mr. Clapperton says, "It is self-evident that spiritual insight depends on our character. A gross, prejudiced man must of necessity fail to appreciate delicate thoughts and noble impulses." It is well that statements of this kind should be put forth, and this book will be helpful because of its insistence upon the need for high character and spiritual insight. Mr. Clapperton quotes, with approval, the statement made by Dr. Horton that "while study makes an instructive preacher, and eloquence makes an attractive preacher, it is much secret prayer which makes an effective preacher."

Hymns and Tunes.

Mr. Clapperton is quite aware that many things go to make a service effective, and I am glad that he has spoken about the singing. I have heard complaints about preachers who have chosen inappropriate hymns, as well as about those who have preached peculiar sermons. In this "Local Preacher's Manual" we are told of a preacher who "gave the organist five hymns, and every one of them was a 'six eights.'" It is a heavy metre—and even if it were not—what a monotony of rhythm was involved in having every one of the hymns of exactly the same pattern? The organist begged that one might be altered, pleading that they had scarcely enough 'six-eights' that were well known. The preacher stuck to his guns: 'Never mind the organ. I'll start the tune if you cannot give us one.' This preacher is spoken of as "one of our veterans," which shows that age and wisdom do not always keep company.

Reference is made to the idea that "the hymns must all confirm the teaching of the sermon," and it is remarked that "we must not forget the varied experiences of our congregation. It may be that our sermon will be utterly out of touch with some poor soul present. If the hymns are all on one subject, that poor soul misses the spiritual food and comfort that might have come to him on the wings of music."

Reading.

The author of this helpful book reminds us that "outside the Bible and commentaries there is a world of books that needs to be used intelligently. Many people begin with novel reading. You must not be content with this light reading. If you are to possess keen spiritual insight, your mental powers will need a more bracing discipline than is to be found in fiction." In relation to this question of reading it is remarked that "'I have no time' is the excuse of hundreds. Yet many young men reach home by seven o'clock in the evening and could spare at least two hours each night for steady study." The remark is made that "if you will adopt this plan, in five years' time your personality will be in possession of untold wealth." This book suggests many thoughts concerning preachers, and religious services, but I have deemed it best to give these extracts rather than my own reflections. I hope the book will be widely read, for it is calculated to be very helpful. It has, of course, much matter dealing with important aspects of the preachers' work I have not space to name. S. C. CHALLENGER.

LIVERPOOL (St. Domingo).—On Sunday afternoon, May 15th, the teachers presented his portrait to Mr. J. J. Wright, senior, in recognition of thirteen years' service as superintendent of the Sunday School. The presentation was made by Mr. Cato, supported by Mr. George Jones, the present superintendent, and by Mr. James Gaskill, the secretary. Mr. Wright appropriately expressed his pleasure, and his hope to still render service to the school.

Our Membership Returns.

["UNITED METHODIST" SPECIAL.]

WE give below a summary of the returns of members and members on trial for the whole of the Home Districts, showing in each case the respective increase or decrease. In the case of every District but one the figures are taken from the returns which will be presented at the Nottingham Conference. There has been some confusion this year, here and there, through non-observance of the new requirement that the total membership returns shall include the two columns which were last year headed respectively "Church Members" and "Junior Church Members" and through the non-observance of the further requirement that in getting out the increases or decreases the total of these two columns last year shall be the basis of comparison. In one District last year's returns under the heading "Church Members" included Junior Members. That is therefore taken as the basis of comparison this year. Other readjustments have made last year's returns of church members and junior members imperfect as the basis of comparison for this year; but our readers may take it that the increases and decreases respectively, as given in the tabulation below, are trustworthy.

As will be seen the net decreases are—Members 1,386, Members on Trial 625. The decrease in membership unfortunately follows on a decrease of 152 in 1909 and of 764 in 1908—the first year following Union. The decrease of Members on Trial follows one of 1,394 last year: the preceding year, 1908, there was an increase of 1,000. It will be noticed that eleven out of the eighteen Districts report decreases in membership. The largest decreases are the following: Plymouth and E. Cornwall, 456; London, 319; Exeter and Shebbear, 220; West Cornwall, 202; Sheffield, 137; Bristol and South Wales, 115. The largest increases are—Hanley, 111; Lincoln and Norwich, 87; Halifax and Bradford, 74; Manchester, 48; Portsmouth, 40. By a curious coincidence eleven Districts also return decreases in the Members on Trial. The largest decreases are—Leeds, 196; West Cornwall, 192; Liverpool and North Wales, 97; Plymouth and East Cornwall, 89; Manchester, 81; Halifax and Bradford, 76; London, 68. The largest increases in Members on Trial are—Nottingham, 66; Newcastle-on-Tyne, 58; Sheffield, 57; Rochdale, 54; Bristol and South Wales, 41.

The Districts which return increases of members for the third year in succession are as follows: Halifax and Bradford, 74, 106, 93; Lincoln and Norwich, 87, 63, 72; Manchester, 48, 79, 9; Rochdale, 12, 175, 49. The Sheffield District returns a decrease for the first time since Union. The following Districts return decreases for the third year in succession: Bristol and South Wales, 115, 133, 53; West Cornwall, 202, 228, 320; Exeter and Shebbear, 220, 83, 105; London, 319, 33, 170; Newcastle-on-Tyne, 156, 295, 5; Plymouth and East Cornwall, 456, 50, 55.

In the return we now make there is surely much matter for thought and heart-searching, and we commend the figures given above to the earnest and prayerful attention of our readers.

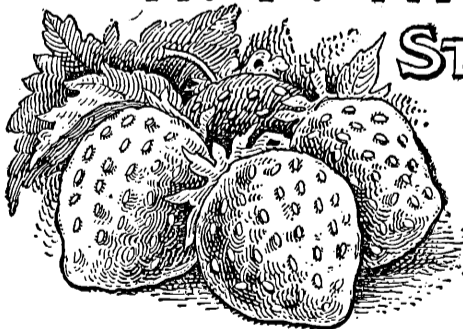
SUMMARY OF THE HOME DISTRICTS.—OFFICIAL.

Net Decreases: Members, 1386; Members on Trial, 625.

DISTRICT.	Members.	Increase.	Decrease.	On Trial.	Increase.	Decrease.
I. Birmingham and Dudley	6357	—	71	555	—	44
II. Bristol and South Wales	10479	—	115	351	41	—
III. West Cornwall	8282	—	202	353	—	192
IV. Exeter and Shebbear...	7723	—	220	148	19	—
V. Halifax and Bradford...	9389	74	—	741	—	76
VI. Hanley	6447	111	—	662	—	25
VII. Leeds	11696	—	5	868	—	196
VIII. Lincoln and Norwich	7280*	87	—	347	4	—
IX. Liverpool and North Wales...	6840	—	12	298	—	97
X. London	10033	—	319	210	—	68
XI. Manchester	11343	48	—	970	—	81
XII. Newcastle-on-Tyne	6913	—	156	585	58	—
XIII. Nottingham	9565	20	—	631	66	—
XIV. Plymouth and E. Cornwall	8836	—	456	129	—	89
XV. Portsmouth	5725	40	—	67	—	27
XVI. Rochdale	9542	12	—	645	54	—
XVII. Sheffield	8661	—	137	867	57	—
XVIII. Sunderland	6795	—	85	522	—	29
Totals	151906	392	1778	8949	299	924

*Last year's returns of Members included the Junior Members.

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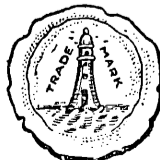
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THE UNITED METHODIST.

The Weekly Journal of the United Methodist Church.

TUESDAY MORNING is the latest time for receiving Advertisements for insertion in the ensuing number.

All communications to be addressed to the **ADVERTISMENT MANAGER, 12 Farringdon Avenue, Farringdon Street, London, E.C.**

SCALE OF CHARGES

For NOTICES of

Births, Marriages, Deaths.

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

REPORTS of Marriages, Memoirs, etc., intended for insertion in the Editorial Columns must be accompanied by a *prepaid* notice of the event at the rate above specified.

WEDDING.

COLLIER—GLANVILLE.—On **Tuesday**, at **Weston Street Chapel, Sheffield**, by **Revs. H. J. Watts and R. Hebborn**, **Christopher Horrocks Collier**, of **Plank Lane, Leigh**, to **Beatrice Glanville** (Sister **Norah**, of **Bowron House**).

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WEST DULWICH.—Vacant September, non-basement corner **HOUSE**. Six large, three smaller rooms, bath, small garden, high, dry. Near trams and rail. Rent moderate.—Apply Owner, 32 **Thurlow Hill, Dulwich, S.E.**

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CURIOUS BIRDS: THE LESSER BLACK-BACKED GULL. (Illustrated.) By Eleanor Shiffner.

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THE MAID IN THE LITTLE BLUE HOOD. (Poetry.) By Cuthbert Ellison.

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Sunday's Preaching Appointments are inserted in this column at the rate of 2/6 per quarter prepaid; other Notices, per insertion, 30 words 1/-, and one halfpenny for each additional word.

9 a.m. **TUESDAY** is the latest time for receiving Notices for insertion in the ensuing number.

SUNDAY, MAY 29th.

	Morning.	Evening.
Bermondsey Mission, "Manor," Galley-wall Road	Kaye Dunn, B.A.	Kaye Dunn, B.A.
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Contents for June.

Notes of the Month. By the Editor.

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United Methodism in Southport. (Illustrated.) By Rev. F. P. Argall.

Social Conditions in the Time of Chaucer. Part II. By G. P. Dymond, M.A.

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The United Methodist.

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

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

Letters of Christopher Hunt.

THE CALL FOR MISSIONARIES.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Where is the man who would not like to make a fresh start if only the chance were given him? So far as I can recollect, I have only met one man who would not like to begin again. I have shunned his company since he confessed that much to me. The man who has nothing to regret, nothing to withdraw, no old memories he would wish to wipe out, no blur of shame casting a shadow over his past, is not a man whose companionship I want. A fearful doom rests upon those who find no place of repentance in their lives. I can imagine no conceivable benefit resulting from fellowship with such men. Those who are whole and need not a physician do nothing but hinder a Christian's pilgrimage.

I.

It was on reading Mr. Chapman's appeal in the UNITED METHODIST the other week that I wished I could reach back ten or fifteen years. If it is true that the meanest record of oneself has some worth, then I will confess that the appeal for volunteers for Africa and China had a strangely curious and moving effect upon me. "My dear," I said, on reading Mr. Chapman's letter, "a missionary is wanted for Africa; shall we go?" Maybe the question was not asked seriously. Maybe it was. But if I could begin my work again, and I had an appeal like this before me, I do not think I should hesitate a moment. So great an opportunity would, I think, find me ready.

The desire to go to Africa was awakened within me by reading Bishop Hannington's story many years ago. I have often stayed in the beautiful Sussex village where Hannington had his home. I recall at this moment the thrill of sorrow when the terrible news came that Hannington had been killed. That was twenty-five years ago. Many stories were current of the impetuous, open-hearted lad who had first become a curate in a Devonshire parish and then at a very early age Bishop of Eastern Equatorial Africa. In his curate days—as he afterwards admitted—he had been ordained God's messenger with no message to deliver. His people loved him, for he would sit up long nights with their sick and dying. His purse was always open to those in need. On his rough Exmoor pony he would visit the scattered hamlets of his parish, with medicines in one pocket and his prayer-book in another. But he was not at peace. He carried no medicine with him for the distressed souls of his people. The hungry sheep looked up and were not fed.

It was Dr. Mackay's "Grace and Truth" that changed Hannington from an unconverted curate into a missionary martyr. Someone took down this book from my shelves a little while ago. Glancing at it he said, with a smile, "Old-fashioned theology, this!" But one chapter of the book, the one entitled "Do you feel your sins forgiven?" a chapter containing much old-fashioned theology indeed, not only gave the world one of its bravest missionaries but also one of its greatest evangelists and social reformers, Prebendary Carlile, of the Church Army. Even theology is known by its fruits.

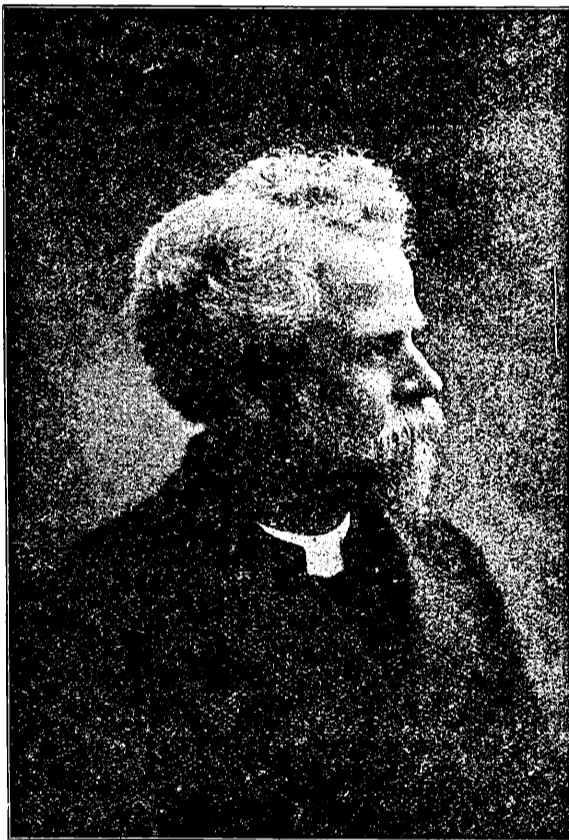
II.

How many volunteers have offered, I wonder? I am sure the appeal for Christ and Africa has stirred some young Francis just leaving College or in his first circuit. Africa is still the Dark Continent. The missionary triumphs in East Africa, especially since the day that Stanley wrote his historic letter challenging the Christian Churches of Britain to evangelize that vast territory, have been wonderful. We have had some share in them, as we have had in the West. But the sun has not yet pierced "the thickest cloud earth ever stretched." And there is a peril that the cloud may grow darker still. The Mohammedan invasion is both a menace and a call to the churches. We cannot allow the land of Livingstone and Moffat and all the great host of African missionary heroes to be lost to us after all. African missions must take a larger place in the thought and sympathy of United Methodists. Our great work in China must not obscure the vast possibilities of Africa as a United Methodist mission field. No one can read the reports of Mr. Griffiths and Mr. Greensmith, and Mr. Lory's most interesting account of the industrial side of our East African

work, in last year's Annual Report, without feeling that Livingstone's dream and hope that England would heal this open sore of the world is in the way of being fulfilled. But lives are only saved by lives. Africa's wounds are being healed by the shedding of white man's blood. "A queer country this," a visitor to Africa once said to Dr. Laws, of the Livingstonia Mission, "where the only things of interest you have to show me are the graves." "Yes," replied the doctor, "but they are the milestones of Christianity to the regions beyond." We have many of these "milestones" in Africa.

III.

Among all the touching tributes to our late King's memory I have not seen any reference to the fact that on the death of Father Damien the King—he was then the Prince of Wales—placed himself at the head of a movement to perpetuate the labours of this great saint. The Damien Institute for the



Rev. J. O. Keen, D.D., Minister of our Ilfracombe Circuit.

training of Roman Catholic youths in England for missionary work in the South Seas had no warmer supporter than King Edward. If he had a warm place in his heart for General Booth and the Salvation Army it is not surprising that this soldier-saint of Molokai, and his wonderful self-offering, should appeal to his kindly sensitive nature. For my own part my sympathies have softened towards Roman Catholics ever since I read the apostolic story of Father Damien. I know I ought to feel righteous fury whenever I think of the Scarlet Woman, but somehow my fury is tempered by the memory of Damien. When I read Dr. Horton on Rome, or Mr. Joseph Hocking, or even the Protestant Association's fulminations, all my Protestant blood is stirred. Then Damien obtrudes himself, and the sword I had grasped to hack this abomination to pieces loses its edge. It is as well, perhaps. We are not all full-charged for the death of our fellow Christians who believe in other ways and confess by other tongues. "Then you are not a safe guide," does someone say? No, I am not. He is a man of tremendous courage—or conceit—who claims to be a guide to his fellow-sinners. My part is to point to a Guide, not to be one. I could not live if the burden of my message was "Follow me!" But to cry "Follow the Christ, the King!" makes life worth living.

But all this apart. I would like all our young ministers—and I address them with reverence and affection—to read the story of that fine young Roman Catholic priest. I'll vouch for it that not one of them will draw an inch nearer the Roman Catholic faith. It will not make them worse

Methodists. If it does, it is as well they have read the story, for it has discovered a fatal flaw before it is too late. But let them read of Damien as a missionary on one of the Hawaiian Islands; let them follow him as he attends the dedication of a church on the island of Maui, where the bishop tells of the distress he feels for the lepers of Molokai; then let them hear the Christ-like words of the young priest: "My lord, on the day when I was admitted to the order of the Picpus Fathers, I was placed under the pall, that I might learn that voluntary death is the beginning of a new life. And I wish to declare now that I am ready to bury myself alive among the lepers of Molokai, some of whom I know well."

And as some of them read this story they will hear, I am persuaded, the call to leave home and fatherland that they may preach Christ in far-away lands of heathen night.

Yours, etc.,

CHRISTOPHER HUNT.

Old Clarendon.

Our Seaside Churches.

BY REV. W. H. LOCKLEY.

I.—Ilfracombe.

THIS beautiful town is a good example of Connexional extension in recent times by the former Bible Christian Denomination. The church there dates only from 1891, yet it has made encouraging progress, and branched out to Woolacombe, some four or five miles away, the two places numbering 144 members. Nineteen years ago, Mr. W. H. Trengove, at that time a member at Barnstaple, found during frequent visits to Ilfracombe a large number of persons previously Bible Christians, who lamented the absence of their church. He took their names and addresses, and communicated with various authorities. The answers were not encouraging; there was no one to send to open a mission. Still this pioneer of the West persisted in his efforts, and ultimately Rev. H. Down was appointed to organize a church. The lower room of a large hall was rented, and services were begun. Soon after, the owners decided to sell the property and our people decided to purchase the whole of it, which they did for £1,750. A further sum of £600 was spent on alterations during the pastorate of Rev. W. H. Alford, with the result that a comfortable and well-equipped place of worship and Sunday School were secured. The church has since had as ministers Rev. H. W. Horwill, M.A., Rev. W. Bennett, and Rev. C. Stedeford.

A school-chapel has been erected at Woolacombe, and is the only Nonconformist place of worship. Land has also been secured for a church equal to the requirements of this growing and attractive neighbourhood. Woolacombe is delightfully situated by the sea, with fine, far-stretching sands.

The present minister of the Circuit is Rev. Dr. Keen. Bright, alert, and active, after a long and honourable ministry in various circuits, his gifts and graces are the delight of his own people and the admiration of many in other churches. I recently spent two Sundays at Ilfracombe. On the first one, Dr. Keen was at Woolacombe, where he preaches one Sunday a month. The pulpit in the town was supplied by a retired Baptist minister and a Wesleyan local preacher: there were good services, and many visitors in the congregations. It was the harvest festival on the second Sunday, when the congregations were inspiringly large, and Dr. Keen preached two vigorous sermons of an exceptionally high order.

We may summarize a few impressions. (1) Our B.C. friends have given heed to an efficient pulpit supply from time to time; this has made itself felt not only in the church but in the town. (2) The services were simple in their order and reverent in spirit and manner. The Methodist note was sounded. Power was felt. (3) Our services were well advertised; perhaps more widely than any others in the town. Visitors could not plead want of knowledge to excuse non-attendance. (4) There was a prayer-meeting before Sunday evening worship, and another followed on Monday night. We shall not prevail unless we are praying churches. (5) This church is "not forgetful to entertain strangers." You feel at home. There is warm welcome, kindly greeting. You wish to go again. It is the Father's house where the children like to tarry. (6) Ilfracombe reminds us of what can be done in the way of extension in places where there is room and need for our Church; if this could be done before Union, it ought to be much more easily done now, and in far more instances. We are thankful it was done at Ilfracombe.

United Methodists who contemplate paying a visit to Ilfracombe are urged to communicate with their fellow United Methodists in that beautiful town whose names appear in the Holiday Directory on page 423 of this issue.

THE "Travellers' Esperanto Manual" (Marlborough and Co., 51 Old Bailey, E.C., 6d. and 1s.), by J. C. Connor, M.A., Ph.D., is designed "to enable the tourist or traveller to make his way with ease on the Continent without the labour necessary to acquiring the languages of the countries he wishes to visit, and however little acquainted with Esperanto itself he may be at the outset." The necessary sentences to this end are classified according to subject, and the subjects are arranged alphabetically.

Judged by its Fruits.*

EVERY age needs its apologetic, fashioned and uttered by those who feel the need of the age and can meet it. This volume could not have been written twenty-five years ago. It will meet a felt want to-day. While it is the latest application of the test which our Lord laid down, "By their fruits ye shall know them," and is here applied to the effect of Christianity upon the development of human society in the past, it also furnishes valuable guidance as to the social duties of Christians and the Church to-day.

The survey is made in a catholic spirit and by those thoroughly qualified. Each of the twelve chapters is by an expert, and their co-operation in the work is hearty. All of them hold that the Church has been the chief instrument in civilizing the world—using our terms here in the broadest sense; and all are convinced that the Church must continue its work, that only the Church can complete the work and erect the Kingdom of God. A summary of the volume may be given, before particularizing some of its features, any one of which might well detain us.

The Scope of the Book.

In the Introduction the Modern Social Problem is presented as a summons to the Christian Churches to think and work out its solution. As the roots of Christianity are in Judaism, the first chapter sketches Social Ideals in the Old Testament. The next shows how the Social Ideal was revealed in Jesus. Since, at a very early stage in its history, the Christian Church found an entrance into the Græco-Roman world, the preparation for the reception of the Gospel then engages attention. How far this Christian Ideal was realized in the Primitive Church is next considered; and then how the Church spread throughout the Roman Empire during the next three centuries. The influence of the Church upon that Empire until its fall, and the civilization transmitted by the Church to the new nations is set forth. Two chapters trace the Social and Ethical Development of the Middle Ages under the influence of Christianity, and the social principles and effects of the Reformation. Out of this grew the Evangelical Revival of the eighteenth century, with its wide and deep philanthropy which not even the cataclysm of the French Revolution, here considered, could hinder. Foreign missions are large social factors, and are considered from this aspect. This survey, roughly chronological, is concluded by a chapter upon modern scientific and philosophical thought, and the way in which the social mission of the Church is affected thereby.

Christian Civilization as Social Service.

The most impressive feature of this important work is that the interpretation here given to civilization is the social improvement of the people. The question asked and answered with so much cogency and encouragement is, How has Christianity affected the masses of the people? This is profoundly significant. Time was when the progress of civilization would have been measured by its effect upon the State. We should have been asked to consider how Christianity had affected warfare, defensive and offensive; rulership, by monarch and magistrate; the citizen, and his rights and duties. A later concept would have been the relation of Christianity to thought. The schoolhouse and academy would have been visited; the work of typical poets, artists, and philosophers would have been surveyed, and the aid which Christianity has rendered to these would have been noted. These aspects are not ignored, they cannot be in any such survey as is here made, but the chief concern is other than these. Christianity is justified because it has helped, more than all other agencies, to secure the opportunity of sane, healthy, happy life for all who accept its teachings, and for myriads of others around this great host, who have reaped rich results though ignorant of, or indifferent to, the cause of it.

The Regeneration of the Individual.

Two quotations from the article by Professor Henry Jones, entitled "Modern Scientific and Philosophical Thought Regarding Human Society," will show that this social ideal is not here held apart from individual improvement or present conditions.

"It is a grave wrong to identify Christianity with any special theory of social and political life. The Christian religion is interested primarily in individual character, that is, in the direct relation of man's most inner sacred life to his God. No doubt the light of religion once kindled within will cast its rays upon the whole region of man's activities. Its supreme principles are destined, I believe, to inform and inspire and sanctify the secular states of the world, so that they shall be merely secular no more" (p. 502).

The Present Task of Christianity

is thus outlined by Professor Jones:

"Stung with the evils of our industrial civilization and its all too evidently tragical wrongs, many good men would overturn its institutions, and advocate methods of revolution. I should say to them that this cannot be done, *in the name of Christianity*; any more than can the defence of them come from Christianity. Its hope, and its task, lies neither in overturning nor in maintaining the relations which connect men in society, but in moralizing them. Its business is to change the heart. The ordinary daily connexions by which man is bound to man in his business, in public works, in offices, in all avocations, are capable of being touched to higher issues by the Christian ideal."

*CHRIST AND CIVILIZATION: A SURVEY OF THE INFLUENCE OF THE CHRISTIAN RELIGION UPON THE COURSE OF CIVILIZATION. Edited for the National Council of the Evangelical Free Churches by Rev. John Brown Paton, D.D., Sir Percy William Bunting, M.A., Rev. Alfred Ernest Garvie, D.D. (London: Thomas Law, 10s. 6d. net.)

Every chapter in the volume would yield similar stimulating teaching and equally impressive quotations. Dr. Garvie's article, "The Social Ideal Revealed in Jesus," shows that our Lord, long neglected in this regard, is there, as everywhere, the Teacher and Pattern. Only the awakened consciousness and conscience of Christians and the Church were necessary in order that the light and truth stored in the Word might be appreciated and applied. It is hard to pass by Dr. H. B. Workman's brilliant chapter on "The Influence of the Christian Church on the Social and Ethical Development of the Middle Ages." This section throbs with actuality: the classes and the masses of the period surge through it. After a discriminating survey, Principal Workman declares:

"With all its defects—and the reverse side of the page may well fill us with indignation—the mediæval Church presents a noble spectacle of moral grandeur, and of true work done for humanity."

We must close our summary of this valuable work. It is the most important one-volume contribution which the Publication Department of the National Free Church Council has yet made to religious literature. Probably no body but the Council could have united such a group of scholars to collaborate upon this vital subject. The volume is well edited and produced. We note an awkward sentence (p. 301) and a printer's error (p. 317). The perusal of this treatise will hearten and instruct all who read it. It is clear that the Christian Church has been the saviour of society, and that she can render the same service in the future. A great French writer has pictured Humanity as a burdened traveller, toiling across the waste of the centuries. By the traveller's side, at every stage, sustaining, directing, consoling, is seen a ministering form known as the Church. "What," cries the same writer, "what could Humanity do if that ministering angel failed?" He answers, "Humanity would drop down and die." This is a true witness; but the angel will not fail, nor be discouraged, until righteousness, with its outcome, happiness, covers the earth as the waters cover the great deep.

GEORGE EAYRS.

Our Journey from Haiphong to Yunnan.

BY REV. WILL H. HUDSPETH.

WRITING from Tong Ch'uan Fu, Yunnan, Rev. W. H. Hudspeth says:—

We reached Tong Ch'uan Fu on Wednesday, February 2nd. While we were yet some distance away from the city Mr. and Mrs. Evans met us, and, together with several Chinese Christians, gave us a very warm welcome to United Methodist territory. Travelling has been all, and neither Mr. Pollard nor myself have suffered a day's illness during the whole of the journey.

I'll not bore you by describing the route from London to Shanghai, but as peculiar interest attaches to our travelling from Haiphong to Yunnan Fu I'm venturing to tell the story of that part of our journey.

Haiphong.

Haiphong is a well-built, well-drained, modern city, with good roads and handsome boulevards. It is not nearly so busy as either Hong-Kong or Shanghai, but it far surpasses them in beauty, and it well may be regarded as a great triumph in French colonization.

Throughout the whole of Tonkin, wherever the French have settled, wretchedly-constructed mud huts have been converted into modern Parisian houses; narrow, repulsive, dirty streets into good roads and boulevards.

The Annamese, who form the greater part of the population of this colony, while they are distinctly Eastern, are both physically and mentally inferior to their Chinese neighbours. The men do not impress one as being very active; they seem to be lazy, and they can in no way be compared with the Chinese as farmers or men of business.

The women work in the fields, chew betel nut, and wear immense palm-leaf hats. The chewing of the betel nut makes the teeth quite black.

The Most Beautiful City in the East.

From Haiphong we took train to Hanoi which, because of its wide streets, cathedral and foreign mansions, is said to be the most beautiful city in the East. This town is the head of the great new railway which runs to within sixty li of Yunnan Fu. When you receive this the line will have reached the capital. This railway, built at a cost of eighteen thousand pounds per mile, is probably the greatest feat of modern national engineering. Those who have travelled the Canadian railways say that the Tonkin line far surpasses anything to be seen in America.

From Hanai to Lao Kay the line runs up the Red River valley.

The trains are made up of about eight cars which are divided into first, second, third and fourth classes, the last being for natives who cannot afford the third-class fare. We travelled third class and were quite as comfortable as those who were travelling first. The train, although stopping at every station, runs at an average speed of thirty-five kilometres (21.7 miles) an hour.

Miles of rice fields stretch out on either side of the line. Banana trees, palms, sugar cane, bamboos make the country to appear as though it were one great sea of vivid green broken here and there by a thicker and darker green enclosing native hamlets through which the gables and roofs of small Annamite villages peep.

Women and boys were working hard in the open, generally flooding the paddy fields with water by means of a wicker scoop with a cord to each end which they

alternately dropped in the pool, and swung up to the higher field, telling out the contents.

Floating down stream are numerous large rafts of bamboo, with huts of wicker-work on board in which the crew live.

The country is very rich and is one vast plain of fields. As the train proceeds the low-lying productive land is left behind, and soon the hills are reached. The line, having been constructed with the idea of avoiding tunnels, passes through a practically depopulated country. Occasionally small villages are passed, but even at the railway stations there are very, very few people.

Going Up, Up, Up.

From Lao-Kay to Amichow the line follows the course of the Nam Ti. For a whole day we were going up, up, up, into the hills. Here there is a succession of sharp curves and gradients, the train winding and twisting around the hills in such a serpentine-like way that sometimes in the space of half a mile the train turns right round about so that if it is going north one minute it is going almost south the next.

The scenery in this valley in wild and beautiful. Solid rocks, hundreds of feet high, covered with foliage to the summit, rise in chains. Mountain streams, overhung with trees, pretty glens in which small villages nestle, thickets of bamboo, and dark woods are on every hill.

It is said that during the construction of this part of the line—it is only a hundred miles long—fifteen thousand lives were lost. Of seven thousand coolies who came from Tientsin only seventy returned.

When Amichow is neared the scenery changes and gigantic, tree-covered rocks give place to hills almost devoid of foliage excepting grass.

As I have already said the line had not quite reached Yunnan Fu when we were travelling so that from Ili-liang to Ts'ih T'ien we rode in a construction train. This consisted of seven or eight wagons carrying sleepers and other materials for the completion of the line. For two and a half hours we were sitting on boxes in a wagon, going through tunnels, over bridges, and by the side of precipices. As there was nothing to shield us from the smoke and soot of the engine I leave you to imagine how we looked after we had gone through a dozen tunnels. When we got to within sixty li of Yunnan Fu we found two ponies and three Miao waiting to take us to the capital. For four hours we rode hard and well, when we were welcomed to West China by three missionaries belonging to the China Inland Mission.

Rev. C. H. Kelly's "Memories."

A CHARMING BOOK.

THERE is probably no Wesleyan minister more beloved of his fellow Methodists of other Churches than the Rev. Charles H. Kelly. His brotherliness, geniality, humour, catholicity, and ability to see and praise the excellences in other Methodist Denominations than his own, together with the noble work he did in his earlier years for Methodists in the Army and in his later years as Secretary of the Wesleyan Sunday School Union and as the Denominational Book Steward, have given him a warm place in the hearts of many who are not of his own Church. For this reason many will turn with eagerness to his "Memories," just published (Culley; 3s. 6d. net). They will find that the book has the characteristics of Mr. Kelly, already named, in a pre-eminent degree. It abounds in reminiscences of men and events of a most interesting kind, told with frankness and without disguise of Mr. Kelly's own attitude towards them, yet without any degree of bitterness or unkindness tainting the narrative in any one instance. Mr. Kelly gives us his memories from his childhood up to December of last year, and when once the book is taken up the reader will have difficulty in putting it down until he has reached the last page. Then, in looking back, he will find it difficult to say which part has interested him most—whether the stories of Mr. Kelly's childhood, or the reminiscences of his student days, or the tale of his work as Chaplain in the Army, or the record of incidents connected with his later official life. There is not a dull page in the whole book.

Here are stories about Emerson, John Bright, Dr. Parker, and Joseph Brotherton, who belong to the larger world, and stories about Dr. Bunting, Dr. Rule, Hugh Price Hughes, Judge Waddy, and others who belonged more immediately to Wesleyan Methodist circles. Apart from its anecdotal interest, the book has no small historical interest. In this connection we would instance especially the chapters headed "Changes in Methodism," "The Temperance Question," "Some Happy Developments," "Wesley's Chapel," and "Methodist Preaching."

Apart from all this the book is well worth reading for the buoyant hopefulness which irradiates it from the first page to the last. All through his life Mr. Kelly has been an optimist, and never was he more so than to-day in his seventy-seventh year.

The Secession of 1849.

The parts of the book which will interest many United Methodists most of all are those in which reference is made to the Conference of 1849 and the secession which ensued. Mr. Kelly says:

I distinctly recall the historic Wesleyan Conference of 1849, when Messrs. Everett, Dunn and Griffith were expelled because they would not answer questions respecting the authorship of some anonymous papers called the "Fly Sheets." . . . The Conference was

held in Oldham Street Chapel, Manchester, where the Central Hall now stands. On the Dale Street side iron rails were on a wall in front of the windows. I remember standing, as a lad, on the wall and watching Dr. Beaumont, whose place was in a back pew close to a window, deliver one of his fiery oratorical speeches against the "platform," and in defence of "fair play" for the accused men. There was evidently an uproar in the house.

Standing afar off, to-day it seems strange that a man like Dr. Beaumont, of unstained character, mighty eloquence, and a passionate love for Methodism, should never have been President of the Conference, and that, whilst Dr. Jabez Bunting and Dr. Robert Newton should have been elected actually four times, Dr. Adam Clarke, a great man, most popular with the people, and esteemed in the nation, but who did not see eye to eye with those in power, should only have had the chair thrice, although he was kept out the fourth time by only a small majority. If these excellent men deserved repeated elections, then Dr. Beaumont, and the able, wise, and beloved Joseph Fowler, and another leader of progressive Methodism, Thomas Galland, M.A., a Cambridge graduate, fine preacher, Methodist statesman, and some other distinguished ministers, should undoubtedly have filled the chair of the Conference. It is almost certain that they were never elected chiefly, perhaps wholly, because of their liberal opinions and utterances. This is certainly strange and unfortunate.

No one can say that that paragraph is lacking in frankness and fearlessness. On a subsequent page Mr. Kelly deals with what he calls "the greatest change in Modern Methodism"—the introduction of lay representatives into the Wesleyan Methodist Conference. He says it was "a revolution, but a revolution accomplished without hard strife or loss." Then he adds:

Now that more than thirty years have passed since the change in constitution was made, it gives joy when we mark its good results; when we see how conservative of what was of first importance in Methodism the great liberal and democratic action has been. But it makes me sad to think that it came so late; for if it, and kindred changes, could have been effected years before, probably tens of thousands of members might have been retained, and a power might have been exercised in the Conference that would have curbed the action of extremists of different sets of opinions—for there were faults on both sides.

I am thankful that many men of both sets are dead; that their warfare is over; and I would gladly let Death have his victory in the hushing of angry voices and in the cessation of strife. May the grass grow green over all their graves; and of some of the hardest fighters let us be thankful that they can do no more mischief in God's Israel.

The Difference of Tone in Methodism.

In his chapter on "Some Happy Developments" Mr. Kelly speaks of the "difference of tone" which now exists among the people of the various Methodist Churches.

One practical proof of change in Methodism is in the difference of tone among the people of the various Methodist Churches. At one time there was a good deal of bitterness, and for some decades there was great aloofness. This was characteristic of nearly all the offshoots from the mother Church; most of them seemed to be against her, great virulence being displayed on the part of some. But the mother had not always set a good example to her daughters. Shortly after the Rev. Richard Watson, a great theologian and a mighty preacher, left the New Connexion and became a Wesleyan Methodist minister, he had to preach on a special occasion at Irwell Street Chapel, Salford. On the Sunday preceding, this was announced by Samuel Bradburn, an Ex-President, and one of the greatest pulpit orators of his day. Having announced the fact, he paused, and said sarcastically and slowly, "They say this dog barks well—but he comes from a dirty kennel!" Such a thing has long been impossible. It was as vulgar as it was brutal.

In Mr. J. W. Laycock's very interesting book, recently published, "Methodist Heroes in the Great Haworth Round, A.D. 1734—84," it says: "The Rev. Richard Watson, when a young man, walked twenty miles to hear Mr. Bradburn preach, and said of the sermon: 'I am not a very excitable subject, but Mr. Bradburn's preaching affected my whole frame. I felt the thrill to the very extremity of my fingers, and my hair actually seemed to stand on end.'"

The Uniting Conference, 1907.

Our readers would be glad to see what Mr. Kelly says about his visit to our Uniting Conference in September, 1907:

It was a great pleasure to me to attend, by appointment, the first meeting of the Conference of the "United Methodist Church," which was held in Wesley's Chapel, City Road, London, in September, 1907. Three of these Churches, by their own Conferences, and empowered by Act of Parliament, had become united. These were the Methodist New Connexion, the United Methodist Free Church, and the Bible Christians. They had wonderful sessions. There was fine feeling, great joy at the union, tempered with almost tearful regret on the part of some who had loved their old associations, and were stirred by memories of their parents. Deputations to congratulate them were received from the Free Church Council and various Churches. It was a joy to me to assure them of the love and good wishes of the "mother of them all." They had given all other representatives a hearty reception, but they gave the outpouring of full hearts when Wesleyan Methodism spoke. They had a feeling about the "mother" that they could have neither for Baptist, Congregationalist,

Quaker, Presbyterian, nor Anglican. It was very touching.

Some Racy Stories.

Our space permits of the quotation of only one or two of the very numerous and racy stories with which this book abounds. Speaking of the Methodist associations of Wandsworth Mr. Kelly says:

Wesley was married in the parish church. Pity he ever was; but he was. His bride had lived at a house in Love Lane. There the short wooing took place. Until within the last few years that lane had changed but little; it was dark and narrow. At the corner of it was an old signboard that probably had been up ever since Wesley went romancing there; it said, "Drive round this corner slowly!" John Wesley would have done well to have taken the warning; but he did not. Love Lane is indeed changed; even the name is only a thing of the past. It is now Putney Bridge Road; there is no romance in that.

Here is another story referring to the time when Mr. Kelly was elected President of the National Free Church Council. Mr. Kelly says:

One good man asked, "Do you think John Wesley would permit you to take that chair if he were here?" to whom I replied, "No, I do not think he would. He would be so impressed with the importance and possibility of the office that he would set me aside and take it himself."

Hugh Price Hughes.

In the same connection, and still referring to his Presidency of the Free Church Council, Mr. Kelly has a paragraph about the Rev. Hugh Price Hughes which all lovers of that fine leader of Methodism will be glad to read:

I became President of the Free Church Council on March 13th, 1900, at Carver Street Wesleyan Methodist Chapel, Sheffield.

I was the second minister of our Church to hold that office. The first was the Rev. Hugh Price Hughes, M.A. He was one of the earliest promoters of the Federation, and rendered it conspicuous service. In more ways than one he was a remarkable personage. He had great personal fascination, and was a tower of strength to any cause he undertook to help. He had many advantages as a public man. He had a good presence, a good voice, and was a ready speaker. He had the conviction that he was always right, and that the Lord held the same opinions that he did on every subject. That was peculiarly helpful to him in advocacy or defence. He was a man of immense force and talent, who crowded a great work into a comparatively short life. He possessed some of the valuable characteristics of the Jew and the Celt.

Mr. Hughes's magnetic influence, eloquent platform utterances, skill in committee, absolute devotion to his work, fearless defence of principles, extraordinary power of repartee in debate, and earnest Christian devotion combined to make him a fine leader at the foundation and early working of such an organization as the Free Church Council. He also rendered splendid service in the Methodist Church, to which he was passionately attached.

A Pretty Bit of Self-Portraiture.

This book of reminiscences not only casts an illuminating light upon many of Mr. Kelly's contemporaries, but it also contains stories which illuminate Mr. Kelly's own character. How significant, for instance, is the following!

The anxieties and sorrows of young lads are greater than people are apt to suppose. There was another boy at the same school, a sorrowful little chap at times. One afternoon he had come to have tea with me. He was twelve. He looked very sad. I said, "What's to do, Jack?"

"Thinking about my mother in India. I have not seen her for more than two years"; and a tear was in his eye.

"Do you mean to say, Jack, that nobody has kissed or cuddled you for more than two years?"

"No one since I left my mother."

"Bless you, boy! come to me, and I'll kiss and pet you."

He rushed to my arms, and I did what his mother would have liked to do. He burst into tears, and always after knew where to put his head and find comfort.

We have only given a few samples of the good things to be found in this book, but with that exceedingly pretty bit of self-portraiture our review must be reluctantly drawn to a close.

We will only add that we are delighted that Mr. Kelly has sufficiently recovered from his serious illness to be able to write this genial and valuable book of "Memories." We hope that he may be spared to the Churches for some years yet, and that when he passes it may be in the fullness of the bright hope and the sure confidence which shine so sweetly in the last pages of this book:

After a long life of seventy-six years, and serious illness, with a feeble heart-beat, which is like carrying your signed death-warrant about with you, it is impossible to forget that the end will come soon. We need not repine. I have had more than my share of joy, comfort, friendships, Christian privileges, bright hope, and shall have no violent change when the day's work is over. I shall pass from one part of Christ's Church to the other; from one set of friends, who will survive me for a time, then follow almost before I am fully settled among the majority of my friends above. So all is well.

HENRY SMITH.

Latest News from Tong Chuan.

Deputation Returns without visiting the Miao.

WRITING under date April 12th, Rev. S. Pollard says: The news from Chaotong still continues serious. Just what is the extent of the damage the rebels have done to the Miao villages we do not yet know. We do know, however, that there are scores of families homeless and starving. We are unable to get to them to render help. One of the Chinese teachers came asking me for particulars. Before I had gone far in my story of the Miao suffering the sympathetic teacher burst into tears and went away. He could stand no more.

Last mail brought us news that another thousand Government troops were expected at Chaotong. That should make the city quite safe. But the Miao in the hills are like sheep among wolves, and what that really means you friends in England can never know.

Later News.

Writing under date April 18th, Mr. Pollard writes:—

The die is cast! The Secretary-Designate sets his face homeward to-morrow morn without having seen Chaotong or Stone Gateway or Sfangtsing! Fancy coming to China and not seeing the Miao work. This is a deep disappointment to us all, and the deputation is not likely to get over it for a long time. We have stayed on here, hoping against hope, that the way would open up, but to-day's post in from the capital gives us no hope of being permitted to go to Chaotong. What an end to such a long journey!

News from Chaotong reports more captures of rebels and more barbarous executions with the cutting out of hearts and tongues. Christ said: "I send you forth as sheep among wolves." This is exactly true of the Yunnan missionaries, and of the native preachers.

Yesterday, after a very original sermon from a Mr. Fu, the preacher made an appeal for help for the Miao who have been burnt out. The Christians responded heartily and collected quite a nice sum. This picture of Chinese helping Miao is one that gives heart to us all. And we need heart now, for some are very downhearted. One cannot bear to think of all those burnt villages and empty houses and homeless little ones.

[The situation is so grave that we can only say to our readers once more: Pray, pray, pray!—ED. U.M.]

The Flood at Driffield.

How United Methodists Worked and Suffered.

At six o'clock on Friday morning a horseman rode into the town of Driffield with the news of a cloud-burst, and that the waters had formed into a flood which was raging towards the town. Within an hour the seething yellow waters were flooding about 300 houses to a depth of from three to seven feet. The water left as quickly, almost, as it came, but what devastation it had left behind! Only one death occurred. All the rest of the people were rescued by boats, hastily brought to the scene. In the work of ministry to the distressed our people took a prominent place. One of the first boats brought was dragged a considerable distance by some of the officers of the Bridge Street Boys' Brigade, and till a late hour on Saturday night the minister, Rev. J. R. Herron, was in and out of the homes of those not adept in the art of begging and more intent on cleansing their homes. Some friends, chief among whom was Mr. Mark Sykes, of Eddlethorpe, who gave £10, provided the minister with the means of helping some of the distressed to tide over the immediate distress. The general Relief Fund was not yet organized, though great was the need.

But what a sight was our Sunday School! Eight feet of muddy water, with organ furniture, books, etc. (completely ruined), floating on the floor. Great damage was done to gas pipes and heating apparatus. An entirely new floor and some attention to drains will cost the trustees of this struggling little church well up to £50. And this at a time when several of our people have lost almost their all!

How the people worked! On the floor of another Sunday School, into which nothing near the quantity of water went, the mud still lies six inches thick. But the men of Bridge Street got the town fire engine and pumped all the water out the same day. We cannot put a picture of our mud in the illustrated paper, because our people were not afraid of the dirt, and moved it quickly.

Some astute beggars have made a harvest out of the calamity where others have had nothing but toil and loss. If anyone would like to help they should send to Mr. Wm. Taylor, Savings Bank, Driffield.

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International Lesson.

BY REV. CHARLES A. ASHELFORD, Bradford.

JUNE 5TH, 1910.

JESUS WALKS ON THE SEA.—Matt. xiv. 22—36.

GOLDEN TEXT: "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God."—Matt. xiv. 33.

THE three evangelists who record this miracle agree in placing it immediately after the Feeding of the Five Thousand and on the evening of the same day. It had been a memorable day, and the night became red-lettered by reason of the ineffectual struggle with the elements, the timely appearance of Christ, and the subsequent calm. This chapter presents Jesus as the Healer, the Feeder, and the Calmer of the storms of life. Note that there were two feedings of the multitude and two stillings of the storm. The first storm was in the daytime and Jesus was with them in the ship (Mt. viii. 23—27); this second storm was in the night-time and Jesus was absent. After the first stilling the disciples marvelled, saying: "What manner of man is this, that even the winds and the sea obey Him?" After this second stilling they came and worshipped Him, saying: "Of a truth Thou art the Son of God." This lesson might be presented to the scholars in a series of tableaux, e.g.: Scene 1. A picture of Solitude and Prayer; scene 2. A picture of Storm and Fear, etc. The successive scenes constitute a kind of epitome of His life—Solitude, Storm, Peace-bringer, Helper, Healer. Christ is here seen as the Man of Power: power over Himself, over the crowd, over the sea, over sinking souls and over disease.

Jesus Alone With God (vv. 22, 23).

V. 22 presents Jesus as a born leader of men, conscious of the right and power to command. Why did He constrain His disciples to go before Him unto the other side, and then proceed to disperse the crowds? John incidentally gives the key to the situation. Jesus perceived that the people "were about to come and take Him by force to make Him King." The impression produced by the Feeding of the Five Thousand was great and immediate. Here was the beginning of that reign of plenty foretold by the prophets. There was a tradition that the Messiah would feed the people with bread from Heaven as Moses had done in the wilderness. Here was the long-expected Messiah who would become a great popular leader, break the Roman yoke, and reign in splendour and power. Our Lord freed Himself from the sincere but wrong-headed enthusiasm of the crowd and withdrew to the mountain-side to pray. These special seasons of retirement for fellowship with God were associated with crises in the life of Jesus, e.g.: After baptism, before the choosing of the twelve, before His Transfiguration and Passion. Our Lord was conscious that a crisis confronted Him. On the lonely hilltop He knelt to share with the Father "The silence of eternity interpreted by love." The decision made in that night's prayer appeared next day. He so spake in the Capernaum synagogue that almost all save the twelve forsook Him. The impressive scene is better imagined than described—Christ alone with God, the disciples alone, tempest-tossed on the sea. Nothing restores the poise of the soul like communion with God; nothing so prepares for public service like private devotion. When anyone has felt the strain and stress of life, the anguish of tragic death, the transience of earthly popularity, and alone with God in prayer has laid bare the innermost soul, such an one at such times has been treading in the very footsteps of the Son of God.

The Disciples Alone in the Storm (v. 24).

Vv. 23, 24 form a suggestive contrast—Christ's fruitful prayer, and the disciples' fruitless struggle. The word "constrain" suggests that the disciples had been infected by the misdirected enthusiasm of the crowd. Their expectations were material and selfish. Worldliness and selfishness separate us hopelessly from Him. A difficult task is assigned them to save them from selfishness and discontent. In what different positions Christ's disciples find themselves in obedience to His command: at one time feeding the multitudes, at another time "toiling in rowing" against contrary winds! Mt. says the boat was distressed by the waves. Mk. says that it was the men that were distressed. They were where the Master had sent them, and yet they met with this storm. It is no new thing to meet with storms in the way of duty. Mk. also informs us that Jesus saw them toiling in rowing. "Those all-seeing eyes admit of no limits; at once He sees the highest heaven and the midst of the sea, the glory of the Father and the misery of His disciples." In the midst of the storm and danger He sees us, the winds and waves are His ministers, and in His own time and way He will come to our help. When trouble and danger are near He, too, is near. Jesus comes out of His mountain calm to hold His storm-tossed friends.

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Jesus on the Sea (vv. 25—27).

The fourth watch of the night would be between three and six a.m. All through the night they had only made three and a half miles (John vi. 19). Recall the delays of love in the N.T., e.g.: After hearing of the sickness of Lazarus, "He abode at that time two days in the place where He was" (Jo. xi. 5, 6). Peter left in prison up to within the last hours of his intended execution (Acts xii. 5—11). It was just because He loved His disciples so well that He left their trouble to do its work before He relieved them. He was straining their faith to hold fast His presence when He should be visible to them no more. Jesus would not make stones into bread to satisfy His own hunger, but He fed the multitude with the bread of wonder. He would not throw himself off the pinnacle of the Temple for any self-glory, but He did walk the waves on behalf of His disciples. When the Egyptians would represent an impossibility in their hieroglyphics they painted a man with his feet walking on the sea. Till Jesus spoke the disciples mistook His form for a spectre and cried out for fear. Sailors and fishermen are very superstitious. The disciples recognized Him by His favourite word to troubled spirits: "Be of good cheer; it is I, be not afraid." Cf. the rapturous joy of the Magdalene on hearing the voice of Jesus (Jo. xx. 16; see also x. 27). "Amid the howling wintry sea, We are in port if we have Thee." V. 33 gives the impression of this miracle of power on the disciples and answers the question of viii. 27, "What manner of man is this?" "Thou art the Son of God."

Peter on the Sea (vv. 28—32).

The narrative of Peter's venture on the sea to Jesus is peculiar to Mt. The whole incident is in perfect harmony with Peter's impulsive disposition, and is charged with spiritual meaning. Faith is essential to safety and victory when we walk in difficult ways, doubt and fear doom us to danger and defeat. The teacher should point out the good and bad qualities revealed in this act of the apostle, e.g.: His faith, his pride in and emulation of his Master, his eager courage, etc., also his love of self-display, and his undue self-confidence, etc. Cf. Mt. xxvi. 33, 34 and 69—75; Jo. xxi. 7. While Peter looked at His Lord he walked safely, when he looked away from his Lord to the stormy sea he was afraid, and sank though a fisherman and a good swimmer. Even when sinking his hope is in Christ. "Lord, save me!" Jesus instantly answers Peter's cry for help with outstretched hand. He was rebuked not for attempting too much, but for trusting too little. We are always buoyant when we trust Him and weighted when we doubt Him.

The Healing Ministry of Jesus (vv. 34—36).

Gennesaret was a small plain on the western shore of the Sea of Galilee. In it stood Capernaum and Bethsaida. Josephus describes the district in glowing terms: it had a beauty and fertility incomparable. It should be noted that after communion with the Father, Jesus is endued with new power. Each triumph became through prayer the starting-point for fresh and wider conquests. The community became conscious of One in their midst who could heal and help. Christ's resources are as fresh and as available as ever. In ix. 20 a woman had touched the hem of His garment and was made whole, now her example is followed by many—"as many as touched were made perfectly whole." This was the culmination of His fame. Christ's followers should possess something of His touch and much of His spirit of sympathy, succour and sacrifice.

Supernumerary Ministers and Conference.

"ONE ON THE SHELF" writes:

At one of our District Meetings recently held, reference was incidentally made to the eligibility or ineligibility of our supernumerary ministers to attend the Annual Conference. Of course it was understood that no supernumerary could in reason be willing to be nominated, to the displacement of the minister who is in charge of his circuit; and yet, with such a proper limitation, he is shut out from ever again having a place amongst those with whom he was one entitled to sit, in our annual Parliament. Subject thus to a species of disfranchisement, he is denied the privilege that falls to the lot of the youngest or most obscure layman, to have a seat in the Conference. Over the door of entrance to the supernumerary ranks, he may read the legend of the poet, "Abandon hope, all ye who enter here." An aged supernumerary recently said to the writer, "When we retire from the ranks, we are just thrown aside on the scrap-heap." While the figure itself may not be the choicest, there may yet be a modicum of truth in it, after all. Some of our Churches, however, are occasionally glad to take a "scrap" off the heap, when they need a pulpit supplied without any cost to them, by one they can still announce as a "Rev." One does not forget how on one occasion, when the late beloved M. Miller, then a supernumerary, entered the Annual Assembly as a visitor, the President invited him to a seat on the platform, which he respectfully declined, not being willing to accept any such privilege that did not fall to the lot of other retired ministers. Some one has suggested to the writer that if, under present conditions, a supernumerary may never expect again to be a member of "the house," would it be possible, say, for him once in three or five years, to have his entertainment and railway cost provided,—that he may attend as a visitor among his brethren? This would be but a small return for some of his past service to the Connexion. Anyhow, some feel the disqualification referred to more a sore than a solace, as does "One on the Shelf."

Primary Department.

LESSON LXXIV.

THE WORK OF INSECTS.

MATT. III. 4; EX. X. 12—19.

GOLDEN TEXT: "O Lord, how manifold are Thy works! In wisdom hast Thou made them all."—Ps. CIV. 24.

AIM OF LESSON.—To awaken wonder and interest in the work of insects.

INTRODUCTION.

Ask: Do you like honey? Where does it come from? Do you like pretty silk ribands? Where does silk come from? We get honey from bees and silk from silkworms, and nearly all the beautiful colours of the flowers are due to bees, butterflies and other insects. What else do insects do? What do brush carts do in dirty streets? Show how God has made hundreds of little insects to do the work of brush carts for Him. Instead of sweeping dirt up they eat it up, and in this way keep the country clean and free from bad smells.

LESSON STORY.

Locusts and wild honey. Once in the time of Jesus there lived a man called John the Baptist. He was Jesus' cousin. When Jesus was a young man He stayed at home working as a carpenter to earn bread for His mother. John was a very different young man. He left His home and went to live on the wild, rocky hills overlooking the Jordan. There he spent his time praying to God to show him how he could help his countrymen to be good. He wore a shirt made of rough camel's hair bound round his waist with a leather belt. What did he eat? As he did not earn money he had no nice bread and meat. No! When he was hungry he gathered the locusts which were to be seen hopping over the stony ground, and he roasted them on a hot stone over a fire made of sticks, and sometimes he found some honey in a wild bees' nest in a hole in the rocks, and ate that with his locusts. It would make them taste nice and sweet. So you see, but for the insects John the Baptist would have been almost without food; then he could not have done the great good work he did.

When you see the bees flying from flower to flower, humming their sweet song, gathering pollen, and putting it into the wonderful little baskets they have in their back legs; when you see them darting their long tongues down the flowers filling their throats with sweet honey to put in the cells, then remember how wild bees helped to feed John the Baptist. And perhaps you've never seen a locust. It is a large insect four or five inches long with strong back legs for jumping, and strong wings for flying, and very strong jaws with which it eats everything green. Now the busy little bee is always doing good to you, but I hardly know anything good about locusts, except that they were food for John the Baptist, and they have kept many another traveller in wild deserts from dying of hunger. I will now tell you a story about locusts which will show you what terrible harm some insects do in hot countries. But do not forget what I told you before—that many insects do good work.

The locust plague. Do you remember the story of Moses, how when King Pharaoh was cruelly treating the children of Israel, he went to him and asked him to let them go? Pharaoh would not. So God sent some plagues—fearful storms that destroyed the barley and corn causing a famine; then when the cattle died because they had no grass to eat, there came plagues of flies, and other insects that eat up dead, decaying things. How awful it must have been! Now after King Pharaoh had again broken his promise to Moses, God told him he would send a plague of locusts. Moses went to the king and said, "O king, another plague will come if you do not obey God and let the children of Israel go." But Pharaoh would not. Then an east wind began to blow. Moses and all the people saw what looked like a dark cloud rising in the east. It spread up, up, darkening the sky. The people shivered with terror, and cried: "The locusts are coming!" The air was full of a noise like a rushing river; it was the noise of their wings. They darkened the sky, filled the air thick as snow-flakes: on, on, like a mighty army they came. The people ran into their houses, for everywhere, over all the ground, over every tree and bush, up every wall, into every corner the locusts went, and they ate up every blade of grass, every leaf and twig.

When Pharaoh saw the land bare as a desert he cried out to Moses: "I have sinned against your God, only take the plague away, and I will let the people go." Moses prayed to God, and there arose a west wind, so strong that it blew the locusts away. They fell into the Red Sea and were drowned.

Locusts are not very large, but you see what awful famines they cause. Look at the flies, the bees, butterflies and other insects God has made. Learn what you can about them, and think how wonderful it is that God has given to the little insects such great work to do.

EUNICE NAYLOR.

EXPRESSION: Plasticine.—Form a bee or locust.



News of Our Churches.

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

MINISTERIAL ARRANGEMENTS.

Rev. J. Dixon Thompson has accepted a unanimous invitation to remain in Newport, Mon., Hill Street Circuit, until August, 1912.

Rev. C. H. Goodman remains in Bristol East Circuit until Conference, 1911.

BARRY.

Silver Wedding. MR. AND MRS. J. R. FRAZER, of our Buttrill's Road Church, Barry Circuit, celebrated their silver wedding on Saturday, May 21st. On May 21st, 1885, they were united in marriage by Rev. George Hargreaves, at the Gifford Street United Methodist Free Church, Cardiff. Mr. and Mrs. Frazer have been associated with our Buttrill's Road Church, Barry, since its formation. We offer our heartiest congratulations, and trust they may still be spared for many years of useful service.

BOLTON.

IN connection with our church at Peace Street, Bolton, we report the death on Thursday, May 12th, of Mrs. J. Holden. After a prolonged and wearisome illness, which lasted nearly two years she joined the great company of those who have come up out of great tribulation. As one of the first members of the church she has been identified with us for twenty years, and our church has had in her one of its most saintly characters, one of its most devoted members and one of its most generous supporters. A wider community than the church with which she was identified as a member will feel her loss, for her beautiful Christian character and influence were appreciated by many to whom she constantly ministered who never attend a place of worship. Many of them will cherish the remembrance of her good works, kind words and helpful advice for years to come. The last few weeks of her illness were radiant with an immortal hope, but her whole life was reflected there. She has passed away in her fifty-eighth year.

BLACKWELL, DARLINGTON.

Interesting Gathering. IN connection with the Blackwell Church the first anniversary sermons were preached by Revs. T. J. Dickinson and C. T. Coulbeck, and a special tea and meeting were held on the following Wednesday. The chair was occupied by Mr. R. W. Drewery, the late treasurer, who had been largely responsible for obtaining the money for the payment of the building. Solos were rendered by Mrs. J. H. Robinson. The prominent note of the several speakers was one of thanksgiving to God for the erection and complete payment for the building (which has cost about £600) within twelve months of the laying of the foundation stones, and each made special reference to the splendid work of Rev. T. J. Dickinson, the originator of the scheme, through whose untiring zeal and thoughtful and diplomatic guidance this phenomenal success has been achieved.

CANWORTHY WATER.

School Stonelaying. A SCHOOL, to cost about £300, is being built on the old site opposite to the present chapel. Mr. S. Parsons, of Holsworthy, is the architect. The size of the school will be 42 ft. by 22 ft., and the building will be of red bricks with white brick dressings. There was a large company present at the stonelaying ceremony, in which Revs. J. Stephens, W. Harris, and F. G. Jenkins took part. The following stones were laid: Sunday School stone by Mr. E. C. Littlejohns, President of the Sunday School; Adult Class stone by Mr. F. Hicks; Old Scholars' stone by Mr. H. Parsons; Young Women's stone by Miss L. Sloman; Methodist Union stone by Mrs. Stephens, wife of the first minister, Rev. J. Stephens; the Visitors' stone by Mr. Jeremiah Martin, of U.S.A., who was forty-three years ago a member of the Lower Sunday School; Local preachers' stone by Mr. J. H. Paynter; Band of Hope stone by Mr. J. H. Sloman, the present president; the Church stone by Mrs. F. Kenner; the Choir stone, laid on behalf of the choir by Mr. B. Sloman, the organist; School Secretary stone laid by Mr. J. Pethick, who has over twenty-one years been a secretary of the School; and the last stone was inscribed "In memory of father and mother," and was laid by Mr. S. Parsons, the architect, who said he should never forget the teaching he received in the old school now twenty-five years ago. After tea the chapel was crowded for an evening meeting, over which Rev. J. Stephens presided, and addresses were delivered by Mr. H. Littlejohns and Revs. F. G. Jenkins, W. Harris, and the chairman. The financial proceeds of the day amounted to £48 5s. 4d.

HARROGATE.

Church Reopening. IT was with very great joy that the members of the Victoria Park Church assembled to witness the opening ceremonies in connection with the new church parlour and ladies' parlour and entrance porch of the church. The whole proceedings were under the presidency of Captain Boyd-Carpenter (Mayor of Harrogate). The Mayor called upon Mr. Robert Turner, of Rochdale, to open the door of the vestibule to church and ladies' parlour. Before he complied Mrs. J. Chippindale presented him with a handsome gold key on behalf of the Church Committee. Mr. Turner expressed thanks, and opened the door. The friends then proceeded to the front of the church. The Mayor here called upon Mr. S. Spencer to open the porch. Rev. W. M. Simm, representing the church committee, presented Mr. Spencer with a gold key. Both keys were suitably inscribed. After the opening the friends proceeded into the church which has been beautifully redecorated, and a public meeting was held. The Mayor presided, and was supported by Rev. W. M. Simm, Rev. A. Soothill, Mr. R. Turner, Mr. S. Spencer and Mr. G. Byers. The Mayor, upon entrance into church, referred to the King's death, and asked the congregation to stand while the "Dead March" was played. Rev. A. Soothill, then offered prayer. Rev. W. M. Simm read a portion of Scripture, and, afterwards, in introducing the chairman, expressed his pleasure at the presence of Captain Boyd-Carpenter, the son of the Bishop of Ripon, and the chief magistrate of their town, in their church in the capacity of chairman that afternoon. Mr. Simm, in closing, referred to the deep desire of devoted members to see the church improved, and paid respect to the generous gift of Mr. Spencer of £500 which had been the means of putting spirit into them, and had made it possible for their hopes to be fulfilled. Mr. G. Byers said the alterations and renovations had been made at a total cost of £2,500. He was pleased to be able to report that they had received towards that sum £990. The chairman expressed pleasure at being allowed to occupy the position that afternoon. Addresses were delivered by Mr. Robert Turner, Mr. S. Spencer, Mr. T. Squire and Mr. J. P. Mallinson. A public tea was held in the church parlour at the close of the meeting, to which a very large company stayed. The collection for building fund, and receipts from tea, realized £70.

HELSTON AND PORTHLEVEN.

Sunday School Convention. THE annual Sunday School Convention was held at Curv. The afternoon conference was presided over by Mr. R. Thomas, president of the Circuit Sunday School Union. The officers for the ensuing year were elected. Reports were received from the Sunday Schools and visitors, and each school was responded for on being called. After an encouraging and experimental address on Sunday School work, given by Mr. F. H. Cunnack, Helston, a discussion on "The Teacher, the Material, the Child, and the Method" followed, opened by Mr. H. Ould, Trewennack, and continued by Messrs. R. Thomas, H. Toy, Bosanko, C. Tripp, C. Dale, J. Stideford, W. Shepherd, Revs. W. H. Kay, and A. Knight. At the close Mr. Cunnack replied, and on the motion of Messrs. J. D. Coombe and W. E. George was accorded a vote of thanks. A public tea was provided in the schoolroom, and in the evening a platform meeting was held, a crowded gathering being presided over by Mr. John Gill, Helston. Addresses were delivered by Mr. James Harvey, Lowertown, and Mr. Carwardine, Lizard. Suitable hymns were sung, and two anthems rendered by the choir were much enjoyed. About thirty schools were represented, and altogether a profitable time was spent.

MANCHESTER.

Mr. James Harrison. THE Hyde Road Church has lost by death a devoted worker in Mr. James Harrison, who for over fifty years occupied the position of a teacher and superintendent of the Hyde

Road and Fairfield Street Sunday Schools. A few weeks ago, at a reunion of old scholars opportunity was taken to recognize his long service. For some time he had been in failing health, and his death, which took place on the 15th inst., in his sixty-eighth year of age, came unexpectedly. Prior to the interment a service was held in the schoolroom, Hyde Road, which was largely attended. Rev. A. C. George conducted the service. A memorial service was also conducted on Sunday, the 22nd inst., at Hyde Road by Mr. George. Mr. Harrison, he said, had left a record for conscientiousness, punctuality, and liberality in connection with his church work. Although his means had been limited, he had given to the extent of sacrifice because he loved his church. He exercised a living faith in his Saviour in early life, and did not wait until he became an old man to commence. At the conclusion of the service the "Dead March" in "Saul" was played by the organist, Mr. D. A. Prince.

SELSEY-ON-SEA.

Reopening of Church. AFTER extensive interior improvements and alterations, entailing a cost of about £125, the above church has been reopened. Sermons were preached on the Sunday by the pastor of the church, Rev. Harold Reed. The services were well attended. On the Monday a large number of people assembled for the public tea. The public meeting, which followed, was addressed by Revs. C. Copeland-Smith and R. S. Hall. Rev. H. E. Reed presented the financial statement which showed a sum of nearly £60 in promises and contributions towards the renovation fund. In addition to the gifts included in the above sum, Mr. and Mrs. Herbert Woodland, and Mr. and Mrs. Frank Meades are presenting the church with a memorial pulpit in memory of their mother, the late Mrs. A. Woodland. Mr. Hart has also presented an oak hymn-board, and an interested visitor is doing all printing free of cost. Mr. Reed said that a temporary loan of £50 was being lent by five friends in sums of £10 each, free of interest, and that probably that amount would be raised by a bazaar to be held in August. Mr. S. Slogrove, of Brighton, who presided, offered his congratulations on the very pleasing appearance of the church, and heartily wished the enterprise every success. The collections amounted to £8 7s. 9d.

WINSFORD.

THREE old members of the Winsford Church have recently died, viz., Henry Atherton, Joseph Noden, and Mark Atherton.

The first-named was one of the oldest members, having been converted during the ministry of the late Rev. John Robinson, from whom, fifty-one years ago, he received his first class-ticket. During the whole period of his membership he regularly attended the weekly meeting, and was a member of the same class from the day of his conversion to the day of his death. He was careful to preserve every ticket, and left instructions with his wife to receive the one that would be issued next after his death and pay the usual contribution.

Joseph Noden was a devoted Sunday School worker and a very regular worshipper while health and strength permitted.

Mark Atherton was zealous and true in the service of the church. He passed peacefully away after a long and painful illness. The loss of these three devoted brethren will long be felt.

General News.

HANLEY (Bethesda).—The "Church Annual" shows that a net sum of £1,007 6s. 8d. was raised during last year in connection with this church. This includes a contribution of £175 7s. 11d. contributed to the Connexional Funds. There are considerable balances reported as due to treasurers on the church, the Trust, and the Bucknall Old Road Mission funds. These, however, have, we understand, been wiped out by a recent successful bazaar which raised nearly £500. The lists of church officers, committees and meetings and services, held from week to week, show that this old church is very active, and the pastor reports that the work of the church in all departments has been vigorously prosecuted during the year. Encouraging progress is registered at the mission at Bucknall Old Road.

SHEFFIELD.—In connection with the coming Hanover jubilee celebration an interesting lecture was given in the Hanover Schoolroom by Mr. C. E. Woollans on "The Production of a Daily Newspaper," with lantern illustrations. Mr. H. Cater presided. Several musical items increased the attraction of the evening's proceedings, and hearty thanks were given to those who had aided in the meeting.

Missionary Services.

PLYMOUTH AND EAST CORNWALL.—A meeting of the representatives of the W.M.A. branches in the Plymouth and East Cornwall District was held at Tavistock on Wednesday, May 11th, Mrs. Truscott Wood presiding. The following district officers were unanimously elected: president, Mrs. J. Hopper (Bodmin); vice-president, Mrs. G. P. Dymond (Plymouth); organizing secretary, Mrs. Truscott Wood (Launceston); corresponding secretary, Mrs. S. G. Jenkins (Plymouth). A public meeting was held in the Russell Street Church

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in the afternoon, under the presidency of Mrs. Sargent, of Horrabridge. Mrs. Truscott Wood ably explained the objects and methods of the Auxiliary. Mrs. J. Hopper followed with a forceful address on "Women's Work for China." Solos were rendered by Miss Roseveare, Miss Cook, and Miss Raymont. The meeting was largely attended and very enthusiastic.

LONDON (Packington Street).—The newly-formed branch of the W.M.A. held its first quarterly meeting on Wednesday week, a good company being present. The pastor (Rev. H. J. Barker) delivered an address on "Women's Work," after which the secretary (Mrs. Barker) read the report. There are 29 members on the books, and the sum of 10s. 6d. had been raised for the missions.

EXETER AND SHEBBEAR DISTRICT.—The annual meetings for this District were held at Torquay. The officers appointed in February were asked to retain their positions until Conference, 1911. Reports were presented from several branches, and methods of work discussed. The public meeting was held in the afternoon at Chelston Chapel. The report, presented by Mrs. Blackmore, showed that the Auxiliary is represented in thirteen circuits. There is a membership of 287, and the sum contributed to the missionary society amounts to £161 19s. 2d. Miss Parsons delighted the audience with a solo, and the meeting was addressed by Mrs. F. J. Dymond and by Miss Muir, of the China Inland Mission. The collection amounted to £2 7s.

Anniversaries.

STOURBRIDGE.—At Halesowen the collections amounted to £80 10s., the highest ever raised. In the evening the chapel was crowded to excess, and many failed to find even standing room.—At Lye the collections reached the unprecedented sum of £64, and the spacious chapel was filled to overflowing.—At Mount Pleasant, where the chapel is closed because of damages through mining operations, the services were held in the schoolroom. Collections, £11—also an increase on last year.—At Cradley Forge £23 was raised—a considerable sum in advance.

LIVERPOOL (St. Domingo).—The school sermons were preached by the resident minister, Rev. Edward Cato. There were large congregations. In the afternoon there was a P.S.A. and Sunday School demonstration at which Mr. Arthur Black, of the Liverpool Sunday School Union, gave an excellent address. On the Monday evening the church choir gave Farmer's cantata "Christ and His Soldiers" in the schoolroom which was filled by an appreciative audience. Mr. W. Evans, J.P., presided; Mr. J. M. Harvey conducted; Miss Williamson at the piano, and Mr. Caley at the small organ accompanied. The financial results were good.

BURTON-ON-TRENT.—This year's anniversary of the George Street Sunday School, falling as it did on the Sunday after the King's death, will long be remembered not only by the scholars, but by the large congregations which assembled. The preacher was Rev. A. Chadwick, of Burnley, whose references to the King's death were exceptionally appropriate, being reported verbatim in the local Press. The bulk of the scholars were attired in white, thus showing off to advantage the black bows of mourning which the teachers attached to each of the juvenile choir. One of the prearranged hymns was struck out of each service and a special memorial hymn substituted, whilst the whole of the voluntaries upon the organ were funeral in character, Mr. W. G. Outhwaite's manipulation of the fine instrument being most effective. Miss Lily Lowe and Mr. Outhwaite were responsible for the training of the children, whose singing can best be described by the one word, "beautiful." The collections realized £53 10s., a little in advance of last year.

BRISTOL (Bishopston).—The Sunday School anniversary preachers were, in the morning Rev. W. J. Penberthy and in the evening our own pastor, Rev. C. Pye. In the afternoon a scholars' service was held, under the presidency of Dr. J. J. Powell, and the address was given by Rev. G. Eayrs. There were good congregations, the chapel being crowded at the evening service. The singing under Mr. Casling was much enjoyed, as were the solos by Miss C. Walters. On Monday evening Mr. J. B. Butler presided over the annual meeting, Sir Matthew Dodsworth, Rev. J. Gibbon, and our pastor being the speakers. The secretary, Mr. S. Fielden reported the school in a healthy state. Collections over £12.

Bazaars.

REDDITCH (Feckenham).—The church here is a small one, consisting of twenty members. It is the only Non-conformist cause in the village, and it cannot be said that the Anglican influence is sympathetic or helpful. But the United Methodists have held a position for fifty years and stood for religious liberty. To-day they show no signs of doing otherwise; in fact, there are evidences of progress and prosperity. There is a debt on the church of £100. Some time ago, an old scholar, now living in London, promised to give £50 conditionally, i.e., if the friends would raise the other £50, and clear the debt. The offer was accepted, and on Whit-Monday a first effort was made by means of a sale of work to raise £20. Mr. E. O. Morris, of Walsall, presided, and Mr. W. H. Yeomans, J.P., of Astwood Bank, opened. The day was beautifully fine, and a strong contingent of Redditch United Methodists cycled over. At the close of the proceedings Rev. A. H. Hulse announced that £32 had been realized.

A Capital Text Book of Missions.

"The Expansion of Christendom." By Mrs. Ashley Carus-Wilson, B.A. (Hodder and Stoughton; 6s.)

The great reputation won by Mrs. Ashley Carus-Wilson by her life-story of Irene Petrie, Missionary to Kashmir, will be enhanced by the present notable and excellent book. The author's information is encyclopaedic on Christian missions. She has read almost everything, and focuses her information admirably.

In this book we have the history of the Christian ages written from the missionary standpoint and compressed within the compass of 338 pages. The six motives which affect missionary enterprise are first discussed, the three abiding motives being pronounced to be Obedience to the Lord's Command, Concern for the Church's Welfare, Conformity to the Will of God. Dealing next with the course of missions, the following dates are fixed upon as marking epochs: A.D. 1, A.D. 500, A.D. 1000, A.D. 1500, A.D. 1800, A.D. 1858, A.D. 1910. Around these dates is grouped the history of the centuries. Then follows a review of the Seven Empires of the world in the year 1910; the Ebb and Flow of Peoples; the Decadence of Buddhism and Mohammedanism; and an inspiring chapter on Christianity conquering and to conquer. The last part of the book deals with the Crisis of Missions; the Changed Pagan Field; the Changing East; the Many Adversaries; Missionary Strategy and Missionary Comity; the Call, and the Outlook. It is wonderful that so much information, so wide a survey of the field of Christian activity and human need have been compressed into such limited space, and without any feeling of mere superficiality or thinness resulting. Those who cannot attend the sessions of the great Missionary Conference to be held in Edinburgh shortly, and can neither spare money to buy nor time to read its nine volumes of elaborate reports, should procure this book, and will find in it a not unworthy substitute.

A text book is usually expected to be rather dry and that this book is not. It would form a capital text book nevertheless for the study of Christian history. With a carefully-prepared index it might usefully be preserved as a work of reference. As a book for general reading it has one defect. Mrs. Carus-Wilson credits her readers with linguistic ability in excess of their actual attainments. Even "intelligent" churchgoers are not all familiar with Greek, Latin, French, and German, and some of the quotations in these different languages with which her pages are adorned might usefully have been translated for their benefit.

Publishers and authoress are to be congratulated upon having placed at the service of the community a book which must help to bring in the Kingdom of God.

J. HARRISON.

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