

NEXT SUNDAY'S THANKSGIVING (See Below and Pages 726 and 729).  
ASPECTS OF THE WAR (Page 726).

THE THEOLOGICAL COLLEGE INAUGURAL (Page 731).

# THE United Methodist

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

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## Recognizing God.

It was recently suggested that if Wesley had come to France instead of England the great feature of Methodism—Christian experience—might have had a freer and fuller expression than has been the case with ourselves. And, not to inquire whether France either would or could have received him, it may be granted that the French temperament might have admitted of more outspoken emotion. To what extent English reticence may be accountable for restraint on the most important of all experiences—the soul in its relation to God, is uncertain. But, account for it as we may, it is noticeable how seldom, whether in public speech or private conversation, there is any distinct recognition of God. This, it is true, may not be wholly amiss, since, to a certain extent, it is an indication of conscientiousness and sincerity. And yet, it is a matter for regret that, except when confronted with duties they cannot fulfil, or with responsibilities they can neither undertake nor comprehend, men, as a rule, do not readily speak of God, or recognize His presence. Out of the deeps they may call upon Him, but in the shallows of life they are more apt to refrain.

### Not Recognizing God.

An example of this tendency has been evident during the period of declension through which we have been passing. Many and various have been the explanations of this disappointment, but seldom has it been observed other than from a human standpoint. God has not been recognized as it could have been wished. It is even possible that we may have assumed a responsibility that is beyond our province. We are concerned for the safety of the ark. We might have remembered that God is infinitely more concerned than we are. He knows what we know not. We see and know but little of the sequence and relationship of events. Our judgements may be at variance with the facts. We may be disheartened without occasion. Failures, as we esteem them, may be no other than presages of success. His thoughts are not as ours. Our seeming prosperity may not be that in which He takes most pleasure, nor our apparent adversity that which He most deplors. Of His cause in the earth there can be no real failure. It may be subject to many vicissitudes. It can know no actual reverse. The ebb and flow which to us is so disconcerting, is to Him one uniform movement towards the triumph of right over wrong, and good over evil. We rise and fall, we advance and recede, and with such changes we cannot but be affected. Our mistake is to view them apart from His unchangeableness. Could we always remember His unalterable purposes we might at times be less elated than we are, but we certainly should be less disturbed at others. Is it not even possible that we might say, if not precisely in their original sense, yet strictly and truly: "He always leadeth us in triumph in Christ"? Yes, indeed, if we meekly and faithfully follow.

Nor need we fear that such confidence will abate either our activities, or our sense of responsibility. Joy in God does not weaken, it increases our zeal. His sufficiency, instead of releasing us from our obligations, adds to the peril if they are neglected. "Woe is me," may each one say who fails either in the day of battle, or in the hour of crisis. Proportionate to the honour of service is the peril of its failure. Failure, if it be the result of unfaith, may itself be sin. Nor must we think if we are slack that all must be stayed. We need to hold fast that which we have, whether of gifts or opportunities, that no man take our crown.

### End of the Period of Decline.

The time is at hand when the period of decline, over which we have grieved, is about to cease. Since the abundant prosperity in a material sense has been the cause of religious declension, its wane should be the signal for a renewed spiritual awakening. With a fullness of bread there may have been less care for manna, but as soon as the earthly gifts are less plentiful, the heavenly will be better appreciated. When the cisterns fail men will hie them to the fountains. When the shadows gather they will seek the light. Even now, with the shaking of the kingdoms there are premonitions of the coming of a better age. The world is in travail of a new birth. Armaments of devastation are becoming their own destruction. Men, sick of war will ere long be glad for a season, at any rate, to learn war no more. The cry of "never more," will transcend the shouting of warriors, drunk with fury. In their extremity the nations will yet be impressed to call upon God. And they will no sooner call than He will answer. We must make no mistake. God is over all the tumult. His judgements are in the earth that the inhabitants of the world may learn righteousness. And the sooner that is taken to heart, the sooner will the end be. Our times are in His hands, and He hath set bounds to the strivings of the people, as to the ragings of the sea. The "How long?" the persistent and anxious inquiry, is not simply a question of contingencies: it is the secret of Him who sitteth on the throne, and who is King of all the earth.

### A Day of Thanksgiving.

A day of thanksgiving in circumstances such as these may appear at first sight to be a strange conjunction, and yet, in the order of Providence, it may be as unique as it is significant. The clearing of the debts of the Missionary Society, in anticipation, and immediately preceding the strain that possibly awaits us, is proof, if proof were needed, of Divine care and forethought. The outburst of liberality was His grace. The Lord gave the word and great was the response. And what He has done is but the promise of what He will yet do. If there be any variation it will be to eclipse past benefits by future mercies, if only we are faithful. Thanksgiving to that end must be accompanied by trustfulness and obedience. And the joy of faith will be even more acceptable than the pleasures of remembrance. Without it there can be no certain security, as with it all will be sure. Or why was it that Paul, addressing the people of Philippi, was able to use such simple and direct language, as when he said: "My God shall supply all your need"? Unless, indeed, an explanation of some sort may be found in the tribute he paid them when commending their example to the people of Corinth: how that in "a great trial of affliction," and at a time of "deep poverty," their joy had "abounded unto the riches of their liberality," as they prayed with much entreaty that their gift might be received. All their need would be supplied. So, if in a time of extreme difficulty, and with declining resources, there is to be daily provision for daily sustenance, there will need to have been faith as well as joy, continued liberality, in the assurance of an unflinching providence. Economy there must be, and it need not be chosen, it will be sufficiently enforced.

The economy, however, that is least necessary, and least excusable, is economy towards God, whose beneficence ever exceeds the service. Whatever betide, we do well always to remember that

Behind the dim unknown,  
Standeth God within the Shadow,  
Keeping watch above His own!

A day of thanksgiving will be a day of uplifting, if only we may be

"VERY SURE OF GOD."

W. B. REED.

## Next Sunday's Thanksgiving Services.

THE recent Conference set apart Sunday, October 11th, as a day of denominational joy and thanksgiving. The purpose of the day is:

(1) To rejoice in God and in the favour and blessing bestowed upon the United Methodist Church in awakening that unity, loyalty and liberality which resulted in raising more than £28,500 for the liquidation of our Missionary Debts.

(2) To recognize that the wonders God has wrought are the preparation for greater works He desires to accomplish through a praying and believing people.

(3) To consecrate ourselves more fully to the work of God in saving and uplifting mankind.

(4) To consider the great opportunities God has placed before our Church at home and abroad and how each church may take its full share in the advancement of the Kingdom of God.

(5) Where so desired, special thank-offerings may be received or a retiring collection taken to augment our Missionary income and thus give practical effect to the aim expressed.

Ministers and local preachers are requested to preach special sermons and to present clearly these facts which call for praise and consecration.

### Hymns and Psalms for the Day.

In harmony with the instructions of Conference, the Missionary Secretaries suggest that the following hymns and psalms be used in all our churches next Sunday.

#### MORNING SERVICE.

Opening hymn: "O for a thousand tongues to sing,  
My Great Redeemer's praise."

Psalm xcvi.

Closing hymn: "Jesus shall reign where'er the sun."

#### EVENING SERVICE.

Opening hymn: "Come ye that love the Lord."

Psalm lxxii.

Closing hymn: "All hail the power of Jesu's Name."

The congregations should be informed that the same words of praise are being sung in all our churches.

### A Glad Day.

The pent-up praises of our people, who toiled and sacrificed so nobly to remove the burden of debt, should find free and adequate expression on Thanksgiving Day. The wonderful help and favour God has shown us in this particular effort is not the only reason which should move our hearts with deepest gratitude and most joyous praise. From the first day of Union we have been the recipients of His special grace and He has given us signal proofs of His favour in enabling us to overcome the recognized and unrecognized difficulties of our new life. These manifestations have emboldened us to ask and expect great things, but He has done more for us than we dared to hope. He has swept away the debts which crippled our work at home and abroad, and in doing so has inspired our people with new strength and hope. Through this movement He has given us far more than mere financial success. He has made it a channel of great spiritual wealth to our people. He has abolished the commercial standards by which we were tempted to measure our life. He has welded into oneness our sectional life as no legislation could have done. He has increased the missionary fervour of our people. He has created a new spirit of hopefulness in the Denomination and made every member feel the promise and potency of our larger, fuller life.

Let every church, every Sunday School, and every home resound with praise. Let us magnify God for the gracious leading vouchsafed to our Church in all her history and now especially in removing those debts which hindered our progress at home and abroad; relate the exploits of our missionaries in distant fields and also the arduous endeavours to bless the towns and villages of our own land, and witness to the growing life of our people in sympathy, service and sacrifice, and the rich equipment we possess as a denomination for fulfilling the highest mission of an evangelical church in the present time. Wisely observed the day will be memorable not only in joyous thanksgiving for past achievements, but also in inspiring visions of the greater work we may accomplish by the grace and strength of God for which all the blessings and successes of the past, are but the preparation.

"Economic Foods in War Time" is the title of a short pamphlet which appears at a most opportune moment, and deals in a practical manner with this important subject. Cheap and nourishing foodstuffs are suggested, and a few simple recipes given for cooking them. The pamphlet deserves wide circulation among agricultural and city workers. It can be obtained at the nominal price of 1s. per 100 copies, carriage paid, from Miss Mary Cholmondeley, 2 Leonard Place, Kensington, London, W.

## Aspects of the War.

### A UNITED METHODIST MINISTER'S EXPERIENCES.

I HAVE been wondering this last hour or so whether some of my experiences these days might interest your readers and bring home to them yet more vividly that this war is. Lights and shadows fall upon the manse here at Portsmouth with strange variety just now.

It is Saturday morning. I have just finished my preparation for the morrow. Even the sermon has something to say about the war; what else can it have here and in these days? While I have been sitting working there have been two interruptions by callers. The first was a woman of about thirty. She came leading a child of two years by the hand. Her errand was a new one. She smiled as she told it me. She wanted me to sign her separation paper. Thanks to the new spirit of our administration, she is to have 7s. per week extra for herself and something more for the child. Bless the innocent little mortal; she does not know that her daddie is on one of those smart, active, effective little terriers of the British navy, a destroyer, and that he is in the North Sea doing his duty, and taking his big share of peril. Her mother does, however, and the smile on her face quickly gives place to an anxious look as she tells me, and adds, "It's the mines, sir, I dreads; I'm afeared. When this paper came this morning, official-like you see, with his number in the corner, I trembled, fearing his ship was blown up, but it brought good news instead." I did not keep them long, but with great respect shewed the good woman out. She thanked me heartily, and apologized for giving me her left hand to shake. "You see, sir, I have no use in the right hand," she said.

Before she was gone my second caller had come. She was a bright, bonnie young lady from one of our churches. "Do you want a separation paper signing?" I said to her jokingly. "Yes," she made answer with a laugh. She could laugh; her heart was still light; her "hubby," as she told me, was not in the North Sea. He was on one of the older warships, whose careful duty it is to keep the way between England and France. A way to service, and honour, and heroic endurance for some, with scarcely a thought of wounds or death, a shining way. A way "back from the jaws of death, back from the mouth of hell," for others, a sad way; and yet a shining way, for does it not lead back to kind hearts and skilful hands, that will by God's blessing bring again health, and strength, and peaceful resting-places, at least for awhile?

A couple of mornings ago I stood on our Promenade looking out over the Solent, and beyond to where lies the fair land of France. It was a perfect morning. The sea rippled and splashed and scintillated, sparkling like a great diamond exquisitely cut. The sky had a glorious depth and colour that never appears on northern coasts. There were crowds of visitors and residents about, for the sun made the air warm as an ordinary July day. Presently out of the slight mist eastwards there came into our sight five great troopships, evidently making for Southampton. Two warships were with them when first sighted. These did not come into the Solent; evidently their task for the present was ended. Like fierce watchdogs they had moved along across the Channel side by side with the defenceless transports, and now they watched them as they found the sheltered waters of the Solent. From the papers next day I learnt that on these five transports were carried 1,500 English wounded. What a glad picture must the Solent have made to those of the wounded who were on deck, and many seemed to be. On the one side the Isle of Wight, with its gorgeous autumn colours on bracken and leaves; on the other, sunny Southsea and Old Portsmouth, with a dozen civic and service hospitals ready to the last bandage, to give them kindly welcome and skilful aid.

One thing bothered me. Amongst those 1,500 wounded, many of whom were coming to our town, and some to a fine temporary hospital made from a new secondary school a few minutes from my door, were doubtless some of the brave men from our own churches and homes. I had no right to go and visit them except when anyone could go, which means no opportunity for a quiet talk. They were military men, and I was not a chaplain. Of course the fact that I have no right in the hospital does not keep me out. Like the British infantry, I take cover, and advance by strategy. My wife makes toffee for the men, which they much appreciate, and I take it to the matron for distribution. A sentinel guards the entrance with fixed bayonet, but he knows the shape of the toffee box and salutes.

I think I had better at this point salute also, and write myself, Your obedient servant,

DAVID BAILEY.

Portsmouth.

### Timely Additions to a Good Series.

MESSRS. HODDER AND STOUGHTON have made six most opportune additions to their excellent sevenpenny series. A. Conan Doyle's "Uncle Bernac" is a story of the days when Napoleon's Army was waiting at Boulogne to invade Britain. His "The Green Flag" is another story of battle heroisms. "Havoc," by A. T. Phillip Oppenheim, is a secret service story in which the peace of Europe depends upon the possession of a certain document. How possession of it was obtained makes a breathless tale. The same author's "Black Watcher" is a thrilling spy story, dealing with the German menace. S. R. Crockett's "Anne of the Barricades" is a dramatic story of fighting in the streets of Paris during the Commune. Henry Seton Merriman's "Flotsam" is a novel of 1857, and tells how fine a thing it was to be a link in the English chain in those days. As is usual with this series the books are beautifully got up.

## Things that are being Said.

### One who Works for Peace.

In the time of warfare let us not forget that the Lord is working for peace. While on the red road we should cherish the hope that, when evening brings us home, we shall see a wondrous throne, and on it the Lord as Peace for ever enthroned. Is the revolution a necessity before the world shall evolve on God's lines? Lowell says:

"Civilization does get forrit,  
Sometimes upon a powder cart."

Is this *the* war on war? Is it the opening of the highway to progress, liberty, humanity, God?—REV. JOHN BRADBURY.

### German Culture.

Again and again in conversation with Germans before we were severed by this awful military Junta which is a greater enemy to their country than even to the nations who are seeking to overthrow that baneful military ascendancy, we said, "You Germans have vast stores of knowledge, you are great at research, but how small is your output of literature—of books that are books whose charm is in their style. How few are your poets." This was always met at first with indignant contradiction, but when pressed to tell of their poets, they never got much beyond the half-a-dozen which are familiar to most people.—The "British Congregationalist."

### What If—

Dr. John Brown, in his letter to Dr. Cairns, tells of his uncle astonishing us all with a sudden burst. It was a sermon upon the apparent *plus* of evil in this world, and he had driven himself and us all to despair—so much sin, so much misery—when, taking advantage of the chapter he had read, the account of the uproar at Ephesus in the theatre, he said, "Ah, sirs! what if some of the men who, for about the space of two hours cried out, *Great is Diana of the Ephesians*, have for the space of eighteen hundred years and more been crying day and night, *Great and marvellous are Thy works, O Lord God Almighty; just and true are all Thy ways, Thou king of saints; who shall not fear Thee, O Lord and glorify Thy Name; for Thou only art holy.*"

### War and the Greater Evil.

War may, on occasion, be the indispensable means of avoiding yet greater evil. When the arbitrament of reason fails we are thrown back upon lower and more elemental powers. With individuals we have to apply the policeman and the prison; we restrain the lunatic with what appears to him to be cruel violence. In such cases will, and organized will commanding force, takes the place of reason employing moral suasion. The same thing takes place collectively in the case of war.—The "Methodist Times."

### Locks, Armies and Force.

If Mr. Sadler is willing to let the Germans land in England, and to trust for protection against them to their own right feeling, let him live in harmony with his doctrine. Let him begin by trusting entirely to the good hearts of his countrymen. The locks should come off the doors of his house and church, and the Wimbledon police have notice that no "caller" is to be hindered from helping himself to anything he desires or requires. For the difference between the locks by means of which we secure our private property and the armies that secure the national properties is one of degree not kind. Locks and armies are merely different devices for applying force.—"PROGRESSIVE," in the "Christian Commonwealth."

### Saved from Worse Things.

War is not the worst thing in the world. There is something infinitely worse than losing one's life. A materialistic and discredited England will be worse than any war. I hate war, but for the first time in my life I am wholeheartedly in favour of it. We can pray for the men who were going into the conflict with clean hands; and pray, too, for a victorious issue, believing that we are in the right.—S. F. COLLIER.

### A War We Are All In.

We are in the midst to-day of a warfare both harder to wage and more momentous in its issues than the wrestle with flesh and blood that is waging in four Continents; we are all enlisted in it, in the fighting line; we are losing or winning every day.—W. H. FINDLAY.

### War and Literature.

It steals from us, for a time, our literature. Readers leave the realms of gold of the great dreamers; the highways and byways of great books are little trodden, and the world turns to Bernhardt, to Cramb, to the many writers who tell of war. "Your dreams," says the cynic, "are shattered, and once again the idealist proves that he is out of touch with reality." There seems to be some truth in his contention, for in these days many talk as if Woolwich Arsenal and Aldershot were much more important than Nazareth and Calvary.—W. B. BRASH.

### The Master Touch of a Great Sacrifice.

We are all looking for consolation to-day. Something has suddenly ennobled this nation. The master touch of a great human sacrifice is now laid upon the world, and we have to make ourselves one with the self-devotion which is theirs. We must be sharers in the great task before us before we are entitled to any consolation which comes from its presence in the world. We must not be content that these men should suffer, and die for us while we stand idly by. It may be that we can do no more than give the cup of cold water, but the moral uplift of an act is not diminished by the smallness of its physical results. This is the moment when the only way to see good is to do good, according to the measure of our power.—PROFESSOR JACKS.

# 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.

## LIST OF MINISTERS CHANGING CIRCUITS.

On Wednesday next, October 14th, we shall publish our autumn List of ministers who are changing circuits at the Conferences of 1915, 1916, 1917, and are free to consider invitations which may be addressed to them by churches and circuits. All previous Lists and requests for inclusion in Lists are regarded as cancelled, and no name will be added except a fresh request is received. It is regarded as an honourable understanding that those who send names for insertion in the List will also subsequently send intimation of their acceptance of invitations, so that our List may be kept up to date and entirely trustworthy and helpful to circuit officials.

Names for insertion in the new List should be sent at once and none later than Monday next, October 12th, to the Editor at the address below.

The List will be sent as usual to the President and the Connexional officers, to the Chairman and Secretary of each District, and to any Circuit official who will send his name and address and a penny stamp. Applications for the new list should be made to the Editor, 188 Rye Lane, Peckham, London, S.E., and nowhere else, as the List is only sent from the Editorial office.

## A GREETING TO SIR SAMUEL WAY.

TO CHIEF AND CHANCELLOR.

AUGUST 6TH, 1914.

BACK from the world of shadows,  
Back to the world of men!  
Your rest is waiting, in God's good time,  
But He did not call you then.

Knowing we need you greatly,  
Knowing our hearts are yours,  
He sent you back to the work that waits  
While the steadfast will endures.

Nelson had known the shadows;  
Nelson was tried like you;  
But a brave heart beat in the fragile frame,  
And his best was yet to do!

His was the way of warfare;  
Yours are the paths of peace;  
But each has a part in a people's heart,  
And their memory shall not cease.

Tread, till the evening closes,  
In the path where your feet are set,  
Your rest is waiting, in God's good time,  
But the signal comes—not yet.

Sir Samuel Way says:

"The foregoing verses were sent to me anonymously a few days after my return from Sydney. There was no attempt to disguise the handwriting, which is plainly that of Mr. Sydney Talbot Smith, LL.B., Cantab. On enquiry, I found that Mr. Smith had no objection whatever to the publication of the poem."

## PERSONAL.

A correspondent writes:

"Prayer is earnestly requested for 'El Sie,' who is seriously ill." Many readers of "El Sie's" contributions to this journal and to the "Missionary Echo" will hear of her illness with deep sympathy for herself and her aged father, and will be glad to join in prayer for her recovery.

Mr. Frank Turrill, youngest son of Coun. M. B. Turrill, of Woodstock, has recently passed the Oxford Senior Local Examination. Several young men connected with our St. Michael's Street Church (Oxford), have volunteered for the National Service. Our school-room is now being used as a reading, writing and recreation room for a number of recruits. The Mayor of Oxford has expressed his great satisfaction with the arrangements made under the supervision of Coun. H. Lewis and Mr. J. Thornton. The young men using the room express their appreciation of the facilities for writing home, etc., thus provided.

The Rev. John F. Lawis, who is now serving a fourth year as superintendent of the York Circuit, intends to apply for superannuation at the next Conference. He commenced his ministry as assistant to the late Rev. Samuel Sellars, sen., who died in May, 1874. He served a provisional year at Retford (1874-5) removing to Beverley at the Assembly of 1875 when his probation commenced. Mr. Lawis proposes (D.V.) to settle in the latter town.

## CHINA INLAND MISSION DIRECTOR.

The "Christian" of last week makes the deeply interesting announcement that the successor of the late Mr. Theodore Howard, as Home Director of the China Inland Mission, is the Rev. J. Stuart Holden. Mr. Holden is giving himself to his new work as a great opportunity for service; and is making it only second in its claims to his church (with all its institutions) and Missionary Institute. The change will involve his withdrawal from the Evangelical Union of South America and other missionary boards with which he is associated, and the transference of St. Paul's Girls' Hostel to the

Young Women's Christian Association. Many outside the C.I.M. circle will wish for Mr. Holden a successful and happy period of office.

## UNITED METHODIST STUDENTS AT OXFORD.

Rev. J. S. Pinner, 12 Warnborough Road, Oxford, writes:

Will you please make it known that I shall be glad to receive the names and addresses of any United Methodists who are coming to the Oxford University next term? One of our ministers has already written to me about his son who is just about to commence his University career, and I should be pleased if all United Methodists, who have sons and daughters coming to Oxford, would apprise me of the fact. We shall welcome all United Methodist students to our services at St. Michael's Street.

## DR. JOWETT.

The Rev. Arthur C. Hill has just been visiting Canada and the United States. For some Sundays he occupied Dr. Jowett's pulpit. Speaking to an interviewer, he said: Dr. Jowett is occupying what is probably the most influential post in the world. His ministry is having a great influence over the American pulpit, and is really affecting for good in a wonderful way the whole of the religious life of the States. It is exactly the kind of thing that was needed, and the people are becoming increasingly aware of the value of the contribution that he is making to the religious life. He is the spokesman for whatever is best in the United States.

## THE LORD'S SUPPER.

A correspondent writes: "The excellent notes on the Lord's Supper by Mr. Urwin in your journal remind me of an examination in 1887 in which the Rev. William Griffith exhorted the candidates to preach upon some aspect of the Lord's Supper every time they administered it. He said that such was his habit. To my joy I accepted his exhortation and adopted his habit. My experience is most encouraging."

## DEATH OF MRS. COOPER.

We regret to announce the death of Mrs. Cooper, the wife of the Rev. S. Cooper, of the Forest of Dean Circuit, on September 28th. She was on a visit to her son and friends at Ossett, Yorkshire. On September 25th she suffered a severe attack of bronchitis, and in four days passed away. The call came at the early age of fifty-three years, and its suddenness is a great shock to her husband, her family, and her friends, by whom she was greatly beloved. There was a large gathering at the funeral to show love for the departed and sympathy for the sorrowing ones, and many beautiful wreaths were sent. From earliest days Mrs. Cooper was associated with our Church, first at Burslem, and afterwards in a number of circuits, and was always a strenuous and capable worker, going often beyond her normal strength. Many will remember her kindness. It was a special delight to her to convey succour and comfort to the aged and afflicted. She was content to do good by stealth, and would have blushed to find it known. Words she often quoted express the faith in which she died, "In Jesus' keeping we are safe, and they."

## DEATH OF MRS. THOMAS FOSTER.

It is with regret that we announce the death of Mrs. Foster, wife of the Rev. Thomas Foster, our supernumerary minister at Scarborough. She was a worthy woman and a true helpmeet of her husband during the 47 years he has spent in the active duties of our ministry, 27 of them in strenuous service in London. In this time of sorrow and loneliness many hearts will go out towards Mr. Foster in tender thought and sympathy.

The Church, Choir and Sunday School and Band of Hope at Oxford have recently lost a valued worker by Miss Mabel Martyr crossing the Atlantic to take up a position of governess in the household of Professor Kirsopp Lake, of Harvard University. Several small presents, in token of the esteem in which she is held amongst us, were given to our friend on the eve of her departure.

## TO CORRESPONDENTS.

"A UNITED METHODIST AND OFFICER."—Thank you for your letter, which we are sending on to the Connexional Committee Secretary. It is in direct opposition to advice given by other officers of the Army who are United Methodists, and altogether against the judgement of United Methodists in Army and Navy centres. But it will be carefully considered. Meanwhile, be sure we are thinking prayerfully of you and your brother Methodists.

## Mr. and Mrs. Lyttle's Thanks.

DEAR MR. EDITOR,

So many friends have written wishing us a pleasant voyage and years of joyful and successful service in Ningpo, that time (we leave on Wednesday) does not allow of our writing a reply to each. May I beg a small space in the "U.M." just to thank all the friends for their good wishes? The kindness of our people has made our furlough pleasant indeed, and an experience never to be forgotten. The messages that have come have done much to cheer us, and we go back better fitted to do our work because of them. Where all have been so kind it would be invidious almost to mention names, and yet, I feel obliged to make special mention of the long continued kindness of the Rev. W. and Mrs. Vivian and also the friends of our Doncaster Church. They have been good to us and have done us good.

Thanking you in anticipation,

Gratefully yours,

WILLIAM LYTTLE.

Oct. 5th, 1914.

# War Notes.

## Authors and the War.

A DECLARATION has been signed and published by the chief writers of this country, of which the opening paragraph reads:

"The undersigned writers, comprising amongst them men and women of the most divergent political and social views, some of them having been for years ardent champions of goodwill towards Germany, and many of them extreme advocates of Peace, are nevertheless agreed that Great Britain could not without dishonour have refused to take part in the present war."

Among the fifty-two signatures attached are those of William Archer, J. M. Barrie, Arnold Bennett, A. C. Benson, Edward Frederic Benson, Robert Hugh Benson, Robert Bridges, Hall Caine, G. K. Chesterton, Arthur Conan Doyle, H. Rider Haggard, Thomas Hardy, Anthony Hope Hawkins, Jerome K. Jerome, Rudyard Kipling, John Masefield, A. E. W. Mason, Gilbert Murray, Henry Newbolt, Barry Pain, Gilbert Parker, Arthur Quiller-Couch, Owen Seaman, George R. Sims, George Macaulay Trevelyan, George Otto Trevelyan, Mary A. Ward, H. G. Wells, and Israel Zangwill.

The "Westminster Gazette" justly observes: "The most appropriate comment is to ask on what other subject under the sun can one conceive unity between a body of writers holding on most topics such a diversity of views?"

## The Case for English Intervention.

The case for England's intervention has been put most inevitably and unanswerably by a loungee outside a pub. "It's like this," he said, "you come across a street row some bloke knockin' a littler one abaht. Well, if you wants to keep a whole skin, course you can pretend not to see, and slope off. But it don't seem 'ardly proper, some'ow."—NOMAD, in the "British Congregationalist."

## "Dum-Dum" Bullets.

The "Westminster Gazette" says that Mr. F. C. Selous suggests in the "Times" an explanation of the charges made by both sides in this war of the use of "dum-dum" which seems feasible. He has found in shooting at game with the new pointed bullet, which is a German introduction, that they inflict at short ranges more serious wounds than any kind of expanding bullet. He quotes Mr. Roosevelt as an authority for the same experience. The suggestion is that the sharp point tends to cause the bullet to turn sideways on striking, tearing a large lacerated wound. The fact that many of the wounds received on either side are slight as compared with others which are said to be occasioned by "dum-dums" is possibly due to the fact that both round and sharp-pointed bullets are being used in both the Germany and the British armies.

## A Wounded Soldier.

An incident from the Cambridge Hospital for the Wounded:

"A little further on is a lad of the Royal Berks.

"'Wounded?' we ask.

"'No, sir—rheumatism,' is the reply.

"'How did you get that; you're too young for rheumatism, surely?'

"'Well, you see, we were fighting all day and marching all night. In the day it was hot and at night it rained, and we had to fight and sleep (if we could) in the trenches, and it's a wonder I didn't get something worse than rheumatism.'

"Then he pulled out a pocket Testament.

"'That's been my best friend,' he said. 'We hadn't much time for reading, but it has been such a comfort to snatch just a verse now and again.'

## Canada's Gift.

Canada is making a splendid gift of flour to the Mother Country. It has been decided that the sacks, when empty, should be sold as souvenirs at 5s. each. Two-thirds of this sum will be devoted to the Prince of Wales' National Relief Fund, and one-third to the Belgian Refugees Fund. The sacks are all marked "Canada's Gift." Applications for the sacks as souvenirs, accompanied by a remittance of 5s., should be sent to the Hon. Secretaries, National Relief Fund, York House, St. James's Palace, London, S.W. Applications will be dealt with in strict rotation.

## Our Duty.

"Our duty is to be much in prayer on behalf of our nation, that it may be itself preserved from that spirit of militarism which it is now combating; that a deeper sympathy may unite all classes of society which have striven and suffered together; that our brothers at the front and on the sea may be kept in the day of battle, may be untainted amid the horrors of war, and be able to exert a powerful influence for good on their comrades; that the Everlasting Arm may encircle the bereaved and suffering everywhere; and that, through the present anguish, the time may be hastened when the Kingdom shall come and God's will be done, as in Heaven, so on earth."—From the Message of the Baptist Union.

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## The Hove Church, Brighton.

### A New Venture.

FOR nearly three years the future of the latest built church in the Brighton Circuit has hung in the balance. This church was the pet scheme of the late Rev. S. B. Lane. When he died there remained a capital debt upon it of about £4,000, rather more than less. One of the greatest tributes that can be paid to Mr. Lane's memory is that he never complained of the magnitude of this burden. With all his other responsibilities—National Free Church Council, Sussex County work, and the very inspiration of Temperance and Nonconformity in Brighton and Hove—never a murmur escaped his lips. Or perhaps rather, so great was his public value that wealthy men delighted to assist this with all his other projects. But at his lamented decease the burden became impossible. Many projects have been evolved, bazaars, subscription lists, and so on, but the stolid debt remained. There was the possibility of alienation—Must that come? The building be sold? It was an intolerable thought. It is one of the most beautiful churches in the Connexion. As a suite of buildings it is of the completest kind. It cost over £7,000, and that had been reduced by £3,000. For the standing debt was only little more than half its cost. And there was always the lien upon it of the heroic memory of S. B. Lane.

### Connexional Action.

In the end the Connexion stepped in and said it should not be alienated; it should be worked, and assisted, in the inspiration of that gracious personal memory. And no more creditable or generous piece of Connexional finance was ever laid upon a Committee table. At Hove we have just received a visit from Rev. John Moore, Home Mission Secretary. Mr. Moore preached twice on Sunday, Sept. 27th, healing, helping, comforting messages in each case, strong in their thinking, perfect in their mood, and entirely helpful in their motive. The "faithful few" are still talking about them. At the evening service, at which by a happy inspiration Mr. Lane's daughter sang "Lead, Kindly Light" (may it indeed so lead), there was a very good congregation indeed. These gatherings are steadily increasing weekly. On the Monday night a recognition service was held. The chairman was Sir Walter Essex, M.P., a parishioner of the last circuit from which the new minister came. Sir Walter said a very hearty and good word for the new minister, Rev. Grosvenor Corin, and finished with "Do not make your church a mausoleum of past glories or past difficulties. Live for the future." But the speech of the evening was expected from Rev. J. Moore. He had come to state the new conditions upon which the church was to be worked in the immediate future—To be placed under the Home Mission Committee and its Secretary absolutely; the minister to be trusted with a free hand, his labours, especially in preaching, to be concentrated at Hove, and so on.

### A £1,000 Cheque.

It was a great speech enough! In the midst of it Mr. Moore produced a cheque for £1,000, which he handed to the pastor. It was a dramatic stroke, and his words were felt deeply when he said, "It was to give us room to grow and in memory of the blessed dead." Then he produced the remainder of a great scheme. His Committee was working off a further loan standing now at nearly £500. They would retain that and complete its dissolution. There also remained a further £475 before the debt could be reduced by half—that is, to £2,000 instead of £4,000. "You cannot carry more than £2,000," said he. "I will get you another £200 if you on your part will raise £275," i.e., roughly, £1,700 for £275. It is not finance; it is sheer romance. But it must be done somehow. And the obvious privilege of all readers need not be put into words.

### New Hope.

Already the air tingles at Hove. Of course, it does usually, with salt brine, but now it tingles with a new quality. The new minister has a good many years of religious work behind him, with ups and downs, tears and scruples, hopes and catastrophes amidst them all. He rejoices with trembling. But the people are alive. They are not numerous, but they are very kind and astonishingly generous. They appreciate two things—the concentration of ministerial labour and the romantic munificence of the Connexion. Already the increases in the congregations are the subject of interested and optimistic discussion. They must attain much wider dimensions yet. Quickly we should double our Sunday audiences and collections and cram the week's intervening with all sorts of educative, edifying and ameliorative agencies growing out of our Sunday work. People will always support *live* religion. This is our problem. It is being attacked with fine vigour. We hope in time, and in short time, to be able to report that the debt stands at £2,000 only, and that with many thanks for past help—sheer salvation, in this case—we can manage to stand on our own feet and return something of the assistance lavished so splendidly upon us in our need. May that happy day soon dawn. G. C.

[The Hove Church deserves every encouragement in its long-sustained effort to grapple with its enormous debt.—ED., U.M.]

**We much regret that in consequence of the great pressure on our space this week, we have to hold over the chapter of the Serial Story.**

## Mr. William Thorne on the Bible Christian.

AT the harvest festival at East Street, Stonehouse, on Sunday, September 20th, the chair at the afternoon musical service was taken by Mr. William Thorne, J.P., of Brisbane, Queensland, who is taking a holiday in the home country after several years' absence. Mr. Thorne is the nephew of Rev. James Thorne, and grandson on his mother's side of William O'Bryan. His cousin, Rev. John Thorne, recently died at Malvern, near Adelaide, South Australia. In the course of a brief address Mr. Thorne said, incidentally, that the old name, "Bible Christians," seemed presumptuous to some of the other denominations, as it appeared to imply that other Christians were not entitled to the name. Mr. Thorne proceeded to explain that the name arose among poor people who had very few books and made the Bible their chief book of reference when they were in doubt about any matter, and especially so upon questions of principle. Their constant use of the Bible led to their being called by their neighbours "Bible Christians." In his opinion the Bible ought still to maintain this strong hold upon the affections of the people, but he feared that German influence had tended to weaken the power of the Gospel over the lives of men. If they were to prosper as a Church it would be by the maintenance of that faith in the Gospel of Christ by which their fathers had triumphed in the past and won their way into the hearts of men and women in the lowest parts of their towns and villages. He trusted that they would never become too respectable to preach the Gospel to the poor as their Master did.

In listening to Mr. Thorne one realized the mighty stimulus which came originally into the hearts of men and women in North Devon when William O'Bryan began to preach in and around Shebbear, and Mary Thorne, Mr. Thorne's grandmother, gave her outspoken testimony in Shebbear Church. These events have been recorded by the late Rev. F. W. Bourne in his History of the Bible Christians, the early chapters of which, as Dr. David Brook has said, "read like a romance." This story should become well known in view of the Centenary of the founding of the Bible Christian Church to be celebrated at Exeter next year. G. P. D.

## The Pilgrim Way.\*

IN his "Thread of Gold" Mr. A. C. Benson has a chapter on what he calls "The Secret." The secret is the inmost shrine of life, into which some are privileged to look, and some few to enter. It is a holy place, and they who have been within bring back "some touch of radiance gushing from their brows." What they have seen some have skill to hint; none can describe. He whose "Musings" I have just finished reading, is, by the marks, one of those who have been within the veil. The way into the secret place appears to be a familiar path to him.

The "Musings of a Pilgrim" reached me to-day, and I read it through at a sitting. The earlier pages brought to mind George Matheson, the seer and teller of visions. Then it seemed that I companied again with "The Roadmender." By and by I forgot all else, but that I had chanced upon one with skill to understand and to reveal the things that pertain to the way of pilgrims. The pilgrim way; with rare solace of singing of birds, and laughter of children, and meeting and greeting of wayfarers, is here. Sometimes it is in the solitary place, sometimes amid the bustling tumult of the city; but always Our Father is above, and in the night season there is the wonder of the stars.

The pilgrim way is never quite lonely. Always there are others upon the road. Says the Pilgrim:

"To-day I have seen something of a strong man's grief. Until this moment I did not know him, though I have met him more than once; but not to *know* him. A little child has left them, that is all; but it is everything. It happened long ago, but the shadows linger. He often sits alone with his music, and some day the music of the Divine Love will quiet his sorrow and tell him all he needs to know."

Again:  
"I have been talking with a young man in a railway train, and he has unfolded to me a sad experience. He has suffered great earthly losses—so he told me; yes, and something else too. He has lost God. And it may be that some day he will stretch out his hand even as a child will cry out for mother in the darkness—and he will feel the pressure of the Eternal Love; and God will tell him all he needs to know until the morning comes."

The Pilgrim loves the children, who, with their innocent gaiety, make glad the way. "There are three things at least," he writes, "that ought to keep the heart of a man young: Children—Flowers—and Music; these three, and the greatest of these is the child." "In days of old I lisped in prayer, 'Pity my simplicity.' Now I pray, pity my pride and increase my simplicity."

It is a joy to think that this volume is by one of our own ministers. The reading of the book has brought a real delight. Because of it "earth seems more holy, and heaven seems more near." "Musings of a Pilgrim" shall have a place upon the shelf which already holds "The Roadmender," "The Thread of Gold," and "Dream-thorp." CUTHBERT ELLISON.

MESSRS. JARROLD AND SONS have in active preparation an English translation of one of Heinrich von Treitschke's works. The book will be issued under the title of "German Conflicts," and will be a collection of essays drawn from various sources with the object of presenting the main lines of Treitschke's philosophy. The book will be published at a low price.

\*"The Musings of a Pilgrim." By D. B. Proudlove. (Arthur H. Stockwell. 2s.)

## Departed Friends.

### Mrs. W. J. Nicholls.

As already briefly announced Mrs. W. J. Nicholls, wife of Mr. W. J. Nicholls, J.P., of St. Austell, passed away on Saturday, Sept. 12th. Mrs. Nicholls was a daughter of Mr. R. Johns, of St. Austell, and had, all her 70 years been connected with the ex-B.C. section of our Church. Few, if any now living, have had a longer association with the Zion Church, St. Austell. She was a scholar in the Sunday School there, and grew up to be one of the principal teachers, continuing her connection with the school until domestic duties and illness prevented her. Enfeebled health confined her to the home for many years and hindered her from taking an active part in the public life of the neighbourhood, and in the church. Yet she continued to serve it and to display great interest in the affairs of the denomination which her husband has served so well. Ever loyal to Christ and His Church and devoted to the Connexion, Mrs. Nicholls never allowed her suffering to sever her from the life of the Church and especially in such spheres of woman's work as the W.M.A. and the Deaconess Institute she evinced deep sympathy and interest even unto the time of her transition. Her husband of 40 years, one son, Mr. E. E. Nicholls, of Devonport, and two daughters, Misses E. M. and L. M. Nicholls are left to mourn her loss.

The interment took place at St. Austell Cemetery. Rev. R. Pyke, of Bideford, officiated, assisted by Revs. E. A. Coome and J. J. Layland (St. Austell), Rev. E. E. Lark (Truro). Members of the Zion Church acted as bearers, and there were present representatives of the St. Austell Urban District Council and the Board of Guardians (of which Mr. Nicholls is a member); the County, Rural, and Parish Councils; the West Cornwall Free Church Federation; the St. Austell F.C.C., Revs. F. Coleby (Vicar of Charlestown), and F. J. Stafford, and a large number of friends. Sir F. and Lady Layland Barratt sent a handsome wreath.

Mr. Pyke said it was a privilege to recall how sweet and good was the life that had gone forth from their midst. Any tribute paid to her memory could only be inadequate. In the home only those who dwelt there could fully speak of her goodness and self-sacrificing regard for others. But those who were privileged to be admitted as friends became instantly aware of a presence which gave tone and spirit and animation to the whole household. She entered heartily into the joys of all her large circle of friends, and she was too sympathetic to turn away from those in sorrow. The range of her interest included a large intellectual province, and it embraced also that patient attention to the details of domestic life which meant so much in their beautiful English homes. She had a genius for hospitality. She had the same regard for the welfare of her friends as Martha of Bethany, but she bore an even closer resemblance to Mary in the eagerness of her mind and the readiness with which she listened to any new aspect of truth. It was this almost perfect combination of mental vigour, humanitarian sympathy and spiritual intensity that gave to her life its richness and its charm. She loved the house of God and she loved the people who were her fellow worshippers. The heart of her husband trusted in her and her children rise up and call her blessed.

### Mrs. Parnham, Pleasley Hill.

For three successive weeks we have had to chronicle the loss through death of aged members of the Mansfield Circuit. The latest member to enter the higher service was Mrs. Elizabeth Parnham, widow of the late Edmund Parnham, of Pleasley Hill, at the advanced age of 76 years. She had resided at Pleasley Hill 46 years, and had been connected with the United Methodist Church practically all the time. She has left five sons and two daughters, all of whom have passed through the Sunday School and assisted in the choir. Three have filled nearly all the offices in connection with the church and school. The funeral took place on Saturday fortnight, when four sons carried their mother to the United Methodist Church, Pleasley Hill, the service being conducted by Rev. R. R. Greenslade, one of the circuit ministers. Mr. Greenslade made touching reference to the life and work of Mrs. Parnham. Although feeble in health, she attended chapel whenever possible. He spoke of the bright hope and testimony that she had passed from death unto life. The body was then taken to the Mansfield cemetery for interment, the sons again acting as bearers, Rev. R. R. Greenslade conducting the last rites at the graveside.

### Mr. Richard Penistan, Toft.

One of the heaviest blows the Market Rasen Circuit has sustained for a long time has fallen upon it by the death of Bro. Richard Penistan, of Toft, who was associated with our Middle Rasen Church, at the ripe age of 79. He had been a local preacher for upwards of 60 years, a work for which he was specially adapted, and in which he took intense delight. He was one of the old type of Methodists, a man of strong convictions, and of fearless courage. He was a very generous supporter of circuit funds and took a full share of circuit work and responsibility. Behind a rugged exterior, and sometimes misunderstood by his brusque manner of speech, he had a very tender heart, and to those who held the key to unlock that treasure house, there was revealed a great generosity, lasting friendship and a life given up to the service of his Master. He has nobly carried his cross, and is now wearing the crown.

In connection with the League of Young Patriots a remarkably successful song has been published for school concert or similar use. It is entitled "The Rally," and is a patriotic song of the best type. The lyrics are unusually striking, and the music, though simple, is quite irresistible. It is published by Evans Brothers, Sardinia House, Kingsway, London, W.C. (post free 3½d.)

## Sunday Afternoon.

### "THE ART AND MYSTERY OF PRAISE."

*Bless the Lord, O my soul;  
And all that is within me, bless His holy name.  
Bless the Lord, O my soul,  
And forget not all His benefits.*

—PSA. CIII. 1, 2.

THERE are few more delightful books on what he himself calls "the Art and Mystery of Praise" than Mark Guy Pearse's "Praise: Meditations in the One hundred and third Psalm" (C. H. Kelly, 1s. 6d.). In view of the fact that next Sunday (October 11th) is Thanksgiving Sunday in our churches we give a few extracts from Mr. Pearse's book.

Bless the Lord, O my soul! Do it, do it now. Exercise yourself in the art and mystery of praise. We are here to serve our apprenticeship to this blessed craft, that as very masters we may by and by take our place in the eternal praise on high. Give thanks. Let the soul spread wide her wings and go soaring up to heaven, singing as she soars: "Bless the Lord, O my soul!"

A friend sat once at dinner with me and asked a blessing on the meal: "For what we are about to receive may the Lord make us truly thankful." I devoutly added my Amen. When we had finished, I asked him to give thanks: "For what we have received may the Lord make us truly thankful." Then I withheld my Amen. "Forgive me, dear friend," I ventured to say, "may I ask when you do give thanks?" "Did I not thank Him then?" he asked, surprised. "I think not," I added; "is it any use having the organ always tuned if it is never played upon?"

It is said that once when Sir Michael Costa was having a rehearsal with a vast array of performers and hundreds of voices, as the mighty chorus rang out with thunder of the organ and roll of drums and ringing horns and cymbals clashing, some one man who played the piccolo far away up in some corner said within himself: "In all this din it matters not what I do," and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud: "Where is the piccolo?" The quick ear missed it, and all was spoiled because it failed to take its part. O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of His great universe is made richer and sweeter because I give Him thanks. Bless the Lord, O my soul!

It is good to exercise the different parts of the soul in this work of praise: good to say sometimes: "Memory, fetch me a song for my Lord." Memory hath a sweet voice. Like the linnets she singeth sitting on the bough. O, it is good to hear Memory singing! Listen, as she sings in soft and tender tones about the love that waited for our coming long ago, about those faces that watched our waking up to life and made its beginning full of beauty and blessedness, about the arms that screened those early days with gentle care. She sings on with louder notes about the way in which the Lord has led us, sings of His patience, never failing; of His goodness, inexhaustible; of mercy infinite; sings of friends who have enriched our lives; of deliverances; of sorrows healed. Ah! Memory, sing on, in heaven itself no music shall be sweeter than thine.

I was going home one winter's evening with my little maiden at my side, when she looked up into the sky and said: "Father, I am going to count the stars." "Very well," I said, "do." And soon I heard her whispering to herself: "Two hundred and twenty-one, two hundred and twenty-two, two hundred and twenty-three"; and then she stopped and sighed: "O dear! I had no idea they were so many!" Like that little maiden I have often tried to count my mercies; but right soon have I had to cry: "I had no idea they were so many!"

How great is the love of our God since it takes so much to satisfy Him!

*Who forgiveth all thine iniquities*—this surely is more than we could venture to ask or think—such a free, such a complete forgiveness, and at such a cost. But His love cannot rest there. *He healeth all thy diseases*—dries up the black sources of evil within us, the bitter and poisonous springs. *He redeemeth thy life from destruction* by such a ransom price, buys us out of our cruel bondage, and restores us to the dignity and joy of our first estate. But all this is not enough. His great love flows on, cherishing yet further and more glorious purposes concerning us. *He crowneth thee with loving-kindness and tender mercies.* Well may we stir ourselves to a new exercise of gratitude. Bless the Lord, O my soul; and all that is within me, bless His holy Name. It is not for David only. It is not for a privileged few by whom this song is to be sung. My soul may claim it as its own, and "all that is within me" may ring it out triumphantly. Come then, my soul, bring yet a fuller, sweeter note of wondering and adoring joy that God, even thy God, should to all His mercies add yet this above all—*He crowneth thee with loving-kindness and tender mercies.*

It must have been with a sigh of envy that the melancholy Carlyle cried, "Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music."

## Smyrna—The Persecuted Church.

BY REV. T. A. JEFFERIES.

REV. II. 8—11.

(C.E. Topic for October 18th.)

SMYRNA was situated about fifty miles to the north of Ephesus. It was a port with a large trade and the most splendid city in the Roman province of Asia. That idolatry was strong is shown by the fact that a temple was founded there in A.D. 26 for the worship of the Emperor Tiberius. It was the bishop of this Church, Polycarp, who in 155 was martyred at the age of eighty-six. In later times, when the Mohammedans swept over Asia Minor, Smyrna was the last Christian stronghold to yield to their attacks.

### Poverty.

The first reference to the Church in our lesson touches upon its needy circumstances. "I know thy tribulation and thy poverty," says the writer; then adds at once the remarkable parenthesis, "(but thou art rich)." Judged by ordinary standards, it was poor; but in the sight of God, wealthy. We picture this struggling community of early Christians in the midst of the luxury and fine buildings of a rich city. How insignificant they must have seemed! How contemptible their probable meeting-house compared with the temple of Tiberius! Yet the judgement that is based upon appearances must ever be shallow and inadequate: He that sees into the heart of things and knows their enduring value pronounces a different judgement. Struggle and want had been their portion, "but thou art rich." The worth of men and movements is not to be measured by their numbers and property. Business is not proportional to the size of a shop front. We must measure a church by the strength of its faith, the depth of its conviction, the courage with which it applies its principles to the need of the hour, and the fullness of self-surrender with which it is prepared to sacrifice for the cause. Riches and outward success do not necessarily imply spiritual poverty and weakness. But they are real sources of danger: for they tempt men to rely upon wealth and past achievement, whereas nothing but a living spiritual experience can sustain us or enable us to conquer an alien world. Therefore we must make sure that we have the true wealth. Whether we share Smyrna's tribulation and poverty or not, let us be very certain that we share her riches.

### And Persecution.

Smyrna was destined, however, to pass through deeper trials; experiences were coming which would test her spiritual resources to the uttermost: so the next passage is a call to her courage and endurance. "Fear not the things which thou art about to suffer; behold the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." It is a grim message, but it begins with "Fear not," and it is followed by a glorious promise. Note here the challenging spirit of the New Testament. Our Lord never tried to minimize the tasks and sacrifices of discipleship. He urged men to "count the cost." He called on His followers to deny themselves and take up their cross. He promised them tribulations. The Gospel does not save men by taking them out of danger: it rescues by renewal, by supplying grace for every emergency. How different it is with the powers of this world. Germany declares that she is fighting for a great and sacred cause, yet she tries to blind her people to the sufferings and talks with a mouth that is full of boasting and deceit. It is not thus that men rise to their noblest efforts, and Christ showed how truly He understood human nature when He confronted it, not with the assurance of an easy victory, but with the challenge of the Cross—the call to sacrifice, and perhaps to death, but to death with Heaven beyond.

### Living and Crowned.

This challenging spirit of the New Testament grows out of its faith. It believes in God as Jesus revealed Him, the God Who is good, our heavenly Father. Therefore it faces the world with an unconquerable assurance. God is good, says faith: therefore goodness must prevail; and beyond the dark days of conflict it sees the coming of the Kingdom. God is good, it repeats to itself: therefore His children must attain His peace; and beyond the trial and persecution, the prison and the martyr's doom, it sees the eternal glory all beautiful and fair. And in that blessed confidence faith calls upon its children to endure, saying: "Be thou faithful unto death, and I will give thee the crown of life." Ramsay suggests that this promise is related to local history. Smyrna was noted for its fidelity to Rome, Cicero having referred to it as "the most faithful of our allies." It was also proud of its "crown," the garland of fair buildings surrounding a rounded hill. Whether that is the case or not, the promise holds, and the Christian that dies in the battle of faith, stricken down and despised by a persecuting barbarism, shall find himself hailed as victor by the Eternal King and crowned with immortal life.

## A NEW ARMY Wanted!

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## Work Among the Young.

As I have passed from place to place preaching, conferring with workers, speaking at public meetings, etc., I have looked in the schoolrooms for the bills which have been sent for each Sunday School, but have not always seen them. I have met with teachers who have not received the personal circular sent for each of them. It seems that some people have neglected the duties belonging to the offices they have accepted, and in consequence of the labour of other people and the expenditure involved in the printing and despatch of bills and circulars in such cases wasted. It is not pleasant to come across such facts.

My host said, the other day, "Well, we shall know more about your department and work, through your visit, than we have known before." He ought to have known more than he did, but the "Report" had not reached him. I find that reports, like circulars, often fail to reach those for whom they are intended. I name this because over 20,000 circulars, relating to the new "League of Abstiners" have recently been sent out, and the annual reports will have been despatched before this column appears, and I hope they will be more successful in reaching those for whom they are intended than some sent previously.

But my host who had not known much about the Young People's and Temperance League Department was not acquainted with the UNITED METHODIST, and so did not see this column, and, in consequence lost a good opportunity of knowing about our work. I go to many places where this journal is unknown, and I do not fail to speak of it, for I feel sure that those who read it will be helped to knowledge of our Church and stirred to work for its welfare.

Young People's Day, October 18th, will soon be here, and I hope that Preachers and Teachers will speak wisely and earnestly about personal religion. Preparatory prayer meetings should be held, and the Booklets, Letters to Scholars, Decision Cards, issued by the Young People's and Temperance League Department may be used with much advantage. The day gives a great opportunity for effective work among the young, and it is of the utmost importance that it be well used.

I have more than once referred to the widely differing places in which I have to write this column, and the varying conditions amid which the work has to be done. I am writing now in an office where I have for a short time the use of a desk. Close at hand two young men are busy with accounts, and a man at the telephone is talking very earnestly to some one at a distance about business which seems to be very important. His animated manner, repeated requests to the telephone operator not to "cut him off," and his very sympathetic orders to the person he is addressing, and now and again his soothing utterances to the person he had previously addressed with much emphasis, show plainly how anxious he is to gain his point. I am reminded by his zeal and persistence of the need for such qualities in our work for the welfare of the young. The man has just finished his talk and taken his departure, and has gone, I think with the idea that he is likely to get what he desired. Now that he has gone the two young men are talking about him and they agree that he is "a keen one," a "good business man" and that he is "very successful." I quite expected it would be so, and I am quite sure that our church work, and especially "Our Work Among the Young," would be greatly helped by a spirit like that of the vigorous man who has been using the telephone. The long evenings are coming quickly, and they will help to bring the young people to classes and meetings more than the summer nights have done, and "Look-out Committees," and the leaders of efforts for the welfare of our boys and girls and young men and women, will do well to be very earnest and devoted in their efforts. Slackness leads to failure, zeal and patient effort tend to produce success.

I have already referred to the despatch of circulars relating to the "League of Abstiners," and I hope they will have attention, and that branches will be formed in connection with all our churches and schools. I am prepared, desirous indeed, to go to any places where meetings can be arranged in order to help in the formation of these branches, and I shall be glad to hear from people who will make the needed arrangements. Applications for circulars from people who are interested in Temperance work and disposed to help it forward will be welcomed. There is very great need for this League, and I want to plead for speedy efforts to establish branches.

The ordinary Band of Hope work should also have attention. Many schools are without Bands of Hope, and it is most desirable that these valuable aids to the work of the schools should increase in number, and also in efficiency. The "League of Abstiners" is intended to follow up and supplement the work of the Band of Hope, and it is hoped that in many cases the "League" will be worked by the Band of Hope Committee. I shall be very glad of the valuable help of Band of Hope secretaries, and hope they will write to me on the subject.

The terrible war now being waged is not likely to increase the income of the department, and it is very desirable that all who can help us financially should do so. New subscriptions, even if only of small amounts will be welcomed, and schools and Bands of Hope can help by sending to us their orders for class registers, transfer forms, pledge cards, and book for Band of Hope officers. These things, supplied by the Young People's and Temperance League Department, are specially designed to meet the needs of the institutions named.

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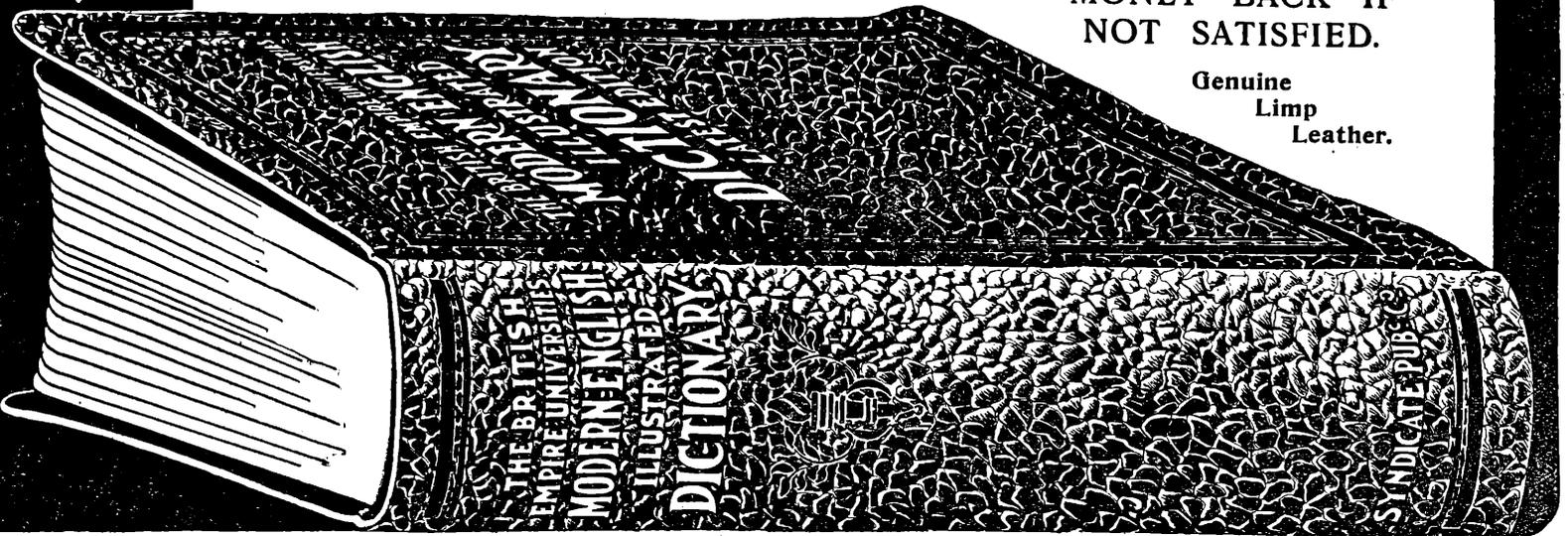
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**SPECIAL NOTICE.**  
It will save contributors and ourselves much time if it is noted that we cannot insert accounts of marriages, silver weddings, etc., in the editorial columns except on the conditions specified below in our "Scale of Charges."

**SCALE OF CHARGES**

For NOTICES of Births, Marriages, Deaths.

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

REPORTS of Marriages, Silver Weddings, etc., intended for insertion in the Editorial Columns must be accompanied by a pre-paid notice of the event at the rate above specified.

**PREACHING APPOINTMENTS.**  
**SUNDAY, OCT. 11th.**

	Morning.	Evening.
<b>LOND</b>		
Bermundsey Mission— "Manor," Galley-wall Road 11 a.m., 6.45 p.m.	Henry Hooks	Henry Hooks
Brixton—Streatham (Riggindale Road). 11 a.m., 6.30 p.m.	W. R. Britton	R. Wildridge
Clapham Junction— (Mallinson Road). 11 a.m., 7 p.m.	W. E. Soothill	W. E. Soothill
Fulham—Walham Grove. 11 a.m., 6.50 p.m.	C. S. Loosley	J. H. Blackwell
Fulham—Munster Road 11 a.m., 6.30 p.m.	J. H. Blackwell	W. Kenyon
Newington— Brunswick. Gt. Dover Street. 11 a.m., 6.30 p.m.	G. T. Akester	G. T. Akester
Brighton— Bristol Road. 11 a.m., 7 p.m. Stanford Avenue. 11 a.m., 7 p.m. Old Shoreham Rd. 11 a.m., 7 p.m.	J. C. Pye R. S. Hall G. Corin	R. S. Hall J. C. Pye G. Corin
Guernsey— St. Paul's. 10.30 a.m., 6.30 p.m.	G. R. Goodall	G. R. Goodall
Morecambe— Sandylands Promenade. 10.30 a.m., 6.30 p.m.	J. Foster	J. Foster
Sheffield—Scotland Street Mission 10.30 a.m., 6.30 p.m.	S. Wright	A. Ivey
Southport— Manchester Road Church. (Approached by Leicester Street from Promenade, by Man- chester Road from Lord Street and Houghton Street.) 10.30 a.m., 6.30 p.m.	E. Cato	E. Cato
Swansea— Oxford Street. 11 a.m., 6.30 p.m.	F. Sparrow	F. Sparrow

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# The United Methodist.

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH

Publishing Office: 12 Farringdon Avenue, E.C.

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

## Notes by the Way.

"THERE can be no praise except as the strength of the soul is in it. Away up in the old church-tower I have heard the wild winds that swept above the hollow chambers sighing and moaning within the massive bells, the faintest of faint sounds. But who can call that anything? It is only when the sturdy ringers grip the ropes and pull in turn with might and main that the glad peal goes clashing with music, floating over land and sea, and they who are far off stand still to listen to the message of its joy. The bells of Mansoul need a like set purpose and vigour to wake the melody of praise." That is a strange but true word. We drop into murmuring and complaining with ease: we rise into the heights of praise only with effort and difficulty. We keep count of our sorrows, but are apt to lose count of our joys; so that praise becomes something of an effort. We are asked to put forth that effort, if needs be, next Lord's day. But surely our thanksgiving services that day should be comparatively effortless. We have received so much blessing since the commencement of our union; we had such signal tokens of the Divine favour all along the way and not least last year in the wiping out of the missionary debt; we have before us as a Church such a fair prospect of vital and valuable service for our Lord and those whom He has redeemed, that thanksgiving should be as easy and spontaneous as the song of a lark on a bright June morning. Each of us should wend his way to Sunday School and sanctuary next Lord's day with music in his heart and praise on his lips. In old time when the sacrifice was offered the trumpets were blown. Let us all see to it that Sunday is a day of thanksgiving indeed, of thanksgiving which shall express itself in new consecrations to God and new surrenders for service, and all this with joy.

OUR own pages prove that there are some among us who are asking fundamental questions in regard not only to this war but to war in general. In the light of the teaching of the New Testament, in view of the spirit and mind of Him whom we Christians call Lord, is war ever right? That is the fundamental question for thousands of serious people among us and, unhappily, so far as we have followed the published declarations of our leading preachers we have not observed that any of them have given their whole strength in any particular sermon to answering the question. The Rev. Herbert Kenward, of the Crossway Central Mission of the London Congregational Union, would probably say that he is not one of our leading preachers in London, but on this subject he has been courageous enough to attempt to give his congregation and now, through the publication of his sermon, a larger audience the benefit of his thinking. ("Is War Ever Christian?" Congregational Union, Memorial Hall, E.C., 1d.) He first carefully examines the sayings of Jesus which are quoted by those who favour war as a remedy for international evils and those quoted by Christians who do not believe in the use of war at all. His conclusion is that it "is very difficult on the plain words of Jesus to get a satisfactory argument either for or against war." What then are we to do? he asks. Have we any other source of teaching? And he answers "Yes, we can know with certainty what is the spirit of Christ. It is the spirit of love in opposition to the spirit of hate. Will this spirit of love ever permit us to enter into war? Does love ever allow the use of force?" He seeks an answer by carrying the question into everyday life. "Is it ever right to use force with my child? Am I doing an un-Christ-like thing to punish him, providing, of course, there is no revenge in my action and that his punishment is for his good?" Mr. Kenward doubts if there is anyone who will not allow that there are times when a child must be punished, that is, when love may use force. Again, if a burglar enters one's house and attempts to take away one's goods, is it a denial of Christianity to call a policeman? Or again, "supposing a man enters my house, brutally assaults my wife, kills my children; is it a denial of my faith if I resist that man with all the strength God has given me? Does Christianity compel me to see my wife brutally treated, and my children killed, without raising an arm to help them? . . . I have not so learned Christ! The Christ I know is a Christ who calls us to protect the weak and the

oppressed." Mr. Kenward then turns his argument to the larger question. "We acknowledge that *love may on occasion use force*, nay, not only may but must; and if it is permissible to use force for the good of my child, for the safety of my home, for the protection of the city, then it must be right on certain occasions to use force for the protection of one's country, and for the protection of the oppressed of other countries. Therefore war under certain conditions is right, is Christian!" There are many who will find it difficult to resist the force of that argument. The teaching of Mr. Kenward's sermon may be supplemented by a study of Dr. Martineau's sermon on "The Right of War," which Messrs. Longman have just reprinted (2d.). It treats the subject suggestively from the broadest point of view of the Christian moralist.

It will be remembered that a few weeks ago certain well-known German theologians sent out an appeal against our action in the war "to Evangelical Christians abroad." An answer to the appeal has just been made by the Archbishop of Canterbury and some of the best-known ministers and leaders in the Church of England and the Free Churches of this country, many of them prominent members of the Peace movement. It expresses pain that the signatories are separated by this war from many with whom it has been their privilege—and with whom they hope it will be their privilege again—to work for the setting everywhere of the Christian message among men. They whole-heartedly unite with their German brethren in deploring the disastrous consequences of the war, and, in particular, its effect in diverting the energies and resources of the Christian nations from the great constructive tasks to which they are providentially called on behalf of the peoples of Asia and Africa. The reply sets out, first, the course of negotiations which preceded the war and, secondly, the grave questions involved in maintaining the neutrality of Belgium. This is done with such command of the facts and such precision in their statement as to lend peculiar value to this part of the document. In the last part of their reply the signatories say,

"The facts thus recited are in our belief incontestable. We can only suppose, incredible as it seems, that those honourable and gifted men who signed the German appeal were unaware of the obligations by which we were bound and also of the story of the negotiations. A violation of such promises on our part would have been an act of basest perfidy."

Their closing words may be quoted in full:

"Eagerly desirous of peace, foremost to the best of our power in furthering it, given especially to promote the close fellowship of Germany and England, we have nevertheless been driven to declare that, dear to us as peace is, the principles of truth and honour are yet more dear. To have acted otherwise than we have acted would have meant deliberate unfaithfulness to an engagement by which we had solemnly bound ourselves, and a refusal of our responsibilities and duties in regard to the maintenance of the public law of Europe. We have taken our stand for international good faith, for the safeguarding of smaller nationalities, and for the upholding of the essential conditions of brotherhood among the nations of the world."

The reply strikes us as eminently worthy, dignified in tone, fraternal in spirit and complete in its answer to the position taken up by the German theologians

### Young People's Day, October 18th.

DEAR MR. EDITOR,

May I call the attention of our Sunday School officials to Young People's Day, October 18th?

The Young People's Committee are very anxious that this day should be a time of ingathering, and trust that special efforts may be made to this end.

In this connection may I call attention to the publications of the Young People's Committee?—Decision Cards, 1s. 3d. per 100, and the two booklets, "How Bob Became a Church Member" and "Have you Chosen?" 7d. per dozen, 3s. per 100? Any of these may be got from the Book Room. May I suggest the desirability of holding special services of an evangelistic nature for the gathering of our young people unto the fold of Christ? In this day when the Church is so dependent upon its Sunday School scholars for building up its own membership, let us devote ourselves wholeheartedly to this work. "Call them in," that none may be lost.

Yours, in Sunday School work,

Sheffield.

JAMES MACLAURIN.

October 2nd, 1914.

## College Inaugural.

### STIRRING SPEECH BY DR. MOULTON.

THE inaugural meeting of the new session of the Theological Colleges was held at the Oxford Road Church, Manchester, on Thursday, October 1st. The chairman (Mr. J. A. Yoxall) was supported by Dr. J. Hope Moulton, Dr. Brook, Dr. Clemens, Dr. Norman Smith, and Ex-Principal Sherwood. Other College officials attending the meeting were: Rev. J. T. Brewis B.A., B.D., tutor; Rev. W. H. Cory Harris, secretary; and Mr. W. A. Lewins, treasurer. The students from the Ranmoor and Manchester Colleges occupied the front seats, and during the evening Dr. Norman Smith presented the following prizes: Cuthbertson Prize; Mr. P. Johnson, B.A.; Wm. Butler Prize; Mr. A. G. Bennett and Mr. P. W. Luxton; J. Dymond Prize; Mr. A. Mason; Wilson Essay Prize; Mr. A. C. Rees; Richard Chew Prize, Mr. F. A. Steele; Homiletics Prize Mr. A. Law (3rd year), Mr. A. C. Rees (2nd year). Mr. A. G. Barker (1st year); Miller Scholarship, Mr. F. R. Craddock.

The chairman, in a speech of exceptional wisdom, discrimination and power, made a strong plea for the sympathy and prayers of the Churches for the students "who are to be our future pastors and spiritual advisers." The type and tone of their ministry would be determined by the influences brought to bear upon them during these years of training. He reminded the students that they themselves determined the atmosphere of the College, and urged them to preserve the spiritual fervour and simple faith of their early Christian experience so that they might never have to endorse the pitiable confession of the student who said, "I was a better Christian when I entered College than when I came out." They were not called to invent a Gospel, nor even to evolve one out of their brains. A Gospel had been committed to them, and they were its messengers. As witnesses they were to preach a full-orbed Gospel. Let them present Jesus as the great Example, as the great Teacher, as the great Reformer, but, above all, let them present Him as the only Saviour. He warned them against the cold, intellectual type of preaching, "which helps no one," and pleaded for the preaching that comes hot from hearts filled with the love of Christ, characterized by the sincere, moving, winning evangelistic note. The need for such preaching was more urgent than ever.

Dr. Norman Smith, in presenting the prizes, delivered a most timely message. With a brief reference to the times of upheaval, and conflict, and change through which the nation is passing, he proceeded to suggest, for the help and guidance of the students, a point of view which is being brought prominently before those who are responsible for the administration of the educational affairs of our land. We are being urged, he said, to "keep the flag flying." The war would come to an end, but life would have to go on. There would be altered conditions and new demands, and people would need to be equipped for whatever might await them in the unknown morrow. The students had their responsible duties in this connection: they were the moulders of other people's views and characters. Let them make it their aim and endeavour to keep before the people the Christian view, and the Christian standpoint, and to bring their hearers up to the Christian ideal.

Dr. Moulton, who had been invited to address the students, expressed the hope that the word "United" in our Denominational designation might soon have a more inclusive and comprehensive significance. He then passed to the necessary obsession of the day, and gave a most impressive exposition of our duty in this important and critical hour. Few will forget his scathing judgement of the man who uses vast power for tyrannical purposes, and privileged position for lust of empire. He avowed himself a whole-hearted Quaker on the general question of war, and reminded the audience that in the time of the South African War he was a pro-Boer, an attitude for which he still remained unrepentant. But things were different now, and although he was a deep and convinced friend of the Germans, he was just as truly convinced that this war had been forced upon our nation, and that we were in it to help an innocent, helpless, neutral power, whose rights were being wantonly outraged, and whom we were honourably pledged to protect. Only thus was it possible to escape the stigma of a more terrible disgrace than that of war itself. The doctor had found that students everywhere were asking, "What is our duty?" If some of the young men before him that night were asking that question, he begged them to remember that every act of their life should be the result of a call from on high. Everything was to be determined by this call. If, after going alone with God for guidance and direction, they still felt it to be their supreme duty to go out to the hideous and revolting strife, he, for one, could say nothing against it. There were, however, other calls to serve the country, some of them more difficult than any military service. There was the specific work of the Christian ministry and of the Church. Let them remember the nature of that work. They would find it hard to be faithful to the Master, and say what some politicians were saying. Nothing could feed war but anger, and they must all deplore that so much recruiting was stimulated by generating passions of resentment and appealing to motives of anger. Here, then, was an indication of their duty. To definitely stimulate anger was a terrible and hateful business. Our Lord's searching word revealed anger as the beginning of murder, and Paul said, "Let not the sun go down upon your wrath." The New Testament ideal was: "Forgive your enemies, bless them that curse you, and pray for them that despitefully use you." They could not turn their back on these words to-day. Then what could they make of them? Well, love and forgiveness were not weak, flabby sentimentalisms; they were characterized by holy strength, and dignified justice. There is a stern element

even in God's love. Some preachers had industriously and ingeniously laboured to eliminate that element, and had presented, as their conception of God, an eviscerated Being who could not punish, and who would not, if He could, exclude from the place of honour in His presence those who had proved themselves unworthy. But justice and love were parts of the same thing; and the appalling mistakes of our theology were due to attempts to separate these. Justice had been presented as the attribute of the Father, and love as the attribute and attitude of the Son. There was no use for doctrines of Atonement that proceeded on these lines. The God we serve must be followed wholly. Believing all this, and in complete consistency with such beliefs, he was forced to say—though he detested to say it—that we had to fight the people who at present were our enemies. Justice should be our aim, but sympathy must go hand in hand with justice. We were to pursue peace, to cultivate a right temper, to avoid all harsh, bitter, and cruel words. Referring to the unique opportunity of the Churches, Dr. Moulton expressed the view that our people, though sobered, are not sufficiently sobered. The Gospel of force had been preached, not only in Germany, but in this country, and its foul, false philosophy had devastated the mind of Germany. The antithesis between the Gospel of Jesus and the methods of the devil was being presented now as never before. Let them drive these lessons home. Let them follow the Lord Jesus Christ, loving their enemies, praying for them that spitefully used them, then God would win His victory.

The speakers and the chairman were suitably thanked by Dr. Brook and Dr. Clemens. A. E. L. DAVIS.

An account of the presentation to Ex-Principal Sherwood will be found in the Church News columns under the heading "Manchester."

## Our Deaconesses.

### THE INSTITUTE AND THE WAR.

The war has brought to our Deaconesses eagerly accepted opportunities of service in visiting soldiers' and Naval men's wives and children and other relatives, sometimes in connection with the administration of relief; sometimes for the purpose of giving sympathy and consolation; always for doing some form of Christian and sisterly service. A number of our sisters are on the local relief committees.

Already the funds of the Institute have suffered through the war, and the prospect is that they will suffer more during the year. At the present rate of decrease of income there would be a large deficit at the close of the financial year. To avoid this deplorable result the Committee have authorized me to make

### AN APPEAL TO THE LADIES OF OUR CHURCHES

for their assistance in connection with our Helpers' League. This League consists exclusively of ladies who promise either to give an annual subscription or to make one or more useful saleable garments to be sent to the Institute. We shall be grateful for either kind of help, but I am specially wishful now to press for the gift of useful garments. At Christmas and during the war there will be much demand for garments which philanthropic people will desire to give to needy persons whom they know. Our idea is that if a thousand of our lady friends in the denomination would make us such garments and send them to the Institute we could arrange for little sales of work through the favour of our friends in different parts of the country and send baskets of goods to be sold there by our Sisters and the lady helpers they or we could enlist. Forty such sales yielding £5 each would, as far as we could see, about suffice to keep us out of debt during the year.

I most earnestly appeal to every lady reader that she will graciously and kindly consent to send us at least one useful garment for our sales, or if she cannot do that will send us a subscription for our funds. In a peculiar sense the Deaconess movement is a women's movement; it is doing work only women can do and doing it with glorious results; and I therefore earnestly appeal to their sisters for help, and for help *at once*. If we might receive hundreds of garments *before the end of November* we could arrange for little sales before Christmas, when so many of the garments will be suitable for gifts to the poor and suffering.

Will you kindly help?

Yours faithfully,  
HENRY SMITH,  
Warden.

The United Methodist Deaconess Institute,  
25 Bolingbroke Grove,  
Wandsworth Common, S.W.

P.S.—Intimation of willingness to help will be gratefully received by myself. Garments should be directed to Mrs. Smith at the Institute. H. S.

## Thanksgiving Sunday for Missions.

BY REV. W. F. NEWSAM.

WHILE our hearts have been sorrowful on account of the great war, yet there should be a deeper note in our thanksgiving on Sunday, that God led us to have our great effort for the removal of the Mission Debt just in time. The whole programme of the effort was arranged by God. He has said, "What I do thou knowest not now; but thou shalt understand hereafter." We are seeing to-day why God urged us forward with this effort. The time was opportune. Postponement would have been perilous, and so in the notes of the thanksgiving, while we praise God for the greatness of the effort, let us lift our hearts to Him for the timeliness of it. We may say, "He led them also by a right way."

There is a deeper meaning for us in the words, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Some have feared that in these times of stress and strain the ordinary income for the missions would not be kept up. The God who so timed the great effort for us, will not fail us in the ordinary path. If He permitted us to run and not be weary, He will, if we trust Him, let us walk and not faint.

Our thanksgiving for the past may be accompanied by trust for the future. The more we pray about missions the more surely shall we give, and the increased income desired by the Missionary Committee and so urgently needed should not be difficult of accomplishment even in these days. Why should not many take missionary boxes and put in thankofferings for mercies received? Our thanksgiving should show itself in practical ways. We have 2,294 churches in the homeland. Think what an additional box on the average would mean in each. What minister would not be glad to have an appeal next Sunday from some one in each church in his circuit for a missionary box.

Could not some of us when our birthday comes round make to our Lord a thankoffering for the mission cause?

If a few earnest lovers of missions would band themselves together to get up something in their church, when there is a lull of special efforts for other things, how much might be done. How many would gladly give 1d. or ½d. a week, if some one were appointed to collect the same. Much may be done by thoughtful arrangement and prayer, and our thanksgiving of Sunday will have the more gladsome note if we all say that by God's help, the sum needed this year for the carrying on of our missionary enterprise shall be forthcoming.

## W.M.A.

### Good-Byes!

THE newly-formed Branch of the W.M.A. at Doncaster has had the exceptional privilege since its commencement of being personally in touch with the Rev. W. and Mrs. Lyttle, of Ningpo, E. China. Mr. Lyttle's parents reside close to our Mission, and during the summer months both Mr. and Mrs. Lyttle have thrown themselves most heartily into our work here. Mrs. Lyttle was kind enough to visit our women's meeting in the spring, and in her quiet, pleasant way initiated our members into the mysteries of Chinese embroideries, of which she has a most beautiful collection. Her little talk about the home life of the women greatly interested our members. A fortnight ago we had another gathering at the Manse, when she was present to say "Good-bye." We feel that a link has been established with her that will greatly stimulate the interest and efforts of our members. Mr. Lyttle has spoken several times in our Mission—two particularly interesting meetings having impressed themselves on our mind. The first was a Church Parade service, held for the men who had been using our Mission as a Y.M.C.A. tent during the week-days. It would probably bring Missions before some men who had never in their lives been at a Missionary meeting. The other service was a sort of valedictory meeting held last Monday evening. We had gathered to say "Good-bye." Mr. and Mrs. Lyttle have found themselves beset with difficulties in the way of transport; and the dangers surrounding all voyageurs at this time will bespeak for them an earnest interest in our prayers. They leave England this week via Canada and the Pacific, a long and tiresome journey, with several changes. May God watch over them and their two dear boys.

ISA. VIVIAN.

Nottingham (Alfred Street).—A social gathering was held on Thursday, September 24th. The musical programme was arranged by the Misses Reed, and the items were much appreciated. Refreshments were provided by the members of the W.M.A., and the proceeds realized were very encouraging to the secretaries.

## For Our Teachers.

BY REV. E. C. URWIN, B.A., B.D.

### HINTS ON THE INTERNATIONAL LESSON, OCTOBER 18th, 1914.

#### IN THE GARDEN OF GETHSEMANE.— Mark xiv. 32—42.

THE solemnity of the terrible moments of agony in the Garden of Gethsemane, makes this an exceedingly difficult lesson to teach, especially for Junior Classes. It is best approached from the point of view of the prayer-life of Jesus.

#### Hints for Teachers' Study.

(1) A clear conception of the geographical situation of the Mount of Olives and the Garden of Gethsemane is necessary. The Mount of Olives lay on the east side of Jerusalem, separated from the hill on which the Temple stood by the deep defile in which the River Kedron flowed. The west slopes of the Mount of Olives were thus set opposite to the gleaming towers and front of the Temple, and it is from some spot on the hillside that most probably Jesus wept over the Holy City. Near the foot of these west slopes was the spot known as the Garden of Gethsemane (= "oil-press"). Very little can be said with certainty as to its character or appearance in the time of Jesus. It was probably actually a garden, since the gardens of Jerusalem were outside the city, for the planting of gardens was prohibited within the walls; whether public or private we do not know. It was a place of retirement well known and often used by Jesus. Sir C. W. Wilson gives the following description of the

present appearance of the supposed site: "A small enclosure surrounded by a high wall. The ground is laid out in flower-beds, which are carefully tended by a Franciscan monk; but the most interesting objects are the venerable olive-trees, which are said to date from the time of Christ, and which may in truth be direct descendants of trees which grew in the same spot at the time of the crucifixion. Somewhere here, then, Jesus wrestled in prayer and agony with the burden of His heart, and here He was arrested."

(2) But why this spiritual struggle in the Garden? Why, in what mood, had Jesus sought the retirement of Gethsemane? For answer, the narratives must be carefully studied, but even they do not take us far in the understanding of what passed that night in the soul of Jesus. The three Synoptists are our chief authorities; the Fourth Gospel describes the place and the scene of the subsequent arrest, mentioning "a garden," to which "Jesus often resorted . . . with His disciples" but it omits all reference to the prayer and the agony (Jn. xviii. 1, 2). It adds that the guards who later came to arrest Jesus carried lanterns, from which some conclude that no moon was visible. The basis of the other three narratives is Mk. xiv. 32—42, which Mt. xxvi. 36—46 substantially follows, but Lk. xxii. 39—46 is more independent and adds in vv. 43, 44 the features of the appearance of the angel, the agony, and the sweat. The latter detail, in which Lk.'s medical interests may reveal themselves, need not be read as meaning that Jesus sweat "blood." The words are "as it were great drops of blood." But the phenomenon of sweating blood has been known to accompany great mental agony. Now why the agony? The material for deciding is slight. A superficial reading might suggest it was due to fear of death, that is, a momentary wavering in the pursuit of His Divine task. But Jesus had come to Jerusalem expressly to die; nothing in the narrative suggests He was afraid to die, and nowhere else is there any appearance of wavering resolution. The contingent circumstances of His death, e.g., the foreseen flight of the disciples, the baseness of Judas, the inconstancy of Peter, the hate of His enemies, though all acutely trying to a sensitive spirit, do not sufficiently account for the intensity of mental suffering here implied, though they contribute something to its understanding. Christian thought has probably not erred when it has seen in the agony of Gethsemane the agony of atoning love and the pain of sin-bearing. The agonizing shame that a parent carries when a child goes wrong, the shock to moral sense that the heinousness of sin occasions—these are moral incidents that illustrate only in a slight degree the infinite pain, the Divine agony that Jesus must have felt under the cruel weight of a world's sin.

(3) Recall other incidents in the prayer-life of Jesus, e.g., Mk. i. 35, vi. 46, and Lk. xi. 1. Remember how great a place prayer occupied in the life of Jesus. Lk. ix. 28 shows us that the Transfiguration was a moment of ecstatic prayer; and Mk. ix. 29 (R.V.) reveals how much the Divine power of Jesus depended on it. The significance of the prayer of the Garden is that it is the true type of prayer. We really have no right to pray anything but that the will of God may be done!

#### Hints on Teaching.

##### (a) Junior Classes.

We do not give any outline for these this week. Only teachers of very exceptional ability could possibly make the meaning of Gethsemane plain to a child, and it is very doubtful whether the attempt ought to be made at all. It involves a kind of experience altogether foreign to a child's nature. Perhaps there could be substituted for the story of Gethsemane a simple lesson on the meaning of prayer as illustrated by the prayers of Jesus, e.g., the first phrase of the Lord's Prayer: Our Father which art in heaven! might be made the central theme. "Ten-minute talks to children," by Rev. Will Reason, M.A., has a fine series of expositions of the Lord's Prayer for children.

##### (b) Senior Classes.

(1) If the teacher knows Dickens' "Tale of Two Cities," he might begin with a brief account of Sydney Carton's death, and the concluding passage, in which the steadfastness he displays in the face of death is related to the thought of those for whom he was dying, might be read.

(2) Jesus conscious that he was about to die for others! In that resolution He had come up to Jerusalem; it had been the dominant thought of the Upper Room. The hour is now approaching when the dread happening will come. Picture the walk through the city streets in the late hours of the night, out of the city gates into the quietness of Gethsemane on the farther side of Kedron. And the thought comes home to Jesus: Why is He going to die? He faces the bitterness of death. Not afraid to die! Yet perhaps loved life! Still a comparatively young man—only 33! An incident, that of the Greeks who desired to see Him, Jn. xii. 20, shows how much Jesus may have been moved by the thought of the larger world outside Palestine, which He was never to see. (For a good account of this see Stalker's "Life of Christ.") But the bitterness of death not occasioned by this, nor by the inconstancy of His friends, nor the hate of His enemies but by the horror of the sin that was bringing it to pass.

(3) The agonizing pain of remorse borne for others should be carefully brought out; e.g., a mother's shame for an erring child, a true patriot's sense of the wrongs of his nation, the horror occasioned by a great crime. Jesus gathered up all such moral emotions into an intenser mould in the agony of Gethsemane, and felt as no other has ever done, the shame of sin. This is atonement and sin-bearing. It was this that made the bitterness of death for Jesus.

(4) Two points may be selected for emphasis: (1) The regenerating power of such sin-bearing. Shame that we ought to feel, when borne by others, is likely to awaken shame in us. Shame thus awakened is an indication of saving grace, a sign of returning moral health. (2) The Gethsemane prayer should be considered as the true type of prayer.

## For Our Boys and Girls.

### BIBLE-SEARCHING COMPETITIONS.

MY DEAR BIBLE-SEARCHERS,

You remember that Peter Pan asks all the children to believe in fairies, that the devoted Tinker Bell may not die through drinking the poisoned medicine. Now, I am going to ask you to believe in "Magic." I know you enjoy reading stories of magical doings and happenings—Aladdin's Wonderful Lamp, the Magic Mirror, etc., and you crowd round most eagerly to watch the conjuror's wonderful tricks. But do you really believe in magic? You are not quite sure?

Let me tell you the story of Cresin, the Italian farmer of years ago. His land was covered with beautiful crops of corn, and one day, towards harvest-time, his fellow-villagers, whose fields did not produce such results, began to talk together and to suggest that Cresin must use some secrets of magic to make his fields so fruitful. This they said, was unfair to them, and so in their jealousy they brought him before the judge, and accused him of being an enchanter, and a danger to his fellows.

The judge asked what he had to say for himself.

Cresin beckoned his daughter—a rosy-cheeked lass—to step forward; and he laid before the judge a plough which he had brought with him; he showed, also, the oxen which drew the plough; also spades and hoes and other farming tools.

"This girl," he replied, "pulls up the weeds which grow on my farm. I put manure on the soil to make it richer. I keep my plough and tools in good order, and I feed my cattle well to keep them strong. And I toil hard every day, whether the sun browns my face, or the hail beats upon my head. This is all the magic I employ; and any one of my neighbours may have as good crops as I have if they will work with the same willingness."

The judge said that Cresin had well spoken, and praised his industry; and let him go away in peace.

Here was the magic power—work, industry, and in it we can all believe. Cresin had no magic ring wherewith to summon genii to his aid, and yet his golden wheat waved fair and sweet in the valley, kissed by the sun and watered by the rain. And the whole earth is full of the magic power of work. It feeds and clothes us, makes us homes to dwell in, roads to travel on, books to read, and a crowd of things indispensable to our life here. The simple plowman, the weaver, the engine-driver, are true magicians.

Nor is work the only magic force about us. Perhaps some day I may tell you of others, or, better still, you can think of them for yourselves. But, above all, try to make use of this magic power which God has given you all that, like Cresin, you may be able to show the fruit of your labour, unashamed.

"Be something in this throbbing day  
Of busy hands and feet,  
A spring beside some dusty way,  
A shadow from the heat.  
Be found upon the Workers' Roll;  
Go sow, go reap or plough;  
Bend to some task with heart and soul;  
Be something, somewhere, now!"  
I am, heartily yours,

AUNT JEANIE.

The Manse,  
Connah's Quay,  
Chester.

### QUESTIONS FOR OCTOBER.

Juniors (under 12 years).  
Proverbs xxx., xxxi.

- (1) Which four small creatures of the earth are regarded by the writer of Proverbs as exceeding wise?
- (2) Quote the passages which show in what their wisdom consists.
- (3) Of whom is it said that "her children arise up and call her blessed"?

Intermediates (12 to 16 years).

- Find references in Proverbs to:
- (1) "He that tilleth his land shall have plenty of bread."
  - (2) "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."
  - (3) What is said by the writer of Proverbs concerning the field of the slothful?
  - (4) Quote a passage from Psalms cxx.-cxxx. describing the joy in harvest.

Seniors (16 years and upwards).

- (1) Where in St. Matthew's Gospel is the following: "Do men gather grapes of thorns, or figs of thistles?"
- (2) Find a similar passage in the Epistle by St. James.
- (3) Give two passages from the Epistles of St. Paul which show that "sowing" and "reaping" correspond in kind and in quantity.

### ANSWERS TO SEPTEMBER QUESTIONS.

Juniors.

- (1) Of the disciples when persecuted, Matt. v. 12.
- (2) Of Hypocrites, Matt. vi. 2, 5, 16. (3) Of him that receiveth a prophet in the name of a prophet, Matt. x. 41.
- (4) Of the giver of a cup of cold water in Christ's name, Matt. x. 42.

Intermediates.

- (1) Proverbs xxii. 1. (2) Prov. xxiii. 5; xxvii. 24. (3) Prov. xi. 28. (4) Prov. x. 22.

Seniors.

- (1) Mark iv. 19. (2) Mark x. 23-27. (3) The casting of gifts into the treasury, Mark xii. 41-44. (4) 1 Tim. vi. 17-19.

### MARKS OBTAINED FOR SEPTEMBER ANSWERS.

Juniors.

99 marks, C. Oliver, F. E. Piper; 97, G. N. Gair; 94, F. Dutton.

Intermediates.

100 marks, A. L. Dutton, E. M. Walden; 99, M. Akester, C. J. W. Grieverson, C. Sears, M. Sears; 98, M. D. Veare.

Seniors.

100 marks, R. J. Brewer, E. A. Walden; 99, A. Smart, K. L. Veare (so pleased to hear from you); 95, H. Edwards.

## The Manifesto on the War.

BENJAMIN BOLTON writes:

In to-day's paper I see published by English theologians a manifesto replying to one issued by Germans, as to the righteousness of the War. It is signed by a large number of both Established and Free Church Divines. I should be pleased to know, and doubtless others of the United Methodist Church would also, why it carries no signature representative of our Denomination. There may be good reasons for their absence, but we should like to know what they are. Perhaps someone will enlighten us.

## The Debt Extinction Fund.

### CONFERENCE LIST OF DONATIONS.

The following are the latest payments to the Fund which so splendidly fulfilled its purpose in the extinction of our Missionary debts. Nearly all the promises, with only a few exceptions some of which can be accounted for, have been redeemed. We are more than grateful, a gratitude shared by the whole denomination, to those whose Conference promises gave the splendid stimulus to the movement which has been crowned with conspicuous success. Among these payments will be found that of the anonymous friend of Redruth to whom belongs the unique honour of inspiring so many other gifts. The £1,000 was paid together with the Bank interest which had accrued.

Previously reported, £8,287 4s. 10d.; Mrs. Townend, in memory of the late Rev. J. W. Townend, £1 1s.; W.M.A. friends, per Miss Ashworth, 4s.; Anonymous, Redruth, £1,021 18s. 3d.; a Dock Street Member, £1; Mr. H. C. Lightowler, Halifax, £3 3s.; Mr. C. R. Spedding, Batley, £20; Mr. Reg. G. Hodges, £1; Mr. William Patterson, for "The Conference Daughter," Halifax, £5; Mr. H. T. Goddard, Southsea, £20; Mrs. C. H. Styring, Sheffield, 5s.; Rev. E. Holyoake, £2; Mr. W. Hosking, Helston, £5; total, £9,367 16s. 1d. Amount promised £9,391 5s. 4d.

J. MOORE,  
C. STEDEFORD,

## Presents and Parcels for the Troops.

MESSRS. NEALE AND WILKINSON, LTD., Shipping and Forwarding Agents, 32 St. Mary Axe, London, E.C., after consultation with the Army Council, find that packages weighing less than 11 lbs. will not be accepted by the Military Authorities, and must be forwarded by Parcels Post and paid for at the usual rates, but in order that soldiers' friends and relatives may receive the benefit of free conveyance, Messrs. Neale and Wilkinson have arranged to receive packages of any weight up to 56 pounds. They will see they are properly addressed, packed and forwarded, free of charge.

According to the War Office regulations, no wines, spirits, or matches can be received, nor fresh fruit, vegetables, nor any article of a perishable nature, which is likely to cause damage.

Full particulars and labels may be had on application at the above address, or at 60 Hanover Street, Liverpool.

THE October number of "The Sunday at Home" is the beginning of a new volume. It contains a long opening instalment of a new serial story, "A Melody in Tune," by Ella Mary Ferguson, in addition to no fewer than five complete stories. The October number is also signalized by the first article of a series bearing the general title, "The Joy of It All," by the Rev. George H. Morrison, D.D. The subject of the first article is "The Renaissance of Wonder." Dr. Morrison is the minister of one of the most important and most flourishing churches in Glasgow (Wellington United Free Church), and the author of a number of devotional volumes which have had a remarkably large sale.

"A Little Aversion." By Tasman. ("Leisure Hour" Library; 6d. net.)

THIS story of Tasmanian life shows how a "little aversion" which, in the beginning was practically groundless, nearly caused permanent unhappiness to four people. The novel is well written and makes good holiday reading.

D. S.

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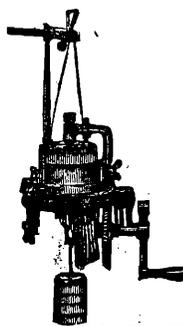
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### DEATHS.

**COOPER.**—Mary E., beloved wife of Rev. S. Cooper, of Drybrook, Gloucester; died September 28th, at Ossett, aged 53 years, and was interred in the Wesleyan Cemetery, Osset, October 1st, 1914.

**FOSTER.**—On the 1st inst., at Alexandra Park, Scarborough, Martha, the beloved wife of the Rev. Thomas Foster. Aged 78. Of gracious memory.

**BEARD.**—On 5th inst., at 38 Jasper Terrace, Hanley, Alfred Henry Beard. Aged 83.

## 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, and be written on one side of the paper only.

### MINISTERIAL ARRANGEMENTS.

#### Engagements.

1915-16.

In the Birmingham, Unett Street Circuit, Rev. F. P. Argall remains a fourth year. Rev. H. H. Riley was invited for a third year, but deferred his decision.

In the Burslem Circuit Revs. J. Crossley and H. D. Allen remain a third year.

Bartlett, E. C., remains in the Millom Circuit a third year.

Budd, W. R. A., remains at Christ Church, Barrow-in-Furness, a third year.

Cooper, Walter, remains as superintendent of the Longton, Zion Circuit, a seventh year.

Gillis, W., remains in the Halifax, Hanover Circuit, a fourth year.

Jones, Alfred, succeeds Rev. George Kilgour in the Bury Circuit.

Jenkins, F. J., remains at Yarmouth (I.W.) a fourth year.

Lea, C. B., succeeds Rev. Josiah Thomas at Brighouse, Halifax North Circuit.

Nicholson, W. T., remains in the Halifax, Hanover Circuit, a third year.

Pinner, J. S., remains in the Oxford Circuit a third year.

Wilcock, A., remains a third year in the Accrington Circuit.

1916-17.

Marsden, Herbert, remains a sixth year in the Bristol South Circuit.

1917-18.

Lea, C. F., remains in the Bodmin Circuit a seventh year.

#### Changes.

1915.

Jones, Herbert, leaves Gateshead, Whitehall Road Circuit, after two years' service.

Leaver, I., leaves Barrow-in-Furness Circuit, after completing a second term of four years.

Page, John, was heartily invited to remain in the Chichester Circuit a fifth year, but has decided to leave at next Conference.

1916.

Ninnis, James, has intimated his intention to leave the Shakespeare Street Circuit, Nottingham, at the end of his fifth year.

### FAILSWORTH.

AFTER being closed for eighteen months owing to structural defects, Bethel Sunday School, Failsworth, was on Saturday, October 3rd, reopened. The school has been restored, several classrooms have been added, electric light has been installed, and the premises are new thoroughly up to date and a source of much pride to the Bethel folk. In the afternoon Mr. John Heap, an old Bethel member and local preacher, opened the restored school. Mr. Richard Green, another beloved old member, took the chair. Both were presented with Bibles. The dedication service was taken by Rev. G. Packer, D.D., who laid a foundation-stone of the original building in 1874. A public tea followed, and in the evening a crowded public meeting was held. The speakers were Alderman James Middleton, J.P., Councillor C. W. Godbert, and Rev. W. S. Green. Mr. J. G. Craggs took the chair. There were special services on Sunday, when Dr. Packer preached.

### FOREST OF DEAN.

ABOUT two years ago our church at Soudley, encouraged by the offer of practical and monetary help from an old Soudley boy, decided to erect a new school-room. After some delay the building has now been completed, and on Thursday last, October 1st, it was formally opened for worship. The door was unlocked by Sir Francis Brain, of Drybrook, and a dedicatory service followed, addressed by Sir Francis Brain and Rev. J. E. Squire. A certain amount of gloom was cast over what would otherwise have been a day of unalloyed pleasure for our Soudley friends, owing to the absence of Rev. S. Cooper, whose wife had unexpectedly and rather suddenly passed away while on a visit to their son in Yorkshire, and was being buried just at the time when the first service was being held in the new room. A vote of condolence with Mr. Cooper and his son in their severe bereavement was passed immediately the meeting commenced. A public tea followed the opening service, and in the evening an excellent concert was given, presided over by Mr. C. Cox, of Bream. The attendances throughout the day was satisfactory. The building, erected by Mr. S. Evans upon plans drawn by the above-mentioned old boy, is well finished and substantial. It is of the same size as the chapel, and has been so built that it can be used as an extension of the chapel when so needed. The cost up to the present has been about £200, exclusive of furniture. Before the opening day £120 had been raised and paid.

### HALIFAX AND BRADFORD.

THE Halifax and Bradford District Young People's and Temperance Committee have decided to hold special mission services throughout the District directly addressed to young people, with the definite object of winning them for Christ and the Church. Every consideration shows that it is a matter for pressing urgency. It is suggested that as far as possible the services shall be held in the month of January. The committee will make entire arrangements for a mission when any school decides to have one. The expenses, which will only be nominal and trifling, might, it is thought, be borne by the Sunday School; but no school need refuse to have a mission on account of the cost, for in any case of special need the Committee will also cover the cost. Our own ministers are being asked to co-operate in this campaign. Several have already offered their services. By exchanges and division of labour it is hoped to secure specially suitable men as missionaries.

### HUDDERSFIELD.

ON Saturday, September 26th, the Young People's Committee of the above circuit held their annual convention at Salem Chapel, Berry Brow. Rev. C. A. Ashford (superintendent minister) presided over the afternoon session, and Rev. S. C. Challenger gave an address on "Discipleship, Membership, Service." Mr. W. Hellawell was the chairman at the evening meeting, when two good addresses were given by Rev. Herbert Lee on "The Crisis of Youth," and Rev. S. C. Challenger on "Reasons for Religion." There was a fairly good attendance at both meetings, and a conversation on the various points raised by the speakers at each session followed the addresses, ministers and lay workers taking part. At the meeting of the Committee at which the arrangements for this convention were made, there was an earnest discussion on the state of the Sunday Schools in the circuit, and their recommendations were confirmed later by the quarterly meeting. These recommendations were that the officers and teachers of each Sunday School should make a canvas of the district in which the school is situated for the purpose of obtaining new scholars; and that as there is a dearth of teachers in some of our schools, the leaders of each church be requested seriously to consider this matter in conjunction with the officers of the School, to do their utmost to assist by personal service, and to take any other steps necessary to ensure that each class shall have a competent teacher. The ministers were also requested to preach special sermons during the quarter, pressing home the claims of Young People on church-members. On Sunday, September 27th, Rev. S. C. Challenger preached at Prinrose Hill at the morning and evening services, visited the school, and addressed the workers. He also visited Shepley on Monday, speaking at a united gathering of the Shelley and Shepley churches.

### MANCHESTER.

#### Presentation to Ex-Principal Sherwood.

ON the afternoon of Thursday, October 1st, a meeting was held at the Victoria Park College to do honour to Rev. Thomas Sherwood, Ex-Principal. United Methodists in all parts of the country had contributed to a testimonial, and the amounts thus subscribed have been allocated as follows: £50 for the establishment of a College Prize, to be known as the Sherwood Prize; a portion for an enlarged portrait of Mr. Sherwood, to be hung in the College; and the balance to Mr. Sherwood for personal use. Mr. Robert Turner, J.P., of Rochdale, unveiled the portrait, and speaking of his sixteen years' association with Mr. Sherwood in the work of the College, he expressed the conviction that he had rendered not only long and faithful but distinguished service. He had never met a man possessing a higher sense of duty. The College had been his first and last thought; he had served it with all his heart. The students had been his own children. He had been a grand colleague in Committee work; he was a man of high scholarship and conspicuous humility; he was not only gentlemanly, he was a gentleman; he was not only a Christian, he was Christ-like. Mr. Turner was proud to be there that day to join the friends in doing honour to such a well-tryed and faithful servant of the Denomination, and he had pleasure in unveiling the portrait. It bears the inscription: "Rev. Thos. Sherwood, who earned the esteem and gratitude of his Denomination for distinguished service as Principal of this College. 1897-1913." Mr. Lewins, treasurer, and the oldest official of the College, in presenting Mr. Sherwood with a cheque representing the balance, made sympathetic reference to the absence through illness of Sir Jas. Duckworth, to whose personal services the continued prosperity and usefulness of the College were largely due. Other speakers were Dr. Brook (who presided), Dr. Clemens, Revs. W. H. Cory Harris, E. D. Cornish, J. Taylor (A), H. Faulk, and Mr. Case, all of whom referred in superlative terms to Mr. Sherwood's unflinching kindness, sympathy and brotherliness, and to his abiding influence upon the Churches through the students. Mr. Sherwood found much difficulty in suppressing the swelling emotion of his heart, but gave a speech of characteristic sweetness, and full of interesting and touching reminiscences. He had never catered for the good opinions of the people, nor had he grasped at the honour of the position, but he had ever considered, and sought to do, his duty. He needed no visible reminder to keep alive the memory of his association with that College. He had lived for it; night and day it had been with him; he loved it passionately; and he suggested to the Committee that the new prize might be awarded for successful work in philosophy during the three years' course.

### SWANSEA.

OPENING services in connection with the church and Sunday School extension were held last Thursday, under happy and delightful circumstances. The afternoon gathering was presided over by Rev. F. Sparrow and the doors of the new buildings were unlocked by Mrs. J. Godfrey and Mrs. W. Sing. A memorial stone was unveiled by Master Harold Bryant in memory of his mother. Following this a helpful service was conducted by Dr. J. O. Keen, an old pastor, whose ministry is lovingly remembered. A large number sat down to tea, and an enthusiastic service was held in the evening, presided over by Mr. W. R. Jefford. Addresses were delivered by Dr. Keen, Messrs. W. Squire, J. Godfrey, A. A. Webber, and the chairman. The financial statement showed that the cost of extension was about £650 and that over £400 had been promised towards it. A musical programme, arranged by Miss I. Godfrey, was much enjoyed. The harvest festival followed on Sunday and Monday, and large congregations were drawn to the services; preachers, Rev. G. H. Southall (Primitive) and Rev. F. Sparrow. Mr. J. Godfrey presided over a musical service and organ recital in the afternoon. On Monday there was a thanksgiving service, and among the speakers were Revs. J. T. Rhys (Congregationalist) and G. W. Hicks. Mr. W. F. Watkins occupied the chair. The whole series of meetings has been successful.

#### Presentation.

**Riddings (Heanor).**—For over forty-five years Mr. J. Allen has held the office of Sunday School superintendent, and in this, as well as in general church work, he has had the devoted help of Mrs. Allen. There was a large attendance when an appropriate presentation was made to both of them. Rev. J. Needham presided. Prior to the presentation Mr. J. Wright, Mr. G. H. Neale, Mr. E. Mitchell, and Mr. J. Redgate spoke of their connection with the school and their indebtedness to Mr. and Mrs. Allen for their tuition and example in the past. Mr. W. Hardy, J.P. (Codnor), spoke of his long acquaintance with Mr. and Mrs. Allen, and bore testimony to the valuable work they had done. Councillor W. Thorpe presented to Mr. Allen his portrait in oils and an illuminated address. The address spoke of Mr. Allen's work as superintendent for forty-five years and Mrs. Allen's as teacher of the Young Women's Bible Class for twenty-seven years. Mr. W. Redgate presented to Mrs. Allen her portrait in oils. Two long-service diplomas, granted by the Sunday School Union, were also handed over to the two honoured guests, both of whom suitably replied.

#### Quarterly Meetings.

**Barrow-in-Furness.**—Rev. W. R. A. Budd presided. A hearty welcome was accorded the Rev. W. Gerry, and was suitably replied to by him. By a standing vote sympathy was expressed with Mr. E. Langley and family in the loss they have sustained by the death of Mrs. Langley. Financial reports from the various churches were considered satisfactory, and a very fine conversation took place with regard to the working of the smaller village churches.

**Birmingham (Unett Street).**—Rev. F. P. Argall presiding. A splendid spirit of unity and enthusiasm prevailed. Membership showed increase and the finances were healthy. A deep impression was created by the reading of a letter from a leader of one of the churches who had volunteered for active service. It was decided to send him a message of congratulation and good wishes. A circuit roll of honour is also to be prepared and hung in the churches. Unett Street has arranged for a mission in November in response to the Home Mission Call.

**Bodmin.**—Rev. C. F. Lea in the chair. A hearty welcome was given to Rev. S. C. Heard, the newly-appointed minister. The meeting sent a resolution of sympathy to Brother Littleton who is laid aside by sickness.

**Burslem, Bethel.**—Membership and probationers the same as at Conference. Financial statement showed credit balance. Mr. J. Stevenson gave interesting report of Redruth Conference.

**Fulham, Pimlico and Westminster.**—Chairman, Rev. J. H. Blackwell. A resolution of sympathy was passed with Dr. Cope in his temporary indisposition. Words of welcome were given to Rev. W. Kenyon. Mr. G. Taylor was commended for his successful efforts as circuit missionary secretary to increase the Foreign Mission income. Very cheering reports were given by representatives from each place in the circuit of the spiritual work done during the past quarter and of the good hopes there are of ingathering in the coming winter.

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**Halifax, Hanover.**—Rev. O. P. Rounsefell presided. A hearty welcome was accorded Mr. Rounsefell on his appointment. Mr. Rounsefell suitably responded. The numerical returns showed a decrease of three members. The financial balance was about £60. The local preachers' accounts showed a credit balance of £11. Mr. Rounsefell was cordially invited to remain a second year. The meeting decided to give pulpits and collections on February 28th to the Local Preachers' Mutual Aid Association.

**Halifax West.**—Rev. John Young presiding. A very cordial welcome was extended to the Rev. P. H. Thomas the newly-appointed minister. A unanimous invitation was given to the Rev. J. Young to remain a fifth year as superintendent minister. Mr. Young could not accept, as it is his intention to retire at next Conference after 48 years' service. A vote of condolence and sympathy was passed to the widow and family of the late Walter Maude whose sudden and tragic death has come as a great shock to all. The numerical returns were considered satisfactory and the treasurer's statement showed a balance in hand of £17 11s. 9½d. Bro. L. T. Seed was passed on to full plan as a local preacher.

**Leicester.**—Chairman, Rev. W. Leicester. The numerical statement showed an increase of eight members on the quarter. The financial statement showed an adverse balance of £12 9s. 6d. It was reported 14 young men in the circuit had enlisted. A resolution commending them for their action and to the care of God was carried unanimously, and is to be conveyed to each one of them. A hearty welcome was extended to Rev. W. T. Barraclough, who has just entered the circuit as minister of the Hill Street Church.

**London, Hackney.**—Rev. F. Jones presiding. The meeting expressed its sincere sympathy with the family of Rev. John Gaskell, who passed away on June 29th. Mr. H. R. Cole, son of the Rev. R. P. Cole, was placed on trial for the work of a local preacher, also Mr. Pritchard, of Pembury Grove. It was resolved that it be an instruction to all candidates preparing for the fully-accredited list of local preachers to previously satisfy the Connexional Examiners in at least two of the subjects in the Local Preachers' Examination Course of Studies, and also to submit a sermon to the same board. The meeting adopted a scheme of circuit mission services. Rev. R. H. Osborne, on his removal to Yarmouth (Gorleston), was thanked for his ministry at Jubilee Church, and the best wishes of the meeting were expressed for his continued usefulness. The financial, numerical, and missionary reports were presented.

**Longton, Zion.**—Rev. W. Cooper presided. A hearty welcome was given to Rev. C. H. Jones, No. 3 minister, stationed at Stoke. Mr. R. S. Robinson gave an interesting account of the late Conference proceedings. The return of churches and members was as last quarter. Special attention was called to the coming winter's work.

**Hull, Campbell Street.**—Rev. George Mellelieu in the chair. The various reports were considered satisfactory. The accounts of the spiritual state of the Churches indicated that the public services are being characterized by unusual numbers and a more than ordinary solemnity, and that the various means of grace are being well upheld. The steward was able to report a substantial balance in hand. The Home Mission Call was referred to the Leaders' Meetings for favourable consideration. As the chairman definitely intimated his retirement from the circuit in August, 1915, a special Committee was appointed to seek out a successor. The Connexional year has been entered upon in good heart and hope.

**Manchester Third, Openshaw.**—Rev. John Sutton in the chair. Increase of 4 members and 2 on trial. Mr. David Worth gave an interesting report of the Conference proceedings.

**Millom.**—The pastor presiding. Arrangements were made for autumn and winter work. The funds are healthy, and the membership remains normal. It is hoped to re-organize temperance work, and the care and instruction of the children are being specially sought. £8 has been raised by collections for the Relief Fund, also £7 at Millom for the Chapel Anniversary, and £13 at the Millom Harvest Festival.

**Northlew and Okehampton.**—Rev. H. Rundle presided. The gathering was well attended, and was characterized by a hopeful spirit. A hearty welcome was extended to Rev. W. H. Gregory, the newly-appointed minister at Okehampton. Steps were taken to arrange for evangelical missions during the winter months, assisted by a sister from Bowron House. A deeply interesting feature of the public meeting was the presentation to Medworthy, by the family of the late Mr. and Mrs. Thomas Fickle, in memory of their beloved and honoured parents, of a beautifully-bound pulpit Bible, a chastely draped book board, and a pair of reading lamps for the pulpit. The presentation was made by Rev. H. Rundle, who also, on behalf of the church, gratefully acknowledged the highly-prized gift.

**Oxford.**—Held at Rose Hill, Rev. J. S. Pinner in the chair. It was reported to the meeting that £50 had been raised towards the Missionary Debt Reduction Scheme. Over the tea-table Mr. J. Bayliss gave a very interesting sketch of the history of our Rose Hill Chapel. Reference was made to the fact that the late Mr. Henry Broadhurst, M.P., was an old scholar of the Sunday School and that whenever he happened to be in the locality he took a pride in re-visiting the school, and always worshipped in the chapel. Rev. R. J. Campbell's ministry there, when he was a student at Christ Church, College, was referred to as the most successful period in the Church's history. A public meeting, presided over by Councillor H. Lewis and addressed by the Circuit ministers and other brethren, terminated a successful series of meetings.

**Penryn.**—Rev. H. Fry presided, and was accorded a hearty reception into the circuit. The numerical returns showed a decrease of 1 member and an increase of 3 on trial. A balance in hand of £1 12s. 10d. was reported. A vote of condolence with Bro. C. P. Davey (Falmouth) in loss of his wife was passed. Mr. T. B. Jago was heartily welcomed as a fellow worker and placed on the plan.

**Ringsash.**—The morning meeting was well attended. The luncheon was provided by the Chulmeigh friends. The quarterly meeting was a fine, spirited one. The old-time glow was being experienced, it was said. Numbers about as last quarter. Finances just right. The tea was largely patronized. Mr. J. Pickard, who presided over the evening meeting, gave a most interesting résumé of his trip to the Continent, where he and his party were delayed. Revs. J. Datson and F. H. S. Clapp also addressed the meeting.

**Sheffield, Broomhill.**—Rev. William Hall presided. A small increase was shown on the membership, and the treasurer's statement showed a small balance in hand. A resolution of sympathy was passed with Mr. Joseph Wood and his family on the death of Mrs. Wood. It was decided to send a letter of welcome to Rev. E. Holyoake, a former superintendent of the circuit, who had come to reside at Broomhill. A welcome was given to Rev. G. S. Worthington, recently appointed resident minister at Nether Green. Councillor W. F. Jackson and Mrs. Jackson were heartily thanked for generously undertaking the cost of the furnishing of the house for the Nether Green minister. Mr. A. A. Alton gave an interesting report of the proceedings of the Redruth Conference and made an appeal for increased support to the Connexional institutions, and especially the Mission Funds. The Leaders' Meetings were recommended to arrange for special prayer-meetings, special visitation and increased evangelistic endeavour throughout the autumn and winter.

**Stalybridge.**—Chairman, Rev. W. Lacon Tonge. A hearty welcome was accorded Rev. E. S. Winter, who suitably responded. The Home Mission Committee's Call was discussed sympathetically, and it was decided to hold a circuit gathering, and to request all the churches to arrange special meetings on lines suggested by the Home Mission circular. Financial statement and numerical returns satisfactory.

**Willington.**—Rev. J. H. Messa presided. A hearty welcome was given to Rev. A. G. Simpson, newly-appointed. The numerical statement showed an increase on the quarter of 16 full members. The treasurer reported a credit balance of over £6. A resolution appreciating the courage and sacrifice of several young men who have volunteered for the front was heartily supported, and tokens of affection and goodwill are to be sent to them. The meeting was characterized by spontaneous outbursts of prayer and praise, and the future is bright with promise.

**Wolverhampton.**—Rev. S. O. Rider in the chair. Financial statement satisfactory. Two local preachers, Mr. Arnold Devey and Mr. J. T. Passant, were successful in their examination, and were passed on to full plan. One of the local preachers has decided to serve his country on active service.

**General.**

**Barrow-in-Furness (Christ Church).**—The harvest festival services were successful. The pastor preached morning and evening; collections, £23 4s. 8d. On the Monday night, Mr. Woodall provided a musical entertainment, Revs. S. Swithenbank (Wesleyan) and H. M. Booth gave addresses.

**Blackpool (Shaw Road).**—Rev. D. Jack preached at the harvest festival to good congregations. Special anthems were rendered by the choir, and Miss Halliday gave a solo. Organist, Miss H. Halliday, R.C.O., L.L.R.M. The Primary Department of the school had a little harvest service in the afternoon, and the children took flowers to members of the cradle-roll and to the sick.

**Bolton (St. George's Road).**—The harvest festival services and social were successful beyond anticipation. Rev. Theo. Parr, M.A. (Primitive Methodist) conducted the afternoon service, our own minister, Rev. M. Hodsmann occupying the pulpit morning and evening to excellent congregations. The gifts of our friends were most generous.

**Burslem (Bethel).**—The harvest festival services were conducted by Revs. H. D. Allen and J. Crossley. Young People's service in the afternoon, presided over by Mr. W. G. Barratt. Congregations excellent. Financial result, £24.

**Darwen (Duckworth Street).**—The harvest festival morning preacher was Rev. J. Tagg, and the evening preacher Rev. H. C. Renshaw. In the afternoon a musical service was presided over by Councillor W. P. Kay and special music was rendered by the children's choir. On account of the war, and the consequent desire to avoid all unnecessary waste, there were no decorations either of fruit or flowers.

**Gorton.**—At the harvest thanksgiving services the preachers were Rev. Charles Dimond and Rev. A. Bamforth (Denton). A cantata was given in the afternoon. There was a social on Monday evening. Results £7 1s. 0½d. A concert has been given in aid of the Trust Funds by the Manchester Tramways Male Voice Choir, and much enjoyed. Chairman, Alderman F. Pogson.

**Herne Hill.**—The harvest festival was most successful. Rev. R. W. Gair and the Rev. E. O. Dinsley preached to good congregations, the choir rendering suitable anthems. On Monday a largely-attended social gathering was presided over by Mr. C. F. Geale. There was special musical, and addresses were given by Revs. C. H. Buxton and E. O. Dinsley.

**Hull (Campbell Street).**—The harvest festival preacher morning and evening was Rev. Geo. Mellelieu. In the afternoon special musical service by the Church choir. The entire proceeds of this service was devoted to the War Relief Funds. Public tea and meeting on the Monday. Chairman, Mr. J. Hendy; speaker, Rev. B. W. Jackson (Congregationalist).—(Beverley). Preacher, Mr. W. Ockleton. Meeting and sale of fruit on the Monday night.—(Hessle.) On the harvest festival Sunday afternoon a musical service was given by an augmented choir. Mr. E. C. Lambert presided. Preacher in the evening Rev. Geo. Mellelieu. On the Monday evening the children gave a service of song, compiled by Mr. H. Wadsworth. Chairman, Mr. J. E. Hargreave.—Each harvest festival passed off satisfactorily. The congregations were

especially good, the collections excellent, and the whole tone of the services uplifting.

**King's Cross Mission.**—The harvest festival services were preceded on the Saturday by an interesting juvenile harvest festival service by the primary department of the Sunday School, when Miss Maud Baker, one of the staff of teachers, gave an object lesson on "Wheat." On Sunday, the service were conducted by Rev. E. Clifford Urwin, B.A., B.D. (pastor). The choir, under the conductorship of Mr. Charles Mitchell, rendered Louis Spohr's cantata, "God, Thou Art Great." The organist was Mr. Will Hardiman. The festival finished on the Monday evening with a social evening, provided by the choir and friends.

**Leeds (Woodhouse Lane).**—The offertory for Prince of Wales' Relief Fund amounted to £40 1s.

**Leicester (Hill Street).**—A largely attended young ladies' effort was presided over by Mrs. W. T. Barraclough. On the following Sunday special services were conducted by Rev. W. T. Barraclough. The scholars, assisted by the church choir, repeated their anniversary hymns. There were good congregations.

**Liverpool (Lawrence Road).**—There were excellent attendances at the harvest festival, Rev. John Martin (pastor) preaching morning and evening. Mr. W. R. Shimmin addressed the children in the afternoon. On Monday the choir and children rendered a cantata; conductor, Mr. R. Nicholson; organist, Mr. A. Hulme. Total proceeds above the average.

**Longton (Zion).**—At the harvest thanksgiving services Rev. W. Cooper preached to large congregations. Special music by the choir. Collections for church funds.

**London (Great Dover Street).**—Very successful harvest festival services have been held. On the Sunday special sermons were preached by Rev. G. T. Akester to good audiences. In the Sunday School in the afternoon a nature talk was given by Miss Griffin, leader of the Primary Department, and an address by Mr. A. W. Edwards. Collection 10s., on behalf of Belsey Memorial Fund. The Monday meeting took the form of an "At Home" and celebration of pastor's anniversary, under the presidency of Mr. W. R. Akester, of Ipswich. Mr. C. T. Hallifax gave an encouraging address and words of welcome to Rev. G. T. and Mrs. Akester were spoken by Mr. Floyd, Mrs. Edwards, Mr. H. Foskett, and Mr. A. W. Edwards. Musical items were rendered. Total proceeds, including a number of special donations, £29 2s. 1d.

**Market Rasen.**—The harvest festival and annual sale of work proved very successful. Rev. F. B. Dutton preached sermons on the Sunday to very good congregations. At night the chapel was nearly full. The meeting on the Monday night was addressed by the minister and Mr. C. S. Searby, of Binbrook, under the presidency of Mr. W. Richards. On Thursday the sale of work was opened by Mrs. P. P. Dent, and the proceedings were of a very encouraging character, the sum of £55 being realized.

**Scarborough.**—The harvest festival services were conducted by Rev. W. H. Lockley. On the following evening Mr. Squire Spencer, of Harrogate, presided at a social gathering, and congratulated the friends on the evident progress which the Church had made during the past year. Music was rendered by the choir. There were good attendances and liberal gifts. The proceeds amounted to £17 4s. 9d. net, being upwards of £5 in advance.

**Sheffield (Andover Street).**—Harvest festival services of a successful character were conducted by Revs. H. J. Watts and J. F. Matthews. The choir gave a musical service in the afternoon and the children of the Primary Department presented baskets of fruits, etc. A musical evening was held after a public tea on the Monday. Councillor Charles Wood presided.

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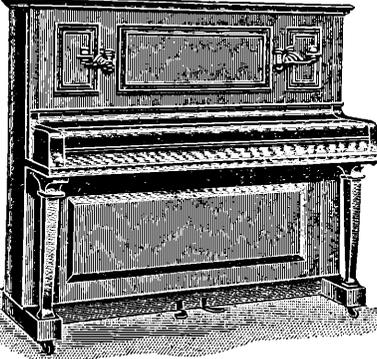
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