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THE
United Methodist

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

With which is incorporated the Free Methodist, founded 1886.

No. 131. NEW SERIES. [No. 1274. OLD SERIES.]

THURSDAY, JUNE 2, 1910.

[REGISTERED.]

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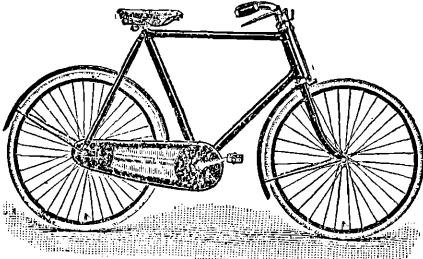
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Notes by the Way.

On a subsequent page we discuss in some detail the significance of the decrease in membership which our Church registers this year, for the third time in succession, and we raise some detailed questions suggested by that decrease. Here, we wish rather to look at the matter more broadly, and to view it in its relation to the life of our whole Denomination and to the experience through which other Churches are passing. For there is a solidarity in the churches after all and, unfortunately, our decrease is not an isolated experience. All the Churches are mourning either that they have no increase at all or only small ones. The Bishop of Kensington, speaking a few days ago, adverted to the fact that though in their most favourable diocese the number of communicants reached 14 per cent of the population, quite a number of others came far short of that percentage, whilst in London it fell as low as five per cent of the population and the number of candidates for confirmation there only reached half per cent. For the first time for some years the Baptists reported an increase this year, but they are far from standing where they did three or four years ago. The last part of the sentence just written applies also to the Congregationalists. As our readers know, the Wesleyans and the Primitives, as well as ourselves, are lamenting decreases this year—the Wesleyans for the fourth year in succession.

* * * * *
THESE facts make a rather dark picture; but it would be a huge mistake to speak as if the picture had no points of light in it. We do not wish to fall into the misleading speech of those who talk in the ultra-opti-mistic note that all is well with the churches in this best of all possible worlds. But we are anxious to see, and to have the privilege of helping our readers to see, how matters truly stand and what elements of hope blend with those of pain and disappointment. For we are sure that one of the things Christian people much need to experience just now is a re-birth of hopefulness. What music they have been making has too long been in the minor key: we need a little more in the major key. We have too long sat by the rivers of Babylon and hung our harps upon the willows there, saying, How shall we sing the Lord's song in a strange land? We need to see that in the strangest land are some evidences of our Lord's presence and of His wonder-working power.

* * * * *
"Go deep enough," said Thomas Carlyle, "and there is music everywhere." Let us look deep

enough and wide enough and we shall find all about us enheartenments and some reasons why hope should take up her harp and sing. We point to one or two of these reasons. We think that the careful reader will agree with us that the trend of some of the "best" thought in recent years has been rather away from Christianity than towards it. There are many signs that that phase of things is passing. In philosophic circles there is a conflict of opinion as to the soundness of Pragmatism as a system of philosophy; but there can be little doubt that it has won many adherents and that it has made a larger way for the spiritual than did some systems of philosophy recently in vogue. However the case may stand in regard to Pragmatism, it is distinctly cheering to find that the system of philosophic thought identified with the name of Eucken—a system of thought which has the spiritual at its basis or it has nothing at all—is securing a large welcome and many many disciples. Until a few years ago smatterers in science were talking as if it had ruled out the spiritual as a factor either in the inception or the evolution of the world. They talked as if the proverbial servant girl's explanation of how the ornament got broken—"It did itself"—was the explanation of how the universe not only came to be but continues to be. The deeper scientific thinkers, of course, never talked in that way. They knew better, and, if anything, in recent years they have left the door wider and wider open for the spiritual. Now, happily, even the smatterers are learning to follow their example; and they are not so sure as they were that they can run the world, even in their thought, without God.

ANOTHER light comes into the picture when we think of the widespread social passion which is so distinct a characteristic of our day. It is not a new thing, and, with all respect to Cotter Morrison and those who think with him, not a new thing in the Church of Jesus Christ. But it is new in the extent to which it is touching and permeating all ranks and conditions of society. In the broad sense, as distinguished from the technical, the sense in which Sir William Harcourt used the phrase, "We are all socialists now." Analyse this condition of things and what does it mean, except that the spirit of Jesus, which is the spirit of love, is, so far as it means love to man, winning its widening and gracious way into the thoughts and hearts and, to some extent, into the actions of men. Take this further fact that after a hard day's work thousands upon thousands of working men are giving up their hard-earned leisure to social propaganda with a zeal and an earnestness that remind us of the self-denying and apostolic devotion of the early Methodist preachers. They verily put to shame some of us who believe that we have a greater and more inclusive gospel. The reader may agree or disagree with the teachings of these men—at street corners, on open spaces, in lowly hired rooms, in the workshop, by the fireside, and wherever they can obtain hold of a fellow citizen and pour into his ear these new truths which possess their souls; but surely none of us will be so prejudiced as not to see that this zeal, well-directed or mis-directed, is born of a beautiful love for suffering and needy men and women and is, so far, evidence of the growth of the very spirit of Jesus, even "outside" the Churches.

THAT last sentence reminds us of a reason for hopefulness which we have more than once heard expressed lately. "You must not measure the extent of Christianity by the extent of the Churches," it is said. "All the Christians are not inside the Churches. Jesus has more disciples than you tabulate in your church rolls. Be of good cheer!" That word is one we need to hear for several reasons. It reminds us that the Kingdom of God is wider than the Church of God; that those who bow the knee to Christ are a greater multitude than those who bow the knee in our churches and chapels; and that the spirit of Jesus is winning victories over men's hearts and lives that sometimes we little dream of. That is the bright side of the fact we are considering. But, alas! it has a shadowed side. What a pity that the Church is not as wide as the Kingdom; that, bearing its Lord's name, it fails to attract within its circle all His people; that, intended by Him to be a vessel and channel of grace, it fails to convey portions of the water of life and of the bread of life to those who are striving so strenuously and unto weariness to bring in the Lord's Kingdom! Surely if the Church had more charm; if it were more irradiated with the beauty of the Lord's presence and shone more winsomely in the fair and white raiment He intended it to wear; if, withal,

it were more like Him, then these that are without would more and more associate themselves with it.

THAT brings us to our last point. There are lights in the picture, but not light enough. There are reasons for hopefulness but the reasons might be multiplied many-fold. God is in His world; by His Spirit He is working in and through His people; but He wants to be in them and to work through them more bounteously. Our Churches are apt to forget the great master-secret of their winsomeness and power. It does not lie in their organization, in the monetary wealth they can command, in the social spirit and activities they can foster, nor in the power of thought and expression by which they can commend the old, old Gospel to a new age. It does not lie in any of these or in all of them combined. It lies in that mystical, wonderful, but very real something that we call Spirituality. Back of all their wants, and deeper than the deepest of them, men find another and root want. In their nature deep calls to deep, a spark within them seeks some central fire, spirit goes searching out after spirit in a constrained quest; the little child, lonely and bewildered in a big world, wanders on and on, if perchance he may find a home and a mother's heart and a father's arms in which to rest. The Churches of Jesus Christ have in His Gospel the answer to these deepest longings of the human soul. They have the message about the Father's heart wherein the weary child may find its home. They can tell of the Elder Brother who loved men unto death "even the death of the Cross." They can speak of God's Spirit who is given to be the constant friend and helper of all God's children in His big big world. In the message of God's love, of His redeeming grace, of His sanctifying power, they have the answer to men's deepest needs, bread brought to satisfy their keenest hunger, water of life to slake their fiery thirst. When shall we learn that by this, and by nought else, we shall conquer—that the spiritual is the spell that always works? And when shall we learn as we ought that the spiritual only comes to its highest in the indwelling and ever-present power and ministry of that Holy Spirit who is given to all who ask for Him? To be master of that secret is to be always at the springs of power, of grace, and of blessedness, alike in this world and in the world to come. And to be master of that secret is to know what alone will fructify and make effective man's life and all its outgoings—whether personal, or social, or political, or philanthropic, or ecclesiastic. Did the Church but know the secret of its power it could win the world for the Lord. The message of all defeat to the individual and to the Church alike is this: Back to the springs of power, back to the throne of grace; back to God!

Our London Letter.

OF course we are all against the Confessional. But why? Every soul needs his Confessional. The form of Confessional as organized by Rome is to many of us very objectionable. But Confession itself must not be objectionable! Did not James the Apostle say, "Confess your faults one to another"? Out of how many more truths are we to shut ourselves because of perversions practised by other people? We had a venerable saint in one of our London Churches who, if the choir dared an anthem, thereupon with genuine sadness and pain left the service as a protest against Romanism. Rome construes James as though he said, "All of you must confess your faults to one other." Say "One to another"—and we have Apostolic direction.

Nor surely did James intend to suggest that even the Methodist Class Meeting in weekly session would make a good Mother Confessor to its sinning members. We are nowhere bidden to confess our faults to any Communal ear. Indeed, I think I would rather trust the knowledge of my sins to a selected priest, in common with a hundred others, than announce them to a miscellaneous gathering—even of the Methodistic wise and otherwise.

But the choice of one other by one other can be made immensely saving, and because I am allowed to see this form of Confessional at work, and so to know of its efficacy at first hand, I write to pass on a helpful recipe. Not that the minister here receives a single Confession, but he does frequently urge his people each to seek the most likely soul for the practice of mutual Confession.

The supreme business of our will is to keep firmly fixed in front of our mind those desirable ideas and resolves which if left to themselves will only too quickly slide away and be forgotten. But if the will can grip in position those seedlings of truth for a sufficient time, they will take root and become part of the life, where-

upon the main body of the will can be released for the undertaking of some new commission.

One hears a sermon, say, on prayer, under which the soul is moved to sincerely declare, "I must, I will, pray." We have said that before, every one of us; but, alas, ere a week has gone the solemn vow has disappeared so silently and so unobservedly that it takes us yet another week to awake up to the fact that it isn't there! Then we lose heart, for we were sincere and our sincerity has slipped us. Is it any good promising anything? We have tried texts on the wall, and marks on the door by way of reminder, but we get so used to their inanimate presence that we stare right at them and never see them, and consequently are not re-minded. And of all the resolutions in the world, the resolution to pray every morning is the most slippery. We can so easily excuse ourselves under the pressing circumstances—and the daily pressure at 8 a.m. is simply astounding.

Of all the aids that can be called in at such a crisis the aid of a living friend is a supreme assistance. God has planted in us a genuine and right love of the respect of our fellows. And the loftier our friends seem to ourselves, the more sensitive are we to maintain a high character in their eyes. The apostle James suggests that confidential confession with a Christian friend is a working asset for the struggling soul. Go then to the particular friend whom your heart instinctively chooses, and open up a conversation, say, about that sermon and prayer. Work your way round to this: "I want to pray regularly, and yet am unable to keep myself up to it. Will you help me? Will you allow me to report to you weekly, and will you keep a register of my effort?" I know of friends who are helping each other to new habits in God in quite half a dozen directions at once.

Let no one suggest that prayer incited in this manner is unacceptable, as being the production of a lower motive than the lofty pleasure of communion with God, because of the fact that the first spur in it is that we are seeking to save to ourselves the respect of a fellow being. It is the habit of praying that is being sought, and the friend is only called in to help us tighten our grip on the practice of prayer until prayer itself shall have shaped into a habit. By what cord we bind the sapling is a passing detail, provided that the sapling roots. By and by the communion will be so real that a day started without it will feel so "uncanny" that things will have to be stopped until the omission is supplied.

Nor is prayer the only habit thus to be formed. Take the first question of every day—the question of getting up. How we play with it. "I really must get up" . . . but I really don't. Very likely your chum is in similar straits. Why not mutually confess and hit it up together that you will report on early rising one to the other? The fact of the report will be a wonderfully deciding factor every morning. It will surprise you what strength of mind will be supplied to you by the thought of your friend's pocket book, so that by and by you become a regular early riser, and the daily nonsense is at an end.

Professor William James says that six weeks daily practice of a new habit will fairly fix it. I know of many people who regard this forty-two days of unbroken practice as one of the keys of life, and who regularly go to "another" for living assistance in this daily Lent of a new habit. The practice, to my knowledge, is doing wondrous things. But beyond that—what a fellowship divine! The Master means us to come along together. Such confession makes for the family spirit.

I am permitted to give here a copy of an actual habit card covering fourteen days. An "x" means success: "o" shows failure. A, B, C, etc., represent various habits in formation, all new, which certainly were not a part of the character. The subject reported on says that these practices are decidedly shaping into habits and some are already an unescapable part of the daily life.

A	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
B	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
C	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
D	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x

W. KAYE DUNN.

Meeting of Chapel Committee.

THE annual meeting of the Chapel Committee was held at Duke Street Chapel, Southport, on May 25th and 26th, Rev. W. B. Lark (President) in the chair. The attendance of members was not so numerous as was desirable, some being absent on account of ill-health, others being out of this country, and others on account of distance. Dr. Brook and his church had made excellent provision for hospitality, which was highly appreciated and duly acknowledged.

Many applications for grants and loans were considered, the majority being met as liberally as the Funds would allow; a few could not be entertained.

The Chapel, Loan, Manse and Fire Assurance Funds will be combined this coming Conference. The Guarantors of the M.N.C. will be liberated from their position and responsibilities as Guarantors. A great deal of business consequent upon the combining of the Funds was transacted, which the space of the UNITED METHODIST does not permit to be specified. M. J. B.

United Methodist Table Talk.

OUR PRESIDENT'S ENGAGEMENTS.

June 5th and 6th.—Myrtle Bank, Burnley.
June 8th.—Publishing House Committee, London.
June 9th and 10th.—Connexional Committee, Leeds. * * * *

PERSONAL.

The Rev. A. C. George, of the Hyde Road Church, Manchester, has recently been elected President of the S.E. Manchester Free Church Council.

The Lord-Lieutenant for the county of Lancaster has intimated to Mr. Henry Lawton, of Ormidale, Lees, in the Mossley Circuit, that the Lord Chancellor has appointed him a Justice of the Peace for the county. Mr. Lawton is senior teacher of our young men's class, treasurer of the Sunday School, and a trustee of Zion. For seven years he has been circuit secretary steward, following in that office his honoured father, Mr. A. H. Lawton, who held the same office for forty years.

The Rev. F. J. Wharton gave the address at the principal Free Church memorial gathering held in Bradford on the day of the late King's funeral. There was a congregation of 1,200 in the Horton Lane Congregational Chapel.

At the town's memorial service, held in the Mossley Parish Church, on Whit-Friday, the Rev. J. A. Bedward was selected to read the lesson.

As a tribute to the memory of the late Rev. Bramwell Dutton, the Blackpool Highways Committee proposes to change the name of the road adjoining our United Methodist Church, Newton Drive, Blackpool, from Kilham Road to Dutton Road.

Mr. Percy Morrey is presenting to the Harlesden Church a set of individual communion cups in memory of his father, the late Rev. Joseph Morrey, and further as an expression of appreciation of the sympathy shown by the members of the church towards the family.

Mr. W. T. Down, Caerau, Glam., writes: "In reference to Mr. Lockley's article on Ifracombe in last week's issue, may I say that the late Rev. John Dymond (then in Exeter) was foremost of the few who urged our people to enter the seaside town?" * * * *

REV. G. WHAITE.

We very much regret to learn, as will also very many of our readers, that the health of the Rev. George Whaite is occasioning himself and his friends considerable concern. For two months he has been very ailing with a mysterious complaint that seems at present to baffle the specialists who have been consulted. It is accompanied by torturing experiences that are almost intolerable, but he is bearing up very bravely and trustfully. Next week, if the opinion of a London specialist confirms the diagnosis of his Birmingham adviser, he will submit to an operation.

We are sure that in this time of anxiety and severe suffering our brother Whaite and his dear ones will have the sympathy and prayers of his many friends throughout the length and breadth of the denomination, who will wish for the sufferer a happy issue out of his present distresses. * * * *

Miss Turner, of our Lao Ling Girls' School, begs to thank Hurst, N. Mandritho, also the Macclesfield Sunday School, for their kind gifts of pictures so greatly loved by the Chinese. Miss Turner adds in a letter just received: "Just now several cigarette firms are flooding the country with pictures—so many in every case imported and by no means always nice—and I have hit upon the plan of exchanging for one of these a Bible picture to be put up on the wall in some of our Christian homes." * * * *

KING EDWARD PEACE MEMORIAL

Mr. Andrew Carnegie and Sir William Mather (with others) have both become vice-presidents of the Peace Society, and have each promised £1,000 to the King Edward Peace Propaganda Fund, which they are anxious shall be participated in by as many as possible, and for which it is proposed to raise at least £50,000. The placing of a marble bust of King Edward, by a distinguished sculptor, in the Peace Palace at The Hague, which was unanimously decided upon by the society at its annual meeting, is described by Mr. Carnegie as "a most beautiful and appropriate thing." Beyond this nothing has been definitely fixed, nor can it be wisely decided straight off. It will be a matter for careful and thoughtful administration, and Mr. Carnegie has stipulated that any sum raised should be devoted to useful propaganda in perpetuation of King Edward's work, in promoting goodwill and Peace, and not be "frittered away in bricks and mortar or in petty proposals." This strikes one as statesmanlike, and the most fitting form of a real Memorial and one most in accord with the

late King's aims and efforts. Negotiations are, however in progress to ascertain the wishes and to secure the approval of the King and the Queen Mother. Communications may be addressed to the Secretary (Dr. Darby), and communications will be thankfully received by the treasurer, Walter Hazell, Esq., J.P., 47 New Broad Street, London, E.C. * * * *

REV. JAMES PROUDFOOT.

The Rev. James Proudfoot, of West Africa, is on a visit to this country and hopes to be present at the Conference in Nottingham. Mr. Proudfoot speaks very highly of the work of the Rev. A. E. Greensmith. He says: Mr. Greensmith is doing excellent work in West Africa; I usually see him several times a week when I am in West Africa. He has not an easy task, as I know from experience; but he has a fine combination of wisdom, knowledge and enthusiasm, and this will carry him far and safely." * * * *

THE STATIONS OF MINISTERS.

The First Reading of the Stations of Ministers for the next Connexional Year will be sent to every minister and circuit secretary steward during the next few days through the District representatives recently appointed on the Stationing Committee. All other persons can obtain a copy of this Reading post free for 2½d., on application to the Rev. Andrew Crombie, 12 Farringdon Avenue, London, E.C. * * * *

YOUNG PEOPLE'S DEMONSTRATION.

The Manchester Young People's Demonstration will be held in the Free Trade Hall on Saturday, October 8th, 1910. Chairman: Mr. J. G. Hancock, M.P. Speakers: Rev. James Ninnis, Sunderland; Rev. Frank H. Chambers, Hanley; and Mr. John Rounsefell, B.A., B.Sc., Headmaster of Shebbear College. The conductor of the Great Choir will again be Mr. Brand Lane, and the organist, Miss Thomas.

The late Rev. Geo. Lord.

WE regret to announce that Rev. George Lord passed away on Friday week at his residence, 4 South View, Lostock Hall. Mr. Lord was seventy-four years of age, and prior to his superannuation in 1901, his ministry had extended over a period of forty-one years.

Mr. Lord was a son of Ellis Lord, a clogger, of Moor End, Oswaldtwistle. He was sent to work in a weaving shed at the then customary early age and subsequently became a taper. His parents attended the United Methodist Chapel, and subsequently George Lord was attached to the Moscow Mill Street Society. Whilst engaged in the factory he applied himself diligently to studying and served for many years as a local preacher. On one occasion, when the advertised preacher for the anniversary sermons failed to fulfil his engagement Mr. Lord at a moment's notice preached a very able sermon.

Mr. Lord commenced his ministerial labours in the town of Bury, after which he ministered in the following circuits: Huddersfield, Longton, Staffs., Redditch, Appleby, Todmorden, Leeds West, Helston, Cornwall, Newcastle-under-Lyme, Newport, Overton, Consett, Winchester, Leamington, Framlington, Peterborough, Carlisle, Ripley, and Chesterfield.

Since he became a supernumerary, the rev. gentleman resided for a time at St. Annes and Penwortham, going to Lostock Hall about two and a half years ago, during which time he did very little preaching, his advancing years beginning to tell rather heavily upon him.

At the Annual Assembly of United Methodist Free Churches at Redruth in 1901, the Assembly, in granting the request of Mr. Lord to be placed on the list of permanent supernumeraries, expressed its high appreciation of his character, his ability and usefulness, and the Christian consistency, unwearying diligence, and unflinching fidelity with which he had discharged his duties as a minister of the church for forty-one years.

The rev. gentleman's wife predeceased him about three years ago. There is a grown-up family of two sons and four daughters.

The funeral took place at Preston on May 23rd, when Rev. J. Baxter, Conference Secretary, attended to represent the United Methodist Church. Rev. O. Greenwood offered prayer in the home at South View, after which the first part of the burial service was conducted in our Lostock Hall Church. The introductory sentences were read by Rev. J. H. Bowker; the hymn, "Lo! a Voice from Heaven," was sung; the 90th Psalm was read by Rev. E. C. Urwin, B.D.; and the lesson from 1 Cor. xv. by Rev. E. Craine. Prayer was offered by Rev. J. Baxter, after which the "Dead March" was played by the organist, Mr. R. Banister. The interment was at the Preston Cemetery, and was conducted by Rev. O. Greenwood.

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Funeral of Rev. J. Morrey.

THE funeral of Rev. J. Morrey took place on Thursday, May 26th. The former part of the service was held in the Tubbs Road Church, Harlesden, Rev. E. E. Lark officiating. Several ministers were present, including Revs. J. Whitton, G. Froggatt, E. Faull, and T. S. Herrick (Wesleyan). A short address was given by Rev. S. Gordon, of Lambeth. He said that no one could have known Mr. Morrey without regarding him as a true friend and a faithful minister of Jesus Christ. It was his (Mr. Gordon's) pleasure to know many of the members of the churches of Mr. Morrey's last circuit, Burslem, and he remembered how graciously and generously they had spoken of Mr. Morrey's services as a preacher and pastor. He had been appointed secretary of the Hanley District for two years in succession, and would in all probability have continued in that office, had it not been for his removal to London at the last Conference. He thanked God for Mr. Morrey's devout life and the many years of excellent service he had rendered the Church of Christ.

At the close of Mr. Gordon's address prayer was offered by Revs. M. Brokenshire and A. S. Sharp (Wesleyan), after which the whole congregation remained standing while Mrs. Lea played the "Dead March" in "Saul." The coffin was carried by officers of the church. There were several lovely wreaths of natural flowers and two artificial wreaths, one being sent by the Harlesden Church and Sunday School, and the other by the remaining churches comprising the Willesden Circuit.

At the conclusion of the service the funeral party left for Hanley, where the interment took place. They were met at the station by several sympathizing friends, including Revs. E. F. H. Capey, E. Prowse, M. May, W. Bainbridge, F. H. Chambers, J. Rutherford, J. Crothers, W. Cooper, and S. Nutton (Congregational). The service at the cemetery was conducted by Rev. E. Prowse, a former colleague of Mr. Morrey's. In a few well-chosen sentences Mr. Prowse made touching reference to the life and work of the deceased, to which the congregation feelingly responded. Scripture portions were read by Revs. M. May and E. F. H. Capey, and Rev. W. Bainbridge offered prayer. The service at the graveside was very short. The committal sentences were read by Mr. Prowse, and Mr. Capey closed with prayer. There was a very large attendance. The chief mourners were Mrs. Morrey (widow), Mrs. Clark (daughter), Messrs. Percy, Sydney, Ernest and William Morrey (sons), Rev. E. Clark (son-in-law), Mr. John Morrey (brother) and Mrs. Morrey, Miss H. Morrey (sister), Mr. T. Brough, sen. (brother-in-law), Mr. T. Brough, jun. (nephew), Mr. J. Budgett (nephew) and Mrs. Budgett, Mr. Knott (niece) and Mr. Knott, Mrs. Hammersley (niece) and Mr. Hammersley, Mrs. Myatt (sister-in-law), Mrs. Brooks (sister-in-law), Miss Louis Brough (niece), Mrs. F. Beeston (niece) and Mr. Beeston, Messrs. Samuel and John Morrey (cousins).

As one passed in and out amongst the crowd one heard many tender and appreciative references to the life and work of him who has now gone to be with Christ, which is far better.

MEMORIAL SERVICE.

The services at the Harlesden Church on Sunday last took the form of memorial services. At the P.S.A. in the afternoon a resolution was passed testifying that Mr. Morrey was "a true and faithful servant of Christ; a man of earnest faith; one who had a lofty conception of his duty to God and his fellow men, and was unflinching in the performance of his duties as president of the P.S.A. He had a full measure of the spirit that inspired the movement—the spirit of brotherhood."

In the evening there was a large congregation at the special service. Rev. F. G. Taylor (Fulham) conducted the devotional exercises and conveyed the sympathy of the Walham Grove Church. Rev. E. E. Lark (superintendent of the circuit) was the preacher and previous to the sermon moved the following resolution, which was carried by an upstanding vote:

"That we the members of the church and congregation desire to express our deepest sympathy with Mrs. Morrey and family in the great loss they have suffered by the death of our dear pastor.

"We would place on record our high appreciation of his Christ-like life; his faithfulness as a minister of the Gospel and his devotion to the welfare of the church and all its activities. His preaching was characterized by unswerving faith in the Gospel of Jesus Christ and by his message he comforted and strengthened his people. In their homes his visitations were looked for, as he invariably left behind an atmosphere of peace, joy and encouragement.

"Though his stay amongst us was comparatively short, he has left a memory that will be an inspiration to greater charity one to another and a fuller devotion to Christian service. We thank God for his life and service amongst us, and pray that His Divine consolation may be with Mrs. Morrey and family in this time of sorrow."

Rev. E. E. Lark afterwards preached an impressive sermon from the text: "To die is gain" (Phil. i. 21). He said their late brother was a good and faithful servant of Jesus Christ, and he had now heard the Master's "Well done!" Although they had known him for a few months only yet they had learnt to love him and he had proved himself a conscientious minister to that church. His colleagues had also lost a brotherly comrade. The preacher referred to the early influences in the life of Mr. Morrey which had led him to the ministry. He owed much to his Sunday School teacher and to family worship, and this should be a source of encouragement to Sunday School teachers.

During the service the organist (Mrs. F. C. Lea) rendered "O rest in the Lord."

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 IX.

GOOD DEEDS.

IT would be useless to deny that the Cripple's letter increased Neville's curiosity. He was now more than ever anxious to learn the secret, or the many secrets which would make clear the man's peculiar way of life. Neville had formed many theories, but none of these seemed to him to be quite reasonable. He had thought at one time that the Cripple's shabby attire was the outcome of carelessness, but there were many signs in his little room that proved beyond doubt that this was not the case. Then, too, Mr. Egerton (the Cripple) was scrupulously clean in person; his finely tapered fingers and nails were devoid of the least trace of stains or dirt, and his ragged, threadbare clothes were always well brushed. It was therefore clear that when his history came to be told it would reveal secrets hitherto undreamt of.

Neville fell to wondering how long it would be before his benefactor returned to Hampstead. He had further reasons for wishing to see him than the one just stated. Mr. Egerton, the one-time despised and suspected Cripple, had brought about his awakening, and his absence created a sense of loss. He might be away for many days, perhaps weeks. One could not say; for however strong one's faith might be in the man's goodness of heart, one could not blind oneself to the fact that his movements were extremely uncertain. Indeed, it was possible that he might never return to Hampstead—might never be seen again. The fear was not realized, but it had the effect of bringing home to Neville the fact that he must work out his own salvation.

Each day now found him engaged in good works and busy with plans for the future. On returning from business, in the past, he had imagined that he was too tired to take any part in religious work, but now his capacities for labour seemed to be increased tenfold. He became honorary secretary of various guilds and societies, and, far from finding the work tedious, he experienced keen delight in performing the duties involved. He became a public speaker, and was surprised and not a little pleased with the ease with which he was now able to express his feelings and convictions. He founded a Slate Club and a Boys' Club, and never grew weary of speaking of the pleasure derived from personal contact with the various members. In course of time he induced other young men to join him in his labours, one after another, until a little army sprang up, with an enthusiasm unprecedented in the neighbourhood.

In the meantime plans and contracts were got out for "the new Rowton House"; for Sir Philip Omond had approved of the idea, and encouraged and helped his son in the preparatory labour involved. The scheme in mind was, as already stated, the erection and maintenance of a building in which destitute persons would be provided with free lodgings. The suggestion that the building, when complete, should be named after Sir Philip Omond's father, had met with the approval of all concerned. Indeed, Neville felt that the scheme had been inspired by some power outside himself. It seemed, moreover, to grow in possibilities for usefulness as the days advanced. He believed that the house would be instrumental in saving many temporarily distressed persons from falling into the gutter. And so anxious was he that this should prove to be the case that he commenced to apply himself more assiduously than ever to the study of human nature and human needs; so that he might grow fit for the work of inquiring into various cases.

As time advanced, he found that he was able to converse with a fallen soul as intimately and naturally as with those nearest and dearest to him. He met men in byways and slums, and got to the root of the tragedy of their lives after a few moments' conversation. And he came to know instinctively what confidence might be placed in certain men, and what hope there was for the future.

On one occasion he met a man, a ragged, forlorn wreck of humanity, who happened to mention, in course of conversation, that he had frequently been helped by a certain "little hump-backed fellow."

"First time I met him," said the man, "I was down on my luck—more so than I've ever been. A crumb hadn't passed my lips for three whole days. I was just about done for—on my very last legs. When up comes the little hump-backed fellow, that I'm telling you about, and says, out quick and sharp, 'I see you are hungry. Come along with me.' And he took me there and then into the nearest coffee shop, and gave me so much to eat as he reckoned was safe. You understand it wouldn't have done for me to eat a great lot after not having tasted food for three whole days."

Neville said, "Yes, I understand," in a tone that inferred that he desired the man to say more about himself and the person referred to as "the little hump-backed fellow." For it had occurred to his mind that Mr. Egerton—"the Cripple"—might be that person. "Yes," he said again, and then waited for the man to continue.

The man drew his ragged coat across his chest, cleared his throat, then continued: "As I've said, he's frequently helped me, has the little hump-backed fellow what I'm now telling you about. And I ain't the only one he's helped. He has helped dozens of others—to my own certain knowledge. You see, chaps who are down on their luck make pals more readily with fellows in the same condition. Most of the chaps that I happen to know are just about in the same condition as my-

self. And there's scarcely one of 'em that doesn't know something or other about the man I'm speaking of. He's helped scores of us. And I've known some chaps—in a worse condition than what I am now—get fair on to their feet again owing to what he has done for 'em. He's got 'em work, he has—given 'em a fresh start in life. Only yesterday I met a fellow, who has frequently slept out over night along with me, wearing a high collar! A high collar, mind you! Looked a fair gent, he did! And there was a time when that same fellow thought himself lucky if he could get a bit of rag to twist round his throat!"

"Now tell me," Neville broke in eagerly, "tell me exactly what this hump-backed fellow, as you call him, is like."

"Well, in the first place," the man answered ruminatively, "I've never seen him but what he ain't looked as clean as a new pin; but his clothes ain't what you might call tidy. Fact is, they are well-nigh as ragged as mine. Only there's a big difference: his clothes ain't got a speck of dirt on 'em. That's what made me suspect, when I first saw him, that he was a gent who had come down—like many of 'em do. But when I found that he had plenty of money I knew I was wrong. Why, I reckon he must give away hundreds a year, judging by the number of people I've 'eard of him helping. But, mind you, you can't get over him. It's no use telling him any cock-and-bull story. He'd see through it in a second. Sharp as a needle, he is. Some of 'em call him the X-Rays—he's that quick at seeing through people. I've often tried to find out who and what he is, but I ain't succeeded yet. The only thing I've learnt about him, excepting what I've told you, is that his name is Egerton, but I ain't certain o' that even."

"Did you say Egerton?" Neville enquired anxiously.

"Yes, sir, that's what they say his name is—Egerton. But, mind you, I ain't certain."

"But I am," Neville returned. "You see, I happen to know the gentleman."

The other started, then looked at Neville keenly. "Then perhaps you'll be so good as to tell me his history," he said eagerly. "Lots of us have been trying to find out; but we haven't done so yet."

But Neville shook his head. "I am afraid I can't oblige you," he said. "The fact is, I know very little, if any more than yourself. I simply know that he is an extremely good-hearted gentleman, and that his name is Egerton, and that, roughly speaking, is as much as I have learnt about him up to the present."

Then, after assisting the man, he bid him good-bye, and went on his way.

On another occasion Neville was told by a shoeblack, a typical little Cockney, that if it hadn't been for "a certain gent with a hump on his back" both he and his poor old grandmother would have died of starvation.

"E found us aht just in the nick o' time," said the boy, "found us starving in a garret dahn Whitechapel wye. I was down wiv some sort o' illness, and Granny was a sittin' over me, crying 'cause she 'adn't got any grub to give me. It turned aht that a friend o' Granny's told him abart us. And so 'e came round to see us with all sorts of things to eat. 'E was panting w'en 'e got up to our room. Yer see, 'e ain't made the sime wye as you and me: 'is back is crooked and 'is legs ain't w'at they should be. But he's got the right sort o' 'eart—best chap going, 'e is, and that's strite."

The boy paused and meditatively removed a piece of blacking from the back of his hand.

"He 'as been pals to us ever since," he continued, his eyes now glowing. "I can't tell you what 'e ain't done for us. Yer should 'ave seen the 'amper 'e sent us at Christmas—plum pudding' and all—a great round one—bigger than my 'ead. And there's lots of others w'at 'e 'as done the same for. You arsk the old lidy what lives across the road there—fourth story back. She'll tell you and be glad o' the chance. She's never 'appy 'cept when she's torkin' abart 'im. Fourth story back," the boy continued, pointing a finger at a tall, dilapidated house opposite.

Neville turned his gaze in the direction indicated by the boy, and then, extending a foot, expressed his intention of paying the old lady a visit.

The house reached, Neville was met by a burly out-of-work labourer who barred the doorway, his unshaven chin thrust menacingly forward.

"What cher want 'ere?" he demanded.

Neville said that he desired to see an old woman who lived on the fourth floor.

"Oh, that's yer gime," said the man, moving back. "I thort yer was a rent collector or bailiff or sumthink. Goin' ter see the old lidy on the fourth floor, are yer? Then you 'ad better mind the steps because some of 'em are missin'. And if you tike my tip you'll keep yer 'ands off the banisters. They ain't safe."

Neville found, as he ascended the steps, that the man had not overrated their condition. A number of boards had evidently been torn up by force, whilst half of the banister rails were missing.

"Some of the lodgers 'ere 'ave used 'em for firewood," said the old woman, when Neville arrived on the fourth floor. "In the cold weather they get desperate and there's no 'olding 'em in—pull down the rails, they do, 'olesale!"

The speaker was a very old woman with worn, wrinkled features and trembling limbs. Neville imagined that he had seen her before, but could not, for the moment, recall under what circumstances they had met.

"Do I happen to have met you before?" he asked,

after explaining that the little bootblack across the way had asked him to call.

The old woman looked carefully at Neville. "I can't say," she answered, "that I recognize your face; but your voice seems familiar. Do you 'appen to live up Hampstead way, in the North of London?"

Neville nodded his head. "Yes," he said, "I do happen to live at Hampstead. Have you seen me there?"

"I have," said the old woman, with an air of importance. "Can't you remember a certain very wet night, a short while back. You were walking through one of the streets in Hampstead, and I was standing against some railings—dead beat, and shivering with the cold. Can't you remember?"

Neville thought, and soon every detail in the scene referred to vividly returned to his mind—the old woman shivering against the railings, her sad story of the illness of her only daughter, and her anxiety to find the Cripple's house, and there ask his help.

"Yes, I remember clearly," said Neville.

Then he recalled the warm reception given to the old woman by Mr. Egerton—"the Cripple"—and the impression it had made upon his own mind.

"I feel sure," he remarked, "that he helped you."

The old woman's face lighted up, and she spoke in a voice which shook with the intensity of her feeling.

"He came all the way here back with me—came through the hail and the rain, and then went off to fetch the best doctor in the neighbourhood. Everything possible he did. An angel could not have done more. And, thanks to him, my daughter recovered and is working at this very moment."

The old woman then spoke of other good deeds performed by her benefactor—of his care for the lad across the way, and his goodness towards many other persons in her acquaintance.

"He's a kind of ministering angel; that's what he is," she said with conviction. "And him going about in a mere rag of a coat," she went on concernedly. "Tramps about best part of the day, he does, seein' what good he can do. There ain't a person that he ain't ready to help, providing he knows they are genuine."

"You know him well then?" said Neville, hoping to glean further information from the old woman. "Would you mind telling me how long you have known him?"

The old woman thought a moment, then answered, "For nigh on ten years. First time I saw him was when I used to sell flowers in the street. One day I happened to faint away, and he came up and took me home in a cab and treated me in general just as though I had been his own mother. I knew then—on that first day I saw him—that he wasn't an ordinary person. I could tell by his talk that he was a gentleman born, and a good deal more, though his clothes were so shabby. I asked him once—straight out—to tell me about himself, but he only smiled. But I have my ideas," the old woman continued knowingly. "I ain't so blind as I look. You can take it from me there's a long history to his life—and no ordinary history either."

Neville confessed that he was of the same opinion. "What are your ideas?" he asked.

But the old woman shook her head. "It's not for me," she said, "to talk of the good gentleman's private affairs behind his back. I ain't the sort to turn on a good friend by gossiping about 'em. If he had a-wished me to know about his affairs he would have told me, that's certain. But I have my ideas," she said again, "I have my ideas. I can't help that, can I?"

Neville thought a good deal later in the day about the old woman and her ideas. He, too, had ideas, but none of these, as already stated, were quite reasonable. Links were missing in his theory as to the Cripple's life. It was clear that he was a man of an unusual goodness of heart; but it was not clear why he was to be found on one day in ragged clothes and the next in a sumptuous private conveyance. Neither was it clear why he at times spoke in the off-hand familiar manner of a Cockney, and at other times in the voice and manner of a man of refinement. It was evident, that he had the ability to act any part to order; that he could act the part of a humble Cockney or any other type at a moment's notice. But it was not clear why he chose to act such parts. Scraps of conversation, retold by persons whom he had befriended, revealed the fact that he appeared in many characters and guises. And Neville could only conclude that the Cripple followed this course with the object of placing himself, for the time being, on a social level with various distressed persons.

He mentioned the matter to Miss Holmes on the following day, and learnt that she, too, had heard of the Cripple, and was deeply interested in him. She had seen him, she said, leaving an old couple whom she visited once or twice each week. They were extremely nice old people, and were not lacking in friends to help them in their last years. But they were very poor and had only a few shillings a week to live upon. The Cripple frequently brought them tea and other provisions; but they knew nothing about him, except that he was a very kind-hearted man.

Then Miss Holmes went on to speak of other families visited by the Cripple. Indeed, she had found, whilst paying her customary round of visits, that wherever special cases of distress existed the Cripple had been the first to render assistance.

"I wonder who he is," she said with an appealing look in her blue eyes. "I wish you would try to find out. I should very much like to know all about him."

Thus it came about that Neville became more anxious than ever to see the Cripple again, and hear from his lips the promised story of his life.

(To be continued.)

Living Letters.

By REV. T. A. JEFFERIES.

2 COR. III. 1-6.

(Christian Endeavour Topic for June 12th.)

(1) THE best recommendation is good service. I had almost said the only recommendation. It is surprising how little a good introduction can do for us. Business men are very suspicious of letters commending certain people to their notice. They know well that the fact of a man's having influential relatives does not insure either his industry or honesty. I was struck some years ago with a letter from "Claudius Clear" in the "British Weekly" almost protesting against these letters of introduction. The very most they can secure for us is an opportunity of proving our worth, and often what we demonstrate is something very different. Work well done standing to our credit—that is the recommendation the world believes in, and the one which always counts for most. That is a letter written, not with type-writer or pen, but with muscle, heart, and brain. It is the only recommendation a true man relies on, and there is a species of dishonesty in holding a position that is gained by any other means.

(2) Paul's testimonial was of this kind. There had been trouble in Corinth. The church had been led away from Paul by other teachers, who tried to destroy his influence by attacking his character and apostleship, and he had been compelled to defend himself and proceed to extreme measures in order to keep the church faithful to Christ. The sharpness of the controversy is reflected in chapters x. to xiii. of this second Epistle, which possibly constitute a separate Epistle that ought to come between the other two. If we read those concluding chapters we shall see that the sum and substance of Paul's defence is his record of good service. Of that work they knew. His travels and sufferings had been told them by those who had by his efforts come to know Christ. They had seen him working with heart, mind, and soul in their own midst, and many of them were themselves witnesses to the thoroughness and power of his apostolic labours. Turning back to the sixth chapter of the first Epistle we find a list of the types of evil that are excluded from the Kingdom of God, and when the dark catalogue is completed Paul adds the terrible reminder; "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." Who had brought them into contact with that cleansing power? They knew, and Paul knew. "Ye are our epistle," he writes, "known and read of all men." His worth was written in their lives. Their reformed characters were a manifest testimonial to his apostleship. They were "living letters": what need for commendations?

(3) Do we realize that we are all writing daily an epistle which shall be, must be, either our commendation or our condemnation? We have seen that the world relies on what a man has done more than aught else. It is that doing that counts. "Ye shall know them by their fruits." The workman in shop and in factory, the doctor on his round, the soldier at his drill, the woman in her home—all are writing their own characters. We are apt to think men judge us by our behaviour on special moments, and we are right; but that judgement is only trusted so far as it reveals the real man. We all learn to take a discount off list prices, and the cleverest pretender must come to his doom. For what a man is eleven months of the year must show itself in the twelfth. The daily writing cannot be effaced.

(4) We never write our best epistles unless we can write them with the heart. "Ye are our epistle, written in our hearts," is Paul's phrase. I am not sure that he meant just what I am saying, but I am sure that it is true of Paul. Surely man never put more heart into his labours than did the apostle to the Gentiles. And it is in that way that all best work is done. A few months ago I was introduced to a Huddersfield artist, and wondered what sort of painter he was. I judged from certain things he said that his heart was in his work and that it would therefore in all probability be good. A few weeks later I came across a pair of his pictures in a gallery, and then I knew. What is it that we call "soul" in a picture? It is difficult to define, but the presence or absence of that quality decides the success of the picture.

How hard it must be to work at something in which we have no interest. To toil on through all the live-long days with no heart in our work—that, to me, is a tragedy. I think in many cases this might be altered. One way out of the misery is to learn more about our work. Knowledge is a great reliever of the monotony of a task, and we live in a day when it is within the reach of most. Another way is to look upon life as a mission, and this humdrum duty of daily toil as your offering of service to our common humanity and to God, the great Master, who gave you this task. But there are many to whom for many reasons work is a heavy and miserable burden, and for them there is little but that service in the Kingdom of our Lord to provide outlet for their deepest and best. Fortunately that Kingdom is ample, and the hearts that have no joy elsewhere may spend their treasure in the service of the Lord of Love.

(5) There is a final question. What recommendation shall we offer when we ask for a place in Heaven? Whatever friendly introductions and strenuous "making the best of ourselves" will do here, it is clear that the only testimonial of value on high is the real one written in thought, word, deed, and life. Let us see to it that we have a record of service of which in that day we shall not be ashamed. Let us strive after the all-compensating "Well done, good and faithful servant." Let us labour that whether present or absent we may be accepted of Him.

A United Methodist Diamond Wedding.

Mr. and Mrs. H. ROWLEY,
of Cradley Heath.

WE regard the young bridal couple with loving hope, mingled with fear; but when the long apprenticeship is past, and age has come lovely and honourable and of good report, then our tribute is a love refined, compounded all of tender reverence. Such tribute will be offered willingly by many, ministers and others of ex-M.N.C., to Mr. and Mrs. H. Rowley, on the attainment of their Diamond Wedding day.

Henry Rowley and his wife Ann sprang from the lowly religious class that keeps the nation sound at heart. They were born respectively in 1828 and 1831. Mr. Rowley can thus claim to have seen the reigns of five monarchs of this realm; but the citizenship both prize most is the glorious rule over their lives and fortunes of "another King, one Jesus." Neither definitely joined the Church until after marriage, when they joined our Cradley Forge Society, in the Stourbridge Circuit. For an interval the connection was suspended, but the interval had a gracious and memorable termination. During a "revival" among the elder scholars in 1874 two of their sons—Robert, now Rev. R. T. Rowley, a member of our ministry, and Eli, his elder brother—confessed conversion and discipleship. After hearing her sons' testimony in the Band Meeting, the mother, already a Christian, definitely consecrated herself to the Saviour. On the Sunday following the father yielded himself to the Conquering Love, and theirs was a glad household. Those conversions have been confirmed and consistently honoured through all these years, and the whole family of six sons and three daughters to-day belong to the Christian Church. While revival missions bear such fruits the Church cannot



Mr. and Mrs. Rowley, of Cradley Heath.

neglect them, however carefully she may feel compelled to guard against their abuse. Service follows love as fruit the blossom, and Mr. Rowley at once became Sunday School secretary and, successively, secretary-steward and trustee at Cradley Forge, and rendered sterling service with a modesty that never fails and a zeal which as he always touchingly says he owes to God in acknowledgement of wasted years. Later, in 1885 our friends joined Christ Church, Cradley Heath, and Mr. Rowley succeeded that rare and beautiful man, Joseph Whitley, as class-leader. Here also he became church steward, which office he held with assiduous fidelity until quite recent years.

Mr. Rowley is a born humorist, the flexible mouth and the shooting glance of the eyes tell one that, and many a turn of genuine wit falls into his speech; but we like best to watch that mouth when it trembles with tender emotion in ascribing praise to "the best Saviour a man ever had," or in framing some gentle word of sympathy and consolation to a soul in sorrow. The prayer of many hearts is: May God enrich them both further yet with the love and honour of their children and of their brethren in the Lord; and may His reconciled face shed upon them the glowing light of sure and certain hope, which is the sunrise of the long summer-day of Heaven!

H. T.

The Whitehaven Disaster.

THE Rev. H. Fry, 5 Edgehill Terrace, Whitehaven, desires to acknowledge receipt of the following amounts from United Methodist Churches and friends in aid of the relatives of the United Methodists who were killed in the recent Whitehaven Mining Disaster, and would at the same time tender warm thanks for this practical help and sympathy rendered in a time of special need and sorrow. He informs us that as the money arrives it is banked, and that in its distribution he is acting in consultation with the officers of the church.

Littleborough U.M.C. Sunday School officers and teachers, per Rev. R. Noble, £11; Littleborough, 6 working men, per Rev. R. Noble, 1s. 8d.; Rev. J. W. Mawer, 10s. 6d.; Dewsbury Road U.M.C., Leeds, per Mr. W. E. Oakley, £3 11s. 7d.; Hebron U.M.C., Bristol South, Sunday School and Bright Hour, per Mr. W. H. Keetch, £1 7s. 3d.; Chain Bar U.M.C., Moston, Manchester, per Mr. T. Slatter, £2 5s.; Gill Street U.M.C., Moston, per Mr. W. E. Horrocks, £2 10s.; Rocky Lane, U.M.C., Birmingham, per Mr. H. Taylor, £1 16s. 1d.; A Friend, Sheffield, £1; Mrs. Pickering, "East Bank," Burton-on-Trent, £1 1s.; N. L. T., Burton-on-Trent, £1; Middlewick U.M.C., Sandbach, per Mr. J. E. Smallwood, £1 17s. 6d.; Thornhill, Sunderland, Junior Christian Endeavour, per Rev. J. Ninnis, 6s. 7d.; £37 7s. 5d.

The Editor of the UNITED METHODIST desires to acknowledge the receipt, for the same fund, of £4 10s. from Rev. J. H. Burkitt, sent on behalf of the Oxford Road U.M.C., Manchester.

Victoria College.

STUDENTS' MISSIONARY EFFORT.

To the Editor of THE UNITED METHODIST.

DEAR SIR.—The result of our students' missionary demonstration was as follows: We received by subscriptions, £50 7s.; by retiring collections, concerts, etc., £15 1s. 6d.; by proceeds of Huddersfield demonstration, including tea kindly given by Miss, and Miss Lucy, Porritt, £21 19s. 6d.; by interest, 3s. 10d.; total, £87 11s. 10d. Our expenses were: Printing, etc., £4 19s.; expenses of secretary and treasurer, £3 8s. 3d.; incidental, 9s. 6d.; total £9 8s. 1d.; leaving a balance of £78 3s. 9d.

We subscribed 18s. to the U.M. Missionary Literature Association, £3 to the mission fund of Brunswick Street Church, Huddersfield, and £74 5s. 9d. to our Foreign Mission Fund.

We have been greatly encouraged by the result, which is in advance of recent years.

Several large subscriptions have been withdrawn, but a pleasing feature is the increase of general support especially in the churches we serve.

Through you we heartily thank all who have helped us.—On behalf of the students, yours sincerely,

HERBERT FAULKNER.

College Missionary Secretary.

U.M. College, Victoria Park, Manchester.

Candidates for the Methodist Ministry in Canada.

THE enormous influx of immigrants to Canada, especially to the North-West, causes great difficulty to the authorities of the Methodist Church with reference to the supply of ministers. For the past few years they have made successful appeals to Great Britain for suitable candidates, and the Rev. Dr. Woodsworth, the senior superintendent of missions, has visited this country in order to interview and examine men. This year there has been some uncertainty as to the best course of action to be taken. Many men will be needed, and it seems quite impossible for our Church in Canada to supply preachers for the Methodist proportion of the newcomers. During this year 100,000 people are expected from Great Britain, 125,000 or more from the United States of America, 50,000 from Continental Europe; of these many are Methodists, and many more are nothings who whose religious welfare claims our care. The Missionary Committee in Canada has considered the case carefully, and in anticipation of the possible need of additional men has requested Dr. Woodsworth to visit England again to procure candidates if it is found, this week, that such action is needed. The missionary superintendents in Saskatchewan and Alberta, in which provinces the greatest expansion is taking place, have been busily at work, travelling thousands of miles over prairies, arranging new missions, rearranging fields formerly organized, and adjusting work in rapidly-changing conditions. A fortnight ago they said they could not tell whether an appeal and a visit to England this summer will be necessary or not. But much happens in a fortnight in Canada, and they thought that by the first week of June they would know. Meanwhile Dr. Woodsworth has laid his plans to enable him to sail promptly. The General Conference will be held this year in August, so that in order to attend it he must come early, if at all, and be quick about his work. He may therefore leave Quebec on June 14th, and start on his return journey on July 29th. He would confine his visits to fewer centres, which would probably be London, Manchester, Leeds, Newcastle-on-Tyne, and Cliff College. The precise places and dates will be announced later. Candidates will be required to produce testimonials. Although men are much needed, only suitable ones will be accepted. Letters in advance can be addressed to Rev. Dr. Woodsworth, Wesleyan Conference Office, 25-35 City Road, London, E.C. All communications requiring preliminary reply must be accompanied by a stamped and directed envelope.

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Our Provincial Letter.

IN THE SUN ON HOLIDAY.

DEAR MR. EDITOR,—I have had a piece of good fortune. In this recent month of mourning I was invited not to a circuit, but to a free holiday. The privilege was heightened by the equally unexpected charm of friendly intercourse with comrades all too seldom met in these toilsome days. I feel refreshed, and appreciated the discerning fellow minister who observed on Saturday that something must have happened, "for there's quite a new light in thine eye to-day."

So there ought to be after a sunshine holiday of eight days for nothing. Said I, for naught? That I withdraw. I am debtor to Providence, to my benefactors, to the church that left me free to profit by the friendly impulse. Does this exhaust the list? Surely one owes something also to society at large. One cannot bask in privilege without creating responsibility. The penalty of exclusiveness is exclusion. For my part I desire no such condition. On the low ground of profit it seems to pay no soul to sit in the blaze of heaven and cast elsewhere no lighted countenance. Some men enjoy privileges as advertising their place in the elect—the elect who ride first-class, dine first-class, enter hotels on that high scale, and become through such use of privilege members of that order for whom Paul with quiet scorn hints that men will scarcely die. Peerage that pays no debt shares none of that artistry which heaven shares with the liberal soul that offers colour for pallor to people in need of change. If anyone desires to surpass Turner in colour schemes let him spot someone needing change and pack him off for eight days of sunshine holiday and note the moral and physical transformation. Generosity is great in sunlight effects not only on complexions but on outlooks.

I found some things more tolerable in the vast expanse of sand and sea and sunlight than when I coned schedules in a vestry or read under grey skies of a dead king and an entombed host at Whitehaven. Our Connexional decrease is 1,468, our miners lie under the waters, our king sleeps in his vault—and the sun shines. I was in danger of forgetting that and its implications. Light and life are linked in the Gospel. Behind light is God. Behind the sad and desolating facts lie the shortcomings, the limitations, the brevity of our mortal span. When we amend our ways, know more, and live nearer nature we shall increase our membership, have fewer explosions, lengthen out our days—but the sunshine we can neither decrease nor increase. This we can do, however: we can remember that the cellar is not the house, though it is part of its utility to us. And death and calamity are part of our life's whole word to us, but they are not the whole. Through attic windows are stars by night and the sun by day. And out of doors, sitting in the sun, there come back in healing light those proportions of things by which we retain sanity. It is ill-judging the outlook of a house to measure only from the cellar window. It is Balak calling Balaam to the point where he could only partially see Israel, and bidding him curse them from thence. Such a basement view of life overlooks the hundreds of pits where no disaster occurred that day, and the nine kings who were not dead but alive, and came with us to mourn. Let us sit in the sun and we shall not lose our perspective concerning religion in England. We shall recall the multitudes in Korea and Manchuria that daily flock to a Christ our land appears to pass by. I say, appears to pass by; for in face of the capacity that our people have shown a wondering, critical world, to esteem the good, appreciate peace, and mourn a king in orderly seriousness, can anyone justly say we are the careless, unspiritual, decaying incompetents sundry sermons, political speeches, and chapel statistics would make us? Sitting in the sun on holiday I cannot believe it. I feel that a national heart that can so truly mourn will yet return unto the Lord when we have each one penitently prayed, "Restore unto ME the JOY of Thy salvation. THEN will I teach transgressors Thy ways and sinners shall be converted unto Thee." At present our Christianity is too much of the cellar and too little in the sun. When we recover our joy we shall recover our hold of England's aching and unsatisfied soul. We do not give people the impression that Christianity is not only salvation but sunlight in the soul.

Sitting one evening in the quiet and peace, after a glowing sunset, and looking out on the waste of sand and sea lighted up so strangely by the glorious after-glow, there came to me some lines, sent by a friend, that brought evening peace and the very presence of God near to me. Here they are, and as I turned them over next day while sitting in the sun, they seemed fit for sunset, for sunrise, or noonday in their spaciousness of outlook and yet their personal resolution. For unless our emotion ends in resolution it is spent force, as Sidney Lanier says so well in his lines on "The Marshes of Glynn."

Tolerant plains that suffer the sea and the rain and the sun,
Yet spread and span like the Catholic Man who had mightily won
God out of knowledge, and good out of infinite pain,
And sight out of blindness, and purity out of a stain.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God!

I will fly in the greatness of God, as the marsh-hen flies

In the freedom that fills all the space 'twixt the marsh and the skies.

By so many roots as the marsh-grass sends in the sod,
I will heartily lay me a hold on the greatness of God,
Oh! like to the greatness of God is the greatness within,
The range of the marshes, the liberal marshes of Glynn.

Yours fraternally,

BRUCE W. ROSE.

Our Decrease in Membership.

AN ANALYSIS AND SOME QUESTIONS.

FURTHER study of the returns of our membership for 1910 which we made last week, and especially further study in the light of the decreases reported in our Church since the Union, serves, if anything, to deepen the gravity of the questions raised. We will try to put one or two illustrations of this before our readers. Roughly speaking, our home Districts may be divided into three groups and labelled respectively, Southern, Midland and Northern. Under the first heading would come the following Districts: Bristol and South Wales, West Cornwall, Exeter and Shebbear, London, Plymouth and East Cornwall, Portsmouth. Under the heading Midland are included: Birmingham and Dudley, Hanley, Lincoln and Norwich and Nottingham Districts. In the Northern group are included, Halifax and Bradford, Leeds, Liverpool and North Wales, Manchester, Newcastle-on-Tyne, Rochdale, Sheffield and Sunderland Districts.

District Decreases and Increases.

We pointed out last week that the net decrease in our membership for the last three years is 2,302. Since then an error of 82 has been discovered in one of the District schedules. This brings the decrease for this year up to 1,468 members, and the decrease for the three years up to 2,384 members. Examining these decreases as they affect the Districts, as grouped above, we get the following results: In the Southern group, with one exception, there have been decreases in each District all the three years. The exception is the Portsmouth District which returns an increase of 40 this year, but had decreases of 33 and 57 the two preceding years, so that, like the rest of the Districts in this group, it shows a decrease as compared with three years ago. The decreases for the three years in the Southern group are as follows: Bristol and South Wales, 301; West Cornwall, 750; Exeter and Shebbear, 408; London, 522; Plymouth and East Cornwall, 561; Portsmouth, 50; making a total of 2,592. In the Midland group each of the four Districts, except Birmingham and Dudley, shows an increase. The figures are as follows: Birmingham and Dudley had an increase of 72 last year, but decreases this year, and in 1908, leave it with a net decrease of 31. The increases in this group are: Lincoln and Norwich (three years in succession), 222; Hanley, 115 net; Nottingham, 22 net; giving a net increase for this group of 328. In the Northern group the net results, over the same period, are: Halifax and Bradford, increase 273 (the increases are for the three years); Leeds, net decrease, 285; Liverpool and North Wales, net decrease, 6; Manchester, increase, 136 (increases three years in succession); Newcastle-on-Tyne, decrease, 456 (decreases three years in succession); Rochdale, net increase, 154 (increase two years, 224; decrease this year, 70); Sheffield, net increase, 63; Sunderland, net increase, 1 (decreases two years out of the three). If the returns in the Northern group are further analysed it will be found that the Districts further group themselves as follows: Those Districts which, roughly speaking, cover Lancashire and Cheshire have a net increase of 284, those which cover Yorkshire a net increase of 51, while those which cover the remaining northern counties show a net decrease of 455. Summarized, the Southern group shows a net decrease of 2,592, the Midland a net increase of 328, and the Northern group a net decrease of 120; the net total showing the net decrease in our church-membership for the last three years, namely, 2,384.

Our Losses in the South.

We think our readers will agree with us that this analysis shows that our loss in the Southern group of Districts is very serious and deserves the gravest attention. We do not wish to use the language of alarm or exaggeration, but a loss of 2,592 members in three years should arrest our thought, and receive on the part of all of us careful and loving attention. How is it that, whilst in the North we have a net decrease for the three years of 120, and in the Midlands a net increase of 328, the decrease for the Southern section is nearly 2,600? That is a question which we suggest should be faced boldly. We are being told that there is everywhere a swing away from the churches. We are prepared to admit that this process is going on, though we are not prepared to admit that it exists in such abnormal and exaggerated forms as is sometimes represented, and we think that already we discern signs of a mitigation of this tendency. But, admitting that it exists, and for the moment excepting London from the purview, is there reason to believe that the tendency is more pronounced in the Districts in the Southern group than in those in the Midlands and the North? We speak subject to correction, but at present our answer to that question would be No. The movement away from the churches may be greater in London than in either the Midlands or the North—on that we

express no opinion. It may be as pronounced in places like Bristol, Portsmouth, Plymouth, Devonport and other towns as it is further North. But it hardly seems conceivable that in the other parts of these Districts, which are mainly agricultural, the movement away from the churches can be greater than in the towns. Can it be that that word "agricultural" gives us the reasons of the marked decrease we are examining? Are our people leaving the countryside for the towns or emigrating to the Colonies in unusual numbers? And does this in the main account for the fact that the decreases in Devonshire and Cornwall—two counties which from time immemorial have been noted for their Methodism—are unusually large? As will be seen, the losses in these two counties alone reach a total of 1,719 out of the 2,592 in the Southern group of Circuits or out of 2,070, if the London losses be excepted. We see that the chairman of one of the Districts in this Southern group is said to have admitted that "many of the churches gave but little signs of vitality. They had no warmth, no radiant hopefulness, no passion, no enterprise." We fear that that is true of some churches in other Districts of our Denomination further North; and it is lamentable wherever it is true. But until further evidence is forthcoming we decline to believe that this description applies more to churches in the South than in the North, or that it is one of the main reasons for the unusually large decrease in the Southern group of Districts which our brethren have the sorrow of reporting.

Growth in Great Towns.

It is really gratifying to note that the Midland Districts show evidence of vitality and growth in the net increase of 328 which they report. This is the more gratifying when it is remembered that these Districts embrace great industrial centres like Birmingham, Wolverhampton, the Potteries, and Nottingham. In this time of difficulty and unrest, it is cheering to find that in the large towns, where both the difficulties and the unrest are apt to be specially pronounced, we are at least making some headway. This happily is true further North, in towns and cities like Manchester, Salford, Sheffield, Bradford and Halifax. The Liverpool and North Wales District, as a whole, shows a net decrease of 6; but it is gratifying to note that Liverpool itself has a net increase of 40, and Lancaster an increase of 47—thus multiplying our reasons for thankfulness regarding the work we are permitted of God to do in the towns. Sunderland District, as a whole, shows only a net increase of 1 for the three years, but it is gratifying to notice that in towns like Darlington, Middlesbrough and Stockton there are increases this year.

Newcastle and Sunderland.

The Newcastle-on-Tyne and Sunderland Districts have a net decrease for the three years of 455 members. The decreases in the former District cover all the three years and total 456; those in the latter District belong to two years out of the three, including this year. During those two years the decrease was 165, whilst in 1909 the increase was 164, leaving a net increase of 1. Next to the decrease in the Southern group those in our two extreme Northern Districts arrest attention. Sunderland has suffered greatly during the last two or three years in consequence of the shipbuilding strike, and possibly that is the main factor in the recent decreases. The same cause may have operated in the Newcastle-on-Tyne District, though probably not to the same extent. But, it may be asked, Why is there so large a decrease in the one District while the other and contiguous one has been at least able to maintain its membership at the level of three years ago? As a matter of fact, there is not such a disparity between the two Districts as appears on the surface, for last year the division of the Shields (M.N.C.) Circuit led to the transfer of 282 members to the Sunderland District. Roughly speaking, that means that both Districts have been losing in membership at pretty much the same rate, and the loss for the three years, as we have seen, totals 455 net. The causes of this loss seemed common to both Districts. Is it that our friends in the extreme North are finding the movement from the churches unusually strong; or, is there some other reason? Some of us who have for years admired the vigorous Methodism of the North ask these questions with very loving and anxious concern. We are jealous that our churches should maintain and increase their old-time vigour.

A NEW CURE FOR DEAFNESS.

A GENTLEMAN who has cured himself after suffering for fourteen years from Deafness and Noises in the head, will be pleased to forward full particulars of his Remedy to all readers of THE UNITED METHODIST, post free, Write H. Clifton, 187 Somerset Chambers, 151 Strand, London, W.C.

What Our People Think.

Our Decreases—One of their Main Causes.

MR. WM. TAYLOR, Driffield, writes:—

I have carefully gone through the seven District meeting reports contained in your issue of the 12th. The decreases in scholars and teachers are to me simply appalling, and demand our most careful and prayerful attention. If this is accorded I am satisfied that, whatever may be the difficulty under present conditions in attracting and retaining the adult population, we can, by adapting our methods and premises to modern requirements, not only continue to secure the great mass of the children for our Sunday Schools, but retain in our churches a far larger proportion of them than we have hitherto done.

Rev. Carey Bonner, the General Secretary of the Sunday School Union, says: "The churches have to a large extent left the Sunday Schools to work out their own salvation, and with many of them the decline of Sunday School membership was simply a matter of 'whatsoever a church soweth, that shall it also reap.'" Is not this the fact? Have we not, in common with other churches, made the mistake of devoting our main energies, our brightest intellects and the chief of our money, to efforts to reclaim and retain the adult population after they have lapsed from our Sunday Schools rather than attending to the schools themselves, leaving these largely to our younger and less experienced members, often crippled for funds and in premises anything but well fitted for the work? . . . Mr. J. R. Ogden, of Harrogate, speaking at a teachers' conference recently at Leeds, declared that the declining church-membership which the Methodist Church had to admit was largely due to neglect of the Sunday School. He said they had wickedly neglected their young people, and given more time and thought to adults, and that until the reverse was the case they would go on year after year reporting a decrease in church-membership. He said further that eighty per cent of the boys and girls who passed through their Sunday Schools were lost to the Wesleyan Church, and as seventy-three per cent of their members came from the remaining twenty per cent of the children, it was obvious that if they could only keep half of those who attended the Sunday Schools a great increase in church-membership would result. How is this to be brought about? Clearly by our churches throwing their best energies into the training of our children, and by those who do the work adopting better methods.

A few years ago I had the opportunity of hearing a course of lectures by Mr. G. H. Archibald on "Child Study." I then saw the mistake which I and teachers generally had been making in trying to teach children with men and women's ideas, instead of studying the child and bringing down our teaching to his level; I saw also how impossible it is to teach children of all ages effectively in one large hall and a few small classrooms. On the other hand, I learned how attractive and successful teaching may be made when judiciously imparted by teachers who have prepared themselves for the work, and in premises properly adapted to the purpose. With these, starting from the "Cradle Roll" and taking the children when they are old enough through departments or classes graded to suit their natural growth and development, there will be no difficulty in getting and retaining their attendance, and if properly looked after, in gathering the greater part of them into our churches.

I am pleased to know that in a number of our schools rapid strides are being made in adopting modern methods, but I fear that in many others the officers and teachers are still content to crawl along on old lines. If only the whole of our churches will give their best attention to our Sunday Schools, adopting modern methods, and finding the funds necessary for suitable premises and equipments, our decreases in scholars will soon be made up, and instead of twenty per cent only being retained in our churches and eighty per cent lost, the relative proportions may be reversed; and instead of having to mourn over serious decreases in membership the Church may have to rejoice in that, "The Lord added to them day by day those that were being saved."

A MINISTER writes:—

It appears that like our sister Churches we shall this year report a serious decline in membership amounting in the aggregate to more than 1,400.

Whilst it is a mistake to be unduly influenced by mere figures, yet the most optimistic amongst us must feel that such a result at the close of a year's labour is far from satisfactory.

Is not the cause to a large extent the lack of spiritual life in the Church itself?

I am writing to suggest very respectfully to our Connexional leaders that they shall, if possible, fix a date for humiliation, confession and re consecration in all our churches. In fact I believe if all the Free Churches would agree upon a certain Sabbath for such a purpose, it would be made a great blessing, and we should be able to face the future with a more cheerful spirit of hopefulness and courage.

Our Theological Colleges.

MR. ALBERT F. DEIGHTON, writes:—

I have read with interest the remarks of Rev. W. B. Houl upon the question, "Why have a Theological College at all?" They are worthy the attention of all those who desire a really permanent settlement of the College problem.

Does he not magnify one difficulty, however? He states that it is necessary to have taken the "Arts" degree at Manchester before proceeding to divinity. This is not so. It is only necessary to have passed the intermediate examination in Arts. This reduces the length of the course from five years (i.e., B.A. three

years and B.D. two years) to four years (i.e., inter. B.A. one year and B.D. three years). The only difficulties to be overcome are that of matriculation (and undoubtedly some arrangement could be made with the University) and that of increasing our "College course" from three to four years.

Our Sunday School Returns, 1910.

["U.M." SPECIAL.]

WE give below a tabulated statement concerning our Sunday Schools, showing the number of teachers and scholars in each District, with increases and decreases, and also the number of teacher-members and scholar-members.

Our readers will regret to note that there is decrease all along the line. The decreases shown are 474 teachers, 5,386 scholars, 524 teacher-members, and 1,239 scholar-members—a result which calls for the most earnest and prayerful attention of all our people. It will be noticed that there are increases of teachers reported in only 3 out of the 18 Districts, viz., Halifax and Bradford, 11; London, 60; Rochdale, 134. Again, in regard to scholars there are increases in only 3 Districts out of the 18, namely Bristol and South Wales, 395; Hanley, 145; Newcastle-on-Tyne, 153. The most considerable decreases in teachers are found in the following Districts: West Cornwall, 161; Sheffield, 104; Leeds, 63; Nottingham, 49; Hanley, 48; Plymouth and East Cornwall, 43; Bristol and South Wales, 37; Lincoln and Norwich, 36; Sunderland, 35. The most considerable decreases in scholars are in the following Districts: Leeds, 1,375; Nottingham, 710; Lincoln and Norwich, 702; Plymouth and East Cornwall, 696; Birmingham and Dudley, 522; Rochdale, 388; West Cornwall, 362; London, 327.

This is the first year since the Union that we report a decrease in teachers, but the second in which we report a decrease in scholars. The net decrease under the former heading is 322, under the latter 6,152. The decrease in teacher-members this year follows one of 33 last year, making a total decrease of 557 for the two years. The decrease in scholar-members, when added to that of last year under the same heading, gives a total decrease of 2,195.

These figures demand, as we are sure they will receive, the most earnest attention, not only of Sunday School workers but of all who are interested in the well-being of the young. The subject has also a bearing upon the question discussed in other columns—the decrease in church-membership; for it is confessedly to the Sunday Schools that we must mainly look for the replenishing of our Church forces and the maintaining of Christian activities in our Denomination.

DISTRICT SUNDAY SCHOOL RETURNS, 1910.

Net Decreases: 474 Teachers; 5,386 Scholars; 524 Teacher Members; 1,239 Scholar Members.

DISTRICT.	Schools.	Teachers.	Inc.	Dec.	Scholars.	Inc.	Dec.	Teacher Memb'rs.	Scholar Memb'rs.
I. Birmingham and Dudley. . .	90	1923	—	18	19692	—	522	1618	917
II. Bristol and South Wales . .	151	2131	—	37	21735	395	—	1949	2519
III. West Cornwall . . .	168	3481	—	161	14616	—	362	2509	898
IV. Exeter and Shebbear . . .	159	1280	—	3	7147	—	130	1217	726
V. Halifax and Bradford . . .	89	2718	11	—	17781	—	93	2284	2075
VI. Hanley . . .	87	1862	—	48	16308	145	—	1656	1117
VII. Leeds . . .	122	3394	—	63	21941	—	1375	2719	1513
VIII. Lincoln and Norwich . .	183	1989	—	36	12844	—	702	1615	387
IX. Liverpool and North Wales .	101	1599	—	10	13367	—	248	1323	1250
X. London . . .	119	2165	60	—	19470	—	327	1873	929
XI. Manchester . . .	115	3420	—	20	27996	—	86	2813	2669
XII. Newcastle-on-Tyne . . .	131	1942	—	26	15439	153	—	1565	623
XIII. Nottingham . . .	137	2561	—	49	20963	—	710	2279	1046
XIV. Plymouth and East Cornwall .	173	2496	—	43	11826	—	696	2242	952
XV. Portsmouth . . .	79	944	—	26	6760	—	104	877	593
XVI. Rochdale . . .	98	3463	134	—	24833	—	388	2466	3130
XVII. Sheffield . . .	126	2734	—	104	22384	—	270	2385	1647
XVIII. Sunderland . . .	97	1921	—	35	14469	—	66	1630	510
Totals . . .	2225	42023	205	679	309571	693	6079	35020	22501
Decreases . . .	8	474			5386			524	1239

W.P. HARTLEY'S

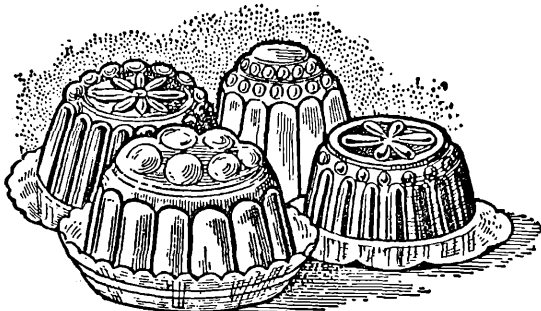


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THE UNITED METHODIST.

The Weekly Journal of the United Methodist Church.

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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.

GOLDEN WEDDING.

TODD-JEFFREY.—May 29th, 1860, at Monk Bar United Methodist Free Church, York, by the Rev. Robert Bell, William Todd, Gilley Gate, York, to Easter Elizabeth Jeffrey, Little Carlton, Louth. Present Address, 28 Cholmley Street, Hull.

EDUCATIONAL.

L ALEHAM LEA, on the Surrey hills, high-class School for Girls. Thorough modern education, gymnastics, riding, swimming, tennis. Delicate and backward girls receive individual attention. Fees moderate. Prospectus on application.—Lady Principal: Miss Beatrice Perry, Peaks Hill, Purley.

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A FEW DROPS OF "CLOTHLENA" revive the freshness of suits and dresses. Remove glaze, strengthen cloth. Keeps you well dressed always. Users delighted at their spick-and-span appearance. Bottle, one shilling.—The Central Laboratory Co., Perth. Will you send? We pay postage.

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THE UNITED METHODIST

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UNITED METHODIST

CHURCH NOTICES.

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, JUNE 5th.

	Morning.	Evening.
Bermondsey Mission, "Manor," Galley-wall Road	Kaye Dunn, B.A.	Kaye Dunn, B.A.
Bridlington—Promenade.	W. Conrad Balmer	W. Conrad Balmer
Fulham—Walham Grove	F. G. Taylor	S.
Fulham—Munster Road	R. P. Thomas	T. P. Wilmsen
Great Dover Street—Brunswick	G. Froggatt	G. Froggatt
Herne Hill—Railton Road	H. Hooks	H. Hooks
King's Cross Mission, Charlotte Street	J. Boden	J. Boden
Leeds—Woodhouse Lane	T. W. Coleman	J. Hibbert.
Leeds—West Hunslet Central Mission, Dewsbury Road	W. Chadwick	W. Chadwick

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Write for Illustrated Booklet and full particulars, secretary, F.C.T.G., 43 Memorial Hall, London. E.C.

Suits Write for our New Patterns of Materials. Grand Value 25/- 42/- & 45/- We guarantee absolute satisfaction and deliver now for deposit from 2/- and your promise of Easy Monthly Payments. Write for information about any J.G. GRAVES Ltd. thing you want for personal or household use on easy terms. Tailoring Dept., Sheffield.

CLEAVES' DEVONSHIRE CREAM CHOCOLATE.
More beautiful flavour and richer than any Milk Chocolate.
Sold in 1d., 3d., 6d., and 1s. Tablets, 6d. and 1s. Croquettes.

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Exquisite flavour. Extremely smooth to the palate, nutritious and sustaining.

JOHN CLEAVE & SON, Ltd.,
Devonshire Cream Chocolate Works, CREDITON.

A delicious and nourishing milk and cereal food for general use

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(Manufactured by the Proprietors of NEAVE'S FOOD FOR INFANTS)

Especially valuable for Dyspeptics, Convalescents, Invalids and the Aged, etc., on account of its digestibility and strengthening properties. Delicate and growing children should have this nourishing and health-giving diet daily for breakfast.

Quickly & easily 1/3 & 3/6 tins by Grocers made. Sold in 1/3 & 3/6 tins by Grocers and Chemists.

A sample will be sent on receipt of two penny stamps—mentioning this Publication.

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Fordingbridge, Hants.

The United Methodist.

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

Publishing Office: 12 Farringdon Avenue, E.C.

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

Letters of Christopher Hunt.

THE COMMON PEOPLE.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I want to put in a plea for the Common People. I have known the Common People for some years now and may claim to speak with some authority concerning them. Needless to say, I entertain a high opinion of them, as I am sure everyone must do who knows them. They have their faults, but then—to adapt Mrs. Poyser's famous remark concerning the foolishness of women—they have been made faulty so as to match the Uncommon People: authors, Connexional officials, Poor Law Guardians, writers in newspapers, and retired gentlemen.

I will put on record some impressions I have formed of the Common People during recent years.

I.

When I think of the Common People in connection with our churches I am almost ashamed to refer to them by such a title. Had not the title a sacred sanction I would refrain from using it. Why, think of the undying devotion of the Common People to the church and Sunday School! The theme is trite enough in all conscience, yet the spiritual quality of a Jones or a Brown in hundreds of our villages is equal to that of Francis and Wesley. The record of humble fidelity and obscure sacrifice on the part of the unchronicled saints of the Church is equal to anything reported of the front-rank workers in the public prints. A humble friend, a working man in one of our churches, told me recently that for thirty-two years he walked three miles to his work every morning, trudging home every night after a long and exacting day. In winter the road was almost impassable in places, part of it being through a deep cutting, a high bank of rocks on either side. Often he had to make a track through the snow, the great drifts reaching to his waist. I asked why he did not live nearer his work. He replied that he would have done but for the school and chapel. There was no boastfulness in his answer. He seemed unaware that there was any particular virtue in what he had done. He added, by way of an afterthought, and as a circumstance hardly worth mentioning, that he was once offered a very good job in the town to which he journeyed daily on condition that he removed there. But he would not leave the school and chapel, so the work was given to another.

Such men and women as these have been the true makers of Methodism. Poor indeed would have been Methodist history but for the Common People. Sabbath by Sabbath, night after night, they are found at their post. These are the illustrious heroes of the faith who keep the sacred flame burning.

II.

But it is the Common People at large I am more particularly concerned with. And to begin with, there is a good deal of sentiment among the Common People. Their emotions are quickly touched. That sentiment is not confined to the Common People is quite evident from recent happenings. Indeed there are few who have not a dash of it somewhere about them.

I heard a story the other day which shows the wisdom of recognizing this fact. The rector of a large parish was discussing the King's Memorial Service with his organist. Said the rector, "I want to have a strong, manly service throughout. No sentiment on any account." The organist concurred, and several well-known hymns which had been freely spoken of were immediately ruled out. The result was a service devoid of "sentiment" from first to last, and a service that no one, apart from the rector and the organist, really seemed to like. It was said to be cold, hard, without a touch of homeliness from beginning to end. There is no denying it; the Common People readily respond to an appeal to sentiment. I have seen hundreds of working men moved to tears by singing a hymn with a chorus beginning "Looking this way," a hymn chosen by the men themselves, and one of the kind generally known as "sentimental hymns." That the hymn did the men good I have not the least doubt. It touched chords which stronger hymns would have failed to do.

It is well that we should be on our guard against an excess of sentiment. Miss Fowler gives an amusing sketch of a village sewing-party in her entertaining book, "Cupid's Garden." This was a weekly function wherein the matrons and spinsters of the village greatly delighted. After a little plea-

sant conversation there followed the reading of some improving book. This was generally the moving history of some morbid and unhealthy child whose sojourn in this world was of brief duration. The story was read by the ladies in turn, "each member continuing the parable till she was blinded by tears and choked by sobs, when she passed the volume on to her neighbour." By the time the child's brief and inglorious career was concluded there was not a dry eye in the room, and not one of the members of the meeting could see to thread a needle. The sewing-party then adjourned for tea. But the conversation, the tea, and especially the story of the infant phenomenon, all combined "to make the weekly sewing-party a field-day to the matrons of Amersleigh."

Of course, the picture is overdrawn, but it is easily recognizable. All the same, any appeal to the Common People must not neglect this factor. Whether the appeal of religion is primarily to the conscience, as some say, or to the will, as others contend, no appeal to the Common People can be effective which overlooks the place which the affections hold in human life. In spite of all that can be said, I do not think it can be denied that religion's crowning argument and appeal is to the heart.

III.

Then the Common People are not students. Here and there a genius may be found among them who reads the learned Reviews, books of science,

Our Own Magazines.

I WONDER what would happen at the Book Room and in the Editor's sanctum if every United Methodist family determined, as a matter of principle, to purchase one or other of our current publications—not all but one. There would be a great rush of trade at the Book Room, and a great wave of encouragement in the Editors' hearts. It wouldn't cost much either; is a month would purchase the whole lot, and the most expensive single set would not cost above 5d. The denominational importance would be very great. In the midst of great financial strain some funds would be placed beyond anxiety, and instead of that strange look of vacancy which crosses the faces of our non-readers when a forthcoming event, or a heated discussion in the UNITED METHODIST is mentioned, we should be alive with interest in our own Church's life and outlook. Beside, this literature is worth having, for its own sake.

'United Methodist Magazine.'

The issue for June is a quiet but thoroughly valuable one. Its versatility is really striking. What is your interest? Science? Then you have "Man's Place in the Universe," by Rev. T. A. Jefferies; "The Home of the Ostrich and Baboon," by Rev. J. F. Hughes, each well written and conveying real information. Is it literature you want? Well, then, there is a section of a most able paper on "Social Conditions in Chaucer's Time," by Mr. G. P. Dymond, M.A., and another by Miss S. Gertrude Ford on Tennyson's "In Memoriam." Or is it literature of the sermonic and expository kind that you need? Then there is Rev. G. G. Hornby's "Seed to the Sower," this month commending Drummelow's "One Volume Bible Commentary," and Dr. McAdam Muir's "Modern Substitutes for Christianity"; to say nothing of the Book Reviews by Principal Clemens. Or, perhaps, you don't want any of this, your interest being purely denominational you ask for a little information on how things generally are going on. Then you have a fine article, profusely illustrated, on "United Methodism in Southport," by Rev. F. P. Argall, some extracts from the letters of the Misses Squire, and a whole batch of general news under the superintendence of "Watchman." If your interest isn't science, not literature, nor theology, nor your own Church, I'm afraid you're a bad case and must have special consideration. But meanwhile, whilst knowing the other denominational magazines fairly well, I venture to claim that the "United Methodist Magazine" is either the best, or very nearly the best, of the whole lot, and ought to be heartily supported.

'Missionary Echo.'

I thought I should be able to say the chief interest of the "Echo" this month lies —, but it lies all over it. For instance, in the Secretary's "Notes" we are promised Rev. J. B. Griffiths's official report on "Our Extension in East Africa," but before we reach the Secretary's promise the report is given to us. It is to be hoped that we can follow the call to Meru. The Editor, Rev. J. E. Swallow, describes the London Missionary Demonstration. There is another set of "Extracts" from the pen of Rev. Charles Stedford, exhibiting his keen eye for the promise of a situation, and

theology, and the "Spectator," but for the most part their reading is confined to the morning or evening halfpenny newspaper. If they take a religious weekly—and every sensible man does—they have some acquaintance with what is going on among the churches, but questions of criticism and the like do not really concern them.

Much has been said of late—not too much by any means—on the necessity of preaching in the language of the day. I understand that Dr. Ballard never uses words in the pulpit ending with *tion*. Such words as justification, regeneration, sanctification are class-room words rather than pulpit words. It is not easy to avoid every technical word in dealing with great themes in preaching, but all will agree that the utmost care is needed that the words used are clearly understood. I heard a criticism of a sermon sometime ago which impressed me. "He preached to us as if we were a congregation of Emersons!" I might add that I do not know the preacher referred to except by name, and the hearer's remark might have had a trifle of exaggeration about it, nevertheless it was a timely warning and was duly taken to heart. The late Dr. MacLaren, to quote a well-known example, did not regard his congregation as composed of so many Senior Wranglers, and such-like people. His homely themes with their homely treatment were amongst the best specimens of pulpit style. His was the cleverness which made genius appear simple.

IV.

I am sorry that my space is gone, for I wanted to refer to the Common People's good humour, kind-heartedness, loyalty, and independence. I may return to the subject. I will only add that nothing fills me with so much admiration as the independence of spirit, and the self-respect, which prevents the Common People from flaunting their troubles, preferring to bear them silently, and with a brave show of happiness and prosperity.

Yours, etc.,

CHRISTOPHER HUNT.

Old Clarendon.

his delicious sense of humour. Who wouldn't have enjoyed being behind the door with women pressing their way into Mr. Sharman's bedroom before he had finished his toilet? Poor man! or was he late? There are other contributions almost equally interesting, and all bearing upon United Methodist missionary work.

'Pleasant Hour.'

One article in the "Pleasant Hour" is worth all the money—Rev. G. P. Littlewood's "How I Began to Learn Chinese." It is inimitable. There is much else. "Joan of Arc," "Spiders," "Gulls," "Chinese Feast of Lanterns." All very interesting and suitable for young folks.

Of course, there are criticisms. But I am only going to make one. I object to sweating the Editor. I wonder that we don't wake up one fine morning to discover that there is no UNITED METHODIST that week—the Editor has forgotten it altogether, or something of the sort. It is only the most careful foresight and provision that obviates such disaster. But if we are going to work him so hard, let us support him as heartily, especially when complete success can be obtained for so small a cost, and the value obtained is always so considerable.

GROSVENOR CORIN.

The Deaconess Institute.

MUST THE TRAINING OF THE SISTERS CEASE?

WE hoped that by the end of May we should have realized the £300 needed to carry the work of the Institute through the summer, but we have received only £130, including the Anniversary proceeds, all of which has already gone. We must secure £170, in addition to our ordinary income, during the next three months, or the training of the Sisters must cease. We cannot continue to go into debt if there be no prospect of paying.

Surely the Institute is worthy of support. For nearly twenty years it has supplied the Denomination with a band of godly women, who have rendered good service to the Churches. Their supreme aim has been to win souls to God. They have visited the people in their homes and ministered to their domestic comfort, social betterment, spiritual instruction and help. They have conducted 2,242 evangelistic missions, principally in our smaller churches, upon such terms as the poorest could easily meet and leave no burden of debt. They have won thousands of souls to God and helped many members to a higher spiritual life. They have been specially useful to the young; many Societies of Christian Endeavour have been formed of the converts won during their missions. As temperance workers they have taken innumerable pledges and had the joy of seeing blessed permanent results.

Hundreds of letters from ministers, stewards and converts have testified to the value of services rendered, and with reasonable support the Institute will accomplish greater things than it has ever yet done.

With the knowledge of these things, we cannot believe it is any part of the Divine purpose that the good work should cease. Women are offering themselves to be trained and the churches need their help, but we cannot go forward without funds.

Is there any friend who will kindly send the £170 as an offering unto the Lord? or are there friends who will give conditional promises that others may unite with them in this good work? We must wait to hear what the Lord will say to His Church and to us before we complete arrangements for another year. Meanwhile help in any form and to any extent will be gratefully received by the Secretary,

39 Salford Road, T. J. COPE,
New Wandsworth, London, S.W.

Our Seaside Churches.

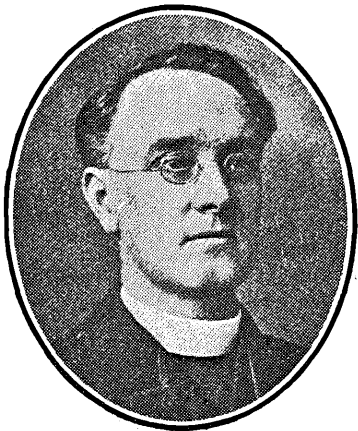
BY REV. M. LANGDALE.

II.—BLACKPOOL.

Springfield Road Church.

BLACKPOOL is a famous place—and for many reasons, among which the fact that it is advertised with both constancy and ingenuity may have considerable weight. But this prosperous seaside resort grows and promises to grow because there is plenty to justify even extravagant advertisement. When the wind is from the West the Atlantic rollers break upon the front in a manner to be long remembered, whilst the stimulating character of the air is such that your pulse will beat several times more per minute on the North Promenade than if you had betaken yourself to the languorous regions of the South.

With all such advantages at command it is no wonder that members of our Manchester District Meeting (M.N.C.) were demanding, when they met together in May, 1886, how it came to pass that we had no church in Blackpool, where the scores and hundreds of our



Rev. M. Langdale, Minister of Springfield Road Church.

[Per favour of "The Blackpool Times."]

members and adherents who visited there in the summer might gather for worship. As the outcome of steps then taken, our present church was opened in Springfield Road (directly opposite the Métropole) in July, 1889 and from the first it has by its growth and constant development justified the faith and energy of those who put their money, time and love into this church extension scheme. Among our laymen, who have during many years shown an active interest in the Springfield Road Church, it is only right to single out Mr. W. P. Burnley, J.P., one of our Guardian Representatives, for it is to him we are indebted for our beautiful little organ, which was opened as his gift in 1894. All those who were interested in New Connexion matters during the dozen years prior to the Union, know how gratified the Home Missionary Committee has been that "Springfield Road" has not only provided a spiritual and denominational home for our Lancashire and Yorkshire visitors, but has gathered

MATLOCK.

The Foundation Stone

of the NEW CHURCH in
Imperial Road, Matlock,
will be laid on JUNE 11th,
at 3 p.m., by . . .

Sir JAMES DUCKWORTH.

Tea and Evening Meeting in the Town Hall.

Hanover United Methodist Church, Sheffield.
(1860-1910.)

Jubilee Celebrations

OCT. 2nd to OCT. 30th, 1910.

Reunions of former Members and Scholars.

Names and Addresses will be gladly received by
THE CHURCH SECRETARY, Hanover Chapel, Sheffield.

into permanent membership, at one time or another in its history, representatives from nearly every circuit in those two counties. And the missionary spirit has been displayed from the very first. According to their ability the friends in this circuit have always done well in the matter of contributions to the Mission Funds. Last year's collections and subscriptions amounted to £34 9s. 10d.

The church has been served from the first by able and devoted ministers. In the early days, when probationers were in charge of affairs, Revs. R. Lloyd Lewis, J. C. H. Bevington and J. G. Williams rendered memorable service; but the time of most notable development was during the eight years' ministry of our deeply-lamented brother, the late Bramwell Dutton. In his time the church was built up and a new cause commenced in a cottage at Layton. His successor, Rev. F. J. Wharton, not only fostered the spiritual side of the work, but rendered yeoman service in debt-reduction schemes, so that during his superintendency the debts were cleared off the estate at "Springfield Road" and the school at Newton Drive (Layton) was paid for. These efforts cleared the way for the ex-



Springfield Road Church, Blackpool.

[Per favour of "The Blackpool Times."]

tension at Layton, which culminated last November, when our handsome church on "Newton Drive" was opened with a sermon by our venerable President, Rev. W. B. Lark. "Springfield Road" is proud of her handsome daughter at Layton, for there we have a fine freehold estate worth quite £5,000, and not more than £1,420 of debt remaining on it. Well may our folk exclaim, "What hath God wrought!" It is pleasing to record that we still have with us some who joined us at the very commencement of the mission, among whom may be mentioned our circuit treasurer, Mr. H. I. Wilson, and the local preachers' secretary, Mr. H. Gosling.

[United Methodists who contemplate paying a visit to Blackpool are urged to communicate with their fellow United Methodists in that health-giving town whose names appear in the Holiday Directory on page 439 of this issue.—ED., U.M.]

L.P.M.A.

GENERAL COMMITTEE.

THE General Committee of the Local Preachers' Mutual Aid Association met in the church parlour of the Wesley Church, Camborne. The president (Mr. T. Rowbotham, J.P.) was in the chair.

The monthly abstract was read showing receipts from branches since the commencement of the financial year £918 8s. 4d., and payments to branches £1,339 8s. 4d. Dividends, £342 4s. 4d., had been received. Various accounts had been paid, and there was a balance in hand of £1,013 11s. 3d. Twenty-one new members had been received, thirteen brethren and three sisters had died, and there were 782 brethren and sisters on the annuitants' fund, and 429 on the sick fund, making a total of 1,211 on the funds. A resolution on the death of the King was unanimously passed, the brethren all standing.

Fifteen applications for relief were considered. Eleven of them were new cases, one brother asked for an increase of his allowance, and three widows asked that their grants, which had been made for limited periods, should be extended. Nine of them were relieved, four of them had not given sufficient information to enable the Committee to arrive at a decision, they were therefore deferred. One, owing to the possession of property, etc., was declined, and the brother, who was receiving 8s. per week, and asked for 2s. per week more, did not satisfy the Committee that his circumstances called for the maximum grant, and his allowance was therefore continued as before.

Special sick pay at 8s. per week was granted to two brethren who had endured long affliction, and who were in straitened circumstances.

It was reported by Mr. Moses Atkinson that a legacy of £50, free of legacy duty, had been left to the Association by Mrs. Jane Cook, of York House, Coatham, Redcar. She was the widow of the late Rev. Samuel Cook. The meeting was adjourned to Saturday, May 28th, when it will be resumed in Newport, Isle of Wight, to be followed by services on the following day throughout the island with collections for the Association.

Talks to Young Men.

OUR NEW KING.

MR. W. T. STEAD has been saying some very interesting things about the new King. He writes as one who knows. He frankly informs us that King George plays little at cards, and never for money, that he is most studious, owned no race-horses, and is sparing with liquor. All this is very good. I am not one who believes that we have no right to peer too closely into the like and dislikes of a monarch. His high position marks him out for special treatment, but that is no reason why we should erect two standards of judgement, one for him and another for ourselves. It is no easy thing to preside over these realms. When I got the news of the late King's death I was away in Lancashire. My host, a man of wealth and social position said, "I would rather be born a four loom weaver than heir to the British throne."

* * * * *

I will venture two things:—

As far as we are concerned as a nation, it is the man as a monarch that matters. I am not saying (for I shall contradict it shortly) that personal habits do not count. What I do say is, that the thing of first importance is the constitutional position. For example: If the reigning monarch were ever so good from the point of morality and yet wanting in discretion and sound judgement, thereby setting up national and international jealousy; he would be a bad King, however good a man. As a reigning force he would be a national calamity. On the other hand we will not push that too far. Take the case of horse-racing. I will tell you what I would like to see, now that the King has taken over his father's racing stud: The most representative deputation ever arranged of every Christian force in the land, presenting a memorial to his Majesty, praying him not to lend the weight of his high position, and therefore, his influence, to the turf. Our greatest enemy up to the present time has been drink; but gambling is becoming a close second. If George V. would, for the sake of millions of his subjects, turn aside from this great evil, he would be rendering a service incalculable. Is it asking too much of him? I do not think so!

* * * * *

I want now to put this point. It is not simply that a certain man sits upon that throne; we are all on it. The British people as a whole sit where he sits. That throne is as it were the prism in which are centralized the rays of national life. The higher the general level of the people, the higher the occupant of the throne. They rise or fall together. When Queen Victoria died, men asked of the then Prince of Wales, "Would he rise to it?" Well, he did rise to it; so will his successor. He will feel it his duty, for he stands for the aspirations and aims of those he represents. The man who lives the low life compromises the whole of his country; yea, the very throne itself. He who lifts himself to that extent lifts the race, and the higher we get the higher the King gets. This is where we all come in. A great and elevated citizenship spells a great and elevated throne. We do not create the chair of Cæsar, but we make the man who fills it. A Sultan of Turkey is impossible in these islands because citizenship is higher and government is wiser.

* * * * *

If the throne of England is debased it will be because the people have become unworthy of their heritage. Let England keep its vision of God, its fidelity to principle, its morality. Idolatry quenched the spirit of Judah, pride overcame Venice, sinful pleasure sapped the power of Greece, debauchery and slavery killed Rome, Spain succumbed to its avaricious spirit, while ambition caused the Papacy to fall. England will hold out so long as her goodness holds out. The British Empire is built up on the citizen, and Christ makes the ideal citizen. We rise to the highest in Him. Oh, to be the medium of His outshining, and the echo of His voice! God expresses Himself in slenderest outfit. As He sends harvests in tiny seeds, so does He put much treasure in earthen vessels. He has something to say through the lowest of us as well as the highest. To clog that revelation were a shame indeed.

T. NIGHTINGALE.

Mrs. Hannah Parkin, Gateshead.

MRS. HANNAH PARKIN, who passed peacefully to her rest on Sunday, May 22nd, in the ninety-second year of her age, was an old member of our Whitehall Road Church. She was born when George III. was king, and had, therefore, lived in six reigns. She suffered somewhat from deafness and failing vision; otherwise, until a few months ago, she had been a remarkably healthy and vigorous woman. Recently she fell just outside her own doorway and broke her arm; at the same time she sustained other injuries. For a time she bore up bravely, and friends thought all would soon be right again. But the injuries were too serious for a person of her great age, so that in spite of physician, nurses, and her own brave spirit, she has passed away. She was very deeply attached to the church, and to the very last manifested a warm interest in its welfare. By the members of the church she was held in high esteem; and, though for some time unable to join in the public worship, all feel that they have lost a dear old friend—a mother. She bore her affliction with much fortitude. Anxious to recover, she still expressed herself as perfectly willing to submit to the hand of Providence, and from time to time assured her friends that all was well.

See first advertisement under Miscellaneous. Page 432.

An Inspiring Missionary Review.

"The East and the West." A quarterly review for the study of missionary problems. (S.P.G. Society. Price, one shilling.)

AGAIN this missionary review brings to the reader its wealth of information, wide outlook, and abundant inspiration. The present writer knows nothing to equal it, and to him no publication is more welcome. A very valuable article on Korea first invites attention. The operations of Roman Catholics in Korea date, it appears, from the closing years of the seventeenth century, and they are credited with having 70,000 to 80,000 persons associated with them at the present time. American, Presbyterian and Methodist Churches commenced operations after 1882. "Well supported with money and workers, they have succeeded in establishing flourishing missions both in Seoul and the provinces, of which the strongest and best known are those in Ping-yang and the neighbourhood some 200 miles to the north of Seoul. It was chiefly here that the extraordinary 'revival' (in the Welsh sense of the word) took place some three or four years ago. . . . The Americans have a splendidly-equipped hospital and medical school in the capital, and have done, and are doing, some very sound educational work; while much of the recent literature on Korea and things Korean proceeds from their pens. A number of smaller Protestant missions have followed the American Presbyterians and Methodists, and a loose enumeration now gives the adherents of the various bodies as numbering close on 200,000." That seems a very gratifying report of success from an impartial source. Against it the writer of the article is able to claim for the English Church Mission some 2,000 native Christians with 3,000 to 4,000 catechumens and enquirers.

A Buddhist Prophecy of the Coming of Christ.

Of absorbing interest is an article on Agnosticism in Japan by the Rev. Arthur Lloyd, Professor at Tokio University. If space permitted it would be delightful to discuss this article at great length for it touches some of the most fascinating historical problems. It is an attempt to show how the Gnosticism which was manifesting itself in the latter apostolic period in Christendom spread eastwards and has left its mark upon the Buddhism of Japan. There is a sect, it appears, which teaches that the main reason for the manifestation of Sakya-muni (otherwise Gautama or Buddha—the founder of Buddhism) to the world was that he might point men to Amida or Amitabha, the Buddha of Boundless Life and Light, who is the saviour of all men through faith. The Japanese Buddhists say that this preaching on the part of Sakya-muni took place about the forty-fifth year of his ministry, when the shadow of a coming decease already lay upon the great teacher, and he was about to leave his disciples for ever. Then he told them of a Buddha greater and mightier than himself, who was ever near to them to succour the distressed, to save the ignorant and to receive the faithful into the paradise He had prepared for them. "If the teaching was actually given by Sakya-muni himself, it constitutes," says the writer of the article, "a remarkable prophecy of a coming Saviour, represented as present even then to the eye of faith. If it was spoken, as the Japanese writers maintain, about the forty-fifth year of Sakya-muni's ministry, it must be placed between B.C. 490 and 480, and may very well have been an echo of the teachings of Hebrew prophets of the captivity." That is a very interesting suggestion. It is important to note this prophecy by the founder of Buddhism of the coming of a greater than himself, the knowledge of which has only been preserved, so far as the present writer is aware, by this Japanese Buddhist sect. The science of Comparative Religion will one day reach surprising results, and prove to be only one of the processes by which the Saviour is being crowned Lord of all.

Dr. Soothill and the University of Shansi.

The article of greatest interest to United Methodists perhaps is the one on University Education in China. Nothing in that otherwise well-informed article will exceed in interest the following paragraph:—

"The Chinese Government designed universities in every province, but few as yet can be said to have any effective existence. Of those actually in working, the Imperial University of Shansi is far the most promising. Indeed, some judges say it is the only really first-class university at present existing in China. It owed its origin to Christian action. The central northern province of Shansi, which will be remembered by some as the home of Pastor Hsi, was the scene of the worst

missionary massacres in the Boxer outbreak. When compensation was demanded by the Western Powers, the missionary societies concerned refused to touch such 'blood-money,' and a compromise was agreed upon whereby it was applied to the foundation of a westernized university for the province falling in with the Government scheme. The Government agreed to the appointment of a Western educational expert, Dr. Timothy Richards, with more or less of a free hand so long as the ten years' indemnity-levy on the province should last. After the expiration of this period it will come under the unconditional control of the Chinese Government. He secured the co-operation of able men such as Dr. Soothill, who has succeeded to the Principalship, and now towards the close of that period has produced a small but efficient university teaching modern subjects on Western lines."

It is news to us that the Rev. W. E. Soothill has become "Dr." Soothill. That the honour is well deserved every right-minded United Methodist will agree, and probably the writer of the article in thus designating him was only anticipating a little, and our distinguished friend will yet receive "the due reward of his doings"; that, however, will not be entirely on this side the grave. It will include much greater things than a mere doctorate of either divinity or literature.

Much, very much, of deepest interest in this magazine must reluctantly be left unnoticed. Perhaps the reader will get the magazine for himself, and give it the permanent place on his bookshelf it deserves.

J. HARRISON.

Mrs. Eddy and Christian Science.

"The Life of Mary Baker G. Eddy, and the History of Christian Science." By Georgine Milmine. (Hodder and Stoughton, 6s. net.)

MRS. EDDY was born in 1821; she is therefore in her eighty-ninth year. This fact tends to mitigate the severity with which a reviewer is moved to write concerning this extraordinary woman. That Mrs. Eddy has been able to prevail upon some thousands of people in America and England to accept her "revelation" of Christian Science as "higher, clearer, and more permanent" than the revelation given over eighteen centuries ago is a great tribute to her remarkable powers, whatever it may be to those of her credulous followers.

Miss Milmine's record is a searching study of this bizarre "religion," commonly spoken of as Eddyism or Christian Science. Left early in life as a widow, Mrs. Eddy—she was then Mrs. Glover—enjoyed considerable local fame as a clairvoyant. When paying a social call she would suddenly close her eyes and sink into a state of apparent unconsciousness, during which she would describe scenes and events. She also took to writing, gaining some celebrity among the simple-minded as a literary authority. Marrying a Dr. Patterson, an itinerant dentist, she became quickly known among those in the circle where she now moved for her ungovernable temper and hysterical ways. It was at this time she made the acquaintance of a Dr. Quimby, a man who was destined to have a great influence upon her later career. Dr. Quimby was a mental healer of some repute, though in his own case his doctrines had little effect. A few years after Dr. Quimby's death Mrs. Eddy published her book "Science and Health." The followers of Quimby maintain that Mrs. Eddy got her ideas from Quimby himself. Quimby, they say, is the real author of Christian Science. On the other hand, the Eddyites believe that Mrs. Eddy received the doctrines of Christian Science by direct revelation from God.

For the remarkable developments of this spurious religion Miss Milmine's book must be consulted. Its success has mainly depended on the fact that it has exalted health, self-satisfaction, and material prosperity as highest among the moral virtues. That it places some emphasis on the spiritual basis of life is to its credit, but its practical denial of the testimony of the senses can only have one result, namely that of universal scepticism. Miss Milmine has fearlessly exposed the fanaticism exhibited by the leading Christian Scientists from the "Mother" downwards. A stranger tale of credulity has surely never been written.

"Christianity and Woman," a reply to some recent sceptical assertions, by T. E. Gun, Lecturer for the Christian Evidence Society, with an Introduction by Frank Ballard, D.D., M.A., B.Sc., is the title of a new sixpenny published this week by Robert Culley. The booklet is intended to be a reply to some of the "reckless attacks" and "dogmatic assertions" of recent sceptical writers.

The College Problem.

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

IN the previous article an attempt was made to arrive at the number of men normally required to renew our ministry. It was shown that 20 men on the average fall out in each year, and that this number must therefore be taken in each year, making 60 in College and 80 on probation. The proposal to solve the housing difficulty by reducing the number of students was examined, and the conclusion arrived at that this would so far reduce the number of probationers and of the total ministry as to seriously hamper our work, and that, however acute the housing difficulty might be, this proposal was no real solution, the remedy being as bad or worse than the disease. The figures pointed to at least 10 or 15 men being taken into College next year, even when all allowance is made for the housing difficulty.

All this has an intimate bearing on the proposal to close one College next year. That proposal, like the proposal to admit no students, is based on our present circumstances, which are admittedly exceptional, and it is apparently forgotten that what we do this year in regard to the College does not produce its effect on the ministry for three or seven years hence. Next year, it is said, we shall have only 24 men. But we cannot close a College for one year, because in that year we have a minimum of men. We cannot throw our machinery out of gear in so reckless a fashion. We must ask ourselves about the years that follow. Now, if the above arguments are worth anything at all, they show that we need in the near future to house from 45 to 60 men. It is quite clear, therefore, that one College will not do. So the Committee has thought until the last few months. I doubt if it can be said to have any opinion on the matter just now. One College might possibly do for one year; by a stretch of imagination it might serve for two. Afterwards we certainly need both. Assuming that we retain all the second-year men for another year, and that we admit 10 men as a minimum this year and 15 the following, we should have 34 students next year and 32 the year after. After that the numbers must increase. The proposal to close one College without knowing what is to happen afterwards is an improvident and impracticable policy.

We cannot at present settle our permanent policy. There is an imperative need for a temporary policy by which we shall all loyally agree to abide until the larger question is settled. No doubt the larger question must be kept in view while providing for immediate needs, but without such intermediate policy we cannot get on.

The larger question is not ripe for solution. The Committee has spent long hours for long days in discussing the question. It has been no less anxious than the impatient spirits outside, but it has been baffled by the inherent difficulties. Sentiment has played its part, but would not have had power to stand against any business-like scheme. It is a sheer impertinence to represent that committee members have been swayed by mere sentiment. The simple fact is that neither College is in its present form big enough, and it is a matter of grave doubt whether either College could be adapted so as to be satisfactory. At any rate that point involves time for preparing and considering schemes and their cost. Mr. Bruce Rose and Mr. Faull seem to have no difficulties; other people will like to take time to gather material and consider it.

More and more facts seem to point to a new College as the best solution, but this is no time to consider that. The Church is in no mood to consider any proposal that involves large expenditure. In that there appears to be general agreement. In any case we need time again to consider schemes first. If a new College is the solution we must wait.

Our best policy is to sit down where we are and as we are until we can see clearly our next step. That means that we retain our two Colleges and work them on parallel lines and meantime hammer away at a new scheme. That was the policy proposed by the Committee to the last Conference. The result was a debate which appeared to one outsider deplorably confused. Had the Conference told the Committee clearly that they accepted their temporary policy, but that they must take in hand with all speed the consideration of the adaptation of one College or the other, or the building of a new College, or that they must present alternative schemes and report on their cost, something might have been done. As it is, the ill-advised resolution passed by Conference at the instance of some hasty spirits has simply resulted in a confused attempt to find an immediate policy which shall also be a permanent one, an attempt that was bound to lead to failure, and we are further off than ever.

The only policy still that provides a practicable temporary policy that does not compromise our future action is to go on with the two Colleges as suggested by the Committee to the last Conference. All that any Committee, new or otherwise, can do is to receive and work out schemes for the adaptation of one College and the building of a new one, and report the same with full details and cost to the Conference. It will be found that to a large extent the financial factor will be the dominant one, and on that Conference itself must pronounce.

Let it be understood that the Committee is eager to see all the students under one roof. What is here suggested is suggested as the shortest means to that end. We may make more haste and less speed.

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WHERE LABOURERS ARE FEW.

Countries.	Population.	Ordained Missionaries.	Additional ordained men needed to supply one for every 50,000.	Number inhabitants to each ordained missionary at the present time.
Mexico	13,545,462	62	209	218,475
Central America	3,550,100	40	31	88,752
South America	37,500,000	243	507	154,320
India (with Burma and Ceylon)	297,843,691	1,329	4,628	224,111
Malaysia	43,218,411	158	507	273,534
Japan	46,453,249	252	677	184,338
Korea	12,000,000	51	189	235,294
China	437,000,000	610	7,110	716,393
Siam, Laos, Straits-Settlements	6,230,000	52	73	119,808
Persia	9,000,000	26	154	346,154
Ottoman Empire	23,834,500	128	349	186,207
Africa (and African Islands) ...	168,258,762	1,257	2,108	133,857

There are also several mission lands, such as Arabia, Afghanistan, Tibet, Siberia, and French Indo-China which are practically unoccupied, whose aggregate population is nearly forty millions. They were manned in 1900 by only twenty-seven missionaries including unordained workers. It is a common estimate made by missionaries and missionary Conferences that a country could be evangelized if there were one ordained missionary for every 50,000 inhabitants, together with about an equal number of lady missionaries and a large force of native workers. The average home parish of a Protestant evangelical minister in the United States and Canada is approximately 650. In the great mission fields of the world to-day the opportunity is unparalleled and the crisis is most acute—Student Volunteer Movement.

International Lesson.

By REV. CHARLES A. ASHELFORD, Bradford.

JUNE 12TH, 1910.

THE CANAANITISH WOMAN.— Matt. xv. 21—28.

GOLDEN TEXT: "Great is thy faith: be it unto thee even as thou wilt."—Mt. xv. 28.

The time and the setting of this lesson are most instructive. The tide has turned in the career of Jesus, the year of popularity is over, the closing year of opposition has begun. Just when the hostility of the Pharisees and Scribes was increasing, the insight and faith of this Gentile woman must have been most refreshing to Him. It is a pity that our lesson verses have been separated from the preceding verses. In vv. 1-20 our Lord emphasizes the truth that it is the inward and spiritual which is important, and not the outward and material. If the disciples had broken the tradition of the elders, the Pharisees' tradition had violated the commandment of God. With them ritual observances were to be maintained at any price. With Jesus the claims of natural affection, mercy and such like take the first place. Dr. Horton says that this is one of the paragraphs in the Gospels which, standing even alone, would constitute a spiritual revolution. The leaders of the Covenant people had lost faith and vision. The Canaanitish woman, outside of the Covenant, had Abrahamic faith and insight, and so claims the blessing. A suggestive contrast may be drawn between the little faith of Peter in our last lesson, and the great faith of the Gentile woman in this lesson. Mt.'s narrative in this case is more dramatic and minute than Mk's.

A Mother's Love (vv. 21, 22).

The collision with the Pharisees was critical both for Jesus and for Christianity. He had cut across their cherished religious conceptions and they were scandalized, i.e., religiously shocked. In hours of crisis He always sought retirement and solitude. In v. 21 we have Jesus retiring into the parts of Tyre and Sidon. It would appear that He actually crossed over into a foreign land. If so it was the first and only time He trod foreign soil in His public ministry. Mk. tells us that He entered into a house, and would have no man know it, but He could not be hid. A woman, who had a daughter grievously vexed with a devil, sought His help. Mt. calls her a Canaanitish woman, Mk. calls her a Greek, a Syro-Phœnician by nation. "Phœnicia" is just the Greek equivalent for "Canaanite." The old Phœnicia of Tyre and Sidon being now a part of the large Roman province of Syria it came to be called Syro-Phœnicia to distinguish it from the Phœnicia of North Africa. Mk. makes it clear beyond all possibility of dispute that she is no Jewess. She is not only a Gentile; she is of the stock of Canaan—the people whom the Israelites had set themselves to extirpate. The motive that sends this Canaanitish woman on her daring quest is a mother's passionate love. Motherhood is much the same in every age, clime and circumstance: be the mother the Jewish Rizpah guarding the corpses of her seven sons, the Greek Niobe weeping for her children, the outcast slave Hagar watching over the parched Ishmael, or Jeroboam's queen secretly seeking help for the dying prince in the palace of Tirzah. Note how this mother identifies herself with her daughter's distress in her appeal: "Have mercy on me . . . my daughter is grievously vexed with a devil." Parents should be their children's high priests. They are often most anxious for their health and worldly wellbeing, that they should be accomplished, shine in society, marry well, etc.; they should be at least equally ambitious that their children should be tender, pure, true and good.

Difficulties Defied (v. 23—27).

Our Lord's treatment of the woman appears most callous and cruel. Could we communicate to the printed narrative His tone and look, the apparent harshness would probably disappear. Evidently Jesus wanted to get to the roots of the woman's nature, to find out what was in her, with a view to the development and redemption of her character. Her faith is subjected to three severe tests: (1) The Test of Silence. "He answered her not a word." Here we have another example of Christ's delays of love. What a picture—the mother's agonized appeal, the apparently unmoved Jesus. (2) The Test of Exclusiveness. The disciples now intervene. They had once said to Him, "Send away the multitude"—in that case empty; now they say, "Send her away"—evidently with her request granted. "Do what she asks and get rid of her." Their chief concern was for themselves not for the mother. Christ's reply to them requires this meaning. He explains why He does not do what is asked. In c. x. 6, when sending the twelve on their mission tour, He had said, "Go not into any way of the Gentiles," etc. And here He says, "I was not sent but unto the lost sheep of the house of Israel." Christ's Gospel was for all, but during His lifetime He deliberately restricted the

sphere of operations for the ultimate good of His larger mission. Vide Mt. viii. 5—13; Lk. xvii. 16; Jo. iv. 4ff., x. 16, etc. (3) The Test of Reproach. The woman now worships Him, and the brevity of her appeal, "Lord help me!" reveals the intensity of her importunity. "It is not meet to take the children's bread," etc., appears to have been a familiar popular proverb. The Greeks had a saying, "Never be kind to a neighbour's dog." Another saying of theirs was, "One who feeds a strange dog gets nothing but the rope to keep." There are two things in Christ's seemingly offensive reply which mitigate the harshness, one of which is omitted in Matthew's account. Mk. has "let the children first be filled, for it is not meet," etc. The other mitigating item is that the word for "dogs" is a diminutive "pet dogs" or "puppies." By "children" our Lord meant the chosen people, by "dogs" the Gentiles. Recall the contemptuous phrases "dog of an infidel," "dog of a Jew," "dog of a Christian," etc. Note the delightful repartee of the woman. Love and need sharpen her wits. "Dog am I? Accepted. Then let me have a dog's place and privilege." The metaphor which Christ has used as a reason for rejecting her petition she turns into a reason for granting it. Bruce says there was wit in seizing on the diminutive "the little dogs," in contrast with the pariah dog of the street. There was humility in being content with the small crumbs. There was faith in thinking a crumb would serve her purpose. Love is seen stooping to conquer.

Faith Rewarded (v. 28).

The look in the face and the joy in the heart of Christ must be imagined, they cannot be described. He joyfully allows Himself to be worsted in argument by the woman. With ecstasy He exclaims, "Woman, take anything from Me thou wilt. All I can give is yours." Her persistent prayer and fervent faith were the means of procuring her heart's desire. Imagine the darkened home before her visit, and the sunny home after her visit. Though His mission was to Israel, no human being could appeal to Him in vain. This lesson teaches us that prayer is power, that faith is possession, that love is Heaven. The humble, enriched Gentile woman with fervent faith and clear vision stands in marked contrast to the proud impoverished Pharisees void of faith and vision. The closing vv. of the chapter show plainly that the "children" did not suffer through the granting of a crumb to this Canaanite—crowds were healed and feasted.

Primary Department.

LESSON LXXV.

THE WORK OF BIRDS.

PS. CIV. 17; JER. VIII. 7.

GOLDEN TEXT.—"Yea, the stork in the heaven and the swallow know the time of their coming."

AIM OF LESSON.—To awaken wonder and interest about birds.

INTRODUCTION.

Ask, What use are birds? (1) They give us sweet music. (Name some singing birds.) (2) Some are good for food. (Name some.) (3) Some birds eat insects, grubs, snails; some eat refuse and help to keep the earth sweet.

LESSON STORY.

If you lived in Holland in a little country village you would see sometimes on the housetops large nests, and storks standing on one leg. In the streets you would meet these storks walking up and down, picking up with their long beaks any decaying matter or refuse, without fear of being molested. The people who live in Holland are very clean. They like the storks because they help to keep their streets clean. They not only like them; they believe that if a stork will come and build its nest on their housetop it will bring them good fortune. I will tell you a story which will show you why the stork is so much admired and loved.

Once in a little village in Holland lived a good woman, with her husband and children. Though she worked hard and her eldest boy helped her they were very poor because the father drank. "Alas," said Fritz to his mother one day, "if only a stork would come and build its nest on our roof, then we should be more fortunate." The mother sighed. Fritz was a practical boy. He got an old wooden box, and climbing on the roof, placed it there, hoping thus to tempt some storks to come. It was early spring-time. Every day Fritz watched the sky, looking southward, the way the storks came. One day, with a great clattering of their bills, a flight of storks flew to the village. Some lit on the roof of a farm where there was a nest already. They were returning to their old home. But two young storks, who had no place, and wanted to build a nest for themselves, went wheeling round and round, now here, now there. What was Fritz's joy when they settled on the box he had put! He sat breathless as they flew hither and thither, fetching sticks in their beaks; then he ran in to the kitchen, crying, "Mother, the storks have come, and are building a nest on our house!"

Now these two storks never rested until with sticks and straw they had made their nest perfect. There the mother stork laid her eggs, and there the tiny storks dwelt looking up to the sky with wondering eyes, flapping their feeble wings, and opening their little black bills for frogs and worms. How busy the two storks were! It just took them all their time to feed their young ones. One day the mother said, "Now you must learn to fly," and the little ones had to come out and stand on the ridge of the roof. They wobbled

this way and that, and spread out their wings, but dare not go. At last the mother in despair pushed them off one by one. Then, indeed, they had to try, but their wings were so weak they would have fallen to the ground if she had not caught them on her back.

Fritz's father, who was out of work through his drinking habits, was sat on the roadside. Listlessly he watched the birds. He saw the mother bird again and again showing her little ones how to fly. "Put your head this way," she seemed to say; "spread your wings so." Then he saw the father bird fly up with something in his beak, whereupon all the little beaks turned his way, and he fed them.

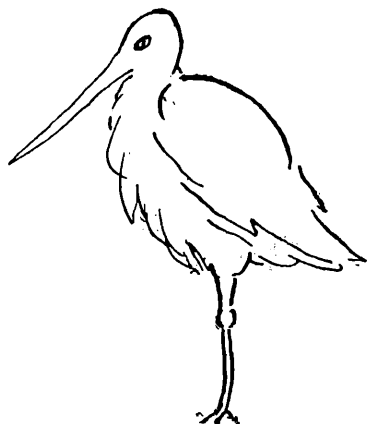
At this the man in the road hung down his head. He had left his children crying for bread, and here was a stork feeding its young—doing its best to help the mother bird in her work of teaching them to fly. He remembered Fritz's joy—the way in which he had cried out "We shall have good fortune, now the storks have come"—and he jumped up and said, "There shall come good fortune to our house, please God. I'll work for my children, as the stork does for his." Away he went to seek work.

By the time the little storks could fly the father had brought good fortune to his home, for he had given up drinking, and as he earned plenty of money there was joy and happiness at home. Meanwhile the little storks, now they could fly so well, went with the big ones every day to the swamps, and there feasted on frogs and snakes to their hearts' content. The mother stork said to them at the end of the summer, "Soon, dear children, we must fly away." "Why," said the little ones, "why must we leave our nest?" "Because," said she, "here it will soon be all ice and snow. There will be nothing for us to eat. We shall fly away to a sunny country where we shall feast to our heart's content." "Shall we never come back?" asked the youngest. "Yes, next Spring," said the mother, "we shall come back to the nest."

Fritz saw them wheeling up and down, saw them join other storks as in long lines in the sky, heard the clatter of their bills. Up, up they rose, and then in wild, swift flight they flew towards the south. A shadow fell on his heart. Where were they gone? Who would guide their flight over the sea? Would they ever return? That night, when Fritz said his prayers, he remembered the storks, for he still thought they had brought good fortune to his home; and he prayed to God to guide them, and bring them safely back. When you see the swallows flying away in Autumn, and think of the wide seas they have to cross, don't you wonder who guides them? Isn't it wonderful the way in which they come back next year to the same old nest? Who gave them this wonderful power?

EUNICE NAYLOR.

EXPRESSION.—Drawing.



Existence After Death.

"Existence After Death Implied by Science." by T. B. Hunt, M.A., B.D. (Allenson, 5s. net).

How much "science" is in this volume? One who is not a scientist cannot answer the question, but he may confess the perplexity that prompts it. The author seems to share the perplexity, for he says in the preface, "the book does not anywhere necessarily represent my own opinions," and the caution is repeated several times in the course of the argument. "Science" should be more definite and decided. The fact is that some of the phenomena on which the argument depends (spiritualism, telepathy, occultism, etc.) have not yet won recognition as science. Some of them have greater validity than others possess, but they are not mapped out with any definiteness. Mr. Hunt is on safer ground when he deals with the recent developments of physics in respect of the atomic system. But the more complete analysis and disintegration of matter does not resolve it into spirit; and it is a long journey from the energy of the electron to the "eternal life" of the soul. Science may supply argument against certain forms of the denial of immortality; that it can do anything further Mr. Hunt's book does not show. But it is interesting and suggestive: and one who is not convinced by the argument may be an appreciative reader. G. G. H.

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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. Fred. L. Page has accepted the unanimous invitation of the Diss Circuit to remain a fourth year.

Rev. S. Poad has decided to leave the Chesterfield Circuit at the Conference, 1911, after four years' service.

Rev. John F. Lawis will remove from the Blackburn Paradise Circuit at the Conference of 1911.

BRADFORD.

Ministers' Fraternal. A CORRESPONDENT writes: "The summer outing of the Bradford and District Ministers' Fraternal was held on Friday last on the Baildon Moors. Nothing could have been more delightful: the weather was fine, the arrangements were good, and of the twelve brethren present nine were able to bring their wives. Some of these friends, though living not far apart, had not seen each other for years; others were quite new to each other, and none met too frequently, so that the picnic was useful as well as delightful. Though a press correspondent, I really cannot say no shop was talked, but I will say 'not much.' I heard one brother address a lady, in an unguarded moment, about 'reversion to type,' but he didn't do it again. Then two brethren were busy in the car for quite a long time with diaries and pencils, and another did hand round tickets for his Sunday School anniversary. Oh, dear! after all it seems they talked some shop; let us hope the ladies were wiser. Brothers Bradley and Moyle were great at the teapot, I mean in the way of serving the tea, and Brother England showed himself thoroughly domesticated as a waiter. At the meeting on the moor the Revs. F. J. Wharton, W. H. Proudlove and L. England were beautifully and affectionately farewelled and record taken of their good work in the District. Rev. T. H. Moyle was thanked for his genial and thoughtful work as secretary. It was discovered later that Brother Ashelford had mysteriously disappeared, and somebody said, quite tragically: 'The old game, the old game!' This dark hint covered up the fact that even on a ministers' picnic Brother Ashelford was exploiting the well-to-do of Baildon for his precious debt-reduction scheme. He is in the desperate throes of the last £250. Who will help a great scheme to a consummation? Bradford was reached at eight o'clock, and a most delightful party separated, never probably all to meet in similar circumstances."

BRISTOL.

REDLAND GROVE CHURCH, Bristol, has suffered the loss of two friends by death. Mr. George Humphries, who died at the age of seventy-two had long been connected with our churches in Bristol, first at Baptist Mills, and latterly as a seatholder and generous supporter of Redland Grove. He was a member of the Master Builders' Association, of which he had been honorary treasurer for twenty years, and had twice filled the presidential chair. The funeral service was held in Redland Grove Chapel, and the interment took place at Greenbank Cemetery. It was attended by the Lord Mayor and many other well-known citizens. Mrs. H. W. Cary was the dearly-loved wife of the junior circuit steward. She had been a consistent member of the church for many years, and took her part in all its activities. By her sweet and gracious disposition she had endeared herself to all hearts and her loss will be long felt not only by her husband and two sons, but by the church at large. Her death occurred suddenly, after an operation. Many sympathetic friends assembled at the service at Redland Grove Chapel and afterwards at Arno's Vale Cemetery. These two friends both passed away on Sunday, May 22nd, and on the following Sunday morning the pastor (Rev. T. P. Dale) made suitable reference to this double bereavement.

DURHAM.

President's Visit. THE visit of the President (Rev. W. B. Lark) to Cornsay Colliery has occasioned very great pleasure. We were favoured with a fine sermon in the afternoon, which the audience highly appreciated. Rev. W. W. Howard took part in the service. There was a public tea at half-past four, when a goodly number sat down. A public meeting followed, presided over by Rev. E. L. Perry (superintendent minister). A telling address on progress was given by Rev. J. H. Messa, after which the President spoke. For over fifty minutes the audience was held in rapt attention and could have listened longer. At the close the President said he wished to dispense with formal votes of thanks and that he was more in sympathy with the offering of a few short prayers, which afterwards led to an experience meeting.

HOUGHTON-LE-SPRING.

THE chapel was filled twice to hear the President, Rev. W. B. Lark. By train, tram and bicycle the people came in from a wide radius, and more appreciative congregations it would have been difficult to find. The afternoon sermon was based upon the incident of the release of Peter from the prison. The President lectured at night upon "The Father of the Reforma-

tion." It was a wonderful synopsis of English Church history, a hearty repudiation of the claims of Rome, and it was literature. Many went home with an increased regard for their Protestantism, and a renewed determination still to strive for freedom of thought. The chair was taken by Mr. Geo. Butterfield, of Sunderland. While some of the friends were waiting for tea, and before the lecture, Miss Alice Watson gave short recitals on the organ, which were much appreciated. One of the best days for years.

LITCHAM, EAST DEREHAM.

New Chapel Opening. THE opening of the new chapel took place in the presence of a large congregation. Mr. R. Simpson (Lexham) unlocked the door and formally declared the chapel open. The chapel, built to accommodate 160, was soon filled, and many were compelled to stay outside. The special preacher for the occasion was Rev. Edwin Hall (Yarmouth), who delivered a telling discourse on "God and Worship." After service the friends repaired to the Oddfellows' Hall, where about 150 sat down to tea. In the evening a public meeting was held, and was largely attended by representatives from the various churches in the circuit. Over 500 people were present. The chair was taken by Mr. Simpson, who congratulated the friends on their enterprise. Prayer was offered by Mr. W. Wagg. A racy speech was given by Mr. C. F. Holman, who recalled many old memories. Rev. Edwin Hall gave an inspiring address on "The Significance of the Sanctuary." Mr. Hall spoke for nearly an hour, and all were sorry when he sat down. The singing of "Christ our Rock" by Miss Ethel Ramm was greatly appreciated. Mr. Jude officiated at the organ. The secretary, in presenting his statement, said that their ability to build a new chapel was wholly due to a business transaction. Two years ago the cause was almost dead; the few friends who remained were compelled to quit the old chapel, and they had since worshipped in the Oddfellows' Hall. Fortunately their congregations in the Hall had considerably increased, and they had purchased a property for £160 on which the late owner had at one time advanced a mortgage of £550. By using material from the pulling down of old cottages they were able to build the new chapel and renovate five remaining cottages for the sum of £450. There were a few other bills which would bring the amount up to £464. To meet their immediate needs they had taken up £400 at 4 per cent. £54 had been previously raised, and the proceeds for the opening amounted to £14. From the cottages they would receive an annual rental of £24, and from Lound's endowment £3. With a little effort, therefore, it would be possible for the friends to pay their way, and gradually reduce the debt. The chapel, which is constructed of flints, with red brick dressings, was designed by Mr. Edward Arnold and built by Mr. A. E. Harvey (Watton).

LIVERPOOL.

Mr. Thomas Boudy, junior. WE deeply regret to report the death of one of the younger members of the Grove Street Church, Liverpool. Mr. Thomas Boudy, junior, aged thirty-one, chapel steward, third son of Mr. Thomas Boudy, Trust treasurer, passed away on May 16th, after a week of much suffering following on an operation for appendicitis which was successfully performed, but heart failure supervened and proved fatal. The circumstances are exceedingly pathetic. Married three and a half years ago, two children were born, both of whom died in infancy, and now he has been called to rejoin his little ones leaving behind a brokenhearted widow, grief-stricken parents, and seven sorrowing brothers and sisters, besides many other relatives. For years he was employed by his father, but a short time back he took over a business on his own account in Birkenhead concerning which the prospects of a happy and prosperous career were unusually bright, alas! now so suddenly shattered. The interment, which was attended by fully 120 mourners, no lady members of the family being present, took place at Bebington Cemetery, Cheshire, on Friday, May 20th; for us, therefore, a day of personal as well as of general mourning. The Revs. W. Wilby and C. Ellison conducted both services which were most impressive and included two of his favourite hymns. The parents have been connected with Grove Street Church for thirty-five years, and with their family have been numbered amongst its noblest supporters and indefatigable workers. Our hearts go out in deepest sympathy for all concerned, with earnest prayers that they may be divinely sustained and comforted in their extremely sad bereavement.

LONDON.

Memorial Tablet Unveiling. THE United Methodist Church, Walham Grove, has been transformed into one of the brightest places of worship in the District. From floor to roof the church has been thoroughly redecorated and the ventilation of the building has been greatly improved. The electric light has also been installed, and pretty new stained-glass windows have been inserted. The cost of this work has been entirely borne by Mr. and Mrs. Norman Waters, two devoted members of the church. The usefulness of the vestry has also been considerably enhanced through the generosity of Miss Penney. An old structure has been removed in order to enlarge the apartment, and the electric light has been installed and stained-glass windows inserted. The reopening services have just been held. On the first Sunday, both morning and evening, the preacher was Rev. J. W. Heywood, of South-East China. Special music was rendered under the direction of Mr. A. Jarvis; Miss

K. E. Curtis and Miss Lydia Prescott being the soloists. On the Monday a reunion tea was held, after which an organ recital was given by Mr. W. A. Hobson. A public meeting followed at which a brass tablet, in memory of Mr. and Mrs. Penney (two generous supporters of Walham Grove), was unveiled. Mr. J. H. Palmer presided, and addresses were delivered by Revs. T. N. Tattersall, G. Froggatt, F. G. Taylor; and Mr. D. Scrine unveiled the memorial tablet, and paid a kindly tribute to the memory of Mr. and Mrs. Penney, as did Mr. J. H. Greenwood in a following speech. The chairman, on behalf of his wife, who was Mr. and Mrs. Penney's daughter, returned thanks for the gracious words that had been placed on the tablet, and had been spoken by preceding speakers. The choir rendered an anthem, and Miss Annie Northcroft a solo. The following is the inscription on the memorial tablet: "In loving memory of Augustus Penney, 1825-1901, who served this church with great faithfulness as trustee, poor steward, and treasurer. And of Anne Penney, 1827-1909, a true Christian and perfect friend and loyal Free Methodist, dear to her fellow members for loving deeds and constant benefactions. She was a source of happy consolation to all associated with her."

SANDBACH.

Death of Mr. Mark Poole. WE regret to announce the death of Mr. Mark Poole, of Elworth, Sandbach. Eighty-six years of age, he was a member of an old Cheshire family. Apart from a strenuous business life, he evinced a practical interest in the affairs of the town. As a prominent Nonconformist he will long be remembered. He was one of the few who broke away from the Wesleyan Methodist Church, and founded the present Providence (United Methodist) Church. He was then a young man and worked hard to ensure the success of the church. As a Sunday School teacher he put in much valuable work, and he was a trustee of the church up to the time of his death. Consequent upon his going to Elworth, he became more directly connected with the Elworth United Methodist Church, and was largely interested in the erection of the new church, one of the foundation stones of which he laid. He was one of the most ardent of Liberals. In the town's work he was directly interested during that important period in the town's history when the waterworks were inaugurated and the Town Hall and Market built. He was a member of the old Local Board for ten years prior to the formation of the Urban Council about fifteen or sixteen years ago, and twenty years ago he was also a member of the Congleton board of guardians. In 1858 he married a daughter of Mr. John Timmins, a boot and shoe manufacturer, of Macclesfield, and there were eleven children, ten of whom, six sons and four daughters, are still living. Mr. Poole deservedly held the esteem of all who came in contact with him, and his well-spent life has left an impress that will be hard to erase. His demise took place after only a few days' illness.

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The funeral took place at Elworth Churchyard. The first portion of the service was conducted by Rev. E. S. Mills at the Elworth United Methodist Church, which was filled with a respectful gathering of relatives and friends. The hymns "Christ shall gather in His own" and "Now the labourer's task is o'er" were sung, and Mr. A. J. Jackson, the organist, played the "Dead March" in "Saul." Rev. T. Lunt officiated at the churchyard.

SANDFORD, ISLE-OF-WIGHT.

New Chapel Stonelaying. The memorial stones of a new chapel were laid last Thursday. The new chapel will be of local stone, with Bath stone dressings. It will accommodate about 125 persons. The cost will be about £600. Delightful weather favoured the stonelaying ceremony, and the people came in large numbers, some from long distances. Rev. T. S. Neal presided, and Revs. E. Jenkins and E. C. Bartlett took part in the service. The following laid stones: Mr. T. H. Morris, on behalf of Mr. H. J. Tharle, an old Sandford Sunday School scholar, now in Canada; Mr. and Mrs. Fred Morris; Miss Ethel Morris, on behalf of her sister, Mrs. Ost; Mrs. F. Flemming, in memory of her mother, Mrs. Thos. Morris, the first Sunday School teacher in connection with Sandford Church; the Misses Kate and Ethel Morris; Mr. G. Russell, on behalf of his three sons, in memory of their mother; Mr. J. Whittington, on behalf of the Society; Mr. T. H. Morris, on behalf of the Sunday School; Mr. L. C. Guy, in memory of Florence J. Price (née Guy), another old scholar, who died on the mission field in Africa; Messrs. A. Young and J. E. Morris, on behalf of the Shanklin Circuit; Mr. G. Cave, in memory of his wife; Mr. F. Morris, in memory of his brother Albert, who died in Canada; Master Arthur Morris, on behalf of his uncle Arthur, now in Canada; Mr. and Mrs. George Morris. After all the stones had been declared well and truly laid, Rev. A. J. Conibear gave a most inspiring address. A largely-attended tea followed, after which Mr. T. H. Morris presided over a crowded public meeting in a spacious marquee, which had been secured for the occasion. Addresses were given by Revs. A. J. Conibear and E. C. Bartlett. At the close Rev. T. S. Neal presented the financial statement, which showed that the receipts towards the building fund were as follows: Stonelayers, £197 17s.; by collections, £6 8s. 6d.; profit on tea, £8 10s.; by previous efforts, £104 10s.; total, £812 5s. 6d. In addition to this all the lime and some other building materials have been given, and all the horse-labour in connection with the carriage of material will be done gratis. The old chapel has been converted into a schoolroom and the cost of this will be met by the Sunday School out of a fund which they have raised

for the purpose. After Mr. Neal had presented his statement the chairman rose and very quietly announced that the cost of the new and very beautiful freehold site had also been met, which meant that another £15 must be added to the receipts.

SHEFFIELD.

New Church Stonelaying. THE latest extension of our churches in Sheffield was launched under most favourable conditions on Saturday, May 28th, when the foundation stones of the new Firth/Park Church, in the Hanover Circuit, were laid. Rev. W. H. Brookes presided over the proceedings, being supported by Revs. J. Turner (District chairman), J. Young (District chairman-elect), F. Marrs (Circuit superintendent), J. L. Webber (Wesleyan), W. Thompson (Primitive), and most of the U.M. ministers of the city. Mr. John Eames made a statement as to the origin of the scheme and the financial position. Rev. F. Marrs delivered an address on our churchmanship, doctrine, and polity. The site is an excellent one, in an entirely new residential district, which is rapidly being built over. Its purchase was arranged for some few years ago by the late Mr. J. Mackinder and Mr. J. Wilkinson, the vendor being the Duke of Norfolk. The architect is F. W. Chapman, of Messrs. Hemsall and Chapman, Sheffield, and he has prepared plans for a block of buildings, including church and school with necessary classrooms and vestries. The style is Perpendicular Gothic and the design is admirable in its arrangements and attractive in appearance. Red pressed bricks with stone dressings will be used in the construction, and the roof will be covered with Welsh green slates. The cost of site and building contracts amount to about £4,500, towards which, including a Connexional grant, £1,715 has already been raised. The stones were laid by Mrs. Mackinder, Mrs. Joseph Ward, Mrs. Marmaduke Wardlow, Mr. W. S. Skelton (on behalf of his father, Sir C. T. Skelton, J.P.), Mr. George Cooke (Barnsley), and Mr. I. W. Schofield, senior Circuit steward. Sixteen other stones were laid by representatives of all the churches in the Circuit: Hanover, Mr. B. Muirhead; Pye Bank, Mr. Samuel Oakes; Heeley, Mr. T. Smallwood; Cherry Tree, Mr. T. Barber; Thorpe Heeley, Mr. Ezra Willis; Walkley, Cundy Street, Mr. J. D. Ward; Grimesthorpe, Mrs. John Allcroft; Dar-nall, Mr. T. S. Histed; Oxford Street, Miss L. Leg-gitt; Wadsley Bridge, Mr. E. Memmott; Norton, Mrs. H. Rodgers; Weston Street, Mr. J. Andrew; Rivelin Glen, Mr. H. Gosney; Neepsend, Mrs. H. Wigfall; Valley Road, Mrs. H. Ward; Banner Cross, Miss Orr. After the stonelaying tea was provided in the Pye Bank schoolroom by the Pye Bank ladies, under the super-intendence of Mrs. A. Birks. The cost of the tea was generously paid by Mr. Stuart H. Uttley. A public

meeting followed in the chapel presided over by Mr. Tudor Walters, M.P. Mr. C. H. Mackinder read a detailed statement of the cash received and promised. Inspiring addresses were delivered by Revs. W. Red-fern, J. Foster and Principal Sherwood. The choir rendered two anthems. The proceeds of the day amounted to nearly £500, which exceeded the expecta-tions of the friends. As yet, owing to several local enterprises, a thorough canvass for subscriptions has not been begun, but shortly this will be started. Alder-man S. Uttley, J.P., the treasurer, voiced the feelings of the trustees when he thanked all who had so cheer-fully and generously aided in securing the success of the stonelaying effort.

WEST HARTLEPOOL.

United Circuit Gathering. IN connection with the Circuit gathering a large congregation was present on the occasion of the visit of Rev. W. B. Lark, President of the Conference, who preached on Mt. xxvi. 36—Jesus in Gethsemane. He asked, Why was Jesus in Gethsemane at all? He would venture to say that no answer to that question went deep enough, no answer to that question was satisfactory, that left out of the reckoning the repre-sentative character of our Lord's suffering. He was in that garden for us. The sin of the world was on his heart. Was it any wonder that His soul was indeed sorrowful, even unto death? Had they spoken and confessed their love of Christ? Some might say, "I belong to the Church that is outside." No, the Lord had no Church that was outside the Church. In con-clusion, he exhorted them to prayer and righteousness. During Whitsuntide, the young men connected with Mr. Day's class at Burbank, numbering twenty-five to thirty, have been in camp at Richmond, Yorkshire, and spent a very enjoyable weekend. Mr. and Mrs. Day accompanied the members.

General News.

MANCHESTER (Oxford Road).—A large audience as-ssembled in our Oxford Road Church last Thursday evening to hear a lecture by Rev. J. H. Burkitt on "The Life, Reign and Funeral of His late Majesty King Edward the Seventh." The lecture was illustrated with a fine series of limelight views, many of which were specially prepared for the occasion. Mr. W. A. Lewins presided and gave some personal impressions of the funeral pageant. During the evening Miss Thomas rendered several pieces of solemn music on the organ. The proceeds were for the Whitehaven Disaster Fund.

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