

THE COLLEGE RESOLUTIONS AND THEIR MEANING (Page 423).
A PEEP AT THE MERU COUNTRY (Page 425). A GREAT GOSPEL (Page 421).
METHODIST UNION: ITS PROGRESS IN WEST CORNWALL (Page 426).

THE

United Methodist

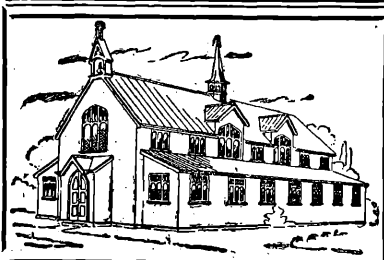
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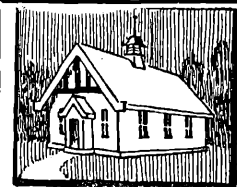
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Notes by the Way.

"BEHOLD how great a matter a little fire kindleth!" At first blush that is the quotation that seems most apt in regard to the great strike which was declared on the Thames last week. An ex-foreman lighterman named Thomas refused to take out a union ticket, though he was employed as a watchman and not as a foreman; and his fellow workmen refused to work with him on that ground. That made difficulty, but possibly the difficulty would have been got over but for another little incident which occurred at Hay's Wharf. As the lightermen there were on strike, thirteen carmen were asked to handle lighterage goods. They refused and were discharged. That last act seems to have "fired the heather." The men affirm that they did not want to strike at present and that they would not have allowed the dispute over the man Thomas and his refusal to join the union to spread; but the action of the directors of Hay's Wharf was regarded as a clear challenge. So the strike has spread and is likely to affect directly from 100,000 to 150,000 workers. "I have the best reason for knowing," says a "Daily News and Leader" representative, "that but for the action of Hay's Wharf all the other questions in dispute might have been left for Sir Edward Clarke." Now the men demand that port workers should not be asked to work with non-unionists, and allege that an understanding that all the lighterage workers should be union men was arrived at between masters and men last autumn—an allegation which the masters deny. At any rate this is now the first demand of the men—all the workers unionists. The second is for uniformity of agreement—a standardizing of prices for all ship work. It appears that the rate of pay for transport workers on vessels technically called "short-sea traders" is 7d. an hour and 9d. overtime, but on "over-sea traders" it is 8d. an hour and a shilling overtime, and the men insist that the higher figure shall henceforth be the ruling price.

THE above, however, is only a surface account of the matter. The little fire that is kindling this blaze is, if their spokesmen speak accurately, really a great one, for it is burning deep down in the hearts of the workers generally. Mr. G. N. Barnes, M.P., says that the working classes have come to the conclusion that their poverty is the only bar to their taking a bigger place in government and enjoying a more ample provision of the good things of life. For these reasons, he says, labour just now is in a more sullen and revengeful mood than it has been for nearly twenty years. He thinks anything may happen. "Labour does not clearly see the way out of its difficulties and troubles, but it feels that whatever happens, little worse can befall it. Trade unions have been crippled, and the avenues of public life choked, with lawyer-made entanglements. Things cannot go on as at present." Mr. H. G. Wells says that the thing that society has most to fear from labour is not organized resistance, nor victorious strikes and raised conditions, but the black resentment that follows defeat. "Meet

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labour half-way, and you will find a new co-operation in government; stick to your legal rights, draw the net of repressive legislation tighter; then you will presently have to deal with labour enraged." He thinks that the real task before a governing class that means to go on governing is not just at present to get the better of an argument or the best of a bargain, but to lay hold of the imaginations of this drifting, sullen, and suspicious multitude, which is the working body of the country. "If we are to emerge again from these acute social dissensions a reunited and powerful people there has to be a change of tone, a new generosity on the part of those who deal with labour speeches, labour literature, labour representatives and labour claims." Herein Mr. Wells utters words of wisdom. We may say that it is just as great an infringement of personal liberty for trade unionists to say that they will not work with non-unionists as it would be for non-unionists to say that they will not work with unionists, or for masters to say that they will not employ unionists. But the sources of labour discontent are deeper down and wider spread than can be gauged by that smaller though important point, and wise citizens will try to get at the spring of this and all other actions which mark the labour agitation of to-day, and to deal with it in a broad and statesmanlike way.

In this connection Mr. H. W. Massingham, the editor of the "Nation," contributes a suggestive article to last Monday's "Daily News and Leader."

How the State May Help Wisely.

He points out that the agitations in round two points—the recognition of the trade unions and the payment of a living wage. There can be no doubt that both questions have come to stay and that they will have no mercy upon the peace of governments and industries till they are settled. And at present this is specially true of the living wage question. The problem, Mr. Massingham affirms, is opening up, not closing down. "It looks as if the machinery of the Trades Boards Act [the Act passed to deal with "sweated" industries] would have to be extended to trades in which a specially low rate of wages is paid, and in which a clear demand for a rise can be made out. The precise machinery to be adopted, the question of the ability of the trade to stand a rise, the problem of foreign competition—all this is matter to be thought out and worked out." Mr. Massingham then adds the following paragraph:

But let the Government be prepared with its general method and its scheme of applying that method. Do not let the workers think that they can rush it by strikes, or the employers that they can call upon it for an unlimited display of force. Both these points of pressure will break down in an organized modern State. There is a limit to strike successes, and to the triumphs of capitalist organization. And the State has something more to do than to keep going while the combatants revive the purpose, if not the weapons, of civil war.

The paragraph deserves careful thought and seems to us to contain truths specially pertinent to today's needs—truths that should be deeply pondered by masters and men alike.

THAT Miss Malecka, who claims to be a British subject, should have been sentenced by a Russian Court to imprisonment for four years, to be followed by exile in Siberia, for conduct which is quite blameless in

The Case of Miss Malecka.

England has deeply stirred the British people and the questions on the subject have been many and insistent in the House of Commons. Questions put on the eve of the adjournment of Parliament elicited that there remain opportunities for petition for Miss Malecka's release, that such a petition is being presented, and that pending the decision upon it, though Miss Malecka will be detained in prison, the sentence of hard labour will not be carried into effect. Sir Edward Grey has received the full report of the trial and has promised to lay copies of it and of other papers affecting the question of Miss Malecka's nationality before the House of Commons when it resumes next week. The whole case is to receive the special consideration of the Government and a statement on their behalf will be made in the House of Commons. Meanwhile it is not without significance that Sir Edward Grey says that the report goes to show that, taking into account the character of the evidence on which the graver charges against Miss Malecka rest, and the severity of the sentence, there is ground for a petition for a mitigation of it. But in the opinion of many, remission of the sentence, not mitigation of it, will alone meet the justice of the case. That a British subject should suffer imprisonment for what is in England a harmless thing is intolerable. We are sorry to see the statement in the papers that the special committee in this country which is watching over this case has received the intimation that Miss Malecka's health is

in a serious condition. We hope that the Government will act with decision and make it perfectly clear to Russia that if she values the entente with England she must be prepared to relax the somewhat rigid attitude she has taken up in this matter. Unless we are greatly mistaken this country will not sit quiet and see a lady who is English-born treated as it is proposed in Russia to treat Miss Malecka.

* * * * *

OUR readers will have noticed with pleasure that the communication from Mr. Pollard which we published last week justifies the expectation that by

Twenty Millions of People without a Doctor!

now all our stations in West China are accessible to our missionaries, and that it will now be possible for Mr. and Mrs. Pollard, Mr. and Mrs. Dymond, Mr. Evans, Miss Squire, Mr. Mylne and Mr. Hudspeth to take up their beloved work. The period of interruption has been long and trying, not only to our missionaries but to our fellow-Christians in West China. The absence of the missionaries will have proved a testing time to our native preachers and pastors and to the native Christians. We doubt not that they will have come through it with a story of how wonderfully they have been sustained by the all-sufficient grace of our Lord Jesus Christ, and probably the church and its members will be the stronger for the experience. In this connection it is significant that after the long absence of the missionaries Mr. Pollard is able to report that the Chaotong Church must be one of the finest Chinese churches in all West China. "The prospects are great. Chapel crowded out and many unable to get in. Girls' School packed with eighty pupils, and others have been refused." But did our readers note one very serious and significant sentence in Mr. Pollard's letter? "Yunnan and Kwee'chow, two provinces with twenty millions of people, are now without a single medical missionary!" It is a serious condition of things for the missionaries themselves, liable as they are, like the rest of us, to sickness and disease; but how much is the serious condition multiplied when it can be said that two whole provinces containing twenty millions of people are without the possibility of skilled medical aid! How we wish that the thought of this would burn itself into the hearts and consciences of our people! Unhappily, Dr. Lilian Grandin, who has served our mission with such skill and self-sacrifice, is herself unwell and unable at present, we understand, to take up her old work in West China. Dr. Savin, who has been a tower of strength to the mission, and not least in its medical ministries, is in this country taking a well-earned furlough. We hope that it will be possible for both Dr. Grandin and Dr. Savin to return in a while to their beloved work. But even if that should happily happen, what are two medical missionaries among twenty millions of people? And till our friends can return, what a condition of things obtains! How we wish that the needs of West China might be laid, first, upon the hearts of our people, and then upon the heart of some young man who is receiving medical training, that he may be prompted to offer himself for this great work!

* * * * *

FIVE years ago General Booth urged that something should be done for the most unhappy and deeply-to-be-pitied class of unfortunate sufferers who were thinking of suicide as the

Anti-Suicide Bureau.

only way out of their difficulties. The Fifth Annual Report of the Anti-Suicide Bureau, just issued, justifies the General's statement that its work has been successful beyond his highest anticipations. Though one is sad to think that there is need for the extension of the movement, it is interesting to note that similar methods to those employed by the Salvation Army in this country have been put into operation, with similar beneficial results, in many other lands. During the last five years there have been 4,754 callers at the London office of the Bureau. They give the following reasons for their suicidal tendencies:

Financial embarrassment or hopeless poverty	2615= 55%
Drink, drugs, and disease	475= 10%
Melancholia, proceeding from loneliness and other causes	428= 9%
Crimes, such as embezzlement, forgery, and the like	237= 5%
General causes—such as accidents, sickness, and other misfortunes	999= 21%
Total	4754=100%

Our readers will notice the large percentage due to financial embarrassment or hopeless poverty and also the large percentage due to general causes such as accidents, sickness and other misfortunes. The small percentage assigned to drink, drugs and diseases as causes of temptation to suicide is surprising, but drink for instance may have been in

many cases the primary cause of financial embarrassment or hopeless poverty or accidents and other misfortunes. The figures as they stand cast a vivid and searching light upon the defects of our present social organization. When all is said about drink as a primary cause, there can be no doubt that poverty and financial embarrassment act as terrible incentives to the sin of suicide. It is noteworthy that among the applicants the following classes were largely represented: Clergymen, missionaries, military officers, doctors, solicitors, chief constables, old sea captains, journalists, architects and surveyors, builders and contractors, chemists, actors, schoolmasters, general tradesmen, bank clerks, hotel proprietors and publicans, mechanics, company promoters, and others.

Our London Letter.

THIS is a Pudding and Praise period—we judge a man's success by the amount of Pudding he can manoeuvre on to his individual plate, by the estimation in which he is held. Estimation is simply a Latin word concealing the more vulgar words—market price.

There is a very expressive slang phrase which, however, has the compensation of being most picturesquely true. Amongst the crowd a modern successful man is referred to as a "Big Pot." Exactly! a Pot, a Big Pot, holding much pudding and much praise. But concerning the man himself, as apart from the pudding and the praise, well, he is often just—a pot, a big pot. The common people, with their homely wit can be quaint caricaturists!

"Pudding and Praise," is Carlyle's way of describing a materialistic age. Men to-day seek security in things that can be seen. "I'm all right," says the Englishman, "because I have a Big Navy." "I'm all right," says Labour or Capital, "because I have a visibly big organization." "I'm all right," says the individual, "because I have a few thousands put away at the bankers." "I'm all right," echoes even the parson, "for I have a big Sunday crowd and a substantial weekly offertory." This materialism must be met with a spiritual. "I'm all right—because I believe!" At first sight it seems a ridiculous response merely to say, "because I believe!" To believe, what is that? To believe is to have a conviction that the unseen is so real that one must adjust one's life to harmonize with it. Belief sets up adjustment to the purely spiritual.

The spiritual man believes in "Thy Will be done," plus the addition that every Other Will will sooner or later be undone. God's truth is as certain as gravitation. The untrue must topple. No pyramid will long stand on its apex. Conjuring tricks of all kinds rarely exceed ten minutes in duration. Gravitation will have the last word. We must preach up this truest spiritualism—only the true is permanent. It will not want arguing; it will only want affirming. The conviction of it is deep down in every Englishman's heart, and only needs the assistance of a stirring rod. Christianity has at least done so much for us. Let the man who feels the conviction that spiritual truth and physical gravitation are sisters, let that man stand up while the belief is hot within him and say so. The saying of it will stir the same ingredient in other hearts.

"Thy will be done." This is generally reserved for pious utterance concerning past events which we have not the ghost of a chance of undoing—over "Titanics" and all lesser disasters—spoken and sung after the event. This age is only spiritual concerning its irretrievable losses. Before the event the issue is generally negotiated from the Pudding and Praise point of view.

There is only one way of working this world and that is the way already laid down for it in the will of God. The great Architect's plans are deposited and eternally approved by Fact, and our wisest policy is first to find out what is laid down therein concerning our own business. And the first move towards such ascertainment is to be good men: Good men will soon arrive at the will of God.

Then what about the Dock Strike? At present I do not know. The situation is so technical that clear issues have not yet come through. We are in the first dust of controversy. But this I do say—and I said it face to face with dock-working men in the open park last Sunday—"If you men win a so-called victory that is not co-incidental with the will of God it will be undone. Victory is not to be measured by the amount of pudding you can pull on to your plate nor by the amount of praise you may get from certain newspapers. Every settlement that has within it an untruth will be toppled over. There is an unescapable law of gravitation in the spiritual world. When you speak with your leaders do not encourage them by such phrases as 'Give it them hot.' Tell them quietly, and dare to say it in your union meetings, 'Get us nothing but God's truth, and then we shall keep all you get.'"

And ye masters, do the same things unto them. If you starve the men into yielding you a victory that is unjust, your victory cannot stand, and sooner or later a Divine earthquake will upset it. There is a will of God concerning the relationship between dock labourers and dock masters. Until you arrive at THAT WILL, and make that Will the basis of your agreement, there will be strike and lock-out, lock-out and strike until you do arrive at it. I care not for the material greatness of Union Funds nor for the piled up millions of Federated Employers. In God's name I laugh at your millions. No millions, not even millions raised algebraically to the power of x can furnish a freehold for a smallest untruth!

I am on the side of the men. I intend to be. Let no man who reads my London Letters ever think that

I write as a *nisi prius* judge. Not I! I am for the poor, the maimed, the halt, and the blind, for the prisoners, the bruised and the bound. While the rich keep such people in the land I am for the poor and not for the rich. The wretched, hunted lower grades may lie in their misery, they may strike on false issues, they may lose their tempers and fight the police, but I am for them and for their salvation, and for their ultimate victory social and spiritual. And that spreading and complete victory I am seeking to gain for those I love the best by securing their permanent conversion to

Jesus Christ. Give me a hundred thousand converted dockers, and every unjust master would quake until his natural teeth fell out. He would be in the position of the unhappy Jerichoite as against God Almighty and the Marching Israelites. I still believe in walls falling before the footsteps of good men, for I believe in truth as I believe in gravitation. As for Pudding and Praise, as a test of success, it is a paltry imbecility, increasingly perceived as such, so that in less than a generation many millions more will think so than the earnest few who think so to-day.

W. KAYE DUNN.

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.

The Editor's address is 188 Rye Lane, Peckham, S.E.

The First Draft of Stations of ministers and probationers and of missionaries on foreign stations will be issued to circuit ministers and circuit stewards within the next two or three days. The Stationing Committee consists of the following: Rev. George Packer, D.D., President; Rev. J. Moore, Secretary; Messrs. S. Spencer, G. P. Dymond, M.A., J. A. Lorani, J.P., C.C., and the following District representatives: Revs. J. G. B. Corin, F. Marrs, W. B. Lark, D. Irving, M.A., D.C.L., W. Vivian, F.R.G.S., T. Letcher, D. Bailey, C. Pye, George Wheatley; Messrs. Councillor E. Vaughan, John Young, H. Shenton, W. Hutson, G. P. Bunt, J. S. Newsome, J.P., T. A. Cockin and F. G. White. All communications respecting the Drafts of Stations should be directed to Rev. J. Moore, "Hugghenden," Coppice Road, Mapperley, Nottingham. The Stationing Committee is appointed to meet at Nottingham, Parliament Street, on Tuesday and Wednesday, June 18th and 19th, and the final meeting will be held during the Conference sessions.

Any person can obtain a copy of the First Draft of Stations, post free, for 2½d., or the set of three readings, when ready, for 7½d., on application to the Rev. Andrew Crombie, 12 Farringdon Avenue, London, E.C.

THE PREACHING THAT PREVAILS.

What is that preaching? A suggestive answer is found in a review which appears in the "Expository Times" for June. In his reviews and in his Notes of Recent Exposition the gifted Editor is usually at his best—alert, open-eyed, pungent, incisive and suggestive. The review referred to is of a book by the Rev. James Little, A.M., of Belfast, on "Glorying in the Lord." Dr. Hastings says that while others are trying to prove that the Lord is worth glorying in, or even that there is a Lord to glory in, Mr. Little is glorying in the Lord. His volume of sermons "will be called old fashioned by the undiscerning," but they "are really in the very latest fashion and the best." Then come the following notable sentences: "For we are coming back to the certainties again. All our criticism and discussion has ended in this—we see now and know that Jesus is the Living One, that He died, and that He is alive for ever and has the keys of death and of Hades. Mr. Little appears never to have doubted it. This is the preaching that prevails." Coming from some pens we might pass by those sentences with little regard; but coming from the pen of the editor of the greatest Bible Dictionary of our times and from the pen of the Editor of the "Cyclopædia of Ethics and Religion" they are worthy of more than passing remark. If anybody knows the trend of things in religious thought Dr. Hastings does; and his deliberate judgement is that the preaching which prevails is that which deals with the certainties, and that when one speaks of Jesus as the Living One who died and is alive again for ever with the keys

of death and Hades in His hand, one is telling of certainties. Oh, for a great revival of such preaching!

PERSONAL.

It is with profound sorrow and sympathy that we report that Mrs. Hulbert, the wife of Mr. Thomas Hulbert, Treasurer of the London District, passed away very suddenly on Thursday morning last. The interment took place at the City of London Cemetery, Ilford, on Tuesday afternoon last. Much sympathy is felt with Mr. Hulbert and the members of his family in this time of sorrow.

THE VICTIM OF FEARS.

The Fifth Annual Report of the Anti-Suicide Bureau of the Salvation Army contains a number of detailed samples of the cases dealt with by the Bureau. One found on the very last page of the Report arrests our eye and attention. It is a sad illustration of the meaning of the old words which the prophet puts into divine lips about "healing the hurt of the daughter of My people lightly," and it seems to show that this happened among the officials of the Church to which this man belonged. Surely there ought to have been someone among his own people who could have helped this man, without his being under the necessity of applying to the Salvation Army Bureau.

C. A. draper, in a fair way of business, and a prominent member in his chapel. Got run down, and was suffering very much with his nerves. Became subject to delusions, one of which was that he would be made bankrupt. He went to the elders of the church, who frequently patted him on the back, and told him there was no need to worry; but apart from this he says he received no help. When he first came to the office of the Bureau he was terribly afraid that we should disclose the fact that he had called upon us; but he was soon reassured, and later gave us his full confidence. Instead of dodging the difficulty, it was dealt with in a serious fashion. After several interviews he was brought to see that, financially, he was in no serious difficulty; and spiritually, the doubts he had with regard to his acceptance were shown to be groundless. The last time he called was on a complimentary visit to thank us for the thorough way we had dealt with him in his mental crisis.

We need a great development of the art of mental and spiritual healing in our churches. Once it is developed what scope it will find for its beneficent work!

BRITISH C.E. CONVENTION, GLASGOW.

The U.M. representatives at Glasgow (Whitsuntide) were Revs. E. Abbott, W. Bainbridge, S. C. Challenger, Mr. W. H. Barge (Sheffield), and Miss E. B. Vivian (Camborne). Rev. S. C. Challenger was a speaker at the Methodist Rally—a united one, including Primitive Methodists—held for the first time. Rev. W. Bainbridge conducted the Consecration Service, the closing meeting of the Convention, in the St. Andrew's Hall, on Tuesday evening. The following have been re-elected members of the British Council for another period of four years: Miss E. B. Vivian; Revs. W. Bainbridge and E. Abbott (third, fourth, and fifth, respectively, of the twelve elected members).

"In Heaven their angels do always behold the face of their Father."

The angels of the children freely gaze
Upon the glory of the highest Heaven;
And round them still celestial glory plays
When they for our behoof to earth are given.

Encircled with their lustrous innocence
They lie unhurt before the Father's face;
Clothed only in appealing impotence
They come to this their earthly dwelling-place.

Glad Heav'n is gladder yet because of them,
More radiant for the breaking of their smiles;
Sad earth has yet one shining diadem,
While grief and care, a little child beguiles.

In Heaven they look upon the Father's face;
They find, too oft, earth but a weeping-place.

CUTHBERT ELLISON.

TO CORRESPONDENTS.

F. F.: Thanks for your interesting quotation. We are sorry exigencies of space do not permit of its reproduction.

Our Local Preachers.

AN EAST END PARSON.

I CALL him "a parson" because he calls himself one, and, indeed, I do not mind confessing to a certain liking for the appellation. The said parson, then, is that friend of all good men and tireless worker—now, I believe, enjoying a well-earned holiday at the Antipodes—Rev. J. E. Watts-Ditchfield, M.A. He has just published, through Mr. Robert Scott, the third edition of his book entitled "Fishers of Men." It is full of wisdom; and some may thank me for introducing them to so homely and straightforward a volume. But two shillings is two shillings, and I know how things go as far as book-buying is concerned. You say, "Yes, I'll order that book"; and then, before the order is sent off, you are assured by some weekly fount of wisdom that absolutely the finest book written, and just what you require, was published only yesterday. Hence, as the poet saith, "Man never is, but always to be, blest."

Buy "Fishers of Men" if you feel disposed; but the author will not blame me if for the sake of local preachers I plough with his heifer. He has his own opinions, and one of them is that "for years, children's work" has been put in the forefront of the Church's work, and "men's work" relegated to the background. He believes in reaching the man. Why? Because the man is the head of the house. Is he though? But there are difficulties: Atheism is not prevalent, he says, and Socialism is not immoral. After that some readers will breathe freely. "In the East End the most active Socialists are largely Christians." There is a good deal of prejudice against the Church, and once, when the author asked a man to come to the service, the gentleman invited pulled a pipe out of his mouth, and, looking the Vicar straight in the face, said, "If there's one thing I hate it's a parson." There are others of the same way of thinking, only they don't always say it. Some of the difficulties in the East End may be inferred from these two sentences. "Where does father go on Sunday?" "He goes to bed, sir." "Can we wonder at this, remembering the long hours, etc.," is the charitable author's comment. The other sentence is terrible indeed; and to think of it as happening in England! "In another case the family sat up all night to keep the rats off the dead body of a child." London's "Underworld," indeed! The wonder is we can enjoy ourselves as we do.

However, it is what Mr. Watts-Ditchfield has to say about preaching that I am interested in for the moment. He complains that "services are held in which a man from the street is utterly lost, and sermons are preached which would have to be carefully translated before he could understand half-a-dozen sentences. The Priest-in-Charge frequently renders the service in an unmanly sing-song which neither carries meaning nor conviction to the heart." I know he does, for I have heard him; but I have heard Nonconformists ape the curate, and that is worse still. "We use Sankey's enlarged hymn-book for the simple reason that I do not know any other so suitable." Now I like the Vicar for saying that. What a lot of pretence there is about hymns and singing? I have preached in churches where the tune "set" to the hymn must be sung, even though the whole choir could not drown the squeakings of a good, robust mouse. There are times when I wish we would learn a few things of the Salvation Army, instead of contenting ourselves with praising them in a very superior manner.

"The sermon!" "Someone," says our writer, "should assemble the clergy together and preach from, 'Peter opened his mouth and said.'" "As a rule working men don't like and don't think much of a read sermon." Do men who are not working men, I wonder? "Their trade-union leaders can talk without a book, and their parsons should, they think, be able, after a University education to do what their John Burns or George Lansbury can do, who has not had such an advantage." (This sentence doesn't smack of the University, but never mind.) To conclude, here are three good points: "Aim straight. Illustrate the subject. Be warm." We can all learn something of the Vicar of Bethnal Green; and rumour has it that he has learnt something of us, for I believe he was educated in a Methodist College. What an argument for a larger federation and wider Christian unity!

R. PYKE.

24 Allenby Road, Forest Hill, S.E.

In "Poems of Faith and Hope" (Kelly; 1s. net), the authoress, Mrs. E. D. Percy, shows that she was a "minor" poet decidedly above the average. The little book takes the form of a memorial volume intended chiefly for the late Mrs. Percy's friends. The family has been well advised, however, to allow a larger public to judge of this lady's work. There is true poetry in many of these pieces, notably in "Sunset" and "Silence." Mrs. Percy was a minister's wife, and from the signs afforded by this book she must have been a lady of high tastes and of gracious personality. C.

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The Canny Folks o' Coal-Vale.

BY RAMSAY GUTHRIE, Author of "Neddy Jacques," "A Son of the Silence," etc.

MISS RAYNER.

EVERYBODY was known to everybody in Coal-Vale. But Miss Rayner played an independent rôle and filled a distinctive place. There were other spinsters on the colliery, but she was a spinster *par excellence*. We were more than half afraid of her, as undoubtedly she meant us to be. It could hardly be said that she was popular, though she was liked by many and respected by all.

The women said that "she had nivver been nae different," and certainly the years had treated her kindly. She lived by herself in the rooms behind the Reading Room. Every day she was seen, always "spic an' span," sedate, polite, self-respecting, almost severe.

She was Miss Rayner. She never forgot that, and never allowed even her intimate friends to forget it. She might have been called Margaret or Meggie, or Meg, but woe-betide the person who had ventured the liberty! "Miss Rayner, if ye please," she had always corrected, when the licence had been attempted.

There was not the slightest doubt that she believed herself to be the most important official in the Society. Not even to the ministers was she prepared to play "second fiddle." "Ministers come and go, but I am here for ever," seemed to be her view.

Miss Rayner was the chapel-keeper. Rent-free she sat as the cleaner of the Reading Room, but her greater sphere was the chapel and its vestry.

Even "William" could not remember when she had been appointed. Once, at an Annual Meeting of Trustees, when it was said that "the officers were oot o' office, an' the meetin' was open for nomenclations," someone asked if that applied to the caretaker. Ten pair of eyes were fixed on the questioner in sharp surprise and cold disdain. Miss Rayner's appointment was not open to review. She had acquired a vested interest. She had the post for life.

If the chapel had been a cathedral, her attendance could not have been more punctilious and devoted. The chapel was her kingdom, its care her chief concern.

Every Friday she was seen with broom and pail on her way to the chapel. There was a tradition that a set of rules for the guidance of the caretaker had been prepared in the long ago, but they were not required for her. She knew what was needed, and all was done. "Clean as a new pin" she kept the place, in spite of coaly footpaths and the grimy air. She locked herself within the chapel in the morning, and on she brushed and dusted, washed and smartened up. Then, early on the Sunday morning, long before others were astir, she might have been seen hastening to the chapel again. She did not call it work. She simply "flicked" the dust off, and filled the water-bottle with a fresh supply.

She was immaculate as a caretaker. Through all the years there had never been a complaint. The lamps were cleaned, and trimmed, and filled; the pulpit cushions were adjusted; the collection boxes were to hand, and the hymn books were in their corners.

She did not then retire. She mounted guard. She stood in the lobby, and with eyes and gestures conducted operations.

The majority knew what was expected of them, and used the mat and the scraper when necessary without waiting for hints. Some were forgetful, and others were fond of teasing her.

"There's the mat!" she would say, and her eyes would never flinch.

Or she would point to the scraper.

"That's a useful thing! Scrape them weel! Tak' yer time!" she observed and exhorted.

On rainy days she was especially vigilant.

"Put yer clood-an'-sticks i' the corner there!" she would command. "We want nae ponds i' the chepel. Ye'll all knaa yer aan when ye come oot. They'll be nicely oot o' the way stan'in' there!"

Snowy days were rather trying for her temper. The lobby got "choked" with the people thronging in, and she could not supervise the shaking and the scraping as she desired.

"Dad the snaa off yer hats an' coats! It's easier knocked off than cleaned up!" and her looks as well as her words secured a large obedience.

Once a minister, arriving early on a rainy morning, had marched through the chapel to the vestry with his streaming umbrella in his hand. A trickling stream followed him. Within a few minutes there was a pool on the vestry floor.

Miss Rayner called him out.

"Ye've made yer trail!" she sneered, pointing across the floor. "It wad hev been a easy thing to leave thee parasol i' the porch. There's nae sense i' wettin' the chepel!"

She smiled when he apologized, and frankly forgave him.

But all this was only part of her stewardship. The chapel as a building was an important concern, but the Society, whose home it was, was of far greater importance. She was present at every meeting, and heart and soul in every movement. She laughed as she boasted that she was a member of every class, except the night-men's class on a Sunday morning. She was there when the choir practised, and when the bairns were "larnin' their pieces an' the fancy hymns for the Anniversary."

It was she who supplied the preachers with suggestions for prayer. If there were bereavements in the Society, if members were sick or disabled, if any had come to troubles or griefs, these were duly noted on the paper placed within the pulpit hymnal.

More than that she did when the ministers were there for the day. "Families to see" was the sug-

gestive heading, and then followed the names of the people by whom visits would be welcomed. It seemed officious, but no offence was ever taken. At a glance the ministers knew the families in trouble and in need.

But the oddest thing of all remains to be told. Coal-Vale will never forget Miss Rayner and her snuff-box. She was an evangelist, and in a way without precedent. "What must I do to save others?" was her daily cry, and she made the attempt. People smiled. How could they refrain from smiling? All knew the mystery of the snuff-box, and only the rude treated it disdainfully.

For as long as anyone could remember, she had been in the habit of clipping texts of Scripture and religious paragraphs from the magazines and newspapers. These were carefully folded up and placed in the snuff-box. Meeting people in the rows, or anywhere, she would present the box. "Here's somethin' for yer sow!" she would say, and her eyes would gleam like a zealot's.

The query was sometimes raised as to whether she had ever done any good by this novel method of evangelizing. Many were positively contemptuous.

"She's a reg'lar daftie!" they would affirm. "Whee wad tak' noteece o' a silly aald body like her? She mak's religion ridic'ulous, dolin' it oot o' her poor aald fether's snuff-box. Folks only laughs at her, an' hoys the bit papers away!"

Some took a more generous view.

"She's sartinly odd!" they admitted. "Naebody but a crank wad hev thowt o' ladlin' the Gospel oot o' a snuff-box; but she's good, is Miss Rayner, an' ye can nivver tell whaat can happen. The Lord can use fond things to bring about bonny an' happy results."

The sequence vindicated the kindly and hopeful view. A romance was enacted, and none were cognisant till its consummation.

Though the letter gave me amusement, I never suspected the part she had to play.

"Dear Riverend Sir," she wrote to me; "a man and a woman from Coal-Vale want to be married on Setterday fortnet in the chepel in the toon at illeven of the clock in the forenoon. It is hoped and believed that you will oblige. Please get the doors opened a good fifteen minutes before time. Yours affectionately, Margaret Rayner."

The secret was kept to the end. Coal-Vale knew nothing till Miss Rayner returned as a bride.

The romance began in the most prosaic way.

Dan Dunn was one of the colliery joiners, a bachelor, "an' a canny, decent, quiet man." He was not a member, but he might have been. No one was more constant in attendance, and his liberality was a matter of common praise. He had "varry little to say for hissel'," but his reticence was counted as a virtue. His apprenticeship, had been served on the colliery, and in the course of years he had come to "good money." Having a house of his own, and without relatives, he had been dependent on housekeepers. It was agreed that he had been "luckier than the rest o' the bachelors."

Dan was always at the service of the trustees. If any repairs needed to be done, a word to him was sufficient. He could give an hour or two at night, or the whole of the Saturday afternoon.

One Saturday, after dinner, he had called at Miss Rayner's for the key.

"Noo, mind thoo dissen't mak' a mess!" she warned. "The chepel's aall cleaned for the morra. I hope an' trust thoo'll be varry careful."

He smilingly promised to do his best.

She was quick to extend the snuff-box before he departed. His hands were full of tools, but he managed to hold the clipping between two fingers.

Within the chapel, and all alone, he read the words: "*Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.*"

The quiet Dan was convulsed with mirth. The humour of the situation tickled him. All the afternoon the smile never left his face.

By and by, she appeared with duster and brush to "redd-up" after him. He was not quite finished, but she was determined to see him out and the dirt cleared away.

His eyes twinkled and his face was illumined when, with his knee on the form and the saw in his hand, he stopped to speak to her.

"Ye sort o' made a proposal to me the day, Miss Rayner," he began, "an' I'll say at once that, if ye're game, I'm keen. I'm not a chep o' mony words, but there's not mony needed aetween two aald-fashioned 'uns like thoo an' me. I've had mair than enough o' hoosekeepers, an' thoo must be sick an' tired o' cleanin' the chepel. If thoo'll come to me, I'll promise thoo'll hev a canny nice time. Thoo knaa me, an' thoo could surely trust theesel' to me."

She puckered her brows and tapped the floor with the tip of her shoe, and all the while her eyes kept shutting and opening.

"I wad like to be plain in a matter o' this importance," and she smiled. "Whaat does tha mean be sayin' that I sort o' proposed to tha? It's news to me," and, though she smiled, she sniffed.

"Why, there it is, i' black an' white, an' on the authority o' the Good Aald Book. If that isn't a proposal, I wad like to knaa whaat is."

He watched her as she read the momentous clipping. First her cheeks flushed, then they paled. Finally, the tears sprang to her eyes.

"Whaat a thing for me to dae! Whaat an aaful mistake!" she gasped. "Hoo that got intae me box

is mair than I can tell. It's hardly respectable, so to speak!"

"Nay, nay!" he laughed; "it's the Lord's message to thoo an' me, if I'm ony judge. There's nae mistake about it, an' I'm prood that the suggestion was made to me."

She watched him while he repaired the form, and they settled the business together. There, in the chapel, the kingdom of her glory, she renounced it, without a pang, in the assurance of a cottage in which she would be queen. She gathered up the shavings, and brushed away the dirt he had made.

It is the fact that, when they were in the lobby, he slipped his arm around her waist and kissed her. It is the fact, also, that, without a blush, and on the instant, Miss Rayner returned the compliment.

No one knew of the scene in the chapel. They were never observed together as lovers usually are.

They were seen on the eventful Saturday making for the town, but since they went separately no one gave them more than a passing thought. But the news got there before them in the evening, and Coal-Vale turned out to give them a welcome.

Many mistakes are still made. She has been Miss Rayner so long that many find it hard to remember that she is Mistress Dan Dunn. She never stands any nonsense. "Mistress Dunn!" she corrects stiffly. "Married women should be treated wi' respect!"

She still carries the snuff-box, but Dan has appointed himself the permanent inspector of its contents. The one mistake was lucky, but he will not allow a second.

(To be continued.)

The Queen's Mornings.

THE "Home Messenger" for June contains an exceedingly interesting article on "A Day in the Life of the Queen," from which we take the following extract:

"Queen Mary knows the value of the golden hours of the morning, and whether she is at stately Windsor, busy Buckingham Palace, or rural Sandringham, she begins her day early, with her mind clear and alert for the duties which lie before her.

"The children are Her Majesty's first care, and the younger ones play about the room while she and the King are breakfasting.

"After breakfast, the Queen sees the nurses, governess, and tutors, and maybe visits the nurseries and schoolroom. When her children were younger, she went to the nursery at all hours of the day. She is a student of child psychology and modern educational methods, and closely superintends the studies of Princess Mary and the younger princes, while her elder sons find in her a friend and comrade, who understands boy nature to a nicety.

"After the children's hour in the morning, the Queen transacts business in her private room with her secretary and lady-in-waiting, and gives instructions regarding the replies to be sent to her numerous correspondents. She is very methodical and exact in her work, and rarely alters her mind after giving a decision. A letter requiring special consideration may be put on one side until the next day, by which time the Queen is sure to have made up her mind.

"Some portion of the morning is usually given to receiving people on business, and the question of dresses and hats cannot be excluded from the Royal day. Few women are less vain about dress than the Queen; nevertheless, her position demands considerable attention from her in this respect.

"While the King is taking his morning canter, the Queen usually walks in the garden, and, if she has leisure, enjoys sitting under a shady tree with her book or her needlework. She always reads the morning paper and discusses the news with her ladies.

"The Queen gets through a quantity of needlework for charities, and never sits with idle hands. For one charity alone she makes sixty wool petticoats a year, and garments for the Needlework Guild are always in her work-basket. She has a piece of needlework in progress in each of her rooms, so that, wherever she chances to sit, there is work to take up. The Queen gives but little time now to music or painting, but reading is a passion with her.

"Luncheon is a family meal, at which the King and Queen are joined by their children, and often by other members of the Royal Family."

The Place of Recreation.

"RECREATION is re-creation, the building up again of the brain and body powers that have been worn down and exhausted by work.

"Are any of our pleasures wrong in this respect? Think of the sweep of that principle. It condemns the clerk who crowds his brain with cricket averages in such a way as to unfit him for office calculations, quite as much as it does the navy who crowds his body with beer with such excess as to weaken his physique. It has something to say about the late hours of a friendly party, as well as the late hours spent in an overheated ballroom. It indicts the athlete who uses up all his strength in games equally with the man who wears himself out in a wild round of theatre-going. It blames the girl who dissipates her mental energies in incessant novel-reading, as well as her sister who finds unnatural excitement in the drug habit. Everything must be subservient to the chief end of keeping us fit for the serious business of life."

The above is an extract from one of the addresses delivered in connection with the United Young People's Campaign, which was arranged under the presidency of Rev. F. B. Meyer, B.A., in the autumn and winter of 1911-12. We understand that a volume of these addresses will be issued immediately by the National Free Church Council at a popular price.

A Great Gospel.

BY REV. T. A. JEFFERIES, Huddersfield.

1 COR. I. 17-25.

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

ALWAYS and everywhere God is fighting sin. Our heavenly Father well knows that sin is the one real enemy of His children, and His Holy Love, which ever seeks our highest good, must, at all costs, both to Himself and us, struggle ceaselessly against that foe. The battle has been going on ever since sin became an actuality; it is going on all over the world to-day. What we call life's discipline is part of it, and the drunkard's broken step is another. But man is very slow to understand the workings of God's holy love, and has never appreciated the age-long sacrifice of the Divine Life, nor learned its meaning for himself. In our Lord Jesus Christ we see the same battle against sin, but here God is acting in a person, by means and methods which we can understand, and what God's law in nature and in moral life could not do, Christ did through the Cross. I do not mean that the Cross of Christ is only a setting forth in a personal struggle of what God is always doing universally, but that among other things it does set forth the infinite, long-suffering, gracious labour of God as He leads His children upwards to a better life. It is the key to the moral problems of human experience.

But the Cross of Christ is more than a revelation, it is an action. "God was in Christ reconciling the world unto Himself." The greatness of the Gospel is not that it teaches men, but that it transforms men, not that it speaks, but that it saves. By the Cross we are changed. Through it we are forgiven. It denounces our sin and creates our purity. It calls us to the highest aims, it inspires the lowliest service. By it "the world is crucified unto me, and I unto the world." If we to-day are living in the light of God's presence, seeking first His Kingdom, conquering temptation, serving our generation, happy and useful in life, and ready for death, we owe it to the Cross.

But how does the Cross save men? This is a day when we seek to understand, and faith rests on explanation rather than explanation on faith. Can we understand the Atonement? Yes, we can. Not wholly, for that would require the full understanding of God, but, at least, so as to make it intelligible and real, and to raise our faith above all suggestion of being unreasonable. And the answer to our question may be given in a sentence, though it take the ages to unfold. All it contains, *the Cross saves by bringing us into the same mind about goodness as Jesus Christ.* When the Master uttered the parable of the Good Samaritan He showed how unlike were men's thoughts and God's. When John said: "We love, because He first loved us," he showed that the Cross had brought men into unity with God. It is a great Gospel which raises man to that level, which makes us think about goodness as God thinks.

Let us see how this is accomplished. The suffering of our Saviour on the Cross, especially the inward, mental suffering, was due to the pressure of many vast considerations, which united, as things do in our minds, into one great agonizing experience which broke His heart, but which we can consider singly so far as we can appreciate them. On the one hand He was feeling and sustaining all God's intense opposition to sin and utter devotion to goodness. But for that he might have been safely and quietly living in Galilee. He came, however, where sin was deepest, and spoke out the condemnation of God. He pursued His pathway of service to humanity and God, absolutely refusing to alter his course in the slightest degree on account of the danger, seeing in the Divine light what was best, and following it with unswerving loyalty. In Christ we see perfect goodness suffering because it will not cease to throw its light upon the dark doings of wicked men. In this respect He suffered as a martyr, but if we use that word we must remember that Jesus alone knew the highest, and in the aim He pursued and the spirit He showed set the one true example. All other martyrdoms have their weak side, and are worthy only in so far as they witness to Him. He is the only perfect martyr, the perfect representative of God's attitude to holiness and sin.

On the other hand, Christ was feeling and sustaining the burden of human sin. He was man as well as God. Our human blood coursed through His veins, and our emotions throbbed in His breast. He had never sinned, yet He knew all that sin means on man's side. He shared the "communal consciousness" of Nazareth—a town of ill repute. He had struggled with the domestic tragedies which sin creates, and sought to restore the prodigal to his home. In addition, He knew, as we do not, what goodness means and could measure what sin is costing us. So He felt, more keenly than the purest mother, the shame of sin. So He sorrowed, as penitent man never has sorrowed, over the sins of the world. And so He recoiled from evil with an intensity of aversion which we can only dimly apprehend. On the Cross all this was gathered up into one awful experience. "He bare our sins in His own body on the tree." In the name of humanity to which His whole life had been given He sorrowed and suffered for sin. Like the dark shadow of an eclipse the cloud of sin crept over His spirit. He felt how it shuts out the vision of God. He felt it was right that it should. And even in the darkness He never murmured. It was still "Thy will be done." That is the one perfect return. In Christ our sinful humanity returns to goodness and to God. And every individual repentance is an attempt to enter into Christ's attitude. The Cross saves by bringing us into the same mind about goodness as Jesus Christ.

Two warnings are necessary in dealing with the Cross. The first is against thinking too much about the physical sufferings. They are, after all, only the outward signs of the inward conflict. The spiritual sufferings are the

essential and the cause of the physical. The second warning is against a wrong idea of trusting in the Atonement. Faith is a moral act, so is repentance. To repent is to turn from sin. To believe is to turn to goodness, the goodness that lives and suffers on the Cross. There is only one Atonement, for we do not see sin as Christ saw it, nor feel about it as He felt. But we know that He is right and we are wrong, and we want to share His thoughts and feelings more and more. As we look at the Cross of our Lord we see the perfect sorrow for sin and submission to the Father's will. What He has done perfectly, we must do by His grace as well as we can. But when we have done our best we shall still feel that we are far from the centre of things. We shall be thankful that beyond our poor, broken return, our inadequate repentance and feeble grasp of principle, stands the perfect return, the perfect sacrifice of our Lord.

"Christ sent me not to baptize, but to preach the Gospel," says Paul. Many things have united during the last twenty-five years to weaken the emphasis on the Gospel message, and the result is that we are asking what is wrong and where is the remedy. We urge the absolute necessity of restoring the emphasis to "the word of the Cross." No effort to do good can be rightly conceived which displaces the central work of Jesus. The Cross has succeeded where all else has failed.

What Our Readers Think.

The National Sunday School Training Institute.

MR. JOHN NORTON, 12 Market Place, Macclesfield, writes:—

I read your Pudsey correspondent's letter in the UNITED METHODIST with much interest. Like Mr. Tomlinson, I feel sure, in these days, it is distinctly essential to have the very best teachers that can be had for the work of the Sunday School. But the question arises as to what are the qualifications which constitute "the best." I was somewhat disappointed that your correspondent did not go a little further and give us, in clear terms, what is his ideal of "the best." Doubtless a course of special college training for Sunday School work would be a great acquisition for the Sunday School teachers who are sufficiently fortunate to acquire it; but whether such a qualification should be placed in the first position is, I think, a matter of some doubt.

Rightly or wrongly, I have an idea that the Sunday School teacher should be a person who is ever striving—by the help of God—to develop sterling character from the Christian standpoint; and if this be so, then I take it, that a living love of Jesus Christ will be the greatest constraining force which will impel the teacher to conscientiously put his very best ability into the work in hand. I am fully aware that very best ability is a very variable quantity, for even yet, while the spirit is often willing, the flesh, also, is often weak; still the teacher, who is gifted with the natural capacity for the work, who makes the Bible his most-used text-book, who carefully watches and studies the disposition and inclination of his scholars, wisely and discreetly adapting his labours thereto, and who regards his Sunday School work as a work of the greatest importance—I have little doubt, sir, that such a teacher, college trained or otherwise, would be given a fairly good position on the list of "the best." Other matters might be named as essential for Sunday School work such as love for the children, tact, and patient forbearance with them; but the impelling force, I have before mentioned, should, I think, help and develop all these in the worker.

[If the "best" Sunday School teacher can add to his qualifications special training in the art of teaching surely he would not be worse but better. It is a pity even to seem to pit moral against intellectual qualifications. Why not seek both?—ED. U.M.]

The Immorality of Strikes.

MR. J. H. STAPLIN, 13 Dean Street, Low Fells, Gateshead, writes:

I read with interest the letter of "Christopher Hunt" re "Immorality of Strikes," and with equal interest those of your contributors in the columns of May 9th. I very largely agree with the critics of "Christopher Hunt," but in so doing do not think the writer is out of sympathy with the people because of his views upon the immorality of strikes.

Strikes are, I believe, immoral. They are a war, and war is immoral; but at whose door is the immorality to be laid? There are two sides to a war—an aggression and a defence. The immorality must be on one side or the other, or the result of blindness on the part of both sides.

The chief things I have to complain about Mr. Hunt's letter is that the trend of it, was laying the blame of the recent strike at the door of the workers. I do not say he meant it so, but the tendency as one read was to that view. The immorality of the "strike" lay in

the fact that men who had by negotiation and consultation sought to obtain a living wage for poor suffering men were met with a direct negative founded upon the very bald statement, "The state of the industry will not allow it." It is a most immoral thing for any industry to be carried on in such a way as cannot ensure to the workers a chance of decent living. It is an immoral thing to allow industries to be carried on by paying an agent who never enters the mine £2,000 per year and a huge mansion to live in; an assistant agent £500 per year, who may now and again go down the mine; and a further band of managers, over-men, etc., whose wage may be from £2 per week to £5 or £6 per week—I say it is immoral to allow such wages or salaries to be paid, if a hewer of coal or a screener of coal cannot be guaranteed at least 30s. per week for his work of hewing or screening. The workers are tired of the grinding conditions of life as they know them. No wonder. Why, sir, if they are thinkers at all the wonder is strikes are not more frequent.

Strikes, in so far as they are war, are immoral, but it is the causes of strikes that make them immoral as well. Arbitration and Conciliation are very fine methods of settlement providing they are established upon a moral and equitable basis; but Arbitration or Conciliation that allows haste with regard to fines and indifference in regard to wages due, that allows the average selling price of coal to be put down and with it wages; while the cost of living is going up, and coal-owners (after giving vast sums to build churches, almshouses, and a great many kindred great and good movements) can leave behind them vast fortunes that have been largely made out of profits from the coal industry—Arbitration and Conciliation of this kind, I say, is neither moral nor equitable.

I deplore strikes, and have had my share of them. I can remember '79 with bitterness, '92 with scorn, '96, 1910 and 1912 with the hatred of soul born of the Spirit of Christ. Strikes will only be impossible when equity and righteousness prevail, and men have first and foremost given to them a living wage, and conditions moral and equitable. Capital may be necessary, but life is more necessary, and life can only be lived when Capital is placed second and not first.

The Future of Ranmoor.

REV. E. GENNER, Ripon, writes:—

DEAR MR. EDITOR,—It seems as if time and its influences are focusing the mind of the denomination on Manchester as the place where our one College must be. In the event of this being crystallized into fact, it is much to be hoped that Ranmoor will be utilized along the lines of Mr. Bruce Rose's suggestion, with Mr. J. B. Stedford's addition. If it is businesslike—which it should be to be adopted—there can be no doubt that it would be immensely serviceable, as well as giving great pleasure to those of us to whom the building is a sacred thing. For Ranmoor to become our Connexional Church House, a centre of Connexional interest, for missions and missionaries, for the training of women workers, for Home Mission work, for helping local preachers and Sunday School teachers, would be splendid indeed, and put our magnificent building to magnificent use. And Ranmoor is most favourably situated for such an enterprise, being so central denominationally, as well as most healthily and pleasantly placed.

It is as evident as it can be that more attention must be given to Sunday School training and equipment if we are to keep our hold on the youth of the land. It is a time of loosening in respect of beliefs and of parental control, a time of changing methods and transition in Sunday School life and work, which makes it imperative that we should give as much attention as possible to this problem, and give every assistance we can to those charged with the important work of teaching our young people.

Then I am one of those who think that we are over-staffed ministerially, and that it is necessary that we should be more careful than we are about entrance to our ministry. I am increasingly of the conviction that we cannot afford to admit men of inferior qualifications and little force; that it would be infinitely better for us to have few men of power and high qualification than many who are little better than ordinary; and that it would pay us to pay them as well as possible.

But this does not mean that we must do less for our lay preachers. It means that we must do more, because we shall, in a way, be even more dependent upon them than we are to-day. I say we must do more for them—perhaps I should say we must do something for them, because at present we hardly do anything for them at all.

Sir, there is a unique opportunity to-day for the man who can preach well and follow a secular calling (as it is said) at the same time; and if Ranmoor can be made to help this kind of man, it will, in my judgement, be rendering an inestimable service to our United Methodist Church.

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POWDERS

The Motor Tour through Cornwall.

April 11th—21st, 1912.

HELSTON.

But to Helston, the old Court town. It was six o'clock as we turned the corner and entered Coinage Hall Street, and it was market day. The people were in groups. Men fresh from field and hillside were keen on discussing the last new things in farming, house-planning, the sanitation of towns, or some question in Theology. There was a homeliness upon the faces of the men and women from Cury, Gunwalloe, Mawgan, and Mullion: a freshness which told of early morning work in fields and care of flocks. These good folk were symbols of flocks and fields and markets, that make up their world and its work. Different are the faces that are shadowed by vast industrial, commercial, and social problems. The elements of danger that threaten the modern toiler, that lurk in every relationship, "do not come nigh them." They are in touch with the realities of Nature: they are free from the glittering trifles of city life. They discern the relative values of things. They keep the Sabbath and the Sabbath keeps them. We threaded our way through "the groups," and reached the Lecture-hall of the Chapel at Helston, and sat down to tea and talk. The tea was presided over by Mesdames Toy, Rows, and the Misses Trengrouse and Miss Benny. Of course, the talk was over the sermon of the afternoon by Mr. Moore.

It is with trembling uncertainty that we venture a descriptive line of the church at Helston. We overhear Polonius, "Be thou familiar, but by no means vulgar." The church in itself is the task, and not the church in our apprehension of it. It is a church with great traditions, a nervous temperament, a daring soul, and eyes for the facts of universal life. At times it acquires a marvellous vim. Its spiritual resources are amazing, and tell of fountains that lie beyond the sight. It has a rare sense of the spiritual, the evangelical, and a masterly grip of the fundamentals and the forces, which nourish life. Its leaders are leaders in thought, in politics, in great moral and material causes. They never "touch the problem" with "dothoring" fingers, but grip it as with the hands of strong men. Life's great purpose, the soul's great sorrows, the paramount things of the church, are its inheritance, its problems, its philosophy, and its joy. Within its folds there are divergent standpoints, but on its mountain-side at early morn, they meet to offer prayer. It is a church whose pilgrims are not of the night, but of the light—the Eternal Light which evermore makes all things new. I have seen the worn man of the market-place become a shining soul on the Sabbath day, the cynic become a singer, and the victim of melancholy become the man of radiant hope. Its splendid body of working men and women have the gift of moral insight. They esteem holiness more than success, and peace more than plenty, and the joy of the Lord more than the clamorous applause of men. Some of them are rare saints: through all things they behold the face of God. The Lord of the road and the field is the Lord of the church, and He "gives eyes to the blind." It is not a church of the hour, or a church for the times, or a church with bands and banners and a circus movement to match the jumpy nerves of a city congregation, but a church of enriching fellowships, of a creed that seeks to cover all the facts of life; determined, above all things, to be right with God in Christ, and to possess the vital secret which can penetrate the innermost recesses of personality, and light up the whole range of service and duty. There is no shouting to one another in the dark at its Sunday morning classes, or week-evening meetings; but there is a sense of sin, and an intense loyalty to Jesus Christ. It is a Church which makes a great demand upon its ministry. The minister must be a man of courage, tact, and mental grit—hoping all things, enduring all things, and loving all things. It loves thought touched with religious emotion. It offers its hands to the man who can lead it into the Holy of Holies, and holds his memory green for all time. It has a passion for the missionary cause. On this world-wide enterprise the church and circuit rises to its highest emotion: of this statement all our deputations for a long generation can bear witness. There is no space to talk of the town. It is a great reminder of the past. It is an ancient borough, having its charter granted in the year 1200. The touch of historicity is everywhere. It is in splendid isolation, and its environment is fertile valleys and dells, the resources of the hills, the "Low Pool," and the harvest of mighty seas. But we must recall its men, its personalities, and its seers. Associated with our church was James Cunnack, the eminent botanist, and friend of T. H. Huxley. (See his life and letters.) It is the circuit church of which came Rev. Edward Boaden, the saint whom we all delight to honour. From this church came Rev. J. H. James, M.A., B.D., LL.B., and Rev. James Ninnis, who has added a couple of stately buildings to our denominational wealth. For a moment we might think of Mr. R. G. Rows, J.P., a host in himself, a man of clear-cut speech, with an instinct for social and educational questions, and who, at the age of well-nigh fourscore years finds more joy than sorrow in bridging the great gulfs of common life. There is Mr. John Gill, F.C.S., with fine feeling, intensely human, and with the capacity for achievement that is only matched by his success. There are the younger men, led by the vision and culture of Mr. Henry Toy, J.P. This church bubbles with men as water from a well that commands unfathomed depths. Mr. George Beringer and other souls are as a refuge in the time of storm. Of this church and town it may be said: "The world knows nothing of its greatest men."

The afternoon and evening meetings were rich in

spirit, instinct with the sympathy of great hearts, and alive with the inspiration communicated by the steady, sturdy, rugged fishermen of St. Ives. As the deputation left the meeting one said, "How much, preventing God, to Thee I owe." T. J. Cox.

Temperance Notes.

The Good Templar Grand Lodge of England and that of Scotland, aggregating 3,144 Lodges and Temples, with 174,294 members, are constituting a Health Insurance Section under the Insurance Act. This, however, is not to change the ordinary conditions of membership or Lodge working.

In a recent speech, Dr. Chapple, M.P., who lived for some years in New Zealand, has been describing the benefits of Local Option by quoting some figures from Masterton, in New Zealand, where the Local Option against the sale of drink was adopted. He took the year 1908, before the Option was exercised, and the year 1910, the year afterwards. The cases of drunkenness fell from 302 to 89. Various offences—vagrancy, assault, disorderly conduct, and so on—declined from a total of 66 to nil. From these figures, and other experiences, Dr. Chapple submitted that by diminishing the facilities for getting alcohol you diminish the amount consumed, and you diminish the amount of crime, poverty, disease, and premature death that follows in the train of alcohol.

In 1909 the charges of neglect of children in England brought before the magistrates were 51,015, involving 144,000 children, of whom 1,101 died. The secretary of the S.P.C.C. states that 90 per cent of these cases are due to drunkenness in one or in both parents. Young mothers charged with neglect of children through drink, and girls (eighteen to twenty) for drunkenness and its resulting lawlessness, are in increasing numbers sent to prison. These girls say that half their wages are often spent on Friday and Saturday nights. Dr. Robertson states that "12,000 infants under twelve months old die every year," and Dr. Furneaux Jordan adds, "The high death-rate of infants is due almost entirely to the mothers drinking." In Birmingham, on a Saturday, from six to eleven p.m., 431 women entered one public-house and 365 entered another. These facts demand earnest consideration.

I am glad to note that Mr. A. G. Barker, of Bristol, agent of the Western Temperance League, and a local preacher and speaker of a high order, has been elected Grand Marshal of the Grand Lodge of the International Order of Good Templars, at the annual meetings recently held at Bournemouth. Mr. E. J. Johnson, a local preacher in connection with our Dairy House Road Church, Derby, and an agent of the British Temperance League, is deputed to explain the working of the Insurance Act in its relation to Temperance organizations. Mr. George Tomlinson, until a few years ago one of the ablest advocates of Temperance as a U.K.A. agent and lecturer, is a local preacher connected with Corden Street Mission Church, Derby.

It may not be generally known that there is a Sunday Closing of Public-houses Bill before the House of Commons, with the success of which my best prayers and wishes go, and I am delighted to hear, on the authority of the London correspondent of the "Birmingham Daily Post," that the Archbishop of Canterbury is being asked by the Executive of the Church of England Temperance Society, of which he is President, to introduce in the House of Lords a Bill on the same lines as that now before the House of Commons. It is time that we got this reform. The closing of public-houses on the Lord's Day, on all grounds, is a reform long overdue. The Day of Rest should be kept free from the common sale of these unhallowed drinks.

X. Y. Z.

Methodist Emigrants to Australia.

SIR,—Will you kindly grant me space in your paper to inform Methodists who contemplate emigrating to Australia that the Methodist Church in Australasia is the Union of Wesleyan Methodist, Primitive Methodist, Bible Christians, United Free Methodists, and Methodist New Connexion?

The Methodist Church is represented in all the cities and important country districts of the Australian Commonwealth. Its ministers, members, and adherents are prepared to extend to all new-comers the right hand of fellowship, with all good wishes and brotherly help for every success in the new land of their choice.

The State of South Australia is a land of promise and prosperity, perfect climate, fertile soil, large and varied resources. The population is 408,558. The Methodist adherents number 84,930, or more than one in five of the population of the State.

The Conference has appointed me its immigration chaplain, and I should be pleased to give any assistance within my power to all immigrants coming to South Australia, and advise them on the matters of land settlement, employment, wages, boarding accommodation, means of transit, etc., etc.

Will ministers kindly advise me of people coming to this State, and I will gladly meet them on arrival at Adelaide?

Yours, etc.,

WILLIAM T. SHAPLEY.

Woodville, South Australia.

[Mr. Shapley is a minister of the South Australia Conference, and Secretary of the Social Service Department, as well as Immigration Chaplain.—ED.]

The College Resolutions and their Meaning.

THE resolutions of the last College Committee advising that only one College be used from 1913 for the training of the ministry are sufficiently momentous to warrant attention. I should be glad to be allowed to add to what the Editor has said, in order to emphasize still further what is implied therein.

These resolutions are a continuation of those of the Conference of 1911. In framing the latter the College Committee took into consideration principally two factors: (1) The number of men to be housed; (2) the need and possibility of a new College. They found that at normal times we may expect to have forty-five to sixty men in training. They found also, that any attempt to train them at one of the present Colleges only could not be regarded as likely to be successful. They also considered that it was not advisable on the ground either of efficiency or economy to continue to make use of the two as a permanent arrangement. The only satisfactory way out appeared to be a new College. The new College, however, did not seem to be immediately feasible, and certainly Conference took that view; so that the matter was left in abeyance. It came to this, that the problem was narrowed down to a choice between two courses—either to go on for a period with two Colleges, till we felt we could proceed, or to make the plunge and set to work on a new College scheme, but the time for choice was postponed.

This year a further factor has to be taken into account: the process of reduction of the ministry that is going on. It has been assumed, rightly or wrongly, that not more than about eight men a year need be taken into the College for the next three years, so that the total number of our students for that time will not be more than twenty-four. They can, therefore, all be housed at Manchester. If this is done, it will tide us over for three years and be at the same time both economical and efficient. But the old findings remain, so that as soon as the numbers grow larger than twenty-four, Victoria College will become too small, and a new College will become a pressing need. The probability that we shall have so few students for the next three years enables us to find a temporary solution, but the adoption of this temporary solution also commits us to the larger solution within a very few years. If Conference adopts the College resolutions, it declares itself prepared by 1915 to face the building of a new College. It may be even earlier than 1915 if the process of reduction of ministry assumed is found to be too rapid. Even though we may begin our scheme by 1915, it may be a year or two in completion; but by that date, or earlier, we should be making a beginning. If the College resolutions mean anything, they mean that those who hesitate or feel we cannot afford should say so now. No one who may vote for this resolution will have any right to say in a few years' time, "We cannot afford a new College." Those who believe that should say so at this juncture. The unanimity with which the College Committee resolutions were passed was based on the understanding that a new College is to be a reality in the near future.

If Conference is hesitant, or disinclined to face the building of a new College in the near future, then it seems only wise to fall back on the alternative policy of keeping open both Colleges. That would provide a working policy for some years to come. It would no doubt be attended by disadvantages, but they would not be so serious as the disadvantages attendant on our finding ourselves compelled to manage with one College and temporary boarding arrangements for an indefinite time.

For my own part, I should be glad to see the Conference taking the bolder course. I believe it is feasible, if we will only think so; and I believe that the undertaking would be a powerful means for promoting closer union. But we ought to enter upon this with our eyes open. This Conference ought to give a clear lead. Last Conference shirked the issue. There should be no shirking this time, or, to change the metaphor, we must not put our hand to the plough if there is to be only turning back.

Of the two courses open to us one is riskier than the other, but if it is entered upon open-eyed and followed unhesitatingly, it promises great success. We had better not enter it at all if we are to enter upon it blindly and then to follow it half-heartedly. Far better the more prudent, if less bold, policy than that.

I have already said that the policy of reduction is not a question for the College Committee. On this matter the College Committee must take its cue from the Connexional Committee. Whether there will be any resolution from the latter before Conference I am not aware; but it is clear that the College Committee resolution, which reads, "Seeing that one College will for the next two or three years be adequate to our needs," means that we shall not have more than eight men accepted each year. In other words, it commits us indirectly to a policy of reduction if accepted by the Conference. It is to be hoped that the Connexional Committee will bring a prior resolution dealing with this matter specifically, and that it will present its case with adequate information. It is important from the College point of view, for if the policy cannot be maintained, the new College is brought so much nearer to us.

Now what does this proposed reduction, together with the reduction altogether provided for, amount to? The problem is complex, and several factors, whose operation it is not easy to trace, enter in. I am frankly uneasy on the matter. I have made such inquiries as I could and tried to think it out for myself, but while I feel that I have not in my own hands

sufficient information to form a satisfactory judgment, I am unable to persuade myself that those who are leading us have really set themselves to work out what reduction is necessary and what will be the effect of the present proposals.

We can calculate the probable total reduction that must take place—we need only to assume the number of ministers that fall out each year from active service. In a former article I calculated 20. The average for the four years the United Church has been in existence is a little over 19. It will therefore hardly be overstating the case to say 18. On this assumption, and taking the number of men we have on probation and in College for their several years, and also assuming that we take in only eight men each year for the next three years, then by 1918 we shall have diminished the number of fully-ordained ministers in active service at the time of Union by 14, and the probationers by 63, i.e., from 105 to 42. We are arranging, therefore, for a total reduction in the ministry of 77. These reductions must be accounted for in one or other of three ways: (1) by reduction in the number of ministers set apart for departmental work, (2) by amalgamation of churches, (3) by closing of churches.

That a certain amount of reduction is necessary is generally agreed, but whether so many as 77 is either desirable or practicable is not so certain. The question may be approached in various ways. One is by considering the shortage of houses, another the number of members and churches served by the minister, another the grants made from the Home Mission Fund. After making use of all the information given in the various schedules published in the "Minutes," and some other information also, I am left with the feeling that this number (77) is excessive. Those with access to more detailed knowledge may have reason to think otherwise, but at present I am slow of belief.

There is another point to be taken into account. What we all desire is to see places which now take probationers taking married men. That means growth, and if we prune, we prune to stimulate growth. But the process of reduction is in its very nature the opposite of growth. We must take care not to carry the reduction so far as to cripple the growth. We cannot limit the number of ministers and yet grow, for we may find that when a church is prepared to take a married man, we have not a married man to give it. If we are too drastic in our limitations of entries into College, we may easily find ourselves in a few years seriously crippled.

Complex as the problem is, however, I refuse to believe it insoluble if sufficient information be gathered together. We ought to be able to form a pretty clear idea of what is likely to happen in consequence of the action we are taking, and we ought to be satisfied that the matter has been probed to the bottom, that our guides know where they are taking us. It is important for the general Connexional welfare. It is also important from the limited College point of view.

T. C. WARRINGTON.

The College Question.

DEAR MR. EDITOR,—Some time ago I sent you a brief note of gratitude for your articles on College Federation, to which I added a gentle suggestion to those who seemed not to take the Wesleyan Church into serious account in relation to the matter.

I feared then, and subsequent letters in your columns have confirmed the fear, that there were some who regarded it as our prime business to grow a denominational soul. For myself, I had thought that, as a branch of the Holy Catholic Church, we had a mission which made the growth of a denominational soul—a unique pattern, I presume—a somewhat minor matter. At City Road Chapel, in September, 1907, my vision went far beyond a denominational soul. I think I was not alone. Was not the Act of Parliament drawn with an eye on further unions, that Methodism might become a mighty agency of Evangelism worthy of its great Founder, and more adequate to the needs of the people? Such, at any rate, was my impression. My previous observation about the relative unimportance of growing a United Methodist soul was sincerely meant, if somewhat playfully expressed. And, though it seems to have perturbed my friend, Mr. Bruce Rose, I am quite unrepentant. I still think that the planet would remain in its orbit if a larger Union came while our denomination was yet in its babyhood.

Mark you, I am not at present arguing for another Union. I am merely entering a gentle protest against having our vision spoilt by too much insistence on the duty of growing a denominational soul. The fact is, we shall do our work, as a separate denomination, more wisely and well if we take full account of all the tendencies of the time and keep our eyes upon the things which are sure to come to pass—perhaps sooner than many imagine. At this time of day, it would be the height of unwisdom to build as if the United Methodist Church was destined to last to all eternity. And to say this need not be taken as a sign of disloyalty.

With regard to the correspondence arising out of your articles, I venture to make two observations: (1) It seems to me the brethren have not given your suggestions the attention which they rightly deserve, but have rather used them as texts upon which to hang their own pet ideas. Those of us who know you best feel sure that you wrote after the most thorough reflection, and with many unwritten things at the back of your mind. In my own judgement, your articles are profoundly important to us at this juncture. A scheme of federation of Methodist Colleges, such as you outlined, and which was previously suggested at Toronto, is not to be put aside by a wave of the hand. It is worthy of pause and earnest consideration, alike in the interest of efficiency

and closer Methodist fellowship as a preparation for ultimate union. If, as I believe, it would spell both economy and efficiency, then it should not be our fault if it is not adopted. Our present circumstances seem to lay an exceptional responsibility upon us. It is due to you, sir, and to our denomination that the question should receive our most serious attention.

(2) My second remark is that brethren have been too ready to put an unfavourable construction on the Wesleyan attitude. Personally, I entirely agree with you in taking a different view. The Committee's action was characterized by caution, both in relation to their own Conference and other Churches, but I fail to see anything to discourage dignified initiative on our part. I do not, of course, mean action that would commit us, but, rather, that a few representative men should, as Dr. Townsend has suggested, seat themselves at a table and talk the matter over. It would greatly surprise me if the other Methodist bodies did not favour such an informal Conference. Is it not worth while making the attempt? And, having regard to our peculiar circumstances, would not the initiative fitly come from us?

At the risk of trying your patience by the length of this letter I venture to advert to the decision of the College Committee to recommend the withdrawal of the students from Ranmoor in 1913. At present I write as an outsider, though up to a recent date I was aware of the drift of things in the College Committee. There may be facts and arguments behind the action of the Committee which would quite overwhelm me, but there is no sign of them in the Press report or in the information which has been permitted to filter through to the rank and file. My attitude is therefore a questioning one: On what ground has this important decision been taken? Apparently the reason is, that Manchester College will accommodate the students for the next two or three years, an admittedly abnormal period during which we are not receiving half the students required under ordinary circumstances. Are we to believe that the Committee is basing a far-reaching policy on a state of things which they announce to the world will only last two or three years? What is going to happen at the end of the period named? Does it mean that Ranmoor may be standing empty, depreciating in value every week in the hands of a caretaker, while property is being bought or rented to supplement the inadequate accommodation of Manchester College? Is this the businesslike action which sends Mr. Bruce Rose into ecstasies?

"But what about the new College?" says someone. Yes, indeed, what about it? I scan the infinite blue and see no sign of its coming down out of heaven. And certainly as my eye ranges over our denomination, with its mission debts and other grave embarrassments, I see no hope of £20,000 or £30,000 for a new College. What bewilders me is that the College Committee should decide to close Ranmoor before any decision has been reached with regard to a new College and in face of the Federation suggestion. Surely the closing of Ranmoor or Victoria Park, or both, should be part of a statesmanlike scheme, and not a piecemeal action, which may lead nobody knows where. The Committee's decision seems to mean the closing of Ranmoor and after that the lofty policy of "Micawber."

My letter is already too long, and therefore I will only say in conclusion that, in my opinion, the College question is the most vital and far-reaching one before us. No other has so much in it to weld us as one people, and no other contains such possibilities of dissatisfaction and cleavage. And, in saying this, my mind goes beyond arrangements touching buildings. It is not yet five years since Union was consummated, and it is no discredit to anyone that we have not yet forgotten the days of our separate existence and the

things which were precious to us then. The best way to prevent these memories being a hindrance is to bring over into the United Methodist Church all the loyalties and fine sentiments of the three sections. With real statesmanship, touched with a gracious and tender regard for minorities, this may easily be done.

Yours very truly,

JNO. W. WALLS.

An Interesting Letter.

A MOST interesting item at a recent meeting of the Zion, Batley, Christian Endeavour Society was the reading of the following beautiful letter from Mr. Li Fu Chen, one of our native preachers in China, who is practically supported by the Zion C.E. Society. Rev. G. P. Littlewood had kindly sent a translation along with the original:—

To the English City of Batley.

To those who have received very much of the Lord's love and who have already become purified—brothers and sisters, please read.

I received your letter and know in consequence, of a certainty, that you do verily love our China and love me. So I thank God day and night because He has given you of His Spirit causing you to love me as a younger brother. I, too, love you much and have great hope to see you one day. Unfortunately the distance of the sea is so great, indeed, many thousands of miles! How can I have my heart's desire? I ask you, therefore, if you have a photograph, please to let me have one that I may always have you in mind. Nevertheless I know, that trusting in the Lord's saving grace, we shall hereafter forever meet in one place. I beseech you to pray much for me, for our Church, and for our country. Because our China has just recently been revolutionized, I hope in consequence of your prayers the Lord will grant to our work a larger measure of success. I also will often pray for you, and beseech the Lord to strengthen you. May the will of the three-in-one Lord be perfected in you.

I am still in the Yung P'ing Fu Circuit. Although our country has been, and is still, much disturbed, in the church we are in peace, and in our circuit have some progress to report. I hope you will often consider my weakness, and often write a letter of encouragement. This is my hope.

My salutations to all the brothers and sisters.—The least in the church, LI FU CHEN.

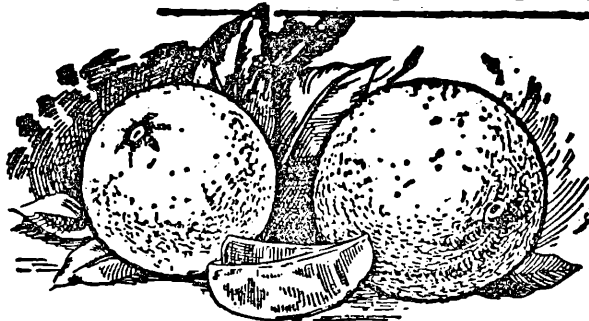
Chinese Republic, first year, second month, twenty-sixth day.

It is just five years since the Zion C.E. Society undertook the support of a native preacher. The society guarantees £15 per annum, but has raised an average of over £20 per annum for the past five years.

The Christian affection which marks Mr. Li's letter is fully reciprocated by the Zion Endeavourers, and their missionary interest is undoubtedly quickened by their unique relationship to Mr. Li. The leader in this good work is Mr. W. North, the bearer of an honoured Zion name and a missionary enthusiast. H. C.

"The Weekly Pulpit" for May 23rd (published by Arthur H. Stockwell; 1d.), contains two sermons by Methodist preachers, Rev. Mark Guy Pearse and Rev. J. H. Bedford: the former on the woman that came behind Jesus and touched His garment, and the latter on trumpets (1 Cor. xiv. 8). In addition there are pages for the Quiet Hour, for students and preachers, and a number of sermons in brief.

W. P. HARTLEY'S Marmalade.

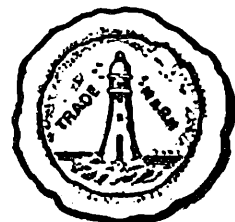


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LONDON. Bermansday Mission, "Manor," Galley- wall Road. 11 a.m., 6.45 p.m.	W. Kaye Dunn B.A.	W. Kaye Dunn, B.A.
Brixton—Streatham (Riggindale Road). 11 a.m., 6.30 p.m.	Wm. Field	Wm. Field
Fulham—Walham Grove. 11 a.m., 6.30 p.m.	J. Martin	J. H. Blackwell
Fulham—Munster Road. 11 a.m., 6.30 p.m.	J. H. Palmer	W. Jacobm
Newington— Brunswick. Gt. Dover Street. 11 a.m., 6.30 p.m.	G. T. Akester	T. McAra
Brighton— Bristol Road. 11 a.m., 7 p.m. Stanford Avenue. 11 a.m., 7 p.m. Old Shoreham Rd. 11 a.m., 7 p.m.	H. Smith R. S. Hall J. C. Pye	J. C. Pye H. Smith R. S. Hall

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called attention to this, but are continually
receiving communications which show that
our regulation is either unknown or has
been forgotten.*

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Letters of Christopher Hunt.

LIVES THAT ARE COLOURED RED.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—How is it that for many life is coloured red? For most of us life is colourless, but for some life has many purple and red patches. When anything untoward happens some people are always there. Others appear to go through life and never by any chance meet anything eventful. How is this?

A simple circumstance the other day forced these questions upon me. A friend on coming out of a public building, saw a runaway horse which was pulled up by dashing wildly into a stone pillar. Now here is the curious thing: not that I missed the sight by passing the spot about two minutes previously, but that my friend rarely misses these things. Had he left the building a minute earlier he would certainly have missed it. But he was there at the precise moment, as he generally is. He has the luck—I know no other word—to be on the spot when anything unusual happens. Somehow his life is full of these patches of red. It is a strange gift, or faculty; or talent. Is there any explanation of it?

I.

Before enquiring further into this subject let me give two more examples. In one of Mr. E. V. Lucas's delightful books, "Character and Comedy," he tells of a man called Coward who had this gift in an unusual degree. Mr. Lucas calls it "the luck of the woods." If anything curious or untoward is afoot, Coward is there; if *rara aves* are seen by anyone, the eyes are Coward's. One day in walking with this man, Mr. Lucas says that Coward remarked quite casually, "I picked up a woodcock as I came along; rather a good one"; and throwing open his coat he revealed the head and three inches of bill of a large woodcock protruding from his pocket. The bird had a broken wing, and was probably shot the day before.

Now it was the most natural thing in the world that one of the shyest and strongest of British birds should find its way into Coward's pocket, for Coward had the luck of the woods, and it would have been strange indeed if the man had missed the bird. Mr. Lucas adds, "Such luck cannot be acquired; you have it or you have it not, like the *ars poetica* or a caul. No matter how much you want it, you cannot get it. A man who has it not may spend his whole life in the country and never even come across a blind-worm; a man who has it may live all his life in Bloomsbury, and one day visiting Epping Forest find a cuckoo's egg in a robin's nest."

Here is the other case. I know an elderly gentleman whose life story would make a most amazing record if he could be persuaded to publish it. His adventures at home and abroad have been extraordinary. He has some remarkable personal incident to relate concerning wellnigh every place he has visited. I imagine his life has been in jeopardy at least a score of times, in perils of railways, and liners, and robbers. And here is one of the last stories he told me: walking out in the country some time ago a thunderstorm coming on he sought shelter in a lonely cottage. The storm burst with sudden fury over the place, and the cottage was struck by lightning. Taken by itself the incident is not unusual, but taken in conjunction with the fact that on many previous occasions he has only just escaped with his life it is another striking instance of how some lives are coloured red throughout. When anything untoward happens some people are always there, and others are always absent. For most of us life is colourless, for others there are plenty of red and purple patches. All kinds of strange things happen to some, to others nothing unusual happens.

II.

Much of this is no enigma at all. There is a simple explanation, or perhaps I should say a profound explanation, of a good deal that happens to the man who has "the luck of the woods." And this is it—he has an eye. He sees things, not with the fixed stare of a stone effigy, which is the way most of us see things, but with an eye which has a heart at the back of it. Where we see clear water he sees an ocean of zoophytes; where we see six hundred men gathered in a dull assembly called

the House of Commons he sees a drama full of movement and colour; where we see a flat, uninteresting common he sees a fine stretch of country before him, and a wounded woodcock at his feet.

Now the man to whom things happen is often no one else than the man who has an eye. He has the artist's gift; he has pre-eminently the journalist's gift. One man attends a meeting and for all he is able to tell you about it he might be the Cheshire Cat. He sees those who are there—in a mass. He hears all that is said—in a flood. He can tell you the time the meeting began; he cannot tell you the time the meeting ended because he came away before the end through sheer satiety. Beyond this his mind is a blank. Another man goes to the meeting and he not only sees the people and hears the talk but he does not miss the smallest bit of by-play from first to last. As well as that he somehow has a grip of the soul of the gathering. He can tell you how this argument told with the audience, and how this gesture of the speaker's thrilled them. He relates a trivial detail which convulsed the meeting, and no record of the gathering would have been complete without that story; yet strange to say the other man saw nothing of it, or at least had forgotten it. He has the journalist's gift, and is full of eyes without and within.

Among living writers few men possess this gift to a greater degree than Mr. A. C. Benson. So many things happen to him because he has an eye

to see them. Set him hanging over the gate of a farmyard, and in less than half an hour he has seen a dozen dramas performed by the pigs and cows and domestic fowls which fill him with a sense of the wonder and pathos of the animal creation. From a slow procession of white ducks, or a greedy hen with a larger morsel than she can deal with at one gulp, or the antics of a proud old turkey-cock, Mr. Benson writes a dissertation or an epic in the same lofty manner that he writes on a deserted shrine or on William Morris. On whatever he sees he cannot hold his peace. And he sees so much, and so many things happen to him, because he has an eye. Most of us are poor blind fellows, but Mr. Benson can see as well in the dark as in the blazing sun.

III.

But this does not explain everything. My elderly friend to whom I have referred has an eye which leaves nothing unexplored, but this does not account for all his remarkable happenings. The strange thing is that some men seem to be magnets which draw the unusual and the extraordinary irresistibly to them. I say "seem to be" advisedly. The explanation may be very simple if only it were known. After all, we have no way of reckoning the number of untoward things these people have missed. We only know of those they have encountered, and though they have the gift of relating them in a vivid manner it may be they do not exceed in number or in interest the unusual things which happen to others. But the difference is that one has the dramatic gift of vivid narrative, and the other has not.

I am persuaded, however, that the matter really goes deeper than this. How much deeper I cannot say. But it is an interesting problem, and one worth thinking about. We are so lamentably ignorant concerning many things that it may well be that we shall remain ignorant concerning this to the end of the day.

Yours, etc.,

CHRISTOPHER HUNT.

Old Clarendon.

A Peep at the Meru Country.

A CORRESPONDENT writes:

Having just read with great interest an excellently-written and fascinating account of some travels in East Africa, I have culled a few extracts, which deal particularly with the Meru country, towards which so many United Methodist eyes are wistfully directed at this crisis in our missionary history.

The book is entitled "In the Grip of the Nyika," by Lieut.-Col. Patterson, and is published by Macmillan and Co. Published in 1909, it is fairly up to date. The journey was undertaken for the purpose of finding a suitable boundary for a game reserve, and in returning to Nairobi Col. Patterson had to pass through the Meru country.

"I determined to march due south through the fertile Meru and Embu country to the east of Mount Kenia. . . . The tribesmen of the territory I intended to traverse were considered by certain officials to be both hostile and treacherous, and for that reason no Europeans were allowed to enter the country. I have always found, however, that if one knows how to deal with the natives diplomatically there is hardly ever any trouble with them. At the same time I had heard that the last party that went through this district not so long before had had sixteen men killed in a fight.

"The following day we reached the outskirts of the Meru country, and apparently took all the people by surprise. We were at once looked upon as a hostile raiding party, and there was a tremendous commotion raised, war-drums being sounded and shouts exchanged from village to village, these being all very close together in this populous country. All the cattle were at once driven off to places of concealment in the forest, and in an incredibly short space of time we were surrounded by a howling band of some 300 spearmen, under their various chiefs, all brandishing their weapons.

"I went out to them unarmed, and assured them that so long as I was not molested I would not interfere with them in any way whatever.

"As soon as the elders realized my good intentions they shouted to the warriors to retire and lay aside their arms, as we were friends and had come on a friendly mission. The howling army then dispersed as quickly as it had made its appearance, and we were shown a pretty site for our camp at a place called Athinga, close beside the village of the chief, who was called Dominuki. . . . This chief organized a ngoma, or native dance, in our honour. All the warriors in the locality to the number of 500 turned up in their war paint and gathered in a field close by, where apparently all such ceremonies were held."

Then follows a graphic account of the dance.

"After leaving Dominuki's place we had to march through forest and thick jungle, and I was not at all easy in my mind about the safety of the safari (caravan) in such an enclosed country, where we were liable at any moment to be surprised."

Dominuki had been at war with a neighbouring chief, and Colonel Patterson acted the part of peacemaker.

"When the terms had been settled and the Shauri was over, I sent back word to Dominuki that as soon as he paid the fine of cows in accordance with the custom of the country his prisoners would be released.

"After this a market was opened, and I was able, with the help of the chief, to procure a good supply of food stuffs—flour, beans, and bananas, of which I was sadly in need. We then took our departure from Kamuru, and proceeded to Munyezu, still through a very thickly-enclosed country and through vast plantations of banana trees. On the way we saw by the side of the road the scalp of one of Dominuki's men, who had been treacherously speared while attempting to retrieve some stolen cattle."

Later on a chief brought to our author a basketful of the most delicious tomatoes. Anxious to make them last as long as possible, he gave them into the charge of the donkey boy. None appeared on the table next day, however; so on being asked the boy calmly said that the donkey had eaten them. There was a strong suspicion that the donkey was a two-legged one.

"The whole district is an exceedingly beautiful and fruitful one, and it is a great pity that it should be torn by these tribal dissensions.

"At another place quite a brisk market was opened, and good trade was done between the safari and the people in the locality. We were provided with sheep, goat's milk and food, for which we paid brass and copper wire and calico.

"In our next march we had to cross a very deep ravine, at the bottom of which ran a stream. This we had to cross by means of the hollowed out trunk of a great tree, which formed a rude bridge. All passed over in safety, with the exception of a pony that slipped over the side. . . .

"Soon we came to a solitary hut, and from it heard the unmistakable cackle of a hen: a sound we had not heard for months. Thinking that we might be able to buy a few eggs I sent a man who could talk the local language to make a purchase with some beads. The owner of the hut was completely taken by surprise, and was so terrified at the sight of a stranger that, snatching up his spear, he fled for his life, leaving everything behind him, including a wife and new-born babe."

"As we approached our next camping place I had a practical illustration of the state of savagery in which these tribes dwell. I was attracted by the loud howling of a poor woman by the wayside, and discovered that she was weeping for her husband who had been killed on the previous day merely because he had attempted to penetrate into the neighbouring district.

"I was exceedingly thankful when at last dawn appeared, and I was able to get the safari out from these hostile people. Following our guide through forest and glade we were soon beyond the southern border

of the Meru country, and continuing our march found ourselves in an uninhabited and parklike tract of country, where, as evening closed in, we camped at a place called Komongera."

It may be added that since this journey the country has been brought more under control by the Government, who have, as is now well known granted permission for our Mission to enter the country. If we enter, let us do it worthily and adequately.

Talks with Young Men.

I WAS chatting a few days ago with a man who was on the "Titanic," and left in Number 15 lifeboat, having been asked to help in rowing the same. He was one of the company's servants and has been in its service over thirty years. His wife will have it that her husband has been saved to her and the family in answer to prayer. They are good Methodists. I shall not soon forget the hour I spent in their company, and the description he gave of the memorable night, and the going down of the leviathan of the deep. Some things he could not talk about; they were too painful to relate. Friends of his of forty years' standing had gone down with that ship. The fact that impressed me so much amongst other things was this: That every man below at his post of duty did not even so much as come up on deck to see what was happening, but remained there and died at his post. Mr. Bernard Shaw notwithstanding, there is something very heroic in it all. Human nature is not so bad as we sometimes think, and in those ordinary-looking men was the stuff of which martyrs are made.

I want to press that point; it is worth it. The greatest thing on the Atlantic that awful night was neither Iceberg nor "Titanic," but Man, helping where help was needed, and then quietly waiting his doom. Man, I say, dominant, glorious, amid the swirl of many waters, and the wreck of a mighty ship. A Mr. Huggenheim (steward) stood on the deck awaiting his fate, calling to a comrade: "If anything happens to me, tell my wife I have done my best in doing my duty." That is hard to beat. The captain's "Be British," was worthy of Waterloo and Trafalgar. Down the avenues of time will float the strains of the band as it played the tune of that immortal hymn, "Nearer, my God, to Thee."

It was Pascal who said: "If the entire universe conspired to crush a man, the man would still be nobler than the entire physical universe, for he would know that he was crushed." Man knows himself to be spiritual. His thought outsoars space; he lives in two worlds. Qualities of intellect, pity, bravery, love are after all the mightiest. He knows himself to be an immortal soul which even the waters of the Atlantic could not quench.

Let us strike the high note in our life. Some people could act the heroic part in a crisis, but cannot rise to it in an ordinary way. Let us make it clear that we can be the hero amid the commonplace, and add lustre to trifles. It is at such times we are tested as to the stuff of which we are made. If there be grit in us the occasion will reveal it, even though the occasion has none of the glitter of a great occurrence. We read the stories of missionaries, and say, "If I were in East Africa, or on some other dangerous mission station, I could rise to the heroic." I am not quite so sure about that. It is not change of position that is needed, but change of disposition. If I cannot play the man in my own native town, I never could, though I were moved to the very heart of China. If I cannot do my plain duty here and now, I never could have stood the faggot fires of the old martyr days. It is not a bit of use waiting for earthquakes before expressing the heroic; the better way is to do the thing that is nearest, putting the heroic in that, and, as for earthquakes, deal with them when they come. Says a writer: Don't speak of what you are going to do. Do it."

One came to this earth centuries ago who emphasized the two truths I would enforce. He knew that the cross would not be the end but the beginning; that after Calvary He would really begin to live. Let the forces arrayed against Him be as terrible as miles of floating icebergs, and after that He will reign from His throne. Let the powers that be do their worst, and He will ride triumphantly on. So shall it be with us; the persistence of personality amid forces that would check and overwhelm. Side by side with this was His life of quiet duties, and the spurning of the great occasion. He never strove for the spectacular, but rather went His way simply to the end. When offered popularity and fame He repudiated the tempter's voice, and the devil slunk behind. Coming into contact with Him we shall feel our glorious origin, and the majesty of our destiny, and the truly heroic will never be found wanting.

T. NIGHTINGALE.

REV. E. S. MILLS was appointed one of the Young People's Examiners by the Liverpool and North Wales District Meeting.

Mr. Garstin Cox.

WE have special pleasure in giving a portrait of Mr. Garstin Cox, the first United Methodist artist who has had a picture accepted for exhibition in the Royal Academy. When it is remembered that from eighteen to twenty thousand paintings are said to be sent to the Royal Academy every spring, and that only about seventeen or eighteen hundred are accepted for exhibition, the success of Mr. Garstin Cox, who is only nineteen years of age, is exceptional and a thing to be proud of, especially if it be remembered that before a picture can be hung at the Academy it must satisfy famous artists who act as judges.

Mr. Garstin Cox is a suggestive illustration of the influence of heredity. Both his grandmothers were gifted women. His grandmother on his mother's side was a serious Wesleyan Methodist—a Methodist, says one, of the hymn-book type. She knew every hymn of Charles Wesley, and woe to the man that quoted a line in the wrong way or missed a word! His grandmother on his father's side died at the early age of forty-eight years. She was a woman of rare gifts. She could keep a company in tears or send it into roars of laughter, and she would watch the evening sky and the



Mr. Garstin Cox.

setting sun until her face glowed with inward rapture. No wonder that one of her sons is an artist, and that another of her sons is our highly-gifted minister, Rev. T. J. Cox. Less wonder still is it that the grandson of two such women is an artist with so much rich promise for his future.

Methodist Union: Its Progress in West Cornwall.

AN IMPRESSION.

ONCE more the delegates of Cornwall West have met in District meeting. Once more they have returned to their homes. We met in the church in which Joe Cockin maintained for so many years such a strong and strenuous ministry, and we were glad to have him with us there, alert, vigorous, manly always. The meeting afforded the needful opportunity for gathering up the facts, figures, movements, tendencies, in a complete unity. All the salient features of the year's work were brought there and laid before us. What is the total impression? What are the afterthoughts? The noise and passion of debate have died away; the flights of eloquence have ceased and become a memory; the silent, searching moments of the communion service have been left behind; the problems which pressed for solution have been honestly faced, and here in the stillness of the study, with the gentle rain falling graciously upon the earth outside, and with the melody of the singing birds in the ear, one tries to gather up the outstanding features and to record them here.

When we sang the doxology in City Road Church on that memorable September day the thrill of triumph was in our souls; when we came back to circuit life we found much hard and difficult road as yet untravelled. Union at the top was a great triumph; Union in the Districts, in the Circuits, in the villages, where the churches impinged upon each other, has proved a slower process, a more difficult accomplishment. It was my privilege in the early days of Union to participate in an attempt—happily accomplished long ago with the most gratifying results—to unite and make one two neighbouring churches. We were greeted at the outset with this: "Why should we go to fill their half empty church?" and on the other hand with this: "Why should they come and take possession of our premises?"

The impression which the Truro meetings have made upon me is that, in regard to Methodist Union, 1912 has registered an advance unparalleled. The sectional note has retreated

"to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world,"

a year ago. We looked into each others eyes and discovered the common brotherhood. The desire for circuit amalgamations, coming from many quarters, must make the recent meetings historic. While the pessimist has been lifting up his doleful voice the leaven of union has been silently working all over this District.

Let us look at the facts: they are eloquent. St. Austell, where two sections of our Church laboured separately, is now united under one superintendent, and has become one of the strongest circuits in the West. Hayle and St. Ives: once there were three circuits here, now there are two, and the necessary adjustments have greatly relieved and simplified a difficult situation, with results which have provoked thanksgiving.

Truro has joined in the movement by uniting the St. Clement Street and the Castle Street Circuits, and Camborne is no longer three, but one.

These amalgamations are already sanctioned by Conference, and are unregretted, I believe in every case. We are asking Conference this year to consent to amalgamations representing or affecting six circuits. The Sydney Road Church, Newquay, for many years a heavy charge upon the Home Mission Funds, is to be transferred from the St. Columb Circuit to the Newquay (Claremont) Circuit, under the superintendency of the Rev. W. Chadwick. The St. Columb and Queen's Circuits are seeking to become one under the superintendency of the Rev. H. Booth Coventry. This is a circuit in an industrial neighbourhood, and should become one of the strongest and most flourishing in all Cornwall in the near future. At Helston the proposal is to combine three circuits covering a wide area, to be worked with five ministers—a proposal which reveals a Christian statesmanship, broadminded and far-seeing.

These proposals have brought together for mutual deliberation and for concerted action, large numbers of people who were previously labouring in separate spheres, with the result that there is on every hand a spirit of brotherhood which is manifested increasingly year by year.

There were other things at Truro, worthy of note; things denoting a fine appreciation of modern movements and modern needs. The election of a layman to the chief position indicated a desire to do honour to that noble body of men who manifest such a splendid devotion to our church and who render such ungrudging service. In seeking to honour Mr. Henry Toy the meeting has done honour to itself by placing in the chair a man of wide culture, sound judgement, strong character, and of spiritual qualities great and rare. One can only wish that during his year of service to our District the churches may experience the rushing winds of God's Spirit reviving everything, everywhere.

J. J.

A Travelling Preacher.

"Is he a 'traveller' or only a 'local'?" is a question that may often be heard in certain parts of the country. A "traveller" is, of course, an ordained minister, whereas a "local" is one of the honoured class of preachers indispensable to Methodism though not set apart entirely to its service. But has Methodism a "traveller" to compare with the Rev. F. Hastings? Mr. Hastings is a Congregational minister, known to many as "the Cycling Parson." He has been in many strange places, seen many curious sights, and met many extraordinary people. Mr. Hastings has done the public a good service, therefore, by his book, "Memories of a Million Miles." (Free Church Council, 2s. 6d. net.)

Mr. Hastings's first pastorate was at Woodbridge, the home of Edward Fitzgerald. Then he crossed the water to St. John, New Brunswick. Returning to England he held several pastorates, settling ultimately at Toller's Square. But it is as a travelling parson that Mr. Hastings is best known. He has gone round the world, a good part of it on his bicycle, and the record of his journeyings makes the average minister green with envy! No motors for him. He is perfectly content with his "push-machine" as his motor friend calls his cycle. "Give me still the dear old 'push-bicycle,' a green lane, a sunshiny day, God's smile in the soul, and, in spite of all risks, life is still an intense joy." "Memories of a Million Miles" is a delightful book, and anyone who begins it will not care to put it down until the last page is reached.

C.

By an error in the Local Preachers' Examination Results Mr. A. W. Blake was described as of Leamington instead of Bath.

PHOTO ENLARGEMENTS.—J.N., Macclesfield, writes:—"I am very pleased with the Photographic Enlargement, which came safely to hand. All who have seen it think it is just splendid. Herewith I send another order."

(See advertisement on back page.)

Mrs. Webster, Leeds.

SISTER MARY ELIZABETH WEBSTER, wife of Mr. Isaac Webster, of "Oriel Dene," Kirkstall, ascended on Sunday, May 5th, to be for ever with the Lord, whom she had served for more than forty years in the churches of the Wortley and Kirkstall Circuit.

She was interred in Kirkstall Parish Churchyard, in the presence of a large concourse of sorrowing friends, many of whom had sent beautiful floral wreaths. The first part of the burial service was conducted by the pastor (Rev. W. J. Clarke) and his colleague (Rev. Joseph H. Bowker), in Zion Chapel, which was crowded to excess.

Many letters of sympathy and expressive of high appreciation of the deceased have been received from the officers and teachers of the Church and Sunday School, also from the workmen in her husband's employ, whose confidence and esteem she had won by her uniform courtesy and kindness.

Sister Webster was regarded as a woman of strong common sense and thoroughly practical, passionately fond of children, and never better pleased than when ministering to their enjoyment at Christmas-time and other festive occasions. The poor, the sick, the aged found in her in their time of need a friend indeed. She was very generous in her contributions to every good cause that appealed to her, believing as she did that



The late Mrs. Webster, of Leeds.

no one lost anything by helping the cause of God and the poor.

On Sunday, May 19th, the pastor conducted a memorial service in Zion Chapel, and preached from the words, "The memory of the just is blessed." He pointed out that the text found an illustration in the lives of many good men and women whom they had known in connection with Zion Church long since passed away. Betty Lupton, Betty Wood, Mary Berry, Mary Bradley, Wm. George Blythe, Christopher Johnson, Thomas Brown, William Silson, William Waterworth, Benjamin Foster, and others, whose names were household words in Kirkstall would continue to exert a most blessed influence upon their hearts and lives as long as they lived. It would be even so with regard to the memory of Sister Mary Elizabeth Webster, whose passion and ambition it was to be good and to do good. The influence of her life and teaching would be most blessed in its effect upon them. In the days to come they would not think less of her, but more, and the influence of her life would not lessen, but increase. She would live in their thoughts and aspirations, in their virtues and successes, and play a part in the condition and destiny of myriads yet unborn. Those who pass away are near to us in remembered word and deed, and will continue to pour upon us a redeeming and sanctifying influence until we see them face to face, and are with them for ever with the Lord. W. J. CLARKE.

Home Mission Committee.

THIS Committee met at Scotland Street Chapel, Sheffield, on May 22nd and 23rd. There was a good attendance, and the President (Rev. Dr. Packer) occupied the chair. The question of the future of the Deaconess Institute was considered, and it was decided that it should be worked under the direction of the Home Mission Committee. It was not considered necessary to appoint a separated Secretary to this institution, beyond making arrangements for clerical work. In reference to the disputed question of the salaries of newly-ordained ministers in the several sections, in the interval preceding the Conference of 1913, when a common rule will obtain, a report was presented embodying the mutual agreement which had been arrived at by all the parties concerned.

Reports of proposed re-arrangements of circuits were received and considered relating to Castleford, West Hartlepool, Taunton, Leeds West, Birmingham, Bradford, Gateshead, and elsewhere, and suitable recommendations were made. Tamworth Circuit applied for a second full-Connexion minister for next year, which was agreed to, along with a diminishing grant of £60 and a furniture grant. Several circuits gave notice of their intention to dispense with the services of a minister after the ensuing Conference.

The increasing debt upon the Home Mission Funds

created some anxiety, and was the occasion of a long and serious conversation. It was made clear that the ordinary expenditure came within the income, and that the deficiency was mainly owing to the shortage of houses and the excessive ministerial supply. The present condition necessitates the appointment of many married ministers to circuits where there is no house, in which case financial aid has to be given. This condition will become less acute in the course of the next few years. The whole question was remitted to the Finance Board for further consideration, and will be reported on to those members of the Home Mission Committee who may be present at the Conference. The utmost confidence was freely expressed in the administrative ability of the secretary, Rev. John Moore.

The recommendations of the District Meetings with reference to grants to aided circuits were carefully considered and, with some reductions, were prepared for presentation to Conference.

The Committee was most hospitably entertained by the Scotland Street friends, and cordial thanks were voted to Rev. W. H. Lockley and his genial co-workers. T. P. D.

W.M.A. Annual Council Meetings

THE annual Council meeting of the W.M.A. was held at Newport Road Church, Cardiff. Great regret was expressed that the President (Mrs. Joseph Ward) was unable, through ill-health, to attend, and votes of sympathy were sent to her and others absent through the same cause. Miss Ashworth (Ex-President) presided; Mrs. Grimshawe and Mrs. Brook were appointed minute secretaries. Reports by the District representatives were most encouraging, showing an increase in branches, membership, and receipts, the last-named being over £200 in advance of last year. It was with regret that resignations were received from Mrs. Round (Dudley) and Mrs. Purvis (London), the former having removed from Dudley and the latter having gone to New Zealand. Hearty votes of thanks were given to Miss Stacey and Mrs. Balkwill, retiring foreign corresponding and publication secretaries, whose terms of service, according to regulations (1909) end at Conference; also to Mrs. Wood, for her services as Council secretary during the last two years.

The following were then elected for the ensuing year: president, Mrs. Balkwill; vice-presidents, Miss Ashworth, Mrs. Innocent, and Mrs. Wakefield; council secretary, Mrs. Wood; foreign corresponding secretary, Mrs. Eayrs; publication secretary, Mrs. Knight; committee, Miss Allen, Mrs. Blackmore, Mrs. Brook, Mrs. Butler, Mrs. Craddock, Mrs. Dean, Mrs. Down, Mrs. Dryden, Mrs. Gill, Mrs. Grist, Mrs. Hall, Mrs. Leach, Mrs. Redfern, Mrs. Rounsefell, Mrs. Rushworth, Miss Stacey, Mrs. Stedeford, Mrs. Vivian, Mrs. Ward, Miss Widdowson, and Mrs. Whyatt. Representatives of the Auxiliary to the Missionary Committee: Miss Ashworth, Mrs. Balkwill, Mrs. Eayrs, and Mrs. Wood.

A growing interest in the Sunday School Junior Auxiliary was reported.

An invitation to Bristol for the Council meeting for next year was accepted with thanks.

A public meeting was held in the Newport Road Church on the Tuesday evening, presided over by Mrs. Balkwill, when interesting addresses were given by Mrs. Parsons and Miss Turner.

Nothing could have exceeded the hospitality and kindness of our Newport friends, and regret at parting was expressed by both hosts and guests. E. B.

International Lesson.

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

JUNE 9TH, 1912.

HEARING AND DOING.—

Luke vi., 39—49.

GOLDEN TEXT.—"Be ye doers of the Word, and not hearers only, deceiving your own selves."—James i. 22.

In last week's lesson on "Hypocrisy and Sincerity" the illustrations and emphasis were on the sin of hypocrisy. This week's lesson places the emphasis on sincerity, and four illustrations or comparisons of sincerity are given. This is the last of seven consecutive lessons taken from the King's Manifesto as recorded by Matthew and Luke, and the supreme importance of both parts of the lesson topic should be insisted on. Jesus never minimized the importance of hearing the Word, as is the tendency of many to-day. Recall His sayings: "He that hath ears to hear, let him hear"; "Take heed, therefore, how ye hear," etc.; also Paul's question, "How shall they believe in Him of whom they have not heard?" Hearing and doing are both essential. The one cannot say to the other, "I have no need of thee"; what God hath joined together let no man put asunder. The Golden Text sums up in a concise way the outstanding lesson of the verses, viz., that hearing is useless without doing. However necessary and desirable it may be to hear the truth, hearing is useless unless it leads us to apply the teaching received to practical life: blessing flows from obedience. Convictions are apt to be worn away by words. There is something in Carlyle's saying: "Do you want a man *not* to practise what he believes, then encourage him to keep often speaking it in words. Every time he speaks it the tendency to do it will grow less." It is from a man's doing that we know what he really believes. The great final word of praise from the Master is not, "Well said," or "Well heard," but "Well done, good and faithful servant."

The Blind Leading the Blind (vv. 39, 40).

Neither this short parable, nor the saying in v. 40 is found in the Sermon on the Mount in Mt.'s Gospel. Both sayings were frequently on our Lord's lips, cf. Mt. xv. 14, where the reference is to the Pharisees (in Mt. xxiii. 16 He calls them "blind guides"), also Mt. x. 24; Jn. xiii. 16; and xv. 20. This parable is not used here of the Pharisees and their false teaching, but as a warning to Christian teachers, the thought being that only by obedience to His teaching can men become teachers. Palestine abounds in unfenced wells, tanks, and quarries: our Lord's question is put in the form which implies a negative answer. The teacher might make the question vivid by imagining a blind man presuming to drive a motor-car, or navigate the "Lusitania," or conduct a party of inexperienced climbers up the Alps. The spiritually blind cannot be guide to the spiritually blind, vide Jn. ix. 39—41. He who presumes to guide, teach, and direct others must honestly endeavour to live up to the truth taught and the profession made. V. 40 is for teachers, and should cause them to pause. The disciple of a blind, spiritual guide is as blind as his teacher. The best and most perfect disciple is only equal to his master: he can learn no more than his master can teach. "When he is finished every disciple will be like his teacher"—the idea being that the pupil is not expected to go beyond his teacher. Point out the great responsibility resulting from the imitative tendency of the young. We must be ourselves what we would have others become. What gave our Lord's teaching such power was the fact that His deed illustrated His doctrine, His conduct His creed: He was the very incarnation of the truth He taught.

The Mote and the Beam (vv. 41, 42).

The Sermon on the Mount abounds with current proverbs. The proverb about the "mote and the beam" is a carpenter's proverb, says David Smith, and has a special fitness on the lips of the Carpenter of Nazareth. The proverb is characteristically Oriental in its grotesque exaggeration. The Greek word "Karpoph" means any small dry body, especially a dry stalk or twig; the beam refers to the great roof-beams of a house. The significant words are "behold the mote," and "consider not the beam." A clear recognition of one's own failings, weaknesses and transgressions, coupled with a honest endeavour to rectify them, will give insight, tact and patience for helping others. The only way to correct another effectively is first to correct yourself. How easy it is to magnify mistakes made by others; the thought that he is a "brother" should check censoriousness. The expert in any branch of ethics or art is always most charitable and patient with the shortcomings of others. The Sinless One was of all men the most sympathetic with sinners. The best way to get rid of the weeds in my neighbour's garden is not to attempt to pull them out for him, but to show how beautiful your garden is without weeds. The great Teacher showed ignorant, sinful men by His own life how attractive a thing is human life without sin. Jesus shows how impossible it is for a man who is himself "disobedient unto the heavenly vision" to help another in like condition. Hypocrites are more concerned with other people's faults than with their own. 2 S. xii. 1—7 illustrates the parable of the mote and the beam.

The Two Trees and their Fruit (vv. 43—45).

"For" connects what precedes with what follows. Life reproduces itself true to its own type; the influence a man exerts is the influence of what he is in himself. The fact that each tree is known by its fruit is a sure test of false teachers. Teachers are to be tested by their lives, and their influence on the lives of others, cf. Jas. iii. 11, 12. Good and bad trees bear fruit according to their quality. Ultimately a man gives expression to his real self. The word "treasure," v. 45, stands for what is most prized, and it is what is most prized and held most firmly that determines the outcome of the life. As we are in heart, so we shall be in life: fruit depends on root. When someone said to Wendell Phillips that Hinduism was as good as Christianity, he replied: "India is the answer." By no alchemy, said Spencer, can we get golden conduct out of leaden motives.

The Two Builders and the Two Foundations (vv. 46, 47).

V. 46 calls attention to persons profuse in their professions, but wanting in their practice. Our expressions of devotion may be frequent and fervent, and yet quite worthless if the life does not correspond with the lip. As the counterfeit implies the genuine so does the hypocrite the sincere. The parable of the builders turns entirely on the two words "heareth and doeth," v. 47. In Mt. the emphasis is on the selection of sites, in Luke it is on digging deep for a foundation, and on not so digging. The man who built his house on the earth was a good listener, but a bad doer. One builder has a prudent regard for the future, and anticipates tests and trials; the other thinks only of the present, and cares only for appearances. Both buildings are submitted to

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the same storm test. All men are builders, and are builders of themselves, i.e., all are engaged in building a character. The foundation is Christ and His teaching (1 Cor. x. 4), and whether tested by flood or fire (1 Cor. iii. 13) only the genuine building stands. Strength and stability of character result from obedience, from both hearing and doing.

For Our Boys and Girls.

THE BOY WHO WOULDN'T HELP.

DEAR CURLY-WIG,—When we were very much younger than we are now—your pa and I—there was a fine big raspberry patch on the north side of the Mill Field, where all the village children went for raspberries in raspberry time. Great heaps of brush with tall bushes growing up through them were castles to storm, and the booty was great luscious berries that filled your dish before the others who "dassent" go into them could get the bottom of their cups covered. Elm logs, great fellows like Goliath beheaded were almost smothered in a growth that wrapped them round from both sides and dropped tribute upon them. If you climbed on the small end you could just walk up the log and pick on both sides, and Presto! the trick was done! Your dish was full and you were ready to "empty" into your pail.

It is a wonderful place. It would take me a week to tell you of the battles we had with hornets and wasps, and the snakes we killed and didn't kill, and the things that made us scream, and the time we lost Lang's baby, and the day Eddie Marsh broke his leg, but if you do not grow up too soon I may tell you some of them another time.

One thing at a time,
And that done well,
Is a very good rule
As many can tell.

So I have heard, and as this story is to be about Henry, do not let me interrupt myself, please.

There were Henry and John and Eddie and Fred and Mary Ann and Jennie and Maggie and Tom and a few others more or less, as the notion took them. Usually each had a small tin pail that held about a quart, and a very small tin cup which was used as a filler. It didn't take such a discouragingly long time to fill the little cup. If two were picking, the little pail filled up quite rapidly. Jennie and John picked together, your pa and I, and Henry and his little brother Fred.

"Say," said Henry one day. "You help me to fill my pail and I'll help you to fill yours."

"You help me to fill mine first," said Eddie, who always had to fill his alone because he was an "only" child.

Henry seemed quite offended and hurt, and we all sympathized with him and set to work with enthusiasm to fill his pail and show Eddie how mean and selfish he was to refuse a little help to a suffering neighbour.

The pail was soon filled. "Now fill Jennie's. She's the littlest," said some one, and all started in with a will.

All but Henry. "Ma told me to come straight home as soon as I got my pail full," said Henry. "Come on, Fred."

"I'm going to help the rest," said the little chap.

"You come on home, or I'll tell ma on you, and you'll catch it," ordered the big brother, and little Fred followed most unwillingly, for he felt that it was somehow unfair to the others, though just why he would have been puzzled to tell if you had asked him, and, of course, you had to do what your mother said.

Those who were left filled their pails very quietly, and though we did not eat many, it seemed as if we would never get the pails full. The berries were smaller or they dropped off more, or we spilled them, or something.

And Eddie never said a word, which was very noble of him, of course. All the same, we wished he would, for then we could have "sassed" back and called, "Cowardly, cowardly custard, eat a barrel of mustard," but he never gave us the chance, and we were madder at him than ever.

And we clean forgot about Henry. What do you think of that, now?

That is the end of my story, but it isn't the last of Henry, for he is still alive, and they do tell me that he is still getting other fellows to fill his pail. If you know a chap like him in your town, look out for him. That's the advice of YOUR AUNTIE.—The "Christian Guardian."

Missionary Work.

I NEED not go to India,
To China or Japan;
To work for Jesus here at home,
I'll do the best I can;
I'll tell of His great love to me,
And how I love Him, too;
And, better far, I'll show my love
In all that I may do.

I'll be a missionary now,
And work the best I may,
For if I want to work for God,
There surely is a way;
I'll pray for those who cross the sea,
My offering, too, I'll send,
And do all that is in my power
This great, bad world to mend.

—"The Mission Field."

NOTTINGHAM (Archer Street).—The proceeds of the sale of work recently held amounted to £84.

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.

At a special quarterly meeting of the Brixton Circuit a letter was read from Rev. W. Falkner expressing his desire to be permitted to withdraw from his promise to remain in circuit until August, 1913. The permission was granted, consequently Mr. Falkner will be leaving at next Conference. The resolution was passed with sincere regret.

BIRKENSHAW.

BIRKENSHAW CHURCH has suffered a very great loss in the death of Mr. Edward Lister in his eighty-third year. For more than half a century he regularly and punctually attended the means of grace, and was an exemplary class leader for more than forty years. His devotion to the work of God commended him to the judgement of all who knew him intimately, and won for him the highest esteem of his church and circuit. With praiseworthy distinction he filled many offices, and both by word and example created and inspired many workers for the Master. The healthy financial condition of the church and new school premises at Birkenshaw is largely due to his unflinching diligence, wonderful initiative and large liberality. As a loyal Methodist he took a lively interest in the ideals and aims of the Connexion, read its literature and subscribed handsomely to its funds, and many times had the honour of representing his circuit at the Annual Assembly. In a genial, kind and sympathetic way whatever his hands found to do he did it with his might, with a due sense of responsibility and to the glory of God. The secret of his devotion to the Kingdom of God was his rich experience of the saving power of Jesus to whom he looked as the Author and Finisher of his faith. For many years to come his name will awaken fragrant memories in the minds of all who have had the privilege of joining with him in Christian fellowship. Amidst every manifestation of sorrowful respect, our saintly leader was interred in Birkenshaw churchyard. There was present a large representative company of many interests, and many tokens of respect were in evidence. The service was conducted by Rev. W. J. Smith, who gave an impressive address on the life and character of Mr. Lister. The choir was in attendance, and sang two hymns, and the organist (Mr. P. Harrison) played the "Dead March."

CODNOR.

THE death of Mr. Cooper, which took place at his residence on Sunday, April 28th, after a somewhat prolonged illness, has taken from the neighbourhood a character well known and highly respected. He was a lifelong resident of the village, and filled many positions of importance and interest during the active portions of his life. Beginning life as a miner at a very juvenile age, when working lads were treated much less considerately than to-day, he worked his way, by honest and untiring persistency, to the position of under manager of the Butterley Company's late No. 5 Colliery, from which post he retired a few years ago. From his earliest days he had been associated with the church and Sunday School of the United Methodists in the village. As a young man he was a respected and effective teacher, afterwards secretary of the Sunday School. For a number of years he was an active manager of the Mill Lane day schools, and also for a long period was the honoured society steward of the Bethesda Church; in all his positions he was diligent, assiduous and painstaking. His wife predeceased him a few years ago, but he leaves a family of three sons and one daughter (married). His sons all hold respectable positions, and worthily reflect their father's honourable name. The interment took place at the Codnor Cemetery, and was attended by many friends and sympathizers.

DERBY.

ON Sunday week a successful demonstration of Junior Department methods in the Sunday School was given at Becket Street. The lesson taken was "David, the Shepherd Boy, Anointed by Samuel," and the whole programme harmonized with the subject. Mr. E. Shepherd (assistant superintendent) gave an interesting and instructive supplemental lesson on "The Eastern Shepherd," illustrated by picture, model and sketches, and Rev. A. H. Robins (superintendent) gave a Bible talk on "Shepherds and Sheep in the Bible," following which the children read in unison the Shepherd Psalm. The lesson story was told by the teachers to classes of three or four children, and the lesson "expression" took the form of copying into notebooks blackboard sketches of shepherds' equipment. After the lesson, "He shall feed His flock" (Messiah) was sung as a solo. Parents and friends were enthusiastic in their approval of the new and better methods of Sunday School work, and some expressed regret that they themselves had passed the Junior Department age!

HOLBEACH.

THE most successful week-day preaching effort for some years was on Wednesday of last week, when Rev. T. J. Cox (Leeds) paid us his first visit (and to our delight promised a second), and preached a remarkable

sermon on "Investments" in the afternoon, and gave his lecture on "Idealism; or, Hitch your Waggon to a Star" in the evening. A public tea was also provided. The numbers attending during the day exceeded expectations, and were a great help and encouragement.

LEEDS.

THE jubilee of the West Hunslet Central Mission, Dewsbury Road, has recently been celebrated. On Sunday, April 28th, Rev. S. S. Henshaw (Ex-President Primitive Methodist Church) conducted service in the morning and Rev. H. T. Chapman in the evening. Rodger's cantata, "Footprints of the Saviour," was rendered in the afternoon by the church choir. On Saturday afternoon, May 4th, Rev. Samuel Chadwick, of Cliff College, preached to a large congregation. There followed a jubilee tea meeting, to which about 850 sat down; and in the evening a great public meeting was held in the church, the following being the speakers: Rev. S. Chadwick (Wesleyan), Rev. T. White Armour (Baptist), Rev. F. B. Turner (United Methodist; president, Leeds Free Church Council); chairman of the meeting, Mr. Wm. Middlebrook, M.P., South Leeds. On Sunday, May 5th, at 7 a.m., Rev. Geo. Allen, B.A., Oxford Place Wesleyan Mission, conducted service, when a congregation of 250 assembled. The choir rendered an anthem. At 10.30 Rev. James Ogden preached. His son, Rev. Joseph Ogden (pastor of the Mission) and his grandson (a fully-accredited local preacher) also took part in the service. In the afternoon a Young People's service was held, many of the scholars taking part. An address was given by Mr. J. Clifton Town. The meeting was presided over by Mrs. J. Clifton Town, and during the afternoon nine of the scholars were presented with certificates for Scripture examinations; and Miss Dunkley and Mr. R. Lawson were also awarded certificates for long service, the former having twenty-eight years', and the latter thirty-five years' continuous service to their credit. In the evening Rev. Joseph Ogden preached. The usual prayer-meeting followed, which brought to a close a series of memorable services.

MOSTON.

Jubilee Services. OUR Chain Bar Church and Sunday School have just been celebrating their jubilee. A splendid series of services has been held, commencing on Sunday evening the 12th inst., when Mr. John T. Dawson, of Rochdale, preached. On the following Saturday there was a tea and public meeting, presided over by Mr. F. Gill, and addresses were delivered by the chairman and Rev. W. Redfern. The circuit ministers (Revs. H. J. Shingles and W. Richardson) also spoke, and the soloists were Miss C. A. Siddell and Mr. Tom Case. The next day (Sunday) three services were held. The morning preacher was Alderman John Ward, J.P. (one of our veteran local preachers). The alderman has been closely associated with Chain Bar since the commencement, as secretary of the trust, and in many helpful ways, and his reminders of the progress made "these fifty years" were very interesting. In the evening Rev. H. J. Shingles (superintendent minister) gave an excellent discourse. The singing was led by members of the past and present choirs, and included many selections of old anthems, hymns, and tunes. The spiritual tone of the services was good, and reached the climax in a public meeting held on Monday, the 20th inst., when Mr. W. Bentley presided, and addresses were delivered by Revs. Robert Noble, H. J. Shingles, and W. Richardson. There were also present on the platform: Alderman John Ward, J.P., Councillor Bennett, and Mr. James Ryder (honorary superintendent of the school and one of the founders of the cause). The soloists were Miss Eva Dance and Mr. E. Turner. Another feature of the jubilee celebrations has been an effort to raise a substantial sum to augment the fund for building a new chapel on the beautiful site adjoining the present premises. The financial effort was commenced twelve months ago, and although this is only a small church, with a membership under fifty, the magnificent sum of 250 guineas was reached, and this mainly by private contributions, a good proportion of which comes from our own people at Chain Bar. This result gives us great encouragement; but further, the jubilee has been to us a rich spiritual inspiration, and we trust will linger long in our memories, and bear much fruit to the honour of our God and the extension of His Kingdom.

ROCHDALE.

School President's Bravery. MR. J. H. WHITWORTH, president of the Hamer United Methodist Sunday School, has died under peculiarly distressing circumstances. Mr. Whitworth was in the habit of camping out in a tent during the week-ends of the summer months, and this year he pitched his tent in a field close to Stid Hey Farm, Moor Side, Wardle, and was usually joined at the week ends by some of the young men of the Sunday School. About seven o'clock on a recent Sunday morning Mr. Whitworth left the camp to go and bathe in a pond about a quarter of a mile away. He was accompanied by two of the lads that were staying with him: Edward Victor Holt, aged seventeen, and Charles Whitehead, aged fifteen. The boy Whitehead entered the water and swam a few yards from the shore. He then appeared to get into difficulties, and Mr. Whitworth immediately went to his assistance. On reaching Whitehead he gave him a push towards the shore, and this enabled the boy to get a footing and reach the bank safely. The boys then noticed that Mr. Whitworth was himself in difficulties. Holt found a stick on the shore,

and with this Whitehead tried unsuccessfully to reach Mr. Whitworth, while Holt ran off to call for assistance from the other lads in the camp. On their arrival a plank was broken from a gate, and this was pushed out to Mr. Whitworth, but he was by this time under water and unable to grasp it. The farmer from Stid Hey Farm was quickly fetched, and he managed to get Mr. Whitworth out after he had been in the water ten or twelve minutes. Artificial respiration was tried for over an hour without success, for on the arrival of the doctor life was pronounced to be extinct. The funeral took place in the Rochdale Cemetery, amid many touching manifestations of the affection in which Mr. Whitworth was held. A service was held in the Hamer United Methodist Church, and the building was crowded to its utmost capacity, while the blinds in every house in the vicinity were drawn as a token of respect. The service was conducted by Rev. W. H. Jeffries, who paid a warm tribute to the outstanding qualities of Mr. Whitworth. He said there was about their brother a quiet dignity and a rare courtesy that made him always appear to them as a gentleman indeed. The life that he lived was a constant witness to God. There was about him a rare winsomeness and attractiveness which somehow made men feel that there was something in his goodness which they would like to have. The world was a better place for his genial presence in it. One who made no profession of belief had said the other day when he heard of this sad accident, "Whether there is a God or not, I know not, but James Henry Whitworth certainly followed Christ." The cortege to the cemetery was headed by the general manager of the works where the deceased was employed as a loom jobber. He was accompanied by sixty of the girls who had worked in the room over which Mr. Whitworth had charge, and by male workmates of deceased; also by a deputation from the church and Sunday School. The service at the cemetery was conducted by Mr. Jeffries. Mr. Whitworth was only thirty-eight years old.

SOUTHAMPTON.

MRS. COLE, a most sincere and faithful member of our West End Church, passed away peacefully on Tuesday, the 21st. The funeral was conducted by Rev. J. Ash. A memorial service was held on Sunday evening last, when the chapel was well filled, Mr. Ash being the preacher.

WESTON-SUPER-MARE.

AFTER being closed for several weeks for renovation and redecoration, the Locking Road Church was recently re-opened for Divine worship. The special preacher was Rev. S. L. Warne, of Kingswood, who preached a powerful sermon in the afternoon, and delivered a very effective speech at the evening meeting. Revs. F. B. James (Wesleyan) and the pastor also taking part at this meeting. Mr. P. H. Deverell, J.P. (Congregationalist) presided. Rev. J. T. Dawson (Baptist), who was unable to attend the evening meeting, gave a very interesting address at the tea-tables. The pastor conducted services on the following Sunday. Large congregations were the order of the day. A splendid musical programme was given in the afternoon, under the direction of Mr. A. G. Dowding. The choir rendered loyal and efficient service throughout the series of services. The friends connected with the place have worked splendidly, and are to be congratulated on the result of their efforts. The whole cost of the renovation has been met. The chapel interior has been quite transformed in appearance, and looks very inviting and comfortable in its new colouring.

Anniversaries.

CODNOR (Bethesda).—The Sunday School anniversary was a gratifying success. Shortly after 9 a.m. the scholars, teachers and friends assembled in the chapel for their usual parade round the village, the procession, which was of great length, was headed by the Codnor Old Brass Band, which played selections en route, whilst the orchestral band accompanied the singing at the various gathering places in the village. At 11.45 the procession arrived at the Market Place where a huge concourse of people had already assembled, when a brief address of invitation and reminiscence was given by Rev. James Slack, the preacher for the day (who was formerly a scholar in the Codnor School). A unique and impressive incident took place at the meeting in the Market Place. One of the scholars recited, very effectively, an adapted version of the hymn, "Nearer, my God, to Thee," so pathetically associated with the "Titanic" disaster, after which the hymn itself was sung by the choir and the whole assembled crowd, accompanied in chastened strains by the band. Mr. Slack's two sermons were appropriate and powerful, and the singing and reciting of the children have never been excelled. On the Monday evening an interesting public meeting was held presided over by Mr. James Brindley, of Derby, a former scholar and teacher in the school. Addresses were given by Rev. J. Slack and by Mr. C. B. Wood. The children were efficiently trained in their singing by Mr. James Gent, who for many years has filled the same function. Mr. Jos. Langton was organist. Touching references were made to the late Mr. Cooper, who for a long series of years had rendered faithful and efficient service to the school and church, and also to Mr. Wm. Wright, of Pollington, who for seventeen years in succession had presided over the Monday night meeting, but in consequence of advancing years and increasing infirmities could not discharge the functions. The collections were considerably in excess of anticipations, reaching the splendid total of £30 9s. 11d.

SWANSEA (St. Thomas).—At the Sunday School anniversary special musical services were given. The preacher was Mr. Charles E. Barraclough (preacher-musician), assisted at the piano by Mrs. Barraclough. An address was given in the afternoon by Mrs. Barra-

clough. On the Monday evening a grand musical service was given by Miss B. Samuels, Miss J. Thomas, Mr. Syd Jones, Mr. Sam Thomas, and the St. Thomas Male Choir Party. Crowded congregations have gathered every Sunday since Mr. Barraclough's mission started, and a revival of this church is being looked forward to.

HALIFAX (Ovenden).—The Sunday School anniversary began with a splendid address given in the morning by Councillor F. Holroyd (Elland). Helpful sermons were preached afternoon and evening by Rev. J. Young (superintendent of the circuit), and Rev. J. Rutherford (resident minister), respectively. The specially selected hymns and anthems were sung with great heartiness. The soloists were Mr. James Feather and Miss Horsman. Mr. Harry Broadhurst presided at the organ and Mr. Boothroyd conducted. Collections, £45 2s. 11d., being about £3 more than last year.

NEWCASTLE-UNDER-LYME (Lower Street).—The Sunday School anniversary preacher was Rev. D. O. Dempster (circuit superintendent). The attendance was excellent; at the evening service the church was crowded to overflowing. The choir rendered choice anthems, under the leadership of Mr. G. H. Cheney (organist and choir-master), and the children gave excellent renderings, under the leadership of Mr. J. Hodgkinson. The collections amounted to £62 16s. 9d., an increase on last year.

DEWSBURY.—At the Sunday School anniversary the preacher for the day was Rev. J. Tunnacliffe Shaw, of Kirkwhelpington. The afternoon service was conducted by Mr. A. Blenkinsop, of Leeds. All the services were full of inspiration and power. The children had been trained by Mr. F. W. Gutteridge, with Mr. J. Rigg as organist. On the Monday evening Mr. Shaw gave a brilliant lecture on "The Milestones of Life." Mr. Shaw's visit will be long remembered.

LINDLEY (Thorncliffe Street).—The Sunday School anniversary services were conducted by Rev. W. T. Anderson. The church was crowded at both services. Special hymns and anthems were sung by children and choir, under Mr. W. Kellett. The collections amounted to just over £35—a record sum.

HALIFAX (Skircoat Green).—The Sunday School anniversary preacher, morning and evening, was Rev. W. T. Anderson. In the afternoon Rev. F. W. Steward gave an address on "Flags." The special singing by children and choir was marked by much heartiness. Organist, Mr. J. Lawson. The collections amounted to a little over £35—an advance on last year.

BACUP (Britannia).—At the morning service of the recent Sunday School anniversary a service of song was rendered by the scholars, the consecutive readings being given by Miss E. Cockcroft (Wesleyan), of Facit. In the afternoon and evening two excellent and appropriate sermons were preached by Rev. Fred Wimbush, of Preston. Large congregations assembled at both services. Special hymns and anthems were rendered during the day, under the leadership of Mr. John Horsfall, whilst Mr. Jonas Horsfall presided at the organ. The collections amounted to over £32, which was in excess of last year. On the Tuesday evening following, Mr. Wimbush delivered his popular lecture, entitled "Ghosts," in the Waterside Chapel, Bacup, kindly lent for the occasion. Rev. P. Bennett occupied the chair. It may be said that these services were, in every respect, the best that have been held for several years.

LEIGH (Plank Lane).—The Sunday School anniversary is the great day of the year. The morning procession was upwards of 400 strong, and short addresses were given at different points by Rev. B. Crosby, Messrs. Clayton, Rigby, Parr, Eccleston, and Caldwell. Service for parents and scholars at 10.30 with address by Mr. Joshua Owen. Afternoon service at 2.30. Evening, 6.30. The chapel was packed. Preacher for the day, Rev. J. H. Bowker (Leeds). Special singing and anthems by the choir; conductor, Mr. Wm. Newton; organist, Miss Twist; soloists, the Misses Edwards, Miss Collier, Miss Davies, Miss Mary E. Clegg, and Messrs. E. Edwards, George Speakman, and F. Prince. A happy and successful day. Collections, £65.

KEIGHLEY (Park Wood Street).—Sunday School anniversary preacher, morning and evening, Rev. W. Fenwick Ridley (circuit minister). Afternoon, address by Mr. Levers, of Bingley. Special singing by the choir and friends. Collections, £18.

WESTON-SUPER-MARE (Locking Road).—Very successful anniversary services were held when Rev. W. Rodda, of Cardiff rendered splendid service as special preacher for the occasion. Large congregations gathered. Under the presidency of Mr. W. A. Dymond, a very interesting musical service was held in the afternoon, a first-class programme having been arranged by Mr. A. G. Dowding, the choir leader. Soloists: Miss Goldfish, Mrs. Hunt, Mr. T. G. Gough, and Mr. B. Over. Mr. Over's orchestral band rendered valuable assistance. On the Monday evening, after a public tea, the annual meeting was held: Chairman, Councillor G. S. Bull (Wesleyan); speakers, Revs. W. Rodda, J. S. Treweeke, and H. Crisp. Rev. W. F. Newnham gave the treasurer's report in the absence of the treasurer. It was a very encouraging meeting. The financial result was good, and constitutes a record for this church.

NORWICH (New City and Lakenham).—The Sunday School anniversary preacher was Rev. David Brook, of Southport. In the afternoon a Young People's service was held, at which Mr. E. J. Turner presided, and Dr. Brook gave an address. An interesting event was the presentation by Dr. Brook of prizes and certificates gained by the scholars in the recent Scripture examination of the Denomination and the Sunday School Union. Monday evening's meeting was presided over by Mr. R. J. Read. The secretary (Mr. E. J. Turner) presented the report, which showed the schools to be in an advancing position. There were 129 teachers and officers, 1,019 scholars, an increase of 28, whilst the activities of the school were stretching out in many directions. The chairman gave a helpful address. Dr. Brook, Rev. J. Stephens, and Rev. R. Wilton, addressed the meeting.

At all the gatherings the children, assisted by the choir, sang special hymns and anthems, under the conductorship of Mr. J. Dobson, who had carefully and efficiently trained them. A special feature was the singing of the little ones of the primary department. Mr. H. J. Archer presided at the organ.

REDRUTH (Treruffe Hill).—At the school anniversary the services were conducted, morning and evening, by Mr. F. E. Richards, B.Sc., and the afternoon flower service by Rev. W. J. Southern. The singing of special hymns was under the leadership of Mr. W. A. Thomas, F.R.C.O., the organist. The Monday evening's meeting was presided over by Mr. W. H. Oliver, one of the superintendents, and addresses were given by Mrs. Kinsman, and Messrs. R. Johns and J. Bray. A number of scholars took part in a recitation competition. There were crowded congregations, and the collections exceed all previous years.

BIRMINGHAM (Washwood Heath).—The forty-first Sunday School anniversary services were conducted in the morning by Rev. C. D. Barriball (Gravelly Hill), and in the evening by Rev. F. L. Page (pastor). The singing by the children and choir of 120 voices, accompanied by an orchestral band, reflected great credit on the training of Mrs. Embrey and Miss F. Smith. The chapel was crowded for the evening service some being unable to gain admission. In the afternoon the address was given by Mr. Hurley. On the following Sunday the special hymns were again sung, the preachers being Revs. N. Fysh, R. Coveney (Baptist), and B. J. Ratcliffe. The attendances and collections, £30, have constituted a record. The school is fully graded, and is increasing in numbers each week.

WINSFORD (Weaver).—The school anniversary services were conducted by Mr. W. Jollans, of Manchester College. People came an hour before the time of service until the church, school, vestry, and even the pulpit were filled with people, and then chairs were placed in the open air to enable people to hear there. The collections were higher by far than ever before in the school's history. The services closed with a rousing prayer-meeting, to which a great number remained.

General.

TAUNTON (Wellington).—The recently-formed "Busy Bee" Society closed the season's work by holding a public social, with exhibit and sale of members' work, when a very interesting concert programme was also given, the singers in the action pieces being trained by Miss Ball, who accompanied on the pianoforte. Miss Sauterley (the treasurer) presided over the stall, and Miss Hearn acted as secretary. The net proceeds of the effort at present amount to £4 13s. 6d., but further items are expected. A very hearty vote of thanks was passed to Mrs. and Miss Ball for establishing the society, of which there are 26 members.

The United Methodist Magazine.

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Bazaars.

CREWE (Hightown).—As part of a special effort for reducing the debt still remaining on the premises of this church, the ladies of the church and congregation recently held a successful two days' sale of work. Two old and highly-esteemed lady members (Mrs. Lea and Mrs. Bacon) opened the sale on the first and second day respectively. The chairman on the first day was Mr. G. Bolshaw, of Southport (the new chairman of the District and an old scholar), Councillor Micklewright filling the position on the second day. The proceeds of the sale (excluding tickets) amounted to £124, a result which is regarded as highly satisfactory and reflecting great credit on all concerned.

NEATH (Hope Church).—A successful sale of work, in aid of the new site and building fund, was opened by Mrs. Walter Trick, under the presidency of Mr. Fry Barns. The schoolroom was prettily decorated for the occasion. The day's proceedings realized the noble sum of £68 15s. net.

HULL (Bethel).—In order to raise at least £300 towards the £400 needed to clear off the debt on the current account, and to secure a Connexional grant of £100 and a loan of £400 free of interest, a subscription list was recently opened, followed by the holding of a bazaar. The subscription list totalled to £101 8s. 8d., and the bazaar receipts amounted to £214, making the encouraging total of £315 8s. 8d. towards the £400 required. The bazaar was opened on the first day by Mr. W. C. Bacon (Manchester), chairman, Col. A. M. Jackson; on the second day by Councillor W. L. Harrison, chairman, Mrs. George Paton; and on the third day by Mr. Edward Watkin (chairman of the Hull and Barnsley Railway Company), Mr. George Westmoreland presiding. The enthusiasm was very great at the close of the bazaar when the total amount raised was announced. A strenuous effort is to be made, under the leadership of the pastor (Rev. J. T. Brown), to raise the balance necessary to secure the promised grant and loan.

Missions.

LONDON.—Mr. R. T. Buttle (Connexional evangelist) has just completed an eight days' mission at the Waterloo Road Chapel. Each evening, previous to the mission service, numerous-attended open-air gatherings have been held in the New Cut. As a result of Mr. Buttle's services, several made the great surrender, and many older members have renewed their vows of allegiance and consecration. On one of the evenings the missionary gave the story of his life and work—a narrative full of earnest effort and endeavour and a source of inspiration to his audience. On Saturday week the choir gave a very successful concert, reflecting great credit on the leadership of Miss Mellish (organist) and Mr. W. A. Rutter (leader).

A Group of Volumes.

"John the Loyal." By Dr. A. T. Robertson. (Hodder and Stoughton; 5s.)

A goodly volume this, and one long since wanted. We have had nothing upon the Baptist of such full compass since Dr. Reynolds's Congregational Lecture. This effort is not equal in insight and elevation to Dr. Reynolds's; but it is quite modern and most readable, beside being so valuable that we wish it had a more distinct title which would call the attention of students to its existence. Dr. Robertson is resident in America, but he writes specifically to meet the English need, and we ought to be grateful to him, because within his limits he is eminently successful. There are twelve chapters, and the book is well supplied with indices. From the pre-birth suggestions to "Lingering Echoes" the biography is carefully traced. What is especially fortunate is that the inter-relations of Jesus and John are so carefully expounded, and not less so is the way in which the book is made to be almost a synopsis of the cream of all writing upon these subjects gathered from all sources. Many preachers should be able to get a series of sermons upon the great Forerunner out of Dr. Robertson's pages. Some of the quotations are especially apposite, and would greatly enrich any such series if repeated.

"Onward and Upward." By Rev. W. Griffiths, M.A. (Marshall Bros.; 2s. 6d.)

This is a companion volume to "Christ Come and Coming." That book impressed me very much, and this does equally. They are neither of them great Theology or Spirituality. They are not so ambitious as, say, Forsyth and Moberly. But they are full of steady and truthful thinking, put in a popular way, and (what is to be greatly respected) the writer does seek to construct a consistent synthesis of Christianity in its theory: (1) as a Divine presence in the former volume, and (2) in this of the consequent life which is initiated and sustained. The sub-title of "Onward and Upward" is "The Overcoming Life," and a mere list of the titles of the chapters would show how earnestly the author urges the conception that "the Christian life is intended to be a career of victory." There are twenty-five chapters, and they all aim directly at that objective, and I venture to say that they do not miss their mark; nor could any right-minded Christian rise

from the perusal of these nearly 200 pages without a stirring in his bones to obtain his share of "The power of Christ's presence" and "The ceaseless growth and rapid development" which follow. Mr. Griffiths is happily no modern misanthrope, for he praises frankly modern movements and circumstances with great and desirable courage. Strict modernists will be glad to hear also that in treating the "Language of the Gospel" he is brave enough to claim flexibility for its great elastic words. Worth anybody's while to read and re-read.

"Romans i.-v." By Dr. W. H. G. Thomas. (R.T.S.; 2s.)

A further contribution to the Devotional Commentary Series; and worthy of all its fore-runners. Romans tests a man, but Dr. Thomas survives, and in full breath and colour. Previous to the studied treatment of the text (which consists of nineteen chapters taking from chapter i. to chapter v. of the Epistle, and to be followed by two other volumes) there are three very valuable introductory sections. One is on Introduction and deals with destination, purpose, author, authorities, etc., but with much more than usual freshness; then another upon suggestions for study, summing up the reasons why attention should be given to Romans. It would make a fine pamphlet to be distributed amongst theological students, and might do much to redeem their minds from neglect of this Scripture. Then an analysis, and very competently done. It is the cream of all the great analysts' work, who have spent their concentration upon this Epistle. Then proceeds the exposition. Space precludes any detailed appreciation of this, but it can fairly be said that of all the volumes of the series noticed in these columns none is more terse, explicit, and satisfactory in its insight and result than this. An especially good contribution.

"The Cross in Holy Scripture." By James Little, B.A. (Robert Scott; 2s. net.)

The sub-title of this little work is "A Study of the Nature and Significance of Christ's Redemptive Work." The study is honest and painstaking. The writer has done his work well. Such subjects as "Ransom," "Reconciliation," and "Forgiveness of Sin," are discussed with a good deal of insight. We can well believe that anyone who reads and carefully digests the thought of this volume will rise therefrom possessed of a new clearness of thought, and, withal, a warmth of heart generated by contact with the most soul-moving themes in the universe.

"Heart Cures." By Rev. Hugh Callan, M.A., F.R.G.S. (Elliot Stock; 2s. 6d. net.)

It was Sir W. Robertson Nicol, we think, who said that "The Beatitudes" was a difficult subject to write on. Perhaps that is why so many attempt it. Few, however, have attempted it to better purpose than Mr. Callan. He knows what others have written, but he is no slave to their writings. There is a certain vigour and freshness in his book which speak of a clear-seeing eye and an independent mind. He is not anxious to produce fine writing; he rather attempts to get at the meaning of Christ. He knows, too, that that meaning is never exhausted. He is in love with his subject. "The Beatitudes," he says, appropriating the fine figure of Dean Stanley, are "white with the Snows of Eternity." By way of illustrating the suggestiveness of the book, we quote one brief paragraph chosen almost at random. This on "Blessed are the poor." "The truth is that it is the earnestness of thought, the serious thinking about things that poverty engenders, that probably is the blessed, and the only blessed, thing about it; or, to put it otherwise, while those usually called rich are, by position, nearer the kingdom of this world, those usually called poor are, also by position, nearer the Kingdom of Heaven. But it is the disposition, not the position, that decides whose is the Kingdom of Heaven in either case."

"The High Calling." By Charles M. Sheldon. (Hodder and Stoughton; 6s.)

It is a pleasure to find that Mr. Sheldon's pen has not lost its cunning. In a "Foreword" the author says that the main purpose of his book has been to describe the manly heroic type of Christian struggle and final victory of spiritual ideals of life over standards that are low and false. Mr. Sheldon has achieved his purpose in that masterly way with which the world is familiar. The story of the Douglas family is true to the story of many an English home, and especially do we see in Helen Douglas a type of many a spirited English girl. "The High Calling" may not repeat the phenomenal success of "In His Steps," but Mr. Sheldon's new book is worthy of the widest circulation.

Wedding.

STEPHEN—CHAPMAN.

ON Thursday, May 23rd, the marriage of Miss Annie Stephen, the elder daughter of Rev. William Stephen, and Mr. H. G. Chapman, M.A., of Leeds, younger son of Mr. John Chapman, of Elworth, Sandbach, Cheshire, took place at Lady Lane Central Mission, Leeds. Miss Stephen is well remembered as an accomplished vocalist and musician, in which capacity she often appeared in public in support of deserving causes, to which she rendered service freely. Mr. H. G. Chapman is connected with the Modern School, Leeds, has had a distinguished University career, and bids fair to go far in his profession. The marriage service was conducted by Rev. W. Stephen (the bride's father), and Rev. H. T. Chapman, Ex-President of Conference (the bridegroom's

uncle). Rev. S. G. Dimond was in attendance as best man. Miss Lily Stephen (sister) was bridesmaid. The bride was given away by her brother, Mr. William Stephen, jun. At the close of the ceremony, the Ex-President gave a brief address, in which he congratulated the bridegroom on the honours he had won by his "gifts and industry" in the world of scholarship, and wished the bride much happiness in her alliance with one who had great reserves of strength on which she could lean in the testing experiences of life. Mr. Chapman has the good wishes of all belonging to Lady Lane Mission, of which he is a member and an officer. The bride was married in her travelling costume of blue velvet. The bridesmaid wore a dress of pink satin. At the close of the service, the happy couple motored to the Central Station, en route for Folkestone and Boulogne, where the honeymoon is being spent. Presents have been received from many friends in different parts of the country.

Thanksgiving Fund.

The payment of subscriptions is now urgent. Remittances should be sent through local Secretaries, or the central Secretaries, viz.:

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