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DEATH OF MR. JOSHUA HENRY WILSON, OF CORNHOLME (Page 106).

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AN OPEN LETTER (Page 101).

THE  
**United Methodist**

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

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**Notes by the Way.**

As individuals and as churches we have opened a new volume of fair white pages in the story of our life which we are each writing year by year. We venture very sincerely to wish for our readers, for their families and dear ones, and for the churches with which they are associated A HAPPY NEW YEAR. This year may the merciful Father in Heaven grant to us each and all "exceeding abundantly above all we ask or think"! May it be for all of us a year of growth in character, in serviceableness, in Christlikeness of spirit and life! May the best things allure us, possess us, become our very own!

"PRAYER is power; the place of prayer is the place of power; the man of prayer is the man of power." We know not, it has been truly said, when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood. If he is to be victorious in his great adventure he needs the prayer of the Church at home. For these reasons we wish specially to call attention to an appeal for intercession on behalf of our missions which appears in the Foreign Missionary Secretary's Notes in the "Missionary Echo" for January:

The Conference has repeatedly called our churches to observe the second Sunday in January as a day for special intercession on behalf of our missions. If this were done throughout our Denomination what a glorious revival would be the result! How the men upon the different foreign stations, who often look out upon parched ground, would see the coming of the gracious rain with wonder and delight. When we remember that it is in the power of the churches to bring down a blessing upon each of our missionaries, our native workers and communicants, one cannot over-estimate the value of properly observing this day of special intercession. Let it be done in all our chapels, and in all our Sunday Schools. Let there be mention of the pressing needs and then special prayer that they may be supplied.

THERE were many who saw that the pronouncements by Lord Lansdowne and Mr. Balfour, at the time of the recent General Election and immediately before, had fundamental and far-reaching implications. It is only right to assume that such responsible statesmen saw as clearly as any others that these implications were involved in what they said; but we doubt if all their followers did. Mr. Sidney Low, one of the chief journalistic exponents of Unionism, shows that he was in no manner of doubt on the point. Writing in the current "Fortnightly Review" he says: "If the ideas of the Ministerialists are revolutionary, those of the Opposition can hardly be called conservative. In fact, the proposals of Lord Lansdowne and Mr. Balfour, if carried into effect, would make changes quite as extensive as the limitation of the Veto of the Peers and the setting up of Home Rule for Ireland." Mr. Low then proceeds to set out the heads of what he calls "this really daring programme" as far as it

can be made out from the dissolution debate in the House of Lords and the statements of Mr. Balfour and other Opposition leaders. Here is his analysis:

1. Abolition of the House of Lords as at present constituted, and of the Parliamentary privileges of the peers.
2. Creation of a new Second Chamber or Senate, with Members appointed by election, nomination, and ex-officio qualifications.
3. Statutory limitation of the number of Members of the Second Chamber, and consequent surrender of the prerogative of the Crown to create peers of Parliament at its discretion.
4. Abrogation of the right of the Upper Chamber to reject a Money Bill.
5. Introduction of the Referendum, or poll of the people, to determine disputes between the two Houses of Parliament.
6. Extension of the method of direct reference to the people of "important" measures of legislation.
7. Further extension of this method to (1) the general principles of financial and fiscal changes, and (2) the actual Budget proposals submitted by a Government.
8. Redistribution of seats so as to correct electoral inequalities.
9. Acceptance of the principle of one man one vote.

\* \* \* \* \*

THIS programme registers an enormous movement from that announced only twelve months ago. Mr. Low describes its significance in these terms:

**Handing Out the Loaded Gun.** "Nothing can be more democratic in its essence than this new policy, which makes a clean sweep of nearly all the obstacles that impede the exercise of the popular will, and enables that volition to be exerted with a force and directness unparalleled in any other great community with which we are acquainted. The trust reposed in the people is absolute and unqualified; and this confidence is the more admirable when one reflects that it is exhibited by a party still largely representative of aristocratic, territorial and capitalistic influences. If the Tory Revolution were to be consummated the world would at length behold a spectacle which men have dreamed of but never seen, the spectacle of pure democracy disposing of the destinies of a great nation and a great empire."

There is here a tendency to assume that the mode proposed is the only one in which democracy can effectively and fully express itself, but undoubtedly Mr. Low quite accurately describes, and welcomes while he describes, the direct tendency of the new proposals. He holds that they mean that Mr. Balfour and Lord Lansdowne "contemplate with equanimity, at any rate without alarm, the time when the principle of a Finance Bill imposing, it may be, a tax of ten shillings in the pound on all incomes over a thousand a year, will be submitted to the poll of the people." "If you are sitting at a remarkably well-spread table, in front of an open window, you would not perhaps deem it wise to pass a loaded gun to a hungry giant outside. At least, if you do so you must not be surprised when he walks in and demands a share of the feast. If you are prepared to give it him, well and good; if not, you had better keep your firearms to yourself, bolt the door and bar the shutters. All these considerations must have been present to the minds of the Unionist statesmen who decided to turn the Conservatives into democrats." Talk like this rather takes one's breath away, and we are not surprised that men like Colonel Cornwallis West, who see clearly the meaning of handing out the loaded gun, and what may follow, are calling a halt.

\* \* \* \* \*

THE "Nation" declared the other day that when Sir Henry Campbell-Bannerman conceded full self-government to the Transvaal, sanctioned manhood suffrage, and called General Botha to form the first Ministry of the new Colony, it is no exaggeration to say that the public opinion of Europe, by no means friendly at the moment to this country,

**A Great Political Venture.** was staggered, and then surprised into cordial admiration. "Each race commented on the strange event according to its own peculiar temperament. Some remarked on the audacity of the new departure, and wondered at a stroke of statesmanship which, by the general confession, no other people would have had the courage to essay. Others regarded it as a piece of startling wisdom, and painted to themselves a fantastic picture of the simple brave old man in Downing Street as a sort of Scottish Machiavelli. But, in general, the world saw in this deed the thing it was, a frank and generous application of Liberal principles. It was a refusal to act on what Swift declared to be the very definition of tyranny—to govern without the consent of the governed. This policy was applied within four years of a devastating war to a conquered people, and applied without reserves. Resolved that the people of the Transvaal should govern themselves, the Liberal Government had the wisdom to make great concessions burdened by none of the checks and exceptions which would have destroyed the grace of its gesture of confidence, and made it so complete that there remained no motive for agitation or opposition. A manly respect for a race which had defended its independence with

stubborn courage and a shrewd calculation which saw that British interests were involved in the internal peace of South Africa—both these factors played their part in a decision which still stands unique in history."

\* \* \* \* \*

It was a noble venturing out upon principles which are easy of acceptance in the study, and which lend themselves to flowing periods on political platforms, but which in this particular instance made what many regarded as staggering demands upon those who professed them. We can well understand that those who rejected the principles which underlay the bold action of Sir Henry Campbell-Bannerman, and even those who nominally accepted the principles themselves, regarded the action of the Liberal Government at the time as quixotic in the extreme. It need only be contrasted with the action of Germany regarding Alsace-Lorraine to see how immensely significant it was. "Forty years have passed since Alsace-Lorraine was incorporated within the German Empire. It has, indeed, sent for a generation its little negligible contingent of opposition deputies to the Reichstag, and a consultative Provincial Council advises its Statthalter on its internal government. But, broadly speaking, it has been ruled as a conquered dependency of Empire." After all these years a new scheme for a Constitution for Alsace-Lorraine has just made its appearance. "But it is a thing of checks and reservations. It is a document in which a great armed Empire has expressed its fears and hesitations. The handwriting of the mailed fist is traced in nervous and timid scratches. There is here no bold gesture, no frank, soldierly confidence, no effort to assume that trust which comes when it is boldly bidden." It stands in marked bold contrast with the line taken in regard to the inhabitants of the Transvaal: it is prudent almost to the verge of pusillanimity; cautious to a fault; mistrustful of trust in the people and therefore ineffective. Politicians, no less than saints, should walk by faith and not by sight.

\* \* \* \* \*

AN indirect tribute to the effectiveness of Sir Henry Campbell-Bannerman's superb act of faith comes from the lips of the Duke of Connaught, who has, just returned from South Africa, where he acted as the King's representative at the opening of the new Federal Parliament and at other important functions. Speaking immediately on his return last week his Royal Highness said:

**A Venture Nobly Vindicated.** "From the knowledge I have obtained . . . I consider that the Union is solidly based, and that its establishment holds out great promise for the prosperity of the land comprised within the four amalgamated Colonies. That there should have been sacrifices of local interest was inevitable, and with these I expressed sympathy on various public occasions; but I trust that what the Union has taken away with one hand it may repay abundantly with the other. That the Union should be established without a number of minor dissensions and without political strife was unlikely, but it is really remarkable how far the Union has already become a reality and not a name only. This is in a large measure due to the action of the members of the Houses of Parliament, who have dealt with many important matters, particularly the education question, in a way calculated to placate both great political parties."

Dealing next with the relations between Dutch and English, his Royal Highness said:

"The two races whose interests were for generations opposed have settled down with the firm intention of working together. It is impossible that there should never be questions in which the line of cleavage of opinion lies between those two races, but with the mutual respect which exists between English and Dutch there is no reason why racial disagreements should not steadily diminish until those two great racial descriptions are merged in the appellation of South African."

Was ever vindication of a noble venture of faith in principle more speedy and complete? The whole incident has meanings for us in view of other and not less difficult problems which face the British people in the immediate future.

\* \* \* \* \*

IT will be a pain to all Nonconformists to find that the Congregational and Baptist statistics, just published in their respective Year Books, still show a decline in the membership of the home **Congregational and Baptist Statistics.** Among the Congregational churches the decreases are—32 ministers; 152 lay preachers; 1,587 church members, and 3,869 scholars; the increases are—84 churches and mission stations; 14,891 sittings; 1,192 teachers. In the Baptist churches the increases are—churches, 18; sittings, 7,616; teachers, 522; ministers, 12; the decreases, members, 3,775, and scholars 2,794. What will occasion most concern in both cases are the decreases in members and scholars: we had all hoped that in both particulars bottom was touched last year. In the Congregational Churches the most noticeable decreases of membership are in London, Lancashire and Yorkshire, though Wales also shows a slight further decrease. In the Baptist

Churches the membership decreases are—in England, 949, in Wales 2,643, in Scotland 243. The Irish Churches show an increase of 32 members. It was hoped that the reaction in Wales had spent itself last year, but the hope has been falsified. Happily, decreases in membership are causing concern in all Christian Churches and most of them are, as one keen observer notes, settling down to the profitable business of self-examination, with a view to adaptation of methods to modern conditions, to the working out of a reasonable and positive faith, and to co-operation for combined action at home and abroad in common work. Let us hope that the year upon which we have entered will register considerable advances in all these directions.

\* \* \* \* \*

THE reader will remember that Bunyan's fundamental idea of the Christian life is that it is a pilgrimage. As one has well said, when Christian passed through this fine world and saw its houses, lands, trades, honours, preferments, titles, kingdoms, pleasures and delights of all sorts, he passed, as it seemed, through Vanity Fair, with no mind to the merchandise, and without laying out so much as a farthing. Those who saw him and his companions wondered at their apparel, at their speech, and at their making light of the wares offered in Vanity Fair and answering the question, "What will ye buy?" by saying "We buy the truth." A writer in the "Nation" points out that if Bunyan had read the "Faerie Queene," or even the first book of it, as Giant Despair and some other features might tempt us to think, his heavenly city has yet another link with Plato—that heavenly city,

"That earthly tong  
Cannot describe, nor wit of man can tell;  
Too high a ditty for my simple song.  
The City of the greates King hight it well,  
Wherein eternall peace and happinesse doth dwell."

"Anyone who will read the 'Gorgias' will see how the men of this world called Socrates, and, no doubt, his wonderful pupil too, fools and bedlams, and wondered at their speech (for few could understand them) and how strange men thought their passion for Truth. How odd that a man should call this life a practice for death, that he should speak of a glorious vision beyond sense, and urge that our preparation should be 'seeking the Truth'—and this in Athens, with Aristophanes living in the next street, and Cleon and his successors as practical Empire-builders as ever turned a nation away from virtue and mercy, and such fine words! Strange, too, that in that city, which stood unique in all Greece for the intensity of its culture, and its love of beauty, yes, that in itself was the actual 'education' of all Greece, men should desire 'a better country, that is an heavenly'!" It is one more proof of how old and how widespread are those great fundamental hungers and thirsts out of which grows religion, and what religion everywhere stands for.

## Our London Letter.

WE have just been trying to give a New Year lift to one corner of London, and maybe a peep at our efforts will interest some Church workers. Each New Year week we hold a Night School at Manor. We think New Year's week the likeliest time in all the calendar. Why, too, should not New Year Sunday be decision Sunday in our Sunday Schools, instead of that uninteresting date in October?

The Night School began with a charming incident. The teacher found on his desk two vases containing twenty-four sprays of lilies of the valley, each spray representing a life that had been mightily changed at the Night School a year ago, and was strong in Christ to-day. The twenty-four were all of the younger section alone—young business men and young business women. That twenty-four could have been easily multiplied had their design been known. The blessed results are here. "Results" are not collected papers, but God-lit souls shining for Him twelve months after their lighting.

To organize for our Night School a meeting was announced to which only those might come who really had the sense of being "responsible" to God for their neighbours. No one was urged to come—only those were to come who felt they must come. It was a winnowing process—somewhat Gideon-like. Over twenty came, and the meeting was instantly business-like. Happy suggestions poured out. The first dealt with the canvassing, and gave us fresh methods.

This year we divided our ten thousand population out among eleven "captains" of canvassing, who in turn gathered their own workers around them. Each captain was to have his or her district canvassed once—*real canvassing*—on the Thursday or Friday before the Watchnight service. Then during the continuance of the Night School each captain is to have the ground gone over daily, every day for a week. Thus at one stroke the whole responsibility of the canvassing was lifted from the minister's shoulders. The captains received their share of the literature, and are seeing to all the rest, and twenty thousand visits are being paid, ten thousand of which have already been put in. Every house in our district has two or more families, and it is very hard to reach the upstairs folk. The downstairs landlady is often so "superior" that she won't fetch "them" down for us. So we begin with two knocks,

whereby we bring the upstairs folk to the door first. But it makes the job a longer one.

On several days a band of ladies, led by Mrs. Kaye Dunn, have visited the factories at dinner hour, catching one crowd coming out at noon for dinner, and another, at a second factory, going in at one o'clock, after the meal.

Many men on the local Parliamentary register received an addressed cyclostyled invitation to the Night School, and a list of names of 500 women of the neighbourhood was similarly worked.

For a month a hard-working choir of nearly fifty have been preparing some of the famous Old Methodist Tunes, such as Cranbrook, Sovereignty, Nativity, Lyngham, Sovereign Balm, Burnham, Diadem, Calcutta, Praise, Comfort, Monmouth, and Justification, and right royally have they learned them. This music has been a big attraction already at the New Year services. Manor is using its own Missioner, and finding its own soloists—some ten qualified Christian singers, with a second ten quite ready if needed. A Mission is hard to work when there is not an able choir!

On Watchnight a hundred workers met for a final effort. Coffee and a biscuit was served to each from 8 to 8.30, and then three duly-balanced sub-choirs set off for three open-air pitches (in December!). There they sang for an hour, with solos interspersed, and with a steward who between each item announced to good crowds the full programme of the Watchnight, New Year's Sunday, and Night School meetings. All the singers were back at twenty minutes to ten for supper, for which they paid their fourpence each. At a quarter-past ten the band left the supper-table for the front of the Church, where they gave a thirty-minute open-air concert of sacred music to a large and frequently-changing crowd—also with announcements and invitations.

The public-houses were visited, and many of their customers were invited to worship with us for the last hour of 1910. Some came.

The senior Church officers took charge of the doors as welcome to the men and trusted ladies stewarded the women folk. Men and women both stood on the pavement outside the chapel to gently urge inside the passers-by, and to help forward those who, having come so far, had not quite the courage to finish and enter the unaccustomed church doors.

Once in, each person received an envelope addressed to the Missioner, and which contained a pledge form:—

(1) To cut the drink.

(2) To accept Jesus Christ as Master.

It is not asked that these be returned! If a soul signs on for Christ, it is so sacred a piece of writing that they themselves should keep it as their own treasure. But how then do you get results? Do you mean "Results," or Registration of Results?—the two things are not quite the same. If God uses us to light new lamps, we shall not fail to see soon the new points of light! It won't be long before we see results.

As a final personal preparation, on New Year's Sunday some two hundred and fifty shared the bread and wine (or water) of the Lord's Table, and to-morrow the Night School will begin. We have done our part. We now want the Church's only instrument—the Tongue of Fire! Will you pray we may get it!

For comfort we read together, at the Lord's Table, the Parable of the Sower. Did that wonderful word shape itself in the sad heart of Christ, in the quiet night watches, as He was thinking over His great canvass of the people, and His little result? Here in London, to-day, if all our work puts us into touch with another fifty people, it will be a great harvest for London, and well worth the doing.

Yet what we see in our Church is not all the result of the canvassing. The canvassers report the utmost kindness. Canvassing renews the thought of Jesus in hundreds of the canvassed. The people may not come in, but the canvassing has made them think again—hence their kindness.

The first service of the Night School has closed. We had a counted crowd of two hundred, with perhaps twenty complete strangers. So our big canvass has been greatly rewarded. We are for pegging away! God is good.

W. KAYE DUNN.

## Death of Rev. Edwin Orme

AFTER a short but painful illness the Rev. Edwin Orme, at the age of eighty-seven, passed into the higher life, on Christmas Eve, December 24th.

The interment took place on the following Wednesday at the Redditch Cemetery following a service at the Mount Pleasant Church, and was attended by Miss Orme, daughter, and friends of the family. Rev. C. Stedeford (Foreign Mission Secretary) represented the President (Rev. H. T. Chapman) and Rev. S. F. Waterhouse the District. Revs. B. J. K. Cowling (Wesleyan), E. F. Lord (Burnley), and A. H. Hulse were also present. Rev. E. F. Lord opened the service, Rev. B. J. K. Cowling read the psalm, Rev. C. Stedeford read the lesson, and Rev. S. F. Waterhouse offered prayer.

The address was given by Rev. A. H. Hulse, who said that Mr. Orme was born in 1823, and was one of the oldest ministers of the Denomination. From earliest days unto the end he lived the Christian life: the life which means submission to the highest and holiest Will, and service for Him "Who loved us and gave Himself for us." As a child Brother Orme moved in a religious environment. His parents were both members of the Methodist Church, and the Bible was a familiar book in the home. Indeed it was the spiritual food of the household. At the age of four Edwin Orme was taken to the Sunday School, and continued to attend until he was eighteen, first as a scholar and then as a teacher. When fifteen years old, he definitely de-

cided to be a Christian. To use his own words: "I gave my heart to Jesus during a glorious revival, and became a member of the society." Soon after this important event he commenced to speak in public, and in March, 1845, was accepted as an accredited local preacher. In 1855 he gave himself wholly to Christian service, and in 1863 he became a minister of the Methodist Free Churches. From then, until he settled in Redditch, he "travelled" in our circuits, and rendered valuable service. He took a delight in declaring the evangel of our Lord, and under his ministry some remarkable conversions took place, and many were added to the Church. It was his lot to be stationed in some of the weaker circuits, and we rejoice to know that, as the outcome of faithful labours, the churches were almost invariably strengthened, and their financial difficulties decreased. Mr. Orme was also instrumental in establishing several new societies, and as the Rev. E. Boaden has recently said, "he had an aptitude for dealing with weak circuits." Our friend never knew the real meaning of superannuation. As a supernumerary he served the

Burnley Circuit for seven years. When there, and while between seventy and eighty years of age, he personally collected £110 in three months.

Some time after coming to Redditch he was forbidden by his medical adviser to attend Divine worship, but he served his Master in other ways. Constantly, and up till the last, he moved in and out among the sick and afflicted, carrying a word of comfort and cheer to those in need.

Just before the end, we were assured that his faith and hope were in God. He placed no confidence in the fact of having been a minister. His boast was not that he had lived a strenuous life. When I spoke to him for the last time he said: "I am putting my trust in the Saviour." He had no fears of the future. To-day Edwin Orme is before the throne with Jesus Christ his Lord and Saviour. We thank God for "sorrow vanquished, labour ended, Jordan passed."

The concluding portion of the burial service at the graveside was taken by the Revs. C. Stedeford and A. H. Hulse.

## United Methodist Table Talk.

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

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### PERSONAL.

Our Stockport churches and many friends in the former M.N.C. were gratified to notice among the King's New Year Honours, on Monday, the knighthood of Mr. George Green, J.P., of Glasgow. Sir George was for many years a Sunday School teacher, local preacher and temperance worker in connection with Mount Tabor Church, Stockport. He recently visited the village church at Handforth, where he preached his first sermon forty years ago. He contributes an interesting letter full of reminiscences, to the Rev. W. H. Lockley's book, "The Story of Stockport Circuit," and recently contributed £20 to the successful effort to extinguish the debt on the new building at Edgeley Park. Sir George is a prominent figure in the insurance world and in political circles and is a gentleman of sterling worth.

To our list of United Methodists who are Members of the new Parliament there should be added the name of Mr. S. W. Furness, the recently-elected M.P. for the Hartlepoons. Mr. Furness is a nephew of Lord Furness, and is connected with our Burbank Church, West Hartlepool.

Many friends will be glad to hear that Dr. Townsend is slowly improving and is able to go about the house by taking care. Also that Rev. T. Rider is now able on sunny days to leave his home for short walks. The many admirers of these well-known ministers will wish for them continued and hastened progress towards recovery.

At the December Quarterly Meeting of the Leeds, Hunslet Circuit, warm congratulations were offered to the Rev. Jas. Ogden on the fact that he was so far restored to health as to be able to be present at the meeting. Mr. Ogden attributes his present improved physical condition to the prayers of the people and to his own faith in God, and is sure that his "tribulation" has made him "a better man." Mr. Ogden was born in 1827, and has been in our ministry since 1851.

The "Christian World" of last week has the following in its Notes by the Way:

"A Bath bank clerk, Mr. Norman A. Seldon, has just changed his occupation for the ministry with remarkable quickness. He was qualifying for a local preacher on the United Methodist circuit plan, but had only preached two or three times. Then—just how he himself did not appear to know—there came an invitation to accept a pastorate at Flemington, Missouri, in the Methodist Episcopal Church. He accepted the invitation, married his betrothed, sailed and settled, and, according to reports, has every prospect of a happy ministerial career. A correspondent points out that with college training and probation it would have taken him probably eight years to have obtained a married man's circuit at home. We trust his hopes will be realized, but we are not convinced that the churches would benefit by the occurrence of many such dips into the lucky bag."

The Queen has caused a letter to be sent to Mr. T. C. Moore, J.P., of Hanley, asking him to accept for himself, and to convey to other firms concerned, her thanks for the opportunity of inspecting the specimens of china recently exhibited at the Brussels Exhibition, some of which she bought for Christmas presents. Mr. Moore has for many years been teacher of the Young Men's class in connection with our Bethesda Sunday School, Hanley.

### CHANGE OF ADDRESS.

Rev. James Martin, 19 Walham Grove, Fulham, London, S.W.

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### SCHOLASTIC SUCCESSES.

Miss Culliford, the daughter of the Rev. V. H. Culliford, of Padstow, has been successful in passing the Metropolitan Examination for the Diploma of Licentiate of the Royal Academy of Music in Pianoforte Playing.

Miss Hilda M. Chapman, daughter of Mr. E. M. Chapman (Secretary of Jesmond Church, Sandyford Circuit, Newcastle-on-Tyne), has recently obtained the B.A. (Honours) of the London University.

Miss Rosalind Treloar has obtained the diploma L.R.A.M. (Licentiate of the Royal Academy of Music) at the recent Christmas examination, held at the Royal Academy, London.

Miss Mabel Hudson, the youngest daughter of Mr. Walter Hudson, circuit secretary and choir master of our Hull (Campbell Street) Circuit, has been successful in obtaining the diploma of the Royal Academy of Music, London. Miss Hudson is a teacher in our Sunday School.

Miss Ida May Lane, the daughter of the Rev. S. B. Lane, has again distinguished herself at the Brighton School of Music, having won the Clara Butt Scholarship, also the Silver Medal for singing in open competition.

Warm congratulations to our young friends!—Ed. "U.M."

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### FREE CHURCHMEN IN PARLIAMENT.

Mr. A. Le Lievre, Secretary of the Protestant Press Bureau, says that the Free Churchmen in Parliament are as follows:

Baptists, 19; Calvinistic Methodists, 10; Congregationalists, 48; Friends, 8; Primitive Methodists, 8; Presbyterians, 23; Wesleyans, 26; United Methodists, 6; Unitarians, 13; total 161. There are 75 Members of Parliament who are Roman Catholics.

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We are gratified to note that the Book Room order of a North Staffordshire Superintendent shows an increase of 7 "United Methodist Magazines," 88 "Pleasant Hours," and 19 "Missionary Echos." Well done!

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### ACKNOWLEDGEMENTS.

Mr. W. W. Wade, Treasurer of the Beswick Street Mission, Ancoats, Manchester, wishes to acknowledge: Anon., Morecambe, 10s. 6d.; A Cornish United Methodist, 2s.

Rev. Andrew Crombie desires to acknowledge the following for the National Children's Home: Rochdale, £1; K. M., Dewsbury, 2s.; Newcastle-on-Tyne, 2s. 6d.

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### LONDON SUNDAY SCHOOL CHOIR.

The London Sunday School Choir (founded in 1871), will hold their Spring Musical Festival at the Royal Albert Hall, South Kensington, on Saturday, February 11th, 1911, and their next Great Crystal Palace Festival on Wednesday, June 14th, 1911. Madame Ada Crossley and Mr. Plunket Greene have been engaged as soloists at the Royal Albert Hall Festival.

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### ANSWERS TO CORRESPONDENTS.

H. W., Hesse—Please see our arrangements for insertion of Marriage notices under "Scale of Charges." J. C. C., Devonport.—Please see italicized paragraph under heading "News of the Churches."



## Our Provincial Letter.

### THE UNFORGOTTEN.

DEAR MR. EDITOR,

It happens that the manse in which I reside stands on the right hand side of a convenient by-way to our local cemetery. Five minutes' walk from the door will bring me to the gates of the silent acres. One of the familiar sights of the Sabbath is the irregular procession of persons and small family groups passing on to where the honoured dust of dear ones lies, that they may indulge remembrance and give one more floral tribute of unfaltering affection to those whose names are carved not only in marble but on remembering hearts.

It is only natural that one should from time to time be stirred to reflection by these reminders that every centre of life has two populations, one seen, the other remembered. But I do not think I have ever before been so impressed by that gift of remembrance which is the Divine aid to individuality and identity, as during this Christmastide. From the 18th of December onward, a daily-increasing number of persons passed our windows, laden with everything this season furnishes in the shape of flower or evergreen, from a chrysanthemum to a sprig of holly berries or a twig of mistletoe. Bouquets, wreaths, crosses, cushions of ivy, and harps of heather, bunches of red berries, and in some cases just an armful of evergreens, were carried by these unforgetting folk. What wealth of nature's wintry best these dwellers in our industrial, money-making, money-getting society had grown, or purchased, and were now freely parting with, careless of cost or the weather their gifts would face, if only they might pay their affectionate regards to the other dwellers in our City of the Unforgotten.

Is it not wonderful, this open confession that we do not live by bread alone? Is it not imposing, this avowed inability of a prosperous, manufacturing townsfolk to satisfy their natures by weaving and spinning, spending and sporting, singing and saving? Is it not inspiring, to every person whose business it is to aim at the so-called diviner and holier parts of being than those which a meal or a football can satisfy, to behold in this array of sacrificial memorials a spectacular proof that his hearers are not materialized out of response to deep, divine appeals? Are we not prone to pessimism, as we preach, and toil, and spend, and pray, while hearts apparently are as unanswering as granite? Let us behold and see in these who cannot forget their dead some proof that if we only can go like sorrow goes—*deep enough*—we too shall find that neither have they really forgotten their God or ours. They are only neglecting—they have not extinguished Him. So long as folk remember their dead, they are always open to attack by the mighty Holy Ghost that has not forgotten them. "The long-suffering of our Lord is salvation."

So instead of dolorous forebodings and melancholy musings, I wish to lead from the City of the Unforgotten to the heartening reflection that in God's mind and Holy Love, both they who sleep and bear upon their breasts this Christmastide the myriad tokens of our unforgetting, and we who toil and live, are alike God's Unforgotten. It is very hard to think so sometimes, and not least for many to whom this is the blackest year-end ever known. Not the least part of their pain is just this freezing, doubting sense of God's forgetting. That is the real terror of man—not to be scourged, or punished, but lest he be forgotten. To be forgotten is to be annihilated. Robert Buchanan in his poignant study of the guilty, defiant soul of Judas, "all alone in a lonely place," of ice and cold, fitly made the terror of the piece, not the arctic frost, but the desolating sense of abandonment; and the salvation of the evil-doer, not the sense of penalty endured, but the consciousness of being remembered—when he, too, remembered God, who, true to mediatorial principles, had a mindful angel who sought out and questioned, till he found the tears of Judas. Thus it comes to pass even to-day. We are not saved always by our own recollections—or even by God's direct recollection. But into our lives comes Jesus and His mediating Samaritans and ministers—and the sense of being remembered and ministered unto in our black hours, gently leads us back at last to see our Unforgetting God is not the God of the dead only, but also of the living. It is not the Bible, or the preaching, but the thoughtful letter, the friendly payment of the rent, the gift of a coat, or the price of a meal or a joint, that makes God's mindfulness and remembering a reality to many stricken souls. Let us be ready to be for these the Lord's remembrancers.

We may venture, let us believe, into the year 1911, now just entered, with the comforting assurance that we do not come to the next twelve months with empty wallets. Some advances are packed up henceforth through memory into our makeup. We shall not forget them, for they are written in our foreheads. I often recall gratefully that noble sermon by the late Bishop Phillips Brooks on "The Egyptians dead upon the seashore." He calls that eventful hour of Israel's history a picture of the way in which experiences get finished, and men pass on to other experiences which lie beyond. Says he:

"In some moods it seems to us as if nothing finally got done. But the day comes, nevertheless. Some morning we go out to meet the old struggle, and it is not there. Some day we listen for the old voice of our old tyrant, and the air is still. At last the day does come when our Egyptian, our old master, lies dead upon the seashore. Things do get done, and when they do, when anything is really finished, then come serious and thoughtful moments in which we ask ourselves whether we have let that which we shall know no longer do for us all that it had the power to do, whether we are carrying out of the finished experience that which it has all along been trying to give to our characters and souls. *For while we leave everything behind in time, it is no less true, that nothing is wholly left behind.* All that we ever have been or done is with us in some power and consequence of it until the end."

And one reason why we cannot leave things behind, lies in this divine faculty of remembrance, of storing up experiences unforgettable. It is a monitory and ministering gift from our Unforgetting God, of whose nature we partake. It is His Will that we shall remember and yet forget. We remember the Egyptian, only to forget him in the joy of carrying forward from that captive hour its lesson that slaveries are not interminable. That is the way life advances, out of each dark hour comes some enlightening assurance we carry into the untraversed Canaan. We live and move and have our being in a world so constituted as to teach us we are the Unforgotten of God. Of a mother it is written, "Yea, she may forget"—but our Heavenly Father's New Year message to us is, "But I will not forget thee." Neither let us forget Him. With New Year greetings to you, Mr. Editor, and our readers.

Yours fraternally,

BRUCE W. ROSE.

## Three New Year Pastorals.

THE New Year Address of the President of the United Methodist Church (Rev. Hy. T. Chapman) appears in the "United Methodist Magazine" for January under the title of "Congratulatory and Counsels." After dealing with the New Year as a season of meditation, it refers to the spiritual life of our Churches, to the Pastoral Ministry of the Church, to our need of larger financial resources for doing the work of our Denomination, and to sources of inspiration and guidance open to us. We give one of the paragraphs:

### The Pastoral Ministry of the Church.

"From observation, enquiry and testimony on a considerable scale, we are convinced that one of the main factors in the depletion of our depleted congregations is that of the pastoral ministry of the church. We could give many individual cases in support of this conviction. There is something in the spirit of our age which responds to the personal, the social and the sympathetic as to nothing else. Socialism is more than a high-sounding name; it stands for a great and moulding force in the life of to-day. We are not in any way seeking to suggest doubts in respect to the august, the unique and the supreme position and function of the pulpit. Poor preaching is always at a discount and among all classes. Churches which are prosperous where it obtains are so in spite of it. Great preachers, really great preachers, are few, and have been in all ages. It is equally true that some of the greatest preachers have also been great pastors. They have known the people, visited the people, been the friends of the people. Their ministry has been double-edged. Once we heard a friend who was 'walking one of life's shadowed ways' say, and with tremulous pathos, 'Many preachers seem to think that those living in large houses do not need the gospel of a hand-shake, and a few personal words of sympathy in the home, and a prayer on the hearth-stone in the dark hours of adversity and sorrow.' If this is true of the richer, how much more of our poorer, members! We have visited many churches where there was an intelligent minister, courteous leaders, a splendid choir, and populous environment, but small congregations. If our ministers and church officers would take this side of church life to heart, we are confident that the days of painfully small congregations would be numbered."

"The ministry of visitation goes much deeper and needs more preparation and system than many think. The mere calling at doors is not enough, that is not visitation as we conceive it. It must be a real and vital part of every minister's work, and of the work of every church; and the best that is possessed of head, heart and experience must be put into it. A distinguished and cultured minister of the present day said in a recent article: 'I never enter a home without offering a prayer as I stand waiting for a response to the bell.' Prayer at the door and a prayerful and sympathetic spirit in the visit cannot fail of rich and large results. The ministry of the Church of to-day must touch life at every point!"

### The Wesleyan President on Home Piety.

The President of the Wesleyan Conference (Rev. John Hornabrook) deals in his New Year's Letter with Methodist Family Life, with the careful use of the Lord's Day and the Sanctuary, with the Methodist means of grace, and with the need there is for personal service on the part of church members. We give the paragraph on the first topic:

"First of all, let me say how greatly I rejoice in the thousands of our Israel who are both in their personal and family life true to the best traditions of

Methodism. The family is the unit of the nation, and Methodism has in the past created a noble type of family religion amongst all sorts and conditions of men. It is my privilege to see much of the home-life of our people, and 'I thank God on all my remembrance' of the many homes where I have received unbounded hospitality. They are, for the most part, pervaded by a beautiful spiritual atmosphere, in which everything that is worthy of praise flourishes. Would that this could be said of all the homes of our people! Alas! it is to be feared that, in too many instances, there has been a lowering of the religious temperature in the home, and as a result there is a decay of those virtues which, after all, are at once the strength and beauty of family life. My first word to you, therefore, is an exhortation to 'show piety at home.' There need be no undue ostentation; this is to be avoided, but let there be in constant evidence the fact that you belong to God—'He setteth the solitary in families.' There can come no greater enrichment to our home life than the conversion of our children. Would that the prayer of the Psalmist might be answered in all our homes—'That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace.'

"In these days when so much attention is given, and rightly given, to education; when the intellectual and aesthetic faculties are so sedulously fostered and developed, there is a danger lest the formation of character should be left to take its chance. Remember, that no culture is comparable in importance with the culture of the soul, and that the home is of all places the finest school for the cultivation of 'whatsoever things are lovely and of good report.' You will have a bright New Year if, as you gather your children about you you have good reason to believe that they are 'walking in the truth.'"

### The Archbishop of Canterbury's Pastoral.

The New Year Letter which the Archbishop of Canterbury has addressed to the clergy and laity of the Diocese of Canterbury, naturally deals with matters of wider interest than those which touch the Church of England as an ecclesiastical organization. We give a brief extract:

"Twice within the twelve months a new Parliament has come into life. New questions, or new aspects of old questions—political, social, Imperial, racial, industrial, mechanical—are to the fore. The issues of these changes and chances may be vaster than we know. The more need that, as the New Year opens, we should find ourselves again and again upon our knees."

"Inheritors, 'in our fair island-story,' of a continuous and ennobling history both in Church and State, we are likely in the coming year to need in an exceptional degree both steadiness of vision and hopefulness of soul, if we are to steer a reasonable course in what may easily become a stormy sea. Neither in Church nor State are the conditions of to-day the same conditions as our fathers knew. To take on instance only. Bulwarks which have safeguarded, albeit imperfectly, the purity of English homes are threatened or undermined, and we must enlist every arm in their defence."

"Happily, in many matters of our Christian faith and order, and of our answerableness for the spreading of the Gospel message, the basis of our common action is widening every year. The lessons of our students' movements and of the great Edinburgh Conference, following as that Conference did upon the memorable Church gatherings of 1908, are neither fewer nor insignificant. To read and to use these lessons aright we need courage as well as caution, quiet and deliberate prayer as well as firm resolve."

"In expectancy and hope we invoke the blessing of the Lord of Hosts upon the whole national or imperial life, at home and across the sea, in a year when our kinsfolk from afar will gather in our central shrine, to join their prayers with ours, in the sacrificing of our King."

### Gracious New Year Wishes to the Editor.

REV. RALPH ABERCROMBIE, M.A., writes:

MY DEAR MR. EDITOR,—I wish you, in your Editorial capacity, a happy New Year. I'm afraid I have not done much to help you; but I am one of your constant readers, and I would like, at this season, to give you a word of encouragement. I am glad that I can do so without the slightest strain on my conscience. Your magazines are always welcome in this household; and we generally put by all other reading till they are finished. I find them interesting, up to date, and high-toned. I congratulate you on your almost unflinching editorial judgement and upon your able band of contributors; and I wish you all the success you deserve.

I am aware that that last wish may sound ambiguous, but I hasten to add that, if it be realized, the Book Room finances will soon be in a highly flourishing state. With kind regards and all seasonable good wishes.

REV. E. F. H. CAPEY writes:

DEAR MR. EDITOR,—Heartiest congratulations on your January numbers. The "United Methodist Magazine" is the perfection of workmanship; paper, type, illustrations leave nothing to be desired, and I am glad to notice that in the case of the "Pleasant Hour" a slight improvement in the quality of the paper makes a noticeable improvement in the general appearance of the magazine. If any official amongst us needs, and deserves, encouragement it is the Editor of our weekly and magazines. May such encouragement be yours! With cordial greetings for the New Year.

## Piety and Patriotism.

BY REV. T. A. JEFFERIES.

NEH. I. 1-11.

(Christian Endeavour Topic for January 15th.)

I AM glad that we are to have a series of studies of Nehemiah. He accomplished a great work for Jerusalem and the Jewish faith, and is in consequence an important figure in that remarkable chain of events by which God prepared a way for the coming of His Son. But the manner in which the work was carried to a successful issue is, to us at any rate, more important even than the work itself. We shall see as we go on that Nehemiah's achievement was a great triumph of faith brought about in the face of tremendous obstacles by the exercise of splendid courage, ability, perseverance, and fact. As Hastings' Dictionary says, "He is a remarkable instance of the right man in the right place." The qualities with which he overcame his difficulties are not always associated with faith. But faith always needs them, and therefore the careful study of this great man is a task we shall do well to take up heartily and carry out with thoroughness.

We have just completed a series on Jeremiah, and it may be well, while definite ideas of that mighty prophet are still fresh in our minds, to emphasize a few points of difference. They will help to give us the right point of view. There is no space at the present stage for elaboration, so I must content myself with the following bald sentences. Jeremiah was a prophet, a seer, a receiver of inspired truths which he proclaimed with power to his generation; Nehemiah was a man of affairs, a business man, one who saw a particular task that needed doing, and put all his energies into the effort to accomplish it. Jeremiah preached to a luxurious and vicious age, and foretold the doom it was dragging down on its own head; Nehemiah worked among a people purified and humbled by suffering, and more or less penitent and anxious to secure the Divine favour. Jeremiah grappled with the very spirit of the nation's life, and fought it in palace, temple, and street; Nehemiah appealed to patriotism and concentrated it upon a public work which, though of religious value, was necessary to the safety of the people's homes. Jeremiah failed in his immediate purpose; Nehemiah succeeded. Jeremiah attempted the harder spiritual work; Nehemiah the easier and practical. Jeremiah's work, though a failure at the moment, has never ceased to inspire and move men upwards; Nehemiah's, though immediately successful, practically ended with itself: if he inspires to-day it is not the work he did which helps us, but the spiritual qualities he displayed in the doing of it.

And not as to the piety and patriotism of Nehemiah. For this our lesson is based on the first chapter; but the whole book should be read, since nearly everything this leader did is inspired by these twin spirits, and the book is short, only thirteen short chapters, including some long lists of names which can be passed over. Such a reading will give us an idea of patriotism somewhat deeper and more intelligent than the common notion of it. We shall see that the only true patriotism is that which makes us seek the good of our country and inspires us to labour and self-sacrifice in its interest. The common use of this term, as if it meant the glorifying of king, empire, armies and navies, is sheer vulgarity. A king may be utterly unworthy of his high office. Would it be to the good of the country to glorify such an one? An empire may be nothing but a wide opportunity of plunder. Is it patriotism to encourage that? Armies and navies are the curse of modern civilization and mock our very claims to being civilized. Does the good of our country depend on an accursed thing? and shall we be unpatriotic if we hope and labour for a better way? No! we must learn that the man who builds a city is a greater patriot than he that builds a man-of-war. Patriotism must not be limited to particular things. Whoever sacrifices time and possessions to the good of his country is a patriot. He may drain a swamp or build a bridge, he may work on a borough council or a charitable institution, he may experiment for the advancement of medical science or teach a Sunday School class—in all such efforts we have labour for the good of the country, we have true patriotism. And it is to be observed that most of the above labour is unpaid, and is therefore far more truly patriotic than the paid labour of soldier and sailor, though even one's daily employment may be made patriotic by infusing into it the spirit that seeks so to labour as to enrich the common life.

As we read this book we see also a noble piety. Nehemiah feels that his God is dishonoured in the ruin of Zion. It is difficult to see which is the stronger feeling in his heart, love for God or love for country. This at least is plain, that his piety was genuine. It did not end in ceremonies. It rose to splendid action. It became what piety ever should be, an incentive to bravery and generosity. He showed his love for his God by labouring for his people. He prayed—oh, how earnestly!—and then rose up to work. His piety, too, was full of faith. He believed God would see him through. Like Cary he said, "Attempt great things for God, expect great things from God." So attempting and so expecting shall we wonder that the ruined wall was restored?

Piety and patriotism: are they two or one? Commonly distinct, we see in this lesson that they run together, that true patriotism is a service of God, and that true piety is always seeking others good and is therefore patriotism. And the truth shines forth that the service of God is the best service we can render to our country, that we are most loyal to our country when we are most loyal to Christ.

## An Open Letter

To the Young Men and Women of the United Methodist Church.

DEAR FRIENDS,—I have long felt that we ought to form a Union for Social Service in the United Methodist Church. Many religious denominations have already done this. The Anglicans have a Christian Social Union, under the presidency of Bishop Gore; and similar organizations exist among the Roman Catholics, the Friends, the Congregationalists, the Unitarians, the Wesleyans, and the Primitive Methodists. In the United States, also, the Methodist Episcopalians have moved on these lines. Is it not time that such a Union was formed in our own denomination?

Last May representatives of all the English societies met in conference at Woodbrooke, when it was decided to form a general Council of Social Unions, to meet in Birmingham, on February 7th next. At that Conference a resolution was enthusiastically passed to the effect that, if any similar organization existed in our Churches, representatives should be invited to attend the meeting of the Council on February 7th, 1911.

We have no such organization. Shall we remain in this ignoble isolation? The Church that refuses to face Social questions stands convicted at the bar of public opinion, and surrenders its right to influence society for its Master.

Our Wesleyan and Primitive friends have strong Unions. Some day it will be possible to federate the Methodist Churches for Social Service; but, before that can be done, it is obvious that each must have a Union of its own.

This is essentially work for young men and women. Hundreds are lost to us every year because we offer no opportunity for Social Service, and no guidance upon its problems. I, therefore, appeal to you with confidence—especially to the younger members of our ministry. This thing can be done; it ought to be done; and it rests with you whether it will be done or not.

Some of you may not quite understand the objects and methods of the Social Unions. I have been in communication with the secretaries of them all, and find that in essentials they are one, although differences of administration certainly exist.

The Bond of Union between the members is a common desire to see the Kingdom of Heaven established on earth, and a common conviction that human society can only be regenerated through obedience to the teaching of Jesus Christ.

The Work of the Union would be to collect and study social facts, and to discuss Social problems and theories from a Christian standpoint—with a view to improving the conditions of life, and bringing pressure to bear upon local and imperial authorities where needed.

Membership would be open to all adherents of our Church, male or female, over (say) seventeen years of age. No member would be committed to the political or social opinions of any other member. A subscription of not less than 1s. per member per annum would be requisite for carrying on the work of the Union.

In every Circuit where a Branch was formed it would be necessary to call a meeting for the purpose of enrolling members and electing officers (chairman, secretary, and treasurer). Any person interested might do this, and also act as secretary, pro tem., for the Branch.

Since efficient Social Service cannot be rendered without earnest study, every Branch would form a Reading Circle. Each member would procure a copy of the book decided upon; the work would be divided into sections, and, at the weekly (or monthly) meetings of the Branch, some member would give an epitome of the particular section under consideration. At the end of each session an expert might be engaged to review the whole subject in a public lecture. Housing, Sweating, Drinking, Gambling, Land, Unemployment, Prison, and Poor Law Reform might all be treated in this way.

It is possible that the General Council of Social Unions may decide to recommend the co-operative study of the Poor Law to all the Unions. If this is done our Circles might, with great advantage, fall into line.

At the United Methodist Church Conference the annual meeting of the Union might be held to transact general business, and this could be followed by a public meeting on the evening of the same day. Also, at one, or both District Meetings the members of Local Branches would be able to congregate. I may add that the Editor of the UNITED METHODIST has kindly intimated his willingness to insert articles on Social topics from the pens of the members from time to time.

Such, in barest outline, is what we might do to increase the social efficiency of our denomination. Most people are aware that there is a widespread conviction that the Church is the great enemy to the progress of the working-classes. That is a misapprehension which our Union would exist to remove—teaching men, at the same time, that the Social Problem will be solved from the centre, or not at all. The advantages of such a movement are neither mean nor few. Our Church would be brought into closer touch with the needs and aspirations of the age; healthy and enlightened public opinion would be formed, altruistic feeling, which at present is running to waste, would be harnessed for work; ideals, which, alas! fade all too soon, would become fixed and permanently operative; and men and women—rich in sympathy, wise in counsel, and "thoroughly furnished unto all good works"—would increase among us.

Inviting correspondence on the matter,

I am, yours faithfully,

C. B. JOHNSON.

P.S.—All correspondence should be directed to 3 Lansdowne Circus, Leamington.

## Hoe Grammar School.

A World's Tour among the Old Boys.

THE annual distribution of prizes won by the scholars at the Hoe Grammar School, Plymouth, took place at the Prince's Hall, the ceremony being performed before a large company of scholars, parents, and friends by Mr. G. A. Hardy (chairman of the Plymouth Mercantile Association). Prior to the distribution of the prizes the school choir, under the conductorship of Mr. W. Furse (member of the Incorporated Society of Musicians), very effectively rendered a number of choice part-songs.

The Head Master (Mr. G. P. Dymond, M.A.), in his twenty-third annual report, first expressed gratitude to the various members of the staff who had so readily co-operated to keep the work of the school going during his enforced absence through illness. Such obligation was especially due to Mr. W. J. Luke, who was to be congratulated upon the fact that, in spite of the extra stress of work, he had succeeded in obtaining the B.A. degree of the London University. The year had been one of educational success, and the number of promising pupils in the lower forms gave hope of even greater success in the future. One pleasing feature during the year had been the entry into the school of sons of former pupils. That was the first year in which they had had representatives of the second generation. It was interesting to note how the line of Old Boys now formed a circle round the globe. They could leave Southampton with Claude Lancaster, holding an important position on board a White Star liner, and cross to America, there to find Lear and Cuthbertson at Toronto, Heale at Chicago, the Belcher brothers in Alberta, and R. E. Morgan at Seattle on the Pacific Coast. Then they could cross with Claude Daniel, who commanded a Canadian Pacific liner, to Shanghai, and see Harry Pardew, call at the home of the Dymond brothers in Yunnan, turn south and visit the Tuson brothers near Sydney, N.S.W. If they had time to visit the Malay Peninsula, there they would find W. Nicholas at Kuala Lumpur on a rubber plantation. Calling at Madagascar they could visit the old home of F. Johnson, and in South Africa find H. K. Snell, Whitcombe, and Peak, and visit H. Paul's home in Namaqualand. At Accra, on the Gold Coast, they would meet their old friend James Bannerman. Crossing the Atlantic again, they found Seccombe in Brazil engaged in telegraph work. Coming North through the Atlantic on the way home they brought with them Manuel Narvaez from Huelva (S. Spain), call on Manjot at Nantes, Francois at L'Orient, Marais at Cherbourg, and Coquery at Paris, bringing Gruart from Brest on the way.

### Prize List.

Mr. Hardy next distributed the prizes in accordance with the following list: Form VI.: Senior Oxford Local, C. E. S. Crowley, C. P. Y. Dawe, J. Peter, E. A. Stoneman; junior honours, F. N. Verran, F. Bartle; English, W. G. Oxnam, G. R. Hancock; mathematics, T. Matthison; science, H. C. L. Johns, W. E. W. Symons; shorthand, F. Bartlett; music, F. N. Verran. Form V. (Upper): First in form, J. C. Waycott; history and geography, F. Veale; arithmetic, S. Giles; mathematics, E. A. Earl; English, J. C. Waycott; drawing, H. S. Hockaday; book-keeping, J. G. Browne. Form V. (Lower): First in form, R. W. Cole; history and geography, R. W. Cole; arithmetic, A. Collins; mathematics, W. Hendy; English, C. B. Sebire; book-keeping, S. S. Cory; shorthand, H. A. Shapcott. Form IV. (Upper): First in form, T. A. Mitchell; history and geography, V. G. Hartnoll; arithmetic, A. S. Butters; mathematics, T. A. Mitchell; English, T. R. Veale. Form IV. (Lower): First in form, history and geography, W. R. Austin; reading, writing, and dictation, C. R. Crowley; arithmetic, W. R. Harvey; mathematics, B. Parsons. Form III.: First in form, A. C. Dingle; history and geography, H. F. Brewer; English, A. E. Dingle; reading, writing, and arithmetic, L. F. Barry. Form II.: First in form, English, L. Cann; history and geography, E. Raby; reading, writing, and arithmetic, S. A. Vickery. Preparatory Class: 1, A. Harvey; 2, Ralph Vikery. Athletics: Football caps won by W. G. Oxnam, E. Henderson, S. G. Atwill, L. Smith.

### List of Successes, 1910.

College of Preceptors: 2nd class, R. L. Roper, J. B. Tubb, S. G. Atwill, W. Stacey, W. M. Clapp, J. S. Happs; 3rd class, S. C. Coley, C. F. Coley, L. M. Dymond, J. Dymond, H. L. Hannaford, J. M. Lindsay, A. Squire, F. Veale, S. A. F. Willis.

Oxford Local: Thirty-three passed, making a total of one hundred for the past three years. Senior: C. E. S. Crowley, C. P. Y. Dawe, J. Peter, E. A. Stoneman. Junior: Honours, F. Bartlett, F. N. Verran; pass, A. J. Ashton, C. W. Brockman, J. G. Crews, J. D. Grierson, G. R. Hancock, D. T. Rockey, W. F. Roper, S. S. Tremayne, R. B. Wallace, F. J. Warne.

Preliminary: Honours, M. Francois, J. C. Waycott; pass, P. G. Bridgman, J. G. Browne, J. Coquery, J. R. Cory, F. S. Dymond, J. L. Faull, S. Giles, H. C. Goodfellow, W. G. Grierson, J. Hadfield, S. S. Northcote, N. D. Pawlyn, C. L. Sandcock, J. H. Toop, C. J. Truscott.

Civil Service: Boy Clerkship, W. E. Hocking. Eastern Telegraph, H. S. Hockaday. Bank examinations: J. F. E. Kitts, E. A. Stoneman, M. Bellamy. C. L. Williams, who matriculated in 1905, and won a scholarship of £150 at St. Bartholomew's Hospital, London, has this year won the prize for physiology.

Mr. Hardy congratulated the school and the Head Master (Mr. Dymond) on his happy restoration to health and vigour. (Applause.) He was glad to see by the report that the high traditions of the school were being fully maintained, and that, amidst the changes and chances of the educational world, Hoe Grammar School still held a foremost place among schools of the town. (Applause.)

# Chertons' Work-People: A Venture in Reform.

BY ALFRED COLBECK.

Author of "Scarlea Grange," "The Fall of the Staincliffes," etc.

SYNOPSIS: Chertons Limited are brass and iron founders and engineers in the Midlands. Philip, one of the brothers in the firm, thinks something ought to be done for the religious and social uplifting of the employees and of people in the immediate neighbourhood of the works. He enlists the sympathy of his sister Etta and of his minister Dr. Ferguson. His mother partly sympathises, but his brother Tom and other members of the family are antipathetic. Philip nevertheless purposes to start the movement, even if he has to do it at his own cost. Subsequently he finds that his brother Edwin will not join in the scheme because Tom is not in favour of it, and that all his brother Ralph can say of it is that it is "Bosh!" Notwithstanding all this, Philip begins his projected scheme by purchasing "The Labourer's Rest" public-house.

## CHAPTER VI.

### UNEXPECTED ASSISTANCE.

"THIS is a rum go," said the rough voice of little Tim Shackles. Little Tim, as he was generally called, was a powerful man notwithstanding the smallness of his stature. He was a man of tremendous wide girth, and yet encumbered with no surplus flesh—a brawny man. His legs were like short, thick pillars. When he planted them sturdily apart, he could defy many a taller man to move him. Very few taller men cared to come within reach of his arms. For his arms were disproportionately long, and over them the sinews were wrapped like bands of steel. He was dwarfish, but not crooked nor ugly; his head was large, in keeping with his unusually broad frame, and covered with a shock of brown hair; his face was pleasant, with dark eyes, small and merry, a nose not much to speak of, but what there was of it was inclined to the snub species, and under it was a large, expressive mouth, which he made full use of, both for speech and laughter. He had a massive lower jaw, and cheekbones somewhat prominent, a man of strong feeling and firm resolve, whom his workmates took no liberties with, but carefully respected.

He was talking to a man very different from himself in every way. Long Dan was very tall and very bony, with long limbs and a stooping, ungainly figure. He walked and worked as if his joints were loose and his limbs would not readily answer to the commands of his brain. He had large blue eyes, and a prominent nose, with a bridge like the nose of the Great Duke, thin lips, always parted, and a cadaverous face. A timid, uncertain man he seemed, the butt of many a joke, a man to laugh at, a human scarecrow, an object of ridicule.

They were working together, these two, in the casting shop, and to any one unfamiliar with them they were certainly a comical pair.

"A rum go this is, Dan," repeated Little Tim. "Do you know what the gaffer did wi' the ale? Got the night shift men to hammer in the barrel ends, and let it run into the river. All that good stuff, Dan, swum away to nobody knows where. Think of it. If that there river runs down through fields like I've seen when I was younger, where daisies are a-growin', and the hedges are a-covered with wild roses, it'll be enough to make them bloomin' flowers drunk," and he laughed loudly at the idea.

Long Dan simply made some guttural noise, which it was impossible to interpret either as an approval of the idea or otherwise. His face, however, remained perfectly stolid, as if he had heard nothing the other had said.

"It's to be a public without ale, Dan," laughed Little Tim. "Tea and coffee, and hot-pot, and newspapers, and draughts, and music, and talkations, and swarries, and savings-bank, and building club, and I don't know what besides, and something for the women. Just think of that! Not altogether for the women as used to go to the old public, though they are to be catered for; but for the women as are respectable, and stop at home, and mind the kids, and do the mending, and cook the dinner; something to teach them how to stitch better, and cook cheaper, and make a man's wages, so much as they get, go further, *et cetera*. Ah! Dan, my boy, it's a rare notion this public without ale—a sort of radical reform."

"What is it to be called?" asked Long Dan, in a husky voice. The voice was one of Dan's characteristics. He always spoke as if he were suffering from the peculiar chronic cold that produces huskiness; an asthmatical voice; and yet he breathed freely or seemed to do so.

"There's to be no change in the name, Dan, only in the nature. It's to be called 'The Labourer's Rest' still."

"Do you think Mester Philip is goin' to make aught out of it?"

"Not I," laughed Tim. "He'll be a loser."

"Then what's he startin' it for?"

"For the benefit of such like desperate villains as you and me, Dan."

"We want none of his benefit," said Dan, in a surly tone.

"Better give it us in hard cash, Dan, at the week-end, eh?"

"Yes!"

"That we may take a longer pull at the ale-can in the 'Red Lion,' eh?"

"Of course."

"He knows what he's about, Dan, never fear. His point is to keep us away from the 'Red Lion.'"

"Then he'll not gain his point."

"Happen not, with some of us. But he may with others. You'd be none the worse, Dan, for patronizing

the new public. You'd be able to cover up that long skeleton o' yours a bit better." And Tim laughed again.

"What's the matter with it?" asked Dan, surveying his clothes.

"Flesh, man; clothes under the clothes. Why, you're like a dressed-up clothes-prop. And, bless me, Dan, I never thought o' that before, but your arms and legs are like cords, and you could fasten your duds on with pegs instead of buttons and braces, if you liked. What an advertisement you would be to an enterprising peg-making gipsy!" and Tim winked his eyes up, and shook with laughter. "I'd hire myself out, Dan, I would, indeed, for the inspection of washerwomen. You'd make a fortune."

Dan did not respond to the mirth of his companion, neither did he take his personal remarks amiss. His countenance preserved the same stolid expression.

"What are you goin' to do, Tim?" he asked, when the merriment had subsided.

"Do? What do you mean, Dan?"

"Are you goin' to patronize the new public?"

Little Tim turned his laughing brown eyes on Long Dan with a curious expression. Then he worked away for a considerable time in silence. Dan patiently waited for an answer.

"What if I do?" asked Tim, at last.

"You'll be a bigger fool than I took you to be."

"Then you take me to be a fool now?"

"We all are."

"A fine compliment, Dan, includin' yourself too!"

"Oh! I'm as big as they make 'em," said Dan, soberly.

"You are big enough, certainly," said Tim, laughing; "and so, if you are a fool, you cannot help bein' a big fool, can you, Dan?" He did not reply. "Look here, Dan," Tim continued, speaking seriously for him, "I'm not goin' to say that I shall take up with the new public, but I shall drop in sometimes, and see how the thing goes on. It should have a fair chance, say I; and I believe Mester Philip means well. He's spent a lot o' money on the place, and he'll get nought out of it. It's a job as isn't goin' to pay, Dan, leastwise, not in the money sense. He's after pay of another kind, and I say it ought to have a fair chance."

"He's a decent sort o' a chap," said Dan, a little repentantly.

"Decent' isn't the word. He's more than that."

"Call him what you like," said Dan, "only I call him a *decent* sort o' chap, and *decent* means a lot to me. He saved me a month in gaol not long ago. I was in my cups—you know—and raisin' Old Harry at the corner of Bridge Street, a crowd round me and yellin' like maniacs; and he took me quietly by the arm and led me home. A bobby was just comin' up, and he would have had me as sure as nuts if Mester Philip hadn't been a minute before him. I went home with him like a lamb."

"Then you oughtn't to say anything against his new public."

"Who's goin' to?"

"I thought you might be, Dan, considerin' the way you've been talkin' to me," said Tim, with a comical aspect.

"Then you thought wrong. But if I say nothing against it, I don't say that I shall go there."

"You ought to look in now and again, Dan, to show you've no spite against it, and out o' gratitude to Mester Philip. A hot supper would do you no harm, old man, and it would fill up the vacancies between your ribs a sight better than whisky. But, talking o' Mester Philip, he's done many a one besides you a good turn. You know Sally Clark—my sister Sally?"

"Ay!"

"She's to be the manager."

"What, Sally?"

"Ay!"

"What's she know about managin'?"

"Oh, she'll soon learn. She's not without gumption. It's a godsend to her, poor lass. Jack's been laid up so long that they're as poor as crows. But he's stirrin' a bit now. Sally told me that Mester Philip had kept 'em alive, sent 'em provisions on the sly like, and made out for 'em wonderful. She didn't know where the provisions came from for a while, and then the man 'at brought 'em gave her a hint, and she guessed the rest. Others has been helped in the same way. I say *decent* isn't the word."

"Maybe not," responded Dan; "but you find a better, that's all. It means enough for me. It's what you put into a word as makes it expressive."

"You think the new public should have fair play, Dan?"

"Certainly. Who says it shouldn't?"

"Some of the chaps workin' in this very shop."

"When?"

"Oh, I've heard 'em talk many a time, ever since they knew what Mester Philip was after. They mean mischief."

"If it comes to that," said Long Dan, "I'm in for Mester Philip."

"So am I," said Little Tim. "The place is to be opened to-night, and a few of 'em are goin' for a row. You'll be there, Dan. Ay!" nodding his head as he glanced into Dan's face, "and I'll be there; and if there's any row we'll settle it. They're not so much against Mester Philip as that there parson chap 'at's comin' to speechify for him—Dr. Ferguson. But he's Mester Philip's friend, parson or no parson, and he shall have fair play."

"The Labourer's Rest" had been transformed since Philip bought it; the rooms altered, painted, papered, cleaned; all the signs of the drink trade removed, and harmless beverages and wholesome food substituted for

the various liquors that intoxicate; the apartments on the second floor made into one good-sized assembly-room, furnished with comfortable chairs, a grand pianoforte on the platform, and everything requisite for lectures, or concerts, or social gatherings of any kind; two rooms had been added at the back—in one, on a long table, newspapers and magazines were strewn, the illustrated periodicals in goodly proportion; in the other, shelves had been arranged all round the walls, and already there were the beginnings of a library; both were lighted from the ceiling, and were very cosy. Little, busy, good-natured, sensible Mrs. Clark had been engaged as caretaker. Everything was ready for the opening. Annie was coming to play the piano, Etta to sing, Dr. Ferguson to speechmake, Mrs. Cherton, with Tom and Edwin and their wives, to fill up the platform, and give the ceremony the support of their presence, and Philip to pleasantly superintend all.

The assembly-room was crowded. No bills had been printed, and no tickets issued; but a *viva voce* invitation had been given by Annie and Etta at all the houses in the neighbourhood. Annie had given the scheme a ready support upon Etta's explanation of it, and the great need there was that something of the kind should be done. She hesitated to express an opinion as to whether the firm should embark in the enterprise, but did not hesitate at all to promise to do her best to assist him if Philip personally undertook the work. It is true that when they called at the houses she left most of the talking to Etta, and sometimes shrank a little from uncleanly doorsteps, and while passing through dark and unsavoury entries; but her companionship made Etta bolder, and helped her to accomplish the task. Here, at last, was the result—a room full to overflowing of clean-faced, roughly-clad men and women—the men in the majority, the women in fair numbers—all apparently in good humour, and waiting to hear what they had to say.

Long Dan stood by the door, a conspicuous figure; Little Tim sat on the front form, between his sister, Mrs. Clark, and his wife, who was a head taller than himself. But for his broad frame, he would have been almost lost to view.

Annie commenced the proceedings by a solo on the piano, timidly at first, but soon with spirit; and the people were hushed to perfect silence by the splendid execution and pathos of her playing, weaving, as she did, several popular and well-known airs into the piece. She was an accomplished musician. She knew how to interpret the meaning of the music to her hearers. The profound stillness, while she was playing, was a proof that the music was thoroughly appreciated, and so was the demonstrative applause when she had done. Prayer was offered by Dr. Ferguson. There was a slight disturbance during the opening sentences, but the disapproving-whispered "Hush!" of several of the audience produced quietness, if not reverence. After prayer Etta sang a song to Annie's accompaniment. The clear soprano voice, with the perfect enunciation of the words, delighted the people so much that they burst into loud and prolonged cheers. "Encore!" shouted several voices, at which the people cheered again; and, flushed with pleasure at the unexpected reception, Etta sang a second time. Then Philip, in slowly-spoken and well-chosen words, welcomed the people, their "neighbours," as he called them, and set forth the object they had in view in reopening "The Labourer's Rest" under new auspices, and hoped that they would find this public-house without the drink a comfortable and happy social centre, whence joy and peace would flow into their hearts, homes, and lives. He told them that it was not necessary for him to say much, because he had invited Dr. Ferguson, a practised speaker and a Christian minister and gentleman, who was as much interested in the enterprise as any of them, to more fully explain what they wished to do, and he bespoke for him a patient and quiet hearing.

The rising of Dr. Ferguson was, however, the signal for a hubbub. "We want to hear no parson," shouted one. "Let Mester Tom talk," shouted another. "Ay!" said several voices, amid the stamping of feet and the hooting and whistling of the more mischievous. "Mester Tom! Mester Tom!" Dr. Ferguson calmly stood waiting for the hubbub to cease. After a while there was a lull, and he was about to begin, when a shrill voice demanded, "Mester Edwin, he can talk; sure-ly?" and, partly because of the shrillness, but more because of desire to prolong the clamour, many of the audience broke into loud laughter. In the midst of the laughter a man with brazen lungs, in stentorian tones, shouted, "Another song from the leddy!" "Hear! hear!" said fifty voices together, and the audience began to clap and stamp and shout, until the noise was deafening. Still Mr. Ferguson calmly stood waiting to take advantage of the next lull, but his demeanour only seemed to incite the people to become more clamorous than ever. Etta stood up and touched him upon the shoulder. They whispered a hurried word or two, and Dr. Ferguson sat down. Etta remained standing. The hubbub immediately subsided, and the people became breathlessly quiet.

"Will you hear Dr. Ferguson if I sing for you again?" asked Etta.

"Aye!" came the ready response from scores of throats. "Sing for us."

They were prepared to promise anything for another song. Their thoughts were on the singing, not the promise. But Etta took them at their word, and gave them an old English song, full of pathos, such as the people love to hear, and was again rewarded by an outburst of applause. "Another!" shouted the brazen-lunged individual. "Encore!" shouted the rest.

"But you said you would hear Dr. Ferguson after I had sung," protested Etta.

"Just one more," pleaded a lad's voice, and the people laughingly approved.

"Well! just one more," said Etta, sweetly, "and then Dr. Ferguson."

The people cheered. "Hooray!" said the lad, who had won his appeal. Again the clear soprano rang



through the room. The women's eyes were bedimmed with tears. Some of the men furtively touched their eyelids with their rough fingers. Once more they broke into vociferous applause. Then they became quiet as Dr. Ferguson rose the second time.

He began to speak, and the spell of his eloquence slowly fastened itself upon his rough hearers. They soon discerned that he was a manly fellow, parson or no parson, and they listened with deep attention. He told them about Philip coming to see him, why "The Labourer's Rest" had been transformed, his own deep interest in the scheme, the intention shortly to supplement this part of the scheme—the opening and working of "The Labourer's Rest"—by two others, and the effect which they hoped to produce by all three; he spoke of neighbourliness, brotherhood, the necessity and duty of mutual service, and asked for the personal help of those present in making the scheme a splendid success; he began to speak of the foundation of all such-like efforts in the common Christianity—and there he was stopped.

"We'll ha' no religion," bawled a strong voice.

The spell was broken. The hubbub recommenced, and threatened to become worse than it was before. There were shouts from all sides of the room, the stamping of feet, whistling, hooting, cat-calls, rude remarks thrown at the still standing figure of Dr. Ferguson, a deafening uproar that excited every one but the Doctor himself. Then an unexpected event happened, and assistance came from a quarter where assistance was least looked for. With a great bound Little Tim Shackles reached the platform. Planting his column-like legs apart, and puckering his forehead in a menacing frown, he stared at the audience. The hubbub ceased. The few on the platform wondered whether he was a friend or a foe. The audience was struck with surprise, and waited a few seconds to see what Tim intended to do. But he simply stared. He could not speak. He had never been on a platform before. After the few seconds of waiting the audience began to laugh. "Go it, Tim!" shouted one; "A speech from Little Tim!" shouted another; "Hear, hear!" shouted several others, "we'll back him against the parson." But Tim stared on, fixedly, with that menacing frown, which, in a short time, became impressive. The laughter ceased. There was a dead silence.

"You promised the ledgy that the parson should be heard," said Tim, at last, "and heard he shall be, or my name's not Shackles. You're a pretty set o' boobies to shout a man down after you've promised to hear him. Out on you! I'm ashamed o' my neighbours. But you shall hear him, if not for his own sake, for Mester Philip's. Isn't he Mester Philip's friend? And here Mester Philip's been doin' all this for us, and he's goin' to do a lot more, and this parson chap too, and you come and treat him wi' disrespect, and bellow at him like a herd o' bulls as ain't got no more sense. I'm ashamed o' you! And what do you call treatment like this you've been dealin' out to a gentleman as has come just o' purpose to speak to you? Is it fair play? No, say I; and, more than that, I say that all you fellows who have come to make a row, if you mean to go on makin' a row, shunt. Make yourselves scarce! There's the door, and Long Dan 'll show you the way out. Let the folks that have come to listen stop and hear what the parson has got to say; but you rowdy rascals, who won't listen yourselves nor let anybody else, go, I say. Show us your backs, and we'll say, 'Good-night' and 'Good-shutness.' You are welcome to stay, of course, if you'll behave yourselves; but mind, you'll have to behave yourselves, or else Long Dan and I, between us, will either carry you down the stairs or open the window and drop you into the street. There, Mester Parson," turning to the Doctor, "I've done. I never speechified before, and my talk is a rough sort aside o' yours. Happen they'll be quiet, and hear you through."

Tim jumped down. The Doctor thanked him for his timely words, and began once more. In the second sentence, however, the brazen-lunged man interrupted him. "Dry up, man! We've had enough spouting," he cried out. Little Tim promptly sprang to his feet. "Wait a minute, mester," said he; and, elbowing his way behind the obnoxious individual, who was not far from the door, he clasped him in his strong arms, and lifted him clean out of his seat. The man struggled ineffectually. He was as helpless as a babe. Long Dan opened the door, and Little Tim carried him down the stairs into the street. Several seated near glared threateningly at the door, as if they would like to go to his rescue; but Long Dan returned their glances with so grim and stern an expression that they thought better of it. The ejected one viciously kicked the lower door, flung an offensive epithet at Little Tim, and then, crestfallen, walked away. Tim reappeared, sat beside Long Dan, and Dr. Ferguson proceeded, this time without the slightest interruption, again warming to his topic, and impressing upon his audience the fact that the enterprise was really the outcome of the teaching of Jesus Christ, the Brother and Saviour of all.

After Annie had played another solo, both Tom and Edwin expressed their good wishes for the scheme; and even old Mrs. Cherton, at her own request and amid much enthusiasm, said she was proud to be there, and hoped that the reopening of "The Labourer's Rest" would be the beginning of better days for the whole neighbourhood, Etta sang once more, and the Doctor pronounced the Benediction.

The people filed out, chatting freely with each other, and, in their own broad way, generally expressing themselves pleased with the meeting. Philip intercepted the departure of Little Tim and Long Dan, and thanked them heartily for their sympathy and help.

"Oh! it's nought," said Little Tim, "nought at all. Fair's fair, Mester Philip, everywhere, and folks 'at willn't be fair must be made to be."

"You've done more'n that for me, Mester Philip," said Long Dan. "It's a bit of a debt paid back, only a bit—and you're welcome."

(To be continued.)

## Work Among the Young.

"A HAPPY New Year" to each worker among the young, and to all the young people among whom they work, and to all the readers of this column! May 1911 be an entirely bright and prosperous year. There is much need for us to make it a year of prayer and labour. It will bring us many opportunities of service, and if we use them as they come we shall be sure to be helpful to those around us.

### The C.E.

is a very valuable agency for work among the young, and I hope that all associated with it will set themselves to make 1911 a time of really earnest and effective work. Talk with people in various parts of the country has made it plain that some societies are not doing all they might and ought. I hear of the lack of zeal and the decay of interest and helpfulness. I referred the other week to the issue of Special Handbooks by the C.E. Union, and I wish that the conveners of the various committees in C.E. Societies could have the Handbooks dealing with their Departments put into their hands. They would find them suggestive.

I think I shall be helping our C.E. workers if I call their attention to two little books, issued by the C.E. Union at 3d. each, dealing with the topics for 1911. "The Lord's Prayer" is considered in a suggestive manner by Rev. J. M. E. Ross, M.A.; and those who have to deal with the subject may profitably read what Mr. Ross says. Rev. T. Pointon Dale, one of our own ministers, well known among us for his interest in C.E. work, has prepared a little book dealing with "Lessons from Nehemiah." I was glad to read his wise words about Bible Reading, though that is not the only subject on which his study of Nehemiah leads him to helpful utterances. I can very heartily commend both these books to those who are to deal with C.E. Topics during the New Year. Papers and addresses given under the guidance of these authors are not likely to lack interest or helpfulness.

### The Bible.

I am glad to find that several of the branches of the I.B.R.A. in our church have increased their membership. I have already had "repeat orders" for cards for 1911, and shall welcome others of the same character. I shall be glad, also, to hear of the formation of new branches, and to supply all needed information and assistance. Secretaries of branches will do well to make constant efforts to secure new members, and not rest satisfied with those gained at the beginning of the year. There are still many of our Schools which are without branches of this most useful association, and I shall be glad to hear from those who will undertake the work of forming them.

### Important.

Let no one think that the formation of these branches and the securing of new members is unimportant work. A well-known Christian teacher and leader said recently that he believed that "ordinary Christians read the Bible less than they once did." He added: "The ignorance of Scripture shown by boys and girls at school, and by young men at College is most disheartening." There

is really great need for earnest efforts to promote Bible reading by our young people, and also by those whose youth has passed. "The Bible in the World," the organ of the British and Foreign Bible Society, is a very interesting penny monthly magazine. In it I often come across records telling how the reading of the Bible, apart from a personal teacher, has led to the adoption of the Christian faith. In a recent issue it is said "The Koreans believe that the Word of God is the most effective instrument for winning people to Christ. In four months recently they purchased out of their dire poverty half a million gospels of St. Mark to give to their friends to lead them from the darkness of heathenism into the light of the Gospel of Christ." The reading of the "Book of Books" should be as useful in England as in other places, and those who help in the work of the I.B.R.A. are usefully engaged. I shall be glad to hear from those who are willing to render assistance.

### "Child Problems."

These are receiving much attention to-day, and all who desire the welfare of the young will rejoice over the fact. I have before me a new book, with the title named above (Macmillan, 5s. net), which seeks to give its readers "a general view of the principal social child problems of to-day." It does this in a very thorough fashion, and is a most informing volume, in relation to Mortality, Education, Labour, and Rescue work among the young. The author says in his concluding chapter, "One of the important problems to be studied is the moral development of the child." He adds, "Our past history is replete with mistakes and short-sighted methods of dealing with children." Our Sunday Schools and varied young people's organizations, cannot do all the work this author shows to be needed, but in the moral realm they may act most usefully, and may not be altogether powerless in social matters. Our workers will do well to secure all the information they can in order to be thoroughly fit to be helpers of the young. If they are well informed concerning the general problems they will be all the more capable of dealing with the special and yet related difficulties which come in their own special sphere of labour. The book I have named will greatly help to an all-round comprehension of the position.

S. C. CHALLENGER.

324 Mansfield Road, Nottingham.

### Trust Schedules.

DEAR MR. EDITOR,—May I call the attention of superintendent ministers and secretaries and treasurers of the Trust estates of our Churches to the fact that the returns required for District Meetings and Conference are for the year ending December 31st, 1910; so that if the financial year of any Trust closes after this date they must fill in the figures from the last year's audited accounts.

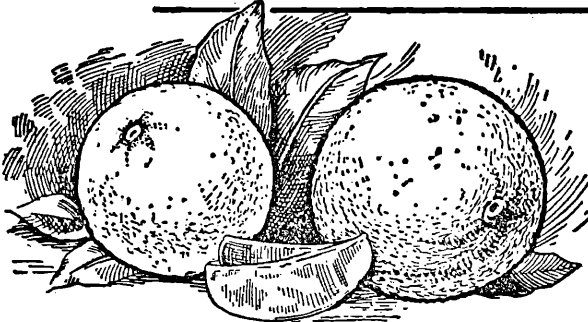
This is absolutely necessary, it being the first time that the three sections are making returns on a form common to all—another step forward in the Union.

ALFRED H. GAUSDEN,

Trust Secretary, London District.

15 Satanita Road, Westcliff-on-Sea,  
December 30th, 1910.

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**TO ALL UNITED METHODISTS.**—Don't forget the needs of the Deaconess Institute. It is your own Institution. Its future largely depends upon your sympathy and help. Its urgent needs are: An increased number of annual subscribers and 5,000 shillings to keep it out of debt in its twentieth year. Kindly help this special fund by sending anything from one shilling to a thousand. Receipt forms for 1s. each have been prepared—ten stitched together in a book. 500 collectors are wanted. WE APPEAL to ministers, Sunday School superintendents and teachers, young people and their societies, heads of families, and to all who have profited by, or are interested in, the Deaconesses and their work, to help in this 5,000 shillings effort. The Institute is worthy. All willing to collect should communicate with the Secretary, Rev. T. J. Cope, 39 Salford Road, New Wandsworth, London, S.W., to whom also all contributions should be sent.

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# 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.

PERCY AINSWORTH: POET.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Among my possessions are two books which never fail to inspire and uplift. They are Percy Ainsworth's two volumes of sermons, "The Blessed Life" and "The Pilgrim Church." Sir W. Robertson Nicoll said that "The Pilgrim Church" must inevitably find its way into the hands of every preacher worthy of the name. For my part I should place "The Blessed Life" even higher than "The Pilgrim Church." Many men have published volumes of sermons on The Beatitudes, but I venture the statement that no one has ever published a book on these sayings of the Master to compare with Percy Ainsworth's. It is impossible to see how a truer interpretation of these sacred words could ever be given. I believe the book can be bought for half-a-crown. In recommending every preacher who reads this letter to purchase this book without a moment's delay; I am doing them a service both for their personal life and their ministry for which they will have cause to thank me.

### I.

To the two treasures I have just named I am now happy to add two others. The Wesleyan Methodist Publishing House has just issued "The Threshold Grace" (1s. net), and "Poems and Sonnets" (2s. 6d. net). The first-named book contains a series of meditations on the Psalms. They appeared originally in the "Methodist Times," and are now collected in a pleasant little volume got up in the same manner as Walter James's "The Unveiled Heart"—a fitting companion book to the one before me.

"The Threshold Grace" reveals the same powers which have made the previous volumes classics of religious literature. Here we find the preacher "brooding on ideas till they shone with the light of a new sunrise." One has a feeling that these meditations were both easy and difficult to him; easy in that he seems so obviously at home in these great Scriptures; difficult in that immense toil must have been put into these refinements of thought and expression. A friend once asked Ainsworth how often he had re-written a certain sermon. He replied, "After I first got it into shape—probably seven or eight times."

It has been said of Ainsworth that he never gave the sharp, solid statement of truth which very literal minds love. "That suggests too much the last word, and in spiritual things the last word is never spoken." "Penitence," he once said, "I will not define it, because I want you to understand it." Here is a passage taken at random:

"Mine eyes are ever toward the Lord. That is the view we want. We gaze contemptuously on the little one-story lodge just inside the park gates, and fail to get a glimpse of the magnificent mansion, with its wealth of adornment and treasure, that lies a mile among the trees. No wonder that men grow discontented or contemptuous when they mistake the porch for the house. If a man would understand himself and discover his resources and put his hand on all life's highest uses, he must look out and up unto his God. Then he comes to know that sunrise and sunset, and the beauty of the earth, and child-life and old age, and duty and sorrow, and all else that life holds, are linked to the larger life of an eternal world.

"That is the true foresight. They called him a far-seeing man. How did he get that name? Well, he made a fortune. He managed to make use of the ebb and flow of the market, and never once got stranded. He was shrewd and did some good guessing, and now, forsooth, they say he is very 'far-seeing.' But he has not opened his Bible for years, and the fountains of sympathy are dried up in his soul. He can see as far into the money column as most men, but the financial vista is not very satisfying for those who see it best. The Gospel of St. John is a sealed book to him, and that is in God's handwriting and opens the gates of Heaven. Far-seeing? Why, the man is in a tiny cell, and he is going blind. 'Mine eyes are ever toward the Lord.' That is the far-sighted man. He can see an ever larger life opening out before him. He can see the glory of the eternal righteousness beneath his daily duties and the wonder of eternal love in the daily fellowships and fulfilments of the brotherhood."

But the book must be read through. If only Percy Ainsworth had been spared to deal with all the Psalms! After reading this little volume one is oppressed once more with the mystery of his untimely death.

### II.

But Percy Ainsworth was a poet as well as a prophet. In a "Foreword" in "The Pilgrim Church" a friend remarks that Ainsworth's interests were very wide. He was a keen athlete, a naturalist, a good photographer, and a lover of music and sketching. As a poet he might have gained distinction to an eminent degree had he lived. His poetry was "always strong in the sense of mystery and in yearning for the distance, with great charm in phrasing and a haunting musical quality."

"Poems and Sonnets" is a very beautiful book. It is evident that with all Ainsworth's sunny nature

his heart was often "dashed with griefs and fears." He once remarked that we have to learn to sing by not being able to sing. I am sure there were times when he could not sing; these times taught him how to sing to his own heart and to the world.

### III.

Opinions will differ as to the sweetest song in "Poems and Sonnets." I give the palm to "Roses." Let your readers judge the quality of this beautiful lyric for themselves.

My garden has roses red,  
My garden has roses white;  
But if when the day is sped  
I stand by the gate at night,  
One fragrance comes, when the day is dead,  
From my roses white and my roses red.

The roses of joy are red,  
The roses of pain are white;  
But I think when the day is sped  
And I stand by the gate at night,  
I shall know just this, when the day is dead,  
That a rose is sweet be it white or red.

Here is a rare gift of expression. It seems so simple, but let anyone try to add a third verse to this little poem and he will find he has set himself an impossible task. Thousands of people in all parts of the world will bless God for the life of Percy Ainsworth.

Yours, etc.,

CHRISTOPHER HUNT.

Old Clarendon.

## Our Denominational Literature.

A LETTER FROM THE PRESIDENT.

DEAR MR. EDITOR, — With your permission, Mr. Editor, I should like to say a few words about our Denominational literature.

It is quite true that "times have changed," and not the least of these changes is that which relates to purely Denominational literature. Some say its day is past, others ask in relation to it what is impossible. That the changes which the past fifteen or twenty years have brought are such as to make high-class denominational literature either needless or useless we deny! The general magazine literature of to-day is not only rich in quantity, but much of it high in quality, with the additional advantage that it has at the back of it ample funds, and can afford to claim the service of some of our most gifted and brilliant writers. We may also add that not a few of these magazines have a distinct moral and religious trend. Yet all these several facts do not in the least degree discount either the necessity for, or the value of, Denominational magazines. On the other hand, they are an argument in their favour.

Take two facts—ours is a reading age, and an age of sectional or expert publications as no other age has ever been. These two facts make sectional or denominational magazines a necessity. A Connexion of the size of the United Methodist Church, to be compact, vigorous, and enterprising in its corporate life, requires a literature which, while catholic in its spirit and outlook, and with distinct literary qualities, shall be written from the Denominational standpoint, and have for its specific aim the quickening of the Denominational life and spirit, and the fostering of Denominational objects and enterprises. Without the ministry of the Press no Church can hope to be strong and compact, or to be passionate in its zeal or generous in its spirit.

We have had copies of many of the monthlies sent to us, with circular letters setting forth their claims and objects. We make bold to say that the copies of our own magazines for January—"The United Methodist Magazine" and "The Pleasant Hour"—are equal to the best of any of their order, and much superior to many. Take their get up, the variety and quality of their articles, and the definite aim they have in view, and we claim that both of them stand easily in the front line of Denominational monthlies. We have every reason to be proud of our monthlies; and we should regard it a privilege to speak well of them, and do all we can to secure them a wide circulation.

Take the "United Methodist Magazine," give it a careful reading, and then ask yourself the question, "Is not this a first-class Denominational monthly?" In our judgement there can be but one answer to that question. It always has one clear note, and that the supreme one in a Denominational magazine—the spiritual.

The "Pleasant Hour" in its January number reaches something like "highwater mark." No home where there are children ought to be without it, and no home having it can fail to be richer in the tone of its children's life. The Editor and his contributors have given us a splendid Young People's magazine. It is almost impossible to estimate the value of a good children's magazine. We were staying in a home recently in which the conversation turned on our Connexional magazines. The father, a man of books, said, "At the first of each month, as the children come from school, their first question is, 'Has the "Pleasant Hour" come?'" What better testimony could be desired?

We cannot close without a few words about the monthly organ of our Missionary Society—the "Mis-

sionary Echo." In its own sphere it is one of the very best missionary magazines published. There are other and much more costly ones, which for general interest and definite and concentrated missionary tone and aim fall appreciably behind our own missionary monthly. No Christian home should be without a copy of the "Missionary Echo."

In concluding our observations on our Denominational magazines and literature, we want to say one hearty and earnest word in praise of our weekly paper, the UNITED METHODIST. Many use it who do not support it. Is this equitable? It may appear incredible, but it is nevertheless true, there are still places to be found in our new Denomination that do not know of the existence of our weekly. It is not for us to say who is to blame; someone is, and seriously.

May we be allowed to urge on all our brother ministers the duty, and the high service in doing so, of bringing before our churches and congregations the claims of our Connexional magazines and weekly?

In conclusion we wish all—Editor, Book Steward, ministers and readers—a very Happy New Year.

HENRY T. CHAPMAN.

## Much in Little for Teachers.

"Ideals in Sunday School Teaching." By Alfred H. Angus, B.Sc. With Foreword by J. H. Jowett, M.A., D.D. (James Clarke; 1s. 6d. net.)

This book is a worthy successor to Rev. R. Roberts's "Church and the Next Generation," by the same publishers, and is likewise the production of one who may claim to speak with authority. Head of an important secondary school, the writer is also the leader of a Sunday School teachers' preparation class, so that these chapters have a practical ring which is not always suggested by such a title. Like many more of us he feels that far from having had its day the Sunday School has never yet had its chance and is of ever-increasing importance. Much of the teaching is of a character calculated to breed contempt for religion rather than to foster reverence and love. "The first requirement of the successful Sunday School teacher is an attitude of soul . . . (he) must be a true and eager Christian." Be it noted the Sunday School reformer always places the emphasis there, despite all that is said of him to the contrary. Where he parts company from the rest is when he says: "The second requirement is sound ability to teach, to influence, and to control." The teacher should know what to teach and how to teach it. Do let us have done with our low standards of Sunday School teaching. We degrade our work and ourselves by them! Would we be successful teachers? Let us realize that the highest aims are not too high for us and the best methods are not too good. Teacher reform is the most important item in Sunday School reform.

This little book leads the way for us. It lays stress on personality and its cultivation. Sympathy, too, is needed, imagination also, and the power of awakening interest and keeping attention; how to ask questions, to use illustrations, to keep order, and lastly how to prepare. Multum in parvo for eighteenpence.

A. H. ROBINS.

## Our Weekly Paper and Monthly Magazines.

DEAR MR. EDITOR,—Permit me through your columns to make an appeal to our many friends throughout the Denomination on behalf of our Connexional paper and magazines.

I am greatly pleased to learn that the circulation of our weekly has considerably improved during the past year. I am not surprised at this; my surprise is that it has not increased tenfold. I am sure that the many friends who do not read the paper have no idea of the large amount of pleasure and profit they miss.

Denominational papers from across the water now and then come to me, and the denominational papers of the Churches in our own country are frequently in my hands, and I do not hesitate to say that for variety, freshness, healthy stimulus, and what I may call up-to-dateness, the UNITED METHODIST is, in my judgement, superior to many and equal to the best. The grown-ups and the children of the home circle are well provided for in its columns from week to week, while church officers and Christian workers have a goodly portion. It is a paper for the home and the Church. I have not met with one who, having regularly read the paper for any length of time, has discontinued it. I would urge our friends in their own interests to become regular subscribers. The paper can be obtained through any local newsagent. The circulation might be put up to 20,000 weekly during the present year. Why not? Let us make the effort and the thing will be done. In the various homes into which I go I do not fail to ask for the UNITED METHODIST, and if it is not there I do not hesitate to speak its worth.

I can speak with equal confidence of the magazines. The "United Methodist Magazine" is in every sense worthy of the Denomination. What I have said of the variety and freshness of the weekly paper is equally true of the magazine. It has a large amount of delightful reading, and its illustrations are equal to the best to be found in the periodical press. In fact, the whole get-up reflects the greatest credit on our Publishing House. No one can read the magazine and limit his sympathies to the narrow range of his own Church. I know of nothing which will so widen and deepen the *Connexional feeling* as the regular reading of the monthly magazine.

As for the children of the household, what better periodical can you place in their hands than the "Pleasant Hour"? My word for it, let the youngsters once get hold of it and they will be satisfied with nothing short of a regular supply.

Allow me, Mr. Editor, to offer you my heartiest congratulations on another year's most successful editorial work. At the same time, I tender you my warmest thanks for the help and blessing I have received at your hands.

Yours very sincerely,

W. B. LARK.

## For Local Preachers.

### The Christmas Carol Once Again.

I SHALL be compelled to-day to keep to two letters which I have received concerning my column on "The Conversion of Scrooge." Mr. J. E. Williamson sends the following, which he entitles "Dickens and Preaching":

Judges v. 23: "Curse ye Meroz because they came not to the help of the Lord against the mighty."

Dickens preached a love to mankind that would find its outlet in social service. He was no selfish Merozite, for in his "Christmas Carol" he preaches that everything which concerns our fellows is included in *our business*. Scrooge's reply to an appeal for helping the poor and destitute was couched in the spirit of a Merozite; it concludes with, "It's not my business. It's enough for a man to understand his own business and not to interfere with other people's. Mine occupies me constantly. Good afternoon, gentlemen."

Later, when Marley's ghost expressed regret because of inability to make amends for misused opportunities, Scrooge faltered, "But you were always a good man of business, Jacob." "Business!" cried the Ghost, wringing its hands again. "Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business."

When we have learnt that lesson, we, too, shall know "how to keep Christmas well"; for we shall be following in the steps of Him whose birth we celebrate—the Christ who came, not to be ministered unto, but to minister.

It would seem a very ungracious thing to do other than comment favourably on such a contribution as Mr. Williamson's. But I hope I shall not be misunderstood if I ask a question. It is open to anyone to answer it. Suppose then, we take these very words from the Christmas Carol and think about them for a moment. "Mankind," "the common welfare," "charity," "mercy," "forbearance," "benevolence." These are large and rich words, I know; but they are understood as applying to our relationships with our

fellow creatures. I think as used by Dickens, or, at any rate, as used by a good many people to-day, especially those powerful orators outside our Churches who are always giving us good advice, the words represent qualities which may be found in a man who by no stretch of imagination could be called a Christian. Or, to make my point more clear, the kind of philanthropy which Dickens considers and praises may find a place in the heart of a man who never prays for the salvation of the world; by whom the atoning death of Christ and His great command, "Go ye and make disciples of all nations," are alike disregarded. The question then is, Do we maintain our distinctive testimony, and proclaim a full evangel when we speak of such people as following in the steps of Christ? Christ can only be an example to us when He has become to us first of all a Saviour. However, I won't argue now: I have no space; and I should very much like our local preachers and laymen generally to discuss the point.

"The last two people I heard speak of it were women; neither knew the other, and both said by way of criticism, 'God bless him!'"—THACKERAY.

And God did bless him: if the prayers and tears Of countless thousands, if the knowledge sure Of heart uplift: or strengthened to endure Have ought of blessing Surely he who cheers The mournful heart, bids fly the sick man's fears, Is blest: Thrice blest, a Prophet of the Poor, In darksome den and squalid slum obscure He shows a world of love wherein appears The way to God. Not in the lone hermit cell, In nature—worship—stately rite—stern creed— But through the human heart he loved so well. His voice is hushed, and yet in heaven indeed, Angelic hosts might pause to hear him tell Of "Tiny Tim" or "Paul" or "Little Nell."

W. M. THACKERAY.

I owe the above quotation to Mr. W. W. Wade, of Manchester. Mr. Wade has written me an excellent letter. Alas! it is a long one also. My correspondent, unless I have mis-read the UNITED METHODIST, is not only capable of giving excellent "Recitals" of "The Christmas Carol," but is a real worker among our people. But now for some extracts from his letter. I won't attempt to reply to any of it: that would hardly be fair. Only in one detail do I perceive any misapprehension on the part of Mr. Wade, when he refers to my remarks on the poor psychology of the Christmas Carol.

Mr. Wade says:

"That you have been *compelled* to read the 'Christmas Carol' is probably the reason why you have failed to see the glory in it which Thackeray and Dean Stanley saw, and which others eminent in literature and religion have seen.

"Dean Stanley observed that the 'Christmas Carol' is the 'greatest sermon on Christmas ever preached'; and I do not think I should be going beyond the mark if I said that certainly no Christmas sermon ever reached one tithe of the human hearts which the Carol has reached.

"It would be interesting to know why you do not think there is as much psychology in conversion by the sermon of Dickens as in conversion by a sermon on what you are pleased to call the 'Cross of Christ.' Do you wish us to infer that no sermon can be a converting sermon unless the preacher specially mentions the 'Cross of Christ'?"

"You say, How does Dickens appeal? by a door-knocker and two or three ghosts. Would it not be more correct to say that Dickens made his appeal to the *mind*, and that Scrooge saw a vision of the possibilities and opportunities of life which he had hitherto failed to see? To say that Scrooge was merely frightened is not to state the facts. One of the first things Scrooge did after his vision was to go to church, to make restitution for past shortcomings.

"I was thrown unexpectedly some time ago into the company of two clergymen, and I overheard this story, 'We had a visit to my church last Christmas of a well-known elocutionist, who recited the "Christmas Carol." It was one of the best things that ever came to us, and had a remarkable effect upon my churchwarden, a real Scrooge, who was thoroughly converted, and is to-day the most helpful and sympathetic member of my Church, a completely changed character.'

"You will, I know, pardon me saying that I consider your article hypercritical, and the only conclusion I can come to is that you have written it with the sole idea of arousing criticism."

My article was worth something if only to evoke so fine a reply—fine not only in its challenge and pertinency but in its tone and temper.

R. PYKE.

24 Allenby Road;  
Forest Hill, S.E.

BOVRIL has had the honour of receiving the Royal Warrant from H.M. the King. It will be remembered that Bovril was favoured with the royal appointment to King Edward VII., and it may not be generally known that at the death of the Sovereign all Royal Warrants expire.

## In Memoriam.

MR. JOSHUA HENRY WILSON, OF CORNHOLME AND BIRKDALE.

By the death of Mr. J. H. Wilson on Tuesday week our Denomination has lost one of its most useful and influential members. His chief work was done in Cornholme, where his father before him, eighty-five years ago, established a business as bobbin-maker, which has since become the largest in the world. It gave employment to many hundreds of workpeople, and gradually transformed into a busy industrial centre what had before been only a deep and narrow valley, cut by the rapid stream through wild moorland country. Mr. Wilson's parents were Methodists, and at the beginning of their business commenced also a Methodist class-meeting. Mrs. Wilson, the mother of Mr. Joshua Henry, was a woman of extraordinary religious fervour, and of quite exceptional ability. She was a mother in Israel of the finest type. Her large family, of whom the deceased was the second son, all became useful members of the Church, and all the rising village revered the wise, godly woman who was ever ready with good advice and practical help.

Joshua Henry Wilson carried on this good work. When the business, quite early in his life, came into his hands, he devoted himself to its interests with assiduity and success. But he was no less diligent and earnest in work connected with his Church. The handsome pile of buildings, consisting of a Gothic Church, an up-to-date Sunday School, and a substantially-built manse, owed much to his inspiration and generosity. Nor was he less interested in the directly spiritual work of the Church. He was a class-leader for many years who not only imparted the counsel of a thoughtful and experienced Christian, but visited the sick, assisted the needy, and exhorted the careless.

In every good movement in the neighbourhood he was to the fore, and was especially vigorous in all temperance work in days before such work had become commonplace and popular.

His munificent contributions to our Denominational enterprises will never be fully known, for he did not allow his right hand know what his left hand did. It may be mentioned, however, that he gave 500 guineas to the Twentieth Century Fund and 1,000 guineas to the Thanksgiving Fund. Sums of money, amounting in one case to £500, and in another to £300, were forwarded by him through a friend to our Mission Funds two or three years ago. In other directions his practical sympathy was scarcely less generous. Many a good cause and many a needy brother have been helped by an unknown friend, the name of the unknown being really Mr. Joshua Henry Wilson.

At the age of sixty-five he retired from active participation in business and settled down at Birkdale, identifying himself with Duke Street Church, Southport. He won for himself the high regard of that community, and they share the sadness of his loss. He was eighty-three years of age when he was called home, and the call when it came was not unwelcome. He said the night before he died, "I want to go to Heaven. My father is there, my mother is there, my wife is there." The next day he was with them, and with the Lord.

D. B.

### MISS SWALLOW.

MARY, daughter of the late Mr. John Swallow, of Wakefield, and sister of Rev. J. E. Swallow, of Newcastle-on-Tyne, passed away from suffering and pain to her Heavenly Father's home on December 15th. For fifteen years she had been a sufferer from rheumatoid arthritis. Sometimes the pain was so great as almost to be unendurable. And yet through all her illness she continued to be the happy cheerful soul she was before, when health and ability to work were her joy. She lived a beautiful, because a useful, life, ever thinking of herself last and least. Her brothers and nearest relatives knew her best, but many others can testify to her abounding faith in God and her determination to make the best of her affliction.

The President, who at one time laboured in the Wakefield Circuit, writing to her brother, says: "On returning home yesterday I found yours announcing the passing hence out of pain into eternal life and vigour of your dear sister. She has been nobly brave. God bless you. Had it been possible I should most certainly have come over to Wakefield."

Rev. J. F. Lawis says: "She has at last reached the end of the pilgrimage of pain, and is for ever at rest. What a joyous meeting there has been on the other side."

Rev. E. Bocock writes: "We were sorry to hear of the passing away of your dear sister and our esteemed friend. She was a choice soul, and her cheerfulness of spirit, her beautiful unselfishness, and her gentleness of heart won the affection of all who knew her. Her memory will be a sweet one to us, and we shall often think of her as we knew her in Wakefield."

She was interred at Wakefield on Monday, the 19th ult., by Rev. Edward Hogg. She died at Harrogate, and prior to the removal of the remains from 22 Mount Parade—her brother's house—Rev. W. M. Simm conducted a brief service. Many Wakefield friends of the family gathered in sympathy. So ended so far as earth is concerned a life "made perfect through suffering"—suffering sanctified to the sufferer and to many besides who witnessed her patience and gentleness.

J. HARRISON.

### MISS PRIDHAM, OF MELLOR.

MISS PRIDHAM passed away at the age of sixty-four years. The deceased lady was a highly-respected and devoted worker at the U.M. Church. The interment took place at Mellor Church, in the family vault, amid scenes of the sincerest and most heartfelt grief at the

loss of such a noble worker. Service was conducted by Rev. F. B. Dutton at New House Hill Chapel and also at the graveside. Mr. Dutton, in a few words, referred to the lifelong association which the deceased had had with the Sunday School. Her home from the days of her grandfather, nearly eighty years before, had been the preacher's home, every kindness and hospitality being cheerfully extended to all. Mr. Dutton spoke of the radiant personality of the late Miss Pridham, her generosity to the poor, and her sympathy and activity in all good works. The hymns, "Brief life is here our portion," "There is no night in Heaven," and "Oh, God, our Help in ages past," were feelingly rendered. Mr. J. T. Wharmby read the lesson, and Mr. Robert Bowden also assisted in the service.

A memorial service was held at the Mellor Chapel on the following Sunday evening. There was a large congregation. Rev. F. B. Dutton preached on the "Reunions of Life Beyond," and paid a high tribute to the Christian character and usefulness of the late Miss Pridham. He said that for fifty years she had been in communion with the church there, and was loved for her homely Christian virtues and good works. Mr. John Smith conveyed the resolution of sympathy and condolence from the circuit meeting to the members of the Mellor United Methodist Church. Mr. A. I. Cooper, son of Rev. Thomas Cooper, a former minister in the circuit, made a touching reference to the personal worth and friendship of a good and gracious lady. The choir, under the leadership of Mr. F. Milner, rendered "The Christian's Good Night." Mr. Sutcliffe presided at the organ. The service was of a most impressive character.

#### MR. JOSEPH WHITLEY AND MR. EDWARD HINCHLIFFE, OF PUDSEY.

JOSEPH WHITLEY, who passed away last October, aged sixty-nine, was connected with our Mount Zion Church and School, and served faithfully in its various organizations for a lifetime. He was best known as an earnest, consistent sick-visitor. He acted as trustee for thirty years, and served as a faithful class-leader for about the same length of time. For many years he occupied the position of Sunday School superintendent. He will be remembered by a wide circle of ministers of the ex-M.N.C. who visited Mount Zion.

Edward Hinchliffe passed away last November at the ripe age of eighty-eight. He was the oldest member of our Pudsey Church, and was held in the highest esteem by all who knew him as a plain, old-fashioned Methodist. He served as a class-leader for about fifty years, also as superintendent of the Sunday School and trustee of the chapel. He will long be remembered as a very bright and open-hearted, consistent Christian.

## Our January Magazines.

WHAT some of our leaders say about the "United Methodist Magazine" and the "Pleasant Hour" for January:

#### Dr. Townsend.

Having received advance copies of January magazines, permit me to urge strongly upon our preachers, heads of families and leaders not only to take these periodicals, but to promote their circulation in all our Connexional households. In my youthful days it was taken in nearly every family who could afford the cost. In this way it became a great feeder of Connexional loyalty and Christian activity, besides helping the benevolent funds of the Connexion. But on the ground of their excellence as literature they should have a much enlarged circulation. They are attractive in appearance and more attractive in the excellence of their contents. The January issue of the magazine is various, but from first to last deeply interesting, in its contents. It should be welcome in all our families, and if received there would greatly foster Connexional interest and love of Christian labour.

#### Rev. George Packer (President-Designate).

The "United Methodist Magazine" and the "Pleasant Hour" both promise exceedingly well for the new volume, and both ought to be found in all the homes of our people. The January numbers are interesting from cover to cover. The "Pleasant Hour" extends its appeal from young men and women who will find much to instruct and delight, to boys and girls who will be charmed with the illustrated story of one Mr. Rabbitry Rip. The Magazine gives a splendid photo of the President, quite the best that has been issued, and this is all the more valuable taken with the wise words to the Churches on their great work written by the President in the following pages. The Editor's Notes are excellent, as always, and all the papers by different writers, with capital illustrations, are of especial value. The serial, "Prince Charlie of the Canongate," starts well, and is likely to be very attractive. If these Magazines obtain the circulation they deserve our Book Room will do a large business in 1911.

#### Rev. George Parker.

The "United Methodist Magazine" and the "Pleasant Hour" are among the very best of the denominational magazines, and should be in every United Methodist home. The Magazine has the great merit of being well illustrated and full of matters of denominational interest which cannot otherwise be obtained, and is increasingly welcome. The "Pleasant Hour" is for the young people; but I know of many persons who cannot claim to be young in years who read the "Pleasant Hour" from cover to cover with increasing interest.

## Thanks to W.M.A.'s.

DEAR MR. EDITOR,—Will you allow me to thank your W.M.A. readers for their generous response to my appeal for gifts for the Chinese women and girls? Miss Holt is delighted with the things which have been sent her. She writes: "I have done my best to acknowledge each parcel as it came, but during the last few days so many came, and I was so very busy, that it is just possible one here and there may have been overlooked. One of my packing cases is completely filled with toys!"

I feel sure the givers will experience much joy in return for any self-denial the gifts may have cost them.

Thanking you in anticipation, and with all good New Year wishes for you and the UNITED METHODIST,

Yours very sincerely,

ANNIE TRUSCOTT WOOD.

Newport Villa, St. Stephen's Hill,

Launceston,

Jan. 1st, 1911.

## "Bible Types of Modern Men."

"Bible Types of Modern Men." By Rev. W. Mackintosh Mackay, B.D. (Hodder and Stoughton; 6s.)

The author of this book has a valuable gift of direct and arresting speech, and these lectures or sermons are popularly attractive and ethically stimulating. Still we think that it might have been as well for the preacher had he been content with the immediate success attained by the delivery of them: the thought-stuff in them hardly gave sufficient reason for giving them the permanence of print. They make agreeable reading and impart a wholesome moral stimulus. Mr. Mackay has the gift of inventing striking titles, e.g., "The Man who has seen God," "The Man who makes the Best of Himself," "The Man who sees too Far," "The Man who is too Cautious," etc. In most instances the promise implicit in the title is fulfilled. These sermons are abundantly illustrated by apt literary allusions and fragments of biography.

One of the most striking of the sermons is entitled "The Man with the Secret Care." It is based on the story of the siege of Samaria by Benhadad, when two mothers made their hideous compact of cannibalism. The first woman performed her part of the loathsome transaction, but in the second a mother's love proved stronger than hunger. The dispute between them was dragged before Jehoram, the King, and when he heard the tale of woe and crime, he rent his garments as a sign of his distress, and lo, as the people looked, they beheld that "he had sackcloth within upon his flesh." In the hands of Mr. Mackay that old-world king becomes a type of men to-day who beneath an outward, assumed cheerfulness, suffer from some secret care. "Sometimes it is a physical care; or the care may be domestic, financial; sometimes it may be some hidden sin gnawing at the man's vitals." After enumerating these different classes of afflicted men, the preacher deduces the need of kindness and tolerance in the judgement of our fellow men. Then he warns the sufferer against trying to fight his foe alone in grim resolve: "Dwell long with a thought, and it will make you wise dwell too long with it, and it will make you mad." On the other hand, he will not have the victim parade his care as "certain peevish women do"; but would have the pain become "an incentive to prayer." The final reflection is "that there may come in life a time when our secret care shall be revealed." For illustrations of this the preacher alludes to Enoch Arden's fate, and then, as one would expect, selects the story of Hawthorne's "Scarlet Letter," with its sombre analysis of the effect upon the life of a good man of a hidden guilt, and the Puritan minister's final self-exposure.

Although these sermons cannot take rank among the discourses of our great preachers, still the Rev. Mackintosh Mackay possesses an enviable gift of arresting attention and of enforcing needed lessons, and in this volume he has employed it with considerable success.

G.

## Methodist Emigration and Travel.

THE Methodist Emigration and Passenger League has recently booked passages for a considerable number of Methodists going to Australasia—about forty to Western Australia, and half that number to Queensland and New Zealand. Twelve are sailing for Queensland on 18th inst., and others contemplate early departure.

The season for Canada is also now at hand and there are indications of a large number going out.

In every case where a passage is booked by the League, arrangements are made for the passenger to be met on landing by Methodist ministers. The League is in direct touch with all Colonial Methodist Conferences and ministers at every port. Every care is taken to render the journey, and the welcome to future home, as agreeable as possible.

In no case are fees charged for advice or services. Advice is given disinterestedly, and only lowest fares are charged. Whenever possible free or assisted passages are secured.

The income of the League is all devoted to aiding aggressive Methodist work, and the League has the support of about 800 Methodist ministers.

Special arrangements are being made for the comfort and convenience of delegates to the Ecumenical Conference at Toronto in October next.

Every information may be obtained from the offices of the League, 6 Rampant Horse Street, Norwich, on application to the secretary.

## Have you responded . . . to the Appeal of . . . The Deaconess Institute?

5,000 shillings needed to keep it out of debt its Twentieth Year. Kindly send anything, from One Shilling to a Thousand.

Who Will Help Us  
by collecting? Books may be had from the Secretary,

T. J. COPE, 39 Salcott Road,  
New Wandsworth, London, S.E.

## MACKINTOSH'S TOFFEE

Is the only Toffee  
with a  
Royal Appointment.



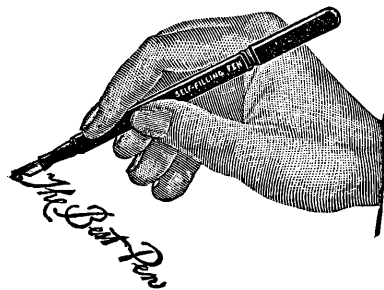
"This Sweetmeat, made as it is from best Sugar, Butter, Cream, etc., is a food, and a very good one at that."—Dr. Gordon Stables.

BY APPOINTMENT.

## FITS

Sufferers from Epilepsy who so far have tried in vain to secure any treatment to rid them of this dread disease, should send to James Osborne, Medical Pharmacy, Ashbourne, Derbyshire, who will only be too pleased to forward free of charge, full particulars of the most successful remedy ever discovered for this distressing malady. Most beneficial results have been obtained, and cures notified from all parts of the world. Extract from letter—October 20, 1910—From Mrs. Goddard, Laburnum Cottage, St. Dunstan's Road, West Tarring, Worthing: "As for myself I was cured of Epilepsy Fits by your valuable Mixture 25 years ago, and am still quite free from them and well and strong."

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TWO NEW FOUNTAIN PENS have been placed on the Market by a leading Gold Pen Maker. The following advantages are claimed for them:—

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The "Prudential" Pen is fitted with a real Gold Nib (14 carat), pointed with Iridium, which makes it hard as a Diamond and practically everlasting. Every Pen is guaranteed to give satisfaction, or else money is returned or Pen exchanged till suited.

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## International Lesson.

By REV. CHAS. A. ASHELFORD, Berry Brow.

JANUARY 15TH, 1911.

### ASA'S GOOD REIGN IN JUDAH. —2 Chron. xv. 1—15.

GOLDEN TEXT.—"Be ye strong, and let not your hands be slack: for your work shall be rewarded."—2 Chron. xv. 7.

Last week our attention was called to the Northern Kingdom; this week the interest is transferred to the Southern Kingdom of Judah. The teacher should avoid the monotony occasioned by reiterating Sunday after Sunday that this was a bad king and that a good king, etc. Freshness can be imparted to each lesson by conceiving first how the different kings appeared to their contemporaries, and then how they were estimated by subsequent historians, who judged them by a later standard. Our hero to-day is Asa, and our lesson is the story of a young reformer who made a splendid fight against the sin and idolatry which were undermining the kingdom. On the whole, Asa's was one of the few successful reigns among the Kings of Judah. During his long reign of forty-one years he saw no fewer than seven kings, representing four rival dynasties, ascend the throne of Northern Israel—Nadab, Baasha, Elah, Zimri, Tibni, Omri, and Ahab. His career finely illustrates the saying, "Man is man and master of his fate." He is a splendid example of the wonderful power man possesses to do right and to serve God under the most difficult circumstances. His father and grandfather were, at least, tainted with idolatry; his grandmother Maachah—the Queen-Mother—a bold, resolute woman, was an avowed idolatress; the court was corrupt and the social atmosphere unhealthy. Yet he triumphed over home influences, social surroundings, etc., and "did that which was right in the sight of the Lord." The point of view of K. is described as prophetic, that of Ch. as priestly. The chronicler, probably a Levitical singer of the second Temple, wrote somewhere about 300 B.C., and faithfully reflected the spirit of his age. He idealized and magnified the past, and where necessary rewrote its history accordingly. To a devout post-exilic everything centred in the Temple service and the written law. Ecclesiasticism dominated the whole life of the community. The chronicler sought to carry back the Ecclesiasticism of his age into that of the Monarchy. His reading of history was as if a modern historian were to write about the Plantagenet period in terms of the religious and social conditions of the twentieth century. The chronicler takes a religious view of history, and would teach "the one great fact of God's presence with men through all the exigencies of history."

#### A Great Victory (xiv. 9—15.)

A marked feature of the Deuteronomistic conception of history, discoverable in K., but even more pronounced in Ch., is the prevalence of the principle of retribution. Fidelity to God is rewarded by national prosperity and unfaithfulness punished by national misfortune. The thought of the connection between obedience to God and individual and national prosperity, and disobedience and corresponding disaster, permeates the books of Ch. The tragic death of good King Josiah at Megiddo was a mystery which must have sorely baffled the chronicler. The insistence on this principle of present retribution constitutes the problem of the book of Job and of such Psalms as the seventy-third. Asa came to the throne at an early age and undertook religious reforms: both K. and Ch. represent him as enjoying a prolonged peace as the result. He is also victorious over his enemies in the face of overwhelming odds. K. does not record the "Battle of Mareshah"; but, allowing for idealization, there seems no sufficient reason for doubting its authenticity. Mareshah (the Marissa of Josephus, modern Beit-Jibrin), in the Shephelah of Judah, was one of the border fortresses built by Jeroboam, and was the birthplace of the prophet Micah. Much discussion has centred round the question as to who Zerah the Ethiopian (Cushite or Sabaeen) was. He has been identified with Osorkon I. of the 22nd dynasty of Egypt; others identify him with Osorkon II. It is noteworthy that from this time Egypt ceased to be a source of terror or of danger, and did not molest Judah for three centuries, i.e., till the reign of Josiah. Most scholars now regard Zerah as a ruler of South Arabia. The point to emphasize in this valley scene is Asa's beautiful prayer of trust (v. 11). This tender prayer breathes the spirit of humility, and is characterized by a sense of dependence. In the crises and emergencies of life the pious king puts God supremely and unmistakably first, and having done his best by wise forethought and preparation (v. 8), he places himself and his cause in God's hands. In quietness and confidence was his strength. The sequel shows the complete rout of the Bedouin hordes, while enormous booty fell to Asa. Read Faber's hymn, "Oh, it is hard to work for God."

#### A Timely Message (vv. 1—7.)

Asa and his troops, returning home flushed with victory, are met by the prophet Azariah. The only recorded appearance of this prophet is this interview with the victorious king. He chose the psychological moment in which to drive home his message: the occasion was too favourable not to be improved. The moment of rare triumph is also the moment of subtle peril. In hours of need and impending danger man seeks God; in hours of prosperity and sunshine he is apt to depend upon himself. So many men have been spoiled by success: it has fostered self-confidence and self-glorification. The hour of conspicuous achievement should always be the hour of fresh and solemn re-dedication. Illustrate by the example of Jesus (Mk. i. 10—13, 35, 36; vi. 43—46), etc. V. 1 suggests the opportuneness of a Spirit-directed life. V. 2 contains the central teaching of the lesson, and

states a principle of abiding application. "God's attitude to the people invariably depends upon their attitude to Him. If we are with Him in purpose and loyalty, He is with us in power and co-operation." God is the Unchanging One: our varying experiences of Him result from our varying attitude to Him. The God of Love never really abandons a soul. All such language as "God-forsaken" but expresses the petrifying results of our own hardened alienations. Continued wilful sin renders men impervious to the Divine presence and love. Some regard vv. 3—6 as the reflections, not of the prophet, but of the chronicler himself on Israelite or general history, the prophet's message being resumed in v. 7. Note the characteristic Deuteronomistic touch in v. 3: the author read the past from the religious standpoint of his own day. It may be possible to discover in Israel's history illustrations of vv. 4—6, but it is most profitable to regard "the statements as made in the general sense, capable of illustration in all ages, yet limited to no one occasion." Faithfulness to God spells strength and safety, while unfaithfulness results in weakness and woe. The Golden Text is a sacred summons to courage, conviction, conflict with evil, and continuance in the good. This earnest appeal recalls Jos. i. The promise of work rewarded illustrates the lines "Make you His service your delight, He'll make your wants His care." This call from God comes to the young with singular appropriateness at the commencement of the New Year: all cowardice and slackness end in failure and eclipse.

#### A Solemn Covenant (vv. 8—15.)

The whole of this section stands in marked contrast to the development of false religion under Jeroboam, which was the subject of last lesson. Godliness is a national asset. The foundations of life national and individual are not material, but spiritual. "Righteousness exalteth a nation, but sin is a reproach unto any people." Our lesson enforces the truth that true religion constitutes the strength and stability of a nation—God acknowledged, trusted, and obeyed. King Asa rose to the occasion by sweeping aside idolatry and renewing the altar of the Lord. V. 9 shows that though things were dark and foreboding in Northern Israel, yet even there God had His remnant. In days of declension there are always a faithful few who keep their garments undefiled. It required rare moral courage for Asa to set himself against the "smart set" and to fight evil in high places. These verses illustrate the profound truth, "No man liveth unto himself": our good and bad deeds influence other lives. Asa's attitude largely determined the attitude of his people. In the third month, corresponding to our June, the people assembled in Jerusalem at a great sacrificial feast, and first offered unto the Lord the spoils of their victory over Zerah. They then solemnly renewed their covenant vows of loyalty to their God. The whole scene is one of contagious enthusiasm and fervency of spirit; what they did was done with their might; the movement was the outcome of heart conviction and earnest purpose. V. 13 should be read in sympathy with the ideas and spirit of that age. It may only mean that the introduction of idolatry by any person should be punishable by death (cf. Dt. xvii. 2—7). In ancient days the bond between religion and the State was very close, so that the worship of foreign gods implied disloyalty to the State as well as to God. Maachah, the Queen-Mother, one of the most important personages in an Eastern State, was herself devoted to heathen observances. "The Hebrew calls the image erected by her 'a horrible or grisly thing belonging to an Asherah.'" Home religion is always the most difficult, therefore the most valuable, of all religion. The deposition of the Queen-Mother proves Asa's sincerity and earnestness. "No dearness of person," says Bishop Hall, "should take off the edge of our detestation of the sin." So eminent a psychologist as the late William James may be quoted as authority for the value of vows or covenants. The power of choice is one of man's greatest prerogatives. This New Year let us renew our covenant and vow our vows, firmly resolving that not pleasure, nor profit, shall be our God, but the Lord.

## Children's Corner.

### A BIRDIE STORY.

GOLDEN TEXT.—"Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father."—Matt. xii. 29.

#### INTRODUCTION TO STORY.

Tell me the names of some little birds you see in winter-time? Where do they live? Who feeds them during this cold weather? Why can they not get food for themselves as they do in summer-time? God has given them beautiful feather dresses which keep them warm in the coldest weather, if only they can get food enough. When you see a dear little birdie lying dead in winter time, you may know it has not had food enough to eat. What can you boys and girls do? Show you love the little birds by scattering crumbs for them.

#### LESSON STORY.

Once there was a little girl called "Dot and carry one." How did she get this strange name? I will tell you. Poor little Dot had neither father nor mother. She lived with an old woman, who let her sleep in a tiny attic bed; and for this Dot ran errands all day, whereby she earned a few pence, which she gave to the old woman in return for her kindness to her. There was no merry Christmas for Dot, no hanging-up of stockings, no warm, happy home. Nevertheless Dot was a merry little girl. She ran up and down, and in and out of the dark houses in the dingy court, like a little sunbeam, always ready to help, and to amuse the neighbour's children. One day, as Dot was hurrying home, bearing a large bundle, she stopped to watch some little sparrows peck-

ing some crumbs by an open door. Suddenly, unseen by Dot, a cat, which was crouched in the doorway, sprang like lightning on to one of them. Dot gave a great cry, and rushed forward so suddenly that the cat dropped its prey. "Poor little birdie," cried Dot, stooping down and picking up the panting little bird which lay fluttering one wing, but unable to rise. The tears rolled down her cheeks as she saw that one wing hung down helpless. As she passed the old cobbler who lived in the cellar next door, she suddenly bethought her, he had a bird, a canary; he would know what to do. She ran crying, "Oh, please, can't you mend this little bird?"

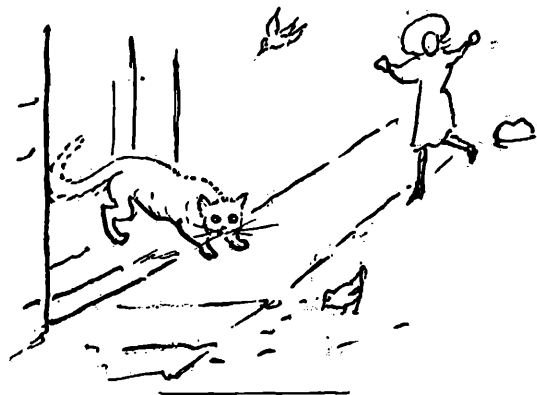
The cobbler peered over his spectacles, as though it was a new kind of shoe which had been presented to him to mend. "Eh?" said he. Again Dot besought him. "Oh, quick," she added, for the little bird lay so still she thought it was dying. The cobbler grunted. "Better kill it all out," he said; but he could not resist Dot's pleading face, and the outcome was he set the little wing, and, laying the bird in a small basket lined with flannel rags, told Dot how to take care of it.

What a proud little Dot she was! Now she had something of her very own to love and care for. On the dingy attic table stood the little basket. There Dot carried her crusts and her bits of meat; and every time she ate she scattered crumbs and talked lovingly to her little bird. Was it any wonder that under such care the bird soon grew to love her? The cobbler gave her an old cage in which to keep it, for it would never be strong enough to live again out of doors. The weather might be cold and dark; but Dot flew up and down to get her errands done; then home to her little attic, where the moment she opened the door, "Chirp, chirp," she heard from the cage. "Chip, chirp, chirp," she answered back. The cage door was opened, and out hopped the bird, rubbing its little beak against her hand, as though it was kissing her.

Dot had never been to Sunday School, and never heard of Jesus. One day a neighbour's girl said, "Come with me to the ragged school." So Dot washed her face, and tidied her ragged dress and went. She had to sit with many other girls round a lady whose face was so kind and whose dress so beautiful Dot gazed at her with awe. The lady told them about Jesus. She told how Jesus went about curing sick people, how He loved the little children! "Please lady, where does He live?" asked Dot. Tears came in the lady's eyes. "He lives in Heaven, my child," she answered. "Then it is no good," thought Dot, who wanted to meet Him and tell him all about her little bird. At the end of the lesson the lady brought out a packet of beautiful cards, and said, "These are for you take home and hang on your walls. They are to help you to think of Jesus all through the year." How enviously Dot watched the beautiful cards being given out! "Why, there's just one left," said the lady, "it shall be for you; and," added she, glancing at it, "there's a picture of a little sparrow on it, and the words are what Jesus said." Then she read aloud in a sweet voice, "Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father." Dot's face lit up with joy; "Why, it's a picture of my birdie," she cried, and all the love in her heart turned to Jesus, because He loved the little sparrows. Dot took her card home, hung it by her little cage, and read aloud to her little birdie the loving words. "Chirp, chirp," he answered, fluttering his good wing. "Yes, Birdie, it's true," said Dot; "you are only a little sparrow, and I'm only a little girl, but Jesus loves us both." That day a new and better life began for Dot, because every time she looked at her card she thought of Jesus, and she tried to follow Him.

EUNICE NAYLOR.

EXPRESSION.—Drawing.



### Conference of Bible Teachers.

To the Editor of THE UNITED METHODIST.

MY DEAR SIR,—Last year you kindly inserted a letter from me, calling attention to a Conference of Bible Teachers, to be held in February.

The result of this Conference was the formation of an interdenominational Bible Teachers' Association, of which the Rev. J. Stuart Holden, M.A., is Co-President with myself.

We are arranging for a similar Conference, to be held at Westminster Chapel, from February 6th to 9th, at which we will be very pleased to welcome all ministers and other Bible Teachers, providing that they can attend every session.

Tickets of admission and badges can be obtained on application to the Secretary, Bible Teachers' Association, Westminster Chapel, Buckingham Gate, S.W.

I am, my dear sir,

Faithfully yours,

G. CAMPBELL MORGAN.

Westminster Chapel,  
Buckingham Gate, London, S.W.,  
Dec. 31st, 1910.

## News of Our Churches.

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

### MINISTERIAL ARRANGEMENTS.

Rev. J. T. Henwood has accepted a very cordial invitation to remain in the St. Austell Circuit a second year. A similar invitation was accepted by Mr. C. E. Oldfield (hired lay preacher) for a second year, at an increased salary, which is to take effect immediately.

Rev. R. H. Kipling has accepted a unanimous invitation to extend his ministry in the Devonport, Albert Road Circuit, for a further term of two years.

Rev. Owen P. Rounsefell will succeed Rev. James Hooley in the Newcastle-under-Lyme, Ebenezer Circuit, next Conference.

Rev. W. Hookins has been heartily invited to remain in the Torquay Circuit another year. Rev. J. Drew was also invited for a third year, but reserved his decision. Revs. W. E. Perry and A. Gifford have decided to leave the circuit after a third and second year in the circuit respectively.

Rev. J. Tagg has accepted the invitation of the Rochdale, Castlemere Circuit to remain in the circuit until August, 1912, a second year.

A cordial invitation to extend his ministry until 1912 was given to Rev. Thomas Shawcross by the Rochdale, Baillie Street Circuit and accepted.

Revs. G. W. Ingram and B. A. A. Batt remain by cordial invitation in the Louth Circuit a second and third year respectively.

Rev. M. Hoare has been unanimously invited to remain in the Hicks Mill Circuit until 1912. He has accepted.

Rev. W. J. Smeeth has accepted an invitation to become superintendent of the Forest of Dean Circuit in 1911. Rev. F. J. May was invited to remain in the same circuit a third year, but has deferred his decision. Rev. J. H. Batt leaves the circuit next Conference.

Rev. G. W. Stacey has accepted a hearty invitation to remain in the Bradford, Shearbridge Circuit a second year.

It is in contemplation to unite the Peckett Street Church, York, with the Monk Bar Circuit at the next Conference, and to work it with two ministers. Rev. John F. Lawis has accepted an invitation to take the superintendency of the united circuit in August next.

Rev. J. Carnegie remains in Macclesfield until 1913, by unanimous invitation.

Rev. J. T. Bilborrow has accepted a unanimous invitation to remain at St. John's, Hollinwood (Oldham, King Street Circuit) a second year, till 1912.

Rev. Jabez King has accepted a unanimous invitation to continue as the minister of the Westbury Church, in the Bristol North Circuit, until 1913.

Revs. James Hopper and R. James leave the Bodmin Circuit in August, 1911.

Rev. J. S. Pinner has accepted a most cordial and unanimous invitation to remain another year in the Accrington Circuit.

Rev. F. B. Dutton remains another year in the New Mills Circuit by unanimous invitation.

Rev. J. H. Blackwell (Walham Grove) and Rev. James Martin (West Kensington) have accepted hearty invitations to remain in the Fulham Circuit a second year.

Rev. W. S. Micklethwaite has accepted a unanimous invitation to remain in the Chorley Circuit for a further two years, until August, 1913.

Rev. W. T. Nicholson remains another year in the Halifax North Circuit by unanimous invitation.

In the St. Colomb Circuit Rev. J. Job has accepted a cordial invitation to remain a fifth year. Rev. W. F. Charlton will remove.

Rev. J. Morris has accepted a unanimous invitation to remain in the Chagford Circuit another year.

Rev. G. Hall Wallis has received a unanimous invitation to stay in the Bradford Park Circuit a sixth year, until 1913, but has deferred his decision.

Rev. F. Trezise was heartily invited to remain in the Liskeard Circuit for the third year, but has decided to leave at the Conference of 1911.

Rev. W. Wilkinson has accepted a unanimous invitation to remain in the Bishop Auckland Circuit until 1912.

Rev. C. F. Hill has accepted the invitation of the Bradford, Shearbridge Road Circuit, to remain as superintendent till 1912.

Rev. D. Lee Cann has accepted a cordial invitation to remain another year as superintendent of the Week St. Mary Circuit. Rev. W. E. C. Harris was unable, owing to Connexional regulations, to accept the hearty invitation for the third year.

Rev. W. Ellick Kirby remains at Park Road, West Hartlepool, until 1912.

Rev. S. T. Nicholson has accepted a unanimous invitation to remain in the Holmfirth Circuit a third year.

Rev. R. S. Hall has accepted an invitation to Stamford Avenue Church, Brighton, for next Conference.

Rev. Ernest Sheppard remains in the Roker Avenue Circuit, Sunderland, until Conference, 1913.

Rev. Arthur Bamforth has accepted a very hearty invitation to remain in the Liverpool South Circuit a fifth year, until 1912.

Rev. F. J. Jenkins has accepted an invitation to remain at Portland the third year as superintendent minister. Rev. F. Husband, the second minister, will be leaving after five years' successful service.

Rev. W. D. Lister, of Carlisle, will remove to the Blyth Circuit at the next Conference.

Rev. F. G. Stopard has accepted an invitation to remain in the Shrewsbury Circuit until 1913.

### BARNESLEY.

The Late Alderman K. T. Kenworthy, J.P.

THE Ebenezer Church, Barnsley, has experienced a great loss in the death of County Alderman Mark T. Kenworthy, J.P., who died in the Beckett Hospital on Saturday, Christmas Eve, from injuries self-inflicted. For eleven weeks he had greatly suffered from nervous prostration, consequent on commercial and public work. Change of air and surroundings failed to bring back sleep and strength of body and mind. On Wednesday, December 28th, a large concourse of people gathered at his funeral, to show respect to his memory. Service was conducted in the Ebenezer Church by the Rev. W. Bainbridge, assisted by the Revs. W. O. Meir, T. Ogden Taylor (Wesleyan, cousin of the deceased), and Mr. W. Challenger, circuit evangelist. Representatives of the West Riding County Council, the Barnsley Corporation, and other institutions attended. A detachment of the West Riding Constabulary headed the cortege to the Worsbro' Cemetery, where the interment took place. It is a long time since such a large funeral was witnessed in the neighbourhood.

The deceased was formerly a local preacher on the Ebenezer Circuit Plan. For a few years he was connected with the Hoyland Common Wesleyan Church, but on his removal to Barnsley eighteen months ago he and his family became attached to Ebenezer. He became a member of the West Riding County Council in 1904, and was early raised to the aldermanic bench. He became chairman of the Standing Joint Committee, which has to do with the West Riding Police. He also took a great interest in educational matters. He was an able platform speaker, and his services were in great demand. As a member of Ebenezer Church he took great interest in all matters pertaining to the circuit, being a trustee of several estates. His widow is a devoted worker in the church. He leaves four children, two sons and two daughters. To all the bereaved ones the keenest sympathy is extended.

### BRISTOL.

Visit of Rev. John Moore.

THE Connexional Home Missionary Secretary (Rev. John Moore) found time during his many engagements in the West to visit the Mission Department of Milk Street Church, Bristol. Mr. and Mrs. G. B. Shipway (Redland Grove Church) gave a reception to a good gathering of friends in Milk Street Schoolroom. The Church Choir attended and rendered an anthem excellently and Miss Legg sang a solo. Rev. George Eayrs reported that ten months' work in the mission department, which Mr. Moore had encouraged so practically, had completely justified its establishment. It answered a need and must be developed more fully. Sister Lois, whose temporary service is so much appreciated, told how the work impressed her, showed its success, and gave instances and outside testimonies of its usefulness. Rev. John Moore spoke with rare evangelical fervour and eloquence on the work of such city churches as that and the need for every member to enter into it. Revs. Jabez King, Henry Cooke, Mr. John Howell, Mr. W. H. Williams, and Mr. Shipway as chairman, also took part. The gathering inspired all to more service.

### CARLISLE.

ONE of the most interesting and instructive lectures given in connection with the Young Peoples' Institute of our Carlisle Church was recently delivered by Canon Rawnsley, of Carlisle Cathedral. Canon Rawnsley is the Secretary of the National Trust, which has done so much to secure many of the beauty spots of the Lake district for the people. The subject of the lecture was "The Literary Associations of the Lake District." The early association of St. Cuthbert and Bede the Venerable was treated as fully as possible, but the period of the poets Gray, Wordsworth, S. T. Coleridge and Southey, with their many friends of almost equal fame was explained in a very vivid manner, the haunts of these literary worthies were clearly shown by a number of lantern slides which had taken the Canon years to collect. Everyone expressed the opinion that a most enjoyable evening had been spent, and we only wish that the good feeling shown between our clerical friends and ourselves in Carlisle was emulated a little more in other parts of the kingdom.

### HAWARDEN.

ONE of the best loved friends of the Hawarden Circuit has had a most sudden home-call. Mr. John Parry, of Bretton, a faithful follower of Jesus, given to hospitality, most generous, in labours abundant, and in all that countryside held in much esteem, was called into the presence of his Lord on Tuesday, December 27th. He was sixty-seven years of age. Children miss him and people of riper years feel that a dear friend has been taken from them. The loss is great to the family and church. There was service in our Bretton Church on the day of the funeral, conducted by Rev. W. F. Newsam. Revs. W. Yates, of Chester, and Rawlinson, Liverpool, also took part. Many friends were present. The interment took place in Broughton Churchyard. "The memory of the just is blessed."

### LONDON.

A PLEASANT and interesting deviation was made from the usual course of the business of the Hackney Circuit quarterly meeting, held at Pembury Grove Church. Following the resolution of congratulation, good wishes and esteem tendered to Mr. Widdowson on the fiftieth anniversary of his connection as local preacher, reported in a previous issue, a presentation of an album, suitably inscribed, containing the signed photographs of the circuit ministers, officers and local preachers, was made by the circuit stewards, Messrs. R. Martyn and Stephen Gee, on behalf of the meeting. Immediately preceding the presentation by Mr. R. Martyn, a very warm tribute of affection and esteem was paid to our brother by Mr. Gee, mention being made of his many other activities beside that of preaching the Word, the far-reaching extent of his services and the many young men, both ministers and laymen, who have always found in him a wise and ready counsellor and a warm friend. Mr. Widdowson replied with characteristic modesty and much sincerity.

### SUNDERLAND.

**Unique Exhibition.** WHILE our Thornhill Church still maintains its spiritual vigour and splendid congregations, it has, like all the churches in the locality felt the financial "pinch" consequent on the commercial depression in Sunderland during the last two years. Determined that the church shall not be handicapped by the incubus of a debt on the current account, the young men of Rev. James Ninnis's society have just brought to a successful issue a unique effort in the form of an athletic exhibition. Organized and led by their minister, they succeeded in getting together over 700 exhibits, representing souvenirs and valuable mementoes in golf, cricket, swimming, football, bowls, and other forms of "clean" athleticism. Historic bats, balls, golf clubs, medals, etc., were generously loaned by Lord Hawke, Rt. Hon. A. J. Balfour, Braid, Vardon, Hirst, Jessop, Tyldesley, Warner, Maegregor, Lewis, and other famous athletes. On one of the days of the exhibition an interesting lecture was given by Mr. Walter Sugg, the well-known cricketer, on "Personal Reminiscences of County and Test Match Players, with useful hints on Batting and Fielding." Mr. B. B. Mewburn (Sunderland's captain), was chairman, supported by Mr. T. Coulson, county cricket captain, and several members of the County Team. The next day an intellectual treat was furnished by a lecture from the well-known editor of the "Athletic News," Mr. J. A. Catton, of Manchester, on "Our Winter Game." In a masterly way he traced the origin and development of football and again showed himself the sworn enemy of the gambling spirit, and the encourager of high-toned ideals in the game. Coun. Fred Taylor (Wesleyan), chairman of the Sunderland Football Club, made a splendid chairman, and was supported by Mr. John Cameron (Presbyterian), Newcastle, and the two famous Internationals, Mr. Chas. Thomson (Presbyterian), and Arthur Bridgett (Congregationalist). The following day a concert was given by the Northern Concert Party, under the direction of Mr. Colin Veitch, captain of the Newcastle Football Club. The chairman was Mr. Jas. Lawrence (Presbyterian), Newcastle's goalkeeper. The effort entailed enormous labour on the part of the young men of the church, but notwithstanding the disadvantages of the "lock-out" and unfavourable weather, the total proceeds amounted to about £60.

By one of those strange coincidences which bring sorrows in quick succession, Dock Street Church has lost by death three of its well-remembered workers—Mr. Thomas Armstrong, Mr. Charles E. Thompson, and Mr. Andrew Yule. The last name stands for one who was a faithful and beloved member, though not so widely



Cheese digests  
everything except  
itself  
**COLMANS**  
D.S.F.  
**MUSTARD**  
digests the  
cheese

known as the other two. Mr. Armstrong and Mr. Thompson were known as prominent workers and givers in the circuit and District. They will be greatly missed. Mr. Thompson was a very generous helper in all philanthropic work, and is the last link of the family which gave a place-name to the "Thompson Memorial Hall" where Mr. T. R. Blumer's work is carried on.

### WEEK ST. MARY.

At Tresparrett evangelistic services of a high order have been conducted for three weeks by Messrs. Alfred Thompson and J. R. Rhodes (the Northern Evangelists). The congregations have been very large; in fact, on no former occasions have such numbers assembled. Mr. Thompson certainly excels as a preacher, and seems to be quite in his place. The Cornish people distinguish their preachers into three classes: those you "can" listen to, those you "can't," and others you "cannot help" listening to. Mr. Thompson belongs to the last. His main points are often "driven home" by some thrilling narrative or incident of his own experience, and his earnest and persuasive appeal at the close has indeed the "wooing note." This has been evidenced by the fact that scores of persons have professed conversion, and in some cases the "old-time" fire has been manifested, much to the delight of those of us who have been favoured to witness it. Mr. Rhodes's solos were beautifully rendered, while his addresses in the Sunday School were most helpful. The only pecuniary remuneration the evangelists asked for was one collection to be taken on the evening Mr. Thompson gave the thrilling story of his life's work, and we are glad to say it proved satisfactory, and was striking evidence of the esteem in which they are held by us.

### Quarterly Meetings.

**BODMIN.**—Rev. J. Hopper presided. There was a very large attendance, and a splendid spirit prevailed throughout the day. The old circuit deficiency has been reduced to less than £8. Mr. C. T. Trévail and Mr. Walter Higman were elected stewards for the ensuing year. All the other officers were duly elected. The circular re support of the Colleges was read. A lengthy discussion took place on the future working of the circuit in face of the difficulty of raising the minimum salary for two married men. On account of this difficulty the pastor adhered to his decision to leave the circuit in August. The second minister also leaves the circuit at the same time. The horse hire fund showed a surplus of £2. The Bugle friends were heartily thanked for their generous hospitality.

**TORQUAY.**—Encouraging reports were presented. The cause at St. Mary Church in a depressed condition had responded to special effort, and was very promising for the future. Messrs. W. H. Bennett and M. Matthews were elected as circuit stewards. Votes of sympathy were passed with Revs. J. Martin and J. Q. Bawden who were unable to attend the meeting. The debt at Chelston, through the liberality of Mr. Hepworth and responsive efforts by the Chelston friends, had been nearly extinguished. Rev. W. Hookins presided.

**NEWCASTLE-UNDER-LYME, EBENEZER.**—Rev. T. P. Bullen presided. The large attendance of delegates from the churches included the first lady delegate, Miss Emily Lee, who was appointed by the Chesterton Church and was cordially welcomed by the chairman. The numerical statement showed a gratifying increase in the membership, but the financial was not so satisfactory, owing to extraordinary expenditure. Three brethren were advanced a quarter in their probation, and Mr. Robert Irish was admitted on the circuit plan as a local preacher "on trial." The circuit officials were appointed. There was an excellent meeting. A deep determination possesses the circuit to turn decrease into increase, failure into victory.

**LEEDS, HUNSLET.**—Chairman, Rev. R. F. Bell. The financial statement showed balance in hand of £34 5s. 3d. The officers were thanked for past services and all re-elected, except Mr. A. Sheard, who retires from the post of secretary to the Missionary Committee. The meeting decided that a record of the "long, efficient,

and courteous" service rendered by Mr. Sheard should be placed upon the Minute book. Mr. J. H. Booth was elected to the office vacated by Mr. Sheard. Thanks for service and good wishes to be conveyed to Mr. E. Hughes, who has been a local preacher in the circuit, and has been accepted as a probationer in the ministry of the Australian Methodist Church. Congratulations were accorded to thirty Sunday School teachers who had received certificates for long service, the average duration of which is thirty-five years; and a greeting of good will and good wishes is to be sent to an aged local preacher, Mr. W. Crossland, who now resides outside the circuit. A resolution expressing the sympathy of the circuit with Mr. and Mrs. J. H. Evers in the loss of their only son lately deceased, was tenderly and choicely moved by Rev. J. Ogden and passed by a standing vote. Mr. Evers, who is well-known throughout the Connexion, is, and has been for a great many years, the circuit secretary. A vote of sympathy was also passed with Mr. T. Lax in his failing health. Representatives were appointed to United Methodist and Free Church Councils, and Miss Hawkes was elected to the Committee of the Women's Missionary Auxiliary.

**BRISTOL NORTH.**—Rev. George Eayrs in the chair. The membership of the churches showed an increase, and the treasurer reported that the recent effort had completely liquidated the circuit debt, besides drawing the workers together in very happy intercourse. Mr. Ambrose Lovell was accepted as a fully-accredited local preacher. The officers were cordially thanked and re-appointed.

**DEVONPORT (Albert Road).**—Rev. R. H. Kipling presided. The financial statement, presented by Mr. N. Curnow (circuit steward), showed a deficiency, but last quarter's adverse balance had been reduced by £11. Business being disposed of in a brisk method, a good time was given to the various spiritual reports received which mostly showed general progress.

**ST. AUSTELL.**—Rev. J. T. Henwood presided. The circuit committee reported a change of house for Rev. J. B. Cooke, and asked permission to spend about £12 in additional furniture. It was decided to ask for written reports of the spiritual state of the churches to be presented to each quarterly meeting. The finances of the circuit are in a healthy condition. The treasurer-steward, Mr. H. Jenkin, reported that after providing for current liabilities and the estimated expense incurred in the change of residence of No. 2 minister he had a balance in hand of £12 15s. 2d. The circuit officers were elected.

**JERSEY.**—Rev. W. A. Grist in the chair. A good quarter was reported, though there was a slight financial deficit. Messrs. F. P. Grandin and J. Cory, junior, were re-elected as circuit stewards. The former now enters on his thirty-seventh year as circuit steward for Jersey. He is a most highly-respected member of our quarterly meeting, and his valuable services for the circuit and Denomination are greatly appreciated. The junior circuit steward, Mr. J. Cory, junior, was heartily congratulated on his election as deputy for No. 1 Division of St. Helier. This entitles Mr. Cory to a seat in the "States"—the Parliament of this Island, which enjoys the privilege of Home Rule. It is gratifying that such a staunch Free Churchman as he should be returned to our Parliament, and especially gratifying to United Methodists, whose church occupies an important place in the Free Churches of the island. Arrangements were made for securing a successor to Rev. J. S. Treweek, who is leaving next Conference.

**BIDEFORD.**—Rev. W. H. May presided. Mr. C. H. Christmas was elected secretary. The stewards (Messrs. E. Ellis and J. Sanguine) presented the financial statement which showed a balance in hand of £7 3s. Mr. F. Fulford presented the horse-hire account showing a balance in hand of £1 3s. 4d. Messrs. J. Sanguine and J. Shute were elected stewards for the ensuing year, and Mr. F. Fulford was re-elected horse-hire treasurer. A hearty vote of thanks was given to Mr. E. Ellis, the retiring steward. All the committees were elected for the following year, and thanked for past services.

**LIVERPOOL CENTRAL.**—Held at Lawrence Road. Rev. W. Wilby presided. Numerical returns showed little change. The treasurer's report indicated a small balance in hand. A unanimous invitation was given to the Rev. W. Wilby for a fourth year, ending August, 1913. Messrs. Hulse and Hunter, two members of the Grove Street Church, were duly accepted as probationary local preachers on the recommendation of the preachers' meeting.

**CALLINGTON.**—The financial statement showed a balance in hand after exceptional expenditure. Rev. W. F. Ellis reported the fine spirit of unity and effort manifested in the churches, and successful evangelistic services held in some places. The new chapel schedules and fire assurance were explained to the treasurers of the Trusts. Messrs. Colwell and J. Coombe were elected stewards. Rev. W. F. Ellis was most heartily invited to remain a third year in the circuit and a small committee was formed to invite a successor to Rev. W. J. Redmore. A special vote of thanks to Mrs. Ellis for her services to the churches in Callington and circuit generally was given. The luncheon was provided in Brother Chubb's Hotel, and tea in Tavistock Road schoolroom. Votes of thanks to the ladies and Mr. Chubb were given. The circuit has a hopeful outlook.

**FOREST OF DEAN.**—The preachers' and quarterly meetings were held at Cinderford. Rev. J. Herridge Batt presided. At the preachers' meeting Mr. W. Chilton was accepted as a local preacher. At the quarterly meeting the stewards reported that the circuit accounts showed a small balance on the quarter's working. An effort is to be made to remove the circuit debt. Messrs. C. Cox and T. Taylor were re-elected circuit stewards. A proposal to hold a convention in the spring for the Cheltenham, Gloucester and Forest Circuits was favourably considered. It was suggested that Mitcheldean be the place of the first meeting.

**HICKS MILL.**—Rev. Matthew Hoare presided. The receipts left a small balance in hand. Messrs. J. Pearce and J. Tallack were elected circuit stewards and Mr. Seymour secretary. There was a good congregation in the evening when the Greenbottom Choir gave a musical service, interspersed with short speeches from Messrs. W. Burrows, H. Stephens, and W. Seymour. Mrs. J. Coad presided at the organ and Mr. T. H. Messa was the leader.

**LOUTH.**—Chairman, Rev. G. W. Ingram. A vote of sympathy was passed with Mr. Joseph Bradley in the loss he had sustained by the death of his wife. Both had been connected with the church and circuit for many years. The circuit accounts were presented, also the aggregate accounts, the latter showing a balance of £39 18s. 8d. in hand, which was divided between the circuit trust and circuit fund accounts. A hearty vote of thanks was accorded the circuit officers for their services during the past year. Councillor F. R. Mawer and Mr. Bryan Motley (Firebeacon) were re-elected circuit stewards, and Mr. S. Burkett circuit secretary. Mr. A. H. Barber gave a very interesting account of the Annual Conference, and he was accorded a vote of thanks for the statement, and for the way he laid the claims of the circuit before the Conference. A scheme for the examination of probationers was brought before the meeting, so that suitable books could be provided for the young men, and Mr. F. Crowson very kindly offered to provide the books for the first year. The local preachers and the Mission Band workers were heartily thanked for their excellent services during the year, especially those brethren who used their own conveyances. Tea was provided for the representatives and friends by Mr. and Mrs. John Miller, who were heartily thanked for their hospitality.

**ROCHDALE (Baillie Street).**—The Rev. F. J. Ellis presided. A financial statement showing a balance in hand was presented by the steward. There are 1,111 members—a decrease of six on the quarter. Mr. Fred Ogden gave a capital account of the work and objects of the Connexional Temperance and Young People's Committee, and strongly urged its claims for increased financial support. The meeting expressed its hearty congratulations to the senior circuit steward, Councillor Robert Turner, on his entry into the Town Council, and also on his elevation to the magisterial bench. Mr. Turner acknowledged the resolution in a felicitous speech. Mr. Arthur Law (a local preacher in the circuit) was recommended to the next District meeting as a suitable candidate for the College with a view to entering the ministry. Councillor Robert Turner was heartily re-elected circuit steward, and his past services were gratefully acknowledged. The other circuit officers were appointed. — (Castlemere). Rev. W. H. Cory Harris presided. A discussion took place on a proposal from the Molesworth Street Circuit for a rearrangement of circuits. This proposition had been remitted to the respective circuits by the United Methodist Council. It was decided that the circuit approve the appointment of a committee by the Council to consider the whole circumstances, and if found necessary to draft a scheme to be submitted to the circuits for consideration. A schedule for trust estates suggested by the Connexional Committee was adopted for use in the circuits. The numerical report shows 824 full members and 14 members on trial, there being a decrease of 15 on the quarter. The steward's statement showed a debit balance of £29 1s. 9d. Mr. E. Townend was re-appointed circuit steward for two years. — (Molesworth Street.) Rev. M. M. Todd presided. There was a large attendance. The numerical statement showed that the membership was the same as last quarter, and the balance-sheet disclosed a reduction in the amount owing to the treasurer. All the officers of the circuit were re-elected, with the exception of the appointment of Mr. J. M. Pollard as preachers' secretary in place of Mr. J. Brook.

**BURTON-ON-TRENT.**—Mr. Richard Clarke entertained a large number of delegates in the George Street School Hall, and was accorded a hearty vote of thanks for his generosity. The meeting was held in the ladies' parlour, Rev. J. Sarvent presiding over the good attendance. The numerical return showed a slight decrease for the quarter, but from the cheering reports received from several of the churches of the circuit, especially Stapenhill, this reduction should soon be wiped out and considerable additions made to the membership roll. The financial statement also showed a deficit. Mr. S. Clarke's name was added to the local preachers' plan. Approval was expressed of a letter of condolence sent to the relatives of the late Mr. J. P. Allen, who for so many years was a local preacher in the circuit. The meeting also expressed its sympathy with the Rosliston Church, which, by the death of Mr. J. Gilliver, had lost a loyal and faithful brother, who had had a life-long association with first the Stanton and then with the Rosliston Church. Rev. J. Sarvent, who was congratulated upon his improved health, asked the indulgence of the quarterly meeting for a month or so before saying definitely whether he would stay in the circuit a third year. He wished to stay, and if his health remained good during the next month or two stay he should.

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**Humour.**

**The Honey Bee.** I. A Wonderful Kingdom. (Illustrated.) By J. A. CARTER.

**The Doings of Rabbits.** I. How Rabbits Rip Lost His Tea. (Illus.) By W. GURNEY BENHAM.

**An Old Trapper's Log-House Yarns.** Chap. i. The Little Migrant. (Illustrated.) By G. CARVER LENNOX.

**Another Tight Corner.** (Illustrated.) By S. POLLARD.

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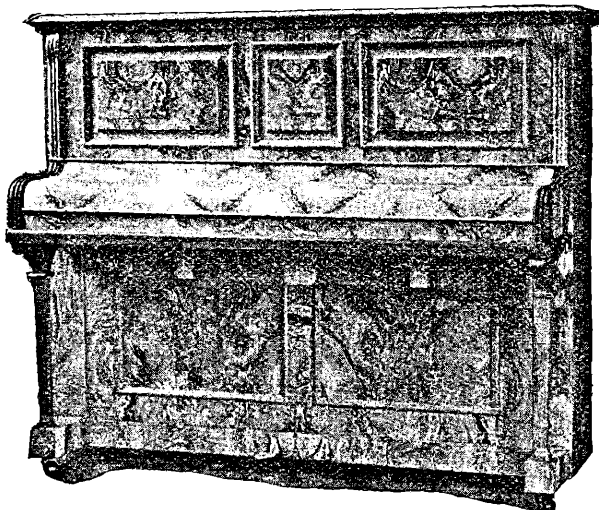
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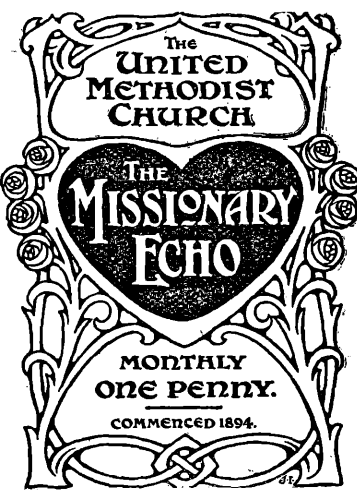
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READERS SHOULD NOTE THE CHANGE NEXT WEEK.