

# THE United Methodist

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OF THE

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## Conference Jottings Day by Day.

Bethesda Chapel, Hanley,

Tuesday night.

BRIGHT sunshine this morning gave a halo of glory to the Pottery towns and filled the Conference Chapel with splendour. Very beautiful and stately it looked, with its very chaste decorations, as the crowd gathered in the gallery and on the floor of the Chapel for the opening ceremony.

Precisely at ten o'clock the President of last year's Conference (Dr. Packer) stood up to announce the historic hymn, "And are we yet alive." Accompanying him on the platform were the President-Designate (the Rev. John Luke), the Revs. E. Boaden, W. J. Townsend, D.D., W. B. Lark, H. T. Chapman, Thos. Rider, W. Vivian, Mr. W. S. Skelton, J.P., and Mr. R. Blackmore. The pews in the gallery seemed quite full as the great audience rose to sing. What significance the old verse had for more than one on the platform—

"What trials have we seen,

What conflicts have we passed,

Fightings without and fear within,

Since we assembled last!"

In regard to at least one of those who sang the words more than one of us thought two years ago that he would never be seen on a Conference platform again. But he was there, and looking remarkably well. Mr. Rider read for us in his clear enunciation, first Ps. cxxi. and then 1 Cor. xiii. After that, the Rev. W. Vivian and Mr. Blackmore led us in prayer that brought us to the very mercy seat. Then we sang with an emotion such as the old hymn rarely fails to evoke, "O God of Bethel, by whose hand, Thy people still are fed."

\* \* \* \* \*

We passed next as from a smiling garden into a drab, uninteresting landscape. The calling of the Roll consumed many valuable moments. Its chief excellence seemed to be that it gave the Conference the opportunity of expressing its appreciation of some whose names were called. The first cheer came when the Secretary of the last Conference called the name of "the Rev. George Packer, D.D.," the cheer marking the Conference appreciation of the honour which Victoria University, Toronto, had done our President. Our two lady delegates, Mrs. H. Gilbert Whyatt and Miss F. Ashworth, were greeted with warm cheers. So, among others, were the names of the Rev. E. Boaden, W. B. Lark, W. J. Townsend, Principal Sherwood, and Mr. R. W. Essex, M.P.

\* \* \* \* \*

The Rev. T. McNeill, a member of the South Australian Conference, received a cordial greeting from the Conference, and was asked to take a seat among the delegates. Dr. Packer mentioned as a matter of special interest to the Conference that Mr. McNeill had married a daughter of the Rev. James Maughan, the first Methodist New Connexion minister to Australia.

\* \* \* \* \*

The ballot for the election of a successor to the late Mr. Joseph Hepworth as a Guardian Representative resulted in the appointment of Mr. Joseph Ward, of Sheffield. Mr. Ward's appointment is the recognition of quiet, solid worth and unpretentious generosity in a man whose outstanding grace is modestly conjoined with real goodness. The President (Mr. Luke) subsequently in his address exhorted the men who were diligent in attending business meetings to be equally diligent in attending prayer-meetings. It is an exhortation which Mr. Ward has no need to lay to heart. He is one of our laymen who are even more notable for their spirituality than for their business aptitudes, great as these are. The way he has stood by Scotland Street Church, Sheffield, the way in which he has done his part—and a large part it is—in fostering the phenomenal growth of the Sheffield North Circuit, is a tribute to sanctified generosity, business skill, and well-directed evangelistic fervour, and a proof of how greatly skilled leadership tells in such work. Long may Mr. Ward wear his newly-given honour!

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.)

The addresses of Mr. Capey and Mr. A. M. Walker in welcoming the Conference to the Potteries were lit up with many bright gleams of humour and were expressed, in both instances, with rare literary grace and beauty. Neither address will be easily forgotten. Inimitable was Mr. Walker's presentation of the reasons why no smoking-room was provided. They had not provided a smoke-room, he said, because the whole district was a smoking-room. Let any delegate go through the Potteries any morning before breakfast, and he would see how puny was the attempt to make smoke on the part of a man compared with what actually was made by the potters' "ovens."

There was quite a keen competition for the platform offices of the Conference. For the Conference Secretaryship there were three nominations—the Revs. G. Wheatley, T. Sunderland, and Mr. James Le Huray. In the end Mr. Le Huray was elected, to the great delight of those who know him and his honoured father, the Rev. James Le Huray. For the Daily Record Secretaryship the Revs. W. Vivian and George Eayrs were nominated. Mr. Vivian was elected, and the Conference thereby honoured a gifted minister and an able African missionary. For the position of Journal Secretary there were three nominations—Mr. Shimmmin, the Rev. W. S. Welch and the Rev. George Eayrs. Mr. Eayrs was elected, and as an old student of history, and of the history of Methodism in particular, he is sure to do his work with care and precision. There were also three nominations for the position of Corresponding Secretary—the Revs. J. Benson, W. S. Welch, and T. Sunderland. Mr. Sunderland was appointed. For the making of these appointments not once was the idea vocalized that the different sections should be represented on the platform. As a matter of fact, all the three old denominations are represented. Nor could a stranger visiting Conference tell which Church each or any of the men represented.

Good as the reading of the President's Address will prove, it was even better to hear. The tense feeling behind it, the tone of conviction that ran through it, and the high spiritual note of the whole utterance, impressed the Conference. Our President took us to the centre. If only we would all abide there!

It is good to see that the process of uniting contiguous circuits and churches, which has been going on so rapidly and, on the whole, happily since the Union, still proceeds. Important proposals were before the Conference to-day. Some of these were accepted in the form in which they reached the Conference; others were referred back for further consideration by Connexional Committees and the local friends. One for the union of the two Helston Circuits and Porthleven is likely to have specially far-reaching and beneficial results if it should be completed.

Very warmly appreciated by the Conference was a telegram received from the Mayor of Penzance, the President's native town, congratulating Mr. Luke on his appointment to his high office. The same remark may be made about a telegram received from St. John's Church in the same town. These manifestations of amity and good-will are always warmly welcomed by the Conference. This was marked when Mr. Capey this morning read the very gracious and timely letter of the Rector of Stoke, conveying his greetings to the Conference. Differences of opinion, happily, cannot mar the flow of souls which agree in the central things which really matter.

This afternoon the Conference agreed to an innovation regarding the Address of the Conference to the Churches. Hitherto different ministers have been asked to draft it year by year. It has sometimes happened that they have not been members of the Conference in whose name they had to speak. In addition, it was felt that it might be very appropriately the duty of the retiring President, who has been in close touch with the life of the Churches during the year, to pen the address. A proposal that this should be so in future was accepted without hesitation. In anticipation of the decision of the Conference Dr. Packer has himself drafted and had printed in the Conference Blue Book the Address of the Hanley Conference to our members. And a very good address it is, as will doubtless be said when it comes up for consideration by the Conference at a subsequent stage of our sessions.

For some years now it has been the practice of the different Methodist Conferences to appoint ministers and laymen to convey their fraternal greetings to their fellow Conferences. At first, and while the practice was new, it was much appreciated. Latterly, however, the business of the Conferences has grown so much and the number of deputations has multiplied so rapidly, that it sometimes happens that a member of the deputation, after travelling hundreds of miles it may be to attend, has found that the utmost he was allowed to do was to appear on the Conference platform without speaking a word. This was felt to be unsatisfactory and our Connexional Committee took steps to secure an alteration, so that, instead of deputations attending, written

or telegraphic messages might be exchanged between the Conferences. The Methodist Concerted Actions Committee has made the same suggestion to each Conference, and the plan is now to be adopted. A beginning has been made this year, and the greetings of the Wesleyan President (Dr. Haigh) to our Conference will be found to be in many ways a noteworthy document. Our readers are recommended to peruse it from beginning to end.

No man has grown upon the admiration and esteem of the United Methodist Conference more rapidly and more surely than Dr. Packer. His skill in turning awkward corners in Conference debates and legislation, his width of outlook, his courtesy, and his high statesmanship have evoked the warm regard of his brethren. So it was with enthusiasm that the Conference congratulated him upon his reception of the degree of D.D. from the Victoria University, Toronto. Mr. Redfern's speech in tendering these congratulations was very happy and very choicely phrased. It is, naturally, to him a source of pride that the University which has given him his degree bestowed a similar honour upon Dr. Stacey, Dr. Cocker, Dr. Ward, and Dr. Crothers, who were for so long honoured in the late M.N.C.

It grieved the Conference that the Rev. J. F. Hughes had been compelled to resign his ministry because the state of his health made it impossible for him to reside in England. It rejoiced greatly that he had found so suitable a sphere of ministry in South Africa. The Rev. E. H. Tuck, another of our ministers, has also for the same reason had to proceed to the Cape. The Conference hopes that his residence there will restore his health. Mention was made of the kindness of Mr. Hughes in inviting Mr. Tuck to stay with him for a while till he had had time to look round and form his plans. Meanwhile, the Conference commends Mr. Tuck to the Methodist or other Churches where he may be able to exercise his ministry, and trusts that by his removal his useful life may be prolonged. The Revs. H. Gaunt and A. H. Wheeldon were granted a further year's rest, in the hope of their complete recovery to health and strength. The Revs. J. N. Higman and J. T. Brewis, M.A., B.D., are cordially welcomed back into the active ministry, after their years' rest.

The National Free Church Council propose that a Commission should be appointed to consider the present condition and prospects of Evangelical religion in England and Wales, and requested our Conference to appoint six persons to sit on the Commission. The Conference appointed the following: the Revs. G. Packer, H. T. Chapman, J. H. Blackwell, Dr. A. E. Cope, Mr. J. H. Mills, and Mr. Stewart Mallinson. The Commission is appointed not one hour too soon, and if it is frank and fearless in its work it may do the Churches of the country a real service by its findings.

HENRY SMITH.

Wednesday morning.

THIS morning broke grey and cloudy, but as the hours sped on the grey passed to golden glory and we have had a morning as delightful as that of yesterday.

A very small company was present when, punctually at 9.30, the President rose to announce the hymn, "O timely happy, timely wise, Thoughts that with rising morn arise." It was true, but true of too few. The Rev. W. H. Webber read the Scriptures and led us in prayer. "Praise to the holiest in the height," took us all near to the heart of things as we sang it. The Rev. F. J. Wharton delivered an address, very helpful and stimulating, from St. Paul's words, "And this I pray, that your love may abound yet more and more." To keep prayer fresh, vital, and expressive of present experience was the difficult task of the Christian. Our peril was that we should fall into set phrases and pray for things we had long since ceased to desire. The value of a man in his inner self determined the value of his prayer. Prayer should have sweep in it. Its horizon was not the North Sea but the waters of the Orient. The whole address deserves attention.

In continuance of the abounding generosity shown by the late Mr. Charles Wardlow during his life, his Will discloses most generous gifts left for various Connexional institutions and for local church temperance and other objects. The Conference expressed its grateful appreciation and its further pleasure that Mr. Wardlow's interest in our church is continued by members of his family. Long may it continue!

From two Districts there came up resolutions concerning what was called in one case "excess of expenditure," and in the other "unnecessary expense" incurred in carrying on Connexional departments, etc. Our Denomination does well to insist that whilst its work is done with efficiency it shall be done with the strictest economy. Happily we have already a Committee charged with the duty of watching over the expenditure of our departments so far as it results in overdrafts on the Bank. To this Committee was delegated the duty of inquiring into the matters spoken of

in the resolutions of the two Districts referred to, and a report will no doubt be forthcoming at the next Conference.

Should Junior Members be included in the total membership of our Church for purposes of comparison? That was the question raised on a resolution received from the Leeds District. The debate which ensued was most interesting and put the two sides of the question with admirable force. The question does not touch assessments as only adult members count here. But it was urged that there is an unusual degree of fluctuation and uncertainty about Junior membership returns; though why that should be so if the same care were taken, as it ought to be taken, in supervising the Junior roll as in supervising the Adult roll was rather a puzzle to some who listened to the debate. Others contended that the Christianity of a boy or girl under sixteen years of age was as real, when it was real, as that of an adult, and that therefore, on the face of it, there was no more reason for excluding them from the total of our church-membership than for excluding adults assumed to be suitable for inclusion. One speaker pointed out, however, that such was not the custom in regard to the statistics of other Methodist Churches. In the end Conference decided to retain the column tabulating Junior members but not to include them in the total for purposes of comparison as to increases or decreases.

Should Conference make Grants to Districts in order to enable them to meet their District expenses? That was another question which occasioned some debate to-day. There is no doubt that some Districts find it difficult to do the work assigned to them in connection with the District meetings, except at considerable cost. We heard of one District which after laying a levy of three-pence per member was unable to print any schedules or agenda of business to assist in the deliberations of the members in their May meeting. Rather hard lines! But it was soon clear that if the principle of Connexional grants in aid were admitted there would soon be quite a number of applications. So the Conference felt itself compelled to decline the application.

How keen the voting was for the designation of President for next year will be seen by the following table:

Nominations.	Votes 1st ballot.	2nd ballot.	3rd ballot.
W. Redfern	85	98	139
G. Parker	90	111	133
James Wright	63	64	—
J. Baxter	20	—	—

By the unanimous open vote of the Conference Mr. Redfern was then declared President-Designate for next year. The closeness of the voting in the final ballot shows how the Conference was "spoiled for choice." It could be "happy with either, were t'other dear charmer away." But there is no doubt that the Conference choice is an attempt to pay tribute to one who toiled long, hard and unweariedly for union and who is greatly respected for his talents and gifts and beloved for his gracious spirit. All will wish for him a most delightful and successful year of office.

HENRY SMITH.

Wednesday afternoon.

THE BOOK ROOM DEBATE.

Conference has given us at least one full-dress debate. There should be one in every Conference—even if it has to be arranged, to keep debating still alive. The issues were simple, the voting was decisive. There was perfect magnanimity throughout. The proposition of the Committee concerned was to link up the Editorship of the weekly paper to the Secretaryship of the Deaconess Institute, and put Rev. Hy. Smith in charge of both, to live at Wandsworth Common. Rev. Hy Hooks becoming Book Steward, with charge of the magazine. Rev. J. Moore, voicing the decision of the Home Mission Committee, countered this by asking for a year's delay and suggesting that the Home Mission Secretary should be in charge of the Institute, that it should be transferred to Rammoor College, and that new work should be undertaken on behalf of the local preachers of the denomination. Rev. G. Packer, D.D., opened, explained the first proposals, propounded the theory that this was the psychological moment, and that all parties concerned were agreed. The speech carried the general sentiment. Mr. Moore was not quite so happy. I fancy that he was conscious that "a stern chase is a long chase." But he is to be praised for standing by his Committee loyally "whateffer," as the Scotsman says. The debate contributed several fine speeches. I take leave to say that the two best were Dr. Packer's opening and Rev. F. J. Ellis's "mid-off." For he came in the middle and was off-side to Dr. Packer. The Connexional Committee Secretary laid himself out to secure his case from every point of view. His financial statement was rather appalling. We have lost £2,000 on the publications since Union. If these economies were effected, including the dropping of the "Pleasant Hour"—upon which there was a loss of £124 this last year—the saving would amount to £350 a year. Mr. Ellis

begged for delay, more especially for the sake of Rev. Hy. Hooks, who would have enough to do without assuming the care of the Magazine. But the speech was shrewd, collected and orderly beyond the usual—and poetic almost. The men of years scored. The speeches of Rev. A. Crombie and T. J. Cope were unexpected. Mr. Crombie dealt with the business aspects. The profits of this year, £792, could not be assured for next year. The Sunday School Hymnal had occasioned that. He thought that there was not much policy in crowding another whole institution upon the shoulders of the already overworked Home Secretary. Mr. Cope was unexpectedly impressive and clever. He doubtless paid off one or two ancient grudges toward the Home Missionary Committee, but his case was that the Institute should have the chance to develop and not merely to maintain the status quo. Incidentally he said that in fifty-one years he had not troubled the Conference for fifteen minutes. He was heard with gladness throughout. It was a true swan-song.

Two ex-M.N.C. men made a determined attempt to save the pet bantling of that section—the "Pleasant Hour." Rev. Geo. Eayrs pleaded that this was not the time to stint or stunt that portion of the Press which dealt with young people. Rev. E. F. H. Capey, who has won to strangers, or maintained with old friends, the golden opinions of yore, offered an amendment that this bit of the wreckage should be saved and put in charge of a minister in circuit work. It was not carried. But it brought us a good story. Dr. Kennedy, of Shrewsbury, great scholar and little practical, arrived home in great straits, and thinking of nothing else, plunged into the first chair with which he met: it contained the baby, which cried lustily under the pressure. The father, so unpractical, who had not the sense to get up and relieve the poor infant, sat on, shouting to its mother, "Mamma, I've sat on the baby." Moral obvious! But the Conference sat on, and in the end carried Dr. Packer's scheme without a single amendment. Good luck to it! G. C.



"Under the Greenwood Tree."

(Bethesda Chapel Yard.)

[Photo by Rev. W. Bainbridge.]

#### Thursday evening.

The Rev. H. J. Shingles gave the Devotional Address this morning. It was delicate in phrasing, poetic in substance, allusive, suggestive and spiritual, and was heard with delighted attention by the Conference. It dealt with the text, "Ye know Him; for He dwelleth with you and shall be in you." The address will be found in full on a subsequent page. Here are one or two sentences must serve. We are to live conscious that the source of all life and power is within us, using this brain, heart and will to think, to love, to do. The man who is sure that God is within has solved life's secret. There is but one thing which makes God, God, which impels our worship, praise and reverence. That one thing is love. It is that which gives Him the throne and the right to our devotion. Let us not fear to see with "the superstitious eye of love." It is the organ of vision. It is the most clarifying of mediums.

Another pen describes the long morning given, and given quite properly, to the discussion of the problems of our Sunday Schools and work among the young.

The afternoon was given to a long, earnest debate on the question of our Theological Colleges. As the debate was adjourned notes on it may be reserved until tomorrow.

#### YOUNG PEOPLE'S AND TEMPERANCE DEPARTMENT.

No one can complain as to the time occupied by, and the place given to, the consideration of the business concerning the young people of our churches. Nearly the whole of this morning's session was taken up by the discussion, and it was evident that the theme was fruitful for debate and supremely interesting in character. It is safe to prophesy that a similar opportunity will be found in future Conferences, and that the allocation of a few moments to the matter as in days gone by will never be repeated.

Whether the *tone* of the discussion can be regarded by ardent Sunday School reformers as altogether satisfactory is another thing. It was evident that absurd prejudices still exist in respect to the graded system, but it was evident also that such prejudices do not prevail where these methods have been fairly tried. Mr. Shimmins' unfair suggestion that our decline results from the new methods, because he supposes that the two things



Conference Sermon.

(Left to right) Revs. E. F. H. Capey, Dr. Ambrose Shepherd (Preacher), John Luke (President), Dr. Packer (Ex-President).

[Photo by Rev. W. Bainbridge.]

synchronize is not borne out by the facts, as Mr. Lewins' statement showed. It is not in the graded schools that decreases have come. Has our clever critic tried teaching in some of our mass-schools we wonder?

The Rev. H. Hooks echoed the feeling of many of us that our Young People's Department might very well attach less importance to examinations and more to modernizing our schools. He regretted that the report gave no lead, but the Secretary, the Rev. S. C. Challenger, pointed out that Conference had formulated a series of recommendations on Sunday School reform, and that he had advocated their adoption at teachers' conventions and the like. Veterans of the C.E. movement, like the Revs. E. Abbott and W. Bainbridge, pushed the claims of the Y.P.S.C.E. The latter commended the new alternative pledge to ministerial critics, while the former insisted on the need of keeping the spiritual objective in view.

An interesting feature was the tribute paid by leading laymen with us to Sunday School work. Mr. J. Mackintosh's hobby, we learned, is the Sunday School, and he rightly demands of his fellow laymen that neither business nor municipal honours should interfere with their service to the young. And as to the C.E. meeting—it was mutually good, he said, for employer and worker to find themselves side by side there. Alderman Mordey and Sir James Duckworth both laid emphasis on the importance of caring for the young folk, while Mr. W. A. Lewins counted it a higher honour to be a superintendent than to be a Connexional official. Testimony of this kind is calculated to cheer and hearten our workers and to help the Churches to set a higher worth on our Young People's work.

Mrs. Whyatt's contribution to the discussion was as warmly welcomed and highly appreciated as it was eminently wise and thoroughly practical. It was an appeal to back up the Sunday School by the Christian influences of the home and to seek to give that sympathetic counsel to our children that shall enlighten them upon the perils which beset our growing youths and maidens.



The W.M.A. Platform.

Front Row—Miss Turner (North China), Mrs. Parsons (West China). Back Row—Miss Lily Lowe (Burton-on-Trent), Miss Ashworth (Rochdale).

[Photo by Rev. W. Bainbridge.]

Rev. S. C. Challenger's comprehensive resolution wisely summarized the points touched on by various speakers, and should be carefully pondered by all our churches, as also should the important recommendations of the London District on Junior Church Membership which were adopted unanimously by Conference.

A. H. R.

#### Friday evening.

Rev. H. J. Watts gave a most timely address at the Devotional Service this morning on the text, "Pray ye therefore the Lord of the harvest that He will send forth more labourers into the harvest." The whole address secured the sustained attention of the Conference, but one point especially evoked a quick response. It was when dealing with the request of our Lord that His disciples should pray for the coming of labourers into the harvest field. Mr. Watts suggested that perhaps there was a connection between the lack of prayer in our churches and the lack of workers. The suggestion deserves to be specially noted and pondered. Rev. J. H. Blackwell read the Scriptures and led us in prayer.

All the morning the Conference sat with closed doors during which it passed various probationary ministers to the next stage in their probation.

#### THE COLLEGE QUESTION.

In the afternoon we resumed and completed our discussion on the College question. It arose on the recommendation of the College Committee that as in its opinion Manchester College would be equal to the accommodation of our students for two or three years to come, the Committee, without prejudice to the settlement of the question of the provision of a new College, recommended that as from Conference, 1913, all the students be accommodated at Manchester College. To this the Rev. J. W. Walls moved an amendment that for the present the two Colleges, Ranmoor and Manchester, should be retained. The action proposed by the Committee could only be justified if a plan for the erection of a new college at a definite early date had been accepted, or if Manchester College could be proved to be adequate even to the early needs of the denomination. A large number of the members of the Conference took part in a discussion which became somewhat tense in its tone and not unexciting in its spirit. At the end of two and a half hours the



Young People's Demonstration Platform.

Front Row—Mr. Darley Terry (Treas.), Councillor H. North (Chairman), Rev. S. C. Challenger (Sec.).

Back Row—Rev. H. B. Shapland (Speaker), Rev. W. C. Jackson, B.A. (Chairman, Local Committee), H. James (Speaker).

[Photo by Rev. W. Bainbridge.]

points at which we had arrived were that Mr. Walls's amendment was lost, and the Conference had decided that there must be one College for our students. Whether that one college should be Ranmoor or Manchester was under discussion when, on the motion of the Conference, the subject was adjourned.

All this morning rumours of compromise on the College question were in the air. The rumours materialized this afternoon, when Dr. Packer, by permission of the Conference, made a statement as a preface to the resumption of discussion. The suggestion he made was that inasmuch as apparently there was a considerable minority against closing Ranmoor College, the Conference should for the next two or three years agree that Ranmoor should be retained for the training of first year students under the care of a resident tutor, and that second and third year men should be trained at Manchester under the care of a Principal (who should have the oversight also of Ranmoor College) and a tutor. At first there was some measure of reluctance to accept the compromise on the part of a not inconsiderable portion of the Conference, and to the end, while none voted against the compromise, a number remained neutral. In the result the resolution of the preceding day, that there should be one College was rescinded, and Dr. Packer's suggestion was accepted. It was admitted that the compromise is likely to be a costly one on the financial side, and that the majority of the Conference, who were undoubtedly in favour of one college only, should have agreed to the continuance of the two is a fine tribute to the peaceable and kindly spirit of the Conference. The action of the Conference to-day removes the question of a new college for our Denomination out of the region of questions which need to be tackled within the next few years, and it is to be hoped that a question which has agitated Conference for at least three successive years will now be allowed to have a rest while we proceed to make the best use we can of the present arrangement in order to secure as complete



a training of our students as is possible under present conditions.

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Having arrived at the compromise indicated above the Conference proceeded to designate the new principal and the two tutors who are to take office at the 1913 Conference. For the principalship the Revs. David Brook, M.A., D.C.L., J. S. Clemens, B.A., D.D., and J. H. James, M.A., B.D., were nominated by the College Committee. Mr. James withdrew from nomination and the Conference proceeded to ballot on the remaining names. Dr. Brook was elected by 160 votes to 113. The Conference then saw one of the most graceful and Christian acts it has ever seen. Dr. Clemens in cordial and warm terms moved that Dr. Brook be the new principal of the College. He did this in terms and in a spirit which evoked the admiration of the Conference. From beginning to end of his little address there was nothing but what was Christian, generous, kindly and hearty in Dr. Clemens's words.

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It is not surprising that the act of Dr. Clemens touched the heart of a man so tender as Dr. Brook, and that he acknowledged Dr. Clemens's act of grace with unstinted cordiality. He spoke of the act as "noble and generous." Dr. Brook regards the present conditions of our College question as specially critical. He said he hoped to help to make earnest, educated and evangelical ministers of the Gospel. He would aim at making the students warmer-hearted preachers of the Gospel than they were when they entered the College. We needed good preachers and good pastors—everything else came afterwards at a great gap.

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The Conference then proceeded to designate two tutors to take office at the Conference of 1913. Three names were sent up by the College Committee—the Revs. J. T. Brewis, M.A., B.D., E. W. Hirst, M.A., B.Sc., and John Naylor. To these Conference added the name of Dr. Clemens. The ballot resulted in the appointment of Dr. Clemens and Mr. Brewis. May they and the new principal have a happy and prosperous term of service!

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Next Wednesday the Rev. J. S. Clemens, the Principal of our Ranmoor College, is to receive the honorary degree of Doctor of Divinity from the St. Andrew's University. The Conference offered Dr. Clemens hearty congratulations on the honour which had come to him.

#### *Saturday evening.*

The Rev. L. P. Colley gave the Devotional Address this morning. Unhappily my train was so late that I arrived at the chapel after Mr. Colley's address had begun so I was not permitted to hear any part of it. I am hoping to arrange for it to appear in full in these pages.

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The Rev. George Parker introduced the business of the Finance Board to the Conference. Among the reports submitted by this department was one, the Mission Debt. It dealt with such themes as, How the Mission Debt has arisen, Its causes, The Agricultural Mission in East Africa, The Home Mission Fund, and it touched all these themes with illuminating rays. The report deserves to be carefully pondered by our people. Mr. Parker's comments on the report and his exposition of it were given in extempore style, with a terseness, ease and clarity which delighted and satisfied the Conference. One speaker spoke of Mr. Parker's "marvellous and comprehensive statement." Another said that Mr. Parker had given us one of the treats of a lifetime. And Mr. Robert Turner said that never in the course of his public and denominational work had he had so much satisfaction as in his association with Mr. Parker. This is very high praise, but those who know Mr. Parker's work best will be readiest to assent to such tributes.

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Mr. Parker gave us an account of the adjudication of Justice Joyce on the United Methodist minister's relation to the Insurance Act, which comes into operation on Monday next. Mr. Justice Joyce is most emphatic that our ministers are not in the legal sense under a contract of service, and therefore they are not compulsorily under the Insurance Act. The result is further reaching than on the face of it appears. In the legal sense a minister has no master. There is, for instance, no one with the right to tell him what to put into his sermon, and what to say in the course of his pastoral visitation. He cannot sue for salary. He is not entitled to notice of dismissal nor to compensation in lieu of dismissal. Conference can dismiss him but it need not assign any reason for its act. In the legal phrase, as was pointed out before Mr. Justice Joyce, there is a compact for service but not a contract of service. The relationship between him and his people is purely voluntary. It was further pointed out that the churches are not liable under the Workmen's Compensation Act for accidents which may happen to ministers in the course of their ministerial work, and that Insurance Societies with whom Quarterly meetings have effected insurances against accidents to their ministers can repudiate

liability on the ground that the ministers do not come within the scope of the Act. A far-reaching judgement indeed!

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After a scheme for the division of the Thanksgiving Fund had been agreed to, the rest of the morning was given to a memorial service for our deceased ministers and to a consideration of the superannuation of other ministers. Accounts of these proceedings will be found on other pages.

HENRY SMITH.

(Continued on page 533.)

## Some Needs of Our Church.

### MUSINGS IN ANOTHER COUNTRY MANSE.

#### A Reassuring Enquiry.

THE prevailing spirit of enquiry is reassuring. It is indifference that freezes the soul. Truly to ask is to seek, and to seek in the right direction is ultimately to find. We are deluged with opinions, and any addition to the volume seems a superfluity. Yet there are aspects of the spiritual state and prospects of our beloved denomination which must be recorded before there can be an adequate presentation of the case so as to guarantee sound conclusions. It is certain that anything savouring of Pharisaic self-complacency is wholly inept. It is the spirit of unconscious humility, unselfish sincerity, and consecrated intelligence that can effectually help us at this crisis. Without subtracting from the seriousness of our annual reduction of membership, it may be well to give full value to the fact that 10,549 persons have been received into membership in the Home Districts during the year, thus largely replacing the enormous leakage of 12,419. It is not helpful, for it is not true, to use such epithets as "derelict churches." It will not serve the desired end to indulge in any recrimination. Some brethren are reflected upon as unevangelical. It would be nearer the truth to say that all are evangelical, but some have a more comprehensive evangelicalism than others are prepared to acknowledge. Some brethren are considered to be lacking in devotion as pastors. It appears much more probable that all are concerned about their flock according to their opportunities, but some are not so fussy about it as others. Let us cherish confidence in all the brethren, and be more apt to blame ourselves than anybody else.

#### Intensive Rather than Extensive.

There is such a thing as sin in connection with numbering the Lord's people. It is sin to count heads as a means of deciding the success or failure of Christian operations. If you so decided concerning Jesus at some periods of His ministry you would have to write Him down as a failure. I do not minimize the gravity of our decreases. Jesus experienced a painful disappointment when His discipleship declined in numbers, and He wistfully enquired of the remnant, "Will ye also go away?" The mood of Jesus is akin to our mood when we enquire about our losses and appeal for loyalty of attachment and attack. Note that declining numbers did not change the purpose of Jesus, but it did change His policy. Henceforth He concentrated upon the improvement of the diminishing band, relying upon the improved quality of the few to subsequently affect the many. That kind of qualitative work may be proceeding, and may be necessary previous to quantitative achievement. It is certain that the richest results of grace cannot be expressed in the category of numbers. "The Kingdom of God does not come in a way that admits of observation." Over-anxiety about numbers may be an "irreligious solicitude." It is susceptible to the insidious temptation of adopting any means which will secure the greatest numbers.

#### The Churches and the Masses.

Someone has just been saying, "When will the masses be drawn out of the depths and won to Christ and the Church, and raised from their squalor and made loyal citizens? I will tell you when: When the Churches are ready to do for the masses what the politicians are ready to do for votes." I do not happen to know exactly what was in the speaker's mind, but I do know that politicians practise what the Churches ought never to imitate. The popularization of Christianity may easily jeopardize its essential mission. I deeply sympathize with the humanitarian side of the Christian programme, but I stand firmly by the faith that the Church ought to be a fellowship requiring people to become spiritually qualified for admission. The Church must not catch the votes of the masses unless the masses vote for the Kingdom of God. I am very far from any Pecksniffian thought or feeling in indicating this proviso in relation to aggressive work. The temper, bigotry, and practices of many within the Church would forbid that conceit. There are certain devils in the Church that must be cast out, and they will not be cast out by any "tearing and raging propaganda." This kind goeth not out but by the spirit and acts which inhere in the healthy life of enlightened prayer.

To limit our expectancy and effort to special missions, whether simultaneous or desultory, may only court a prolongation of the agony. It is the ordinary with which we need to concern ourselves. Instead of an occasional jerk with the inevitable reaction, let there be the long pull and the strong pull and the pull all together in the ordinary co-operations of our Churches; then we might await the issue with confidence.

#### Our Great Opportunity.

But—why are we wearing blinkers? Our eyes are chiefly turned toward the conversion of adults while the fields of young life are ripe unto harvest. We are concerned to rescue stragglers, while our true recruiting ground is given to us of God among the children. It may prove a slow process to rear our own members from our own children, but this method ought to appeal to the practical intelligence of every anxious person in our denomination. We have about 300,000 children in our Sunday Schools. Why is our prevalent theology so surprisingly unchristian concerning the relation of children to Jesus Christ? If we apprehended Jesus' conception of children, and so taught and trained, and enabled our children to breathe the atmosphere congenial to the recognition of themselves as in the Kingdom, and not out of it, as belonging to the Lord, and not to the devil, we might hope in ten years to realize accessions to adult membership through the advancing army of our growing young people sufficient to inspire praise in the most melancholy, and so as to equip our Church for further usefulness to the glory of God. It is in this direction that our salvation lies. Shall we make this the normal method of recruiting our membership?

## The Relation of Church-Patriotism to the Principle of Sacrifice.

I HAVE always felt that the word denominationalism is awkward and ugly: but unfortunately we have no other word to express the feeling of patriotism towards the Church of our choice. Surely it is well that we should have strong local attachment to the particular church of which we are members, and also that we should have a loyal affection to the United Methodist Church as a whole. Let us bear in mind that many of us, for many years, had such a feeling towards one or other of the sections which are now combined. Nay more, we invested not only our hearts but also our talents and our money in it, we were prepared to make great sacrifices for it. Each of these sections was morally valuable because of the spiritual treasures put in it from the beginning to the end of its long history.

Such facts as these it is impossible to forget in a day. Each of these sections is dear to the memory of thousands. And it is quite certain that if we have little or no patriotism towards the United Methodist Church as a whole, we shall be, in our secret souls—in the sanctum sanctorum of our being—far more sectional than denominational.

Sectional feeling is not to be despised, though it requires to be transfigured and glorified; for, after all, what does it mean? It means the emotion naturally growing out of the sacrifices which have been made during the long past. And true attachment to the larger whole can be treated only in the same way. The more we invest in the denomination, the greater will be our love.

Every great fact of human life has become great through sacrifice. The virtue and discipline of the early Roman citizens explain to us the growth of the Roman Empire. The labours and martyrdom of the Church of the first three centuries enable us to understand its victory over even the great Roman Empire. Why did Methodism succeed in the 18th century? Because of the work and suffering invested in it by the Methodist preachers: hence also it was that the Methodist people were prepared to obey them. We may be sure that no great success was every attained without sacrifice. Even the Atonement would not be achieved without it. "Without shedding of blood there is no remission."

And now let us ask ourselves—Have we really made adequate sacrifices in connection with the United Methodist Church? Was not the process of union easily accomplished—so easily as to excite in all of us mutual surprise? Did we not all of us at one time do more for our sections than we are prepared to do for the united Church? Did not one single section raise 100,000 guineas, while the whole Church finds difficulty in raising one half that sum?

One hesitates to talk about money: many are apt to charge the man who does so with mercenariness. But money, after all, is a rough symbol of sacrifice or of the absence of it, and without sacrifice the United Methodist Church will not be a success. Let us not comfort ourselves for talking about the numerical decline of other Churches. Ours is a peculiar case. Union has prospered in Canada and in Australia. We are the only united body which has declined in numbers every year since union. There is only one way in which we can arrest decline, and that is by the determination to put our souls, our talents, our money into the United Methodist Church as we once did into the several sections of which it is composed.

R.A.

#### "Practical Primary Work."

UNDER the above heading Mrs. Robins, wife of our minister, Rev. Arthur H. Robins, of Derby, has published a booklet (Sunday School Union; 3d. net) which we can most cordially commend alike to those superintendents and officers who are thinking of starting primary work in their schools and to superintendents and teachers who have already commenced it. The book is the sifting of much knowledge and much experience in practical primary work. The main contents are: What is the Primary Department? The Session Programme; The Beginners' Department; The Training Class; Its Subjects for Study and Method; Primary Work in the Villages; The Primary Workers' Library. The value of this booklet is far beyond its small price and its thirty pages.

## Conference Jottings Day by Day.

(Continued from page 532.)

Monday evening.

The Conference attendance is much depleted to-day. Evidently some that left us at the week-end have not yet returned. One or two may return for to-morrow, but judging by the number of travelling bags which are about the premises more will leave to-day than are likely to come to-morrow. It is a pity, for the business of some of the most important departments remains yet to be transacted.

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We commenced our session this morning with a delightful little address from the Rev. J. Higman on the text in 1 S. ix. 9, "For he that is now called a prophet was aforetime called a seer." The two terms seer and prophet represented the two sides of a preacher's life. The order—seer, prophet—still held good. A man must see before he can talk. The word seer was practically obsolete. Was there any significance in that? Did we lay more emphasis upon the talking than upon the seeing? He was not pleading for a more extensive vision but for a more intensive one. Does not the depth of our religion condition its extent? Vision is the source of power.

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United Methodist ministers do not come under the Insurance Act which comes into operation to-day. But Mr. Parker obtained the consent of the Conference to obtain from the Actuary, Mr. H. C. Thiselton, F.F.A., F.I.A., a scheme for the insurance of United Methodist ministers so as to secure the following benefits: Maternity, Medical, Sickness, Funeral and Sanatorium. The Medical, Funeral and Sanatorium benefits to be available for a minister, his wife, and such children as may be on the Equalization Fund. The details of the scheme are to be submitted to each minister and probationer in the spring of 1913, with a view to its adoption or otherwise at the next annual meeting of the Beneficent Society.

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Almost all to-day we have been discussing our Foreign Mission affairs. Details will be found in our report. Here one or two jottings must suffice.

The Conference heard with gratification that the Bazaars and Missionary Exhibitions, held in Sheffield and Leeds had produced the noble sum of £2,500.

Mr. J. Briggs suggested as the result of their experience in Leeds that instead of attempting District Bazaars it would be better to group circuits in different parts of the District, and induce them to hold Bazaars for the Mission debt among themselves. He thought there would be a great saving in expenses and that the results for the Mission debt would be greater.

Mr. Cato said that in the Liverpool and North Wales District they purposed to raise their portion towards the Mission debt without a bazaar, as the District was so scattered as to make the holding of one Bazaar impracticable.

Variety of means is desirable if only the one end be attained.

The scheme for union with the American Methodists in Peking for the training of our preachers in North China grew in significance as it was expounded by Mr. Stedford. The conditions of union provide for absolute equality of opportunity and privilege as between the Churches. The fees for our students will be the same as the fees for the American Methodist students, and the Rev. G. T. Candlin, who has been appointed tutor at Peking, will be on an equality in all respects with other members of the College staff. The movement is of happy augury.

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The Conference heard with pleasure of the willingness of the Rev. Frank B. Turner to return to China, and sanctioned the making of arrangements with that end in view. The Rev. W. R. Stobie requests that he may be stationed in an English circuit for a while, and the Rev. J. W. Heywood was appointed to take his place at Ningpo. The Rev. C. E. Hicks has returned from Yunnan on furlough, but it was resolved that in consequence of the straitened condition of the Foreign Mission Fund he should be appointed to an English circuit. The same plan was proposed regarding the Rev. H. Parsons, who has already been home on furlough for about twelve months, but on the motion of the Rev. W. R. K. Baukwill, who pointed out how depleted of staff the Yunnan Mission was fast becoming, the Missionary Committee was instructed to arrange for his return to Yunnan as soon as convenient. The resignation of Dr. Lilian Grandin, in view of her approaching marriage, was received with regret. The Conference passed a resolution recording its high estimation of her character and work. With noble devotion to the mission cause she incurred the expense of qualifying herself to minister healing to the women and girls of West China, and as a pioneer lady doctor in the region she has given living proof of the power of the Gospel to inspire and ennoble womanhood. The Conference prayed that her life might be filled with abundant joy and blessing, and hoped that it might be possible for Dr. Grandin in future days to render further service on our mission field.

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After a brief exposition of the past and present relation of the Jamaica mission to home churches the Conference, by a very large majority, accepted the Missionary Committee's recommendation that in harmony with the expressed desire of the Jamaica churches, the Conference should take every step to facilitate the union of those Churches with the Methodist Episcopal Church of the United States, and resolved that after this year the statistics of those churches should not be included in our official returns.

We had a long discussion this afternoon by the experts regarding the Agricultural work in connection with our East African Mission. In the end it was decided to establish a fund to finance the agricultural and industrial work, to be called The Agricultural and Industrial Fund. The sum of £2,100, the present overdraft at the Bank on this account may be increased, if need be, to £3,000, but the profits of the first year are to be set against this capital debt, the subsequent profits to be disposed of as the Conference and the Committee may afterwards determine. Both Capital and Current Accounts of the Fund are to be published in the "Minutes," and the fund is to be under the complete control of the Foreign Missions Committee and Conference. The Committee is to appoint a Sub-Committee of five persons to take special charge of agricultural affairs and to advise respecting improvements and extensions. The Secretary was instructed to obtain definite information as to what power the Committee has to let any portion of the estates, should it become advisable in the judgement of the Foreign Mission Committee to form an Industrial Society apart from the Foreign Mission Committee for the fuller development of the East Africa Agricultural estates on purely industrial lines, but always in the interest of the Mission.

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A friend who is unnamed has offered to our probationary ministers a prize of Five guineas for the best essay on "Peace and War," founded on Norman Angel's book, "The Great Illusion"; no essay to exceed 3,000 words. It is to be hoped that there will be keen competition for this prize.

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The heat yesterday and to-day has been almost unbearable.

HENRY SMITH.

## The Divine Indwelling.

BY REV. H. J. SHINGLES.\*

"Ye know Him; for He dwelleth with you and shall be in you." John xiv., 17.

Sometimes we are called upon to think of what God does for us, of the tremendous lengths to which He goes to break down sin's opposition, and reconcile us to Himself. At other times we are bidden think of what God is to us, of Him as dwelling within the depths of our personalities and striving ever to make these lives of ours strong and gracious, rich and worthy, chivalrous and sacrificial by the right direction of our thought, feeling and will. It is this latter aspect of His relation to us that the text stresses. For us this is to be not merely a deduction from His indwelling in all things, but a great experience of which the whole life bears witness. That is to be our distinction, our glory; the mark of our separation from all others. We are to live conscious that the source of all life and power is within us, using this brain, heart and will to think, to love, to do.

### IBSEN'S PICTURE OF LIFE.

Sailors, we are told, dread having a corpse on board. Let the suspicion get abroad that there is a dead body somewhere in the cargo, and immediately all become spiritless and slack; spring and confidence forsake the crew. They keep at their tasks, but a sense of disaster hangs over them and paralyses their soul. Do you know how Ibsen uses this superstition? He pictures life as a ship on voyage with passengers of all sorts on board. All alike in their half-sleepy existence are the victims of vague dreams and horrid nightmares. They have no buoyancy, no joy, no purpose splendid, no life abundant. They know not the port they are to enter. They are simply drifting, and drifting with the feeling of wearisome toil and impending catastrophe over all. Any moment out of the heart of the mysterious may appear an awful iceberg suddenly to crash them to their doom. They are sailing with a corpse on board.

Is that to be our reading of life? It makes a vast difference when a man is sure of God within, when he can say with Paul "I live, yet not I, but Christ liveth in me." That man has no feel of a corpse on board. He has solved life's secret. He is king amongst men. He is king in the sense in which Carlyle has taught us to think of it. He is the able man, the man who can dare and do. How can circumstances fright the man who is aware of the Eternal within him? How can fear or defeat cast a permanent shadow across the path of him who is sure of the counsel, friendship, inspiration of "the everlasting God, the Lord, the Creator of the ends of the earth"? Impossible. That man stands always to triumph. Perhaps we would hardly go to Shakespeare for an illustration of this. And yet we may. Mr. Maxfield, in his little book on Shakespeare, points out that one of the truths of Richard III. is, "That the obsession of self-confidence betrays person after person to misery and death. All the heads that lift themselves proudly go bloody to the dust or bow in anguish. Only one man moves by other light than his own. He is the only one who achieves quiet triumph." There you have it. The only one who achieves quiet triumph is he who moves by other light than his own.

### THE INDWELLING OF GOD.

I find no difficulty in believing in the indwelling of God. What makes God, God? Not omnipotence. We can imagine an omnipotent devil. Not omniscience. We can picture an all-knowing and clever demon. There is but one thing which makes God, God, which impels our worship, praise and reverence. That one thing is love. It is that which gives Him the throne and the right to our devotion.

\*An address delivered at the Devotional Service held on Thursday morning, July 11th.

"For the loving worm within its clod  
Were diviner than a loveless god  
Amid his worlds, I will dare to say."

And what is ever love's quest? Is it not fellowship, intimacy, communion? Love cannot keep away. It laughs at barriers. We all know how the minstrel wandered through many lands till the notes of his flute struck through iron bars to the ears of his captive king. That is ever love's way. So then the Infinite Love can be no other than the ever-present, the within, the "never so far as to be near."

### THE ANSWER OF JESUS.

Do you ask, why then is the consciousness of this so feeble and in many apparently non-existent? There can be but one answer. It is the answer of Jesus. Sympathetic response was to give this experience to the disciples, the world was to lack it because it neither beheld the Spirit of Truth nor knew Him. Is not all vision and knowledge based on sympathy? You cannot apprehend that for which you have no sort of affinity. Set mathematics before some people and however clearly you explain the principles, they will be bewildered. Place before them a poem or a picture and they are entranced. They have found something to which the soul within them responds, and vision and knowledge become theirs.

Now many have gazed upon the light of setting suns, the round ocean, the sounding cataracts, the lonely mountain tops, but to how many have they become what they were to Wordsworth, the "Open Sesame" to that Presence which disturbs with the joy of elevated thought and gives power to see into the life of things? Wordsworth tells us why they were this to him. He had early learned to look on nature with a humble heart and the superstitious eye of love. That was his secret. "The superstitious eye of love!" I wish we could dwell on that phrase. It describes the boggy of the modern mind, the fear of which is the source of our limited power and vision. Let us not fear to use that organ of vision. It is the most clarifying of mediums. It was "the superstitious eye of love" which enabled Plato to understand Socrates, and John to understand Jesus, better than any one else before or since. Amid all the characteris of Shakespeare there is not one true saint. Was it that no saint had come within the ken of his myriad-mind? It was not that. His way of life prevented him understanding sainthood. Intelligence, genius, wisdom give not this knowledge; they will not make up for lack of affinity. To portray a saint you must have the mind of a saint. Here, then, you have the secret of the feeble consciousness of the indwelling of God, non-response to His inspirations, to His moral demands, a "holding down," as Paul puts it, "the truth in unrighteousness."

### GUIDANCE.

To those who will to respond two things are promised. First, *Guidance*. "He shall guide you into all the truth." Guide is a gracious word. It calls up a very beautiful picture. It is a picture of a great teacher, full of wisdom and understanding, and capable and willing to come down to the dullest scholar's need and capacity. And that is just what God through the Spirit does. With infinite patience and hope He stoops to our need and capacity and gradually leads us into the fuller knowledge of the truth. This necessarily means a going onward, a leaving of the things behind. At times we forget this. We survey the present, and as we miss the joy, the enthusiasm, the rapture of an earlier day, discontent and dismay disturb us. A wistful wonder fills our eye as we glance back.

We imagine that somehow we can recapture that first careless rapture by singing again the old notes, re-echoing the old calls. It is a vain imagination. The old rapture can never be regained. But we can gain a new, a deeper and richer one. That is our business. Fancy a lover telling the story of his love in the same old way ten years after he has been married. His wife would laugh at him; he would laugh at himself. The madness will have passed, but the flame of love, fed by deepening experience and closer knowledge, will burn not the less but the more bright and pure and constant. The grace of an earlier day is not lost but preserved by being transfigured and embraced in the quiet strength and fidelity of a later.

### ILLUMINATION.

The second thing promised is Illumination. "He shall glorify Me." It has been pointed out that there is no more wonderful transformation of character in all human history than that presented by the contrast between the disciples of the Gospels and the apostles of the Acts. The transformation was the result of the illuminating power of the Spirit. Whilst Christ was with them, the ideal was without them; they could love and admire but not imitate. When He left them, the Spirit took possession of them and from within transformed them into His image. Christ was glorified. His wondrous significance was revealed and the path shown whereby human character and life might be fashioned on His majestic lines. It is said of the youthful Correggio, that when shown a picture by Raphael, he exclaimed, "Io sono pittore, anch'io" ("I also am a painter"). The marvellous skill of Raphael did not depress him. It awakened the sense of kinship and gave him new power and vision.

I stand before the figure of Christ. His matchless purity, the utter perfection of His manhood, the wonder of His works, the sublimity of His teaching, appears cold, abstract, unrelativ to common humanity. But the Spirit floods that figure and those works with light, makes them glow with kindling life. The tasks that seemed too great, the ventures that seemed too daring, the ideals too lofty, and the sacrifices too exacting, all come within the range of possibility, since the Spirit within grants me new vision, relates me to the undiminishing might of the Father, and enables me as I look on the Christ to say, "I, too am a Son."

## The Wesleyan Methodist Church to the United Methodist Church.

### A Delightful Fraternal Letter.

TO THE PRESIDENT OF THE UNITED METHODIST CHURCH.

DEAR SIR AND BROTHER,

According to arrangements recently decided upon I have pleasure in sending you greeting on behalf of the Wesleyan Methodist Church. The exigencies of business in our various Conferences have made it impracticable for any exchange of personal representation. That does not mean that our mutual fraternal appreciation and affection are in any degree diminished, and in order that those may be perfectly plain to you it is my privilege and pleasure to say how heartily we of the Wesleyan Methodist Church trust that you may have a Conference full of grace and power, and be enabled to enter upon the work of your new year in good heart and with the assurance of true success.

With ourselves you will all be feeling the difficulties of the times through which we are passing. The great unrest which in various forms is manifesting itself the whole world over, is making its influence felt for the time being somewhat severely in our Church life. There is going on everywhere, and most of all in our own country, a great and fundamental readjustment of relationships. The old social classifications are being challenged, and challenged successfully, and in the mighty transitions which are just now taking place there are some men trembling with unnecessary fears and grieved to the heart at the sweeping away of old landmarks, while others are being excited by great hopes, and are venturing on many a doubtful experiment. All this is reflected more or less acutely in our Church life and those who are called upon to lead the Church, as the members of your Conference, are needing everything that God's good spirit can bestow in the way of power and love and discipline. I suggest that we should remember for our encouragement that Methodism began its course at a time of analogous unrest. In France the great unsettlement culminated in the French Revolution. In England the evangelistic work of John Wesley and his companions converted social ferment into religious concern and brought on that great evangelical revival which has meant so much for the nation in the strength and steadiness and sanctity of a rising democracy. There is a loud call to us in these days to repeat by God's help the work that was done by John Wesley in his days. We must not dwell too comfortably inside our churches, but must go forth with courage and confidence to proclaim to men in the streets and in the villages the truth that shall make them free. The most living movements of the time are doing their work outside. They are challenging the attention of the multitudes and submitting themselves fearlessly to open discussion. I think you will agree with me that in these methods we ought to hold our own with the best, but if we are to do it there must be a new zeal in our Churches, there must be born among us a deeper and more sacrificial compassion, and we must take care to make our open-air campaign not the work of tiny, individual groups, but of the whole Church, carefully organised, and commanding for such service its best ability. These are things which will be said in our own Conference and I venture in all brotherly cordiality, and in the name of the Church which I represent, to pass them on to you.

Praying that the Sessions of your Conference may be marked throughout by the manifest presence and blessing of God.

Believe me, my dear Mr. President,

Yours very truly,

HENRY HAIGH,

President of the Wesleyan Methodist Conference.

Central Buildings,  
Westminster, London, S.W.  
8th July, 1912.

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## U.M. Ministers and the Insurance Act.\*

HIGH COURT OF JUSTICE.

Chancery Division.

NATIONAL INSURANCE, 1911.

METHODIST MINISTERS' POSITION.

RE EMPLOYMENT OF MINISTERS OF THE UNITED METHODIST CHURCH.

(Before Mr. Justice Joyce.)

This case raised the question whether employment of ministers of the United Methodist Church by the Conference of that Church or by the circuits to which the ministers were attached was employment within the meaning of Part I. of the Insurance Act, 1911.

The Solicitor-General (Mr. Sargeant with him) for the Insurance Commissioners, said that with regard to the present case it was brought before the High Court under the provisions of Section 66, Sub-section 1 (iii) of the Act. The application had been made by the Rev. George Parker, Secretary of the Superannuation and other Funds on Form X 4, a form of application for the determination of questions under Section 66. Mr. Parker said that he was authorized to represent the ministers. He also said that the employers of the ministers were the Conference. It was the Conference that appointed the ministers: it was the Conference that dismissed them. The question was whether the ministers were persons employed under a contract of service within the Act.

### THE FOUNDATION DEED POLL.

In 1907 an Act was passed authorizing the Union of the Methodist New Connexion, the Bible Christians, and the United Methodist Free Churches, under the name of the United Methodist Church.

The Foundation Deed Poll of the United Methodist Church was of importance. Clause 23. of that deed dealt with the powers and duties of the Conference, and from this it appeared that the Conference had power (a) to appoint Ministers and Probationers; (b) to admit upon probation any persons it might approve and who had been recommended by certain subordinate bodies of the Church; also to discontinue the services of such probationers if not satisfied with their doctrinal views and general suitability, and also to admit into full connexion such probationers as were approved; (j) to censure, suspend, or exclude from the ministry any minister 'upon satisfactory evidence of immorality, erroneous doctrinal teaching, deficiency of ability, neglect of duty, general unsuitability, or of his acting contrary to, or neglecting to observe, the rules and regulations of the Church. Then Clause 28 gave the Conference a suspending power to deal with urgent cases, i.e., cases of ministers acting so as to cause public scandal.

The Conference had power to appoint and suspend ministers, but not to pay them. They were paid by the circuits. "The provisions relating to the organization of meetings other than the Conference" dealt with what the circuit meetings had to do: the circuit was the paymaster (Clause 9) (e) and the circuit meeting contained all the ministers (Clause 8).

### PROVISIONS OF THE ACT.

Section 1. (2) of the Insurance Act provided that "The persons employed within the meaning of this Part of this Act (in this Act referred to as 'employed contributors') shall include all persons of either sex, whether British subjects or not, who are engaged in any of the employments specified in Part I. of the First Schedule to this Act, not being employments specified in Part II. of that Schedule" are described in Schedule I. (a): "Employment in the United Kingdom under any contract of service or apprenticeship written or oral, whether expressed or implied, and whether the employed person is paid by the employer or some other person, and whether under one or more employers, and whether paid by the time or by piece or partly by the time or partly by the piece, or otherwise, or, except in the case of a contract of apprenticeship without any money payment."

Unlike the Workmen's Compensation Acts, this Act included those who worked with their heads. Part I. (c) of Schedule I. dealt with outworkers—i.e., persons to whom work was given to be done in their own homes or any other premises not under the control or management of the person who gave out the articles or materials. The words "not under the control" qualified his own home or other premises, not the person giving out the work.

Mr. Justice Joyce: Why did not the outworkers come within the Act?

The Solicitor-General: Because it was decided to give the Commissioners a special discretion with regard to them. There was a great distinction between "contract of service," and "contract for services." The question was whether these ministers came under Part I. of Schedule I., and the Act did not appear to take a narrow view of the meaning of the "contract of service." On the contrary it took a very wide view. Part II. (g) says "employment otherwise than by way of manual labour and at a rate of remuneration exceeding £160 a year was excepted from the Act." Therefore, this case only affected ministers with salaries of under £160 a year. School teachers came within the Act, and it could not be said that there was much difference between a school teacher and a teacher of morals.

\* Reproduced by special and kind permission from "The Times" of Friday last.

### THE AUTHORITIES.

In Pollock's "Law of Torts," eighth edition, page 79, there was a passage drawing distinction between a servant and an independent contractor. The Master of the Rolls and Lord Justice Fletcher Moulton dealt with the term "contract of service" in *Simmons v. Heath Laundry Company* (1910-1.—K. B., 543). He, the Solicitor-General, said that he did not desire to argue either side. He simply wished to place the facts before the Court. The Insurance Commissioners wished to have a decision for their guidance.

Mr. Younger, K.C. (Mr. Owen Thompson with him) said that in *Yemens v. Noakes* (Q.B.D., 530), Lord Justice Bramwell gave a definition of "servant."

Mr. Justice Joyce: In a contract of service must there not be "a servant"?

Mr. Younger: Yes. That was the distinction between "contract of service" and "contract for services." A servant was a person who could be controlled in the manner of doing his work as well as directed to do a certain thing. The outworker was specially brought in because doing the work in his own home, he could not be under control so as to constitute a contract of service, and therefore would not otherwise come within the Act. As far as could be seen the control over these ministers was only negative. They were left in complete independence in the doing of their work: there was only the power of suspension.

In a contract of service the employer was responsible for libels by the servant. It could not be said that the Church was responsible for a libel by a minister. Again it would be impossible in this case to find the master who would be responsible under the Act.

### JUDGEMENT.

Mr. Justice Joyce, in delivering judgement, said the questions submitted to him were whether certain classes of employment were employment within the meaning of the National Insurance Act, 1911. His Lordship said that Part I., sub-sec. (1.) of the Act provided that "subject to the provisions of this Act, all persons of the age of sixteen and upwards who are employed within the meaning of this part of this Act shall be, and any such persons who are not employed but who possess the qualifications hereinafter mentioned may be, insured in manner provided in this Part of this Act, and all persons so insured (in this Act called 'insured persons') shall be entitled in the manner and subject to the conditions provided in this Act to the benefits in respect of health insurance and prevention of sickness conferred by this Part of this Act."

His Lordship also read Part I., Sub-section 2, and observed that in the first schedule of Part I. (a) was to be found the meaning of employment. If the persons affected by this case were employed at all, it would be very difficult to find who were the employers. His attention had been called to cases in which the difference between "contract of service" and "contract for services" had been considered, and in face of those cases and of the judicial observations to be found therein his Lordship was of opinion that it was absolutely impossible for anyone to argue seriously that these persons were under a contract of service. There was no contract of service.

Solicitors: The Solicitor to the Treasury and Waterhouse and Co.

### "The Church that found Herself."

UNDER the above title, confessedly borrowed from Kipling's title, "The Ship that found herself," the Rev. J. Day Thompson tells the story of the Primitive Methodist Centenary Celebrations, 1907-1911 (Hammond; 1s. net). The celebrations aimed at deepening the spiritual life of the churches and at raising £250,000—£100,000 for Connexional purposes and £150,000 for local purposes. In gracious measure here and there the first aim was realized. The financial result reached the great total of £380,000—£80,000 more than was aimed at; but the proportions were a disappointment, for the Connexional contribution fell short of the amount aimed at by £13,000 and the amount for local purposes reached some £90,000 more than was named at first. "In the aggregate the Connexion has done nobly; but in detail the result is disappointing," says one who is quoted in this book. Mr. Thompson properly adds that with all its drawbacks of detail the Centenary Thanksgiving Fund stands out as "by far the greatest thing our Church has accomplished in the department of finance." And it is an achievement Primitive Methodism may be proud of.

This book tells of the beginnings of the Centenary Commemoration, its progress, its personalities, its romance, its meaning and moral. It is all interesting; but the most interesting parts to this reviewer are those which tell of the meetings on Mow Cop and the chapter which deals with the romance of the movement. The closing chapter would have been easier to read if it had not contained so many superlatives. We all believe our own branch of the Church of Christ to be the best, and we take the privilege of saying so with emphasis in our private circles, but in a book intended for general reading we should trim our superlatives down a bit. As it is, parts of the last chapter of this book make us feel as if we were eavesdropping. We can understand Mr. Thompson's temptation at such a time and writing after such a successful effort, for our Primitive Methodist friends have a great deal they may glory in. The book is well illustrated.

Rev. T. Tims Waylett has intimated his intention of leaving Great Jackson Street Church, Manchester, in August, 1913, after 'six years' service.



# 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.

## CLERGYMEN AND NONCONFORMISTS.

"The Work of the Ministry," by Dr. W. H. Griffith Thomas (Hodder and Stoughton, 6s. net), Professor of Old Testament Literature and Exegesis at Wycliffe College, Toronto, and formerly Principal of Wycliffe Hall, Oxford, is one of the most comprehensive books on this subject issued in recent years. It is written from the point of view of an evangelical clergyman of the Church of England and no Nonconformist minister could read it without receiving much stimulus to increased devotion to his work and many suggestions in aid of a better way of doing it. Least of all could he read it without being charmed by the gracious spirit of the writer. Dr. Griffith Thomas is a man who has a grip of central truths and his writing is pervaded with the most gracious Christian spirit. One of the chapters is headed "Some Problems," and one of its sections is devoted to Nonconformity. Dr. Griffith Thomas, speaking to young men in training as ministers for the Church of England, tells them that the clergyman should always be perfectly courteous to the Nonconformists in his parish, and that if he can find out why they are Nonconformists it will help him to enter into their feelings and spiritual position and will give him sympathy in dealing with them when occasion arises. Unless it is absolutely necessary in self defence, he says, it would be wise not to enter into controversy with Nonconformists. "We must agree to differ, recognizing that they are just as conscientious in their position as we are in ours." At the same time, if Nonconformists wish to discuss differences clergymen must be ready to give a reason for the hope that is in them. "But we shall often find that the Nonconformist is far more able to give a good account of himself than many Churchmen, and this will be a salutary experience even for a clergyman." It is gracious of Dr. Thomas to say this: how we wish that it was more widely true among us.

## SCHISM.

Dr. Griffith Thomas adds a word on "Schism" which is very salutary and which we should like to see noted not only by a certain type of clergyman but also by a certain type of clerically-minded laymen whose effusions one reads or hears of from time to time. "One thing beyond all others," says Dr. Griffith Thomas, "must be avoided in our relations with Nonconformists, and that is, to imagine that we are the Church and they are in schism. Schism in the New Testament is not a severance from the Church, but a severance *within* the Church, and as we review Church History during the last three hundred years it is perfectly impossible on any fair interpretation to attribute all the blame on one side. This fact ought to make us tender and patient in our dealings with those who are probably perfectly conscientious in their adherence to the Nonconformity of their forefathers. Everything will depend upon the tone and spirit of the clergyman, and if he shows Nonconformists how to discuss differences with fairness and good temper he will do more to recommend his Master and his Church than the mere winning of all the proselytes in the world." To that last sentence we would say most heartily, in the manner of an auditor in a public meeting, "Hear, hear."

## "WHAT OUR READERS THINK."

We have reason to know that the communications which appear under this heading are among the most carefully read of all the contents of our issues from week to week, and we desire to encourage a growth of these communications. At the same time may we point out to our contributors that the chances of their securing attention from our readers are very much increased if brevity is studied? Of late letters have grown and grown until many of them attain the dimensions of the very longest articles we usually publish. Doubtless this is because the writers are, in Bacon's phrase, "full men." All the same, the art of writing is not to say all you could say, or even all you would like to say, but to say what is absolutely necessary to your purpose and then stop. Will our correspondents kindly note?

## PERSONAL.

Ronald A. Fleming has gained one of the Foundation Scholarships in the Manchester Grammar School.

Mr. Harold J. Mellor, son of the late Rev. John Mellor, has recently passed the Civil Service Examination for the Customs and Excise, and has received an appointment at Glasgow.

Mr. George H. Cooper, second son of the Rev. Thomas Cooper, of Bolton, has just been successful in passing the examination of the British Pharmaceutical Society, London, and is now enrolled a member of that Society.

On leaving Norwich, the Rev. R. Wilton has received a resolution, passed by the Free Church Council, recording its high appreciation of his valuable services to the Free Church life of the City, and expressing its regret at his removal, and its wish that his ministry in Plymouth may be long and successful.

Charles William Dudley, son of the Rev. J. Dudley, who was awarded the Medical Scholarship at Leeds University last year, has this year been awarded the Infirmary Scholarship. It is of the value of 40 guineas and consists of a free ticket to the clinical teaching of the Leeds Infirmary.

## REV. J. S. WITHINGTON.

Last Thursday the Rev. J. Swann Withington attained his 90th birthday, and the Conference offered him its most cordial congratulations on the event and its wishes for his continued well-being. The "Rochdale Observer" of the preceding day published a long, illustrated article, in which it told Mr. Withington's life-story, and gave his reminiscences of eminent men, and reproduced letters Mr. Withington had received from Cardinal Wiseman and Cardinal Manning. We are glad to hear that Mr. Withington was the recipient of many letters, telegrams, congratulations, and presents on his birthday, from friends in all parts of the country. He desires us to express his warm appreciation of so much kindness, and his sincere thanks for such kindly remembrance.

## DR. TOWNSEND.

On his retirement from the pastorate of Trinity Church, Prestatyn, Dr. Townsend has received a cordial letter from the Vicar of Prestatyn, from which we are permitted to make an extract:—

Dear Dr. Townsend,

You will I am sure permit me to express in one sincere word my cordial good wishes upon your retirement from pastoral care. It was with a feeling akin to amazement that I read in the local newspaper the words—"who has completed fifty-two years' ministry." It has been given you by the will of God to devote great abilities and marvellous energy to the highest of all possible services, and to enjoy the ripening under many summer noons, of the glad harvest of the quiet eye. Honoured by your denomination with the highest distinction that it could confer, you are not the less esteemed by neighbours and friends of other Christian persuasions. Whilst the best and dearest wishes of your own flock follow you, the equally sincere wishes from other folds are not wanting. And not for you alone, but also for Mrs. Townsend do we greatly desire a prolonged eventide of peace and happiness. "Ipso vero Dominus noster Jesus Christus, et Deus ac Pater noster, qui dilexit nos, et dedit consolationem æternam et spem bonam per gratiam, consoletur cæstia corda et stabiliat vos in omni sermone et opere bono."

## Conference Missionary Meeting.

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# The Canny Folks o' Coal-Vale.

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

## "OURS."

THOSE who heard her for the first time speak of William in the odd and possessive way were completely mystified. Who could "Ours" be? they wondered. When, at length, they discovered that her husband was intended, it was more than they could do to secrete their mirth. It was quite a common thing in Coal-Vale to hear women address their husbands by their surnames, but Ruth was peculiar in the designation she adopted. When she spoke of "her man," he was William. When she spoke to others about him, he was "Ours." Why she used the plural was an inexplicable thing. There were just two of them, and "Mine" would have been correct. No one professed to know the secret, unless it was her pride of possession in William. He was hers. She claimed him absolutely, and proclaimed the fact a score of times a day. It was one of the jokes of the colliery. The name was never used without merriment.

"She's a daftie, makin' hersel' sae ridic'lus!" one woman would say to another. "One wad think she was afraid we had designs upon him!"

"Mebbies she fears he'll run away," the other would laugh with a nod. "If he hadden't the meekness o' Moses an' the patience o' Job, he'd hev left her lonely lang since."

"Why, he's to be pitied!" the first would continue. "She hes him at her apron-strings. He's a perfect slave."

"If she'd had a baker's dozen o' bairns she'd hev been a healthier woman an' Oors wad hev been a happier man," was the grim response of the other.

No one had any patience with Ruth Tell. She was "a middlin' invalid" when she came to Coal-Vale, but she soon became "a chronic." It was impossible to give her sickness a name. The doctor used terms full of mystery and confusion. She was "alwes weary," "plagued wi' a cough," "wi' a heart that fluttered," "an' compleecations simply terrible."

It must be said that she looked the "pictur o' health." She was short and plump, with colour in her cheeks and tone in her voice.

"I knaa I look weel," she used to whine. "That's the hardest thing I hev to bear. There's nae sympathy for the goodly-lookin', but looks isn't iverythin'. Feelin's the cue, an' the words isn't made to describe me aaful state an' condition."

There were features in her illness which seemed to be inconsistent. When William was at work she could move about and "fend for hersel'," but, when the time approached for her return, she "properly collapsed." Usually she lay on the "settle." Sometimes she took to her bed. The week-ends, when "Ours" was at home, invariably found her on "the worser side." The cough was "bothersome," her heart had "the dothers," and her limbs were limp. She would recline on the "settle" or be propped up with pillows and her exhaustion would be wellnigh complete.

Her mother lived many miles away, but occasionally she came to Coal-Vale. Strange to say, with her mother's coming, Ruth began to mend. She would have the tea to prepare and with wonderful alacrity she would bustle about.

The neighbours were on the *qui vive* whenever the old lady appeared.

"Ruth'll be parpendic'lar when her mother's on the job!" one would laugh.

"Ay! she'll get through her drills the day!"

"It's a pity her mother's not alwes here," a sagacious dame would remark. "It would pay William to give his mother-'laaw a pension for stoppin'. Her mother's the med'cine for Ruth!"

It was noticed, also, that, however ill she might have been beforehand, she was always able to attend the Sunday School Anniversary on the Easter Sunday and the tea-meeting the following day. For years this had happened. "Ours," of course, had to "haalf carry her" on his arm, but all trace of invalidism vanished when the bairns got up to sing and recite.

"I thowt I wad venture," she would explain to the folks as she prepared to leave for home. "I've niver missed the bairns' day these many yeers. I'll hetta suffer for me venturesomeness, I mak' nae-doot, but the Lord'll mebbies not be hard!" She spoke resignedly, but it was obvious she had no dread.

On the Easter Monday morning she always had "a tarrible torn," but she never failed to revive between two and three in time for the tea. She was quite "peart" at the tables. "The excitement," she explained, "kept her up."

For the remainder of the week she was "properly felled." When she coughed she "thowt she was spittin' to pieces," and her heart gave "a thousand lumps a minute." "Aall the compleecations were agetated an' aggaravated." She had "barely strength to breathe."

The women, her immediate neighbours especially, were impatient and contemptuous.

"She's just playin' at bein' poorly," was the common observation. "She likes to be caddodded up an' pampered. She wants a bonny good shakin' to get the nonsense oot on her. If Oors had any gumption, he wad tak' hissel' off for a week. She wad mend if she was lonely!"

Some "couldn't abide her." Her idleness and duplicity incensed them.

A canny, simple man was "Ours." He was just about her height, but pale and thin. He was a hewer, with plenty of skill, but lacking in strength. Many declared that he did not get the food he required for such strenuous work. He was never known to have missed a shift through illness. He had "nae chance to be poorly." She had the monopoly of "badliness." Sometimes she had his dinner ready on the table, but often he reached home and nothing was arranged. He had then to "fend" for himself and "a coffee-dinner" resulted.

She gave him no peace. She kept him on the trot almost all the time he was in the house. She was ever searching for something for him to do. Her pillows had to be re-arranged, the door had to be "sneaked," coals were needed, there were sticks to chop, or toast and tea to prepare. She figeted when he was "sittin' twiddlin' his thumbs" and invented means of employment for him. In the course of the years he had come to cleverness in domestic economy. Many a time he had washed the floors and cleaned the windows and polished the brasses, and made the tea. He was quite a "handy-man," a "hen-wife," the embittered declared.

He had only rest when he came to the chapel. She certainly never put anything in his way if that direction. He was there twice on the Sunday and at the usual week-day services. He knew that there was nothing of genius in him. He could never have accepted an office in the Church, but he "coonted one," and that was something. All the preachers were alike to him. It could hardly be said that he compared them. He went to the preaching to "get good," and he was never disappointed. Each sermon he heard was the best, he declared. It was a perfect astonishment to him how a man could "anoonce a weenie text an' taalk solid sense for haalf an hoor." They were all mighty men, "full o' learnin' an' cliver-ness."

At the class-meeting his experience was ever the same. "Why, hinnie," he would say, "it's good to be here an' I'm glad to be one o' the number. It's here I get me fill o' the Watter o' Life. I hev me trials, the same as the rest on ye, but there's grace occordin' tae yer day an' I'm still steppin' Zionward. I want to mak' one for the Kingdom. I want to see whaat there is at the end of the jorney. I mean to push the battle to the gate. I beg an interest in aall yer prayers that I may be kept faithful, humble an' watchful, alwes aboondin' i' the work o' the Lord."

The reference to his trials always evoked a sigh of

Thoo looks poor and thin, me lad!" she snapped at William.

All the while she had been unloosening the strings of her bonnet and releasing her mantle.

"I've come to stop a bit! Hoo lang I canna say. I reckon ye'll hev a spare bed? . . . Sit theesel' doon there!" she ordered William, "an' I'll fettle the tea. I want a cup badly mesel'!"

As she bustled about she gave them the news.

"My man died last A-per-il. Like the snuff o' a candle he went, it was thaaf sudden. A fine man was Henery Harper, an' a bonny good husband to me . . . Left aall alone. I thowt I wad come back to England, an' see if I could find a cosy corner. . . . I'm not without means, praise the Lord! . . . I niver said nowt to naeboddy but just came on. Am I welcome?"

William's smile assured her, and Ruth was voluble with greetings.

Jane saw "the lie o' the land" before the night was over. She went into a fit of laughter when she heard Ruth call William "Ours."

"Whaat the why, the when, the wherefore dis' tha caall him that for?" she asked, amusedly. "I suppose thoo means he's thine an' mine? He should be weel taken care on."

Jane had a secret crack with the doctor. Her eyes blazed when she heard the truth. She had to bite her tongue to keep back her wrath.

"I guessed as much!" she cried at last, "but I'll gi'e her gyp. It's a grand thing I've landed!"

She lost no time in starting operations. She assumed command of the household and stirred the invalid up.

"There's nowt like 'arly risin'," she affirmed, when she was "worrutin'" the invalid out of bed. "Tak' nae notice o' thee diseases, an' snap thee fingers at thee compleecations. Thoo hes to get better, for thee aan sake an' the ake o' thee canny little man. He should hev a steamin' hot dinner ivery day an' feedin' things to mak' him fat. He's oors, ye ken, an' atween the two on us he should hev a champion time!"

It was wonderful how she managed it. Ruth was chaffed and rallied out of her listlessness.



Kegworth Primary Department.

sympathy. It was believed that Ruth was the heaviest of them all.

The men of spirit on the place could not understand his humility and submissiveness. He was often fiercely blamed.

"He's proper soft!" Dicky used to affirm privately to Mary. "He's been hen-pecked aall these yeers. If she'd been mine, there wad hev been some squaalin'!"

"Hoo pleased thoo should be that thoo hes me!" Mary would smile. "I've saved tha from a thoosand cares. Considerin' whaat an easy time thoo hes, nae ower-time at hoose-wark, an' nowt to dae for me, thoo might buy me a new frock for Sundays."

Thus Mary diverted Dicky's wrath and found arguments to her own advantage.

William's case was considered as hopeless when it was known that he had purchased his grave and had had his tombstone erected. His name was on it and the date of his birth. The space was left for the date of his death. He would have fixed Ruth's name up in similar fashion, but she decidedly objected.

"I want nowt to dae wi' gaves an' gravestones!" she exclaimed in horror when he had broached the subject. "Nivver mention dyin' to me. It's the last thing I'll dae."

Many had gone curiously to see the premature tombstone. All were agreed that "Ours" was eager for the end.

"He'll be keen for a bit o' peace!" one would say sympathetically.

"She'll mebbies miss him when he's gone," another would surmise. "He's entitled tiv a lang, lang rest!"

His sister Jane, arrived without a word of warning. He expected that she was still in New Zealand. He dropped the cup and spilt the tea in sheer affright.

"Jane!" he gasped. "Jane! Is't Jane? Lork-a-daisy!"

She had appeared at an awkward moment. Ruth was lying on the settle, with shawls about her—an evident invalid. William was preparing tea and toast for her. Jane's eyes took everything in. She regarded Ruth critically and William with pity.

"This is a queer mix-up!" she exclaimed at length. "Is thoo a badly body? Whaat's like the matter wi' tha?" she demanded of Ruth. "It sounds serious, but thoo looks uncommonly weel. An' what for is he scrattin' on like this? Is there nae women on the place?"

"Keep off that settle!" Jane would say, "an' put thee hand to this machine."

Coal-Vale was "dotherified" when Jane took Ruth for walks. One by one the diseases left her, until even the "compleecations" were gone.

"I think health must be infectious," Ruth whimpered to Jane one day. "I feel that weel when thoo's about!"

But what a change there was in William! He came to health and strength, to brightness and buoyancy. It was seen in his step and heard in his voice.

Coal-Vale in the sequel was well content. The name was splendidly appropriate. He was in the possession of two women, each vying with the other to tend and comfort him.

The three were perfectly happy together. Jane was famous company, full of talk and pulsating with life. Ruth brightened in her beaming presence, and William had rest and peace. "Ours" was voted by the men "a lucky lad."

(To be continued.)

## Kegworth Primary Department.

At the beginning of the present year it was decided to start a Primary Department in our school, and after the usual preliminaries the teachers set about to beg the money for the necessary equipment, and by the middle of March we were able to purchase thirty-six chairs, blackboard sheet, drawing material, Cradle Roll, and other minor necessities and start our class. Miss Lucy Unwin was chosen as superintendent, Miss Pepper assistant-superintendent, and Miss Clarice Eley as pianist, with seven assistant teachers and 27 scholars. Miss Unwin, with her winning ways, seems to have been born for the position of superintendent, and is ably assisted by Miss Pepper. The Thursday "Preparation Class" is well attended, and is doubly useful in that it secures for the scholars an interesting lesson on the following Sunday, and is also helpful to the teachers in their study of the Bible.

Since the commencement of the class three additional teachers have been added and five new scholars, and we are hoping to see a further increase before the end of the year.

The above photograph shows Miss Unwin and some of her staff and scholars.



# The United Methodist Conference, Hanley, 1912.

## Conference Proceedings.

### TUESDAY AFTERNOON.

In continuation of our report in last week's issue, the Conference spent the afternoon of the first day's proceedings in considering the minutes of the General Connexional Committee. Much anxiety was expressed that it was thought desirable to withdraw a minister from the White's Hill section of the Kingswood Circuit, one of the ministers in the Hartlepool Circuit, and a minister from the Taunton Circuit, but the recommendations of the Committee were of necessity agreed to. It was directed that as early as possible efforts be made to join the Birstall Circuit to a neighbouring circuit.

Sanction was given to the proposed discontinuance of a probationer in each of the following circuits: Plymouth (Ebrington Street), Plymouth (Green Bank), Tavistock, Long Eaton and Stapleford. The request of the North Shields Circuit to take a probationer in place of a minister in Full Connexion was not acceded to.

It was decided that a sub-committee be appointed to revise the regulations respecting the preparation and issue of the Stations of Ministers and Probationers; this sub-committee to report to the present Conference. Nominations were made for the sub-committee, but it was decided that the present Stationing Committee bring in nominations for the sub-committee.

### NATIONAL FREE CHURCH COUNCIL COMMISSION.

At the request of the National Free Church Council six persons were appointed as follows to act on the proposed Commission on the present condition and prospects of Evangelical religion in England and Wales: the Revs. G. Packer, H. T. Chapman, J. H. Blackwell; Dr. A. E. Cope; Mr. J. H. Mills, Mr. Stewart Mallinson.

### CONTINGENT FUND.

The Treasurer's statement of the Contingent Fund and the Local Preachers' Fund was received and adopted. Grants had been made to twenty-four local preachers during the year.

Sir Charles Skelton, J.P., was re-appointed Treasurer of the funds, at the instance of Rev. Dr. Packer, supported by Mr. R. Turner, J.P., and Rev. A. Hancock. Sir Charles Skelton, J.P., briefly responded.

Rev. J. Foster was reappointed Secretary of Probationers' Studies, and Mr. M. Wasley Chapman (chartered accountant) was reappointed with thanks for past services.

The next item on the Agenda was the following: The Committee having considered the question of the appointment of the Secretary to the General Connexional Committee, as directed by the 1910 Conference, recommends to this Conference that the existing arrangements should be extended to a further period of three years.

Rev. Dr. Packer thought it best to defer this question to a later stage of the Conference, but Rev. John Moore said if it was the modesty of the Secretary that he desired it to be deferred, he (Mr. Moore) had the audacity to move the resolution that the recommendation of the Committee be adopted. He paid a tribute to the work of the Secretary, and thought everyone would be agreed that Dr. Packer had rendered splendid service.

The resolution was adopted with unanimity.

The Connexional Committee recommendations were then concluded, with one or two exception, which were deferred.

The Conference then considered resolutions from District Meetings.

### HOME ORGANIZATION.

The Sheffield District resolved that having observed the benefits, particularly to our Young People, derived through the holding of our District Missionary Bazaar and Exhibition, this meeting recommends the Conference to form a Home Organization Department, on the lines of other denominations, for the formation of Study Circles and other methods of instructing the young people in Foreign Missions, and so creating a larger enthusiasm for the work abroad.

Dr. Packer suggested that it be referred to the Missionary Committee for their careful consideration.

Rev. Henry Smith suggested that the work at home should be included, as the study of methods of home work would react upon the foreign field.

Rev. W. Bainbridge said this was in the minds of those who passed the resolution, and Rev. James Harrison suggested that it be referred to the Young People's Committee. Dr. Packer thought this was a good suggestion, but it appeared to be difficult to decide to which Committee it should be sent.

Subsequently, Rev. H. Smith moved an amendment that the resolution should read in the latter clause: "instructing the Young People in Foreign and Home Missions and so creating a larger enthusiasm for the work at home and abroad."

Mr. Smith said their young people wanted interesting in the deeper religious problems of our day and in the methods by which different Churches were trying to solve these problems.

Rev. Cooper G. Hawken hoped the amendment would not be carried, as it would divide the interests.

The amendment was lost and the resolution carried.

The Conference rose at 5.30, the President pronouncing the Benediction.

### WEDNESDAY MORNING.

Conference met at 9.30 this morning, when the first devotional service was held. The President (Rev. J. Luke) was in the chair, and after the opening hymn, "O timely happy, timely wise," Rev. W. H. Webber read a portion of Scripture and led the Conference in prayer. The address was given by Rev. F. J. Wharton, who took as his subject, "The Aesthetics of Love," basing his remarks on the text, "And I pray that your love may abound yet more and more" (Philippians i. 9).

At 10 a.m. the Conference commenced the business session of the day. After the hymn, "O Love that wilt not let me go," the Conference Secretary read the journal.

### COLLIERY DISASTER IN YORKSHIRE.

Rev. Wm. Bainbridge moved the following resolution in reference to the Yorkshire Colliery Disaster, which had deeply impressed the Conference. The resolution was passed by the Conference upstanding. "That this Conference of the U.M.C. learns with deep grief of the mining disaster in South Yorkshire, and expresses its heartfelt sympathy with the relatives of the victims, and recognizes with pathetic interest how many of the rescuers met their death, and directs that its sincere condolence be sent to the affected districts."

### CIRCUIT ARRANGEMENTS.

Rev. H. Shaw moved a resolution that the Peveril Street Church, Hucknall, be transferred to another circuit, although the recommendation by some oversight had not come to Conference through the District Meeting. This was agreed to.

### SYMPATHY WITH MRS. LUKE.

Rev. Grosvenor Corin moved that a suitable letter of sympathy be sent to Mrs. Luke (the wife of the President) in the sad loss by death of her sister. This bereavement prevented the attendance of Mrs. Luke at the conversazione last night. The Conference agreed to this.

### LEGACIES BY THE LATE MR. C. WARDLOW.

Rev. Dr. Packer introduced a statement of the legacies bequeathed free from all death duties by the late Mr. Charles Wardlow, of Sheffield. The legacies were as follows: U.M.C. Home Missions, £100; Foreign Missions, £100; Superannuation and Beneficent Fund, £200; Temperance League, £150; Deaconess Institute, £200; and Chapel Relief Fund, £150.

Dr. Packer moved a resolution of appreciation of thanks to the family and to the executors.

Rev. E. D. Cornish seconded the resolution and paid a tribute to the work and worth of the late Mr. Wardlow.

Mr. J. Briggs mentioned that £100 had been received by Ashville College and Rev. A. Crombie also referred to a legacy of £200 received by the National Children's Home, and Rev. H. J. Watts mentioned that Surrey Street Church had received £150 through the liberality of the late Mr. Wardlow.

The resolution was passed unanimously.

### SCHEDULES.

Resolutions in reference to schedules had been submitted by five Districts.

The Leeds District Meeting submitted the following resolution:

"This meeting desires respectfully to draw the attention of Conference to the excess of expenditure in the various Connexional Departments, as considerable saving might be effected by judicious retrenchment without impairing departmental efficiency."

Dr. Packer thought that the sending of circulars and schedules to circuit quarterly meeting was being overdone; he thought the Quarterly Meeting should be appealed to at times when the Connexional efficiency depended upon it, but he thought it would be better to recognize some central authority from which all appeals of this kind might be sent.

The Secretary moved that the resolution be received.

Dr. Townsend referred to the enormous amount spent in distributing the schedules and in departmental expenses, and suggested that a small committee of four or five names be appointed to consider the whole question.

Rev. Bruce W. Rose supported this suggestion, and upon being put into the form of a resolution, the appointment of a Committee was agreed to.

Rev. W. H. Cory Harris supported this.

Rev. F. B. Turner thought we already had a responsible Committee in the Finance Board, as this was a question of finance.

Rev. W. H. Cory Harris pointed out that it was a matter of administration.

Rev. Dr. Brook thought, however, that the Finance Board might be the Committee, and this became the resolution which was agreed to.

This Committee will deal with the whole of the resolutions from the Districts.

Rev. R. C. Cole appealed for a permanent book to keep the records of the schedules, and Rev. E. D. Cornish pointed out that this was being prepared in connection with the Trust Schedules.

### JUNIOR MEMBERS' STATISTICS.

The Leeds District Meeting sent the following resolution:

"That whilst strongly in favour of the separate return of junior members under sixteen years of age, and the

retention of that column in our Circuit Schedules, we urge the Conference to discontinue the present method of adding those numbers to the adult membership; experience having proved them so utterly unreliable in many cases, and altogether too unstable to determine our actual membership and the comparisons which are made from year to year."

Dr. Packer pointed out the importance of this resolution, which revealed the fluctuations of the junior members. Churches had not been too careful in dealing with the junior members returns. Dr. Packer proposed that the Conference approve of the resolution.

Rev. D. Bailey thought they should record the young people who were earnest Christians, however young they were.

Rev. G. Eayrs, while supporting Mr. Bailey in recording the young members, thought they should not be recorded as being in full membership.

Rev. T. M. Rees implored the Conference not to take this step, they did not need to have a distinction in membership.

Rev. J. E. Radcliffe said that while these young people belonged to the Church, they belonged to it as *children*. They should regard them as belonging to the Church, but that they are properly distinguished as junior members and not adult members.

Rev. William Hookins having spoken, Rev. Dr. Townsend hoped they would take into account what Mr. Bailey and Mr. Rees had said. He was afraid if they passed this resolution it would have a discouraging influence on our young people. It would create an artificial description.

Rev. S. C. Challenger pointed out that some young people were in office as local preachers, etc., at sixteen years of age. He thought it strange that they could be given office, and yet returned in a different way to the adult membership. It was proved, said Mr. Challenger, that where young people had joined the Church they had become the pillars of the Church.

Rev. D. Bailey moved an amendment, that the columns remain as they now are, but the President pointed out that if the resolution was lost this would give the same result.

Rev. J. F. Lawis said that in many cases the returns of junior members were made in a slipshod fashion, and to be returned with the adult membership made the return too fluctuating to make a proper return of our actual membership. The closure of the debate was carried by vote, and the resolution put to the Conference and carried.

### ONE HYMN BOOK.

The Cornwall West District suggested the need of the adoption of one hymn book for general use, but the Conference agreed that it was not yet prepared to deal with the question.

### ARMY AND NAVY CHAPLAINS.

The Portsmouth District Meeting sent the following recommendation: "That Conference take such action as may be necessary to secure that the United Methodist ministers shall have the privilege of being appointed Chaplains to the Army and Navy in the home ports as is the case with other denominations."

Dr. Packer thought they could accept the recommendation.

Mr. D. Bailey suggested an amendment in the phraseology, but Rev. E. D. Cornish asked if we had sufficient members in the services that would make it possible to appeal to the Army and Navy officials.

Rev. J. P. Davey pointed out that in Jersey over 100 men of the regiments there attended our church and could be traced to our churches in Devon and Cornwall, and there were others in the Portsmouth District.

Rev. Cooper G. Hawken suggested that it could be done by concerted Methodism, but the resolution as amended was adopted.

### GRANT FROM THE DISTRICT FUND.

The Portsmouth District asked for a grant from the Contingent Fund in view of the fact that the geographical position involved abnormal expense.

Dr. Packer suggested that this could not be considered, as there were other Districts in a similar position.

Rev. D. Bailey made an urgent appeal for assistance from the Contingent Fund.

Rev. W. S. Welch seconded the resolution, and pointed out that it was one of supreme importance. The outposts of the denomination in this District were supporting the Connexional Funds in a most liberal manner. He asked the Conference to accept the resolution which would be an advantage to the Connexion.

In view of the Conference sermon at 12 o'clock the discussion was adjourned.

### CONFERENCE SERMON.

There was a magnificent audience for the Conference Sermon, the chapel being filled with visitors and delegates. Rev. Ambrose Shepherd, D.D., of Glasgow, who was the special preacher, conducted the whole of the service himself. The preacher took as his subject, "The Church of To-day," basing his sermon on the words: "I came that they may have life, and have it more abundantly" (John x. 10).

Dr. Shepherd preached a powerful sermon, which lifted the atmosphere of the Conference to a high spiritual tone; and it was on this high note that the Conference adjourned at one o'clock.

### WEDNESDAY AFTERNOON.

Business was resumed at 2.45 p.m., Mr. John Godfrey, J.P., C.C., of Carlton, leading in prayer.

The Conference Secretary read greetings from Rev. James Barker, which was to be duly acknowledged by the Conference Correspondent.

The Conference resumed the discussion on the resolu-

tion from the Portsmouth District in relation to request for a grant.

Rev. A. Crago pointed out that if the Portsmouth District was granted relief other Districts would desire to be relieved, as they were in a similar position.

Rev. Harry Shaw supported the resolution. He submitted there was not another District that had the abnormal conditions of the Portsmouth District.

The Connexional Committee Secretary called attention to the fact that this matter was fully gone into two years ago. They must bear in mind what Mr. Crago intimated, that Liverpool and North Wales and Lincoln and Norwich were in a similar position.

An amendment was moved that a grant of £20 be made from the Contingent Fund.

The resolution of the Connexional Committee refusing the grant was passed.

Rev. W. S. Welch gave notice of motion to move another resolution at a later period of the Conference.

#### NOMINATION OF PRESIDENT-DESIGNATE.

The consideration of the Connexional Committee resolutions was deferred for the nomination of the President-Designate for the Conference of 1913.

The following brethren were nominated in the order given: Revs. William Redfern, John Baxter, James Wright, George Parker, Andrew Crombie, and Dr. Brook. Revs. Andrew Crombie and Dr. Brook withdrew, and four names went to the vote.

It was necessary to ballot three times for the presidency, and the third result was as follows: Rev. W. Redfern, 189 votes; Rev. George Parker, 133 votes.

Rev. G. Packer, D.D., moved that the Rev. W. Redfern be elected by vote of Conference, which was done with acclamation.

#### PRESIDENT-DESIGNATE'S RESPONSE.

After cordial congratulations by the President, Rev. W. Redfern said his feelings were too deep, as he was overwhelmed by the result that he was incapable of making a suitable response to the vote, and to the kind words of the President. He had just enough sense left to remember the proverb that "When a man is silent he is a master of his word, but after he has spoken the word is master of him," therefore it would be his duty not to say too much in the way of a response. He desired to express his fervent and profound thankfulness to them; he could only account for the vote, by this—in their great kindness they had appreciated the interest he had always taken in the cause of Methodist Union. (Hear, hear.) He was delighted to receive the first congratulation from his first superintendent, his dear old friend, Rev. Edward Boaden. (Applause.) He realised he was in an illustrious succession, and he prayed that he would do nothing that would compromise or weaken it in any way. He was conscious of his weakness, but all his powers would be at the service of the denomination. (Applause.)

#### SPECIAL PUBLISHING HOUSE BUSINESS. NEW ARRANGEMENTS.

At the request of the Publishing House and Deaconess Institute Committee, the Ex-President presented a series of resolutions on the question of the secretaryship of the Deaconess Institute. He said he had had the advantage during the past year, as President of the Connexion, to attend the meetings of committees of which, while in sympathy, he had not an intimate knowledge, but he observed on the part of the Committees a desire to preserve economies. In connection with the Publishing House particularly, it was shown that if they were to have something like £800 a year profit for Superannuation Fund, which had been promised, it was found impossible while the Publishing House was weighted with responsibilities which took the heart out of this important institution. It was a matter of deep concern to the Steward and Editor to find that there was a loss to the Connexion from certain publications, although he (Dr. Packer) could imagine the Conference would be prepared to face for a while longer the loss on the weekly paper—although the circulation was growing. After the Conference of 1907 it was decided to maintain the small magazine, but it had not been a success. At this particular time there was a change in the Publishing House: one of their honoured leaders was laying down his task, and another was taking his place; at the Deaconess Institute the Rev. T. J. Cope, who had done such grand work was desirous of retiring. At the January Committee of the Deaconess Institute it was thought it would be a good thing if Rev. Henry Smith, who was a tutor in the Institute, and had taken a deep interest in the work, could see his way to accept the office of the Secretaryship. Mr. Smith did not seek the office, as he thought he had sufficient to do, but subsequently, after much thought, he came to the conclusion that as he was a servant of the Connexion he was prepared to do any work the Connexion set him to do so far as it lay in his power. This important opening which must be accepted now, as it coincided with Mr. Crombie's and Mr. Cope's retirement, and as they were given to understand this Conference would not willingly agree to another minister being set apart, would welcome a reduction of ministers set apart and it seemed possible that such a change as suggested would help to efficiency and economy. Rev. Henry Hooks would be asked to edit the "United Methodist Magazine," and Rev. Henry Smith would still continue as editor of the UNITED METHODIST in addition to the secretaryship of the Deaconess Institute. This would make for a considerable saving by way of house, and in other ways not less than £350 would be saved to the Connexion.

Rev. Dr. Packer then moved the following resolution, which was seconded by Rev. Andrew Crombie. The resolution had been adopted by the Publishing House Committee, and approved by the Deaconess Institute Committee:

"That in the judgement of this Committee some alteration should be made in the arrangements of the

Publishing House to lessen the expenses on our serial literature, and that the opportunity created by impending changes should be seized by the Conference.

"The Publishing House cannot satisfactorily bear the entire cost of two ministers set apart. And as the Sub-Committee appointed by the Home Missionary Committee, and the Deaconess Institute Committee, considered it would be an ideal arrangement for the Rev. Henry Smith to succeed the Rev. T. J. Cope, this Committee is of opinion that along with the appointment of the Book Steward designated by the last Conference a change should be made in the Editorial department.

"As the Rev. Henry Smith, although appointed for the usual term of service which has some years to run, is willing to leave himself in the hands of the Conference, this Committee advises that the Deaconess Committee should be approached with a view to his appointment to the charge of the Institute, and making his home there, a satisfactory arrangement being feasible at little cost, thus saving the rent of another house and the purchase of furniture; and that in addition to the Deaconess Institute duties he should have charge of the "United Methodist" newspaper, with the assistance now given in the continued employment of a typist.

"The Committee advises that the Rev. H. Hooks should take temporary possession of the house now occupied by the Rev. Henry Smith, removing to some other locality at his own wish or convenience, and that in addition to the usual duties of Book Steward, he should also be requested to edit the monthly magazine.

"Also, that at the end of the present year the "Pleasant Hour" should be discontinued, the serious annual loss entailed by it from the beginning not being justified."

Before this resolution was put to the Conference or any discussion raised, Rev. John Moore placed before the Conference the recommendations of the Home Mission Committee in relation to the future working of the Deaconess Institute.

Rev. John Moore said he was anxious to place the full facts of the case before the Conference, which he did not think would agree to the linking up of the Publishing House and the Deaconess Institute. It was thought by the Home Mission Committee that on the retirement of the Rev. T. J. Cope it should have some say in the future arrangements of the Institute, but it did not wish to do anything in conflict with the Deaconess Committee. But it was desirable that the Deaconess work should become an integral part of the Home Mission work. The Deaconess Institute Committee and a Sub-Committee had deliberated, and a strong wish was expressed by both Committees that there should be a ministerial Secretary appointed as before, but under certain new arrangements as to residence in the Home if possible; but the Home Mission Committee had come to the conclusion that a temporary arrangement should be made for twelve months, and that Ranmoor College be considered as a Deaconess Institute and a Home Mission centre. Mr. Moore moved the following resolutions on behalf of the Home Mission Committee:

"That in the opinion of this Committee the time has come when the Secretaryship of the Deaconess Institute should not be a separate office, but the Institute should be placed under the direction of the Home Mission Committee with any arrangements that might be necessary for the extra clerical work which would be involved.

"That the Sub-Committee represent our views to the Deaconess Institute and that, if practicable, the above arrangements should come into operation after the ensuing Conference, and that in no case should any other arrangements be made for a period longer than one year."

Mr. Joseph Brigg seconded the amendment. He said two years ago the Conference was asked to take into consideration the amalgamation of the Home Mission work and the Deaconess work, and this should have been done earlier.

Rev. T. Sunderland suggested that the whole problem be considered by a Sub-Committee representing the Home Mission, Deaconess, and Connexional Committees. Some of them thought they had legislated in a hurry in reference to the Publishing House in the past and nothing serious would happen by the continuance of the present arrangement another year.

Rev. George Eayrs supported the proposal to wait, and suggested the addition of the Young People's Committee to the Sub-Committee. He thought the resolutions of the Publishing House Committee revealed a retrograde policy. At the last Conference Mr. Hooks was appointed, not as Editor, but Publishing House Steward. Now they were placing the Magazine upon him, and it was proposed to drop the issue of the "Pleasant Hour." He could not understand why it could not be made to pay, and he appealed to the Conference to maintain a Young People's magazine.

Mr. G. P. Dymond, M.A., said they must be careful of a strategic move; they could not always tell what was behind the Committee. He desired a few more particulars. He did not desire to prejudge the question, but he looked with anxiety at the desire to retain Ranmoor College, which would entail a considerable amount of expense, and another objection he had was to having all their central institutions in the North.

Rev. Andrew Crombie said in his judgement the Publishing House Committee had taken a very wise course. He did not say it was an ideal arrangement; the ideal arrangement was what they had had up to the present, but if that arrangement was to continue, then they must be prepared for having very small profits, if any, from the Publishing House. Happily, they had had a good year, and the profits amounted this year to over £700, and but for the losses on publications there would be over £1,000 profit; but this was abnormal, owing to the sale of the new School Hymnal. He was sorry that Mr. Smith was to be disturbed, but it was absolutely necessary. Referring to the scheme of the Home Mission Committee, Mr. Crombie asked if Mr. Moore was prepared to take up further responsibility. Mr. Cope's duties had been considerable, but it was

thought that by devolution of details Mr. Smith would be able to manage the two departments. He believed the scheme was worthy of a trial, and he hoped it would be carried.

Rev. Dr. Brook pointed out that if it was proposed to utilize Ranmoor College it would have to be bought by the department desiring to use it, as the amount raised by the sale must be used for the purpose of training their ministers.

Rev. F. J. Ellis pleaded for a chance for Mr. Hooks, as if he was appointed Editor of the Magazine it was not giving him a chance. He would need to devote the whole of his time and attention to the Publishing House. He did not think they ought to lessen their serial literature. Let them wait another year and send the question to a Committee.

Rev. H. T. Chapman supported the scheme of the Home Mission Committee. He reminded them that the resolution did not include the use of Ranmoor College. The position in which the Connexional Editor would be placed by the resolutions entirely upset what had been voted upon last year. If the Publishing House scheme would make a saving, so likewise would that of Mr. Moore. He thought a strong case had been made for the postponement of the whole scheme.

Mr. R. W. Essex, M.P., thought the scheme of the Publishing House was the best possible arrangement that could be made. If the Editor thinks he could do this work, why not let him have a try? He urged them to consider deeply the deliberations of the Ex-President and the Publishing House Steward.

Rev. T. J. Cope said he was deeply interested in that movement. He had watched over the various suggestions that had been made, and he was profoundly convinced that the proposals of the Ex-President were far and away the best. The line opened by the proposals of the Ex-President was usefulness and economy.

Mr. J. K. Baker, of Sheffield, said that as a sound business man he was convinced they could take no other step than follow the lead of the Publishing House Committee. The Editor had never sought the work, neither did his wife, but he was satisfied they would be doing the right thing if they carried out this arrangement.

Rev. Bruce Rose asked if the proposed appointment would be for seven years, but the Ex-President said the Editorial term would be the reckoning point.

An amendment was moved that the whole subject be dealt with by a Sub-Committee. Rev. G. Packer briefly replied to the debate, and the amendment was put and lost.

Rev. E. F. H. Capey moved an amendment that the "Pleasant Hour" be continued, the Editor to be a man in circuit work.

Rev. G. Eayrs seconded, and Rev. S. L. Warne supported.

Rev. A. Crombie explained the present position of the "Pleasant Hour" and the amendment was lost.

Rev. S. L. Warne then moved a further amendment that the "Missionary Echo" should contain four pages of matter for young people, but this was not seconded.

The resolutions of the Publishing House Committee were then put and adopted.

The session immediately closed with the Benediction.

#### THURSDAY MORNING.

The President was again in the chair at 9.30 for the devotional service. The opening exercises were conducted by the Rev. William Chadwick, who read a portion of Scripture and led in prayer.

The address was given by the Rev. H. J. Shingles, who took as his text: "But ye know Him, for He dwelleth with you, and shall be in you." John xiv., 17.

Business was resumed at 10 a.m., after the reading of the Journal by the Secretary.

#### GREETINGS TO REV. J. SWANN WITHINGTON.

Rev. W. Redfern moved that a message of greeting and congratulation to Rev. J. Swann Withington, of Rochdale, who celebrated his ninetieth birthday on that day.

Sir James Duckworth and Rev. William Hookins supported this, and it was heartily agreed to.

A letter of greeting was read from Rev. R. Abercrombie, M.A., who was unable to attend the Conference, owing to indisposition. It was agreed that this letter be duly acknowledged.

Rev. Dr. Packer announced the presence of Mr. Joseph Ward who had been elected in his absence as Guardian Representative.

Mr. Joseph Ward was called upon for a speech, and briefly returned his thanks for the honour conferred upon him by the Conference.

#### YOUNG PEOPLE'S RETURNS.

Rev. S. C. Challenger thanked the platform for allowing the young people's business to be brought on at this early stage. Mr. Challenger gave a brief statement of the work of the Committee during the past year; they had published two booklets for leading young people to decision; transfer notes had been issued and pledge cards had been published. The Committee has decided to issue a Class Register for Sunday Schools to be ready for the New Year. In consequence of representation made to him arrangements had been made for the insurance of scholars by a united policy. The past year had been the best they had had in regard to the Young People's Examination.

The Sunday School returns were as follows:

The District schedules show that our Schools number 2,201 (a decrease of 13), officers and teachers 41,196 (decrease 648), officers and teachers who are members of the Church 33,584 (decrease 1,342), scholars 299,833 (decrease 5,702), with an average morning attendance of 93,828 (decrease of 3,514), and an average afternoon attendance of 190,368 (decrease of 2,604). The scholars who are members of the Church number 22,101, an increase of 1.

The changes consequent on Union accounted for some of the loss of 13 scholars. There were many causes for the reduction in scholars. In relation to the Temperance work he thought that the movement was not so backward as it appeared by the reduction of Bands of Hope, as Temperance teaching was given in many ways. He desired an adult temperance society to be formed in connection with every Band of Hope. The report and balance sheet were then moved.

Rev. H. Hooks asked if the Committee was considering the necessity of modernised methods in the Sunday Schools. Questions on matters of detail were asked by Mr. Norman, Mr. W. A. Platt, Rev. C. G. Hawken.

Rev. W. Bainbridge asked that the report of the C.E. Society Section should be recast. He thought it was very pessimistic, and he hoped something should be said of the gracious results of the work of the C.E. Societies. He appealed to the ministers themselves to take more interest in the Societies. A new clause had been inserted in the pledge of members which he hoped would meet many of the objections of the critics.

Rev. Bruce W. Rose thought they would take too light a view if they passed the report, and simply passed on. It was important that this branch of the work should be considered, and some action should be taken. Yesterday we decided that junior members should be kept distinct, and he thought the young people were not efficiently shepherded. He had been appalled at the ignorance of the young people in their own church. He referred to what had been done at his own church, where an ingathering of young people had been taught and trained for the full membership of the church. The work must be taken to heart more and more. We need a strong moral impulse to take this thing to heart.

The President said they were face to face with a serious condition of things, and he hoped they would have some resolution of help them.

Mr. J. Mackintosh said he felt everything he had he owed to the Sunday School and all he could be desired to give back to the Sunday School by work, and by personality; and if they were determined to go back to their work and give time even to sacrifice they would have better results.

Rev. J. Truscott gave a testimony as to the influence of the minister.

Rev. J. Ford Reed said if as the outcome of this discussion they could quicken the interest and take back to their Sunday Schools the realization of the fact that the Sunday School scholars were declining they would create a fresh interest and a new spirit.

Alderman M. Mordey, J.P., confessed that they needed to get into closer relationship with the Church and Sunday School. He had been reconverted to the work of the Sunday School. He urged their awakened interest in the morning school. To him it was the happiest hour of the week to be in the school in the morning.

Sir James Duckworth thought it unfortunate that discussion should be interfered with unless absolutely necessary, and he asked when the discussion on the question of Junior Church Membership Report of the London District would be taken. He thought this report gathered up what he had been advocating for many years. It was what he had pleaded for at the Sheffield Conference. If the report was adopted it must be worked not simply by minister but by the laymen as well. If they did not keep their scholars and get a large number of them into the Church the Church would decline. He appealed for Sunday School teachers to live for the young people and exhorted the teachers to put their whole heart into the work in the way they never had done before, and they would see results that would make them thankful to God.

Mrs. H. G. Whyatt said they must back up the efforts of the Sunday School in the home. It was the atmosphere of the home which tended to keep them to the Church or otherwise.

Mr. W. A. Lewins said he was the superintendent of the first graded school in Manchester, and these new methods had been abundantly satisfactory. They were able to do more efficient work, but the standard of the work was raised. No honours in the denomination would please him to the same effect as the work of the humble Sunday School worker.

Rev. Grosvenor Corin pointed out that the attendance at day schools is declining, also as the President of the Board of Education said there were 116,000 children less in the day schools than in the previous years, and this is to some extent a palliative to our position, and it suggests that the drift of child-life is rather on the decline than on the incline.

The report was adopted.

Rev. S. C. Challenger in submitting a further resolution said a sub-committee considered the modernized methods of Sunday Schools and methods and principles had been brought to the notice of Sunday Schools.

Mr. W. R. Shinnin said there was not the same dynamic in methods as there was in the spiritual dynamic. Machinery could kill the Sunday School and there was no more dangerous knowledge than a little knowledge of psychology. He hoped that at a special Conference this question would be gone into. Up to about six years ago there had been no decline in Sunday Schools, but during the past six years was the period when they had been considering the new methods. Even now they said the new methods were the remedy, but they must remember that there was no dynamic in methods only.

Rev. E. Abbott said they wanted their young people because they had certain qualities and he agreed with previous speakers that it would be useless to discuss this subject in all its bearings unless they could give some lead to their schools. The spiritual objective of the C.E. Society was the greatest argument in its favour, and here was a method at hand which he would advise the leaders to try.

Rev. E. Cato suggested that some reference should be included in the resolution to the need for morning worship.

The resolution was heartily carried.

#### JUNIOR CHURCH MEMBERSHIP.

The London Church District had during the year given prolonged consideration to the question of the relationship of the young people of our families, Sunday Schools, and congregations to our churches, and reported their findings to the Conference. Rev. S. C. Challenger moved a resolution commending the acceptance of the report and its adoption.

Rev. Cooper G. Hawken made a brief statement of the genesis of the report of the Committee which had considered it.

Mr. R. Turner, J.P., moved that one of the paragraphs be eliminated, but it was pointed out that this would not appear in the full report.

Rev. W. B. Houlst, M.A., thought there might be conflict between the catechumen classes and the classes arranged for the Young People's Examination.

As the time for the reception of deputations was at hand, the discussion was brought to a close, and the report of the London District was accepted and ordered to be printed in the "Minutes of Conference" and circulated in the Sunday Schools.

The report dealt with baptized children, catechumen classes, and recognition and discipline. The report will be distributed in leaflet form.

#### DEPUTATIONS.

The deputations comprised the following clerk and ministers: The Ven. Archdeacon Graham, Rev. W. S. Knowles (Rector of Hanley), and Rev. W. Barrett (Vicar of Etruria), representing the Anglican Church; Mr. H. Coates (President), Rev. W. S. Lansdell (Secretary), Rev. E. S. Kiek, Rev. J. S. Langley, Mr. S. Rathbone Edge, J.P., and Mr. Bewley Weaver (Treasurer), representing the North Staffordshire Federation of Free Churches; Rev. Geo. Eales (President), Revs. M. Bairstow, L. G. Tucker J. Taylor, and W. Williams, representing the Hanley Free Church Council; and the United Kingdom Alliance, though not personally represented, forwarded a letter, which was subsequently read.

Archdeacon Graham was the first speaker, and received a warm welcome. He heartily reciprocated the welcome. He came there to sincerely welcome them as, while he felt strongly on the differences between them, one thing joined them together, their love and work for their Lord Jesus Christ. Many of his fellow churchmen wondered how they could meet with pleasure while the Welsh Church Disestablishment Bill was before them, but he could for a time pass this thing by, as there was nothing so important as unity, for it was absolutely imperative, if they were to stop the tide of evil, to find a locus standi upon which they must face a common enemy. That was the reason he welcomed the Conference. (Hear, hear.)

Rev. W. S. Knowles and Rev. W. Barrett followed on similar lines, and extended a warm welcome to the Conference. The Vicar of Etruria said it was a source of grief to him not to be able to entertain any of the representatives in his own home, and he hoped they would be stimulated to greater efforts to follow truth and love truth, whatever happened.

Rev. W. S. Lansdell (secretary of the North Staffs. Free Church Federation) read an address of greeting, and the President (Mr. Herbert Coates) gave a brief address, in which he cordially supported the sentiments of the address. He had, he said, been associated with that Church nearly the whole of his life, and he thought it was appropriate that he should be able to welcome them in his official capacity.

Rev. E. F. H. Capey then read an address on behalf of the United Kingdom Alliance.

#### REPLY ON BEHALF OF CONFERENCE.

Rev. Principal Clemens, D.D., was the first to reply on behalf of the Conference, and said that there was no room nowadays for the mere bandying of compliments, but this visit to the Conference would be a precious occasion to them, and they welcomed their expressions of regard and goodwill. The divisions that existed between them were real, but their endeavour must be to make them less unhappy, and if they proceeded in that way they would eventually make them happy, and they would be able to enjoy a real unity. (Applause.)

Mr. R. W. Essex, M.P., who also replied on behalf of the Conference, said it gave him great pleasure to endorse the welcome which they as a Conference gave to those who brought greetings, and there was additional thankfulness on account of the breadth and catholicity of the deputations. Without sinking their own fundamental principle they could come to them because they came at a time when they were conducting the business affairs of their Church. These deputations made for the strengthening of the fundamentals for which they stood. He thought there was a drawing together of the Christian Churches. There were many present to-day who had an hand in the Union of the three bodies, and they were not going to stop there, but would go forward to lessen the divisions in the Churches. They were delighted to see them, and he prayed that they might individually be blessed in their work by the presence of God, and that He might be with them until the eternal day. (Cheers.)

The Doxology was then sung, and the Rector of Hanley pronounced the Benediction.

#### THURSDAY AFTERNOON.

Business was resumed at 2.30 p.m. when prayer was offered by Rev. William Hookins and the consideration of the Future of the Colleges was brought before the Conference.

#### THE QUESTION OF THE COLLEGES.

Rev. W. H. Cory Harris said the resolutions to be presented to the Conference were the national outcome of the resolutions passed at the Conference last year which laid down a definite policy and the resolutions of this

year are a continuation of that policy. One outstanding fact is the simple issue that the only satisfactory solution of this problem is the provision of a new College. The findings of the Committee were the inevitable outcome of the decisions come to last year. We have at present both of the colleges on hand, but the Committee has taken the matter into its consideration; the following resolution was adopted by the Committee, and presented to Conference:

"That as, in the opinion of this Committee, Manchester College will be equal to the accommodation of our students for two or three years to come, this Committee, without prejudice to the settlement of the question of the provision of a new College, which will be the only satisfactory solution of the question, recommends that as from Conference, 1913, all the students shall be accommodated at Manchester College."

Some divergence of opinion was expressed whether the resolution should take effect at this Conference or at the Conference of 1913, but they had come to the conclusion that next Conference would meet the case. They thought that next year they would only require nineteen or twenty students, and they had at Manchester College accommodation for twenty-four or twenty-six students, and our ministry at the present time indicated that they would not for the next few years require more students than could be accommodated in Manchester College. Therefore it was undesirable, that they should continue the college at Ranmoor. The resolution was seconded by Rev. Dr. Townsend.

Rev. J. W. Walls moved an amendment that as the Conference was unable to view the building of a new college in the immediate future, the students should be continued in the two colleges as at present with rearrangements of tutorial service.

In moving his amendment Mr. Walls said he did not think anything was lost by perfect frankness. Some people seemed to think that in considering this question it was all a matter of sentiment, but he did not think sentiment was only on one side. Sentiment must yield to the clear demands of the denomination. He claimed that, except for adequate reasons, this Conference was not justified in throwing over one of the most valuable assets brought into the Union. The only justification for taking this step would be a new college in the near future. He believed that was the feeling on the part of some of the members in the College Committee, and they had had it stated very definitely in the Press by a member of the Committee that that was his understanding. He submitted that the Conference was not prepared to free so great a matter as the question of a new college at the present time, and they had no right to mark out a new policy unless they were prepared to pay for it. The only other thing that would justify the closing of Ranmoor at 1913 was if Manchester proved to be adequate to the needs of the Denomination for any considerable time, but it had been claimed that they were not looking beyond two or three years. He thought Manchester would be found to be inadequate in 1914 or 1915 as his figures did not coincide with those put forward by the Committee. It had never been fairly faced as to which of the colleges they should close when the necessity arose. There were many things to be discussed, and that ought to be discussed before they passed the resolution, as the closing of Ranmoor College would only lead to further loss. Then there was the argument of federation. He appealed to the Conference to go on as at present until normal conditions returned and they could see where they were.

Rev. J. A. Bedward seconded the amendment, and spoke of the requirements of ministerial training during the next ten years. It was his conviction that they must not take the step of closing Ranmoor College, as if it was empty it would depreciate in value.

Mr. J. P. Dymond, M.A., said the outstanding fact was the practical unanimity of the College Committee on this question. He asked if they were going to continue the expensive policy of two colleges. They now knew the demand that was likely to be made upon them for some years to come. They wanted to do all they could for making the way clear for future development. The amendment was a postponement of retrenchment over some year. The great and important question with regard to the training of our ministers was not so much the building in which they were trained as the agencies by which they were trained. He hoped they would do their utmost to carry out the aims of the Committee.

Rev. James Wright said he did not see why £1,000 could not be secured from each District. If the soul of the Denomination was stirred it could and would be done. A new college would link them together; it would be theirs and that would bind them together as nothing else would do. He did not see why if they set their minds on it it could not be accomplished. They needed to win an independent spiritual life that was why he was so strongly against the justification of federation with other colleges. They would be able to win that independent spiritual life; he believed they could obtain this through their young men and through their colleges.

Rev. J. E. Radcliffe supported the amendment. He referred to the capacity of Ranmoor College which he thought could be increased to make it ample for any requirements. At Victoria the accommodation was limited, and it would lead to the necessity for boarding-out. If it was necessary to have a new building he thought the sentiment necessary would be missing; let them be careful that they did not lose the sentiment.

Rev. T. Sunderland said the decision of to-day would involve considerable importance so far as the life of the denomination was concerned. He desired to speak less as an idealist than as a practicalist. He desired to point out that the saving effected by closing one college would be something like £500 a year, which would grow into a nest egg. So long as there were 60 ministers, who had passed their examination and been received into full connexion, who were without house accommodation, the question could not be



regarded as satisfactory. He thought that it was likely that union had been an unfair hardship on our young men, and it was time we went in for retrenchment. If they required only six or seven students it was not the fault of the College Committee, and it seemed to him that for the next half dozen years they would not require more than eight students a year, and if any impartial appeal was made to an outsider he would say only one college was necessary.

Mr. J. Bonner, of Sheffield, supported the amendment. Mr. Joseph Ward, of Sheffield, supported the amendment, which had the virtue of economy. There would be no saving of £500 a year, as if they closed Ranmoor there would be a considerable loss. It would be a wise step if Ranmoor were kept open until they had a new college. Ranmoor was capable of being enlarged for the necessities of the denomination. He suggested Ranmoor for the first year students, and Victoria for the succeeding years.

Mr. H. C. Barry, of London, deprecated the sectional feeling, and he thought they ought to support the findings of the College Committee.

Rev. E. F. H. Capey said it appeared to him that the whole subject emerged on the point of ministerial supply of the denomination and whether one college was sufficient. While the College Committee had come to a judgement, it was not impossible to traverse that judgement. He thought that they had come to a time when the reduction of students must stop. The connexion would not be worse served if the two colleges were retained for a few years. It seemed to him they would gain in the matter of efficiency if they were retained. He pleaded the Conference not to take a false step, but to vote for the amendment.

Rev. William Hookins supported the amendment, and Sir Charles Skelton, J.P., said the sentiment in his mind was United Methodism. He had tried to find a customer for Ranmoor and a business man would not throw it away. The Thanksgiving Fund experience led them to believe the near future was not asuitable time to make an appeal.

Rev. E. Cato pleaded for a compromise, for the two colleges with a principal and two or three tutors.

Rev. Dr. Packer said he was prepared to stand by the figures of p. 238 of "Minutes" 1911, as they were the result of careful calculation. These figures referred to the requirements of the United Methodist Church at an ordinary time and under normal circumstances. They had had during the last year or so many circuits and church amalgamations, and the work was still going on and their calculations had altogether been upset.

Rev. James Ninnis at this stage suggested that before the vote be taken the Conference wait in silent prayer.

Rev. John Moore gave a number of facts as to ministers without houses, and the outlook for the future.

Rev. W. H. Cory Harris replied, and the amendment was put and lost.

Rev. John Moore then moved an amendment that the special mention of Manchester College be left out of the resolution.

Rev. T. M. Rees seconded this amendment, and it was carried, and subsequently the resolution in its altered form was put and carried.

Rev. John Moore then moved a resolution that the work or training the students be carried on at one college and that at Ranmoor, Sheffield.

Rev. T. Rider seconded the resolution.

Rev. J. B. Stedeford supported the resolution.

Sir James Duckworth, speaking under some emotion, said he was not complaining, but sentiment had been largely introduced into the debate. If he could be persuaded that arguments apart from sentiment were sufficient to convince the majority that it was right to pass that resolution he would not have voted as he did for the first resolution, at the same time no one could plead sentiment with more right than himself. (Hear, hear.) He said calmly and conscientiously that he would be the last man to plead sentiment for the sake of sentiment. About fourteen years ago he undertook to relieve the College at Manchester of a burdensome debt and single-handed did what he hardly thought possible—he succeeded in raising £20,000. That money was not spent in bricks and mortar; building a new wing at his own expense in order to make ample accommodation—so that the whole of this money should be used as endowment fund, and that has been used for nearly seven years. In spite of this if it was to come out in this discussion, independent of sentiment, it was the conviction that Ranmoor was the best college for the use of the denomination he would have buried any sentiment he had. Now they had come to another stage; but for himself he felt it would have come better from another source. (Applause.)

Rev. F. J. Ellis appealed to the Conference to find out where they were: he was strongly for Manchester. He thought the College should be very largely where the denomination was; right in the heart of the denomination, where the best powers of the denomination were. If they turned to the Blue Book they would soon see where the love of the college was, and they would see that Manchester led the way in its gifts for the college. This showed denominational power. They should also keep the young men in their minds, and find out where the best educational facilities were to be had. They were not efficiently training their young men to-day, and now they were voting not for one or two years, but for all time.

Mr. J. A. Loram, of Exeter, gave notice of an amendment: that the whole question be deferred for a year.

Mr. W. A. Lewin (College Treasurer) said the judgement of the Committee as presented by Mr. Harris was that Manchester was the College to be used for the next two or three years. The Committee had weighed all the points to be considered, but he could not follow Mr. Ellis's statement that they were voting for all time. They were considering for the immediate future only. He did not believe that when they could show that a new college was necessary that the Conference would fail. He urged them not to think of going in for extension at Ranmoor as they would regret

it if they did. He said with all the experience he had that Manchester was in a far wider area of adherents and in an ideal situation, comparing one with the other.

The time had now come for adjournment, but the Conference did not seem prepared to vote, so it was resolved to adjourn the discussion to the following day, Rev. Bruce W. Rose to be the first speaker.

The sitting then closed with the Benediction.

## FRIDAY MORNING.

### CLOSED DOORS SESSION.

The President again presided over the devotional service. After the hymn, "Praise to the Holiest in the height," Scripture was read and prayer offered by Rev. J. H. Blackwell. The address was given by Rev. H. J. Watts, who took for his text, "Pray ye, therefore, the Lord of the harvest that He send forth labourers into the harvest" (Mark ix. 28).

From 10 a.m. the Conference sat with closed doors to consider the findings of the College Committee in reference to the advance or otherwise of the ministers on probation.

This took up the whole of the morning.

## FRIDAY AFTERNOON.

Conference resumed with opened doors at 2.45 p.m., when prayer was offered by Rev. Wm. S. Welch.

The Conference Secretary read greetings and cordial goodwill from the President of the Primitive Methodist Church in response to the letter of this Conference.

The Ex-President announced the names of the Sub-Committee to give directions as to preparation and distribution of Stations of Ministers.

### COLLEGE QUESTION.

#### A NEW PHASE.

The first business of the session was the resumption of the debate on the College question, but before the debate was taken up by Rev. Bruce W. Rose as resolved on the previous afternoon—

Rev. Dr. Packer asked the permission of Conference to put before it a new suggestion outlining a new scheme. He said that he had always been anxious to exercise a moderating influence when there had been a sharp expression of opinion, and he was anxious now that they should pause before taking a step that seemed imminent. He felt very much touched by the proposal of Mr. Moore yesterday with regard to Ranmoor, and he almost felt moved to put in a similar resolution in regard to Manchester. Whatever decision they came to there would be a considerable minority, and at this time in their history they were not anxious to know the strength of the minority. He suggested that they might hesitate for a few years. He suggested that they retain the two Colleges with one Principal and two tutors, one of the tutors to be resident at Ranmoor. It seemed to him that they could get on in that way for some time. The way would be made easier for the two Colleges to be disposed of together, and we might be ripe for a new College in a few years time. He appreciated sentiment and he appreciated the beautiful spirit of Sir James Duckworth yesterday in the labour he had put into the work of Manchester College. This task of the Colleges was the hardest thing they had to face, but if they had patience he thought they would get through it in God's good time. He thought this College business would really unite them more than in the past. He believed the denomination would respond to this spirit. (Hear, hear.)

Rev. Dr. Townsend said he felt the scheme laid before them by Dr. Packer was the best for the moment, and he seconded the scheme.

Rev. Wm. Redfern said they must first rescind the resolution of yesterday. He was thankful that they adjourned yesterday, as they had since had an opportunity of conversation one with another. He moved that the resolution be rescinded.

Rev. J. L. Hookins seconded the motion.

Mr. J. K. Baker, of Sheffield, said he could hardly favour the resolution, although he would not vote against it. He would suggest that the whole subject be handed over to a small committee—(No, no)—to determine it from a business aspect alone.

The rescinding resolution was then passed.

Some discussion followed on the exact phraseology of the resolution to be moved by Rev. Dr. Packer.

Rev. F. B. Dutton, Mr. R. W. Carr, Revs. E. D. Cornish, Dr. Clemens, and W. B. Houlst, M.A., B.D., Mr. W. A. Lewins, and Mr. I. W. Schofield joined in the discussion.

The Ex-President then moved the following resolution: That for three or four years we carry on the work of training the students in the two Colleges with a Principal and tutor resident at Manchester and a tutor at Sheffield, and that men of the first year be at Ranmoor and that the second and third years' men be at Victoria. The resolution was carried by an overwhelming majority.

### NEW COLLEGE PRINCIPAL.

Rev. W. H. Cory Harris then introduced the names of the brethren nominated by the College Committee for the office of Principal of the College from 1913, viz., Rev. David Brook, M.A., D.C.L., Rev. John S. Clemens, B.A., D.D., Rev. J. H. James, M.A., LL.B., B.D. Mr. Harris announced that Rev. J. H. James had withdrawn his name, and the Conference nominated Revs. Wm. Redfern, J. B. Stedeford, and George Eayrs, F.R.Hist.S., but all these brethren withdrew, and two names only went to the vote, with the result that Rev. Dr. D. Brook was elected.

Rev. Dr. Brook returned thanks for the election.

### COLLEGE TUTORS.

The following ministers were nominated for the office of College tutor—two tutors being required—viz., Revs. J. T. Brewis, B.A., B.D., Principal Clemens, B.A., D.D., E. W. Hirst, M.A., B.Sc., and J. H.

Squire, B.A., B.D. Rev. John Naylor had also been nominated by the College Committee, but he withdrew his name.

The result of the election was that Revs. J. T. Brewis and Dr. Clemens were elected.

### CONGRATULATIONS TO DR. CLEMENS.

Rev. J. Foster introduced a resolution of congratulation to Rev. J. S. Clemens on the fact that the Conference had learnt with pleasure that the St. Andrew's University had conferred upon the Principal of Ranmoor College the degree of Doctor of Divinity in recognition of his scholarship in Biblical and theological literature. The Conference prayed that he might live long to enjoy the honour. Rev. Principal Sherwood seconded the resolution, and Dr. Clemens replied, thanking the Conference.

Mr. W. A. Lewins (Treasurer) presented the College accounts, which were received and adopted.

Revs. T. Sherwood and J. S. Clemens, B.A., D.D., were reappointed Principals for the ensuing year, and Revs. E. W. Hirst, M.A., B.Sc., R. Abercrombie, M.A., and J. T. Brewis, M.A., B.D., being reappointed tutors.

Rev. W. H. Cory Harris was reappointed College Secretary and Rev. J. B. Stedeford Secretary of Local Preachers' Studies for next year.

At the instance of Rev. W. H. Cory Harris, Mr. W. A. Lewins was reappointed Treasurer of the Colleges, with special thanks for his valuable services in the past year during the illness of Principal T. Sherwood. Many tributes were paid to the valuable services of Mr. W. A. Lewins, and he was reappointed Treasurer with acclamation.

### ASSESSMENT COMMITTEE.

Rev. George Parker presented the report of the Assessment Committee. He said there were now no defaulting Circuits, and in the whole of the circuits there was only £50 lost out of £5,000.

The report was adopted, and the Treasurer's accounts were also presented and adopted.

Alderman Thomas Snape, J.P., was reappointed Treasurer, with Rev. G. Parker as Secretary.

Alderman Snape, J.P., returned thanks for his re-appointment, and paid a tribute to the work of Rev. George Parker.

### NATIONAL INSURANCE ACT.

Rev. George Parker announced the result of the judgement in reference to the status of ministers in connection with the National Insurance Act. Mr. Parker said the result was that ministers had no masters—(laughter)—that ministers had no salary—(laughter)—that ministers could not sue anybody, either in Conference, in quarterly meeting, or in circuit for salary, and there was no one, said the judge, capable of telling the minister what he ought to do. (Laughter.) The result was that ministers did not come under the National Insurance Scheme.

### ASHVILLE COLLEGE REPORT.

Rev. Alfred Soothill, B.A., Principal, presented the report of Ashville College, which was of a gratifying nature.

The average number of pupils during 1911 was 79. The health record of the year was excellent. The educational standard was maintained, and the moral and religious tone of the College life continued to be gratifying and encouraging. In spite of considerable extraordinary expenditure on improvements the financial statement is satisfactory. The Old Boys' scheme for celebrating the twenty-first anniversary of their Association was carried out, and the increased height of the tower and the handsome clock installed have added greatly to the architecture of the College. The Governors record their hearty appreciation of the gift.

The following were elected trustees in place of Mr. Joseph Hepworth, J.P., and Mr. Charles Wardlow, deceased, viz., Rev. Dr. Brook and Mr. Squire Spencer, of Harrogate.

Mr. Joseph Ward, Sheffield, and Mr. T. Gill, J.P., Castleford, were elected Governors.

Rev. Alfred Soothill, B.A., was reappointed Principal.

Mr. Joseph Briggs, of Cleckheaton, presented the balance sheet, which was adopted, and Mr. Briggs was thanked for his services as Treasurer.

The Conference adjourned at 5.30 p.m.

## FRIDAY EVENING.

### SPIRITUAL STATE OF THE CHURCHES.

The Conference resumed at 7 p.m. to consider the spiritual state of the churches, a number of visitors also being present.

The session was a deeply impressive one, the President leading the devotions and guiding the discussion in a very helpful manner. Prayer was offered by Rev. Wm. Bainbridge, and a resolution was moved by Rev. S. W. Hopkins. Mr. Hopkins delivered an impressive address, which was seconded by Rev. J. Fleming, and subsequently discussion and testimony ensued.

At a later stage in the evening the Conference Communion service was conducted by the President, the address being given by Rev. T. M. Rees.

The service was one of the most inspiring.

## SATURDAY MORNING.

The Conference met again at 9.30 a.m., when the address was given by Rev. L. P. Colley.

### FINANCE BOARD.

Rev. George Parker presented an exhaustive report of the Finance Board which revealed a wonderful grasp of the finances of the whole Connexion, and full particulars will be printed in the "Minutes" of Conference.

The Finance Board made the following suggestions which were adopted:

(a) Remittances be made to the Mission Treasurers as soon as possible, and that an account be presented to each quarterly meeting showing the amount raised in the circuit, and the amount forwarded to the Treasurer during the quarter.

(b) The total amount raised, including private subscriptions, be forwarded to the Treasurer, wherever possible, in anticipation of the March quarterly meetings, and in no case later than April 30th.

(c) Wherever practicable missionary anniversaries should be held in the autumn.

(e) A resolution to restrict the annual expenditure to the normal income for the year.

(f) Legacies to be placed to the credit of separate accounts to be called the Legacy Reserve Funds.

(g) The discharge of the present overdrafts—which involve the payment of £1,500 per year for interest—by means of bazaars and other efforts in each District within the next few years.

(d) Was omitted.

Mr. R. Turner, J.P. (Treasurer), seconded the report of the Finance Board. He said never in the whole course of his experience had he had so great a satisfaction in being allied to a brother in the capacity of Secretary as he had in Rev. George Parker. (Applause.) He hoped this Conference would not seek to evade any responsibility with regard to the above item (e). He wanted that Conference to pledge itself that the Home Mission and Foreign Mission Committees should be called upon to so adjust their affairs that the income and expenditure should balance. He also appealed to the Conference to give special attention to the agricultural mission in East Africa when the time came for discussing the Missionary Report.

Rev. James Harrison took exception to some of the figures presented in connection with the report of the agricultural work in East Africa.

Rev. C. Stedeford said he thought they were now discussing a subject which would be dealt with at another stage of the Conference, but he would remind them that the Foreign Missionary Committee had decided that the two funds be kept distinct—their industrial enterprise and the ordinary work. The agricultural work was a commercial enterprise, and the amount spent had been capital to develop the estate. It was not a matter of income and expenditure, but money advanced to develop the estate.

Mr. W. P. Burnley, J.P., Manchester, regretted that among the suggestions there was no recommendation to have separate anniversaries for Home and Foreign missions. He thought by this means that there would be a considerable increase of funds, and he suggested that a paragraph be added to this effect.

Rev. T. Sunderland objected to two anniversaries, and Rev. Dr. Packer said he was glad Mr. Burnley had raised the suggestion, but at the proper time he would bring up a suggestion that would perhaps meet the case.

Rev. B. W. Rose appealed to the Conference to defer the recommendation (e) and

Rev. George Parker suggested, as an amendment, that the restriction of the annual expenditure take place as soon as possible.

Mr. John Moore made a sympathetic appeal for increased support of the Home Mission Fund.

Rev. Dr. Packer said it was possible to make the expenditure meet the income. Every case for a grant would have to be taken into consideration on its merits. He said they would all see the wisdom of the Finance Board which would bring the whole of the funds before them. In response to what Mr. Burnley had said he believed the salvation of the funds was the separation of the Home and Foreign Missions Funds. He would communicate with the whole of the circuits, and allow them to allocate the amounts received from the anniversaries to be sent to the funds for which they were raised. This could be done if time was taken and the circuits were encouraged to do as much as they could for the funds.

Rev. George Parker then moved an amendment that the annual expenditure be restricted to the normal income for the year, as soon as possible.

Mr. Bruce W. Rose seconded this.

The report was adopted with thanks to Rev. George Parker and Mr. Robert Turner, J.P.

Rev. Dr. Packer moved the reappointment of these two officers of the Finance Board, with thanks for past services. This was agreed to with applause.

#### MINISTERS AND THE NATIONAL INSURANCE ACT.

Rev. George Parker gave a lucid and exhaustive statement as to the action of the Committee in dealing with the question of the relation of the ministers to the National Insurance Act. He said that last September they appealed to the Insurance Commissioners as to the position of ministers, but the Commissioners were unable to give any decision. After several interviews between Mr. Parker and the Commissioners the Commissioners decided to make a test case of it, and asked Mr. Parker if he could provide a witness. After consultation with the Committee Mr. Parker promised to attend as witness. Nothing more occurred until about a fortnight ago when, said Mr. Parker, he was bombarded with messages and telegrams from the Treasury as to particulars of names of solicitor and counsel on behalf of the United Methodist Church. Mr. Parker replied that no solicitor or counsel had been engaged and would not be, unless the Treasury paid the costs. The case was put down, and, if no one had appeared to defend it, it would have gone against them. The Treasury agreeing to pay, Mr. Parker engaged Mr. Cozens-Hardy, of Norwich, who had acted for them in obtaining the Act of Union, and Mr. Cozens-Hardy engaged his London agents. The expenses of the London agents and of the three counsel who appeared on their behalf, would be paid by the Treasury, and the

## KING'S CROSS MISSION, CHARLOTTE ST., CALEDONIAN RD.

(UNITED METHODIST CHURCH.)

Missioner

Rev. E. C. URWIN, B.D.

# EMANCIPATION

TO be free from debt is the dream that inspires us to embark upon what, perhaps, is the boldest venture in our Church's history. We realize that to struggle year after year to pay the interest on our loans is becoming more and more a hindrance to the direct Mission work that needs to be done. Therefore we have, WITH YOUR PRACTICAL HELP, decided to make one united effort to

## EXTINGUISH THE CAPITAL DEBT OF £600

Our Church, built in 1841, is amongst the oldest of our London Churches, being erected in the early days of the Wesleyan Methodist Association under the ministry of the Rev. Robert Eckett, one of the Founders of that Denomination. With it have been associated many honoured amongst us, including Revs. Ira and Marmaduke Miller. It has been twice enlarged, once by the erection of a gallery, the second time by an addition to the whole structure. This latter extension, 16 years ago, left us with a debt (including £100 from a previous loan) of £600, for the complete extinction of which we have just initiated this determined effort.

This is a bold undertaking for a Church of 150 members, all of the working class, and most of whom are in humble circumstances, but we trust our courage will justify itself in securing the help of friends outside.

Our Church is situate in a poor and densely populated district, the needs of which become more acute every year, whilst our difficulties to meet such are increased by the fact that, of late, so many of our able supporters have removed to the suburbs. This appeal has the hearty endorsement and support of—

WM. MALLINSON, Esq., J.P., STEPHEN GEE, Esq., L.C.C.,  
HACKNEY CIRCUIT QUARTERLY MEETING,  
and the LONDON DISTRICT MEETING.

### SOME OF OUR AGENCIES:

Sunday School.	Mother's Meeting.	Drill Classes.
Band of Hope.	Open-Air Mission.	Gymnasium.
Sick Benefit Society.	Country Holiday for	District Visitor.
Benevolent Society.	Poor Children.	Maternity Charity.
Week Evening Classes.	Girls' Parlour.	Poor Man's Lawyer.

## WILL YOU HELP?

PLEASE SEND AT ONCE TO—

Rev. E. C. URWIN, B.D., 31 Thornhill Crescent, Barnsbury, London, N.

Official Receipt will be sent for all amounts.

Conference would only have to pay the expenses of the solicitor, which would not be heavy. When the case was coming on the Solicitor-General informed him (Mr. Parker) that they could not accept him as the only witness, as they required a witness receiving a salary of less than £160 per annum. Rev. Josiah Thomas, of Sheffield North Circuit, undertook to be the witness and gave a great deal of attention to the matter. Nothing that was to be known by him was unknown by him, with the result that nobody was asked to appear in the case, the whole of the evidence being taken by affidavit. Mr. Parker said he proposed that that affidavit, with a summary of the case, be published in the Minutes of Conference. The Judgement in the case was that ministers were not under contract of service. The legal distinction and definition of ministers had been decided under the Compensation Act ten months before. There would be contract of service if anyone could give a minister instructions as to his labours—to do service in this way or that—or give him notice to quit, but this could not be done. The Judge said no steward, no quarterly meeting, no leaders' meeting, no Conference, could see that a minister made his sermons as he ought to make them. There was no authority over the minister as he had control over his own time and his salary was not payment for services rendered, therefore there was no contract of service. They could not prosecute a minister for lack of service rendered, but on the other hand had the power at any time to say they did not require his services, without giving any reason for dismissal. The minister could not sue for salary as he had no legal claim. If however a minister wished to insure he could do so as a voluntary contributor, but he would have to pay the whole cost. The decision of the Court was final, and if any appealed against it he would have to pay the whole cost of the case. In conclusion, Mr. Parker said they were indebted to Mr. Thomas for his valuable services in connection with the case. (Applause.)

Rev. E. D. Cornish asked if this judgement affected the case of compensation under the Employers' Liability Act.

Rev. G. Parker replied that no minister had a claim on that ground.

Rev. George Eayrs said the pronouncement was of great importance to them as Free Churchmen, and one of great satisfaction to Methodist ministers.

Rev. Dr. Parker moved a formal vote of thanks to Rev. G. Parker and Rev. J. Thomas for their valuable services.

A delegate inquired what would be the result where the circuits had already insured the ministers.

Rev. G. Parker said that if the Insurance Society contested the case they would be under no obligation to pay.

#### THANKSGIVING FUND.

Rev. W. R. K. Baulkwill, one of the joint secretaries of the fund, presented this report. He said the suggested allocation had been made in accordance with the desires of the contributors. He said there was still outstanding about £8,000, but it was hoped that a large proportion of this amount would yet be received. The sum of over £20,000 had been received by way of interest, and it was hoped that £36,000 would be raised, over £35,000 being already in hand.

It was resolved that outstanding subscriptions be received up to December 31st, 1912, and all amounts over 5s. be printed in pamphlet form.

Mr. R. Turner, J.P., one of the Treasurers, moved the adoption of the accounts, and both report and accounts were accepted.

#### ALLOCATION OF THANKSGIVING FUND.

Rev. W. R. K. Baulkwill moved the adoption of the following scheme of allocation of the Thanksgiving Fund.

1. S. and B. Fund (Annuity Section), £6,822.
  2. S. and B. (Annuity Section) (In consideration of the fact that the Fund has taken over annual liabilities from the Home Mission Fund, amounting to £929), £9,978.
  3. To clear off deficiency in Deaconess Fund, £250.
  4. To clear off deficiency in College Fund, £800.
  5. Towards deficiency in Extension Fund, £100.
  6. To clear off deficiency in Young People's Fund, £80.
  7. To Capital for Local Preachers' Studies Fund, £2,000.
  8. To clear off deficiencies to Local Preachers' Studies Fund, £120.
  9. To Capital for Local Preachers' Fund, £14.
  10. To Capital for London Church Extension Fund, £1,500.
  11. To Capital for Chapel Loan Fund, £370.
  12. For Chapel Relief Fund, £230.
  13. Towards Deficiency on Home Mission Fund, £8,000.
  14. Towards deficiency on Foreign Mission Fund (Including £630 definitely allocated to East African Mission), £6,300.
- Total, £36,014. All sums above £36,014 to be paid over to the Annuity Fund.

Mr. Joseph Ward appealed for increased allocation to the Extension Committee, and eventually it was agreed with the consent of Rev. George Parker, that all the sums above the £36,014 be divided between the Extension Fund and the Annuity Fund.

#### MEMORIAL SERVICE FOR DECEASED MINISTERS.

At 12 o'clock the Conference adjourned the ordinary business for the Memorial Service for Deceased Ministers.

After the hymn, "Jesu, Lover of my soul," prayer was offered by Rev. J. B. Stedeford.

Rev. Francis Marrs gave an impressive address, which was preceded by the reading of the names of the deceased brethren as follows: Revs. W. H. Alcock, Wm. Boyden, J. C. Honey, J. A. Watts, T. Casely, H. Codling, Wm. Jeffery, James Carter, Henry Fothergill, S. B. Lane, H. Livesey, and Foster Raine.

Testimonies as to the influence and usefulness of the lives of the deceased were borne by Mr. G. P. Dymond, M.A., Rev. H. T. Chapman, Mr. Thomas Hulbert, Rev. R. P. Coles, and Rev. T. W. Slater. Rev. C. E. Hicks referred to the loss of a candidate

for the native ministry in China, viz., Wang Chen Nan, to whose Christian character Mr. Hicks paid a beautiful tribute.

The hymn, "Come, let us join our friends above," was then sung.

#### CONNEXIONAL COMMITTEES.

Rev. C. T. Wakefield, chairman of the Scrutineers, announced the following results of the voting for the Connexional Committees, etc.:

Stationing Committee: Revs. G. Parker, D.D., J. Luke, J. Moore, Messrs. S. Spencer and G. P. Dymond, M.A.

Guardian Representatives: Revs. W. J. Townsend, D.D., R. Abercrombie, M.A., Sir J. Duckworth, J.P., (Rochdale), Mr. Joseph Ward (Sheffield, Scotland Street).

General Connexional Committee: Rev. J. W. Walls (Birmingham and Dudley), Ald. M. Mordey, J.P. (Bristol and South Wales), Rev. T. J. Dickinson (Cornwall West), Mr. R. Blackmore (Exeter and Shebbear), Revs. J. E. Radcliffe and B. W. Rose (Halifax and Bradford), Mr. W. Gamble (Hanley), Mr. W. S. Skelton, J.P. (Sheffield).

Home Mission and Extension Committee: Rev. J. Ninnis (Nottingham), Mr. J. H. Pollard (Plymouth and East Cornwall), Rev. R. W. Gair (Portsmouth), Rev. D. Bailey (Portsmouth), Mr. J. Duckworth, jun., J.P. (Rochdale), Rev. Francis Marrs (Sheffield), Mr. M. G. Burgess (Sunderland), Mr. G. P. Dymond, M.A.

Foreign Missionary Committee: Mr. F. E. Rushworth (Nottingham), Councillor W. Hardy, J.P. (Nottingham), Rev. A. J. Conibear (Plymouth and East Cornwall), Rev. W. B. Lark (Plymouth and East Cornwall), Mr. R. G. Pither (Portsmouth), Rev. W. Redfern (Rochdale), Mr. M. Wardlow, J.P. (Sheffield), Rev. W. Vivian, F.R.G.S. (Sunderland).

College Committee: Rev. C. D. Barriball (Birmingham and Dudley), Rev. J. L. Hookins (Birmingham and Dudley), Dr. Howard Butler, M.Sc. (Bristol and South Wales), Rev. T. J. Dickinson (Cornwall West), Mr. J. Rounsefell, B.A. (Exeter and Shebbear), Rev. J. Naylor (Halifax and Bradford), Mr. T. C. Warrington, M.A. (Hanley), Sir C. Skelton (Sheffield).

Chapel Committee: Rev. S. Wright (Birmingham and Dudley District), Lt.-Col. J. B. Butler (Bristol and South Wales), Rev. J. Hartley Duerden (Cornwall West), Mr. S. Parsons (Exeter and Shebbear), Rev. C. A. Ashelford (Halifax and Bradford), Mr. C. F. Robinson (Hanley), Rev. C. T. Wakefield (Leeds), Mr. H. Benson (Newcastle).

Book Room Committee: Coun. H. W. Surtees (Nottingham), Rev. R. H. Kipling (Plymouth and East Cornwall), Mr. F. Slogrove (Portsmouth), Rev. D. Irving, M.A., D.C.L. (Rochdale), Mr. J. K. Baker (Sheffield), Rev. G. R. Goodall (Sunderland), Rev. A. Crombie (London), Mr. Jas. Le Huray (Manchester).

Young People's and Temperance Committee: Mr. C. E. Bridgewater (Birmingham and Dudley), Rev. Charles Pye (Bristol and South Wales), Mr. T. Barnicoat (Cornwall West), Rev. W. Treffry (Exeter and Shebbear), Mr. Walter Edge (Halifax and Bradford), Rev. T. P. Bullen (Hanley).

Assessed Funds Committee: Rev. J. Moore (Nottingham), Mr. J. H. Treleven, J.P. (Plymouth and East Cornwall), Rev. E. C. Bartlett (Portsmouth), Ald. R. Jackson (Rochdale), Rev. Josiah Turner (Sheffield), Mr. J. H. Robinson (Sunderland).

The President then pronounced the Benediction and Conference adjourned.

In the afternoon a large party journeyed to Rudyard, where an enjoyable time was spent.

#### MONDAY MORNING.

The attendance at the devotional service was not so large this morning, as many of the representatives had not returned from their Sunday preaching appointments.

The President was in the chair at 9.30 a.m. Prayer was offered and Scripture read by Rev. Harry Shaw, the address being given by Rev. J. Higman.

Mr. Jas. Le Huray (Conference Secretary) read the journal of the day.

#### MINISTERS' FRIENDLY SOCIETY.

Rev. George Parker introduced a proposal for the ministers to form an unregistered friendly society. It was decided (a) That the Actuary, H. C. Thiselton, Esq., F.F.A., F.I.A., be instructed to prepare a scheme for the insurance of U.M.C. ministers, so as to secure the following benefits: Maternity, Medical, Sickness, Funeral, and Sanatorium. The Medical, Funeral and Sanatorium benefits to be available for a minister, his wife, and such children as may be on the Equalization Fund.

(b) That the details of the scheme be submitted to each U.M.C. minister and probationer, in the spring of 1913, with a view to its adoption or otherwise by the next annual meeting of the society.

(c) That the benefits be secured by subscriptions from ministers who shall also be responsible for the administration.

A certain proportion of medical bills of the ministers would have to be paid for by themselves and the rest would be paid by the fund. The fund would provide burial benefit, sanatorium and maternity benefits. Nothing would be done without the permission of ministers.

The scheme was adopted.

#### SECRETARY OF THE ASSESSED FUNDS.

Revs. G. Parker, T. Sunderland, and C. H. Butcher were nominated by the Assessed Funds Committee for the above office, but Rev. T. Sunderland, on behalf of himself and Mr. Butcher, withdrew their names, to which the Conference agreed.

It was resolved that the President cast the vote and Rev. George Parker was unanimously elected as Secretary of the Assessed Funds.

Rev. George Parker expressed his sincere thanks to ministers and circuit stewards for the generous way in which they had helped him in his work. He believed all the adjustments had been made to the satisfaction of all concerned.

#### CORRESPONDENCE.

Letters were read from Rev. Hubert Langley, acquiescing in the year's rest granted by Conference; Rev. P. Cudmore, informing the Conference that he was able to resume circuit work, and also Revs. H. M. Booth and J. Pearce as supernumerary ministers.

#### FOREIGN MISSION AFFAIRS.

Rev. C. Stedeford (Secretary) presented the minutes of the Foreign Mission Committee. The first resolution was one of welcome to returned missionaries: "That we most cordially welcome the missionaries who have recently returned from the foreign field, Rev. J. Hinds, Rev. W. R. Stobie, Rev. C. E. Hicks, Dr. Lilian M. Grandin, Miss A. J. Turner, and Mrs. Evans. Their faithful toil is remembered with thanksgiving, and we are grateful to God for preserving them in all their going out and coming in."

Regulations re the insurance of non-ministerial missionaries were presented to Conference and agreed to.

#### COMING FURLOUGHS.

"That the Conference extends a cordial welcome to the missionaries whose furlough will be due at the next Conference: Rev. Dr. J. K. Robson, from North China; Rev. W. Lytle, from Ningpo; Rev. A. Evans, from Yunnan; and Rev. J. B. Griffiths, from East Africa."

It was resolved that the amounts received for the debt removal scheme be kept in a separate account with interest accruing, and that when the debt effort is closed the amount obtained be divided equally between the Home and Foreign Mission Funds.

The Leeds and Sheffield Districts were thanked for their efforts in the above direction. The valuable services of Mr. J. Mackintosh, the Secretaries (Revs. W. Bainbridge and C. T. Wakefield) with a host of workers, were duly acknowledged.

It was decided that a sub-committee be appointed to advise and co-operate with the District Committee in the initiation and organization of the District Missionary Bazaars and Exhibitions. Rev. C. Stedeford to be convener.

Mr. J. Briggs, Cleckheaton, suggested that from the experience of the Leeds District Bazaar, it would be better to group a few circuits together and these efforts, being more local, a greater amount of interest would be engendered and expense in travelling would be saved.

Rev. Wm. Vivian said the Sunderland District had taken up this matter, and they felt quite competent to manage the affair to the best advantage. They had resolved to have five centres.

Rev. M. J. Birks said the Manchester District had decided to raise an amount equal to 5s. per member.

Rev. E. Cato pointed out the impossibility of the Liverpool and North Wales District holding a bazaar in one centre. He suggested that a certain amount be allocated to the circuit for them to raise by what means they thought best.

#### ACCOUNTS.

The accounts as presented, showed an increase of £2,550 in receipts, and a decrease of £1,760 in expenditure.

Rev. C. Stedeford said they rejoiced in the advance and appealed for no decreases in the missionary income during the coming year.

#### MISSIONARIES' EXAMINATIONS.

The report of the missionaries' examination in Chinese studies was as follows: Rev. G. P. Littlewood (third examination), 90 per cent; Rev. C. N. Mylee (3rd section), 95 per cent; Rev. W. H. Hudspeth (3rd section) 98 per cent; Miss Holt (1st examination), 91.25 per cent.

#### LEGACIES.

Cordial thanks were given to the respective executors for the payment of the following legacies: Mrs. E. Ireland, £253 8s. 1d.; Mr. Jos. Jessop, £15 9s. 4d.; Miss Sutton, £5; the late Mrs. W. H. Stacey, £250; Mr. W. Crocker, £50; and Mrs. W. A. Smith, £8 10s.

#### METHODIST UNION IN THE TIENSTIN DISTRICT.

Recommendation for the union with the American Methodists in the training of our preachers in North China were submitted to Conference by the F.M. Secretary. Rev. G. T. Candlin was to be appointed tutor at Peking. It was resolved that the Foreign Missions Sub-Committee prepare the terms of union.

The resignation of Miss Roebuck was received with regret.

It was announced that Rev. F. B. Turner will return to China in the autumn of 1913, and the Conference heard this announcement with pleasure and Mr. Turner briefly responded to the call.

In dealing with the arrangement of the Chinese District Officers the Secretary gave the reason of the removal of Rev. J. W. Heywood to Wenchow. The Ningpo District would be well provided for in the services of the men on the spot. Mr. Heywood was required to fill the place of Rev. W. R. Stobie who has returned home.

#### THE RE-OPENING OF YUNNAN FU.

It was resolved, That we are of opinion that the re-opening of Yunnan Fu cannot at present be regarded as a practical question, and it can only remain before us as a most desirable development which should be undertaken as soon as our means will permit.

(Continued on page 553).



## "Lyric Leaves."

It is seven years since Miss Ford published her "Song by the Way," which quickly passed out of print. Then she was unknown, save by a comparatively small circle who profoundly believed in her and knew that her day would dawn. Now through her contributions to the "Daily News," the "Westminster Gazette," our own and other journals, she is known and appreciated by an ever-increasing number of admirers. "Lyric Leaves" is made up, with the exception of poems now first published, of what has appeared in these journals. Like all true singers, Miss Ford has not reached her present position without much stress and struggle which, felt as an undertone, often give a deeper and fuller note to her song. This is seen in "Musa Victrix," an exquisite piece, intensely autobiographic, the lyric cry of a soul that has plumbed many a mood and yet cannot free itself from its passion of song.

"Why should I wear thy chains, albeit of roses,  
Finding their thorns so many and so sharp?  
Why pen me in the walks thy wall encloses,  
Only to tune an unrewarded harp?  
Thy service is an evil thing and bitter,  
Thy wage how scant, thy yoke how sure to bruise!  
I will go and seek a service fitter—  
Will leave thee, tyrant Muse."

Yet we know the threat cannot be carried out. The slave of the Muse is always a slave. Song bursts forth for the same reason that the lark sings as it scales the sky and the blackbird as it makes the wood resound with its liquid notes, whether there be any or many to listen. That is always the true test of song; its inevitableness.

"Alas! one flutter of thy garment's hem,  
One whisper of thy voice recalls, enthralled me,  
For what man may resist the might of them?  
But whither goest thou so soon, Belovéd?  
Why leave thy voice an echo in mine ears?  
O let me longer listen, unreprieved!  
Speak, for thy servant hears!"

This handsome volume should be sure of a hearty welcome. It contains poetry of purest gold. Beautiful thought is wedded to beautiful verse. The technique is such as only comes from long and intimate converse with the dwellers on Parnassus. Many are the lines which are memorable, which sing themselves as a refrain or flash a vivid, unforgettable picture upon the inward eye. I cull a few at random.

"The shrine where very Peace her seal hath set,  
The place where Wordsworth sleeps."

Who that has lingered by the side of Wordsworth's grave, beneath the shadow of the old rude church and within sight of the hills he loved so well, and listened

\*"Lyric Leaves." By S. Gertrude Ford. (London: C. W. Daniels 2s. 6d. net.)

to the gentle flow of high-born Rotha, will not feel that the very spirit of the sacred place has here been imprisoned?

"Why did the souls of all the roses float  
Down lane and lawn, that time of Hallowe'en?"

They are lines which would have warmed the heart of Hawker of Morwenstow, as would the whole of "Nature's All Souls' Day." And that is praise indeed. It is not science; it is poetry, and poetry is nearer reality.

"Where man does right the Rights of Man begin,  
There only; for the Kingdom is within."

Can truth be put more nobly than that? Here are others I will just set down, letting them win their own way by their irresistible virtue.

"Somewhere in a rose's store of sweetness  
Heaven has hid for me the balm of tears."

"Who may judge, save heaven alone,  
Twixt the fallen and the untempted—  
Twixt the hill-snow proud and pure,  
And the snowflake in the sewer?"

"Only the city stirs,  
Where wreaths of smoke, suspiring like a sigh,  
Suggest the gloom at that deep heart of hers—  
The gloom of earth, that lingers ever nigh,  
While high in heaven, the thoughts of God are told  
In lines of azure and in words of gold."

It is time to speak of the poems as a whole. They are drenched with idealism, hope, passion for justice, sympathy with sorrow of all kinds, love of nature, and withal there is not lacking the note of lambent wit and sarcasm. "Houseless by Night," tender in its sympathy, realistic in its portrayal, ominous in its prophetic insight, owes its inspiration to an enquiry which revealed the fact that for thirteen "rescue homes" in one area, not one shelter was provided for the "respectable" and destitute. Those who know the loneliness of a great city, its pitilessness, its dangers and horrors, will understand the appeal of the poem.

"But 'neath the cloud a lily bowed—  
Broke—and a storm grew up afar;  
And men might see, ere night could flee,  
The falling of a star."

I italicize the ominous words. I make no comment. They need none. "The Song of a Shop Slave" gathers up into a poignant lyric cry the sense of injustice, cruel restraint, hardship, weariness of those who "live in," whilst "A Modern Magdalen" and "Nature and the Prisoner" show spiritual insight and understanding of those who tread the hard path of sin as uncommon as it is pure and exalted.

"Sin with scarlet flowers hath crowned thee,  
Yet mine eyes discern in thee  
Some interior purity,  
White through all the blackness round thee:  
Still, from lowest sloughs of sense,  
Yearning up to innocence."

It is our poet's keen sense of justice which makes her in "The Pageant of Woman" demand with ringing insistence the ceding of the vote. As we listen to the militant demand—

"Cede our need, ye who look on these our legions—  
Own our throne, in each realm we seek to share!"—we really wonder that the foe long ago has not capitulated. Yet again, as we listen there comes, deeper than this militant note, a voice from the past, "In quietness and in confidence shall be your strength," and we wonder whether even the ceding of the vote could increase our poet's fine facility of verse. If we must confess, we like "Woman's Limitation" and "Why eaur Em'ly wants the Vote" much better than "The Pageant of Woman."

We would like to quote liberally from "The Song of the Vanquished," strong and inspiring, giving the lie to the crude immoral doctrine that "nothing succeeds like success," and drenched with the surety of "the eternal revenge of right against wrong"; from "For Easter," full of the renaissance of faith, hope, love; from "Sic Transit," like a cloud behind which the sun's rays are shooting, the glorious promise of a transfigured heaven and earth; from "From Latmos to Luna," in which is seen "the passion which left the ground to lose itself in the sky," and to its surprise found the sky stoop to its embrace; from "The Follies," worthy of being learned by heart for the way in which it sets forth the everlastingness of Love and Truth. This we must forbear, and call attention to the treatment of Nature in the volume. It is intimate, realistic, and charged with human feeling.

"Well, whereof I drank when a fairy well I thought thee,  
'Neath the knotted boughs where the squirrels leap  
and peep,

Still, about thy stones, glance the lizards from the  
lichens;

In thy mossy dell still the sunshine falls asleep.

Dew and nectar then, to my lips that thirsted,  
Seemed thy draught, deep-brewed in a dwarf's dim  
lair:

Would the elves, by night, round thee tread their  
magic mazes?

Would'st thou leap and dance to the elfin music  
there?"

With what observant joy are the well and all its surroundings drawn? And here is a picture taken from "Two Visions of Autumn," worthy of a Turner:

"Leaves flaming and then fading; pomp of mists  
That wreath, at dusk and dawn, the mountain's brow  
With pride of opals and of amethysts."

Many other examples might be found in the poems treating of the music of the months. Enough, we hope, has been written to convince that this is not an ordinary volume, but one that should find a sure place on the shelves and in the hearts of all who love the Muses.

H. J. SHINGLES.

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Newington—Brunswick, Gt. Dover Street, 11 a.m., 6.30 p.m.	G. T. Akester	G. T. Akester
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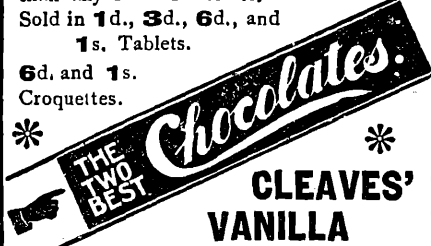
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## Conference Services and Meetings.

### The Young People's Missionary Meeting.

Bethesda, Sunday afternoon, July 7th, 1912.

BETHESDA, the Conference Chapel, looked quite gay on Sunday afternoon. The shining sun made Bethesda's new clothes—trimmed with many attractive designs in pretty colours, and finished with gold—look delightful, and the bright young faces, looking upwards to the platform, showed shining eyes that seemed to be as diamonds in a fitting setting. The chairman was a missionary enthusiast in the person of Mr. Brown, of our Longport Church. Very interesting were the stories of heroic missionary endeavour which he related, and he urged the boys and girls to work hard for their brothers and sisters across the seas, and by books and boxes to double their collections next year. When the collection time came the chairman generously practised what he had been preaching.

Mr. Parsons was a stranger to the boys and girls of Bethesda, but how they listened as he spoke of their little brothers and sisters in that extreme south-west province of Yunnan in the Chinese Empire! As most Chinese missionaries do, he gave them a little lesson in Chinese. There are three "nan" provinces in China: Ho-nan, Hu-nan, and Yu-nan. "Nan" means "south." "Ho" means "river," and Honan is the province south of the river. "Hu" means "lake," and Hunan is the province south of the "lake." "Yu" means "clouds," and Yunnan is the province south of the clouds. But the boys liked the lesson in pronouncing the words, "Miao." It is so very much like the sound they have so often imitated, which is made by our English cat. Very interesting, too, was the description of the people and their dress. Mr. Parsons told us that nearly all the people were small farmers, and he might have been in Hanley for some days, where there are speakers addressing the crowds on the evils of the landowning system in this country—he might have caught their spirit; for he told of the cruelties enacted by the landowners upon these poor people, who live in low houses, largely made of mud, with the fire in the middle of the house, with no chimneys, which often makes the people choose between cold feet and smarting eyes. The missionaries prefer cold feet. The Miao people bring all their cattle and poultry into the house each night, and the boys and girls were interested to know that Mr. Parsons from his bed in a host's house could put out his hand and stroke the family pig. But the people are very kind to the missionaries. When they are about to enter the villages and the people expect them, they come out to meet them, carrying each one a gift for the teacher—either an egg or a piece of sugar, saying, "Teacher, we love you so dearly—I've brought you an egg, take and eat it."

Then we felt thankful we were English people—for the missionary told us that the little girls must begin to work at four years of age—minding the cattle on the hills, where wolves and leopards, tigers and sometimes bears are found. The boys make their own sandals and the girls their own clothes, which are so pretty and the decorations so flowery that they have been termed "the flowery people," and a girl has a poor chance of getting married until she can make her own flowery garments.

How the boys opened their eyes when Mr. Parsons told of a tiger going through the mission compound and taking a dog, which it ate, down the lane, and then, not having had sufficient, returned and took a pig, and thus had dog and pork for breakfast. The people however try to kill the tigers by giving poison to them, putting it in the carcass of a beast that had been partly eaten. That, said the speaker, was what they were trying to do with a tiger more fierce than these. "Mr. Tiger the Devil" was devouring boys and girls and men and women, and by their pennies and their prayers they were giving him the poison. He needed such a lot to kill him, but every Bible sold, and every boy and girl won to Jesus, was as poison to him.

When Mr. Parsons left them in China, the people said to him, "Go slowly, come back quickly, and when you come bring other teachers with you." He therefore asked the children of England to pray for the children in China every day, that by and by they may share in the wonderful happiness that comes to all boys and girls through Jesus.

It was a helpful meeting and one that the children will no doubt long remember.

### Young People's Demonstration.

Bethesda Chapel, Monday night.

"HANLEY, 1912," has begun well, for it inaugurated itself by a Young People's Demonstration, and that demonstration was a great success. "UNITED METHODIST" readers know that our churches here are experts in the matter of such demonstrations, and that only a few months ago the huge Conference Chapel was filled to overflowing with an enthusiastic and appreciative audience for the annual united Young People's rally. Some friends are lugubrious as to the success of to-night's meeting, for the election is a mighty rival, and many of our young people are keen politicians (and rightly). The great galleries begin to fill early—a good sign—and much interest is displayed in watching delegates "staking out their claims" with visiting cards and stamp-paper or a pin. The choir grows to a com-

pact mass—a Young People's choir indeed, mere boys and girls many of them; and one wonders what they will do with two fine anthems before them. The body of the church is but sparsely filled, and, like the platform, when that fills up, its "young people" are mostly of an elderly kind. But the audience is a continually growing one: some actually coming in for the vote of thanks! Two figures in the audience are noted with much interest—Dr. Townsend and Rev. W. B. Lark—and though we miss other representatives of the Conference platform, there is a good sprinkling of delegates.

The hymns are well chosen—one needs no book to sing "O worship the King," "Jesus the very thought," and "O Master, let me walk with Thee"—and with the opening verse we have a revelation of the Potteries' singing. Rev. W. Bainbridge speaks for all when he prays that this magnificent meeting might be a happy augury of the days to follow.

Our chairman, Councillor North, of Batley, a fine specimen of a sturdy Yorkshireman and (may we suspect?) a good business man, wastes no words. A twenty years' Sunday School teacher, he has learned the worth of the work, and regards it a greater honour to be a teacher than to be on the Town Council. That is the right note, and we are not surprised at his call and claim for "Our best for the youngest." Governments and municipalities are doing much for the child: it is no time for the Church to hold back!

Mr. T. R. Blumer has disappointed owing to regrettable illness, but an excellent substitute, decidedly different, is found in Rev. W. James, of Huddersfield. Quietly, thoughtfully, with an occasional flash of fun and one distinct touch of rhetoric, Mr. James talks to us as to a gathering of his own young people. He asks us young folk what we are putting into the Church, and not merely what we expect from her. "We put vital energy into our business, but I am awfully worried lest we neglect to do it for the Church. Prosperity in business depends on the efforts we make. In the Church we are apt to leave it all to God!" Our counsellor gives us one or two aphorisms to remember: "Self-enrichment is according to self-expenditure. You get according to what you give." Again: "The sense of possession is according to your self-expenditure. You value your friend as you do the most for him. There is no proprietorship like the mother's in regard to the child for whom she sacrifices herself. Mr. James thinks that we young fellows blow hot and cold; we have lost 'grip' and tenacity, and are leaving the burden of the Church to the veterans. Our end can only be reached as we persevere, as we pursue 'with the keen, unswerving of the greyhound.'"

A striking contrast is Rev. R. H. B. Shapland, looking a mere boy, but speaking words of weight and wisdom on the topic, "My Church." His manner arrests and his matter holds his listeners. Of the much-vaunted "diffused Christianity" of our day he has little opinion, and suggests that under recent tests it has not shown to advantage. The Christ light that shines in the world derives from the Church in spite of all men say. "The saints have never been Robinson Crusoes," he says, and despite its imperfections Christ speaks of the Church as "My Church." He would have us learn to strike the same note of possession. "We don't know the value of some things till we've got them." His own appreciation of babies dates from the coming of a little stranger to his home—our baby! Two things, Experience and Labour, make the Church ours. The title-deeds of the world are spiritual—Bethel, Moriah, the little room in Shiloh's temple, the road to Damascus, belong to the men whose experiences knit these places into their lives. The Church belongs, not to trustees and pewholders, but to those who find God there. And as we toil for the Church it becomes ours, for we only prize the things we toil and agonize for. The mark of the Cross on humblest service makes it worth while, and anything that contributes to saving a soul is an essentially Christian task.

Of the choral singing it would be impossible to speak too highly. The two anthems, "O how amiable are Thy tabernacles" and "Lead, kindly Light," were exquisitely rendered. Tone and balance, light and shade, were perfect. An inspiring service was completed by the choir's contribution, and so to our homes, with braver hearts and uplifted souls.

A. H. ROBINS.

### The Conference Conversazione.

Tuesday evening.

THE Conference Conversazione is always a "brilliant function." Having used the cant phrase one hastens to say it conveys nothing. The exact epithets do not come readily. A curious Southerner with all the sensitized plates of his mind exposed for impressions did not get good results all at once. The negatives required a lot of solution and time in the fixing bath. For one thing, fine as the Town Hall itself is, there was much wandering in corridors and passages, admirable places for hide-and-seek, not helpful to simple strangers. The building was erected for the purposes of an hotel. It had been converted into a town hall, and its many rooms utilized for various purposes.

Our large-hearted friends gave us a full and varied programme. Hanley and, in particular, Bethesda has a reputation to sustain. The first Conference function was

planned on an ambitious scale. And but for the election in progress it would have been in every way a satisfaction to its architects. There was no failure on their part. But there is no denying that the number present, large as it was, was not equal to expectation. The large hall was filled in the first gallery when the Civic Welcome was given, but the floor had large empty spaces.

Let one try in a few sentences to give some picture of things to our far-away friends.

Up the steps, ordinary hotel steps, into the usual entrance hall. A motor is in the road—not this deponent's—others follow. Their passengers crush in with us. The crush is never beyond endurance. Tickets! cloakroom!—all according to rule. Then the fun began. This way? No, that! Easy to go right, however. Scouts and others were at all the turnings, and those who asked found the way. Through one room—into another. Here Alderman F. Geen, J.P., Mayor of the new county borough of Stoke-on-Trent, in chain bedecked. Miss Geen—at this point a lady is needed for notes on dress)—daughter, and Mayoress. Rev. John Luke (Mrs. Luke, unfortunately, away because her sister has been called home) President; Rev. E. F. H. and Mrs. Capey, Rev. W. C. Jackson, B.A., and Mrs. Jackson, were extended in a welcoming arc and beamed and cordially saluted us as we streamed past. This was the reception.

Some of us to the spacious galleries. Others to the floor of the hall. Came a procession not without its platform's width, to Miss Geen. Mr. Ambrose Wood, a highly-respected Bethesda man, led, and took the chair. To right and left of him were the above-named, and others, whom we gladly honoured, including Dr. Ambrose Shepherd, the morrow's preacher. A company of Scouts formed up in support at the rear. A bouquet of flowers, borne by Miss Florence Wood, passed the platform's width, to Miss Geen. Mr. Ambrose Wood, in straight, manly fashion welcomed everybody. He commended the Mayor to us as a strong man, who had shown his strength by setting his face against big concerts on Sunday evenings. Alderman Geen, an Anglican, with dignity and manifest warmth, welcomed the Conference to the County Borough. He had friends of long standing in their Church. He recognized it was impossible, indeed, not desirable, to get uniformity in opinion and methods. The President, Rev. John Luke, replied briefly and happily. A few words were asked for from Dr. Shepherd, who traced connection with United Methodism through his uncle, John Ashworth, of Rochdale. Rightly, there was little speech-making.

Another ramble through the corridors. A concert in a room or small hall. Some of the artistes were lost in the mazes of the building. So we began the programme in the middle. But what mattered it? Our north Staffordshire friends can sing. The short programme was most enjoyable. One would like to give a description, but this writer is not a musical critic. In the large hall the organist was giving a recital. Elsewhere a potter's thrower was at work on the old-style potter's wheel. Some fine specimens of pottery were on view and sale in another place. Needless to say, these were not like photographs on the beach—prepared while we waited.

Refreshments and the usual rush and crush at the buffet. Old friends not met for years clasped one's hand. How quickly it all went! Yet how delightful it all was! We shall not vote for the discontinuation of the Conference Conversazione.

### The Conference Sermon.

Wednesday morning.

A few hours before the Wednesday on which the Conference Sermon was preached I had had a volume of Dr. Shepherd's sermons put into my hands.\* There had been just time enough to read one or two and to skip through a few others. It was easy to note their strong grasp of argument, trenchant appeal, saturation with good literature and many other fine qualities, but still they were enigmatic. They were slight at places, and there was a distinctly noticeable absence of "Gospel." But they roused this question: Are these as they stand perfectly representative—or does Dr. Shepherd expand. He certainly expands. On Wednesday morning business—very absorbing—was laid aside for the preaching. At 12 o'clock precisely the preacher appeared. His forte was made manifest instantly. He set us to sing "Strong Son of God"—which cannot be sung to an ordinary hymn tune. It was set to "Warrington." Now let the musical try it to the two last stanzas and conquer the difficulty of "But vaster." Then came the prayer, and as the hymn so the prayer. It rose out of Milton's

"What in me is dark illumine  
What is low raise and support."

Two of the petitions were for missionaries, "Thy blessing in the long exile of their love"; to ourselves, "Salvation from the poor perversity that we cannot find Thee out at all, and equal salvation from thinking that we can find Thee out to perfection." It was uttered in a low hushed voice that suggested nothing of the trumpets of the sermon. Then the sermon. The preacher stands before us a strikingly handsome man. Tall, heavily made, moving with a stately step. Face fleshy, brow both high and broad. The forehead covered with tousled hair that seems unkempt and has liberty to wander where it will. I had noticed in the passage that the Doctor fingered something in his back pocket almost nervously. It was his sermon-case. Now it is laid upon the book and opened. But what is the use of it. The pages are turned, but not a turn of the eye is bestowed in their direction. The text is John x., 10, "I am come that they may have life and that they may have it more abundantly." The topic is stated "The Church of To-day—Wanting in What?" Curiously or inspirationally it is strikingly in confirmation of the President's speech of the day before. But

\* "Bible Studies in Living Subjects." By Ambrose Shepherd, D.D. (Hodder and Stoughton, 3s. 6d. net.)



the words are rolling out, the great phrases are hit off hotly. An athlete stripped to the battle is before us. It is impossible but to attend, for the preacher sweats; not that there is so much action, either. It is very restrained, and reduced to a few gestures, but they are lightning-like and electric. There is no Biblical exposition, and no dogmatic construction. Dr. Shepherd begins with a reference to a modern writer who rebukes the dearth of conversions. Like many other preachers the sermon is constructively like a telegraphic connection. So many modern quotations as the poles and so much intervening expansion as the wires, but supremely well done. The central idea is quite simple and sound. (1) We are living in experience preventively to Pentecost, and not subsequently; (2) Renan: "No power that I know of can save the Church from its fast-approaching decay"—no human power, but the power of the Holy Ghost, why of it? "I believe that the Church will yet break her grandest records." "But she must either conquer or be conquered." It is a great happiness to report that Dr. Shepherd not only preached spiritual life, but spiritual fullness, and laid great emphasis upon it in such a way as from one who knew.

It is not, however, the outline of a sermon that is being laid before us, but an inspired man who is unstintingly pouring out himself. Quite colloquially, not afraid to make us smile—though he does not smile. Not afraid to speak of himself, not above taking a purely human illustration from two men he met in the street in Glasgow, but all aglow, all live, and all squeezed home. And the question I raised at the start is answered. He can expand, and he is evangelical enough. He can talk about his Saviour, and his love for Him. But, as with many others, that has to come out on the spot and not be in the preparation. His published sermons will always belie him in this. I fancy his own greatest relish was felt when he gave us that piquant passage from an old Puritan, "It is one thing to know the devil, it is another thing to stand up to him, and tell him who he is." On the Tuesday evening Dr. Shepherd recalled his family relation to John Ashworth, and hinted at his indebtedness to Rochdale Free Methodism. He has nobly repaid the debt. G.C.

### Women's Missionary Auxiliary.

*Wednesday afternoon.*

On Wednesday, July 10th, at 2.45 p.m., the annual Conference Meeting of the Women's Missionary Auxiliary was held in the Presbyterian Church, Trinity Street, Hanley (which was kindly lent for the occasion), under the able presidency of Miss Lily Lowe, of Burton-on-Trent. The hymn, "O Jesus, King most wonderful," sung with great depth of feeling, gave a splendid send-off to the meeting; indeed the singing of the hymns at intervals during the meeting was one of its most telling features. It seemed that here was a great band of workers "whose hearts God had touched," and that devotion and re-dedication was being expressed through the beautiful hymns selected. The Rev. C. Stedford (Foreign Missionary Secretary) offered a most earnest prayer, specially commending "one who had so anxiously hoped to be with us, but who was kept in the hospital for treatment instead" to God's loving care and keeping; at the close of the meeting, a telegram, expressive of deep sympathy and regret, was sent to that "one," Miss Ethel Squire, B.A., of Chao Tong, Yunnan. The Secretary's report was, in the deeply-regretted absence of Miss Stacey, presented by Mrs. Balkwill, retiring Publication Secretary and President-Elect of the W.M.A. This last year has been one of steady progress, of growing "oneness" (shown very clearly at our Central Council Meetings, held in Cardiff this year); and we show a goodly increase, both in finance and membership, having raised for the year £2,567, and numbering nearly 11,000 members. Very kindly and appreciative reference was made by Mrs. Balkwill to the valuable work done by Miss Stacey, of Sheffield, the retiring Foreign Corresponding Secretary of the W.M.A. The meeting felt that this gracious acknowledgement by a co-officer, was well deserved. The newly-appointed Foreign Corresponding Secretary for the W.M.A. is Mrs. George Eayrs, of Bristol, appointed for three years; and the "Publication Secretary," Mrs. Knight, sister of the Rev. Sam Pollard, China.

A letter was read by Mrs. Balkwill, from one of our revered Vice-Presidents, Mrs. Innocent (widow of that beloved veteran missionary of the ex-M.N.C., John Innocent) and an enclosed cheque acknowledged.

An urgent appeal was made for a lady doctor, and a lady evangelist to fill the places left vacant by Dr. Lilian Grandin and others. We wait anxiously and prayerfully for God-guided lives, who are willing in answer to our Saviour's "Go ye" to offer their services for the "Master's use." Miss Lowe proved herself a model president, speaking brightly, briefly, and to the point; she said "God could do this great work of Salvation in other lands without us, but He asks our help, let us be willing to give it, leaving 'results' to Him. She referred to the great honour conferred upon us as a denomination by the appointment of Principal Soothill to such a high office; and also spoke of the great value of Missionary work in connection with our Sunday Schools. A fine address was given by Miss Ashworth, of Rochdale, known and beloved for her splendid work in W.M.A. throughout the Connexion. Miss Ashworth spoke of Hudson Taylor's "call," he heard God say "I am going to evangelize China, and if you like to walk with Me I will do it through you." he went on, "I wonder if the Women's Missionary Auxiliary through England and America have heard any similar voice—'I am going to emancipate the women and girls of China, and if you like to walk with Me I will do it through you.' It is for us to say 'Yes' or 'No' to God." Miss Ashworth pleaded for stress to be laid on the more spiritual side of our work. Some are apt to ask "What can I do"; I am neither clever nor rich. God does not always use the clever or rich people to do His work. Some of our most enthusiastic workers

for the W.M.A. are of the humblest and poorest, but they are rich in spiritual fervour; "Oh, that all might catch the flame, kindled in some hearts it is." The opportunity, God-given, to redeem our sisters in China is before us, don't let us miss this sacred opportunity.

After Miss Ashworth's speech, Mrs. E. S. Peake sang the solo, "Nearer, my God, to Thee," beautifully and expressively, and was accompanied most effectively on the organ by Mr. T. Johnson, of Bethesda.

Miss Turner (head of the Girls' School, Chu Chia, North China) followed with a beautiful account of the work done amongst the girls in the school of which she is the so-able head. Miss Turner spoke of the great revulsion of feeling which is taking place during this first year of China's Republic, of the desire for the education of her women and girls, and their uplift generally; of the splendid testimony given by the late Miss Russel, at Peking, before a gathering of high-class China women, who, when speaking of the change in the position of women during the last 20 years, said, "Whatever enlightenment has come to us, is due to the missionary ladies who have lived among us; by their lives perhaps more than by their words, they have taught us what a woman ought to be."

Miss Turner paid beautiful and tender tribute to the noble work done by Mrs. Innocent and Mrs. Candlin, in laying the foundations of the work among the women and girls of Chu Chia and elsewhere. I hope to give a fuller account of Miss Turner's and Mrs. Parsons' speeches in the September number of the "Missionary Echo."

Mrs. H. Parsons, of the Miao Mission, South-West China, told, in simple yet effective language, of work done at the Missionary's home at Stone Gateway, West China; of the Miao's way of telling their love for the foreign missionary, and of their gratitude for the help and teaching of their English sisters. We were highly amused at her description of the Rev. W. Hudspeth's reception among the Miao sisters, the Scriptural mention of the "seven women shall take hold on one man" was a mere nothing to it, poor Mr. Hudspeth!! I wonder if he enjoyed it. Mrs. Parsons took us, in imagination, through the dispensary, we saw the neglected little sufferers (because the mothers knew no better) and our hearts burned within us. Oh, who will offer to go out and help these neglected suffering sisters? We were told by Mrs. Parsons of the "great things" the Gospel is doing for this people, they are learning the meaning of *love*, of love in the home, and generally among themselves; of their desire for more teaching; of their humble and touching confessions at the Sacrament of our Lord. One said, "Teacher, I have lost my temper during this last month, am I fit to take the Sacrament?" and another "I had to cook meal this morning for dinner, will God forgive me?" and yet another, "I lost my temper with my husband yesterday, can God forgive me?" Our hearts were deeply stirred, and our eyes were strangely troublesome as we listened to these things, and we felt greatly humbled by the simple and beautiful faith of our sisters in China. The meeting was closed by the pronouncing of the Benediction by the Rev. C. Stedford, who first voiced the thanks of the W.M.A. to Miss Lowe, the speakers, Mrs. Peake, the organist, and the local committee, especially mentioning Mrs. E. Capey, who had helped so splendidly in the matter of finance. Our collection, inclusive of special gifts, reached the sum of £42. We were delighted to have with us Mrs. Ward, of Sheffield, President of the W.M.A., who has been very unwell for some time, but is now much better.

C. W. S. EAYRS.

### Conference Missionary Meeting.

*Bethesda Chapel, Wednesday evening.*

THREE things hindered the full effectiveness of this great gathering: the counter-attraction of a large political meeting, the late hour at which it began, and the want of a time-table. The first of these was unavoidable, yet one could have wished for a larger representation of the personnel of the Conference in the Annual Meeting which reviews past labours, looks out upon the world we are charged to save, and generates enthusiasm for our forward march. When shall we learn that a time-table is almost an essential to the success of a great public meeting: that every speaker should have his time and stick to it? And who was responsible for the delaying of the meeting till half-past seven, when a good audience had been waiting nearly an hour in the churchyard? At such a meeting the tide clearly turns at half-past eight, when people must rush away to catch their trains and after that it must be "broken water" till the close.

But while we suffered from these things on Wednesday night, the great cause, the glamour of a great idea, laid its hand upon us and gave us a meeting full of thrill and power.

Rev. J. E. Radcliffe led us in prayer, and we were lifted to the fields of vision and caught a glimpse of the great world-wide Kingdom which God calls us to establish.

Mr. J. C. Fell, from the chair, told the story of his conversion in a rare, simple Methodist testimony, and claimed the missionary needs of the world as a great call to faith and prayer.

When Mr. Stedford rose at 8.15 we felt that we were coming into close touch with our missions; he wisely dispensed with a formal report, and in a vigorous and telling speech rejoiced the audience with the news that spite of decreases in many circuits there was a net increase of £2,550 in our foreign missionary income. And a rousing cheer greeted the statement that though we are not able to fill all the places we would and have not yet realized our hopes of extension, we had abandoned nothing and did not intend to do so. He quoted with effect Hudson Taylor's saying that when we are prepared to do God's work in God's way we could rely on God's help. He claimed that in advancing into Meru we were taking such a step, and he bespoke the prayers

of the Connexion for the young missionary who was going forth for the work which New and Wakefield had so long advocated and which was waiting to be done.

Mr. Stedford concluded by introducing to the chairman and the audience the band of missionaries on the platform: Miss Turner, Rev. J. Hinds, Rev. W. R. Stobie, and Rev. C. E. Hicks, who have lately come from the field with others who looked forward with eagerness to their return.

Rev. J. Hinds followed with a relation of recent experiences during the Chinese revolution, and gave the welcome assurance that though anti-foreign feeling might arise there was none now, and that whatever the final issue of the recent upheaval there would be greater freedom for the propagation of the Gospel. It was gratifying to know that revolutionary leaders had publicly expressed their wish for the aid of missionaries in the regeneration of China, and that the President of the new Republic had assured a deputation of Peking Christians that in the projected constitution there would be a clause guaranteeing religious liberty. Only those who have had experience of the religious disabilities under which missionary work in China has hitherto been done can appreciate how much this means, but all who heard the assurance realized that it meant much to our work, and that the wider opportunities which it would afford us demanded still greater devotion alike from missionaries on the field and from the churches at home.

Rev. J. Ninnis then spoke as the representative of Home Missions, and in a rousing address pleaded the cause of the country circuits aided by the Home Mission Fund: his quick humour, combined with deep and earnest feeling, were contagious, and one felt that it was a pity that the interests of a cause so ably advocated should be relegated to a single speech in the Annual Missionary Meeting. One could not escape the thought that there was something forced in bringing into the midst of a meeting largely charged with foreign missionary feeling a question equally worthy of consideration but essentially different.

By all means let us hear the call of the weak churches at home: as Mr. Ninnis said, United Methodism would be stultified if it saved its finances at the price of our village churches: and let us also hear the call of the heathen, but why commingle and confuse the utterance? Our Home Mission will not fail in its appeal to the churches when it has the courage to erect a platform of its own and refuses to take a secondary and subordinate place and be merely bracketed in small type with our Foreign Missions.

When Mr. Ninnis sat down the tide turned, and the meeting bustled to the end like a railway platform: it was a thousand pities, and it ought to have been avoided.

Amidst the disturbance the Chairman's princely gift of £100 was announced, and the collection was taken, after which there came what should have been the most thrilling moment of the meeting: the farewell word of Rev. R. Worthington, on his designation to the new highland region of Meru. One deeply sympathized with him as amidst a steady stream of exits he made his plea for remembrance and prayer as he fares forth upon an untried path. But there was more feeling for him than appeared, and not least regretful were those who heard the distant train bell and were forced to appear indifferent and to leave.

It was after half-past nine when Rev. C. E. Hicks, bronzed from his recent homeward journey, stood up to speak, to the accompaniment of further exits: he had no opportunity of delivering his soul and telling us of his years of faithful work.

It was nearly ten o'clock when the Doxology was sung, and we trooped forth with mingled feelings of pride and gladness in the great work in which we have so goodly a share, and of regret that so many untoward circumstances had hindered its adequate and worthy presentation. F. B. T.

### Foreign Missionary Meeting.

*Wednesday.*

THE first descriptive report of the Conference Foreign Missionary Demonstration from the pen that transcribes these words was to a family circle presided over for the nonce by one whose name is for ever a reminder, if memory needs stimulating, that not to be missionary enthusiasts is to be recreant to the paramount claims of gratitude. One thinks of the first Lydia by the riverside at Philippi, and realizes that instead of that noble woman having been the first convert to Christianity in Europe there was a possibility that the steps of the Apostle Paul might have been allowed, if his inclination had been favoured to take an Eastward course, rather than a Westward. Then Persia, India, China, Japan might have been evangelized. Then, too, from Conference Missionary Demonstrations in those lands there might have issued persuasively pathetic appeals to send the Gospel to these Western Islands, where, but for the cry of the "man from Macedonia," we might still have been painting our bodies and worshipping stocks and stones, as did our ancestors in the day when Paul, impelled by the Holy Spirit, and responsive to the call of souls in need, came to Europe. Gratitude for this preferential consideration is slowly coming to birth, but once realized it will surely result in a consuming determination that the fields allotted to our Church in the comity of Missions shall lack nothing in means or men, so that these kingdoms shall indeed become the kingdoms of our Lord and of His Christ.

I wish it might have been possible to write of the Bethesda meeting as epoch-making in this direction. It was indeed heart-stirring and emotion-kindling to look into the faces of the valiant heroes and heroines who have representatively laboured for us amongst "the other sheep." We roused ourselves to give a greeting to Miss Turner, our veteran of thirty-three years service John Hinds, C. E. Hicks, W. R. Stobie, W.

Eddon, F. B. Turner, and Dr. Savin, while we followed with sympathy the feeling words of our Secretary as he referred to the further illness of Miss Squire. North, South, and South-West China were represented there, as also East Africa. It was grand! But something was missing! The election fever seemed to be the convenient excuse for everything that lacked completeness, but such apologetics are unworthy on the part of any who pray "Thy Kingdom come." Bethesda should have been crammed and the atmosphere electric.

Mr. J. C. Fell, the chairman, generous in spirit and spiritual in outlook, is a splendidly representative layman. In his address he took no stock of comparative religion, nor did he approach the work of missionaries as it affected the economic and social conditions of the races amongst whom they worked. We have the Gospel of John iii. 16, he declared. It was a shame that these peoples should have been so long in the world and not known of it. They were astonished that they had not heard of it, and could hardly believe the good news. Mr. Fell pleaded for sympathy on behalf of the good men and women who leave home and all the amenities of civilization on our behalf—a very necessary reminder. Not less pertinent was the peroration in which the chairman pleaded for a deepening of evangelical life in the Home Churches as the necessary postulate to a successful missionary enterprise.

The Secretary had a deservedly rousing reception. His statement was naturally concerned with the influence of the Revolution on the work of our missions, and it was with great relief that the meeting heard that the cloud had passed, that we had emerged into sunshine, that better times had come, and better still are in store. The most enthusiastic moment of the meeting came with the announcement that, notwithstanding the coal strike, there had been an increase of £2,500 in the income—an earnest, I trust, of the more glorious things yet to be. A true missionary spirit, it was good to hear, was actuating our people, and it is to be hoped that the vacancies on the field unfilled for lack of funds may speedily receive their complement of workers. A bold, courageous policy is the watchword of the Secretary and the Committee, and the Connexion must back them up.

The Rev. John Hinds, fresh from China, received the affectionate greeting of the meeting and felt, I trust, renewed confidence that many men and women are faithfully "holding the rope" for him at the home end. Mr. Hinds spoke intimately of the influence of the Revolution on our own people, who were perhaps going too far in their support of the Revolution. The people now in power were, he believed, friendly disposed towards foreigners and Christianity. This movement had, however, only touched the fringe of the people, the masses being still steeped in darkness. The great danger of the awakening was that while Christian organizations were hesitating, a great mass of Agnostic literature was being poured in. As in India, so in China this is the greatest peril of the moment.

The Rev. John Ninnis spoke for Home Missions and roused the Conference to an intensity of interest as he put in a strong plea for continued support of the village causes. He recited a long catena of honoured names in our midst which United Methodism owes to the village churches. And more important and persuasive still would have been the plea that in many places from these village pulpits alone is there any proclamation of evangelical truth. For this cause, if for no other, I trust the appeal of Mr. Ninnis will bear good fruit.

It was a pity that the meeting had now extended to so late an hour that there was an obligatory exodus. Comparatively few people stayed to listen to Mr. Hicks' description of his outpost work, and Mr. Worthington deserved a heartier send-off to the Meru. But they will take the will for the deed.

May a Londoner express, in conclusion, his great delight in the beautiful singing of the Bethesda choir.

J. ARNOLD.

### Missionary Demonstration.

Wednesday evening.

WEDNESDAY evening was set apart for the public reception of missionaries recently returned from the foreign field, and there was a splendid audience to welcome them. Mr. J. C. Fell, of Ashton-under-Lyne, presided over the gathering, and was supported on the platform by Rev. C. Stedeford (Foreign Missionary Secretary), Mr. W. H. Butler, J.P. (Treasurer), Revs. J. Hinds (North China), Rev. C. E. Hicks (South-West China), Rev. R. Worthington (designated for Meru), Revs. F. B. Turner, W. R. Stobie, W. Eddon, Dr. Savin, and Miss Turner (missionaries from China), Rev. J. Ninnis, Rev. J. Moore (Home Mission Secretary), Rev. J. E. Radcliffe, Rev. H. T. Chapman, and Ald. Tresise (Burton-on-Trent).

After the opening hymn, "All hail the power of Jesus' Name," the congregation was led in prayer by Rev. J. E. Radcliffe.

### CHAIRMAN'S ADDRESS.

Mr. J. C. Fell, who has ever been a prayerful and earnest supporter of our missionary work, made an admirable chairman, and gave a real missionary address, full of spirituality. He said that John declared "God so loved the world that whosoever believeth on Him should not perish, but have everlasting life." This was the message that our missionaries were sent out east, west, north, and south to declare to those who sat in darkness and had not seen the light, and who were astonished to hear that God should send His Son to die for them. It was too good to be true, say they. It was this message our missionaries were sent to tell them; that God was no respecter of persons, but that all had sinned and come short of His glory; but He sent His Son to die for the sins of the world, that those who believe in Him should not perish, but have everlasting life. Who of us could refuse to send the missionaries to declare such a message—to carry the good news to all where rich or poor, black or white? Certainly not those who were enlightened! Let them

deliver themselves from the responsibility of the incubus on the work by the debt resting upon it. He asked them for their sympathy and prayers for the missionaries, and, if they believed, their prayers would be answered. In conclusion, the chairman gave a beautiful testimony to the answer of prayer, and urged all to pray for the success of the work on the foreign field. (Applause.)

Rev. C. Stedeford (Foreign Missionary Secretary) gave a brief statement as to the present condition of missionary enterprise in our Church. He reminded the audience of the revolution in China, which had affected the missionaries in West and North China; but the clouds were breaking, and to-day they rejoiced that the sunshine was breaking forth. When the missionaries returned to their stations they found the people standing true and possessed of a new eagerness to listen to the Gospel of Jesus Christ. At home they had been doing their utmost to increase their missionary income, and he was delighted to say that the income had increased by £2,550, and this increase showed that they had the right missionary spirit. (Applause.) It was in this spirit that they would solve the difficulties of their missionary problem. They were now able to advance with the new station at Meru, and to-day they were able to find a man in the young brother, Rev. R. Worthington. In this way they were trying to fulfil the desire of the founders of the East African Mission, of Charles New and Thomas Wakefield. (Hear, hear.) He believed there was a promise of a most flourishing mission in that new district, and he believed that the labour spent in East Africa was to be repaid by the success of the new mission in Meru. (Applause.)

The Secretary then introduced to the chairman and the audience the following missionaries, who were received amid much applause: Miss A. J. Turner, Principal of Girls' School at Lao Ling; Rev. J. Hinds, for thirty-three years on the mission field; Rev. C. E. Hicks, who has just returned to this country; Rev. W. R. Stobie, who has the widest Methodist circuit; Rev. F. B. Turner, who hopes to return to China next year; and Revs. W. Eddon and Dr. Savin, both of whom will return in the near future.

The chairman shook each missionary by the hand and cordially welcomed them.

### THE EFFECT OF THE REVOLUTION.

Rev. J. Hinds was the first missionary to speak, and gave a survey of the results of the revolution in Tong Shan. In mentioning the name of Rev. G. T. Candlin the audience loudly applauded. He said they had discouraged the taking part in the struggle. They had felt the oppression of the Manchus, but they had to be careful not to openly express themselves. The republic was very popular, as the people thought that republic meant government by the people: that is, there would be no taxes. (Laughter.) He thought, however, that there would be much freedom for the preaching of the Gospel, as those in power were friendly towards the foreigners and many of the leaders were interested in Christianity itself. He thought they had every reason to hope from the new condition of things. The conquest of an empire for Christianity would take a long time. The character of the new converts caused every reason for thankfulness. In view of what transpired at the Boxer riots they had to alter their judgement of the native Christians, as they stood so firm, and well might they say, "The love of God is broader than the measures of man's mind." They had a splendid staff of voluntary preachers, who could testify to the goodness of God and His saving power. He saw in a vision the day when the temple of God would be erected in the villages and the towns. To-day there was a great opportunity before them. It was theirs to go forward in the towns and villages and carry forth the good tidings, and their eyes strained for the glory of the coming of the King. (Cheers.)

Rev. James Ninnis represented the home field, and said he was full of the reverential feeling towards the missionaries. He rejoiced in the fact that while he was not a foreign missionary he was able to stand on the same platform. But this was the Home and Foreign Missionary meeting, and they were all associated, with one large circuit, at home and abroad. He had known a little of the successes of the Home Mission centres, he had seen the Christ of God enter into the mud of a bad man's life and now the spirit of that man is fit to be an ornament of God. He had heard in churches receiving a grant the cry "God be merciful to me a sinner!" It is because, as Dr. Ambrose Shepherd suggested, that we are living in pre-pentecostal times. They might mourn the debt, but he thought they had statesmen at the head of the Mission affairs. He referred to the assistance given to the village causes, and said it would be a bad day when the assistance was withdrawn: it was there that God could be found. The time had not come when they could dispense with the old men and old women in the village churches. Let those who were receiving a grant get away from the idea that it was a vested interest. He wanted them to realize that the exports are greater than the imports. He deeply impressed the meeting with his references to the foreign missionaries who had gone out of the villages, and reminded them that these were the exports. Don't let them neglect the village causes, as they returned much to the denomination which helped them.

Rev. R. Ashby Howe gave the statement of the proceeds to hand. Including the chairman's gift of £100 and a meeting at Macclesfield and Bethesda, the result up to the time of meeting was £252 15s. 9d.

Rev. R. Worthington thanked the friends for their warm reception, and he wanted them to believe that in going to the outpost to preach the Gospel of Jesus Christ he was resting upon their prayers. Let them realize wherever they were it was one service for the Master, and let them do it as well as they could. (Cheers.)

Rev. C. E. Hicks said he came from the outpost of our denomination. The Committee had begun to realize this, and because they realized it they gave them

£30 a year less salary. (Laughter.) It is a good thing to get the Committee to see eye to eye with them. (Laughter.) What had they done? They had done a good deal of positive work to have a negative effect. He was glad to say that the people now knew what they stood for—for a spiritual idea, for the assurance and forgiveness in Jesus Christ. They had succeeded in establishing a church in that outpost which was looking forward to managing its own affairs. He suggested the establishment of schools, so that they might have centres to build up the work. Let them remember the Chinese Church in prayer, as there was as much strength in prayer as in preaching, that the Chinese Church might be a strong Christian Church. (Applause.)

The President moved a hearty vote of thanks to those who had taken part, and this was seconded by Ald. C. Tresise.

During the evening the choir rendered the anthem, "How lovely are the messengers" (Mendelssohn), and a splendid meeting was brought to a close with the Benediction.

### The Fraternal Deputation.

Thursday noon.

The Hanley Conference hour in which a considerable number of clergymen, ministers and other gentlemen visited us in various representative and personal capacities was from noon to one o'clock on Wednesday, and will be remembered for two things: three Anglican clergymen addressed us and Mr. R. W. Essex, M.P., gave one of the aptest and most exquisitely phrased replies any of us had ever listened to on such an occasion.

Rev. E. F. H. Capey introduced the speakers. First came Archdeacon M. Graham, of Stoke-on-Trent. He gave us five minutes of manly talk. There were no empty and insincere compliments. He had come without any hesitation. He felt strongly that while there were differences which he did not desire to overlook, they were not anything like so important as the things which joined them all together. He could understand some people asking how he could be present at such a Conference when the Welsh Disestablishment Bill was in their faces. Yet he was there. There was nothing so important as the unity of Christians—unity not uniformity. It was necessary for them to find a locus standi where they could all stand together.

The Rector of Hanley, Rev. W. S. Knowles, M.A., followed on similar lines. He endorsed the Archdeacon's utterance. They were all Christians. He could understand their position, and his own. They had one common foe. There probably never would be uniformity. There could be unity.

The Vicar of Etruria, Rev. Willis Barrett, told us he came with all his heart. There had been misrepresentation on both sides. The Vicar was very bold. He was heartily cheered for the saying. He hoped the time would come when Nonconformists would preach in church pulpits, and Churchmen in Nonconformist churches. He would not express his views on Disestablishment. He had thought deeply about these matters. He thought if he gave his views he would set the Potteries in a blaze. Their need was more union.

A message from the Rector of Stoke-on-Trent expressed his deep regret at not being able to be present.

Rev. W. S. Lansdell, B.A., secretary of the North Staffordshire Free Church Federation, read a long, able and very brotherly address. Its references to historic Bethesda and its place in the life of the district were highly appreciative in tone and very heartily received.

Mr. Herbert Coates, J.P., the President of the Federation, spoke to the address. As a well-known member of the United Methodist Church, his presence was specially interesting in the dual capacity. He had been brought up in that Sunday School and a member more or less all his life. He gave the Conference most hearty greetings and defined their one common purpose to bring about the suppression of drink, gambling, and other evils.

A message was also read from the Executive Committee of the United Kingdom Alliance.

Principal J. S. Clemens, B.A., D.D., gave the first address in reply, and it was given with characteristic ability and a high courtesy which sacrificed nothing to thorough sincerity. He regarded such incidents as not merely ornamental occasions, no mere bandying of compliments. It was a precious occasion. He held the conviction that one most essential thing was an unmistakable demonstration of their essential unity. He hoped they would find more than phrases, viz., a mode of expressing their unity. There was a tendency for them to be dominated by phrases which tended to become cant phrases. Such as "baptism of the Holy Spirit" and "unhappy divisions." They must get the thing, the baptism itself. They must make their divisions less unhappy. "Love one another" was a great exacting demand. In that was a real panacea.

Mr. R. W. Essex, M.P., recognised the breadth and catholicity of the greeting. He showed, in a finely phrased passage, that there was a drawing together, a gathering together. He touched the difficult question—on such an occasion—of Welsh Disestablishment and in words that rang with truth affirmed that he would take no step in that direction but for deep conviction.

## Mrs. J. B. HORTON,

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The Rev. W. Brass writes:—"Mrs. Horton is a cultured Evangelist." Rev. J. P. Mossop: "Mrs. Horton is a very desirable Evangelist." Rev. John Brewis: "We can recommend Mrs. Horton as a devoted Evangelist." Rev. E. W. Challenger: "Mrs. Horton has a passion for winning men and women to Christ." Rev. T. W. Slater: "Mrs. Horton's preaching is Biblical, practical and convincing."



that the measure was for the well-being of the Anglican Church. It is quite impossible, in a brief sketch, to give an adequate idea of a speech lofty in conception, manly and sincere, devoid of any surrender to the pleasing act of giving pleasure and breathing a fine catholicity and spirit of brotherhood. It was worthy of the really great occasion.

C. G. H.

### The Conference Tea-Meeting.

Thursday.

Like a human being, our Conference is many-sided and various-natured. It can be intellectual, revelling in debate, or theological, defining its doctrines. But whatever else it is, it is nearly always social. Witness the hearty handshaking, the merry laughter, the happy greeting that goes on morning, noon and night. We are brothers: we are all one family: we know and love one another, and are full of fraternal interests. And so every year we have our family party, and we call it the Conference Tea Meeting.

It was delightful to see how our people rallied on Thursday in such great numbers for our social love-feast, in spite of the fact that all the streets around Bethesda were alive with electioneering attractions. Thank God, the old family feeling, that at the beginning helped to make Methodism, is still burning brightly in the hearts of Methodists to-day. The sight of the crowded tea-tables, and the great numbers waiting outside for their turn, was good for our eyes in these lean days.

Promptly at 7.30 the meeting began. As in the school, so here in this great spacious church, we had a crowd that hummed with life, and brimmed over with interest.

And who is the gentleman in the chair—tall, erect, stately and crowned with silver hair? "That's George Ridgway," said someone sitting near to me: and the voice was hushed and the tone reverent. For in Hanley, and in Bethesda Church, George Ridgway is an historic and honoured name.

Very brightly, if briefly, the Chairman welcomed us, and conducted the meeting with tact and gracefulness.

After his address, Mr. Ridgway called on the choir for an anthem: "Comes at times a stillness" (Woodward). What would our family party be without music! The great choir—there must have been over a hundred voices—followed the baton of Mr. James, and led by Mr. Johnson, at the magnificent four-manual organ, flooded the building with golden tides of melody from music's golden sea. It was enchanting, as afterwards when the Choir rendered, what was to us, a new setting, by F. James, of "Abide with me."

We were very happy in the chosen speakers. Sitting near the President was the first speaker, Rev. J. A. Dobson. Tall, with military bearing, and, when speaking, full of life from head to feet. For twenty minutes he held us spellbound with his burning eloquence, as he applied to us of to-day Charles Wesley's words:

"A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky."

Mr. Dobson's first point was that we must consecrate our life spiritually in order to spiritually bless our fellow men. Before we can make sinners into saints we must get back to fundamental certainties. Of Professor Drummond's three essentials of religion, criticism, dogmatism, and evangelism, i.e., the explanation of truth, the defence of truth, the propagation of truth—Mr. Dobson claimed the last as the most important for the Church and the world to-day.

Next, Mr. Dobson claimed that spirituality was the only thing that ultimately influenced character. Internal revolution must go with external reformation.

Finally, we must have faith in God in spite of adversity.

There is always hope when we have faith in God. When John Burns was in gaol, he found in a prison Bible a prisoner's marginal note alongside a doleful passage in Lamentations, "Cheer up, Jeremiah." To those who say our Church is not as good as it used to be, the speaker would reply, as did the Editor of "Punch," when a correspondent complained that "Punch" was not as good as it used to be: "No," said the Editor, "and it never was."

Having sung "O love that wilt not let me go!" our fellow member of Conference, Mr. R. W. Essex, M.P. for Stafford, addressed the meeting. His speech was a surprise. The Member of Parliament turned out to be a mystic, with a plea for seeing the invisible, hearing the unutterable and feeling the unspeakable. With charming simplicity, he confessed that he had found his speech in the woods at Cannock Chase on Sunday, and that it had come to him through seeing on the Conference tea-meeting programme the line of the hymn just sung, "O love that wilt not let me go!" And on that theme Mr. Essex eloquently enlarged, showing that God would not let the Christian go, nor let His Church go.

Perhaps the speaker got nearest the heart of the meeting when he declared that God would not let our nation go, but is rather binding its heart with thoughts and purposes, and love of peace, nearer and nearer to Himself.

These high thoughts, voiced with tenderness and reverence, fell on our ears and hearts like the rich notes of a 'cello, as the speaker finished with Dr. Matheson's words, "O love that wilt not let me go!"

The last speaker, coming at a late hour, had a difficult task in sustaining the interest of the meeting. But he accomplished it. His subject was characteristic of the Editor of the New History of Methodism, for it was "The Attractions of the people called Methodists both of yesterday and to-day." These were given as our teachings, our preachers, and our singing. Historical facts, great names, and amusing anecdotes, were ingeniously woven together so as to make a perfect pat-

tern, and the speech proved highly worthy both of the speaker and the occasion.

And so our Conference family party ended, well pleased with the people called Methodists, and entirely satisfied with their varied characteristics.

As we left the Church, our heart instinctively said, "Long live the Conference tea-meeting!"

To-day was the special gathering of the clans for the Conference Tea and Meeting. There was a crowded attendance for the tea and in the evening the Conference Chapel was well filled for the meeting.

The President announced the opening hymn: "God of our fathers, known of old"—after which the meeting was led in prayer by the Rev. Henry Smith.

The Connexional Editor, subsequently introduced the Chairman, Mr. George Ridgway, J.P., of Hanley. Mr. Smith said that Mr. Ridgway's grandfather was at the commencement of that church. Mr. Ridgway was a worthy, a great-grandson and grandson, and one of the sons of the grandest of old men he had known, Mr. George Ridgway.

The Chairman then addressed the meeting, and said it was a great joy to him that the name of the family of which he was a member had been associated with that church from its earliest history, and he was glad to welcome the Conference of the U.M.C. at so early a stage in its history. Little did he think as a boy attending one of the early M.N.C. Conferences that he should ever be asked to preside at such a gathering, but he rejoiced that he had had that honour. (Applause.)

The choir then rendered the anthem: "Comes at times a stillness" (Woodward) and when we say it was sung by the united choir with Mr. T. Johnson at the organ, and Mr. John James conducting (both of Bethesda) it will be sufficient to know that it was admirably rendered.

### THE NEED OF THE PRESENT AGE.

Rev. J. A. Dobson, in a splendid address, said there was a verse of Charles Wesley's—

To serve the present age  
My calling to fulfil  
May it all my powers engage  
To do my Master's will.

However necessary that deputation may have been in Wesley's time, he was sure it was not less necessary to-day. He was sure there was appropriateness in these stirring and critical times when the feeling of the Christian Church was one of wistfulness and anxiety rather than courage and hope. They had come to feel that the arrested progress of the Church was real, and none the less in our own Church. The loss was general, and indicated some common cause. There was a drift, but if they were honest with themselves it was the standard of the spiritual that was not what it ought to be. What the Christian Church needed to-day was depth and light. They must come back to the fundamentals and their only hope was in the Cross and in the eternal. To serve the present age they needed to develop their spiritual life, and to consecrate themselves for spiritual work; spirituality was the only influence for righteousness in the end. All movements which had for ever counted for anything at all were spiritual movements in their essentials. Every improvement in the spirit and condition of society had been gained by the followers of Jesus Christ with their eyes on the Cross daring to do the right thing. They must preserve their faith in God and a deep conviction in the blessedness of their own cause. They must remember they were on the winning side and God would send them prosperity. (Applause.)

After the hymn, "O Love that wilt not let me go," Mr. R. W. Essex, M.P., delivered an address.

### THE LOVE OF GOD.

Mr. R. W. Essex, M.P., in his introductory remarks said he had hardly expected to speak at the public meeting, but rather a quiet talk over the tea-cups, but looking through the handbook on the previous Sunday he was struck with the line of the hymn they were to sing, "O Love that wilt not let me go," and struck home. In all the variety of his experience never had he lost the finality of that love. It was easy at a public meeting to get a cheer by making some political reference, but he wanted to plead for a sight of the unseen. They could not see love, they had felt its moving and seen its fruits, but they had never seen it. Although it was not tangible it was more real than any test to which they could put it. They heard from their pulpits that they ought to be this and do that, but had God no part in it? This love was eternally operative; sinners were saved by grace, but saints were kept by it. Let them look at this love from their own experience, and make a shrine of those thoughts. This love was to be their experience all the way through, and when the end of life was approaching let them have thought with them—"Love that wilt not let me go." When they turned to the Church they may get disheartened with the deficits, but God was not going to let it go, he might replace a denomination or a phase by something better, but if they were in it they would not mind that. The ark of God was in his own keeping. Turning to another aspect he said they were war-mad in Europe to-day, but the seemingness of madness had to go on a bit longer—God was fighting for us. If they looked out on the world during the last thirty or forty years they would see that God had changed the very welt and woof of social life. War as they had known it was going to pass away. The time was hurrying on with a swiftness that those at the head of affairs must stand and consider how great were the risks before they broke through this peace. So to-night he stood there as an optimist as the whole world throbbed with divine beneficence. So let them be of good cheer, by the overmastering love the whole wide world was bound about in chains by the love of God. (Applause.)

The choir rendered the anthem, "Abide with me" (F. James) with very fine effect.

### SOME ATTRACTIONS OF METHODISM.

Rev. George Eayrs, F.R.Hist.S., was the last speaker and gave an instructive and powerful address, taking as his topic: "Some attractions of the Methodists: Yesterday and To-day."

Mr. Eayrs said the attractiveness of the people called Methodists was a most remarkable feature of the modern life. In England there were a million of them enrolled in Church fellowship; 600,000 in the mother Church; 400,000 in the branches. In the world there were eight million Methodist church-members, and in all thirty-two million of adherents. The Methodist Churches in connection with organized religion generally in this country had received a check. Little Faith and his daughter Miss Much-Afraid were crying "The glory is departed." But what did they know of Methodism who only England knew? How could they once more make progress? They could not recapture the first fine careless rapture of the early days of Methodism or its great days since, nor could they crave it. The early Methodists brought the light and warmth of God's love—His love to man. God was declared to be a God nigh at hand as well as afar off. This teaching was mightily attractive. No one could deliver a Methodist message like Methodists. If they had not always the cachet of the schools, they had the accents of the home born, the ringing tune-born of experience. His listeners would probably agree that the characteristics which made Methodist preaching attractive were directness, passionate earnestness and unction. How praiseworthy earnest their preachers had been! Their discourses were largely made up of passion and compassion. Think of Samuel Hulme, one of the greatest preachers Methodism ever knew; of Thomas Addyman, cultured, but all aglow with restrained passion; of William Reed, as he descended upon the atoning love of Christ till the people were lifted to the very heart of God; of John Dymond, who made his people love holiness as he preached it, and looked it and lived it; of John Guttridge, whose sermons and appeals stirred Sheffield from end to end; of Marmaduke Miller, ranking with Dale and McLaren; and of Anthony Holliday, who combined in rare proportions the College principal and the mission preacher. Were not such Methodist preachers as these attractive? There rested upon them, and upon their utterances, that mystic and mysterious, but real and compelling grace, which they called unction—that "quality in language, tone of expression, mode of address, and manner which incites strong devotion and melts to religious fervour and tenderness." Methodist preachers must be Methodist preachers, or one great attraction of Methodism disappeared. Methodism had entered the world by her singing, and they must never lose that attraction. In conclusion, Mr. Eayrs said he had dealt with commonplace because they were essentials to the life and growth of their Church. (Applause.)

A very fine meeting was closed with Matham's hymn, "God is with us," the President pronouncing the benediction.

### The Conversation on the Work of God.

Friday evening.

AN evening session was held on this day. It was devoted to the consideration of the spiritual state of the Connexion. It closed with the observance of the Lord's Supper. There was a good attendance: the church ought to have been crowded. The President was in the chair, and his conduct of this important session was marked by that self-restraint, dignity and manifest solicitude for the welfare of the Church and the highest edification of those present, which are characteristic of him. The selection of hymns was very helpful. To these were added several started by members of the audience. All of them were sung as Wesley directed, "lustily and with a good courage," except those in which we drew near to God in the central mystery and revelation of our faith—the Lord's Supper. Hushed reverence then chastened our songs. There were some moments when we felt—

"The speechless awe that dare not move,  
And all the silent heaven of love."

The resolution on the state of our Church was brought forward by the Rev. S. W. Hopkins (Nantwich). It was followed by an address begotten in prayer and silent waiting before God. While the Conference and the Church were exhorted to view the decline in our numbers with serious concern, they were exhorted to claim and express the joy of the Lord in the consciousness of the pardon which He declares and the power He waits to impart. The true and old-time Methodist joy could only come through sorrow. It was in the night that Jesus came to the disciples on the sea, storm-tossed, and distressed with fear. Faith saw Him with us, and He would bring us to the haven where we would be. His presence ensured fitness for the new tasks of our time. A divine discontent was evident in our age. A former generation had been moved to assert the rights of the individual. Now men had become impatient with separateness and divisions in the concerns of nations, society, and the Church. Social wrongs require social remedies. Every Christian is in part responsible for the sorrows and burdens which rest on unpaid and underfed folk. Sin is the dire complaint. Our Lord is leader, and a sense of victoriousness would always be ours while we gazed upon and followed Him. Worship, warmer and less formal, was pleaded for by the Rev. John Fleming. Glow and rapture as in the old days should be ours. Browning's counsel was urged—"Look thou not down, but up"—since looking down turned men dizzy. And the Roadmender's paradoxes were recalled: the curses which bring blessings, the silences which have voices, the solitudes which are filled with Presences.

Mr. G. P. Dymond, M.A. (Plymouth), felt that amidst the changes in thought and expression, there is a greater assurance of the truth and a greater longing for God. He had himself been drawn into deeper realization of

(Continued on page 554)



## What Our Readers Think.

### The Social Service Union.

F. J. W., Mossley, writes:

All interested in Social Service ought to be grateful to Rev. T. A. Jefferies for his article on this vital and timely subject. Different ages have had their various emphases and the 20th century seems to be the period of Social Reform. Herein is a danger. We are apt to forget that reforms depend upon men, and men are never worthy leaders when shorn of character. Carlyle says: "Is not every true reformer by nature of him a priest first of all? If he be not first a priest he will never be good for much as a reformer." We are in peril of losing track of God in His own world. Goodwill and moral energy may exist for a time, side by side with spiritual scepticism. If I understand Mr. Jefferies, this is what he desires to obviate. Not less S.S.U., but more. A tower through the skies to God's throne—a base deep and broad enough to rest upon the everlasting rock of sacrificial love. We must realize that the 'New Evangel' is built upon the old—it is its natural sequence. The ethical waits upon the spiritual. Altruism has its fount in the Cross of Christ. Water never rises above its own level: then let us see that the stream of self-giving has feeders from the heights of sin realization, invincible faith, spiritual vision and radiant hope. Social service is not an addendum to the Church's programme—something to be discussed in an ante-room. It is a fit subject for the "floor of the house" and requires to be suffused by the strongest religious motives we possess. My fear is that the Church is in danger of patronizing this great Cause. Not patronage, but participation must be our policy. The challenge of the social problem must be met by a full-orbed gospel, inclusive of prophetic, healing and saving ministries. Mr. Jefferies recalls the S.S.U. to the prophetic, and he is right. When Holiness stands revealed, the base and baneful pests of selfishness and greed are scorched out of existence. Where is Holiness so potent as at the foot of Calvary?

O. P. E. writes:

Mr. Jefferies has had a marked advantage over Mr. Clarke in that he thought long and carefully before he wrote his letter, whereas Mr. Clarke evidently wrote in a white heat and therefore failed to meet the main criticisms directed against the constitution of the S.S.U.

May I suggest that in this discussion we cut out all sarcasm from our letters? Those little tingling phrases make us proud of ourselves, but they do not really aid our cause. We shall do most good if we maintain that calm of soul of the study circles whose leaders are instructed to keep discussion from becoming controversial. I have now before me the Constitution of the United Methodist Church S.S.U., and I confess that I am not altogether satisfied with the spirit of that document. No one can doubt the enthusiasm and zeal of the men who drafted it, but one can hardly help questioning the measure of their appreciation of the labours of other workers and of the whole Church of Christ.

The object of the Union is "to embody Christ's conception of the Kingdom of God in the laws, customs and institutions of human society." This means that the Union sets out to make society truly Christian. That is a great and noble end, but it has been continually sought by the Christian Church during all her history. There is no kind of Christian activity which does not make this its object. If I start a Band of Hope in the Church, it is with the desire to make England more truly Christian. If I hold a prayer-meeting weekly, it is to "embody" the Kingdom of God, and to give it a more visible and potent manifestation on earth. Now, do the S.S.U. friends admit this, and if they admit it why do they not say it? They seem to forget that "the Holy Church throughout all the world" has toiled and suffered and striven for the Kingdom, and that she is Christ's great instrument for its realization. If they have not forgotten this, why have they sent out a constitution wherein the word Church scarcely occurs or occurs in only a formal manner? I distrust the spirit that breathes in the clause defining the object, and while I share Mr. Jefferies' fear that the power of evangelism is overlooked by the Union, I am quite as much concerned because the promoters seem to have forgotten the Church. The Church exists to bring in Christ's Kingdom, and the object of the S.S.U. ought to be to keep before the Church the social implications of our Christian religion.

But it must not be forgotten that the Union has taken nothing less than the whole Kingdom of God for its aim. No new society would be started in these crowded days unless its promoters believed that the object it sought was either being neglected or insufficiently served. This Union has been formed because its founders believe that something more must be done if the Kingdom of God is to come. Now let us turn to this "something more"—the means suggested by the Union for bringing in the Kingdom of God. They are, five-fold: study in circles, individual study, doing what you can, holding meetings, distributing literature. These are the means by which the S.S.U. propose to regenerate society.

Were the object sought limited to what I suggest above, these means would be sufficient, but when the Union declares that it is—as Mr. Jefferies said—"going to do the whole thing," the means indicated are rather slight. Why has prayer no place among these means? I do not ask the S.S.U. for a credal statement, but how easy it would have been to have said—(1) Co-operative study of social questions, guided by corporate prayer. I must also ask, since the Union is a Church Union, and since it seeks a Christian end—the Kingdom of God, what there is distinctively Christian in the means proposed. I suppose a musical society or a Buddhist fraternity, or a Liberal or Conservative club, might use these means. And yet, although they are not particularly Christian, they are to result in "the embodying of

Christ's conception of the Kingdom of God in human society."

Undoubtedly the S.S.U. members have the enthusiasm of humanity, and in this they are apostolic, but there is needed also the Gospel of the Son of God for humanity. Social service has its place in subordination to the Gospel—even as the Union will find its true place in conscious subordination to the Church—and it arises at the call and inspiration of the Gospel.

As Christians we utterly reject the belief of scientific socialism that the community can be regenerated from without by means of organization and machinery, and that there is no need for the individual to practise virtue and to seek newness of life. We hold that only with living stones can the temple of the new humanity be built; therefore our first word is, "Ye must be born again." We preach repentance towards God and faith towards our Lord Jesus Christ; we point to the living way by which the old can become new and that which is fallen raised up again. And from this follows our social duty. Because we so believe we must strive with all our might, and strive unitedly, against everything that keeps a man from coming into new life. We must never say that it is impossible for a man to be a Christian in a slum, but we must say that we are against the slum because it makes it harder for a man to be a Christian.

If only our friends of the S.S.U. will give expression in their constitution to the subordination of their organization and message to the Gospel and the Church, and will clear themselves of the suspicion that they look on the S.S.U. as a new Church, and their propaganda as the essential Gospel, I for one shall be pleased to join them.

### Jamaica.

REV WALTER HALL writes:

You and your esteemed Reviewer will allow me, I am sure, respectfully to correct an erroneous impression conveyed by the review of my article on Jamaica ("Missionary Echo" for July). Your reviewer says that I think "that to initiate a policy of withdrawal in Jamaica is alien to the spirit of true missionary enterprise." But it is not the initiation of such a policy that I regret; what I regret is the way in which that policy was initiated, viz., by the summary and complete withdrawal of European support and control. This was far too drastic a course for us to adopt, as is proved by the fact that it has reduced a well-organized and prosperous Mission to a state bordering on chaos. Even now, however, I believe that it is not too late for us to retain Jamaica, with advantage to its 3,700 members, and honour to ourselves. To withdraw from so loyal a people, or to transfer them—even at their own pathetic request—to another denomination, when the expenditure of a few hundred pounds a year would enable us to discharge our responsibility, is to esteem lightly the golden opportunity, which the last Conference provided of retrieving the loss in which the decision of 1906 involved us. "With a self-supporting policy as an ultimate aim"—if I may venture to quote from the article in question—"all must be in the heartiest agreement, but to initiate such a policy by withdrawal from a people who, as painful experience has proved, cannot stand alone, is alien to the spirit of true missionary enterprise."

### 'The Pleasant Hour.'

"AN ANXIOUS AND DISTRACTED FATHER" writes:

What am I to do when the monthly parcel comes? Young Hopeful watches jealously the opening of parcels in this establishment. He has been accustomed to be regaled with the fine pictorial humour of Rabbitv

Rip and Rippity Rab. In a little while he would, we had hoped, have graduated into the second stage and become a "Guild" boy; later, a searcher after the treasure of the Book of Books, and a reader and, I trust, relisher of the Editor's talks. If the black coats and the white waistcoats so forget what they used to be when their knuckles were black with playing marbles and their finger-nails would capitulate to nothing but a nail brush, if they so forget themselves as to vote away the life of "The Pleasant Hour"—the children's magazine—because it does not grow big quickly and does not pay—well, we know one little boy who will have a very poor opinion of the Hanley Assembly of gentlemen with withered memories and attenuated imagination, who say when in the pulpit, "Children, your privilege is great. You are born into an age when childhood is being exalted. You are the future mothers and fathers, and we have been wise enough to discover it and to treat you accordingly"; but who say when in conclave, "These youngsters can just do without Rabbitv Rip and the Guild of Honour and Bible-searching and Talks by the Editor and Science Siftings. The 'Pleasant Hour' doesn't grow fast enough, and it doesn't pay, and there's an end of it—literally."

Well, after all, the children don't grow very fast either, and certainly they "don't pay"—not in pounds, shillings and pence, at least. So put them with the used-up preachers in the pews behind the church gallery clock and pot them off.

### Co-partnership.

"POSTAL TELEGRAPHIST" writes:

Will you kindly allow me through your columns to take exception to Mr. Edward Owen Greening when he implies in his "Co-partnership" article that Post Office employees are among the least "happy and contented" men in the country? As one in an office of about 1,000 clerks on the telegraph side alone, I think that the employees of the Post Office work under better conditions than those of other undertakings—and I have yet to meet a fellow-worker who thinks to the contrary. But that is no reason why we should not seek further to improve our lot—we are Civil servants naturally expecting from the State exemplary conditions of labour. The root of the present "disaffection" is a mis-regulated departmental policy. The Postmasters-General are often ambitious cabinet members. They economize and secure benefits to the public and are commended for it by the nation, but the staff receives little or no consideration. Such a one-sided policy would not be pursued by a Government sympathetic with Labour. Even this point, if not adjusted now, would naturally disappear under a more nationalized community, as to benefit the public would then be to benefit the composite staff of all nationalized departments.

## A Correction.

To the Editor of THE UNITED METHODIST.

SIR, In a recent issue of the UNITED METHODIST prominence was given to the statement that there was a large decrease of church-members in the Hucknall Circuit, but during the past year the Kimberley Church of 91 members was transferred from the Hucknall to the Ilkeston Circuit, so that the decrease was 4 instead of 95. I am desired by the Hucknall Quarterly Meeting to ask you to give due prominence to this correction.

Yours faithfully,

F. GOODALL, Circuit Sec.

Linby, Nottingham.

## The Hymnal for P.S.A.'s, Y.M.C.A.'s, MISSIONS, BROTHERHOODS, C.E. MEETINGS, BIBLE CLASSES, &c., &c., AND ALL DEVOTIONAL SERVICES IS THE FREE CHURCH COUNCIL HYMNAL. 283 HYMNS.

This Hymnal for Devotional Work was prepared by a special Committee, and edited by Rev. S. F. COLLIER, whose special knowledge of Mission Work ensures that only suitable hymns are included.

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## Our Local Preachers.

### A WORD OR TWO FROM CARLYLE.

ANY man who has once read Carlyle and been stirred to the depths by his prophetic appeals, is bound to return to him again and again. There is no surer proof of his genius than that. One may say good-bye to Macaulay for ever, but not to Carlyle. He is alive and powerful, and his word is as the very word of the Lord at times. The other day I chanced upon Dr. Garnett's admirable little biography of Carlyle. That soon sent me to the prophet himself. And it was on this wise. Dr. Garnett, whose word on such subjects no one would care to dispute, says of Carlyle's Essay on Burns, "It has paragraphs of massy gold, capable of being beaten out into volumes, as indeed they have been." Now, after that, with a beautiful little volume containing the Essays on Burns and Scott close at hand, who could resist turning to read once again what Carlyle has to say? I could not.

A preacher never knows where he is going "to strike oil." If he starts out in search of a text, or a sermon, or an illustration, he may toil terribly, and toil in vain. Personally, I have no confidence in the books that very modestly, and with a beautiful self-sacrifice, assure you in their preface that they exist simply because you are a hard-worked preacher and will not be above borrowing a few of their heaven-sent thoughts. Nor have I ever found books of illustrations of any use. An illustration dies the moment it tries to exist alone. And there are no deader books in the world than the volumes which profess to supply "feathers for arrows"—good C. H. Spurgeon notwithstanding. For my part I am willing that all such volumes shall be sent to the Valley of Gehenna straight away, along with those corpulent tomes that guarantee to supply thoughts to the precise number of "one thousand and one."

What I wanted to say, however, was that in Carlyle's Essay on Burns I came across something that seemed to me to be of value for this column. And little did I expect to make such a discovery. In the first half of that splendid piece of work there is an outline. It is not often one finds any outline in Carlyle. He usually says so much around firstly, that he has no breath and no space for secondly. (Did you ever hear a preacher like that? I have met with such, and very delightful it was to listen—sometimes.) The outline referred to gives an explanation of "the rare excellence," of the works of Burns. It will be almost sufficient to quote Carlyle's words, after simply prefacing them by the remark that the secret of Burns's "rare excellence," as laid bare in this essay, is the secret also of good preaching.

First of all, then, Carlyle remarks on Burns's sincerity, his indisputable air of truth. He says, "Here are no fabulous woes or joys; no hollow fantastic sentimentalities, no wire-drawn refinings, either in thought or feeling." (Are there any in our sermons?) "The passion that is traced before us has glowed in a living heart." (Quite Methodistic!) "The opinion he utters has risen in his own understanding and been a light to his own steps. He does not write from hearsay, but from sight and experience." Verily then, a poet and a preacher have much in common besides poverty and unpopularity.

Burns also is without affectation, it seems. Let us hope all preachers are, for people generally are quick to perceive this odious thing and hearty in their hatred of it. Carlyle says, "Affectation is the bane of literature, as Cant its elder brother is of morals." So there. But here is another remark greatly to the point when he speaks of Burns's power of making all subjects interesting. "The ordinary poet, like the ordinary man, is for ever seeking in external circumstances the help which can be found only in himself." Yes; it is no use talking about Eucken if you do not know the Apostle Paul, or about Eugenics if you do not appreciate the Gospel. It is folly to think that there is more poetry in protoplasm than in a daisy, and more to suit a sinner's need in Darwin than in St. John.

But Burns had sympathy, too, it seems. And Carlyle was never wiser than when he said, "A poet without love were a physical and metaphysical impossibility." If it is true of the poet, it is truer of the preacher also. "The indignation which makes verses," says our sage, "is properly speaking an inverted love." In which saying there is good guidance and much rebuke for all of us. Have I not said enough to make it clear that no one can afford for any length of time to neglect the pages of Thomas Carlyle?

R. PYKE.

24 Allenby Road, Forest Hill.

GOOD housewives welcome the multiplication of domestic labour-saving machinery. The Sunrise Washing Machine Co., Ltd., are making a washing machine which they claim lightens labour and saves time; also a Sunrise wringer and a portable table mangle.

## The Æsthetics of Love.\*

BY REV. F. J. WHARTON.

"And this I pray, that your love may abound yet more and more."—Phil. i. 9.

To keep prayer fresh, vital, expressive of present experience is the difficult task of the Christian. We are apt to fall into set phrases, into certain ruts, and the peril is that we pray for things we have long since ceased to desire. Hence the believer should welcome any and every means to help him avoid this pitfall, this spiritual antiquity, the beseeching anachronism.

There have been many devices set before us to guard the devotional life, to encourage the culture of prayer. One I would commend to you: listen to the great souls at prayer. Go on tiptoe to their secret sanctuary and catch the fragrance as the aroma rises to Heaven. I am profoundly convinced there are veins of wealth in this realm yet untouched—the prayers of David, deep, soul-searching, poignant; the prayers of the prophets, national in their sweep, broken by paroxysm of pain in view of the failure of the people; the prayers of Jesus, so full of self-abnegation, tenderness, and characterized by their awful conception of the Holy Father; the prayers of Paul, whose converts are nested in his heart, the prayers of the saints throughout the ages.

The value of man in his inner self determines the value of his prayer. Personality and prayer are inseparably linked together. A shrivelled soul cannot pray with a grand sweep, a refined fragrance, and an atmosphere of utter abandon. But a great heart—a heart of white fire—will, like a prairie blaze, career over the whole plain of life. Prayer is large, inclusive. It does not confine itself to home, but goes abroad. It craves not merely a material gift, but a spiritual endowment. Its movement is not around self, but it encircles brother and enemy. Its horizon is not the North Sea, but the waters of the Orient.

Now let us look at the substance of a prayer like this. Mark its ingredients. Paul says, "I pray for love and all that follows from the unconquerable, unfailing quality of love." Think of it, brothers. This is more than a pious wish for a fine day, an earthly harvest, shorter hours and bigger wages. The endowment of love would realize most of our material blessings. The whole is greater than its part. 'Tis because men do not love, but hate, that we have the refined cruelties of modern civilization. Note the survey of the prayer. It is not that his own love, but that of his fellows may grow, that their life may be ripe, sensitive, preserved, secure. I tell you this rich personality and man of prayer captures my heart.

But you must know there is an explanation for all this outgoing of soul energy. The relation of a man to his Church accounts for the unfolding of his soul. We do not lay bare our heart to the vagrant, the casual, the scorner. It is when the band of brothers meets that the deeps are unlocked. This was the Church of Paul's first love. There is ever something romantic in beginnings. In the afterglow of the years we instinctively turn to those first days. The first day as a scholar, a workman, a Christian, a minister. Whatever our mistakes and faults, it were well like Abraham and Jacob to get back to Bethel, the place of vision and vow. Aye, the first days of love are beautiful, and we need to live them over again. Much has passed since then. We are now set, but it does us good to grow young again. "My prayer for you," the first-fruits of my missionary labours, is "that your love may abound." Do you catch the secret of it all? Further, there had been certain happenings at Philippi—happenings calculated to knit any great soul to a people; for wherever there is any movement of power and growth, be assured the apostle is bound as by bands of steel. Here he enjoyed the loving hospitality of Lydia, here he endured the outrage for which the magistrates had to apologize, here the prison became a trysting-place for God and his soul. One more fact: he had accepted a love-offering from this Church in time of personal necessity; and men of power and character do not do so unless they love and trust the giver. Giving is a fine art if you are not to unman the recipient. And now the prematurely old man is imprisoned in Rome. What more natural than that his mind should turn to these dear folk, especially as Epaphroditus has brought a gift—the fourth contribution. The outcome is this love-letter, with its tender beseechings. Mark Rutherford says: "The simultaneous passage through great emotions welds souls and begets the strongest of all forms of love. Those who have sobbed together over a dead friend, who have held one another's hands in that dread hour, feel a bond of sympathy, pure and sacred which nothing can dissolve." It was so regarding Paul and this Church at Philippi—the bond was indissoluble. Now look at this deep and comprehensive prayer. What are its ingredients? As I examine it I find Love's perception, Love's preservation, and Love's production. Love has an eye, for it sees truth and the application of the truth. Love is a salt, for it preserves from the taint of error and the stumbling amid obstacles, love issues in a fruitage of righteousness. What a wealthy petition is this of the apostle's! Oh, that we might pray for one another in this manner. Love is the instrument of vision—it is at once microscope and telescope. Some have said that love is blind; nay, hatred is blind, prejudice turns aside and will not behold the vision. Love is an added eye. There are two great defects of our discipleship. These: our ignorance of the truth and our doing the truth. Somehow our vision has become blurred and our heroism has vanished. We know not; we do not. What is the remedy of these defects? "This I pray, that your love may abound." Love of Christ must precede the criticism of Christ. Experience of Calvary must anticipate the explanation of Calvary. Prayer is imperative before we probe the truth. Love is the cure of all our ills. When love is at

white heat, when it rises so high that it registers melting-point, then fusion will come, valleys shall be exalted, hills made low, and gaping chasms closed. It requires love's eyes to do right and to keep on doing it. The world is hungry for the application of truth to the evils of society. Love, too, is a fine preservative, a salt with full savour. Rubbed into the soul it is invincible against the bacteria of error. A stimulant which, when poured into the life renders us kingly in mien and sure-footed amid obstacles. Here is an elixir of life which brings us up to par, and we walk the disease-ridden streets and find ourselves proof. "No plague shall come nigh thy dwelling." This explains how it is that some men are better than their creed—they assert with their life what they deny in speech. As for obstacles, love picks its way with a refined intuition. It is ever sure-footed on the most slippery and clayey ground. It is like a practised and well-seasoned mountain-climber. As a pathfinder I know no equal to love. Then, lastly, love is productive. What is its harvest? What its fruitage? Righteousness. Love's golden grain is plentiful. Love's purple clusters are winsome to the eye and sweet to the taste—joy, peace, meekness, long-suffering, gentleness. Love's produce is not the fruit of a sour land, but of a sweet, loamy, well-tilled plot. A full harvest! There is no shortage in God's economy; nay, there is ever a margin. His gardens and fields yield plentifully, opulently, abundantly. But it is not self-gotten. Righteousness is, strictly speaking, not an acquisition, nor an accomplishment: it is a gift, through Christ Jesus. He is rain and warmth and forcing properties to inward desiring after goodness. Let love grow, then, from more to more.

"Dig channels for the streams of love  
Where they may broadly run,  
For love has overflowing streams  
To fill them every one."

## A Progressive Church.

ITS name need not be given. It belongs to the United Methodist Denomination. The pews are gradually being filled. The weekly income, twelve months ago, averaged £2 8s. To-day it works out at £3 0s. 2½d. Monday evenings a goodly number meet for fellowship, and many voices tell of God's goodness. Between thirty and forty attend the preaching-service each Thursday. A number of young people attend a class for Bible study on Wednesday and Saturday nights. The church parlour is well filled (between forty and fifty attending) every Tuesday for Christian Endeavour meetings. In consequence of extra work for a bazaar that has just been held the Endeavourers found themselves £1 short of the amount (£2 10s.) promised towards circuit native missionary. The Missionary Committee asked the pastor to lay the claims of Foreign Missions before the members at the June consecration meeting. He did so, with the result that the £1 was raised. But more than that—the £2 10s. is guaranteed for next April, and there are fifteen shillings over! Three young men offered to give five shillings per year towards missions. The convener of the Missionary Committee held up her hands in amazement, and advised them to give half-a-crown instead. However, after a chat with the pastor, they decided to give the five shillings! "I used to spend two or three shillings every week on picture palaces and theatres before my conversion," said one of these young men. "Surely I can afford to give five shillings a year to missions!" Rev. S. Pollard's letters in the "United Methodist Magazine" have fired the heart of the pastor. He gives his people the missionary facts.

What is the secret of success? Prayer! Every Sunday morning at seven o'clock a good number meet to pray.

## Wedding.

BANCROFT—GODFREY.

ON Wednesday, July 3rd, a very pretty wedding was solemnised at the United Methodist Church, Carlton, the bride being Miss Emma A. Godfrey, elder daughter of Mr. John Godfrey, J.P., C.C. (Home Mission Treasurer), of Park House, Carlton, and the bridegroom, Mr. W. Ernest Bancroft, only son of Mr. William Bancroft, of Mapperley, Nottingham. The church was beautifully decorated with flowers and palms, and the ceremony was witnessed by hundreds of people, the families of both bride and bridegroom being widely known in United Methodist circles in the Nottingham district. The service, which was fully choral, was conducted by Rev. John Moore (Home Mission Secretary) assisted by Rev. W. Reed, and Rev. F. E. Watts, Circuit Ministers. The bride was attired in a charming dress of Brussels lace over white satin, with court train decorated with orange blossom, and wore an embroidered veil over a wreath of orange blossoms. Her bouquet was composed of roses, lilies and orchids. There were four bridesmaids, Miss Irene Moore and Miss Kathleen Godfrey (sister of the bride) wearing dresses of white marquisate over pale blue, satin; and Misses Constance and Leah Bancroft (sisters of the bridegroom) white marquisate over pink satin. All wore dainty Juliette caps and carried shower bouquets, the gifts of the bridegroom. The bride's niece and nephew, Miss Margaret and Master John Godfrey, acted as train bearers. Mr. Bancroft was attended by Mr. Donald Godfrey as best man. As the bridal party left the church, Mr. W. B. Keywood played Mendelssohn's "Wedding March." After the ceremony Mr. and Mrs. Godfrey held a reception at Park House, and subsequently Mr. and Mrs. Ernest Bancroft left for Llandudno, where the honeymoon is being spent. Both bride and bridegroom were the recipients of many beautiful gifts, Mr. and Mrs. Godfrey's present being a piano and cheque, and Mr. and Mrs. Bancroft's, Black Hill House and grounds.

\* An address delivered at the Conference Devotional Service, held on Wednesday morning, July 10th.

## The Quarterlies.

### A RICH REPAST.

"THE ENGLISH REVIEW" (1s. net).

I PUT the "English" first because two numbers lie in my hands. They strike lines of surprising brilliance. It will live, I believe. The June copy has an article described to me as of "most imposing importance" on Syndicalism. If the movement so named takes the same trend in England as it is doing in Italy it will yield enough of surprising results. Not content with merely abusing Capitalists or urging that they are useless, the Italian glass-blowers and agriculturists have stunted themselves to the bone and have produced their own capital. They thus become co-operative producers, competing successfully with their former masters. There would be some hope of the Syndicalist movement in England if it took the same line. It might even empty a few public-houses. The issue for July has another poem by John Masefield. I hope all the preachers are watching this writer. It is called "Ships," and is a glorious catalogue of the Ships of his acquaintance and a thumb-nail philosophy of the sea.

"They are my country's line, her great act done  
By strong brains labouring on the thought unwon,  
They mark our passage as a race of men,  
Earth will not see such ships as those again."

There are altogether a dozen good articles here, but three are quite special. A mere note draws attention to the loss of Richard Middleton. He committed suicide in Brussels last year. A review of his poems and sketches on another page reveals the possibilities of this fine mind, but the reviewer is quite frank as to the cause of his death. "The grip of creation is plainly lacking. He needed faith." John Galsworthy writes a "Meditation on Finality," with his usual sweep, felicity and boldness. The upshot seems to be that between the man of facts and the man of feeling "There is no bridging the gorge that divides these worlds"—except the Christian Church, Mr. Galsworthy. All our literary men miss worlds for their own purposes because they do not know from the inside a good Christian Church. How marked it was in Oscar Wilde, and still is in G. K. Chesterton. May Sinclair composes with a sure hand "A Defence of Men." I will only quote two sentences, they ought to be head-lines. "The two sexes hang together, and there cannot be a low standard of sexual morality on man's part without some corresponding, if more secret, laxity on woman's." Also "In that change there will be no danger of unsexing; least of all of the unsexing of woman. Nature will not permit it for a moment." But, according to some feminists it is already done. It is against humanity.

"LONDON QUARTERLY" (2s. 6d.).

This deserves more attention than it can have. Dr. Rendel Harris's pen yields a charming sketch of a little French girl who becomes "a new St. Theresa." It has every mark of the true felicity of that distinguished penman's work. Its humour "Hagiology is an awfully difficult science to co-ordinate with history." Can that be beaten! Dr. Garvie strikes a fine vein over the Native Races' Congress, a copy of the report which has strayed into his capable hands. From it he makes an impressive appeal for "One world, one Gospel, and one Church." In view of the Anglican formation of one Holy Catholic Church for China, I fancy we ought to have a revival of his last subject. The plea here is a very timely one. Rev. George Jackson, B.A., contributes a really splendid, because personal, appreciation of Dean Church. "I never saw him, I never heard him, I never had any communication with him, I know him only through his books, and yet it is to him more than any other man that I owe my own soul." That clear sincerity rings throughout. It is the best brief sketch of the noble Dean I have ever read. It would be a great pleasure to break a lance with Dr. Aubrey over his paper on "Puritanism: Its merits and mistakes." It has its fine side of learning and impartiality; but note this: "Thus the chief error of the Puritans was their imperfect acquaintance with the nature of intellectual and religious freedom." Yes, maybe, but their opponents hadn't room in their craniums for the very conception of either principle. That is roughly put, but profoundly true, and it is the answer to Dr. Aubrey's criticism. I would rather have Green's judgement on Puritanism than Dr. Aubrey's. I have a strong weakness for the Round-heads. Mr. Kellett has a clever contribution on "The Translation of the New Testament," and Miss Dora M. Jones another on "English Writers and the Making of Italy." One would not observe the highly honourable service rendered to Italia by our poets if these excerpts had not been brought together into so beautiful and comprehensive a mosaic of verse—a fine and creditable issue.

"THE HOLBORN" (1s. 6d. net).

One article in "The Holborn" is enough to make it creative—if the right people will only notice it: "The Physiological Basis of Justice in Relation to Criminality." It is written by Mr. Arthur Wood, and is an exposition of the theories of Dr. Albert Wilson. There is an attempted classification of humanity as (1) super-normal, (2) normal, (3) sub-normal, (4) abnormal. It is an appeal that just as we welcome the genius, the super-normal, so we should alleviate the abnormal, the criminal, the idiot and imbecile. It is claimed that "deterioration can be removed in a single generation by improving the conditions of life under which the poor dwell—by providing better food, housing, sanitation,

and greater opportunities, for active games for the young." This does not mention the sub-normal rich; but they are quite as real a problem. Dr. James Lindsay offers a brilliant bit re "Literary Criticism and Creation," which is as well worth reading as all that the Doctor writes. Mr. Harrison discusses "Ariel . . . the Shorter Catechist," a tribute to Robert L. Stevenson; cleverly reminding us of the things best remembering at this moment of this brave gipsy of the highways of poetry and prose. Mr. Foster also yields beautiful glimpses into the fairy-land of the poetry of Wilfrid Wilson Gibson, and some of it is very sweet. Gibson's apologia is worth quoting:

"If once I could gather in song  
A flower from my garden of dreams—  
The dew from its petals unshaken,  
When starry and bright they awaken—  
All men to the wonder would throng."

It sings, at any rate!

There are conventional contributions in all these issues, and numbers that I have not mentioned, but with even these for our money, no one is likely to risk the price of either Review without realising that he has received back in thought much more than he has first offered in cash.

G.C.

### The Nonconformist Choir Union.

CHORAL competitions at noon, an organ recital by Dr. Frank Abernethy at 2.45, a grand festival concert by 4,000 singers (assisted by the full orchestra of the Union) at 4, solo-singing competitions at 7, fill the bill of the twenty-fourth annual festival of the Nonconformist Choir Union, which is announced to take place at the Crystal Palace on Saturday, July 20th. Dr. Henry Coward and Mr. Dan Price, A.R.C.O., will adjudicate in the competitions, and the grand concert will be under the direction of Mr. Frank Idle, A.R.A.M., the popular festival conductor. The services of Miss Mabel Manson have been secured as special vocalist, and Mr. J. A. Meale, F.R.C.O., of Hull, will accompany the various items on the great organ.

The festival this year promises to be a very attractive one, and Methodist Churches will be largely represented, as festival books have been supplied to 66 choirs, representing over 2,000 singers. No doubt many friends will accompany these choirs to the Mecca of choral festivals, and it may not be out of place to suggest that if they desire to benefit the organization to whose initiative such a festival is due, they will obtain their tickets from choir members, or from Mr. W. E. Bryant, of 21 Campdale Road, Tufnell Park, N., as only tickets so purchased will benefit the funds of the Union.

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## Christian Criticism.\*

BY DR. F. BALLARD.

I CONSISTENTLY entertain a solid admiration for Dr. Ballard's work. It is all so industrious and so conspicuously conscientious. His intention, too, of endeavouring to re-state things Christian so that a wavering or antagonistic democracy shall have a chance of understanding them in a modern way is worthy of all praise. The present volume is on lines that are perpetually in need of discussion. The problems of human thought and Christian adjustment that are ever before us—pain and Providence, God and His love, salvation, the Bible, the modern value of the Church, etc.—form the headings of the successive chapters. I think the heading of some other chapter would have given our author a less unhandy title than, "Why does not God intervene?" and the problem of the first chapter is not a particularly pressing one. There is plenty of Divine intervention in the world, surely, some of it very inconveniently working in the hearts of men in whose speech there is great discussion of God's non-intervention in the s.s. "Titanic." Let them begin at home, and the rims of the Universe will gradually straighten themselves out. The problem of pain, too, very sympathetically treated here, seems sometimes a more simple one than apologists and critics suggest. If we would only be content with wooden limbs and heads, there would be no aches and pains. It is flesh, marvellous flesh, with seeing, hearing, touch, and taste, and the ecstasy of it all, that incurs pain. It is the danger-signal of God's finest visible material. I choose flesh, with all its dangers. I think, too, that there is something more to be said of salvation than that it is mainly ethical and must issue in character. In a narrow way that is true, but in a broader way there must surely be a spiritual chance for myriads who can never show much "character" to the world, but who will still nurse a secret satisfaction that they are not unloved of God. And at any rate Paul's "Romans" enfranchised the man who is at once in sin and in faith with the prospect of being led out of the former into the latter at the end. It is part of our Protestant definition of justification that "He regards as righteous," etc. Yes, before, even before character is worth much in the ethical mart. But we have neither breadth nor depth of evangelical understanding nor tenderness of heart enough to appreciate these things today. We are in for views that are short and hard. We are under the law. But I do not want to be merely captious. The book has great value, especially in its second half, where the questions of the Church are dealt with. The chapters on the Church and the Bible would repay the attention of pastors everywhere—particularly the easy optimists, and, almost equally, the excessively advanced. Dr. Ballard is sane and central. The two last chapters might be read with effect from every pulpit in the land: "What are the Christian Churches worth to the modern world?" and "What is the revival most needed?" They would lead to much heart-searching and the retrenchment of much happy-go-lucky, but ill-founded hopefulness. On the former question our author is not by any means thunderingly censorious. He discriminates and is hopeful. It is so easy to fulminate against the Church. Distinction is gained by doing otherwise. But concerning the needed revival Dr. Ballard desires that it should be (1) Comprehensive, not merely emotional. I do not take it that he excludes emotion: it may be one string of the fiddle; but not the only one. A religion without feeling—what a monstrosity! Its excess is the danger. (2) Permanence, not a wave and a backwash. But we must leave that with God, I fear, and remember Dr. Martineau's "Tides of the Spirit." (3) Socially no longer a palliation, but a cure. I should like to see it. But the social idealism and service of the last thirty years have yielded a very disproportionate result to life. (4) Character—upon which all values in the last resort graft themselves. Ay, ay, and so say all of us!

I note that Dr. Ballard is much impressed with Dr. Piele's Bampton Lectures, "The Reproach of the Gospel." It looks as though they deserve attention. He is also inclined to give blows rather warmly to a certain prominent American preacher who has made an unfortunate deliverance on the Fatherhood of God. The culprit shall be nameless here. It is an inexcusable deliverance, however, and it is equally so on the part of Dr. Ballard that the same words should be reported on two separate pages of the same book. But they shall both be forgiven. Young men, especially young preachers, would do very well to spend a day or two over this goodly and strenuous volume. It will show them how to deal with apologetics, and will offer them much food for private thinking and public appeal.

N.B.—Whilst I have my pen in my hand! Do our readers who now and again invest in a volume of "Everyman's Library" know that Messrs. Dent are now publishing an edition at 1s. 6d. net? The 1s. bindings are rather garish to stand alongside of the duller bindings. Sermons of Bishop Latimer in Parker Society bindings, or Bacon's Essays in Golden Treasury apparel, beside Boehme's "Signature of all Things," with gilt plentifully distributed all over the back is liable to be trying to the temper of sensitive souls in a carefully-decorated study—if such a thing exists. But these very volumes can now be had for the extra and well-deserved sixpence clad neatly in various hues according to subject, with a simple gold title and no crazy-work on the back, the binding double as strong, and with a by no means negligible brown paper over-cover. Readers who love not gilt, except it be in the fine gold of the thinking,

\* "Why does not God intervene?" (Hodder & Stoughton. 5s. net.)

can go forward and equip themselves with the great spiritual classics at the above modest price, without the shock of gaudiness in the midst of mud as heretofore. I am always glad to say a good word for Everyman, whether the man himself or the still more typical books now receiving commendation. G. C.

## For Our Boys and Girls.

BY REV. T. B. DAVENPORT.

### THE RAILWAY JOURNEY.

NOT long ago I had to take a railway journey. It was not many miles, but I looked up my time-table to make sure of catching an express. The weather was very nasty, wet and cold; and nobody likes to be in a train which stops at every station, when the weather is bad. I picked out my train and set off to the station with my bag in my hand, and a book in my bag. When I got there I paid my fare and took my ticket, then went and looked for my train. There it was at the proper platform. "Of course, it was," you say. Well, if you knew me you would not say that. I make all sorts of blunders with trains. The other day I went to catch a train, and when I asked the porter where it was he told me there wasn't such a train. Oh, but I had seen it in the time-table. He didn't think I had; at all events it wasn't at that station. So I had to wait for the one that *was* at that station, or rather the one that would be in half an hour. When I got home I found I had looked in the a.m. part of the time-table instead of the p.m. No wonder the train wasn't there. So you see it is quite necessary for me to tell you that the train was there this time.

I got into an empty compartment, shut the door, settled myself down in a cosy corner, took my interesting book out of my bag and began to read. In a minute the whistle blew, the engine gave a puff, and off we steamed out of the station. How comfortable I was and how interested in my book. I had only time to look up once or twice and see the hedges and fields all flying away behind me. They seemed in a terrible hurry to get away from me; but that was their concern, not mine. I was happy enough, undisturbed, quite at ease, and enjoying my reading. By and by the train stopped. I looked up from my book, and lo! we were at our destination. Into my bag went the book; out of the carriage went I; and to make quite sure I looked at the clock to see the time. Yes, it was all right. That was the time I was due to arrive. But how wonderful it all was! In less than an hour I had found a strange town thirty miles away from home, and I had not put myself about one bit to do it. All I had done was to pay some money through a window, take my seat in a cosy carriage, and then get out where I wanted to be. How easy! How simple! Not worth talking about!

Well now, but what had made it so easy and simple? There was no conjuror with his "Hey! presto!" to account for it. No! But on the contrary there had been hundreds of men at work to account for it. Some had done the surveying, some the digging, and some had laid down the rails. Others had been busy building station and point-boxes, and carriages and engines. And then on that very day there had been the booking-clerk and the porters and the guard and the stoker and the driver and the pointsmen. Every one of these had been necessary in order that I might travel in safety and comfort. It was easy enough for me; but somebody else had had to make it so by their toil and thought. I had paid my fare; but the railway company had had to spend their money and make all arrangements to secure me a safe journey. So after all there is something worth talking about.

And I can see that there is an important lesson to be learned from it. I saw it while I was riding in the train. I remembered, what every schoolboy knows, that our earth is spinning round like a top. It takes twenty-four hours to do each turn. But it is moving very quickly nevertheless. Suppose you went to church at half-past ten last Sunday morning and came out at twelve o'clock. You would have travelled nearly a thousand miles while you were sitting in your pew. Don't you remember the journey? Well, but it was all there. If you had noticed the sun when you went into church and again when you came out you would see that one of you, the sun or yourself, had moved. And it was you. What had happened was something like this. Imagine yourself in a train travelling in the neighbourhood of a high hill. At first the hill may seem a long way in front of the train. Then when you have travelled a few miles it seems right opposite your carriage-window. And then after a while it seems a long way behind the train. The hill, of course, has not moved one bit; but you have been moving all the time. So it was not the sun that had moved, but you had been travelling all the while you were in church. You had no trouble about it at all. It seems as if it just did itself, and did itself a lot better than you could have done it. There was no jolting, no upsetting. And there was no work for you about it. The journey which divides every twenty-four hours into day and night was taken by you without trouble or expense. How easy! How simple! What is there worth talking about?

Surely boys and girls you must know that somebody managed it for you. Somebody went to a lot of trouble somebody was taking care of the earth and keeping it spinning safely.

Who was playing the part of the Railway Company on this journey? Who was it gave you a free pass to travel so comfortably all that way? Who but God your Heavenly Father? And if He is doing so much for you surely you ought to think sometimes what you can do to please Him. How many of you will promise to try?

## The Indian Religious Census.

UNDER the above title the editor of "East and West," in the current number of the admirable magazine he edits, supplies his readers with a very inspiring article. That missionary reports have sometimes been inflated, unduly optimistic, there can be no question, but of their trustworthiness generally here in the Indian religious census is an unimpeachable witness. Says the writer, of the article before us:—

### Reliability of Missionary Returns.

"For the student of Christian Missions there exists no more valuable records of missionary progress than the volumes containing the details of the four census returns which have been taken in India at intervals of ten years. One advantage which these returns possess when compared with missionary reports is that it is impossible for anyone to suggest that their accuracy has been affected by a desire on the part of those by whom they were taken to prove any theory or to increase or diminish the returns relating to any particular religion. There are few to whom the latest of these returns will cause more surprise than to the missionaries to whose work they refer. Each missionary society possesses statistics in regard to the number of Indian Christians connected with its particular sphere of work, but had a committee of representatives of all the societies been asked to draw up an estimate of the number of professing Christians in the Indian Empire at the present moment, or rather, at the moment when the census of 1911 was taken, it is certain that their estimate would have been considerably below that which has been issued on the authority of the Census Commissioners."

That statement, which is no doubt abundantly justified by the facts is one which should be remembered when the general validity of missionary returns is challenged.

### Progress of Christianity in India.

After deducting the Europeans and Eurasians, the total number of Indian Christians is as follows as reported in the census returns 1881, 1,506,098; 1891, 2,036,178; 1901, 2,664,312; 1911, 3,574,770. It is of special interest to note the rate at which the number of Indian Christians has been increasing during the four decades under consideration. The rate is as follows: 1871—1881, 22 per cent.; 1881—1891, 33.9 per cent.; 1891—1901, 30.7 per cent.; 1901—1911, 34.2 per cent. To put this information in a different form, it may be stated thus: that, roughly speaking, the Indian Christians in the Indian Empire numbered one in 143 in 1891, one in 111 in 1901, and one in 86 in 1911.

Clearly in India Christianity keeps pace with the population in its growth: it does more; it rapidly exceeds it.

### Anticipations of the Future.

Those interested in the spread of the Christian faith in India sometimes tried to forecast the future and to estimate the length of time which may be expected to elapse before India becomes a Christian country. It would be most unwise to rely upon statistics of progress in the past in order to prognosticate what the future has in store, but this at least may be said: Should the increase which has been taking place during the last thirty years be maintained, in fifty years' time the Christians will number one in twenty-one of the population, in one hundred years' time they will number one in five, and in one hundred and sixty years the whole population of India will be Christian. There is, however, a probability that in the future the rate of increase will be greatly accelerated. "There are already indications to be seen in South and West India that mass movements towards Christianity are about to occur amongst those belonging to the Sudras, who constitute the largest of the Indian castes."

### Signal Methodist Success.

Only less interesting than the foregoing figures to some of our readers will be the particulars of the relative increases among the different bodies of Christians. Roman Catholicism is lowest on the list with a rate of increase of 24.8 per cent.; Anglican missions register 56.2 per cent.; Methodist Missions 280 per cent.; 68,000, 1901; 162,000, 1911. John Wesley would have said in the presence of such facts, What hath God wrought! His successors in the twentieth century may very well echo the sentiment.

JAS. HARRISON.

MR. JOSEPH BURN, the actuary of the Prudential Assurance Company, seen by an interviewer the other day, said that they had decided that their best course was to show the people at large that they could not only save them the greatest amount of trouble, but that by means of economical and efficient working they could, in addition, hold out the best hope that by the end of three years increased benefits might be given. In one day the application forms received by the Prudential for membership of National Insurance numbered approximately 175,000, and the number was increasing. One of the Prudential Approved Societies was devoted entirely to female domestic servants. Those who joined the Society would receive the benefit of the favourable sickness rates generally recognized as prevailing among their own class, and, perhaps more important still, they would be able to avail themselves of all alternative benefits which people who are giving this difficult matter their attention may be able to suggest.

THE Directors of the London City and Midland Bank, Limited, announce an interim dividend for the past half-year at the rate of 18 per cent per annum free of income tax. The dividend for the corresponding period last year was at the same rate.

# Conference Proceedings.

(Continued from page 542).

It was reported that the Chinese District meeting had decided to appoint a Chinese preacher to Yunnan Fu, and it was resolved that we approve of the appointment.

## MISSIONARIES' WIVES.

In accordance with the nominations of the local executives Mrs. Plummer was appointed to Sunday School and Hospital work in Wenchow, and Mrs. Pollard to the Miao Girls' School and evangelistic work among Miao women, and Mrs. Dymond to Bible work among the Chinese women.

It was resolved that Rev. John Li, B.A., a faithful preacher for many years, and Rev. C. N. Mylne be ordained.

## MISSIONARIES ON FURLOUGH.

It was requested that Rev. C. E. Hicks and Rev. H. Parsons be given an appointment in a home circuit.

Rev. John Moore appealed to the F.M. Committee to employ these brethren for deputation work for the next twelve months as there were no circuits at liberty with a home for a circuit minister.

Rev. W. R. K. Baulkwill hoped that it would be reconsidered. He suggested that Mr. Parsons be sent to Yunnan.

Rev. H. T. Chapman hoped they would not press the matter in reference to Yunnan as it was a big problem. He suggested that the Secretary be asked to make the best possible arrangements he could for this year.

Rev. W. R. K. Baulkwill said his suggestion did not mean opening up of the capital, but that Mr. Parsons should relieve the work in Yunnan as there were some of the members of the staff there on furlough.

Rev. L. H. Court said what they did in relation to Yunnan would affect the work for missions in the West of England. The people there were deeply interested in this mission, and he hoped they would see their way to send Mr. and Mrs. Parsons back to the province of Yunnan.

Rev. W. R. K. Baulkwill then put his suggestion in the form of an amendment to the resolution submitted by the Committee. The amendment was that they ask the Foreign Missionary Committee to take steps, as soon as possible, to send Mr. and Mrs. Parsons back to China.

Rev. C. Stedford pointed out that the passing of the amendment would be the assumption of additional expenditure. The Conference had given instructions to his Committee to reduce their expenditure to the limits of their income. They believed Mr. and Mrs. Parsons should be sent back to China, but they were unable to do this without an increase of income. He hoped the Conference would rise to the occasion and raise the money.

The amendment was then put and carried, and was again carried as a substantive motion.

The resignation of Dr. Lilian Grandin, on the occasion of her marriage, was received with regret and good wishes for the future.

The Arthington Trustees were thanked for the renewal of their grant for the support of Rev. S. Pollard.

The Conference adjourned at 12.45.

## MONDAY AFTERNOON.

Conference resumed at 2 p.m., with closed doors, to consider the position of our Jamaica Mission.

## THE OPENING OF MERU.

At the open session the first business was the opening of Meru District in the East African Mission. The Birmingham and Dudley District Meeting had submitted a resolution to Conference urging it to send an experienced missionary, emphasizing the necessity for a married missionary to be sent, to be supplemented by a medical missionary as soon as possible.

The Foreign Mission Secretary said that if this resolution passed it would mean that Mr. Bassett would be taken from the coast and, as Mr. Griffiths was returning home next year, it would leave a man without any experience in charge of the mission. Rev. R. Worthington had offered for Meru, and it was thought he would be able to make this a life's work, and he (Mr. Stedford) submitted the following recommendation:

"In harmony with the decisions of previous Conferences the Foreign Missions Committee instructed Rev. J. B. Griffiths and Mr. F. Mimmack to proceed to Meru, as early as practicable after the return of Rev. W. Udy Bassett, and to begin the erection of the necessary buildings, with the understanding that a minister will be sent soon after Conference.

"Rev. R. Worthington having offered for Meru he was interviewed by a Sub-Committee. It transpired that previous to his preparation for the ministry he took a two years' course at an Agricultural College in Cheshire. The following resolution is submitted.

"Resolved,—(1) That we cordially recommend Rev. Reginald Worthington to the Conference for appointment to East Africa for the opening of the new station in Meru.

(2) That in the event of Mr. Mimmack's withdrawal from the coast for the opening of Meru, early steps be taken toward obtaining a successor for his work on the coast.

(3) That enquiry be made with a view to securing a young doctor for Meru.

Rev. F. H. Robinson supported the recommendation of the Birmingham District; but,

Rev. J. H. Phillipson objected to sending a man to Meru. He asked the Conference to pause before they opened a new station without funds or men.

Mr. Charles Eastwood did not think the Committee had given them sufficient data upon which to vote. Had they not already abandoned Golbanti? Had we

not better cease to play with this new station and hand it over to the Germans? Ought they not to reconsider the whole question of the East African Mission. They had three native ordained ministers: Why could not one of these men take charge of Meru? He suggested the whole thing be considered by a Committee.

Rev. Dr. Packer said Mr. Eastwood's proposal did not lack thoroughness. There were three things to consider in connection with the proposals of the Committee: First, last Conference and the Conference before, and perhaps many before that had decided to go to Meru, and they ought to consider that. The next question was one of expense, and the appointment of Mr. Worthington was all they could do on the ground of expense. Next, Mr. Worthington had had a very considerable training in an agricultural College, and he (the Ex-President) presumed that they would send Mr. Worthington to Livingstone College or a similar institution, for the purpose of his obtaining some knowledge of tropical disease. The scheme outlined by the Committee was the only possible one.

Rev. C. Stedford defended the proposals of the Committee.

Before the vote was put it was moved that the words, "for the opening of the new station in Meru," be omitted from the resolution previously put before the Conference.

Rev. H. T. Chapman said they were already taking action to send Mr. Griffiths to Meru in accordance with



Mr. James Le Huray, Conference Secretary.

the resolution of last Conference. He said that until they knew what the conditions were at Meru they had no right to send a missionary accompanied by his wife. They could not abandon their coast stations, but if they did not accept the offer to establish a mission in Meru the opportunity would be lost. Their first business in East Africa was to evangelize the people.

Rev. E. D. Cornish said no one had a desire to tie the hands of the Committee in regard to the appointment of Mr. Worthington and the opening at Meru. He would suggest that the additional paragraph be added to the resolution of the Committee, as follows: "That we instruct the Foreign Missionary Committee to consider the policy associated with the coast station in view of the opening of the Meru Mission."

The Secretary accepted this addition, and Rev. Dr. Brook supported it, reminding the Conference that if they did spend more and not increase the income they would not be able to support both the stations adequately.

Rev. George Parker said, in view of what took place this morning, he could not see how this Conference could open out a new mission when it could not support the missions it had already got.

Rev. C. Stedford said he did not think the Conference was divided in its opinion. He believed the Conference was of opinion that they must open Meru, but that the Committee must readjust its work at the coast in view of the opening at Meru.

The resolution, with the addition, was adopted by the Conference, and the further recommendations were accepted.

## AGRICULTURAL AND INDUSTRIAL FUND AND AGRICULTURAL EXTENSION.

The Foreign Mission Secretary then introduced the following resolutions of the Committee:

"(1) That a fund be established to finance the agricultural and industrial work, to be called 'The Agricultural and Industrial Fund.'

"(2) That both capital and current account of this fund be published in the 'Minutes.'

"(3) That the fund be under the complete control of the Foreign Missions Committee and the Conference.

"(4) That the capital debt created by the establishment of the agricultural work be placed in this fund.

"(5) That we recommend the Conference to sanction a further draft of £1,000 from this fund for the development of our estates in East Africa.

"(6) That the Foreign Mission Committee appoint a Sub-Committee of five persons to take special charge of agricultural affairs and to advise respecting any improvements and extensions.

"(7) That it be an instruction to the Secretary to obtain definite information as to what power the Committee has to let any portion of the estates, should it become advisable in the judgement of the Foreign Mis-

sion Committee to form an Industrial Society apart from the Foreign Mission Committee for the fuller development of the said estates on purely industrial lines, but always in the interest of the mission."

Mr. Stedford said these resolutions proposed a change in the finances of the agricultural work at Ribé. The work was prospering, and the income last year was £546. They received to their home exchequer £472, the remainder being received locally. The funds would be kept absolutely separately, and income and expenditure would be shown.

Rev. Andrew Crombie asked if any indentured labour was employed.

The Secretary replied that the Committee had enquired of Mr. Griffiths and of those on the stations to satisfy themselves as to the conditions under which this work was conducted. The reply was that in no single instance had they had indentured labour.

Rev. James Harrison pointed out how the industrial work might be carried on without the advance of the Missionary Funds to develop the estate. He proposed that this could have been met by the appointment of a private commercial company.

Rev. John Moore opposed the whole scheme being linked up to the Missionary Department. He thought it was linked with peril.

Mr. J. Mackintosh supported Mr. Moore. He thought they were supporting what would turn out later to be a Congo trouble.

Rev. Dr. Packer said they had the Mission, and they had to deal with it, and they were dealing with it in the best possible way. The work was carried on in the most healthful conditions possible. If it was carried on on Congo principles they would not have any deficit. It was the fact that they were carrying on this work under the very best conditions, and this tended to reduce the income.

Rev. F. H. Robinson pointed out that the conditions of labour on our stations were a contrast to those of commercial concerns.

Rev. George Eayrs supported the proposals, and asked for unanimous vote.

Rev. Andrew Crombie said there was no doubt that they were committed by the previous action of the Conference to industrial labour among our own people: to that he had not the slightest objection. He thought it was right they should try and educate the people and educate them in industrial labour, but if they were to bring people from a distance and take them from their families something might happen that would be very undesirable. What religious influence was brought to bear upon those who came to work in the industrial mission from distant parts?

Rev. C. Stedford replied that classes were held for the labourers and the conditions were far improved beyond ordinary enterprises.

The resolutions were put to the Conference seriatim, and adopted, with the exception of 4 and 5, which were amended at the instance of Rev. George Parker, the object being to limit the spending power of the Committee.

It was agreed that the F.M. Secretary furnish to the Editor of the Conference "Minutes" particulars of the land we hold in East Africa.

## TREASURER.

Mr. Joseph Ward moved that Mr. W. H. Butler, J.P., be re-appointed treasurer of the F.M. Committee for the coming year. This was accepted with great pleasure in view of Mr. Butler's improvement in health.

It was resolved that in the Treasurer's absence, which was expected to be some time, that his deputy be given a seat on the Foreign Mission Committee.

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Rev. C. Stedford was re-appointed Foreign Mission Secretary, at the instance of Rev. Dr. Packer, which was accorded with much cordiality. Rev. H. T. Chapman and Rev. F. B. Turner, Mr. G. B. Norman, Cardiff, warmly supported the appointment, and Mr. Stedford briefly replied.

Mr. M. Wasley Chapman was re-appointed auditor.

The estimates for expenditure were submitted, and after a brief discussion, accepted. The Committee had regretfully come to the following conclusion:

"That we deeply regret that the state of our funds compels us to decline all appeals for special and additional expenditure, and that, in order to bring our expenditure within reach of the income, we are under the necessity of making the grant for working expenses 20 per cent less on all the stations than the estimated amount required. We ask all our missionaries to accept loyally the diminished grant as the best that can be done under the circumstances, and to limit rigidly expenses accordingly."

#### FAREWELL TO MISSIONARIES.

Conference took fervent God-speed of the missionaries soon leaving for the foreign field: Rev. Dr. and Mrs. Savin, Rev. H. and Mrs. Parsons, and Miss E. M. Squire, B.A., for Yunnan, Rev. W. and Mrs. Eddon for North China, and Rev. R. Worthington for Meru; and prayed for their future welfare.

It was mentioned that Miss E. M. Squire, B.A., had undergone a serious operation, and the report of its success or otherwise had not been received. A resolution of sympathy with Miss Squire was passed.

The Missionary business was concluded for the session. The missionaries will, at a late period, respond to the resolution of farewell.

#### SPECIAL APPLICATIONS.

An application was received from Rev. F. J. May, of Gloucester, to be set apart as minister without charge for one year for the purpose of opening up the work of the Gloucester District in the Rechabite Order, under the National Insurance scheme. The application was supported by Mr. W. A. Platt, the High Chief Ruler of the Rechabite Order, who is a member of the Conference.

On the motion of Rev. Dr. Packer, the application was acceded to.

An application was received from the Thompson Memorial Church, Sunderland, that Mr. E. E. Bennett, who is the lay agent of the church, should be accepted as a minister of the United Methodist Church. The work had been carried on by T. R. Blumer, J.P., but it was necessary that the church should be brought into closer association with our churches. Mr. Bennett had splendid educational qualifications, and is well equipped for the work of the ministry. Mr. Bennett had come out third in the Connexional examination, but his age had debarred him from being accepted as candidate. The application was acceded to.

Arrangements were made for the Hull and Beverley circuits to supply part of the ministerial appointments in the Driffield circuit.

#### STUDENTS RECEIVED ON PROBATION.

Messrs. W. Jollans, A. F. Reeve, E. H. Rowe, and E. S. Winter were received as probationers, but Mr. W. Jollans, who has won the "Miller" scholarship, will remain another year in college. The following probationers were advanced a year to fourth year: D. W. Murphy, E. Fairfax, J. Smallwood, A. C. Lockett, J. Martin, W. H. Martin, W. J. Teague, H. Jones, E. Cocker, J. Mills, F. Keyworth, M. Harvey, W. E. C. Harris, R. R. Greenslade; third year: F. W. Ashton, R. Worthington, W. P. Bates, S. E. Harper, G. Bennett, B. F. Southall, H. Faulkner, J. W. Kitching, J. E. Black, J. H. Jones, H. H. Riley, S. S. Dabill, A. E. Fletcher; second year: F. Raine, E. G. Marley, E. Richards, J. E. Leonard, H. C. Bishop, T. Jukes, J. W. Hall, W. W. Craig, M. W. Marsh.

The course of study for next year was submitted and adopted. The examiners were thanked for their services; Mr. Hamilton Crothers and Rev. E. W. Hirst, M.A., M.Sc., were appointed in place of Revs. Dr. Irving and John Naylor, who retire on grounds of seniority of appointment.

#### A GENEROUS OFFER.

Rev. J. Foster announced that a friend of peace had offered a prize of five guineas for the best essay on Peace and War, in international relationship, based on Norman Angel's book "The Great Illusion." The competition is open to probationary ministers only, and MS. must now exceed 3,000 words, to be sent in by November 30th next, through Rev. Principal Clemens, D.D. Revs. Dr. Brook and Dr. Irving are to be the adjudicators.

The Conference adjourned at 5.45.

#### ORDINATION SERVICES.

In the evening there were large gatherings for the ordination of the young men who were received into Full Connexion.

#### At Bethesda, Hanley,

the Conference Chapel, the following young men were ordained, namely: Revs. S. E. Austin, G. B. Brown, C. D. Crossland, A. G. Goodwin, F. Hanesworth, J. Hodgson, A. J. Hopkins, D. B. Proudlove, H. C. Putt, J. Rutherford, W. H. Saturley, and H. Shells.

The Charge to the young ministers was given by the Ex-President (Rev. Dr. George Packer), who spoke

words of guidance and wisdom from his forty years experience as a minister of the Lord Jesus Christ. After congratulating the brethren on the passing of their examinations and the conclusion of their probationary period, the Ex-President warned the young men of the necessity to guard their health and the desirability of continuing their studies. In his address the Ex-President spoke of the essentials and fundamentals of the work of a minister. Dividing his address into three parts—"They were called to be ministers," "They were called to be itinerant ministers," and "They were called to be circuit ministers in a Connexion composed of many circuits and churches"—out of a warm heart Dr. Packer gave a charge that was specially adapted to the ministry of the U.M.C. and that will long be remembered by the young men, and it is hoped will stimulate them to high endeavour.

#### At Hill Top, Burslem.

A second ordination service was held at our Hill Top Church, Burslem, where the following young men were received into the full ministry of the Connexion, viz., Revs. J. Bullock, R. P. Campbell, G. T. Checklin, S. J. Clarke, F. Cooper, L. England, R. H. Hamer, Luke Hicks, A. P. Hoare, E. H. Johnson, and H. Williams.

The Charge was given by Rev. W. R. K. Baulkwill, who took as his subject, "What a minister of Jesus Christ should be." Mr. Baulkwill gave a most fitting message, most suitable to the times and to the experiences of the young men. After congratulating the young brethren on their success in examinations and tendering his best wishes for their future work, the preacher said they had entered the full ministry of the U.M.C., a Church which cherished its own ideals of the Christian ministry. There were two characteristic notes of the Methodist ministry which needed emphasis to-day: (1) Joyous assurance in experience; (2) soul-winning as the main aim of all our endeavour. In enlarging upon his subject Mr. Baulkwill dealt with the necessary characteristics of a Methodist minister. The address was heard with much pleasure, and left a distinct impression on the minds of the young men.

#### TUESDAY MORNING.

Rev. W. S. Welch conducted the opening exercises at the Devotional Service, the address being given by Rev. Cooper G. Hawken.

There was a fairly good attendance when business was resumed at 10 o'clock, the President being in the chair.

The Conference Secretary announced that the President had received an invitation by His Majesty to the Garden Party at Windsor on Thursday.

Rev. J. Foster, on behalf of the young men who were ordained on Monday evening, expressed their gratitude to the Rev. Dr. Packer and Rev. W. R. K. Baulkwill for the faithful Charges delivered to them, and it was requested that they be printed.

Rev. W. H. Cory Harris introduced the conclusion of the Theological College business, which referred to the students to be received into and continuing in College.

Messrs. P. S. Johnson, B.A., Arthur Mason, A. C. Rees, and F. Lee, were accepted for College.

The Principals, Tutors, Examiners, Treasurer, Secretary of Local Preachers' Studies, were thanked and re-appointed.

Mr. W. Rowland Waller and Dr. A. E. Cope were thanked for their services.

Regret was expressed that Dr. A. S. Peake had found it necessary to resign from Victoria College owing to his duties at Manchester College.

The remainder of the resolutions from District Meetings were taken; and a number of miscellaneous resolutions were adopted by Conference.

It was decided that the Young People's returns supplied to the Young People's Committee be adopted in the District Schedule.

It was decided that a return be made of the number of houses provided by the circuits for ministers.

It was further decided that the Conference enact that each District meeting should annually appoint a District Chapel Committee.

The Bristol and South Wales District recommended that the 250th Anniversary of the Act of Uniformity be celebrated this year.

A scheme of a reconstitution of Committees was placed before the Conference by the Ex-President. It was recommended that following Committees be united: General Connexional, Home Mission, Extension, Chapel Relief and Guarantee Fund, and Assessed Funds; but as the time of the Conference was very limited, it was decided that the matter be referred back, and that the several District meetings be asked to express their opinion on the scheme.

#### MINISTERS SEEKING SUPERANNUATION.

The Conference then considered the names of the brethren seeking Superannuation, and touching resolutions were moved in each case, and testimonies were borne by members of the Conference to the services and worth of the brethren.

The Conference acceded to the request of the following brethren to retire from the full work of the ministry: Revs. T. J. Cope, Andrew Crombie, J. W. Armstrong, S. T. Nicholson, Wm. Hookins, Jas. Sarvent, F. H. Robinson, V. H. Culliford, Samuel Pascoe, John Rogers, Elijah Colley, W. R. Dawson, W. H. Hill, A. Winfield and J. E. Arnold.

The rest of the day was spent in considering Departmental Reports, a full report of which will appear in our next issue.

The Conference sat until a late hour on Tuesday night.

## Conference Services and Meetings.

(Continued from page 548).

these by his sorrows. As he spoke of these his strong voice softened.

Other testimonies and reports of endeavour followed by Mr. Lean (Wadebridge), Mr. William Challenger (Barnsley), Revs. R. Percival, R. P. Cole, and S. Gordon. The latter was notable, since it indicated that the passion for helping men was directed to the highest ends and their deepest needs. The Rev. Harry Shaw carried us in earnest words outside the chapel, and commended for imitation the earnestness, resource, and perseverance which all had seen in the political campaign of the Hanley and Burslem Parliamentary Election this week.

Before we joined together to show forth the Lord's death, the Rev. Thomas M. Rees set us face to face with the ever-living Lord, and all hearts joined in the mystic prayer to Him, "Abide with us, for the day is far spent and it is towards evening."

The Rev. George Packer, D.D., read St. Luke's version of the institution of the ordinance of the Lord's Supper, and prayers were led by the Rev. W. Redfern. The following brethren assisted in the distribution of the elements: Revs. D. Heath, W. R. K. Baulkwill, C. Stedford, T. J. Cope, F. H. Robinson, J. Harrison, E. Holyoake, T. Sunderland, W. Treffry, and Mr. J. Briggs. GEORGE EAYRS.

#### The Threnody of the Deceased.

Saturday morning.

AFTER the business of the morning session had been disposed of, the Conference gave itself up to paying its last tribute of respect to the memory of the ministers who had died during the year. As a separate service it began by the singing of two verses of "Jesus, Lover of my soul." Rev. J. B. Stedford in graceful phrase and beautiful aspiration led the assembly in prayer. The duty of delivering the address was placed in the safe and capable hands of Rev. F. Marrs. The deceased were summarized thus: Wm. Boyden, eighty-six years of age, of unspotted life at all times; J. C. Honey, the ideal pastor and indefatigable circuit worker; J. A. Watts, who to the fine services rendered to the Church through a long and beautiful life, added the gift of two sons to its ranks, who are amongst its most honoured members; Rev. Tubal Casely, who lives in the grateful regard of all who knew him; Rev. Hy. Codling, a saintly life, crowded with beneficent activities, making him a model Christian minister; Wm. Jeffery, whose soul burned with the passion to save; James Carter, whose power in prayer often lifted his spirit to the very gates of Heaven; Henry Fothergill, gentle, courteous, gifted, and utterly consecrated; S. B. Lane, the brave champion of every noble cause; Hy. Livesey, the exponent par excellence of the faithful stewardship of money; Foster Raine, full of humour and kindness, and abundant in labour for Christ; and W. H. Alcock, of quiet, steady, plodding gifts, always in season and out of season preaching a full Gospel and administering discipline in meekness and grace.

Rev. F. Marrs delivered a very beautiful address, embodying all the elements of our great Christian hope, suitable to the occasion, and delivered with a gravity consistent with the circumstances.

Several members of the Conference contributed reminiscences: Mr. G. P. Dymond, M.A., concerning Rev. S. B. Lane; Rev. Henry T. Chapman, on Revs. W. Boyden and Foster Raine; and Rev. R. P. Cole and Mr. T. Hulbert, on Rev. Hy. Codling. But the most interesting contribution from the floor was made by Rev. C. F. Hicks, who desired the verbal inclusion, at any rate, of the name of Wang Chang Nan. This brother had been a candidate for the Chinese ministry, and was about to enter it. On the very threshold he had been called home to his wife and family, who were suffering from disease. He himself contracted it, and only returned to the mission station to die. His dying cry was, "God is right; He can make no mistake." He had hoped to yield many years of his life to God's service in China. The attendance of the Conference at this service was very disappointing. G. C.

#### Conference Sunday.

ON Sunday a number of representatives preached in the local churches morning and evening, and in the afternoon a series of young people's missionary meetings were held at different centres, addressed by missionaries on furlough and others. In the evening open-air services were held at three centres. The day was beautifully fine, and increased congregations were present at most of the churches.

#### AT THE CONFERENCE CHAPEL,

In the morning Rev. J. W. Walls, a former minister was the preacher at Bethesda, and in the afternoon a men's meeting was held, when Mr. T. R. Blumer, J.P., of Sunderland, presided and an address was given by Rev. D. J. Rounsefell, of Exeter.

#### THE PRESIDENT'S SERMON.

In the evening the President (Rev. J. Luke) was the preacher at Bethesda, the Rev. Dr. Packer (Ex-President) leading the devotions.

The President preached an eloquent sermon from Exodus iii. 3, "And Moses said, I will turn aside now, and see this great sight." The preacher first dealt with the occasion of the text, and showed how the first period in the life of Moses, spent in splendour and the greatness of Egypt, was followed by a period spent amid conditions entirely dissimilar. Both these periods were important in the life of Moses, as in every other



history. It was worthy to note that Moses beheld this great sight in the desert, that he saw and knew more of God in the desert than amid the great cities of Egypt. The preacher said if he wanted to find some of the most vivid and glorious manifestations of God he would not go to their schools of philosophy or hasten to their halls of science. It was in the hearts and lives of the humble and the poor that revelations of God were oftentimes to be found. This incident of the burning bush had within it the element of mystery, and in the mystery God. Likewise all around us to-day was mystery. We could trace cause and effect, effect and cause, until we were thrown back to a land of profound mystery, and in this great shadow was that Being whom we called God, before whose presence man reverently bowed. The incident of the burning bush was symbolical of the truth of the power of God to preserve. In the first place this could be applied to the preservation of Israel. "We Englishmen," said the preacher, "have a very exalted opinion of ourselves. But we are not the most wonderful people on God's earth. The most singular people that ever lived in this world are the Jews. They have been persecuted by every civilized nation, but though scattered and persecuted from age to age, they have neither been lessened in numbers nor crushed out. Why through all these years of persecution had God not burned the bush? Because He had a future for these people. This mystery of God would be seen in the future of His people. And was the same fact not to be seen in regard to the Bible, which had withstood ages of enmity and fierceness of attack? Kings had sought to destroy it, Popes had cursed it, and did not love it to-day. The martyr fires had been kindled and holy men and women had suffered death because of it; and yet it lived, more widely circulated than ever, speaking in more languages to-day than yesterday and more again to-morrow. The hand of God was equal to defend His word. The bush was not burned. The preacher went on to apply his text to the Church of Christ, and to the individual and national life. The nation, he said, that had God in it would stand. Moses turned aside to see this great sight. There were still great sights to be seen, still visions of glory, still raptures which had never touched the

heart, but they must turn aside if they wished to see them. There were still sights in the old Book, still sights in the sanctuary. What was wanted was not merely to go to the House of God, but to the God of the House, not merely to the Book of God, but to the God of the Book; and as this spirit was cultivated, under the influence of the Holy Spirit, what visions could be beheld, what great sights would still open up! Finally, there were great sights to be seen at the Throne of Grace: "Blessed are the pure in heart, for they shall see God."

### Conference Sunday Evening at Bethesda.

Built by our fathers not for show but for preaching and hearing, tastefully decorated, four-square, its gallery rising seven pews deep at the sides, and going tier on tier to the back, its area spaciouly seated, its pulpit rising straight, octagonal, commanding, from a wide communion circle—such is beautiful Bethesda. One sits quietly awaiting President Luke, with a large congregation in the same expectant mood, and feels that United Methodism has places and people of its own capable of much when the heart of this denomination is stirred. Decreases don't measure us; attitudes do. And we wait now for the Lord of Hosts not as suicides, but as believers in our opening song for evening worship, "Praise my soul the King of Heaven." Into the warm evening atmosphere of this burning day rises this well-known psalm, and one cannot believe United Methodism is dying of heart weakness while its children can sing thus of ransom and restoration. Dr. Packer opens the service as assistant to the President. As he does so, one mentally says, What a man! Who would take him as he reads the Gospel story told by Matthew, of the cleansed leper, for the astutest guide of affairs among us? He looks the picture of contented pietism in a country cure, or treading cloistered ways, remote from postmen, committees or administrative platforms. I can almost imagine him in gown and sandals among the Trappist monks, brooding over his past, but not as one who has wasted his fires. Rather he would be the self-abdicating king, turning to silence and Scripture to

correct and nourish a soul in need of quiet before its coming call beyond the veil. To hear Dr. Packer pray, however, is to realise that this busy man keeps alive high instincts by Trappist hours as he goes along each toiling day's demands. He attends to these inner needs of the soul as he attends to Connexional "Minutes"—faithfully: that is the verdict one passes as he listens and joins the Dector in colling and waiting reverently on God.

More fine singing, and then—President Luke. What of him as he stands? Sober, spare, sincere, searching, dignified—words shape themselves in alliteration without intention, but they are all true. One feels this long slim figure is not a reed but a firmly founded pillar of God's temple, able to stand, to bear without break or plicancy, weight, wisdom, and worth. Looking at him we feel the President at the needed moment would say,

"This rock shall fly  
From its firm base sooner than I."

During the week his Bunyan-like Saxon speech, strong, simple, human rule, twinkling eyes, and imperative curt call to order, have made us feel the strength hid in shy garb and manner. He is a Methodist Asquith for brevity and lucidity. One pities anyone who would take liberties with ideals and visions held sacred by John Luke. He would have a long repentance.

"Jesus, the very thought of Thee  
With sweetness fills my breast  
But sweeter far Thy face to see  
And in Thy presence rest."

We feel points of order are far away from the Presidential mind as he calls on us to sing this love song of believers rejoicing. It is a good preparation for the challenge of surprise that comes in the text. Judging by the lessons previously read, we are to have an Old Testament gospel to-night, Exodus, chapter iii., verse 3—"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt." If a text is great by what it suggests the President has caught a picture with many pictures in it—all alight with flame Divine. A few sentences outline Moses in the court, then the desert, and now face to face

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with God. Greatness and glory were in front of him, though he knew it not. The blast that had swept him from court to sandy waste, was the preparation for the vision to make him a master of men. It is God's way to take and school us for great things via the desert. How is it done!

God calls us by mystery. He gives us the veiled face to create a deeper enquiry. He puts before us the burning bush to awaken us to the burning God. He uses the element of mystery not to confound but to enlighten; the desert waste not to lose, but to find us. Mystery is everywhere in sun and star, in sea and sky, suggesting to us a deeper fire than them all—the living, undecaying God. So let none fear the desert. There Jesus pondered His call, there John waited until shewn to Israel. There to-day in the desert of drudgery and pain, in the desert of scorn and trial and the Cross, we, like our Master at Calvary, and Moses at the bush, might find and hear our God and discover Him vital, continuous, and a Reality.

Witnesses to this truth abound yesterday and to-day. Israel under Pharaoh remained Israel indestructible. So it is with the Jew along the line of civilization. Modern Jews to-day, scattered, peeled, exiled, scorned or tolerated, yet bear witness by their vitality to the unconsumable quality of a people joined to God. Kings, statesmen and soldiers are at the mercy and will of the Jewish financiers. "Without them," said Mr. Luke, "much as you love war, some of you, none can begin to fight, for these Jews have the purse. The Jew is the enigma of history, the unconsumed bush of civilizations, the instrument mysterious and potent of Almighty God. So, too, with both Bible and Church. As Tertullian puts it in his Apology, "the Church the more you hurt it the more like the bush it burns, not yet consumed."

Then came the personal touch all congregations love, and every true preacher cannot fail to use. A brother beloved aroused President Luke's interest by his strange use of the initials "B.U." at the end of his name. Time revealed that so strongly did the Rev. George Smith feel the saving and mysterious power of grace in his life, that he put after his name the letters "B.U."; the bush unconsumed because of grace. Personal reminiscence lights up and heartens an audience. So does patriotism of the right note. "The nation that has God in it will stand," said the President. "It will stand better than by shooting, and shooting on Sundays. I'm not going to shoot any day," flashed the preacher. "If we fear God we need fear neither Germans nor Russians nor anyone else. Reverence God and He will reverence the nation. Stronger than any army or a navy is the presence in national life of the Eternal God."

All this is conditional—Moses "turned aside to see this great sight." Our modern failing is that we do not turn aside to see. We have neither time nor eyes. Moses responded, and God called and made him a maker of men, a moulder of history, a king of time, but of the mystery came the power to discount Pharaoh, and pass the Red Sea. The Egyptians dead on the sea-shore were the proof Moses followed no mirage, but a power of fire and fact in turning aside to see God's mysterious bush. He put himself in line as an instrument God could use to great ends.

Some people say the Bible is dry. "You are dry—the Book is not," commented this prophet. Read it, turn aside to see its sights, and no Marie Corelli novel will ever hold you like the sights of the burning bush. Turn aside to Nature, to the sanctuary, "come not only to the House of God but to the God of the House," and you shall find it true, "Blessed are the pure in heart for they shall see God." Like the prophet of old, you shall look upon the bush, and, more than that, on the face of God from out the bush, and not die!

On this high note and call to God and His mysteries of yesterday and to-day this timely word closed. Fortunate are we that the Presidential year of John Luke starts with such a word. As I came out I found myself saying of our leader, "There was a man sent from God whose name was John. The same came." Now we have him, let us heed him. For though he has spoken from an old Testament text, it is a New Testament and very needed modern application of it we have heard to-night from President Luke. **BRUCE W. ROSE.**

## Holiday Time.

By REV. T. A. JEFFERIES.

SONG OF SONGS VI. 1-8, 11; ZECH. VIII. 5.  
(C.E. Topic for July 28th.)

WHO is the better man to write about holidays: the man who is spending one, or the man who wishes he were? I am the latter, and feel the irony of my subject, for I was never busier in my life. All the same, I think I am the right man, for I have seen holiday-keepers looking very gloomy, and a holiday is often better in prospect than in retrospect. To-day I am working at full stretch, but not far off my turn awaits me, and I am ready to enjoy it. Neither am I anxious about the retrospect in my own case, for I have never yet been disappointed in a holiday. They have generally yielded more than I expected, and often some rich surprises. But I have no secret to unfold. The only explanation of my good times that I can offer is that I love all things and all people, and don't depend on artificial amusements.

Perhaps there is more in the last sentence than appears at first sight. We settle a great deal about holidays when we choose the place, and the choice of place generally shows whether we depend upon artificial aids or not. Not always, however. A man may go to Blackpool for the sake of the sea and the air, and there is plenty in sea and air to amuse a man for a lifetime if he will take the trouble to make its acquaintance. Still, I think it is not exaggerating to say that

most people who choose a place like Blackpool do so with an eye on the amusements provided by professional entertainers. They want excitement. Their idea of a good holiday is a series of sensations. If the sensations come off, they are delighted; if they fail, as they often do, they come back disgusted. Their holiday has been spoilt.

Now this opens up the question: What sort of holiday ought we to go in for. The type just referred to succeeds in some cases, but very often fails. It fails, as we have seen, when the sensations provided are not sufficiently sensational. It also fails, even when apparently successful, in that many people return from such a holiday no better for it, either in body or soul, and resume the routine of daily toil only to find themselves run down a few weeks later. Many of the illnesses put down to hard work are really due to mistaken holidays.

It would help us to get more substantial benefit out of our holidays if we would ask ourselves what part of our complex being it is that needs a holiday. In these days of specialization most of us are fiddling with only one string, and it ought to be our aim on a holiday to give that worn and weary member absolute rest, and equally we ought to give the other strings some vigorous exercise to save them from atrophy and from overwhelming in the general decay the elements on which we depend. The hard-working city clerk who spends his holidays in music halls and theatres is simply throwing away his opportunity and committing suicide. Let him play open-air games, row boats, swim, walk, climb mountains, and stalk squirrels. Similarly, the worker from factory and mill should get away from noise and grime and unsavoury odours into green fields and moorlands sweeps, and read some stiff books. I say "stiff" advisedly. I am utterly opposed to the orthodox opinions that only light literature should be read on holidays. It might be a good rule for ministers, though a better one would be to read nothing; but, for people who tell us, as they often do, that they are too tired after the day's work to read anything that calls for mental effort, the holiday should include some good reading. There is no need here for bodily exercise. The need is for fresh air and mental exercise. For these people any town that possesses a tram service should be absolutely barred, and books as strong as their intellectual equipment will enable them to tackle should replace the evening papers of their common days.

May we pause quietly and earnestly to press the principle underlying the last paragraph? How often one hears in these days of rush the sigh, "I am badly needing a change." Those words represent the truth. They express a real need of the times in which we live. But let us understand them. It is not simply a change of situation that we require: it is a change of occupation. And the change must be a change for the faculties concerned, so that the tired parts may rest, and the rusty parts get the friction that polishes, and life return to its natural fullness and balance. Said a good housewife to me not long ago, "It's half the holiday not to have to get dinner ready and wash up afterwards." My knowledge of certain spheres of human activity is very limited, but I understand that woman. Aim at a radical change.

The real test of a holiday is the spirit in which we come back to the old task. There is one respect in which good and bad holidays are alike—they both make us glad to get back. But in the one case it is because we are disgusted; in the other it is because we are eager for our work. The latter is the result of a true holiday. As in everything, so here, our Lord has shown us the way. He once took a holiday—at least it was a holiday, which is the real meaning of the word—that lasted from five to six weeks. How did He come back? We read, "And Jesus returned in the power of the Spirit into Galilee, and there went out a fame concerning Him through all the region round about, and He taught in their synagogues, being glorified of all." His holiday had done Him good. He had been working in a carpenter's shop in a town of bad repute, and His holiday had been spent in the wilderness with the wild beasts and with God. Nature and God are the great restorers. The example is worth following.

## International Lesson.

By REV. CHARLES A. ASHELFORD, Berry Brow.

JULY 28TH, 1912.

### THE WHEAT AND THE TARES.—

Matt. xiii. 24-30, 36-43.

GOLDEN TEXT.—"Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn."—Matt. xiii. 30.

The Parable of the Tares is found in Mt.'s Gospel alone. The drag-net of kindred, though not of identical, meaning, is its twin parable. They both forbid any attempt to separate the good from the bad before the end of the age. The "Tares," like the Parable of the "Sower," was addressed to the moral situation of the hour. In the Parable of the Sower the seed is equally good: it is the soil that differs. Here the ground is all alike good, but the seed which is received into it is of radically different kinds. In the one case seed represents the Word; in the other case seed represents persons—the good seed, the children of the Kingdom; the tares, the children of the Evil One. The eagerness of men to judge their fellows is one of the Church's greatest inconsistencies. Our Lord's command is that His servants are not to attempt to separate between wheat and tares, but to recognize that "both principles must work themselves out to full manifestation before the day of harvest." Lk. ix. 40-45 affords an instance in which James and John were disposed to take such drastic action as is condemned in this parable. The parable may also contain a reference to the teaching

of the Baptist and his message to Christ. Cf. Mt. iii. 10-12 with Mt. xi. 2-5, to show that the Baptist strongly favoured such drastic action. In Vedder's impressive painting, "The Devil Sowing Tares," Satan is seen endeavouring to poison the very fountain of redemption by sowing golden coins of different size and shape up towards the Cross.

### The Two Sowings.

The Parable of the Sower treats of different soils producing from the same seeds crops varying from zero to a hundredfold. The Parable of the Tares treats of the same soil producing a mixed crop from mixed seeds. V. 24 describes the farmer sowing good seed in his field; he has done his best, and has well-grounded hopes of a good harvest. V. 25 describes an enemy as coming "while men slept," i.e., secretly and stealthily, and sowing tares. The Greek word used for tares is *zizania* (*lilium temulentum*), and is better translated "darnel." The bearded darnel is a weed much resembling wheat in its earlier stages, and growing mostly in grain fields. The kernel is black, bitter, and smaller than wheat. It is poisonous, producing dizziness, nausea, gangrene, and sometimes death. The poison, however, is due not to the darnel itself, but to the ergot which infests it. It is not at all necessary to imagine that this was a common method of revenge in Jesus' day and country. Thomson did not find a person in Palestine who had ever heard of sowing darnel maliciously. Attention is called to the fact that an enemy is sowing evil seed in the very same field in which the Son of Man is sowing the good seed of the Kingdom. This parable has been variously interpreted. Its scope turns very much on the sense given to the words, "the field is the world." Some understand by this the world as outside the Church and distinct from it. By the wheat and the tares are meant the mingling of good and evil in common society. The writer regards the real scope of the parable as something more definite than this. He agrees with Lightfoot and Bruce in thinking that the "tares" represent counterfeit Christians, and that for the following reasons: (a) If our Lord had wished to refer to evil men generally He could easily have represented them as thorns, briars, etc. Why select a weed which up to a certain point of development almost exactly resembles wheat, and may easily be mistaken for it? Further, if He was thinking of evil men generally, why speak of an after-sowing by night of tares among the wheat? Surely, when He came to establish His Kingdom there was evil enough already present in the world without an additional sowing by the enemy. It seems obvious, therefore, that by the results of the after-sowing are meant counterfeit forms of Christianity—"forms of evil which would not have appeared had not Christianity appeared." Satan's master-stroke is to "mimic and counterfeit the works of Christ."

### Wheat and Tares to Grow Together.

Men are ever for prompt measures. There are always persons who are ready to propose drastic remedies for real or supposed evils, but the Master says that men are not to anticipate the judgement of God. They have not sufficient knowledge. They do not always know how to distinguish the bad from the good, nor do they know how the removal of the bad may affect the good. The parable inculcates the cultivation of the spirit of forbearance. The policy of impatience forgets: (a) Human solidarity. Men live together in families, Churches, and communities. You cannot uproot one person without seriously affecting others. Life is linked to life by many close and mystic ties. (b) Wheat may be mistaken for tares. New forms of truth are at first criticized and suspected. Time is required to establish their intrinsic worth. (c) If the tares were removed from the wheat such removal might result in excessive purism and foster the odious spirit of self-righteousness. (d) The transformation of wheat into tares. Though not stated in the parable, it must not be forgotten that men differ from a field by the possession of the determining power of free will. The phrase in v. 41 makes it clear that the tares unfavourably influence the wheat, "all things that cause stumbling, and them that do iniquity." If tares influence wheat, may not wheat influence tares? (e) Christians are educated and disciplined by contact with evil. The patience which our Lord here inculcates He fully exercised in His own life and conduct. Recall His treatment of Judas, Peter, Thomas, etc.

### Separation at Harvest.

Christ gives every man adequate opportunity for full development and self-expression. For the present wheat and tares are to grow together. We are not to usurp the prerogative of the Supreme Judge, but a revealing and separating time is coming. The best of Christians have their imperfections and shortcomings, but the fruit is determined by the root. What is the power behind life—self or Christ? The root we live from will sooner or later reveal itself and determine our destiny. Now you may be over-estimated or under-estimated; now praised or blamed; misjudged or misunderstood. "Then" (v. 43), and not till then, will the good shine forth unclouded and untarnished. How simple, yet how awful are the words, "To his own place." Habit, says Butler, makes character and character settles destiny. This parable should lead to searchings of heart. Is my life wheat or tares? Do I belong to the Kingdom of God or not? Are the possibilities of evil within being resisted, and the possibilities of good being developed? etc., etc.

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## News of Our Churches.

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

### MINISTERIAL ARRANGEMENTS.

Being urged to withdraw his resignation, Rev. P. Bennett has accepted a unanimous invitation to remain as superintendent of Bacup Circuit for a fifth year, till 1914.

Rev. H. Godwin Allchurch has accepted an invitation to Goole for 1913.

Rev. F. Rhodes has intimated to the Dudley Circuit Quarterly meeting that he will leave the circuit at the Conference of 1913.

Rev. F. B. Dutton has accepted an invitation to remain at New Mills a fourth year, till 1914.

### HUCKNALL.

THE Hucknall Circuit has been favoured with a special visit from Rev. William Eddon, who is shortly returning to North China. Mr. Eddon preached at Trinity Church, Hucknall, on Sunday morning, June 30th, and at Basford in the evening. The congregations were very large, and the services were marked by great spiritual power. On Monday evening (July 1st), a great valedictory service was held in David Lane Church, Basford. Friends from all parts of the Hucknall Circuit, and from many other circuits in the District, came in hundreds to honour the Rev. W. and Mrs. Eddon, and Miss Maggie Fairbrother (who is going to China to be married to the Rev. G. P. Littlewood), and to wish them God-speed. Mr. John Godfrey, J.P., C.C., presided, and contributed largely to the success of the gathering. Supporting him were a large number of distinguished United Methodists from London, Nottingham, Derby, Mansfield, and Ilkeston. The Rev. W. Eddon had a hearty reception, and his quiet, earnest, and thrilling address was received with marked demonstrations of enthusiasm. The Rev. James Ninnis delivered a valedictory charge and the Rev. T. Scowby offered the dedicatory prayer. The Revs. G. Coates, W. H. Proudlove, Bruce White, F. E. Watts, Harry Shaw, George Jobling, and S. E. Davis, and Messrs. Ald. D. H. Maltby, J.P., J. Lewin, J.P., C.C., and R. R. Newlove took part in the meeting. The musical portion of the service was worthy of the occasion. Miss Agnes Maude Best rendered three solos. The congregational singing was led by a large united choir and band.

### LEEDS.

IMPORTANT meetings have been held in connection with the union of Tabernacle and Bethel Churches, which since 1866 have been working side by side. The close proximity of the two organizations has weakened the force of their efforts, and as a result of negotiations extending over two years, the Tabernacle Chapel was closed on June 30th. Special sermons were preached by Rev. S. G. Dimond, and solos were rendered by Miss Alice Hayes. The chapel was nearly full for the evening service, which was followed by a love-feast, when old scholars and friends gave testimony to the fine spirit and influence which have characterized the life of the church since it commenced its history nearly a century ago, in 1816. On the following Saturday a tea-meeting at Bethel Church was followed by a public meeting to celebrate the union, when Mr. J. H. Evers presided, and Revs. H. T. Chapman (Ex-President) and H. J. Shingles (a former minister in the circuit) were the speakers. On Sunday special sermons were preached by Rev. S. G. Dimond, and anthems were rendered at all services by the United Choir. In the afternoon a special service for the united Sunday Schools was held, when Mr. John Ellis, Mr. T. A. Benn, and Mr. D. T. Ramsden were the speakers. The sacrifice which has been involved in the Union was amply justified by the intensity and strength of the enthusiasm which was manifest in all the services.

### MARKET RASEN.

THE village of South Kelsey has suffered loss in the death of Mrs. Martha Foston, widow of the late James Foston, who for about forty years carried on business there as a tailor and draper, and who made himself widely known and respected, not only by his energy and integrity in business, but also by his work in the United Methodist Church as a local preacher, leader and general worker, and by his interest in all matters pertaining to the welfare and advancement of the village generally. The deceased lady since the death of her husband has generally lived at North Kelsey. Recently, however, she came to her son, Mr. H. S. Foston, where unfortunately her health failed, and in spite of all that medical skill and good nursing could do, she became worse and passed away, at the great age of eighty-eight years. The funeral, which was numerously attended, was conducted by Rev. J. Herbert Shaw, circuit minister, in the United Methodist Church, and afterwards in the churchyard.

### NORWICH.

ON Friday evening, July 5th, Mrs. S. Mills, mother of the Rev. E. S. Mills, suddenly passed away, through the rupture of a blood vessel. For many years past she has been associated with the Chapel Field Road Church, Mr. S. Mills being a trustee. Mr. and Mrs.

Mills have always kept an open house for all the ministers, frequently entertaining those who visited the city. Their last ministerial guest was Dr. D. Brook. Mrs. Mills was possessed of a cheerful and bright disposition. She was endowed with a striking personality. Kind in nature and affectionate she had a host of friends who deeply mourn her loss. She had a great passion for Christian work, and was for years a teacher of the New City Senior Girls' Class, which she relinquished on account of bronchial and heart trouble. Norwich Circuit has suffered several losses through death recently. This blow is an exceedingly keen one. Great sympathy is felt with Mr. S. Mills and his family who are all associated with our Denominational life.

### WORTLEY AND KIRKSTALL.

THE Wortley and Kirkstall Circuit had a jubilee gathering at Providence Chapel, Woodside, Horsforth, last month. Over 100 people sat down to tea, the company including representatives of the third and fourth generations of Reformed Methodists. At the evening meeting a résumé of the circuit's history was given by Coun. Benjamin Lockwood. Mr. James Parkin, though over eighty years of age, presided over the gathering, and spoke with wonderful fire and eloquence. His vivid reminiscences quickened and charmed the audience. Mr. Wm. Redshaw, in representing Highfield Church, spoke of the days of the early '60's, and the time of revival and robust spiritual manifestations which distinguished them. Mr. T. Caldwell, representing Kirkstall, contrasted the past with the present, appreciating the spirit of the old, but recommending its reproduction in forms suitable to the spirit of the new age. Mr. John Hartley, representing Woodside, detailed its history with point and accuracy. Mr. John Bolland spoke for Lower Wortley Church. His reminiscences captivated the audience. Mr. Joseph Mountain, representing Tong Road Church, spoke of the need of the day for a soul-searching eagerness after God. The circuit ministers, Rev. W. J. Clarke and Rev. J. H. Bowker, also took part in the proceedings. The choir of Woodside Church helped to brighten the proceedings, and Miss Grimshaw and Mr. Gidlow contributed solos.

### Quarterly Meetings.

ASHTON-UNDER-LYNE.—Rev. Henry Hooks presiding. A resolution was carried sincerely regretting the removal of Rev. Henry Hooks. Though only appointed for one year he has endeared himself to every church in the circuit. The leaders of his own church at Stamford Street bore eloquent testimony to his work. Ten members of the meeting rose one after the other to speak of his splendid service in the homes of the people, to his fine pulpit ministry, and his indefatigable pastoral visitation. He leaves after twelve months' most strenuous and successful ministry with the sincere and affectionate regard of every church and member in the Ashton Circuit. A balance in hand of £6 was reported, and an increase of eight members. A special furnishing grant of £100 for the superintendent minister's new house was sanctioned. The Henry Square Church obtained permission to employ Mr. Daniel Varcoe as a lay-pastor, and hearty approval of the new scheme was expressed.

NEWPORT, RYDE, AND COWES.—Rev. D. H. Watkins in the chair. At the preachers' meeting Rev. E. F. Tonkin opened a conversation on the subject, "Our Liturgy." His exceedingly stimulating and helpful remarks provoked a fine discussion, which was at its height when luncheon was announced. The members adjourned somewhat reluctantly to the luncheon-room, and it was admitted by all that the morning meeting had given a splendid start to the day's proceedings. Business was resumed at 2.30. It was decided to invite Rev. J. Ash, of Southampton, to succeed Rev. E. F. Tonkin, of West Cowes, in 1913. A helpful conversation took place regarding a recently-formed "Reading Circle" for local preachers. Great satisfaction was expressed that success had attended the venture, and many testimonies to its value were given. The evening meeting will be long remembered. Mr. C. H. Carr (senior circuit steward) presided and struck a very high note at the commencement, and that tone was retained throughout. Addresses were delivered by Rev. P. W. Madge and Mr. J. Wadham, both of which aroused much enthusiasm. Another feature which attracted much attention was the singing rendered by the United choirs of the East and West Cowes Churches, numbering over fifty voices. Miss Tonkin and Miss Sibbick were the soloists. It is many years since such great enthusiasm was manifested in the quarterly meeting, and the general feeling of the members of the large audience assembled at the evening meeting was that a powerful influence for good had been created which in the coming days would be felt throughout the circuit.

SHREWSBURY.—Rev. F. G. Stopard presiding. Messrs. G. Horseley and S. Stowe having passed the usual examination, were received as fully-accredited local preachers. The District resolutions were read and report given. It was stated that the circuit had contributed £132 to Connexional Funds, £108 being for Home and Foreign Missions. The circuit returns showed a decrease of 4, owing to removals. The financial statement showed a slight deficiency, owing to special expenses.

LEICESTER.—Chairman, Rev. J. J. Davies. Numerical statement showed an increase of 13 members and 54 on trial. Financial statement showed a small balance in hand. It was reported the circuit had subscribed £8 8s. 6d. to the "Titanic" Fund. The meeting passed a vote of condolence with the Rev. David Heath in the loss of his wife. Reports were given of the District Meeting, and a committee was appointed to make arrangements for the October District Meeting, which

is to be held in Leicester. A vote of thanks was passed to Revs. John Jay and R. J. Fletcher, who are leaving the circuit in August.

SHANKLIN.—Rev. E. C. Bartlett presiding. The financial statement showed that the deficiency on the circuit fund had been met by the profits realized at the recent circuit convention, and after meeting the expenses of the current quarter there was a balance of £2 6s. in the treasurer's hands. It was reported that nearly all the churches in the circuit had contributed to the Local Preachers' M.A.A. Fund. Steps were taken for conducting evangelistic missions next winter. The delegates took tea with the Wesleyan friends, it being their school anniversary.

LEEDS, HUNSLET.—Rev. R. F. Bell presiding. The membership was reported as being 4 less than last quarter. The treasurer's report showed a deficit of £35 10s. 10d. A resolution of appreciation of the service rendered by Revs. W. A. H. Babidge and J. J. Graham during the past four years was adopted and placed on record.

THORNE.—The quarterly meeting of the above was held at Scotter, on Thursday last. Rev. J. Beaumont Burman presided. At the close of the meeting a recognition was made of the services of the chairman in the circuit for five years—the longest on record. After the meeting a service was held in the chapel, when Mr. W. Cooper, of Sheffield, preached an able sermon to a good congregation. After the service, tea was provided by the Scotter Church in the grounds kindly lent by Mr. W. C. Eminson, of Scotter. A goodly company sat down to tea. Afterwards a "Gold and Silver Tree" service was held, presided over by Mrs. W. Cooper. The tree was disrobed by Mrs. Knott, and the mottoes read by Mrs. Burman. Mr. T. Dawson and Mr. G. T. Trimmingham expressed thanks to Mr. and Mrs. W. C. Eminson for their kindness in throwing open their grounds for the event. Rev. J. B. Burman expressed his pleasure in the good work done by his colleague, the Rev. J. A. Newton, and the hope that in his new sphere he would be abundantly successful. Miss Eminson, of Scotter Wood, presided at the piano, and songs were rendered by the Misses Shirliffe and Rev. J. A. Newton. The financial result was highly gratifying, reaching £33 8s.—an amount which clears the circuit debt and leaves a balance in hand.

NEWPORT, HILL STREET.—Rev. G. Dixon Thompson presided. Hill Street and Pontypool reported a good quarter, conversions having taken place in both churches. Messrs. Minninnick and Wall gave reports of District Meeting. The meeting expressed its deep regret at the impending departure of the chairman. Several representatives spoke in glowing terms of his ministry as pastor and preacher, and of his personal character. Resolutions were passed expressing sympathy with the families of Mrs. T. Williams and Mr. J. M. Hall, both of Pontypool, who died during the quarter.

CREWE.—Rev. C. H. Goodman presiding. The financial statement showed a slightly-increased deficit. The District schedule showed an increased income on account of the Missions and the College Fund, but a decrease of Sunday School scholars, due to a stricter method of calculation. Reports were given by representatives to District Meeting. A resolution in appreciation of the services of Rev. C. H. Goodman during his twelve months' stay in the circuit was heartily passed. Special reference was made to Mr. Goodman's diligence and efficiency as a pastor, and to his deep interest in the Sunday School.

DUDLEY.—Chairman, Rev. J. L. Hookins. Votes of sympathy were passed respecting two local preachers (Messrs. S. Hyde and John Hyde) in very severe affliction. The treasurer's statement showed a balance in hand. Rev. F. Rhodes intimated his intention to remove from the circuit at Conference, 1913, after four years' faithful, earnest, and valuable service. The meeting adjourned till September 16th, on which date the state of the Sunday Schools and Churches is to be considered.



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**BURTON-ON-TRENT.**—The delegates were entertained to a sumptuous tea by Mr. and Mrs. J. G. Mallins. The occasion was one of unique interest, as the host and hostess are approaching the celebration of their golden wedding. After tea special reference was made to this happy event, and a congratulatory resolution enthusiastically passed. Mr. Mallins responded in a brief and characteristic speech. Mr. Mallins, by the way, is a delegate at the Hanley Conference. The business meeting was presided over by Rev. James Sarvent. The numerical returns are practically stationary, owing to the large number of removals from the district. As this was the last quarterly meeting prior to the retirement of Mr. Sarvent from the active ministry, several members expressed their appreciation of his services, and a vote was heartily passed according to him the best wishes of the meeting for his future happiness. The meeting heard with regret that Rev. W. H. Faulkner had accepted an invitation to Leeds, Roundhay Road, for the Conference of 1913. The missionary report stated that there was an increase on the previous year. Rev. T. P. Dale gave an interesting account of the District Meeting.

**BATLEY.**—Satisfactory reports were presented. Rev. J. B. Stedeford was asked to continue next winter his successful class for local preachers' studies. Rev. H. Rowe was congratulated on his election as chairman of the Leeds District. In the course of interesting comments on the District Meeting, Mr. Rowe mentioned that the Batley Circuit had contributed over £297 to Connexional Funds this (Connexional) year, and the numerical strength of the circuit had been maintained. It was decided to hold a circuit convention in the autumn. Messrs. D. Fox and W. Rushby were re-elected treasurer and secretary respectively of the Circuit Missionary organization.

**STOURBRIDGE.**—On the invitation of Mr. C. S. Hall, the meeting was held at Whittington Hall Farm. A good number of delegates from the various churches attended, and the business was dispatched under the presidency of Rev. S. Wright. Tea was provided by Mr. and Mrs. Hall, to whom a very appreciative vote of thanks was tendered for the excellent way in which they had catered for their guests.

## W.M.A.

**NOTTINGHAM (Redcliffe Road).**—A garden party was held on Saturday, at Arnold, on the invitation of Dr. and Mrs. Stenhouse. Tea was served in the orchard to upwards of 130 guests, after which a meeting was held on the lawn. A cordial greeting was given to Rev. J. and Mrs. Hinds, of China. Mr. Hinds gave an interesting account of the Chinese people and the churches. Revs. T. W. Rees, T. Scowby, and Mr. Percy offered appropriate remarks, and thanks were given to Dr., Mrs., and the Misses Stenhouse for the excellent hospitality. Dr. Stenhouse, in responding, said that he and his wife cherished the most happy remembrance of the days they spent on the Chinese Mission fields. £6 were realized for the Missions. It was an ideal day, and much interest was awakened in the Mission to China.

## Anniversaries.

**DUDLEY (Wesley).**—At Rose Hill School anniversary services the special preacher for the day was Rev. E. F. H. Capey, of Hanley. In the afternoon Nichol's cantata, "Earth and Heaven," was most efficiently rendered by the Wesley Choir, assisted by special soloists. The feature of the day was the excellent singing of the scholars, reflecting the highest possible credit on the trainer, Mr. Joseph H. Round. Collections realized about £81.

**SALFORD (Liverpool Street).**—Most successful school anniversary services were conducted by the President (Rev. George Packer, D.D.). Mr. W. B. Willett presided at the afternoon service, when the sacred cantata, "Jesus of Nazareth," was rendered by the choir. The amount raised for school funds by the collections and subscriptions, etc., amounted to £29 5s. 6d.

**MANCHESTER (Boston Street).**—At the Sunday School anniversary Rev. J. H. Rodda (pastor) preached to a good congregation morning and evening. In the afternoon an object lesson "Danger Signals and Rocks that Wreck" was given by 40 scholars, tutored by Sister Lily, and Mr. William Ingram presided. The bright singing of the scholars was a special feature at each service. On the Monday evening the object lesson was repeated, Mrs. Godbert presiding, and at the close a watch was presented to Sister Lily, who leaves Boston Street after two years' excellent service. Sister Lily was also presented with a writing desk by the young ladies' class, a silver-mounted umbrella by the "Women's Own" and a book by the "Girls' Parlour." The collections were a great advance on last year.

**BIRMINGHAM (Washwood Heath).**—A very successful garden fête was held on Saturday, July 6th, by the kindness of Mr. and Mrs. William Bridgwater in the grounds of Lubeck House, Ward End. The proceeds in aid of the Church funds realized over £12.

**BATLEY (Zion).**—Sunday School anniversary sermons were preached by Revs. H. Rowe and A. H. Boyden, B.A., B.D. Mr. Frank Newsome presided at the organ and Mr. J. F. Ineson (organist and choirmaster) conducted the singing. As usual, very large congregations assembled, the spacious chapel being quite filled in the evening. The collections realized £65, an increase on last year.

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**STREATHAM (Riggindale Road).**—Rev. Wm. Field celebrated the fourth anniversary of his pastorate on Saturday and Sunday last. A large gathering of the members attended a garden party in the grounds of Mr. R. W. Essex, M.P. (kindly lent for the occasion), on the Saturday. Tea was served on the lawn, part-songs rendered by the choir, and a sketch, "The Laughter Bureau," was much appreciated. Various games were indulged in by the friends, and altogether a very pleasant time was spent, the weather being ideal. Special sermons were preached on the Sunday by Rev. Wm. Field.

**HARROGATE.**—Sunday School anniversary services were held on Sunday, July 7th. Special sermons were preached morning and evening by Mr. Silas Hocking. The church for both services was crowded to its fullest extent. On Sunday afternoon a "Song Service" was rendered by the Sunday School Choir most creditably. Ald. J. Chippindale, J.P., occupied the chair. On Monday evening a crowded congregation assembled in the church to hear Mr. Hocking lecture on "God's Englishmen." The Mayor of Harrogate (Councillor J. S. Rowntree) presided. The collections at all services were taken on behalf of Sunday School funds.

**LONG EATON (Mount Tabor).**—The anniversary services in connection with the Sunday School proved highly successful. After a lapse of twenty-nine years, Rev. R. Wilton, of Norwich, again occupied the pulpit, and his forcible and well-reasoned sermons were greatly appreciated by the large congregations which filled the beautiful church. Mr. Wilton also addressed the children in the afternoon. The singing, under the conductorship of Mr. Israel Cordon, who completes his twenty-first year in this position, was nicely rendered and showed that great care has been taken in training. A solo was sung by Miss Maud Hallam. The collections for the day realized £72. Mr. Wilton's visit will long be remembered.

**BRISTOL (Redcliffe Crescent).**—At the church anniversary services Rev. J. O. Keen, D.D., preached and lectured to large congregations. A musical service in the afternoon was presided over by Mr. C. E. Beavis. Mrs. Fred Abrahams and Miss B. Harris were the principal soloists. At the evening service Miss Beatrice Crabbe sang "Eternal Rest" and "Abide with me," and the choir, conducted by Mr. J. Wilkins, gave a magnificent rendering of the "Hallelujah" Chorus. On the Monday there was a well-attended public tea, followed by Dr. Keen's lecture on "Push, Pluck, and Principle—the Muscle, Sinew, and Backbone of Success." There was a capital attendance. Mr. Albert Casley presided. Towards the close of the meeting Alderman Terrett handed the pastor of the church (Rev. J. Thomas) a cheque for £29, which he had collected from friends towards the work of the church. The gift was accepted amidst the hearty and continued applause of the congregation. Words of thanks spoken by Mr. T. E. Morrish closed one of the most successful anniversaries of recent years. The total proceeds were upwards of £40.

## Presentation.

**NORWICH (Field Road).**—In connection with Rev. James Stephens's Wednesday Afternoon Class a most successful garden party was held on the lawn of 30 Mount Pleasant, by kind permission of Mrs. W. Nichols, on Thursday last. This took the form of a farewell gathering to Rev. and Mrs. Stephens, and was under the presidency of Mr. W. Hird. Addresses were given by the chairman and Messrs. J. N. Foot, C. E. Woodrow, I. Gay, and E. Gaze and Mrs. Green, expressing their high appreciation of the services rendered to the church and circuit by Mr. Stephens and his wife. Over 120 sat down to tea. Valuable presentations were made at the tea-table, Mr. Hird handing to Mr. Stephens on behalf of the members of the class, a magnificent kit-bag, with all the most up-to-date fittings; Mrs. Hawkins presenting to Mrs. Stephens a handsome silver spirit kettle, with suitable inscription; and Mrs. S. Turner handing to Mrs. Stephens a beautiful morocco leather handbag and purse. Rev. James Stephens feelingly responded. He then proceeded to give to Miss Flossie Hawkins an oak tray, with plated fittings, which he trusted would be a reminder of her association with the class. Miss Hawkins has been secretary and joint organist, and has won the esteem of all with whom she has come in contact. She is leaving the city to reside in London, her marriage taking place shortly. She briefly acknowledged the gift.

## General.

**HANDSWORTH (Villa Road).**—The annual flower services in connection with the Sunday School were recently held. A good collection of flowers and other gifts were brought by the teachers and scholars, and were afterwards distributed amongst the sick. The chair was taken by Miss Palmer, and Rev. S. Wright (Stourbridge) gave an appropriate address.

**NORWICH (Calvert Street).**—A circuit recognition service to receive nine local preachers, now placed on full plan, was held on Wednesday evening of last week, at the above church. Rev. R. Wilton presided, devotions being conducted by Rev. F. Hanesworth. The chairman called upon the brethren to give an account of their call to the work of preaching, and also an account of their conversion. The speeches of the brethren were very inspiring and of a profitable character. The names of the brethren who were recognized are: Messrs. G. Cleveland, H. Bray, J. Etheridge, E. Cushing, H. Scarlett, G. Hall, H. Woodrow, C. Adcock, and A. Gaze. The address was given by Rev. Jas. Stephens, and the proceedings closed with the Doxology.

**LEICESTER (Hill Street).**—The seventh annual garden party was held at "Rocklands," Stoney Gate, by permission of Mr. and Mrs. W. Barron. There was a good attendance. The opening ceremony was performed by a number of children, Miss Nellie Patterson declaring the garden party open, under the chairmanship of Master Rowland A. Fox.

## The Ejection of 1662.

To the Editor of THE UNITED METHODIST.

DEAR SIR,

On St. Bartholomew's Day, August 24th, 1662, one of the most important events in English history occurred. On that day about 2,000 ministers of the Church of England being unable to give their unfeigned assent and consent to the contents of the Book of Common Prayer as demanded in the recently passed Act of Uniformity, were deprived of their livings.

The history of our country contains nothing which illustrates more expressively the supremacy of conscience; and no event has been more formative in the religious life of the nation. Amongst those who made this supreme sacrifice were men like Thomas Goodwin and John Owen; Matthew Poole, the commentator; Thomas Manton, Joseph Caryl, John How, with his lofty intellect; Joseph Allein, Flavel and Baxter.

The movement which these men led and which was largely Presbyterian, naturally associated itself with the bodies of Dissenters already in existence, being afterwards supplemented by the great Methodist Church and its various branches, and laid the foundation of the Free Churches of the present day.

Surely it is fitting that this great spiritual triumph should be adequately commemorated, and I beg to solicit a portion of your valuable space to suggest that special services should be held in our Free Churches on Sunday, August 25th, the day after St. Bartholomew's Day, to celebrate the 250th Anniversary of the fidelity to conscience of the ejected ministers. I should also like to suggest that public demonstrations should be arranged either on St. Bartholomew's Day or later in the year.

May I add that the Free Church Council has just published an "Order of Commemoration Service," and we shall be happy to send copies of this to any who may apply at the Memorial Hall.

Yours very truly,

F. B. MEYER.

Memorial Hall, E.C.,  
 July 10th, '12.

## Anniversary Music.

The "Clarence" Selection, No. 32, "Sacred Composition" Series. Music by Mr. A. Tiffany.

Evidently Mr. Tiffany is an adept at this style of musical composition. His colleagues as hymn-writers are Miss Lawrance A. Fish and Ronald F. Clare. In a sense neither department is specially distinguished, but then the competition is so keen and wide. There are features of value in this set notwithstanding. A choral march, "Steadfast and True," forms the first number, and gives a splendid chance to the basses in the verse, with a special soprano obbligato in the chorus. There is also a sweet little infant's hymn, "Little friends of Jesus," that can be taught to any baby. The closing hymn is also a success, set to the words, "The glory of the day-time Glides onward to the West." And over the whole there is an absence of sameness which is sometimes very marked. Schools will do very well to adopt this selection or any others of the series that are equal to these.

## Two Capital Booklets.

THE Young People's and Temperance League Committee is to be warmly congratulated on the first two booklets which it has published—"Have You Chosen?" by Rev. W. Rupert Clark, and "How Bob became a Church Member," by Rev. W. P. Rhodes. Both booklets are intended to lead young people to decision for Christ and to become church members. They are most excellently written. The youngest boy will be interested in the story of "How Bob became a Church Member," and once he begins to read it he will have to go on to the finish. It is a story capitally told. Mr. Clark's booklet is suitable for girls and boys alike, and would specially appeal to thoughtful and reasoning young people. It has a literary touch about it which will delight them, and an abundance of most pertinent and telling illustrations. Every Sunday School teacher who has his heart in his work and is responsible for the training of boys and girls twelve years of age and upwards should invest in copies of both these booklets. They can be had from our Publishing House, 12 Farringdon Avenue, London, E.C., at 7d. per dozen, post free, or 3s. 6d. per hundred, post free.

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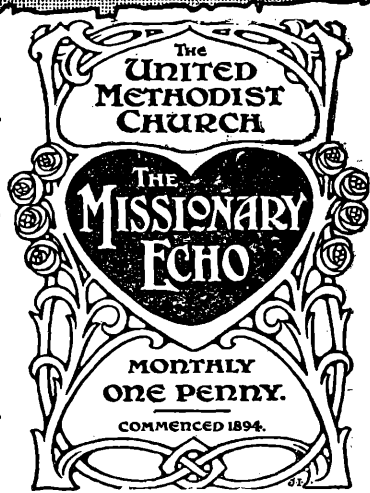
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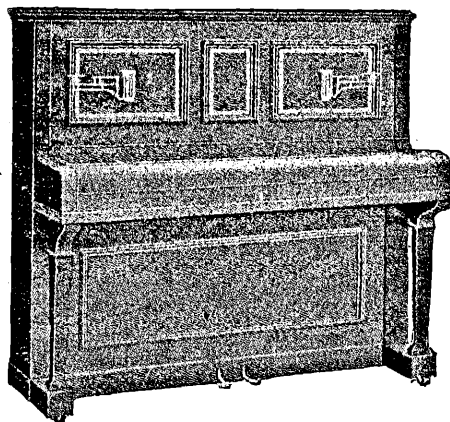
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