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THE

United Methodist

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

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Some Pages of War Service

The Bible Society spares no pains and no expense to secure that God's Book shall speak as clearly and simply and sweetly as possible to every man in his own tongue. Even while the world is at war, the Society has not slackened in its sacred task. Here are a few quite recent examples.

For Japan

The revision of the Japanese New Testament has now been completed and published.

For China

The Revision of the Bible has at length been finished in Wenli, the classical form of the language which appeals to educated Chinese.

After twenty-seven years' labour, the revision of the Bible has just been finished in Mandarin—that form of Chinese which is spoken and read by the vast majority of people in China. This Mandarin version addresses more human beings than the English Bible itself.

For Italy

Diodati's classical version of the New Testament has been revised and printed for modern Italians.

For Serbia

The Bible Society has just set apart a considerable sum to defray the cost of a revision of the Serbian New Testament; this task is being undertaken by learned Serbian ecclesiastics who are now in England.

For Bulgaria

In the service it renders, the Society knows no distinction between friend and foe. More than fifty years ago it published the first Bible ever printed in Bulgarian. Before 1914 it had set on foot a careful revision of the Bulgarian version. This has since been completed, and is now passing through the press.

Send a gift to the Secretaries, 146 Queen Victoria Street, London, E.C.4.

Making Missionary Work Effective.*

I SHOULD like to say as my first word that I heartily welcome this opportunity of coming into direct contact with my fellow Methodists of the United Methodist Church at this annual meeting. As a Wesleyan Methodist, presiding over an assembly of United Methodists, in a Congregational Church, which is also the Cathedral of Nonconformity, I should like to think of this meeting as symbolic of the essential unity of spirit and intention underlying our superficial differences of title and of name. My pleasure in taking the chair this evening is deepened by the hope that your invitation to me to preside expresses your desire for closer relations between your church and mine and it is in that spirit I have accepted it.

The Need for Methodist Union.

I believe there never was a time in the history of the Church when unity and co-operation were more necessary than they are to-day. The world presents a frightful spectacle of strife and division, and it is the duty of the Christian Church to set the world an example of fraternal unity. Seeds of enmity and bitterness, as of a deadly quarrel in a family, have been sown during this war—the tendency of which is to destroy the solidarity of mankind and make us forget the cardinal doctrines of our faith—the Fatherhood of God and the Brotherhood of man. To make the spectacle of the world more painful, we see that its strife and disunion are reflected in some measure in the Churches. But I am one of those who believe that very soon the Churches will recognize that the question of religious unity is not optional, but sacredly and urgently imperative, not only in dealing with the vast problems of a social, moral and spiritual character, which the war and other evils will bequeath to us at home, but also in the foreign mission field. I hope the time is not far distant when we shall see a great gathering together of the people of God in one United Church. Is that too much to expect? I do not think it is—and at least we can continue to work for it while we strive for the preliminary union of all the Free Churches. As an essential step towards the attainment of this ideal, I am a persistent advocate not merely of the spirit of union, not merely shall I say of a Shakespearean Union, but a visible, understandable and corporate unity among all the Methodist Churches. Methodism in the dark days which followed another great war inspired a religious revival which brought blessing to the world, and I believe the spiritual militancy of Methodism has not spent its force. It is my earnest desire that the Methodist Churches may lead the way towards Union and thus prepare for that larger union which is so imperative if the position of the Christian Church is to be maintained and its mission at home and abroad fulfilled. For the hope of the world is not in diplomacy or armaments, but in the united forces of the Church. I will do my part to bring about this union if you will do yours, and before many years, I hope at least to be present at a meeting, perhaps in the Albert Hall, to inaugurate a great aggressive movement for the creation of moral passion at home and in the foreign field under the auspices of one united Methodist Church.

Commercial Exploitation.

But, to-night, and before that vision is realized, we have to face the situation from the point of view of a missionary church. It is the business of those of us

who are at home to seek to make the work of the missionary effective. Now, there are certain attitudes towards other nations of a commercial and political nature which always seem to me not to have corresponded with the implications of the Gospel which the missionary has gone forth to preach and which have lessened its effectiveness. The regions in which the missionary labours have come to be regarded too much as lawful plunder for the strongest and most aggressive nations. Commercial exploitation of what are called the backward races and the partition of their territory among the great Powers have created a new set of problems for statesmen or leaders who direct the missionary efforts of the Churches. It is a tragic paradox that the labours of the missionaries have in large measure given to these commercial and political influences the opportunity they have sought. The missionary is the real pioneer to lay the awakening hand on slumbering nations. Trade follows the flag, but the flag is borne by soldiers who follow the missionary. It was so in the case of China. Its rise into newness of life and its transformation into a modern republic was largely due to such men as the Halls and the Innocents, the Vanstones and the Thornes, the Pollards and the Dymonds, and to others who supported them with fervent spirit and set purpose at home. They translated books, founded schools, built churches and spread the leaven of Western culture among the yellow races, and quickened their ambitions in the right direction. That is good! But the political and commercial education of China, inspired by the example set by European nations and Japan, have not been so good. Seeds of bitterness have been sown which in the hearts of five hundred millions of people may some day, unless we mend our manners, yield a terrible harvest. China naturally looks forward to the day when Tibet, Hong-Kong, Mongolia, and Manchuria shall no longer be dominated by British, Russian and Japanese Powers, and when she shall teach them to show her the respect which is her due. China has been wronged by this process of political and commercial penetration and partition, and it must have prejudiced the work of our missionaries and the spread of true Christianity in that land.

Bringing it Home.

The work of converting the people of this country to Christianity is by no means finished. But what chance would truly Christian missionaries who came to us, say from Russia and other countries have if Yorkshire, for example, were dominated by the political and commercial influences of Russia; if the trade of Hampshire were handed over to India; if political agents and merchants from the Far East dominated the industrial towns of the North? Yet this is only an imperfect illustration of the state of affairs we have allowed to grow up in China. Although the opium traffic is now happily ended, we must not forget our recent humiliation in connection with that moral outrage on the part of merchants and even of our Government.

Although India is loyal now, we may count too much on India's loyalty. We must not forget that India still seethes with unrest and disaffection because educated Indians are denied a due share in the higher administrative offices of their country, and it is not surprising if under such conditions we make small progress in the conversion of India to Christianity. Injustices connected with the land and industrial problems of Ceylon might also be referred to. My point is that in our efforts to Christianise China, Africa, India, and the Islands of the Pacific, we should use our powers at home to check the mischievous domination and influence and guard against the suspicion that we do so for selfish motives, and that to increase the effectiveness of missions we must rid ourselves of all reason for the sneer that when the Englishman speaks of Christianity, what he really means is commercialism.

What the Methodist Church Has Done.

But to-night we may thank God for what the Methodist Church has accomplished on the mission field, and courageously regard Christianity as the chief force in the world which can bring about the unity of mankind and rebuild a true fellowship of nations. Our belief in its ultimate triumph is not incompatible with the recognition of good in other religions. The Christian religion is truly universal. It does not fly a national flag. It is international. It does not require a citadel of arms to defend it, but the cross of Christ. It is its own defence. It does not require England or Germany, or any other nation, for selfish interests, to "bottle up" the Mediterranean or "Rule the Waves," or dominate the lands upon which the sun never sets, or to be the "workshop of the world." But rather the call of Christ to every living soul in this year of grace is for the "freedom of the seas," the freedom of the land, and the security

* Notes of an address delivered by Mr. J. H. Beckly, of Plymouth, as Chairman of the evening U.M. Missionary Demonstration, held in the City Temple, on Monday, April 22nd, 1918.

to all alike of the use and enjoyment of these God-given treasures. The men of all nations are the fellow parishioners of the Methodist. "The fundamental faith of Methodists, when you get down to the basis of it," said a distinguished Congregationalist, "is the doctrine of brotherhood—the actuality of brotherhood."

Let us renew our faith in that doctrine to-night and seek to increase its effectiveness by seeing that the life-giving principles of brotherhood and co-operation are expressed not merely in the home and foreign missions of the Churches of the world but also in the home and foreign policy of the Governments of the world.

Departed Friends.

Mr. Thomas Church, Leeds.

ON Palm Sunday, full of years and rich in the things of the Kingdom of God, Mr. Thomas Church, of our Lady Lane Mission, Leeds, followed his not less distinguished saintly wife into the Eternal City. In recent years he has been a lonely figure in the congregations and gatherings of the Lady Lane Church and Mission: his company before had gone, not more than two now remain of the generation to which he belonged. He was a native of Wakefield, but for more than half a century had lived in Leeds, and been a member of the Lady Lane Church. His parents were saintly people and members of our Market Street Church. The faith that was in them was also in their son. He took little active part in the civic life of the city where he lived so long, or in the political life of his native land. He made his contribution to the strength and progress of both in his sterling Christian character and whole-hearted devotion to the life and ministry of the Church of the Lord Jesus Christ.

He was conspicuous for three things. He was a devout man. He was diligent in business—few more so, but never was he its slave. Christ was first and uppermost with him. No one could be long in his company without realizing that he was a member of a Kingdom not of this world. "The blood of Jesus Christ" were not words of mere ritual to him but stood as the symbols and counters of the greatest and most vital things of the Christian Gospel. One thing he knew, that "Jesus Christ had power to forgive sins." He might perhaps have been richer in certain elements of the Christian character with a broader intellectual outlook in some directions, but if that could only have been secured at the cost of his spiritual fervour and devotion we have no hesitation in saying he lived and died a richer man in not revising the articles of his early faith in Jesus. He "walked with God," and as a result in his daily life he was as a city on a hill! In the Church his zeal and devotion were as a fire for heat and as light for guidance.

Another distinguishing feature was the form of ministry in which he served the Church outside her own immediate lines. He was one of a company of Christian men representing various sections of the Free Churches of the city who on Sunday afternoons regularly visited the patients in our Royal Infirmary. Those who know the tact, the courage, the gentleness, aye, even tenderness, which this high ministry demands will best appreciate how much long years of this ministry represent. In this sphere of service Mr. Church was faithful in the highest degree and successful in an enriching measure to both patient and ministrant. Then Mr. Church was rich in beneficent contributions. He was not a rich man as men count riches, but he saved on principle and gave on principle. It was never a cross to ask him for help for any good cause; he gave willingly, gave cheerfully and gave systematically.

The closing years of his life were very pathetic. For several years his eye-sight gradually failed and then he became totally blind. He never became depressed, never on any occasion did we know him complain of his blindness, nor question the goodness and wisdom and love of God. For the last few months of his life he was confined to his bed, but he was still bright: the statutes of the Lord remained his song in the "house of his pilgrimage." He went home to God in his eighty-sixth year; his death was as the calm evening of a beautiful June day.

He was interred in the family grave in God's acre of St. John's Church, Wakefield. The Vicar of St. John's placed the church at the entire command of the writer of this brief appreciation. H. T. C.

Mrs. W. Coles, Bristol.

Fishponds Church has sustained a very severe loss in the death of Mrs. W. Coles, who was for a long number of years a devoted supporter of every cause connected with the Church. Until her health began to fail, she was never absent from the Sunday services. Her life was one of continual acts of kindness, and visitation of the sick was her chief joy. She passed peacefully away at the age of 86 on April 2nd, leaving her devoted husband and children to mourn her loss. Her son, Mr. Fred Coles, is one of the officials of our Bellenden Road Church, East Dulwich, and a member of various district committees.

Mr. C. W. Perrett, Bridgwater.

OUR Bridgwater Church lost one of its most faithful members by the death of the late Mr. Charles William Perrett. Converted more than half a century ago among the Bible Christians, his love and zeal for our denomination remained until the very end. At the time of his decease, he had served as Circuit Steward some forty years. In his younger days, he was a most enthusiastic worker in the Sunday School. Many who are now men and women speak of his kindly interest in their spiritual welfare when they were children. He was at that time their affectionate superintendent. By his patient continuance in well-doing and consistency of conduct, he retained the esteem of all who knew him until the last. A large circle of friends deeply sympathise with his widow and family in their great loss.

Happenings.

—In a Bath allotment a bank clerk has dug up a half-guinea, dated 1718.

—Canada is cultivating a million new acres to offset shortage in wheat supply.

—Sweden's First Chamber has rejected Woman's Suffrage by 62 votes to 36.

—A lady food controller has been appointed at Kingston—Mrs. Bumstead.

—There are now well over 10 million separate holders of war savings certificates.

—Ordered to pay 50s., a defendant at Greenwich offered the money in coppers, but the magistrate objected.

—At the age of 72, Wm. Burbage, lock-keeper, at North Bridge, Leicester, has saved a boy from drowning.

—Having failed to attend drills, a member of the Volunteers has been sentenced at Barrow to 48 hours' detention.

—For gambling on Fulham Football Ground on Saturday, four men were fined 20s. each at West London, and a fifth 5s.

—O.B.E. medals were presented to 24 munition workers for bravery, by the Duke of Bedford at the Middlesex Guildhall on Monday.

—Exports of all goods, except under licence, has been prohibited by the Finnish Senate.

—America's war outlay amounts to £8,000,000 a day, a fourth of which is for loan to Allies.

—Brigadier-General V. T. Bailey, D.S.O., is reported a prisoner of war.

—The Prince of Wales' Fund has now reached a total of £6,355,325.

—A large party of American Marines arrived in London last Friday, on leave.

—Mr. Pethick Lawrence will be the Hastings Labour candidate at the next election.

—Parcel post to prisoners in Bulgaria is suspended through congestion in Hungary.

—It is understood that the cost of holding the Irish Convention was slightly over £20,000.

—Having escaped from a German camp with three men of the Black Watch, Corpl. C. Mottershead, Welsh Fusiliers, has just reached Wilmslow, Cheshire.

—A package of £500 in treasury notes was found in Llanelly Town Hall. The notes had been left behind by a councillor.

—Lithuanians of America, who number about a million, and are practically the only people of their race now living under free conditions, have risen in a body against the attempt of Germany to make Lithuania an appanage of the Teutonic Empires.

—All dealings in gas-works retort carbon, coke oven carbon, or pitch coke without a permit are prohibited.

—For obtaining three ration cards for himself by false statements that two were for his son and daughter, a man who lives alone at Dover, was fined £15 and costs.

—The Mining Association of Great Britain and the Miners' Federation have been unable to agree as to the policy regarding mine workers under eighteen in the event of the Education Bill becoming law.

—The Y.W.C.A. has received a donation of £100 from a member of the Women's Commission on the Conduct of the W.A.A.C. as a tribute to the value of the Blue Triangle huts and clubs in France.

—An Armenian was fined £100 and 30 guineas costs at Bow Street Police Court for violating the Trading with the Enemy Act by attempting to send money to his relations in Turkey.

—By Trotsky's orders, the corps of Czecho-Slovak volunteers, about to leave for France, have handed over their arms to the Soviet authorities. The officers have been dismissed.

Things that are being Said.

Time.

TIME is a great toner down of superlatives.—SIR ARTHUR CONAN DOYLE.

The Simple Soldier.

The simple soldier is the real hero of this war. We ought to humble ourselves in the dust before him. He has never got his due and he never will.—JAMES DOUGLAS in the "Star."

Even though—

Even though Germany should reach the Channel ports and Paris, which God forbid! and though they should overrun France and Italy, which God forbid! the war would only begin.—DR. A. C. DIXON.

How Backward we are!

The liquor sellers are more interested in their trade than the Churches are in moral issues. In this respect we are the most backward section of the Anglo-Saxon race.—DR. T. REAVELEY GLOVER.

America Waiting for us.

As Britain waited patiently for two and a-half years for America to make up her mind to come into the war, so America waits patiently for Britain to join her in the fight against alcohol.—MR. GEORGE W. COLEMAN, President of the United States Baptist Association.

A Traitor to the Life of Europe.

We can no longer afford to blind ourselves to the moral elements in the great questions that arise in the dealings of masses of human beings with each other. He who lowers the standard of public morality henceforth will be a traitor to the very life of Europe.—The "New Statesman."

Adapting Ourselves to the Times.

We have got to adapt ourselves to the times. The business man has constantly to alter his methods to meet new demands. We in the churches have got to learn this from the business men. We must never fear changes. If one of our organisations is not working, let us not hesitate to look for some scheme that will work.—REV. S. M. WATTS, the new Pastor of Whitefield's Tabernacle.

The Irish.

The Irish are a fighting race and a liberty-loving race, and it is the grossest paradox of the many in their history that they should apparently be playing into the hands of an enemy who stands for everything that they have resisted to the death in past years. No more lamentable mischance has befallen Ireland in our time, and, greatly as we may blame the British statesmen who have precipitated this false situation, we must still look to Irishmen for help to find a way out of it.—The "Saturday Westminster Gazette."

The Best Work of Ministers.

The best work the clergy can do now, as at any time, is to support and develop character in the nation. Moral and spiritual responsibilities already are well nigh intolerable to be borne by those who take the right view of the work laid upon them. Because that work is out of sight, lodging not merely in teaching and public worship, but carried on in homes, by personal association, in the searching privileges of intercession and consolation, the work is none the less perilous or exhausting. It is poor insight that can appreciate nothing save fighting Germans, and in fighting of Germans, nothing save guns and wounding.—The "Methodist Recorder."

Afternoon Chairman . . .

H. B. ORMEROD, Esq.

Speakers . . .

Sisters MONICA, KATHLEEN and ETHEL.

Soloist . . .

Miss LOUIE STUBBS.

Tea provided on the Premises at Five o'clock, at a charge of 8d. each.

Evening Chairman . . .

W. P. NEDEN, Esq.

Speakers . . .

Rev. JOHN MOORE

(Warden-Designate).

and Sisters LOIS and ANNIE.

Soloist . . .

Mrs. MACKINNON.

Collections in aid of the Institute Funds.

**Deaconess
Institute
Anniversary
Waterloo
Road
Church
Opposite Waterloo Station
Monday next
May 6th
At 3.30 p.m. & 7 p.m.**

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. 15.

MINISTERS AND MILITARY SERVICE.

Dr. Packer, Connexional Committee Secretary, writes that he is receiving many letters from ministers who feel acutely the equivocal position in which they have been placed by the Government first including and then excluding ministers from their Man-Power Bill, and ask what they are to do. Dr. Packer informs us that the whole question will be considered at the Connexional Committee, which is already summoned; that the Government plainly states they do not wish to deprive the churches of essential spiritual ministrations; and that the Committee will take into consideration as carefully as possible the interests of the churches and the ministers, and give such advice as the peculiar needs of the times require.

It seems to us that it would be well if under all the circumstances ministers would refrain from taking any irrevocable steps until the Connexional Committee has had an opportunity of considering the whole question. The Editor of the UNITED METHODIST hopes to deal with the whole question in an "Open Letter to Ministers Under 44" in the issue for Thursday next (May 9th).

PERSONAL.

To the names of ministers seeking superannuation at Conference must be added that of the Rev. R. Swallow, M.D. Throughout the churches there will be a feeling of regret that Dr. Swallow's health and age necessitate this application. The loss to our work in China is immense.

Lance-Corpl. J. P. Cockersole, Lewis Gunner, in the Royal Fusiliers, and youngest son of the Rev. W. H. Cockersole, was reported missing on March 25th. Word has now been received that he is a prisoner in Germany. He had served three winters in France and Flanders, and was twice wounded.

Rev. W. E. Perry, of Sheffield, succeeds Rev. H. Walker Blott as Secretary of the United Methodist Peace Fellowship, Mr. Blott having been obliged to relinquish all work outside his own circuit under doctor's orders.

Miss L. L. Lovill, of Weston-super-Mare, has gained the Diploma of Associate of the Royal College of Music at the recent examination for pianoforte playing, held in London. She gained her A.T.C.L. Diploma last year. She is the daughter of Mr. Lewis Lovill, now of the Worle Circuit, but for many years a local preacher in our London circuits.

MR. HOOPER'S PRESIDENTIAL CAMPAIGN.

With characteristic energy, the Rev. George Hooper is carrying out the Tour organised for him by the National Free Church Council. Already nearly fifty dates have been booked. During April Mr. Hooper visited West Hartlepool, South Bank, Gateshead, Middlesbrough, Weymouth and Crewkerne, in each centre preaching in the afternoon, conducting a War-Time Tea Conference and addressing a public meeting at night. He hopes to visit one or more Councils in every Federation area throughout the country. A special feature of the programme will be "Men's Meetings" where they can be arranged.

U.M. ROLL OF HONOUR.

PRIVATE A. C. WALSH.

The sad tidings have been received at Greetland that Private Arthur C. Walsh was killed by a shell in France on April 8th. He was choirmaster at our Thornfield Church and son of the former choirmaster, Mr. Wm. Walsh. He was very highly respected and a talented musician.

SECOND LIEUT. HERBERT NORWELL.

News has been received by Mr. and Mrs. A. Norwell, of our Hill Street Church, Leicester, that their third son, Second Lieutenant Herbert Norwell, was killed in action on April 12th. He was only twenty years of age, and at the time of joining was one of the School secretaries. A clever youth, he had a promising future. Much sympathy will be felt for Mr. and Mrs. Norwell and the two other sons who are serving in the Forces. Rev. W. T. Barraclough (pastor) made reference to the death of Second Lieut. Norwell on Sunday evening, April 28th, also to the fact that Private Frank Pywell, son of Mr. and Mrs. T. Pywell, of Hill Street Church, was reported missing.

PIONEER E. T. FORD.

Pioneer E. T. Ford, R.E., the eldest son of Mr. and Mrs. W. Ford, of Silverdale, Staffs., died on Friday, 12th ult., from wounds received in action. He had just returned to the West front after many weeks' treatment for severe gassing. He was a young man of fine character and beautiful spirit, and in both Sunday School and Church an earnest worker. He was the Secretary of

the Young People's Guild, to which a short time ago he sent an interesting account of his experiences in France. His parents are very highly respected members of our Silverdale Church, and deep sympathy is felt for them and their daughter and son (now at the Front) in their sad bereavement.

DRINKING HABIT AMONG WOMEN.

Referring in his annual report to the increase in the drinking habit by women, the Chief Constable of Newcastle-on-Tyne states that he regrets to say, from reports as to the number of women found drinking in public-houses during the past year, the evil still continues. It is quite a usual thing to find from thirty to forty women and sometimes over a hundred thus engaged in one house. This drinking by women, says the report, is a growing evil in the North-East coast area, and it is to be regretted that representations made with a view to its prohibition have not up to this time been successful.

PROVIDENCE AND THE WAR.

Dr. Griffith-Jones, whose return to Bradford is welcomed by members of all the churches in the city, has a very timely letter in the "Yorkshire Observer" on "Providence and the War." He says there is a general impression abroad, which is finding expression in various ways, that we must conclude that Providence is showing itself to be on the side of the Germans in this war because they seem either to have the "luck" of weather, or are better able to use the "luck" they have. "This war will be won," says Dr. Griffiths-Jones, "by that nation that uses its faculties to the best advantage for its cause, which shows the highest qualities of generalship in its leaders, the finest qualities of soldiery in the rank and file, and the firmest qualities of citizenship in its people at home. We have a right to draw all the inspiration we can from the fact that our cause is undoubtedly the right one, and that we have the conscience of the world on our side; but even this will not carry us far unless we show the right military qualities as well." "Let us not grow weary," says Dr. Griffith-Jones, in conclusion, "but trust in God and keep our powder dry." In spite of recent events, he urges, the future is with us, and the cause we present is destined for victory.

THANKS.

Rev. R. P. Cole and Mr. S. Arnold, the Secretaries of the recent City Temple Missionary Demonstration, write:

"The messages containing some of the needs, the privileges, the difficulties and the conquests in our Home and Foreign Mission work have again been placed before us. There have been many willing helpers whose efforts have contributed very substantially towards making the meetings a help to all and a success for the cause. Very heartily we offer sincere thanks to every kindly friend who has so self-sacrificingly done their best."

The remainder of the list of contributions to the Chairman's list will appear in subsequent issues.

Rev. H. Hooks acknowledges the gift of 5s. from M.W. to the National Children's Home.

An anonymous donation of £30 has been received by Rev. John R. Abel for Foreign Missions.

TO CORRESPONDENTS.

South Tottenham.—As already intimated, now that the Government's proposal about Conscription ministers is dropped we do not propose to insert correspondence about any article or letter on the subject which appeared in our recent issue.

Our Publishing House.

DEAR MR. EDITOR,

Kindly afford me space for a word.

Our New Business Year.

Our accounts, closed on March 31st, are now in the process of audit. It is needless to say the year has been one of extreme difficulty—growing in acuteness month by month. We have, however, battled against the adverse conditions as bravely as we knew how. We have hope that, notwithstanding all the hampering conditions we shall be able to present a satisfactory report on the year's work. One thing is certain—the best has been done in a difficult time, whatever the result may be. We have entered upon a *new business year*. We cannot say very much about the future, for we know not what new and greater difficulties may be before us. Certain it is the conditions will not be any easier—most likely will be still more acute. In faith and determination we shall continue to do all that is humanly possible to "carry on" and make good success. In the meantime, I would appeal to our people to continue their loyal support of our weekly newspaper and monthly serials—which have been so well maintained and appreciated during these stormy war years. No literature deserves better of its churches than ours. Would that more of our people believed this.

Revision of Prices.—It is not a pleasant duty once more to announce that owing to the continued increase in the cost of production, a further revision in the price of our Hymn Books is rendered imperative. As to the **Sunday School Hymnal**, this revision only affects the Scholars' Edition, Nos. 1 and 2, which from May 1st will be 1s. and 1s. 6d., respectively. For the Church Hymnals a revised list will be prepared in a few days. The new prices in this case also will come into force on May 1st.

HENRY HOOKS.

12 Farringdon Avenue,

E.C.4.

28th April, 1918.

The Drink Menace.

BY REV. WM. WAKINSHAW.

WHAT has happened to the First Division of our Temperance Reformers? Have they retired from the trenches? Have they been gassed? Have they been taken prisoners? I ask these questions because what is to me a mysterious and ominous silence has suddenly fallen on them. In the course of a week I see a variety of papers. Some of them for months have regularly volleyed and thundered against the liquor trade. Others of them have raided or sniped the enemy as occasion offered. But for some weeks nearly every journal that I read regularly has ceased to attack this terrible national foe. Surely our public writers and speakers who are in favour of Prohibition during the war have not reached the conclusion that all our efforts are destined to fail. It may be that by the blessing of God they are just on the verge of victory. Have we ever watched a road-mender smashing a particularly hard stone? He has rained upon it blow after blow without apparently any effect. Then at last has fallen the stroke that has shivered the stubborn block into fragments. But the effect was cumulative. Every knock helped to make the final blow successful. So it will be with our effort to destroy the liquor traffic. Many hard and heroic blows have been delivered against it. For the moment we may seem to be defeated. But things are not what they seem, and if we persist in our battery, I am convinced that we shall break the power of our foe.

It is hardly possible to exaggerate the seriousness of the position. Take as an illustration of the attitude of the Government to the drink lords, the latest Man-Power Act. It was seriously proposed to conscript a proportion of our ministers. The clause was dropped. But had it been carried into legislation it would have meant the crippling of religion and the maiming of the nation in one of its most vital parts. But there were no proposals in the Bill to conscript brewers and their long retinue of allies. Every day thousands of public-houses are open. Every day brewers' drays are rumbling through our streets carrying ammunition that drugs and destroys our friends, instead of another kind of ammunition that would harass and havoc our foes. German submarines are still sinking our invaluable cargo boats. But even with our sorely depleted shipping space has still to be found to carry materials that will be worse than wasted in the vats of a malthouse.

Our discontent at the conditions that prevail is aggravated by our knowledge of how the enemy is mauled in America. Recently I had a conversation with a distinguished American who has exceptional opportunities of information as to how the drink question is decided by Uncle Sam. Whenever a camp is pitched anywhere in a rural part of the States, every saloon within a radius of five miles is immediately closed. If a body of soldiers enter a large city, the officer in command cannot close all the drink dens in the place. But automatically every saloon within half-a-mile of the camp is shut, and the others are at once placed out of bounds for the soldiers. Apart from this specific information we all know that all the States in the Union are steadily, if not rapidly, becoming "bone dry." Thus not merely as a war measure, but as a permanent policy, America has accepted almost universally the Gospel of Prohibition for all time.

There is another grave aspect of the question as it concerns our young soldiers. My attention was called to it this week by a Chaplain, who is not a Methodist, who holds a high command, and has had a wide experience both at home and in Flanders. He declared that our churches were not sufficiently alert to the gravity of the peril in which many of our youngest recruits stood. He assured me that in many of our camps where our lads of eighteen are being trained the wet canteen exists with all its potentialities of temptation and debasement. I cannot verify his statement from personal knowledge. But if this is the case a drastic remedy ought at once to be applied, so that the lads who have just left their homes may not have these snares lying in their path.

The most sensitive part of an Englishman's anatomy is generally his pocket. All the arguments of the case, all the facts of the situation, are overwhelmingly in our favour. But we are up against financial interests so strong and tenacious, that compared with them the famous Hindenburg line was constructed with gingerbread. It is a mere subterfuge, it is playing with loaded dice, to tell us that the people of England will not stand Prohibition. Nelson has just been put into the witness box. On a plebiscite, that Lancashire town has pronounced in favour of war-time Prohibition by nearly three to one. I know the spot. Except Saltaire, which has none, Nelson has fewer public-houses to the acre than any other town in England. Therefore it is happily biased in favour of sobriety. But no one who has his finger on the pulse of the nation can doubt that the majority of our people are eager to vote a holiday for liquordom and all its works "for the duration."

Mr. James P. Glen, Sunderland.

The Sunderland Park Road Church and Circuit have lost a very useful man in the passing of Mr. James P. Glen. He had been closely identified with the Church, first at Zion, afterwards at Park Road, for 35 years. As Church and Circuit Secretary, he rendered good service. He was most regular in his attendance at the means of Grace, both Sunday and week-evening. Though somewhat brusque in manner, he had a rich vein of tenderness in his nature. Those who knew him best, understood him most, and found him true as steel. He had a deep regard for little children, and won a way into their hearts. He will be much missed. A memorial service, conducted by Rev. W. T. Haddy, was largely attended.

Sunday Afternoon.

BY REV. ERNEST F. H. CAPEY.

*Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage:
And thus I'll take my pilgrimage.*
SIR WALTER RALEIGH: *His Pilgrimage.*

My Scallop-Shell of Quiet.

"Men seek out retreats for themselves, cottages in the country, lonely seashores and mountains. Thou too art disposed to hanker greatly after such things; and yet all this is the very commonest stupidity; for it is in thy power, whenever thou wilt, to retire into thyself: and nowhere is there any place whereto a man may retire quieter and more free from politics than his own soul; above all if he have within him thoughts such as he need only regard attentively to be at perfect ease: and that ease is nothing else than a well-ordered mind. Constantly then use this retreat, and renew thyself therein; and be thy principles brief and elementary, which, as soon as ever those recur to them, will suffice to wash thy soul entirely clean, and send thee back without vexation to whatsoever awaiteth thee."

MARCUS AURELIUS.

"Heard melodies are sweet, but those unheard
Are sweeter."

KEATS.

My Staff of Faith.

"The one all-embracing characteristic of the children of God is that they believe in Him. They perpetuate the sublime tradition of faith. In various modes, through all sorts of discouragement, they look unceasingly to Him, believing that He is, and that He is the rewarder of them that seek Him. This faith of theirs is the heroic element in human history. It is that which ennobleth the life of our race and makes it great. It is that which has inspired every kind of virtue—patience, self-denial, self-sacrifice, superiority to the senses and their world."

SIR W. ROBERTSON NICOLL.

"The present state of Europe is undoubtedly a terrible trial to faith. It makes great demands upon it, calls it to exert its whole strength. But this is what it is, a trial to faith, not an argument for unbelief. It reminds us of the impressive picture in the fourteenth Psalm in which God is represented as doing what many people seem to be doing to-day—looking for indications of His own presence in the world. Where is God, they say, that such things should be? But the conditions in which we live to-day, appalling as we must feel them to be, are the very conditions in which God looks to us to furnish to the world, in the strength of our faith, the proofs of His being, His presence and His power, which appearances conspire to flout. Faith is not an affair of solving problems, of providing explanations, of supplying logical answers to logical puzzles; it is the fighting of the good fight; it is the maintenance, in act, of the life which we know is divine in spite of all that contradicts it in the world. To do this is to do the supreme service for which humanity calls."

DR. JAMES DENNEY.

My Scrip of Joy.

"He that comforts all that mourn
Shall to joy your sorrow turn:
Joy to know your sins forgiven,
Joy to keep the way of heaven,
Joy to win His welcome grace,
Joy to see Him face to face."

CHARLES WESLEY.

"O lovely lily clean,
O lily springing green,
O lily bursting white,
Dear lily of delight,
Spring in my heart agen
That I may flower to men!"

JOHN MASEFIELD.

My Bottle of Salvation.

"O Lord, I am Thy servant; I am Thy servant, and the son of Thine handmaid: Thou hast loosed my bonds. I will offer to Thee the sacrifice of praise. . . . Say unto my soul, I am thy salvation. . . . Thou didst cast out my sins by coming in Thyself, Thou greater sweetness, yea, by coming in Thyself Who art sweeter than all pleasure, brighter than all light, higher than all honour. Now was my soul set free . . . and unto Thee, my Light, my Wealth, my Salvation, did I babble and prattle as though I were a very child."

AUGUSTINE.

My Gown of Glory.

"The glories of our blood and state
Are shadows, not substantial things;

Only the actions of the just
Smell sweet, and blossom in the dust."

SHIRLEY.

And thus I take my pilgrimage.

Where?

"Many a road, and many an inn;
Room to roam, but only one home
For all the world to win."

GEO. MACDONALD.

Our Duty to Those Without.

BY REV. HERBERT J. WATTS.

COL. IV. 5-6.

C.E. Topic for Week Commencing May 12th, 1918.

A Supreme Duty.

WE are reminded this week of the urgency, indeed the all-importance of soul-winning. Here is a description of Cellini, the Italian artist, as he strove to produce the statue which was to be his masterpiece: "His furnace and crucible and fuel were all prepared, and the heated metal became plastic but not fluid, and could not be poured into the mould. He cried for wood, and still more wood, but the metal would not flow. He hacked his table and his chairs, and cast the broken pieces into the fire, but still the heat was insufficient. He began to wrench the flooring from his house, and the window frames, to fling them into the flames, till the neighbours said he was mad. It was the crisis of his life-time. If the metal once hardened it would never melt again, and all his work would be lost, but he stayed at nothing till his purpose was gained." But surely the restoration of the image of God in a man or a woman is a more inspiring work even than the production of Cellini's "Perseus." In one of the Methodist papers a little while ago there was an account of the conversion of a woman of good position, the wife of a naval officer, who had gone to the deepest depths of degradation and misery, and was a problem to all her friends, and even to the police authorities. "So completely had the devil cast his chains about this woman that, in spite of her position, she was dragged about in the gutter, a pitiable object, and so repulsive was her condition that men refused to touch her." But the Gospel saved her. A Socialist said once that every morning he asked himself, "What can I do to further Socialism to-day?" Yet even Socialism cannot save a woman like that just described. The Gospel can. Ought there not, therefore, to be the spirit within us which asks every morning: "What can I do to win someone for Christ?"

What Can We Do?

Consider the influence of *Christian character*. At a Wesleyan Deaconess Meeting, one of the speakers told of a poor old woman who said, "Oh, Sister, at ten o'clock I always felt I wanted a livener. I used to go to the public-house to get it, now I come and look at you." Every one who is living a good and unselfish life is strengthening the good in others. John Keats wanted his friends to write over his tomb in Rome: "Here lies one whose name was writ in water." But no name is ever writ in water: we all have our influence, and the greatest influence of all is that of character. "Gentlemen," said Emerson, on one occasion, "I cannot hear what you are saying for listening to what you are." Think also what can be done by constant, self-denying *Christian work*. We must not only walk wisely towards them that are without, but seek to "redeem the time," or as the margin of the Revised Version puts it, "buy up the opportunity." Someone once painted an interesting picture, called "Chance." A boy was running swiftly between two rows of people, and each one in the rows had to try to catch him as he ran past. He was going like the wind, but they had just a chance, just one opportunity, of seizing him. So swiftly and so irrevocably, too, do our opportunities of doing good come and go, and it is for us to form the habit of gripping them at the moment they present themselves. Special stress is laid in our passage on the importance of *Christian speech*. We are to try and make our talk "graceful," "pleasing." "Talk pleasingly!" says the apostle. There are many good men and women who might almost bring an action for libel against their own sharp tongues and rough words, so wrong a notion does their speech continually give of their actual attitude to men and things. This is indeed a tragedy, for it is kindly, pleasant speech that wins men. When you have wounded someone, have put him to silence by a rough or ungenerous word, the evil one may tempt you to think that you have asserted your dignity and proved your strength, but calmer reflection will show that what you have really done is this—you have subtracted one from the circle of people whom you are likely to win for Christ. Of course, there must be "salt" in our speech, we must not forget to be Christian in trying to be pleasant, but it is possible to put that into our talk which helps to keep the world sweet and pure, and yet—like our Master—be welcome even amongst the publicans and sinners.

Wedding.

OUGHTON—HOOKS.

IN the presence of a large company a pretty wedding was celebrated on April 10th at Railton Road U.M. Church, Herne Hill, London, between Henry Robert Oughton and Essie Gertrude Hooks, both of Herne Hill. The ceremony was conducted by the father of the bride, assisted by Rev. E. C. Urwin, B.A., B.D. The bride, who was brought to the church and given away by Mr. John Beardmore (cousin of the bride's father), was prettily attired in white silk and georgette and wore a veil and orange blossom. The bridesmaids, Misses Kathleen, Dorothy and Aline Hooks (sisters of the bride), and Miss Gladys Oughton, wore dresses of pale blue silk and ninon, and carried pink and white bouquets. Mr. Richard Oughton acting as best man. The bridegroom's gifts to the bride and bridesmaids were gold pendants. After the ceremony a reception was held at Holmdene Avenue. The happy pair, who were the recipients of many beautiful presents, subsequently left for Eastbourne, where the honeymoon was spent.

Young People's Topic.

BY REV. W. G. PECK.

CHRISTIANIZING THE EMPIRE.

ISAIAH V. LII.

Young People's Topic for May 12th

THE two scripture passages shew how one truth may be applied in different circumstances. In Isaiah v. we have a careless and decadent people reminded of the fact that because God had prepared their nation for a special work, they were sinning greatly if they frittered away their opportunity. They were as a carefully planted vineyard bringing forth only wild grapes, and they must expect retribution. But the fifty-second chapter, written by another hand after the national tragedy had taken place, and when the people were mourning in exile, recalls them to the thought of God's purpose with the Jews, not for the sake of warning but for the sake of hope. Thus we may apply in a dual fashion our belief in God's preparation of Britain for a great work. When we are inclined to boast and brag, to use our power in order to oppress the weak, or when our people lose the sense of a high national calling and become drunk with pleasure, or embittered with party hatred, we should remind ourselves that God meant us for some better employment. But in times of calamity and sorrow and defeat, it is good to remember that God who shaped us and made us a people still lives, and will make bare His holy arm.

Let us look at God's preparation of Britain. He has given us national unity, a national culture, and a national mission. And these have all come to us very largely through the Christian Faith. Britain owes her soul to the Christian revelation. Greece and Rome made contributions in other ways, but apart from Christ, our nation would never have bestowed its characteristic gifts upon the world.

Our NATIONAL UNITY owes an enormous debt to the Church, for while in early England the petty kingdoms were in constant strife and rivalry, the Church regarded England as one and taught the English to feel themselves one. The Danes were assimilated more rapidly because they were converted. "We put the Cross on Guthrum." And when the Norman Conquest brought division in the land, it was a great religious revival which helped to fuse the separate elements. The old conflicts are dead. Mercia no longer fights against Northumbria, or Wessex against Kent. But class fights against class, interest against interest. And only the Church can keep Britain one. If we lose our religion we shall fall to pieces.

Our EDUCATION, our LITERATURE, our DRAMA were born in the Christian Church, and without these, what would England be? Caedmon was our first poet, Bede our first scholar; and we have produced poets worthy to stand with Homer, and philosophers who might have spoken with Plato. The mind of Britain is one of the world's priceless possessions; but that mind was awakened by Christian truth. Our roots are in Christendom, and if they are torn up we shall wither. The novels and the dramas which defile, the education which is only a weapon in the scuffle for money, the newspapers which scream and lie, are the enemies of Britain, for they are sapping our roots.

Our MISSION is obviously to shew the supreme example of law and liberty in harmonious combination. No other people has ever succeeded as we have in this. It is the genius of our national unity; it is the breath of our culture. It is what we have to bestow upon the world—that is why God gave us an Empire. The Christian Faith, working upon the blend of races and traditions which compose us, has wrought this miracle, that upon all the discord and revolution of centuries has come a vision of Freedom and Order. But Christ gives the royal law of liberty. And if the British Empire loses Christ, it loses its soul.

The most valuable influences of British character are inseparable from Christianity. That should make us anxious in face of the irreligion of our land; but it should give us a bold faith in our holy calling. If our Empire is fully consecrated to Christ, the gates of hell shall not prevail against it.

THAT excellent organisation, the Christian Crusade, urges that Christian men and women should meet in small private groups to reconsider their own own social position from top to bottom, in the light of the teaching of the New Testament, using what help they can get from others towards the true interpretation of the Christian ideal for persons of their own position in life. Full notes on this fruitful idea will be found in the second quarterly "Bulletin," which may be had from the Christian Crusade Office, 8a New Cavendish Street, W.1.

CHILDREN'S YEAR

THIS WEEK'S SUGGESTION:

Explain "Children's Year" to the Children and Young People of your Day School, Sunday School and Home, and urge them to be Scouts for the children, by doing a "good turn" every day to someone younger than themselves.

Women's Missionary Auxiliary.

Items for this column should be sent to Mrs. Vivian, 49 Windsor Road, Doncaster, and not to the Editor.

Newcastle District.—The annual business meeting was held at our Salem Church, North Shields. Miss Brason was re-elected president, Mrs. Dryden treasurer, and Mrs. H. J. Barker secretary. There is one new branch—at Willington Quay—and the income of the District is now over £100—an increase this year of £39 18s. 3d. The membership is increased by 34 this year, being 100 increase in two years. Mrs. Bolitho ably addressed a well-attended public meeting in the evening, after a war-time tea. The whole gathering has been a very encouraging success.

Leeds.—A good company of representatives met for the annual meeting. The reports were of a very satisfactory character. The loss in branches has been equalized by the addition of five branches in Batley and two others in the District. In York and Bridlington the work is in abeyance until after the War. Still, we report, 1,202 members, against 1,103—an increase of 99. Out of the working expenses £8 has been sent to the treasurer. Amounts raised by circuits, £205 16s. 8d.; by bazaar, £113 7s.; sent to treasurer, £8; total, £327 3s. 8d., against £261 7s. 8d. last year—an increase of £65 16s. As an extra piece of work we are educating a boy at Wenchow College and are going to give him his theological training for the native ministry.

Louth.—Successful services in connection with the Eastgate Auxiliary were recently held. The preacher on Sunday was Mrs. Sam Pollard, and in the afternoon of that day Miss E. Hutchinson presided over a children's meeting. On Monday evening Mrs. F. W. Bennett presided over a meeting at which Mrs. Pollard told the very interesting story of her work, and made a special appeal on behalf of medical missions. Miss Longbottom, M.A., F.R.A.S., and Miss E. Hutchinson also spoke. A good collection was taken, and the friends pledged themselves to raise £30 to support a native medical student among the Miao.

Our Deaconesses.

Closing our Accounts.

A WEEK to-morrow (Friday, May 10th) our accounts must be closed for the year. I shall be grateful if friends who intend sending gifts or other remittances to us will kindly remember that we must hear from them within the next few days, if what they wish to send is to be included in this year's accounts.

Anniversary Next Monday.

Next Monday our Anniversary will be held at our Waterloo Road Church, South Lambeth (opposite Waterloo Station). All our arrangements are now complete. We have excellent chairmen—honoured laymen of our London District, first-rate speakers afternoon and evening, and singers who will delight all who hear them. Between the two meetings Sister Mary and her Waterloo Road helpers are arranging to serve us with a choice war-time tea. We are expecting good companies at both gatherings. We meet in a church hallowed by many prayers and holy presences. Above all, we know that grace will be shed abroad in all our hearts and that we shall have a season of inspiration and refreshment.

N.B. Friends will please note that the afternoon meeting commences at 3.30.

Our Sale of Work.

Through the gracious kindness of our Paradise Road friends, Stockwell, we had our Helpers' League Sale of Work in their Schoolroom last Wednesday afternoon, and it was a triumphant success. Mrs. A. E. Cope, the wife of our treasurer, occupied the chair, Mrs. E. C. Pannett, the wife of our District Chairman, declared the sale open, and both helped us generously. Revs. C. H. Buxton, J. Bentley and the Warden also took part. There was a large company for the opening, and it was representative of our Churches in South London. The sales were abundant and brisk. Mrs. Mortimer and her helpers gave us a very good tea and handed over £12 2s. as profit to the Sale—quite an achievement for these times. The total proceeds amounted to the sum of £28 15s. net—one of the largest amounts we have ever received in connection with these sales. We are very grateful that when all other doors closed, the Rev. R. W. Gair and his loyal people opened theirs to us and did so much to further the success of our undertaking.

Thanks!

I heartily thank the following friends for their gifts: To the Retiring Allowance Fund—Mr. Tom Kelsall, J.P., £1 1s. (also £1 1s. to current); Mr. James Worth, Stalybridge, 5s.; Mrs. Hellowell and Miss Whitehead, Stockport, 10s.; Mr. Louis Spencer, Sheffield, £1 1s.; Mrs. Smith, from Ladies' Helpers' League—Proceeds of Sale at Paradise Road, Stockwell, £28 15s.; Mrs. William Wilson, Harrogate, 10s.; Miss Sharpley, Harrogate, per Sister Bessie, £1. Help During the War Fund—A. L., per Sister Edith, 5s.; Westcliff United Methodist Church, per Mr. Samuel Jones, £1 1s.

HENRY SMITH,
Warden.

25 Bolingbroke Grove,
London, S.W.11.

—Three widows of seamen who were torpedoed by submarines when on ocean liners were awarded £300 each, in the City of London Court, most of it being invested in National Bonds.

Rochdale Young People's Demonstration.

THERE was a fine gathering in Baillie Street Church on Saturday, April 20th, on the occasion of the third Young People's Demonstration, arranged by the Rochdale, Heywood and Littleborough Circuits.

A parade of the various companies of scouts and brigades on the Town Hall Square had preceded the meeting, and the galleries of the church seemed well filled by these "good citizens in the making"; a fact of which the speakers were quick to take advantage.

Alderman J. Blomley, J.P., the latest of a long series of U.M. Mayors of Rochdale, presided, and received a warm welcome. His long connection with Sunday School work added emphasis to the sound and definite advice he packed into his brief opening speech. Reminding us of the Roman Emperor who at his triumph rejoiced more in the "boys" than the veterans of his following, because in the former he saw hope for the future, the Mayor struck the keynote to which the fine speeches that followed were pitched. "Always ready" must be the motto for young life—ready, not for self, but for others. To ensure this, things that hinder must be avoided. "Don't smoke until you're twenty-one, and avoid drink, with its degrading associations always."

"Them Boys Can't Stand Still."

After a magnificent rendering of the "Hallelujah Chorus" by the United Choir, Mr. J. L. Paton, M.A., High Master of the Manchester Grammar School, was called upon. Mr. Paton, who is no stranger to Rochdale, received an ovation. It is quite impossible to give an adequate impression of his high-toned, sparkling and forceful speech. Visiting the House of Commons recently, he noticed some scouts on duty concerning whom he asked a portly policeman's opinion. "All right, as long as they've something to do," was the reply. "Them boys can't stand still same as us." "They can't," commented Mr. Paton, "for boys are built for doing things." Recognition of this was making for progress in education. If knowledge were everything, we might now be content. But knowledge has stupendous temptations; witness Germany, the most highly educated nation of the world, performing deeds that never before stained the page of history. "Knowledge is a tool. How to use it depends on moral sense and conscience." Teach a boy the mechanism of a lock, and you teach him how to pick a lock—unless you can lift him above that. This was why the work of Sunday Schools was more important than the Education Bill. Sunday Schools not only built Churches—if on right lines, they did something to provide for the dangerous leisure hours. The speaker then dealt in a most powerful way with some of the evils which abound in our life to-day. Cigarette smoking by boys was serious, not only because of its physical effects, but because it was "law-breaking." Drink was still our shame. The Government had closed many schools and picture galleries, but not public houses. We had had the chance of Canada and refused it. Such chances did not often recur. Racing was still with us. They had had two benefits at Manchester in Easter week. Betting was sometimes more serious than boozing.

Perhaps the most impressive part of the whole speech was that in which the speaker spoke of his personal contact with men who had disabled themselves by impurity. In solemn tones he warned the young people against "clever impure talkers." Let them not receive knowledge through filthy channels. They must ask their parents about these great things, and parents must tell them the truth. "Fight for cleanness," concluded the speaker, "You have the finest leader the world ever knew. 'Lo, I am with you always,' is not a promise but a fact. Make it a fact!"

Getting Ready.

The other speaker was the Rev. T. Sunderland, who is rapidly becoming a very popular figure in the life of Rochdale. It is high praise to say that he kept the meeting on the high level to which Mr. Paton had lifted it. Few words were wasted, and with vigorous cuts and thrusts he soon reached the hearts and conscience of his audience. "Getting ready" was his subject. He said Shakespeare spoke of the seven ages of man: each age was meant to be a preparation for its successor. One serious question for every young mind was, What shall I become? At the parting of the ways, which turn shall I take? We had no choice as to where or when we should be born, whether in a cottage or a villa: whether we should approach manhood in an era of peace, or in an epoch of terrific conflict, but we had a choice as to whether we should be the slaves or the masters of appetite, heroes or shirkers in the field of the world. "Youth shows but half."

Getting ready implied a worthy mark at which to aim. Few people achieved much without intending it beforehand. The people who know a good chance by its greeting have been getting ready for it prior to its arrival. Then getting ready implied also working for a worthy aim with all one's might. Ideals were useless without serious effort. "The hope of to-morrow is based on the right use of to-day." A noble success was neither a sudden flight nor a breathless sprint, but a steady climb. Mr. Sunderland swiftly added that both our aim in life and the way we make for it, are closely related to what we call character—that something deeper than our wishes and our endeavours but which in part explains both. It was because out of the heart are the issues of life that giving our heart to Christ is an essential condition of getting ready for the full strain of manhood.

There came moments when supreme heroism was demanded, but courage grew with strength, and strength

with the sense of oneness with the mind of Christ. The uplifted cross is drawing men to give their all for a sacred cause and without a grudge.

Mr. Sunderland finished by urging the young people to give their utmost for the highest, and thus make it possible for the highest to work in and through them for the highest good of the world.

Reference has already been made to the singing of the choir. Other items were the Trio, "Lift Thine Eyes" and Chorus, "He Watching Over Israel" (Mendelssohn) and "The Wilderness" (Goss), and in each case the rendering was superlatively good. The conductor was Mr. T. Holt (Conductor of the Castlemere Choir) and the Organist, Mr. F. Greenwood, Mus. Bac. F.R.C.O., A.R.C.M. (the Borough Organist, and Organist of Baillie Street) who also charmed the audience with his short recital prior to the commencement of the meeting.

From Our Correspondents

Another Small Conference?

REV. W. STEPHEN, Derby, writes:

Along with other District Chairmen and Secretaries, I have received from the Connexional Secretary a second communication (dated April 5th) asking that the District meetings shall only elect 72 representatives for the coming Conference at Leeds, as was done last year for Sheffield, instead of 132 which we were advised in the first communication (dated January) was to be the proportion elected this year.

I have little doubt that all the Districts will be most willing to accept the restricted measure of hospitality which the Leeds local committee feels regretfully bound to offer on account of the food shortage regulations. Personally I approve of the local arrangements and readjustments in every respect. But before the number of elected representatives is cut down from 132 to 72, I think the Districts should be asked their opinion upon the matter and given the option of saying whether they prefer to elect the number of representatives allotted to them in the January circular letter of the Connexional Secretary, subject to such conditions as will meet the difficulty of the Leeds friends in the matter of entertainment. My suggestion for doing that is as follows:

(1) Let the question be definitely raised in every District meeting—"Shall we ask the Connexional Committee to stand by its allotment of 132 elected representatives, as set forth in its January circular letter?" If the answer of the vote to that question, be—"Yes": (2) Then let each District meeting proceed to elect the number of Conference representatives allocated to it, pro rata to its membership, by the first circular issued in January, and let it decide beforehand that the four persons (two ministers and two laymen) having the highest number of votes shall be those who are to receive the hospitality proffered by the Leeds local committee, and that the hospitality arrangements of the remainder of the elected representatives shall be made by themselves, they (or the District where desired) paying the cost. This would be a small thing to do for—(a) the time—three days and three nights—for which entertainment would be needed is short; (b) under the rationing system prevailing the price of food in Leeds would be little more than it is at home, and (c) if the Districts were to pay the hospitality expenses of those who desired them, they could well afford it, for they have saved a large sum in fares by the great reduction of the number of the representatives last year, and will do so again this year, even if they elect 132 instead of 300.

The Wesleyan Methodist Conference, I am told, extended over nine days last year, and a large number of those appointed paid their own expenses. I feel sure that we have many persons among us who would be willing to gladly make the little sacrifice entailed by war conditions. Leeds is well supplied with restaurants and temperance hotels, where prices are reasonable and accommodation is suitable.

If most of the District meetings decide to act upon this suggestion and forward their wishes in the matter to the Connexional Committee, I think there is little doubt that it would concur, seeing that it says in the January circular of instruction:

"The Committee is convinced . . . that a larger Conference than the last should be attempted on account of decisions that can no longer be deferred, involving important departments of Connexional work."

We are familiar with the saying in the political world, "The King's Government must be carried on." As one who is thoroughly loyal to the Throne, I yet say with all respect, that important as is the Government of King George, still, much more so is that of King Jesus, and it, too, must be carried on with the greatest efficiency possible, even under war conditions, and at the cost of sacrifice if necessary.

**United Methodist Church,
CHASE TERRACE. (CHESLYN HAY CIRCUIT.)**

The Officials and Teachers of the Sunday School are making special efforts to raise the sum of £50 by May 13th, 1918. Towards this amount £45 has already been raised. They appeal for the practical sympathy of any friends to help them in their noble efforts. Donations will be thankfully received and acknowledged by

Rev. R. T. ROWLEY,
"The Manse," Cheslyn Hay, via WALSALL.
or Mr. GEORGE H. BOWDEN (Treasurer),
Princess Street, Chase Terrace, via WALSALL.

Death of Rev. H. A. Stembridge, B.A.

IT is with deep sorrow that we record the death, on Monday, April 22nd, of the Rev. H. A. Stembridge, B.A., ex-chairman of the Newcastle-on-Tyne District and superintendent of the Newcastle East Circuit. Widespread sympathy will be felt with the widow and her fatherless children in their very grievous loss.

To his many friends throughout our Church, writes the Rev. T. W. Coleman, the passing of this beloved brother will come as a shock. But to those who have been in close contact with him during the past few months the sad news will come as no surprise. It has been apparent for some time that his health and strength were slowly failing. The gradual change in his appearance was painful to behold. He thought at first he was suffering from an acute form of indigestion and he hoped a change of food would soon put him right. The trouble increased however and he became subject to severe pains. Under the advice of his doctor he consulted a specialist who recommended a certain course of diet and emphasised the necessity of rest. He tried faithfully to carry out these instructions and under this treatment he seemed to improve. But more serious symptoms began to develop and he became somewhat alarmed. He spoke to the specialist of his secret fears and was assured by him that they were groundless. At the same time the doctor advised him to go away for a complete change and a thorough rest. He decided to go to Keswick: a place he dearly loved, where he had before found health, joy and peace. Soon after his arrival he became seriously ill. He was removed to the Cottage Hospital, and a specialist was summoned from Carlisle. On Sunday, April 21st, an operation was performed. The surgeon discovered a malignant growth which was so widespread that it was impossible to remove it. Mr. Stembridge passed away on the Tuesday morning following at 9.30. During the past few months our brother has shown a wonderful spirit of fortitude and courage which has won the admiration of all who knew his condition. While in a state of extreme weakness and pain he has attended single-handed to the work of his circuit, taking all his preaching appointments and discharging the duties of the pastoral office; at the same time he has had both wife and daughter to nurse through serious sickness. He showed the same heroic spirit when he faced the operation. After he had come through it, though he realised that only a few hours of life, filled with intense agony, remained to him he was still full of faith and hope. His last words, spoken to his wife, were some of the truest he ever uttered, "I have tried to put in full time."

The funeral was at Keswick on Thursday, April 25th. Prior to the interment in St. John's Churchyard, a service was held in the Wesleyan Church. The Rev. R. Martin Pope (local Wesleyan minister) opened the service; Rev. T. W. Coleman, of Wallsend, read the lessons; Rev. J. B. Goodhand, of Carlisle, representing the District, offered prayer. Rev. E. F. H. Capey, a lifelong friend of the deceased, gave the address. As the coffin was carried from the church the organist played the "Dead March."

The following were the chief mourners: Mrs. H. A. Stembridge (widow), Mr. Charlie Stembridge and Mr. Percy Stembridge (sons), Miss Marion Stembridge (daughter), Mrs. A. Christie (sister), Mr. E. C. Stembridge (brother), Councillor G. E. Stembridge, J.P. (uncle), Rev. F. G. and Mrs. Stopard and Mr. L. J. Hobday (brothers-in-law), Rev. A. T. Ogilvie (Presbyterian, Wallsend), Rev. J. J. Alderson (Primitive Methodist, Wallsend), Rev. W. and Mrs. Duffield (Primitive Methodist, Heaton), Messrs. W. R. Dixon and G. Dawson (stewards, Wallsend). Rev. E. F. H. Capey read the committal sentences at the graveside.

AN APPRECIATION.

BY REV. ERNEST F. H. CAPEY.

The claims of friendship bring with them, on occasion, demands of affection not easy to fulfil. Our late brother was my oldest and closest ministerial friend, and if speech is friendship's privilege, it is also friendship's pain.

There is much to be told concerning our brother and someone ought to try and tell it. I think of the Sheffield home into which he was born; of the atmosphere of refinement and affection in which he lived and moved; of the preachers and students who foregathered at his father's table and whose fireside talk was his boyish delight and in whose companionship the growing boy learned to form and to root the ambitions of his life. I recall how he secured the coveted London Arts Degree while the dew of his youth was still upon him and how, all through the strenuous years of ministry he maintained the eager quest for truth, the simple heart, and that native modesty and true humility of mind which enabled him to wear all his weight of learning lightly like a flower. I think, too, how passionately he loved his work, how he delighted in declaring the Evangel and in singing the high praise of the Lord Jesus, how deep was his joy when men and women and little children turned to God, how every detail of circuit management received the most scrupulous and conscientious attention at his hands. Nothing in his view was trivial in the service of his Lord. Duty, once recognised, was imperious in its claims and nothing remained but to fulfil it. He was one of the most tireless workers I have known.

It is difficult to believe that our brother has fulfilled the term of his life in fifty swiftly passing years. He had attained, we know, to honour amongst us. As a member of Connexional Committees, as Young People's Secretary of the District, as District Chairman he rendered outstanding service. That life had many years of growing usefulness in store we all hoped and believed. But this was not to be. He had fulfilled the measure

of his years. It must have been so. The keys of Death and of Hades hang at the girdle of Infinite Love and the lock in the dark door is not turned except by the All-wise and the All-merciful Hand.

It is not for us to intrude into the sacred intimacies of home. The members of the family have learned to think first of one another largely because it was his habit to think always first of all of them. In the merciful Providence of God those who loved him were near in the hours of pain, and everybody was thoughtful, everybody kind. How could they be other? He threw the mantle of his unselfishness over all with whom he had to do, and it would have been strange had God forgotten to wrap that same mantle about his shoulders when most he needed its warm and clinging folds. And through all, when pain was agony, he was the same, his heart still, like one of these deep and quiet lakes, for Heaven with all its blue to mirror itself in. We sorrow not as those without hope. The cup of suffering has been drained and pain shall be no more.

We shall lay the worn and wearied body to rest amid his beloved hills. I cannot but think that the end came how and where he would have desired. He had often felt in these pure solitudes of mountain and wood and sky a Presence that disturbed him with the joy of elevated thoughts. And now the hills will be about his body—still, strong, sentinel-like—until the day dawns when the dead, small and great, shall stand and rise before God. What can we do, who await reunion, but lift our eyes to the hills?

The late Rev. John James.

THE interment of the late Rev. J. James took place on Friday, April 26th, in the Yarmouth Cemetery, preceded by a service in Regent Road U.M. Church.

A large and representative gathering was present as the cortege entered the church to the strains of "O Rest in the Lord." Two favourite hymns of the deceased were sung, "Jesus, Lover of my Soul," and "Rock of Ages." Revs. T. H. Moyle, R. H. Osborne, A. Law, A. R. Barnes (District Secretary) and E. T. Simpson, B.A. (Wesleyan) took part.

Other ministers present were Revs. H. W. Simm and G. W. Deeley (Congregational), E. E. Fisk and A. W. Skeens (Baptist), E. R. Pickard, C.F. and R. Heaps (Wesleyan), F. J. Hopkins, S. Evans and T. Banks (Primitive Methodist). Archdeacon Lisle Carr, M.A. (Vicar of Yarmouth) and Rev. W. E. Reeve represented the Church of England. The President and Secretary, Messrs. A. E. Cowl and J. Read (Town Missioner) were present on behalf of the Free Church Council.

The Address at the Funeral.

The Rev. T. H. Moyle gave the address. He said that their hearts went out in deepest sympathy to the bereaved family, and they prayed that in this time of trouble they might be supported and sustained by the Everlasting Arms. Their loss was great, but they found comfort in remembering the life Mr. James lived, a life fragrant with the Divine, energised by a strong faith, and replete with strenuous service. He consecrated himself to his Lord in early years, and concentrated all his powers to the doing of his Master's will. A loyal and loving servant of God, for 43 years he exercised a fruitful ministry in the circuits of the Connexion, and during the 8½ years of his retirement from the active ministry he had still been in "labours more abundant." His life was gentle and good, his character chaste and unstained. All who met him, either in private life or public work, recognised in him a man of God. Week in and week out he proclaimed the truth which meant so much to him, and wholeheartedly witnessed for the Christ he loved so well. He gave much time and thought to his pulpit preparation. His sermons were passed through the crucible of experience, and made potent by the power of his personality. In the homes of the people he was warmly welcomed. Genial and courteous in manner, gracious and generous in disposition, wise and weighty in counsel, as a pastor he was a brother beloved. The sick and sorrowing found in him a faithful friend. His sympathy had no limits. His ministry was the ministry of helpfulness, and in the service of God and the Churches he found his great delight. He did not grow cold as he grew old. The fire of devotion burnt brightly to the last. He passed away, as he would have wished, in harness. A beautiful unselfishness characterised his life, illumined his service, and made him ready to help all who were in need. His grasp of duty was bright and buoyant. For many years he acted as secretary of the Ministers' Fraternal, and every minister coming to the town was sure of an early visit and a hearty welcome from him. Faithful unto death, John James "slept into glory" on Sunday night last to receive the crown of life and to hear his Saviour say, "Well done!"

The "Dead March" in "Saul" played by the organist (Mrs. Crane) brought the service to a close. At the grave Rev. T. H. Moyle officiated, and prayer was offered by Rev. F. J. Hopkins.

Our departed brother leaves behind him a family of one daughter and five sons, three of whom are in the Army. His wife died on December 29th, 1915.

England in 1914.

England in 1914 was not degenerate; she was growing strong and conscious of her strength. She was preparing for the great work of liberating herself. Suddenly the Germans marched into Belgium. Instead of liberating herself, England was suddenly called on to help to liberate Europe. She is now carrying out in war essentially the same ideals which in 1914 she was carrying out in peace. She has not broken with her past: she has justified it.—The "New Statesman."

Soldier Poets.

"I pray you when the drum rolls let your mood
Be worthy of our deaths and your delight."

Robt. Nichols.

Songs Simply.

THE chief feature of the War—the feature of its promise—is the poetry of its fighting men. It must be a great joy to our schoolmasters. In years to come it will be the immortal vehicle of the Spirit. Statesmanship may have been bad, profiteering may have been mad, but these songs redeem its sodden selfishness. Three slim little volumes are before me. One, "Songs Amid Strife," by F. Noble Wood, a local preacher of our own (Johnson and Needham, Hull; boards, 9d.), about twenty pieces, all very good. There is something distinctly pathetic in

"I had no joy in Holderness
Twixt hawthorn, white and red."

At the other extreme is the Air Raid:

O War Lords grim,
What say to Him?
He heard the children sobbing!

A slender volume, but worth possessing.

From Portsmouth another. "Songs of the War and Faith and Hope," by Hubert F. Byerley (Barrell, Ltd., Portsmouth; 6d.). More pages, but poorer get up. Still the spirit of song is in it. Mr. Byerley gives a Litany, "O Lord of air and earth and sea," suitable to a very well-known tune. Alike in its spirit is this prayer:

"When life is hard
And light is dim,
Give me the faith,
To trust in Him."

"The Portsmouth Battalion March" ought to be treasured in Pompey.

True Poetry.

Of a higher flight altogether is the next. Many can send out little tractates of verse, but not everyone gets into "Songs by the fighting men," or "The Muse in Arms." Ernest Challenger, son of our Sunday School Secretary has succeeded in the latter distinction. Now he offers a thin volume of poetry all his own. I call it poetry as distinct from song or verse, because that evidently is the writer's ambition and in my judgement the ambition is equalled by the achievement.

("The Ballad of the Euston Road," by Ernest K. Challenger. Erskine Macdonald, Ltd.; 2s. 6d. net).

Eighty or ninety pages of real music from beginning to end. The verses which give the title to the book are not the most distinctive any way. Just a sad human story of that grimy corner where sin is met with pity and death answers to death so often.

"O for some loftier equity
Whereby the outward sin
Might show the informing Spirit which
Hath sanctuary within,
That supreme love which halloweth
All where it enters in."

The main inspiration of this young writer is clearly classical. Not even the war has much influence, except perhaps to strike the flint to fire. But, of course, Mr. Challenger did "The Harvest," in "More Songs by fighting men."

"Better the axe of stone
And the feet on the weakest throat
Than the lying lips and the coward thrust
And the stealthy eyes that gloat."

Here, however, we are in the early Middle Ages. "In the Kingdom of Heathenese," in the Arthurian Cycle, "Tristram out of Lyonesse," and in Ancient Greece.

"To the far and sunlit isles
Where the blue Ægean smiles,
We came in a later dawn."

And the religious effect of it is as ever before. All the language is of high mysticism and dramatic ritual. It is a reminder of "With Christ at Sea," and Bullen lying on the poop with the young Catholic reciting to him long screeds of "Idylls of the King."

"The chaste Sir Percivall
Following the Holy Grail
Tranced before
The Cherubim—guarded door
Kneels in the lambent flickering of many tapers
Neath the benignant road
With the infinitude
Of mournful pity for the souls of men!"

This may be a note to reckon with after the war. It is certainly in much of the writing of the soldiers, and may be prophetic.

The poem just quoted bears a title in Greek meaning "The Deathless," and is a very fine conception. It traces the play of the deathless spirits upon life

From

"The lake is thick with ice and all the rills
Are frozen silent;"

To

"The bright intricacies
Of rich-hued tapestries
Dyed in the glammers of Arthurian story."

The immortals show them working, to the very uttermost;

"And there to a few high souls we taught
Beauteous images, measureless flights of thought
And the lore of a word unborn."

I think a point is missed in "The Sleeping City."

(Continued on page 215.)

The United Methodist.

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The Indispensable Nobodies.

Mountain and Plain.

It is easy in thought to divide lands into mountains and plains and peoples into Somebodies and Nobodies. And it is equally easy to see an analogy between the mountains and the Somebodies and the plains and the Nobodies, and much ingenuity may be shown in working out the comparison. Take this from "Guesses at Truth" by the two Hare brothers:

"It is with great men as with high mountains. They oppress us with awe when we stand under them: they disappoint our insatiable imaginations when we are nigh, but not quite close to them: and then, the further we recede from them, the more astonishing they appear; until their bases being concealed by intervening objects, they at one moment seem miraculously lifted above the earth, and the next strike our fancies as let down from heaven."

The analogy is prettily wrought, but not exhaustively. More might be said. Mountains are a great factor in local climate; they are sources of rivers that fructify the plains; they are the directors of benevolent winds. All this has its spiritual equivalents in great men.

And what of the men that are not accounted great? It is with them as with plains: they oppress us by their vastness, by their far-reaching horizons, by their ever-receding distances; they exhilarate by their vast possibilities. Unlike mountains and great men, they disappoint our insatiable imaginations when we are far off, but the nearer we come to them the more astonishing they appear—in their intrinsic worth, in their fertility, in their home-making, comely and sustaining qualities, in their evidences of heroic labour and self-sacrifice, in the quiet beauties which are all their own. The same kind of astonishment comes with a fuller knowledge of the Nobodies.

Nor need we pit plain against mountain, nor great man against small. Plains and mountains are indispensable to each other: but for the mountain the plain could not be; but for the plain the mountain could not be. They are inter-related. If all were plain, where were the mountain? If all were mountain where were the plain? They minister to one another. The plain cannot say to the mountain, "I have no need of thee," neither can the mountain say to the plain "I have no need of thee." Each of them has a glory that excels. If the mountain has loftiness, separateness, majesty, the plain has homely joys, fruitful labours, satisfying peace, "fearful innocence, and pure religion breathing household laws." So it is with the Somebodies and the Nobodies. Both have their excellences, and both minister according to their measure. If the allied soldiers need Foch, Foch in turn needs the allied soldiers. If the Fritzes must have Hindenburg, Hindenburg cannot do without the Fritzes. Say that the Somebodies are indispensable, not less say also are the Nobodies. "How, in conjunction with inevitable Democracy, indispensable Sovereignty is to exist: certainly it is the hugest question ever heretofore propounded to Mankind!" says Carlyle. But Carlyle propounds only one side of this "hugest question." The other side is—How, in conjunction with inevitable Sovereignty, indispensable Democracy is to exist. The answer to this two-fold question is not yet. Meanwhile, perhaps, we can move somewhat towards the answer if we think for a while of the indispensable Nobody.

Filling the Breach in the Dam.

Let us begin with a recent general experience. How near to us, even yet casting its shadow upon our memory and upon our hope, are those black days of March on the Somme front, when the Fifth Army was driven back and back, and for days it seemed that the British line was bending and bending, and might any night or day break! Then came a brightening of the prospect, a rebirth of hope, a renewal of faith, and then a glad realization that faith and hope had come to fruition. The line held. All the myriad divisions of the Kaiser could not break it, and all his military cunning could not cleave a way between the French and the British. What had happened? Let a writer in the "Nation" tell us:

"About that there could be no doubt at all. We knew without being told. That great and noble family, the Nobodies, the most ancient of houses, unacknowledged and of no consequence when things go well, but to whom all the Importances turn in a panic of appeal when the world goes ill and calamity looms, all nameless and unknown, but their fidelity to comrades as sure as the virtue of sunlight, had befriended us again. Had they known when dying how great was the gift they made? Perhaps not. When did they ever know it? When were they ever told? Who cares what they think? What are the Nobodies? But they had surrendered their bodies as things of no worth to fill the breach in the dam which had broken and threatened to loose on us the flood of a darkness that might be ultimate. We were safe because they had

chosen to die. We could talk freely again in Paris, in London, subdued but relieved, because the Nobodies whose cause to bless the good earth was never much, had secured it for whatever good it might be to us. . . . Out of the blue the Fates unexpectedly challenge the decision of nameless and unimportant men, on the hills of Picardy; and whether they understood it was their lot to turn the course of human destiny this way or that, by deflecting it in their minds, and so holding it till their weak bodies collapsed, we cannot know. They did it. We feel it would have been beyond our strength. But these Nobodies, into whose hands is thrust unexpectedly the care of our future, decided instantly, and see to their harness. . . . Then to us they vanish behind earthquake and eclipse; yet over their bodies the vast schemes of dynasts and of empires stumble and at last fall to ruin."

And that vital saving service which the Nobodies are doing for us in war is but a present sign of what the Nobodies do for the State in times of peace. So far as they are strong and sweet and worthy, the State and our common daily life are made such by them. So far as events move along the ringing grooves of change to something more just, more humane, more brotherly, it is by the impulses which are fostered in the hearts of the common people. Because that which they have done is but earnest of the things that they should do, we may dare to hope for a fair-ordered State, the ceasing of the war-drum's throb, the furling of battle-flags, the setting-up of a League of Nations, the coming of the federation of the world.

The Little Home and the Big World.

From thoughts of the Nobodies in these regions of strife unto blood and death, let us turn to think of the Nobodies in other and fairer regions. As the home is, the community will ultimately be; as the community is, the State and the nation will be; and as the State and the nation are, the world must ultimately be. The circles sweep wider and ever wider, but the centre of them, the pebble that starts the circles, howsoever wide they sweep, is the home. The home is in little what the world will be in big. It is not only true that the hand that rocks the cradle moves the world, but that the hand which shapes the home, shapes humanity. And the massive shaping work which determines this is done by the Nobodies, to the world unknown, by the world forgot. Indeed, as Dr. Parker once said, really the best part of human history is never written at all:

"Family life, patient service, quiet endurance, the training of children, the resistance of temptation—these things are never mentioned. The man who burns down an abbey or a minister is immortalized in history. The poor housewife who makes a pound go as far as thirty shillings, and pinches herself that she may give her boy a quarter's extra schooling is not known to have lived. . . . the honest father who has given a good example and a good training is hardly known six doors away from his own residence."

John G. Paton, "the most famous and most honoured of all Presbyterian Missionaries," the man who "won an entire island population to the profession of Christianity" and "moved not a few able and devoted men to consecrate their lives in the winning of the heathen"—how many men know of him and honour his character and work! But how few remember that the foundations of his work and character were laid by the lowly, praying stocking-loom weaver in the wattled cottage in the northern village of Torthorwald, near Dumfries. And all this kind of fruitful, far-reaching, world-shaping service is going on in thousands upon thousands of the cottage homes of England. All hail to the magnificent Nobodies of our homes!

Nobodies and the Church.

The Church and the Nobodies: how much that means! It was those who were to the great world unknown that first recognised the Messiah when He came—the shepherds abiding in the field keeping watch over their flocks by night, the Simeons, and the Annas, looking for the consolation of Israel. It was the publicans and the sinners that drew near to Jesus to hear Him. It was the common people that heard Him gladly, and welcomed Him into their homes. It was of them that speaking to the chief priests and the elders of the people—the Somebodies of their day—Jesus said, "Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you." It was the Nobodies, the obscure tradesmen, the working artisans, the slaves, the poor, the neglected, that formed the bulk of the early Church, and of the Church in all ages. It was these that welcomed the Reformation, and gave it much of its gigantic sway in the life of their day. It was these that gathered round the Wesleys and Whitefield and their helpers in the Evangelical Revival and formed nine-tenths of the membership of the Societies they established. It has been so in every revival of religion the Church has known; it will be so in the next revival also. If, as Lecky says, that Revival saved England from the

horrors of the French Revolution, it was the ordinary people who opened their hearts to its influence who thus saved England. The Nobodies are the backbone of all our Churches and, humanly speaking, the chief source of their influence in the world.

And how the Nobodies have counted in spreading the Kingdom of God! At the great crisis in Luther's life, when he was sick in body and tormented in mind, an aged monk repeated in his ears the words that brought him light and consolation and deliverance: "I believe in the forgiveness of sins." But who knows the name of that monk? Someone read Luther's preface to the Epistle to the Romans in a room in Aldersgate Street: John Wesley heard the reader and his heart was "strangely warmed," an assurance was given him that Christ had taken away his sins, even his, and that night the Evangelical Revival of the Eighteenth century began: but can anyone name the reader? A man with a wooden leg went preaching the Gospel up and down Wales, and never had any convert that he was sure of, save one. That convert was Williams, of Wern, one of the greatest of Welsh preachers, and a man whose labours were so apostolic and so wonderfully blessed of God that it is said that he brought two-thirds of the Principality to Christ. But how many of us could give right off the name of that man with the wooden leg? A Primitive Methodist local preacher was preaching in a country chapel when a lad in a short jacket surrendered himself to Christ. That lad was C. H. Spurgeon, perhaps the mightiest preacher of the nineteenth century, certainly, a man who won thousands for his Lord. But how many know what that Primitive local preacher was called? So it is going on all through the ages. Just as the Nobodies sweeten the life of the State and enrich the influences of the home, so also they count for most in the Church, and in its work of winning men and women for Christ.

The High Task of Church and State.

The truth I have sought to bring home to myself and my readers in this article should have immense influence upon both the State and the Church.

In respect to the State it must surely mean that the care and well-being of the Nobodies should be a primary charge upon its resources—financial, educational, moral, and spiritual. The State exists for the people, not the people for the State. It so far and so much exists for them that its chief aim must be to serve them, to minister to their well-being, to make a happy, contented, full-orbed life possible to them. After all that these men and women of the rank and file have done in this war; after all they are doing for the community in peace as well as war, in ordinary times as well as extraordinary, the State will be recreant to its duty, it will prove itself ingrate, wanting in sanity, lacking in wisdom and faithless to its trust, if it does not from this time count it not only a duty but a privilege to order itself, not with a view to the few, but with a view to the many, not with an eye to the superman, but with an eye to the common man. "The greatest happiness of the greatest number" should henceforth be its ideal and aim.

And what of the Church? If, as they tell us, it is losing grip of the masses of the people, its condition is parlous. For this means that the Church is failing of its chief and highest aim, and the result can only be weakness and steady approach to death. Whatever happens it must win the masses of the people—for the people's sake, for the State's sake, for the world's sake, for the Church's own sake, for our Lord's sake. History proves that the people can be won for Christ if His followers have sanctified wit and tact and grace enough to adopt the right means. There is no graver problem before the Church to-day than how it can best serve the people for whom Christ died. For its solution the Church must be willing to scrap everything but its message, its true spirit and its loyalty to its Lord—methods, prejudices, organizations, conservatism. Nothing must be allowed to stand in its way, that it may by all means save some. Till this problem is solved, the Church must humble itself, repent, think, search and pray, nor rest until the Nobodies, indispensable alike to the State and the Church, are won for Him who alone can meet the deep hunger and thirst of their whole being and life.

When wilt Thou save the people?

O God of mercy, when?

Not kings alone, but Nations!

Not thrones alone, but men!

Flowers of Thy heart, O God, are they;

Let them not pass like weeds away,

Their heritage a sunless day,

God save the people!

HENRY SMITH.

Jottings.

George Adams in the "Association Men's News" states that when Harry Lauder visited one of the camps recently some special Scotch whisky had been obtained in his honour. When he was informed of this and asked to take some, he said: "Pass me the cauld water—that is the best drink for a man who has work to do."

Who wrote these lines?—

"An angel wrote in golden light

The names of all our martyr'd dead.

Turn back the title page and write

'The Book of Life,' the Master said."

During his recent stay in London an American officer had a most interesting experience. One afternoon, as he stepped out of the American Y.M.C.A.'s Cavendish Square Inn, he found himself in a severe storm. A

young man in civilian clothes was passing. He said to the American, "Won't you share my umbrella with me?" and they walked along the street together for some blocks. It suddenly occurred to the American officer that he had told the stranger a good deal about himself, including his name. The American noticed that everyone whom they passed seemed to know his young companion and bowed to him. So he turned to this civilian and said "I have told you a good deal about myself—may I ask who you are?" The young man turned to the American and said: "I am the Prince of Wales." After they had parted, the officer went back to a policeman whom they had passed a block or two back, and asked him if he remembered or recognised the man with whom he had been walking. The policeman assured the officer that his companion really was the modest and democratic Prince.

A correspondent thinks that my Northern reader showed ignorance of the meaning of "aggravated" when he penned the sentence: "The denomination was aggravated to hear of the rev. gentleman taking part in a symposium"; as if that reader thought its meaning to be "exasperated." But that is only my Northern reader's fun. He knows well enough, and to show that he knew, he marked the word to be put into small capitals. To show that he was dealing with a group of what he considered misused words, he underscored also "denomination" and "symposium" in the sentence he wrote. It is another illustration of how difficult it is for us writers to get in our fun without the explanations which spoil jokes so easily.

By the by, in looking at my Northern reader's letter again, I find that he adds an N.B.: "Your literary paragraphs are better in all ways than the Northcliffe-Bottomley 'stunt' (whatever that may mean). Anyone (the office boy) can do the latter; but it takes knowledge and experience for the literature." Rather prettily done! I raise my Swan pen to my Northern correspondent. He evidently is an Active Member of the Honourable Society of the Encouragers.

Yet one more note about this good friend before I pass on. He addresses one letter: "Provincial (Giotto?), c.o. 'United Methodist.'" Now what in this connection is the significance of that parenthetical word "Giotto"?

Another correspondent sends me the following note:

"On p. 204 in his new book, 'The Science of Power,' Benjamin Kidd writes: 'I was once present at a private meeting at a crisis in British politics when leaders were being chosen. The name of one leader, now a prominent statesman, was put forward with strong and impressive recommendations by a member present. The most urgent qualifications of leadership mentioned was that he was a man capable of reaching any goal in action if only he were excited by the spirit of combativeness, which it was pointed out was powerfully present in the case in question.'"

"Will any of your readers make a guess (1) What the crisis was; (2) Who was the statesman named? and (3) What was the case in question?"

Replies to this interesting conundrum will surely be interesting. It should be noticed that guesses are to be offered; so there will be no turning to Kidd's book. I shall be glad to give 2s. 6d. for the best answer. Replies will be forwarded to my correspondent and his adjudication will be accepted as final.

We have lately had a discussion in the papers as to whether the "g" in margarine should be hard or soft. On analogy it should be hard. On counting pronunciations it should be soft. I leave it at that.

But it reminds me of another discussion which is certainly as old in United Methodism as the founding of the UNITED METHODIST form of this paper: Should we write "judgement" or "judgment"? The Editor tells me that it is his one usage in orthography which has been challenged during his editorship.

There can be no question what was the answer of the late Sir James Murray, the first editor of the monumental "New English Dictionary." In an exceedingly valuable pamphlet which he prepared for the guidance of the readers of the Oxford University Press he laid it down emphatically that the word must be written and printed "judgement."

And for the simplest and surely most conclusive of all reasons—that in English "g," unless it is succeeded by "e," "i," or "y," is hard. We have a well-known series of words which as verbs end in "ge," like abridge, "judge," "acknowledge," "engage," "enlarge." When these verbs are turned into nouns by the addition of the ending "ment" it seems nothing short of mutilation to omit the final "e" of the verb form and to juxtapose "g" and "m," by writing "judgment," "abridgment," etc. If we were consistent and carried the mutilation all through there would be something to be said for us. But some of the very people and Dictionaries which use "judgment" nevertheless insist upon "acknowledgement," "engagement," "enlargement."

I am not surprised that in a vigorous footnote Dr. Murray says, "I protest strongly against the vulgar and unscholarly habit of omitting 'e' from these words ['abridgement,' 'judgement,' 'acknowledgement,' and 'lodgement'], which is against all analogy, etymology, and orthoepy, since elsewhere 'g' is hard in English when not followed by 'e' or 'i.' I think the University Press ought to set a scholarly example, instead of following the ignorant to do ill for the sake of saving four 'e's.'" It is a sufficiently vigorous sentence of condemnation. I am glad to hear that the Magnet Press, the Connexional Printing Establishment, uniformly sets

"a scholarly example," unless ordered by incensed authors to delete what is to them the offending "e."

I expect that these notes will rouse opposition, and I shall be glad to hear what any reader has to say in defence of what I have called the mutilation of the words named.

A recent issue of the "Spectator" had an interesting article on "Jemima Lee," surely the last survivor of the old servants of whom there were so many in the early and only a declining number in the later Victoria age.

The typical spirit of the old servant was embodied in a story which Lord Warwick tells in his "Memories." During a visit which Queen Victoria and Prince Albert paid to Warwick Castle the housekeeper showing them over the armoury pointed with pride to the target and pistols of Prince Charlie. "You mean of course the Pretender?" queried the Queen. "He is not known by that name in our family," was the correction the housekeeper gave the Queen.

That identification with the family, with its history, its joys and its sorrows was the characteristic of the old servant. It was pre-eminently the characteristic of Jemima Lee. She died the other day at the age of 93, after living 60 years as the presiding genius of a corner house in a London square, which she entered as a lady's maid to the young bride whom a judge brought to it in 1850. Her master, her mistress and the house were her delight and all in all to her.

Her mistress and herself were perplexed which of many dresses the mistress should wear at an evening party. The master was called into council. "It does not matter," said he, "so long as you are dressed as my wife ought to be dressed, and we do not forget the reputation of Jemima Lee." It is said that when the lady's maid heard compliments of that sort she would shut her eyes very tightly and murmur, with her hands clasped,—

"Not more than other I deserve,
But God has given me more."

Once a visitor to whom she was describing the furnishings of the house when she first came to it remarked: "And I suppose from time to time things are added?" Jemima looked up at her in blank amazement. "There was nothing to add," she said with great emphasis; "everything was complete from the first." Then she paused. "And I was with them from the beginning," she concluded.

When her master lay a-dying, Jemima comforted him on his death-bed by telling him that he had nothing in the world to think about except to make his exit as easy as possible, because he was leaving her behind and she would take care of the house and the mistress for him for ever and ever.

It is all old-world, so smug, so satisfied, so far removed from the restlessness of desire, the craving of satisfaction, the ceaseless "urge" of to-day that it is to us incomprehensible. Well that it is! It was never intended that mortal man or woman should be so contented with such a small artificial world as Jemima Lee was contented with. There was no youth in it, but only sober middle age; and it only satisfied her because there was no youth, and no apprehension of it, in Jemima Lee's heart.

Is that a harsh or hasty judgement? Let the reader judge by this last story. Whenever a little girl or boy was brought to her Jemima Lee would stoop down and ask, "Are you an obedient child?" and if the answer was satisfactory the obedience was rewarded with what Jemima considered "very good for juveniles" and exclusively for their use—a copy of "Punch." If the child had courage and answered "No," Jemima Lee would reply, greatly shocked, "Then you must go away. I can't have anything to do with disobedience"; and if the child asked: "Where shall I go to?" Jemima Lee shook her head gravely and said, "I'm afraid you must go to Satan." How old-world it is, and how utterly it misapprehends childhood! Yet I fear there is a good deal of this misapprehension about to-day.

PROVINCIAL.

The World's Beer Output.

WE take the following from the issue of the "Christian Guardian" (Toronto) for February 27th.

It is not easy to get reliable figures for all the different countries in regard to their manufacture of intoxicants, and especially is this true in war-time, when the criticism of beer as a destroyer of food and a waster of coal is exceptionally severe and exceptionally effective. But the following figures are given in "Tovey's Official Brewers' and Maltsters' Directory" for 1918, and are copied by the "Brewers' Journal" so that they may be regarded, from the brewers' point of view, at least, as semi-official.

WORLD'S PRODUCTION OF BEER FOR THE
YEAR 1916-1917.

	American barrels.
United States	60,817,379
Great Britain	36,942,620
France	11,000,000
Germany	7,700,000
Belgium	4,000,000
Austria-Hungary	2,360,000
Sweden	2,000,000
Australia	1,600,000
Canada	1,127,409

These figures cannot be verified, but the fact that they place the Allied beer output at 115,487,408 barrels of beer, while Germany and Austria combined manufactured only 10,600,000 barrels, is a most significant one. The

"American Issue" declares that the United States brewers alone monopolise 700,000 cars a year to transport their beer, haul their grain, and carry the coal they waste. If these figures are correct, then the Allies are monopolising over 1,340,000 railway cars to reduce the efficiency of their workers and fighters, and, incidentally, to make many brewers millionaires. The "Issue" figures out that war-time prohibition would give the United States every day 7,000,000 one-pound loaves of bread additional, and if the Allied nations cut off beer it would provide 13,400,000 one-pound loaves additional every day. If it be true, as our rulers tell us, that our Allies and the world are face to face with actual famine, surely the waste of thirteen million loaves of bread every day is a crime of the first magnitude and a military blunder which is inexcusable. The report, a few weeks ago, that Germany had issued an order prohibiting the use of any more barley in the manufacture of beer should encourage our own Allied Governments to get rid at once of this deadly handicap to national efficiency, and this most potent coadjutor of famine and death.

The Temperance Council of the Christian Churches.

To the Editor of THE UNITED METHODIST.

SIR,

The Temperance Council of the Christian Churches, in view of the coming General Election, has resolved to place its programme of Temperance Legislation before the leaders of all political parties and the new electorate. The programme comprises the following Nine Points of permanent Temperance Reform:

- (1) Sunday Closing.
- (2) Restriction of hours for the sale of drink on week-days.
- (3) Reduction of the number of licensed premises.
- (4) Increase of the power of local Licensing Authorities.
- (5) Control of Clubs.
- (6) The abolition of Grocers' Licences.
- (7) The prohibition of the sale of intoxicating liquor to young persons.
- (8) Local Option.
- (9) The provision of alternatives to the liquor tavern.

This programme has been officially endorsed by the Archbishops of Canterbury and York, Cardinal Bourne, the annual Conferences or Assemblies of all the Free Churches, and General Bramwell Booth. The next Parliament will probably be called upon to undertake tasks of social reconstruction. Hence the direct relevance of the Council's programme which concerns Temperance policy for the period following the War, when the emergency restrictions on the sale of drink cease. Union is strength, and it is reasonable to believe that a programme of reforms which has received so striking a measure of official sanction will command the adherence of large bodies of citizens, irrespective of party distinctions.

City and town conferences, representatives of all denominations, are being arranged in various centres for the exposition of the "Nine Points." Local councils are being organised for the advocacy of the "Nine Points" programme. Campaign literature is being prepared.

The Council authorised the raising of an adequate Campaign Fund. May we, by your courtesy, appeal to the readers of the UNITED METHODIST for their practical support? Conditional promises of £500 and £100, and six promises of £25 have been received. Contributions from friends of the Christian Temperance Movement will be welcomed. Correspondence should be addressed to the Honorary Secretaries, 1 Central Buildings, Westminster, S.W.1.

Yours faithfully,

H. H. CROYDON, Bishop (Chairman of Council).
FRANCIS CANON WYNDHAM, Catholic T.A. League of the Cross (Chairman of Committee).
GEORGE TOULMIN (Treasurer).
S. C. CHALLENGER, United Methodist Temperance Committee.

1 Central Buildings,
Westminster, S.W.1.

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(U.M.C.),

CHARLOTTE STREET, CALEDONIAN ROAD, N.1.

Minister - Rev. P. H. BRYANT.

Spring Festival

AND SALE.

SAT., May 11th. Opener, W. J. Mallinson, Esq.
at 3.30. Chairman, W. F. NEDEN, Esq.
3 to 3.30, Maypole Display. Soloist, Mrs. KEENE.

MON., May 13th. Opener, F. Auger, Esq.
at 3.30. (Chatham).
Chairman, H. HALES, Esq. (Chatham). Soloist, Mrs. F. AUGER.

TUES., May 14th, at 4.30. CHILDREN'S DAY.
Mrs. HARRY GAZE, accompanied by Mr. HARRY GAZE, will receive the Children's Purses.

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Alfred Fairfax, 1855-1918.

A SON'S TRIBUTE.

MY father was born in Plymouth of parents who knew the stern challenge of poverty and who, despite the struggle to live, played a noble part in the political and religious evolution of a stormy period. My grandfather, Henry Fairfax, was a Chartist. He was also one of the expelled Wesleyans who joined the Reformers of '49, and helped to establish Free Methodism. He was a Methodist local preacher for 60 years. My father inherited his spirit, but with a wider range of interests. Though never a preacher, he gave many years (including about 20 in the London Fifth Circuit) of splendid service to Free Methodism. Latterly, he was attracted by the Home Mission work of the Wesleyans and worshipped with them. But he never really lost his pride in the heroic beginnings of Free Methodism, and was a lover of freedom to the last.

My father was a prodigious worker; but he was aided by a mind that worked rapidly, and by a powerful memory. His winning of a Fellowship of the Institute of Chemistry, in the thick of long hours of business and amid cares of a family, was not wholly due to his love of the subject, but was a sort of challenge to an employer who thought that certain work could only be done by students expensively educated. His knowledge of applied chemistry enabled him later to lecture in connection with the church on such subjects as sugar refinery, and I well remember how conscientiously he prepared those lectures. In the same spirit he learnt to play the 'cello at 40 years of age in order to help on our church orchestra, just then beginning. His reading was extensive. He was not fond of poetry, except that he had a relish for Tom Hood and a reverence for Milton. Carlyle influenced him throughout life, and in some voluminous notes on Napoleon, which he carefully made and sent to me in France last winter, were clear traces of the early influence on him of W. E. Channing. Though fond of French literature and, latterly, a great reader of novels, he had no patience with the lubricity of many modern books. He was equally contemptuous towards the intellectual arrogance of some agnostic and rationalist writers. Yet there was in him much of the rationalist. But his rationalism was tempered by deep religious feeling. To him the parable of the Prodigal Son was worth a hundred arguments for the truth of Christianity. The theology of the Trinity puzzled him, yet an evangelical preacher whose gospel was Christ could win his most enthusiastic approval.

Perhaps it was music that stirred the divine fires in him most of all. He loved the great hymns of the ages, and could play them as very few people can. Old German chorales, 18th century Methodist tunes, modern composers like Sullivan, Goss, Barnby and Stainer—all found in him a noble interpreter. Thus he taught us something of the religious value of music. And his playing, narrow though its range was, untechnical and yet strong, was a revelation of a character thorough and generous.

He was outspoken, and had eloquence of a forthright and fiery sort; some indeed thought of him as a man over-bold; but in reality his boldness was honesty triumphing over fear (he confessed once that he was a coward at heart!). None who knew him truly could convict him of egoism. His sterling honesty gives one a peculiar pride in thinking of him, and his devotion alike to his family, his friends, and his church, was a life-long proof of genuine self-effacement.

A friend who worked with him for many years, has written of him: "He was a very fine type of Englishman." I would add: "And a very worthy type of a Christian." His life was a struggle heroically and believably borne. His last letter, written to me a fortnight before death, ended with these words: "And now I must finish . . . echoing my own dear father's words (constantly in his mouth all his life), 'Praise the Lord!' I can't always say it sincerely, but I can to-day."

I imagine that is the kind of honesty most dear to the Father of us all.

FRANK FAIRFAX, C.F.

For Our Teachers.

BY MAUD A. URWIN.

HINTS ON THE INTERNATIONAL LESSON MAY 12th, 1918.

PAUL READY TO DIE.—Acts xxi. 7-14.

THIS week's lesson brings the life of Paul to the beginning of its final stage. From this time onward it was his firm conviction, shared at last by his friends, that the Jews would eventually succeed in effecting his death. His courage in persevering in his course, notwithstanding its dangers, should be brought out in teaching.

Preparatory Notes.

(1) Paul's departure from Ephesus was broken and interrupted by a great calamity. We gather from his letters to Corinth that he had originally intended to proceed by sea thither, and from Corinth to the Macedonian churches of Thessalonica and Philippi, gathering as he went the collection for the saints at Jerusalem. But the fulfilment of his plan was hindered by the very painful, though temporary, breach with the Corinthian church, which appears so vividly in his second Corinthian letter. Instead of proceeding direct to Corinth from Ephesus therefore, he proceeded to Macedonia, via Troas, at the same time sending Titus to Corinth to effect a settlement. This happened in the summer of A.D. 56, and during the time we may picture him restlessly waiting at Philippi

or Thessalonica for the news which Titus was to bring. When eventually he arrived, bringing a favourable report, Paul despatched a friendly letter of thanksgiving (supposed to be contained in 2 Cor. i.-ix.), and later in the year himself went to Corinth. There he spent the first three months of A.D. 57, and it was during his stay there that he wrote the Epistle to the Romans, unique in that it was a letter to an unknown band of Christians, probably emigrants to the great city from other parts. In it he promised to come to them, but only in passing, Spain being his purposed destination, and then not alone to instruct, but also to be quickened himself by their spiritual life together. Then when the collection for the saints at Jerusalem had been brought to him there, he planned to go straight back with it to Jerusalem by ship, hoping to arrive by Easter. But again his plans were upset by the plots of Jews, who arranged to have him killed on the journey. Anxious to reach Jerusalem safely, he accordingly altered his plans, and went by road back to Philippi, where Easter was spent. Embarking at Neapolis, he sailed for Troas, a slow journey of five, instead of two days, where he met the representatives who were returning with him, Luke, Sopater of Berea, Aristarchus of Thessalonica, Gaius from Derbe, Timothy from Lystra, and Tychicus and Trophimus from Asia. As he had failed to reach Jerusalem by Easter, he now planned to get there by Pentecost. It is possible here to work out the actual dates of his journey. It is calculated that Pentecost fell that year, A.D. 57, on May 28th, Passover being April 7th, so that it was probably April 19th when he reached Troas, and, as he stayed there a week, waiting for a convenient sailing, about the 26th when he set sail. He had therefore about five weeks in which to make the voyage. Luke gives a record of the journey almost as a time-table (cf. Acts xx. 14-16); one feels, however, that the constant stoppages would vex Paul, anxious as he was to be in time. At Miletus he bade farewell to the Ephesian church, then sailed to Rhodes and Patara, whence he took ship again for Phoenicia, crossing the Mediterranean on the south of Cyprus. He landed at Tyre, and spent a week there. It was here that the first pressure was brought to bear on his purposed visit to Jerusalem. But he was not to be moved, so after a sorrowful parting with his friends on the beach (cf. xxi. 5-7) he made for Caesarea.

(2) Here it was that further warning of danger was given him by the prophecy of Agabus, who bound him with his own girdle as a sign of his being bound later in Jerusalem. Once again his friends tried to persuade him against going, but all in vain (cf. xxi. 13-14). So together they made the last stage of the journey, and arrived in Jerusalem presumably in time for the feast.

(3) Two dominating ideas of Paul's mind must be noted henceforward: (a) His sense of coming peril at the hands of the Jews. (b) His determination and confident expectation to visit Rome, in spite of growing dangers. The two eventually became one, for he did visit the great city, but as a prisoner, arrested through the malice of his countrymen.

Lesson Story for Juniors.

We heard last week how our hero Paul was once more turned out of a city (Ephesus). Some boys and girls will be beginning to ask: How much longer did that happen to him? Did the Jews ever catch him? Was he finally put to death? Well, from the time of our story to-day onwards, death was very near to him. Just as for months before He was crucified the shadow of the cross seemed to fall on Jesus, so now Paul began to feel inwardly that he was coming to the end also. But notice how he faced the fact. "I am ready, not only to be bound, but also to die at Jerusalem, for the sake of the Lord Jesus Christ." Yet, although thus facing death, there was another wonderful thought in his mind. He was going to Rome, the great capital of the Roman Empire. How, he knew not, but surely he was going! And so we shall find him to-day going around the places where he had made Christians, bidding them good-bye.

So he sailed north to Troas, and then across to Philippi. (Let children recall former visit). He spent spring and summer there, and when winter came sailed once more to Corinth. Here, during the long winter days, the desire of his heart, to go to Rome, was burning in him. But he felt he must first go back to Jerusalem, for he had with him a collection for the poor people there, which he had gathered from his new friends, and must take that safely. So, instead, he sat down and wrote a letter to the Christians in mighty Rome. How were there Christians there, you say! Well, most people think that they had gone there from other cities, and had banded themselves together into a little church. And it was to these he wrote (we can find some of their names at the end of the epistle), in great wonderful words about Christ. Then when the winter was over, he made his plans for getting back to Jerusalem. He would try to be there by Easter. His ship was chosen, his passage booked, and he himself ready to sail, when it was discovered that the crafty Jews had made a plot to kill him on the boat, as it journeyed homewards. So, although not flinching from the danger, yet anxious to reach Jerusalem safely, he changed his plans, and went by land instead, northwards once more to Philippi. It was there he spent Easter. "I will get back for Pentecost," (our Whitsuntide) he thought. Sailing again to Troas, where he met his friends, he embarked on his long journey. Luke was evidently one of those who sailed with him, for he has given us the story of the voyage almost like a time-table. (Illustrate from Acts xx. 13-16). In spite of his desire to get to Jerusalem quickly, Paul must have enjoyed the journey, for it was April, and the coasts they passed were looking beautiful. At one port at which they rested, Miletus, a sad thing happened. The Christians in Ephesus, which was close by, sent their leaders to meet him there, and it was to them that Paul spoke of his coming death (read verses 18-22, 25, 36-38). Leaving them weeping bitterly on the

shore, he continued his journey, out into the Mediterranean Sea, past Cyprus on the south, and so to Palestine.

He was in time! Pentecost was yet some days away. So he stayed with friends, first at Tyre, then with Philip (recall) at Caesarea. The shadow of trouble, however, seemed to rest on all. "Do not go up to Jerusalem," they begged. Then, while they sat together, in came a man named Agabus, a prophet, from the country. Going up to Paul, he unloosed the girdle which held his mantle. "What is he going to do," thought the whole company. He stooped down, and tying the girdle round his feet, so that he could not walk, very solemnly said, "So shall the Jews bind him who owns this girdle at Jerusalem, and hand him over to the Gentiles." Terror seized Paul's friends. What was this great calamity which was to come to their loved leader? "Do not, do not go up to Jerusalem," they begged, whilst their eyes filled with tears. Paul's face quivered, then grew wonderfully calm. "What do you mean by weeping and unnerving me?" he said, "Don't you know that I am ready to die for the sake of the Lord Jesus?" His friends stood silent. They saw it was no use trying to persuade him. So with heavy hearts they gave him into God's keeping. "The will of the Lord be done," they said. And together they went up to the big city. Let class read together reverently the Golden Text—Phil. i. 21.

Suggestions for Seniors.

(1) From this point onwards the two dominating thoughts of Paul's mind should be made clear (a) The conviction of approaching peril at the hands of the Jews. (b) The determination, in spite of that conviction, to see Rome. Events justified his beliefs; he did see Rome, and there he met his death. But although facing such an issue, his heart was wondrously calm; in this he much resembles His Lord facing Calvary months before it happened (cf. Phil. i. 21).

(2) Trace with map his journeyings, from Ephesus north to Troas, across to Philippi, where he spent spring and summer, south to Corinth for the winter. There the passion of his heart found expression in the writing of the Epistle to the Romans (cf. Preparatory Notes: Par. 1). Having gathered a collection for the poor at Jerusalem, he planned to take it in person, hoping to arrive there by Easter. But plans foiled by plot of Jews (Acts xx. v. 3), so journeyed northwards again, spent Easter at Philippi, crossed to Troas, where his friends joined him (See Par. 1; also read vv. 6-12, for an account of his stay). The account of the voyage might well be taken from Acts xx. 13-16; xxi. 1-6.

(3) Paul's convictions of approaching peril were shared by his friends on reaching Palestine; note their entreaties at Tyre, and at Caesarea; Agabus' prophecy. But Paul's spirit was unmoved (read v. 13). His wonderful spirit was infused into his friends; note their patient acceptance of the fact if God's will (v. 14).

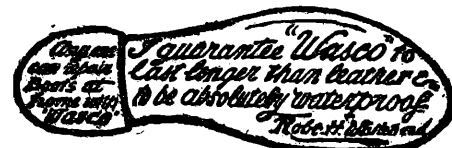
(4) This too, was the secret of Paul's strength. God's will and his had been identical so far; he would have it so now. And for him obedience to that will brought perfect peace and assurance.

THE "Sunday at Home" for May is full of good things from the pens of many able writers. Canon Langbridge has an enticing article on "Inconspicuous Bravery," and there is an extremely interesting symposium on the subject "When the Boys Come Home," in which a number of public men and women take part. In addition, there are other papers affording good reading, a large volume of fiction that should satisfy the most exacting, and the usual departments for the home circle.

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News of Our Churches.

All communications sent by the halfpenny post for this page should bear on the outside, distinctly written, the words "News for the Press," and should be directed to "The Editor, 'United Methodist,' 188 Rye Lane, Peckham, London, S.E.15." A number of communications 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 or postcard only.

MINISTERIAL ARRANGEMENTS

Engagements.

1918-19.

Bryars, Willis, to the Farsley Section of the Farsley, Pudsey and Yeadon Circuit, and not Pudsey (Zion) Section, as formerly arranged.

Henwood, J. T., superintendent Chatham Circuit.

Gaunt, H., Hamilton Road, Liverpool.

Payne, James, Alnwick.

Trolley, R., Castleford Circuit.

1919-20.

Barker, H. J., North Shields, a fourth year.

BARNSELEY.

Ardley Jubilee.

It is fifty years since the present church at Ardsley was opened. Recent additions left a debt of £150 on the estate. In celebration of the jubilee it was decided to liquidate the debt. Later the ambition of the people led them to aim at £200. A bazaar organized by them was opened by Mrs. D. Rylands (Harrogate), Mrs. Frank Wood and the children, the chairmen being Mr. H. A. Wilkinson (Conisborough) and Mr. Thos. Johnson; Mrs. J. A. Porter received the children's offerings. The net result of the effort is £280. The bazaar was followed on a subsequent Saturday by a thanksgiving meeting and jubilee re-union. Mr. and Mrs. Jos. Robinson (Maltby) spoke as representing past members, and Mr. H. Lazenby as representing the present generation. Mr. Wm. Challenger and the resident minister (Rev. J. Goodyear) also gave addresses. Misses Hibbard and Llewellyn were the soloists, etc., and Mr. H. R. Johnson (organist). Services on the four special jubilee Sundays were conducted by the minister, Mr. C. Woodhouse (Sheffield), Rev. M. M. Todd and Mr. Sidney Slater (Sheffield).

CASTLEFORD.

THE Young People's Demonstration was held at Whitwood Mere Memorial Church and was of a very successful character. In the afternoon Rev. C. B. Johnson (of Leeds, Lady Lane Mission) preached an appropriate sermon to a good congregation. After tea a public meeting was presided over by Mr. T. Gill, J.P., and able and inspiring addresses were delivered by Rev. S. G. Dimond (Yeadon) on "Discipleship and Membership," and the Rev. C. B. Johnson on "Lessons from the War." The distribution of certificates by Mr. Gill was made to about 40 successful candidates in the recent Young People's Examination, and the "Roll Call" was conducted by Rev. J. W. Davis. There was a large representation from all the churches in the circuit, and Rev. H. W. B. Chapman voiced the thanks of the meeting.

SHEFFIELD.

Debt of £1,250 Extinguished.

IN order to extinguish a trust debt of £1,250 due on the Andover Street Chapel, a large-hearted and generous member of our Connexion offered the noble sum of £400, challenging the trustees and members to complete the effort. They set to work in August, 1917, when it was decided to solicit donations, apply to Conference for a grant and hold a bazaar in April, 1918. Under the guidance and inspiration of the minister, Rev. Geo. Jobling, and the secretary, Mr. P. Loy, the effort has been crowned by success. At a church meeting on Saturday last it was reported that nearly £1,150 had been achieved, and that with the help of the grant all liabilities will be discharged. It was felt that the success achieved was largely due to the secretaries (Mr. and Mrs. P. Loy) and Rev. Geo. Jobling, and in voicing the thanks of the members to their minister, Mr. Loy asked him to accept a gold-cased watch as a token of their appreciation. In responding, Rev. G. Jobling said that United Methodists of Sheffield and others outside the Denomination had sympathetically responded to the appeal of this church, whose members had given to their utmost to reach the

desired amount. He especially mentioned the few senior ladies (whose average age, with one exception, is 75 years) who had by their efforts raised nearly £100. Votes of thanks, followed by a programme of music by members of the choir, concluded a memorable meeting.

Anniversaries.

Bristol (Fishponds).—At the Band of Hope anniversary services, the pastor (Rev. T. Shawcross) preached in the morning, and Mr. A. Moore in the evening. In the afternoon a musical service was given by the Band of Hope children, and the chair was taken by the President, Mr. W. H. B. Cleave, whose father, the late Rev. J. Cleave, founded the Band of Hope some 18 years ago. Mr. Cleave and Mr. Knapp gave addresses. At the close of the meeting, 38 adults signed the pledge, and several others became members of the United Kingdom Alliance. Collections £4 7s. 6d.—a record for us.

King's Cross Mission.—The Sunday services of the Chapel Anniversary were conducted by the pastor, Rev. P. H. Bryant. On the Monday afternoon, Rev. Chas. Brown, D.D., preached a most inspiring sermon on "Hope." A public tea, given by the young ladies of the church, was presided over by Mr. R. Martyn and brief addresses were given by Revs. R. P. Cole, H. W. Blott, Messrs. E. Widdowson and T. A. Ashelford. Rev. W. S. Welch, who was not able to be present, sent greetings. At the annual meeting Mr. James Field (Westcliff) presided. The pastor's report stated that the year had been full of earnest activity and with all the difficulties there was much to encourage and rejoice over. Rev. E. C. Urwin, B.A., B.D., gave a most helpful address, and Messrs. Stephen Gee, J.P., J. H. Moody and T. W. Young took part. The soloist was Mrs. Keen. The attendances were good and a deep spiritual tone was realized. The financial result, £33 14s., is a record.

Prudhoe.—At the church anniversary Mr. Robt. Hogg, of Blaydon presided, preaching in the morning and conducting the children's recitations, dialogues, etc., in the afternoon and evening. The services were a great success throughout. In the afternoon and evening of the Sunday School anniversary, the scholars recited portions of Scripture, dialogues, etc., Mr. James Thompson (Consett) presiding. The choir under Mr. Surtees Leathard rendered special music. Mr. John Douglas presided at the organ and figured effectively.—(West Wylam.) The 47th School anniversary services commenced on the Saturday with a free tea to the scholars. In the evening a grand concert was given by the Rowland's Gill Glee Party, with Rev. S. T. L. Hacker presiding. Mr. Matthew Chrisp and Mr. John Carr were presented with long-service diplomas for valuable services rendered to the Sunday School for 26 years. On the Sunday Mr. James Thompson, of Consett, preached in the morning and conducted the children's services afternoon and evening, when they recited in the Miners' Hall. The services were continued on the following Sunday, conducted by Mr. Geo. Brand, of Lemington. The children were assisted in the singing by organist and conductor, Mr. T. Chrisp. Large attendances at the services.

Sheffield (Sharrow Lane).—Sunday School Anniversary: On the first Sunday sermons were preached by Rev. R. D. Davis, M.A., and the pastor, Rev. W. E. Perry. The afternoon service was conducted by Rev. W. E. Perry. The second Sunday, Rev. T. Scowby (Nottingham) was the preacher morning and evening, and Rev. R. R. Baker conducted the afternoon service. The collections were £20, about £3 less than last year.

Todmorden (Walsden).—A very successful chapel anniversary. Mr. R. Tootill, M.P. for Bolton, preached morning and evening, and at both services gave impressions of his recent visit to our forces at the Front. Solos were sung by Mr. Gledhill (Halifax). There were large congregations, and a record collection of £61 4s.

Quarterly Meetings.

Torrington.—Rev. E. Genner presided. Reported that 12 new members had been received since Conference, and there was a net increase on the year of 4 adult members. A small increase in junior members and in the number of scholars. The missionary returns show improvement. The weekly offerings for the quarter have reached a higher level than for many years past. District Meeting representatives: Rev. E. Genner and Coun. W. Pope.

General.

Bristol (Eastville Park).—The last of the series of sacred musical services for the Soldiers' Fund was presided over by the Lord Mayor of Bristol (Alderman F. Sheppard), who was accompanied by the Lady Mayoress, the Sheriff and Mrs. Steadman. The musical items were arranged by Mr. Matt Hall, and were rendered by Misses Clarice Pillinger, Gladys Hurwood, Esme Norris, and Lillian Toms, and Messrs. Matt Hall, John Morris and Reg. Dennis. There was a large attendance and the collection amounted to £8.

Bradford (Dudley Hill).—At the April sacramental service over 80 persons were present—a record attendance. Seven were received into full membership by the pastor (Rev. C. Weedall). It was a season of great spiritual power and blessing.

Felixstowe (Walton).—The work here has never been more hopeful or encouraging than under the direction of Pastor W. J. Cammell, who settled here in December last. Despite the absence of nearly 100 members and regular worshippers on active service, the congregations have reached high-water mark, and the collections surpass all records. In less than two months over £25 has been raised towards the re-decoration of the interior of the building, and arrangements are well in hand by a special effort to reduce the debt on the church premises. The spiritual state of the church is active, and the various organizations are healthy and vigorous.

Halifax (Queen's Road).—In spite of many untoward circumstances, the Spring At-Homes were quite successful, both financially and in promoting social intercourse and good feeling amongst the people. The hosts and hostesses on the respective evenings were Mr. and Mrs.

H. Shackleton, Mr. and Mrs. J. Rushforth, and Mr. and Mrs. A. Charnock, and the presidents respectively were Mrs. Maude, Mr. J. H. Crossley, and Mr. A. Hancock. All these friends are our own people, and the gatherings themselves were almost entirely composed of members of our own church and Sunday School. Musical entertainments were given each evening. Despite the difficulties attaching to the kitchen and supper room department, the friends did nobly. Proceeds amounted to over £46. The net result, when slight expenses are defrayed, is devoted to our Connexional Auxiliary, and Foreign Mission Funds, and to the Trust funds of the church.

Hanley (Upper Hanley).—The Sisterhood Day was a time of great inspiration and large congregations gathered to hear Mrs. D. G. Elwood, of Burton. At the afternoon service Miss Leir gave a recital, "A Prodigal Son," and special music was rendered. In the prayer-meeting at the close of the evening ten Sisterhood members publicly confessed allegiance to Jesus Christ. The services will be a blessed memory for many days to come. Financial result, £30 to the Trust.—(Bucknall.) Towards the expense incurred through enlargement of the Sunday School premises a note and silver tree realised £26.

Liverpool (Wellington Road).—A few weeks ago it was decided to make a special effort by personal contributions, in order to improve the financial position of the church. The envelopes containing the gifts were collected at the offertories on Sunday last, and at the close of the evening service the amount announced reached £89 13s., which was beyond the most sanguine expectations. Last year £100 were raised by the same means and for the same purpose.

Manchester (Great Jackson Street).—The annual penny party was very successful, nearly £28 being realised. Mr. T. Nilverd presided.—(Glazebrook.) The anniversary of the Sunday School was held on April 21st and Rev. T. Sherwood preached. Collections, £45 13s.—£8 in crease on last year.

North Shields (Salem, Linskill Street).—A successful sale of work and jumble sale brought a net income of £76 10s., clearing current account and leaving a small balance in hand. The church has an increase of 15 members on the year's work.

Nottingham (Bobber's Mill).—In aid of the extinction of the £100 remaining on the Trust estate an effort organized by the Young Ladies' Guild took the form of an "Everybody's Birthday Party." Rev. C. A. and Mrs. Davis acted as host and hostess and a large number of guests were present. The Redcliffe Road Pierrots, under the conductorship of Mr. A. Wright, A.L.C.M., furnished a musical treat. The day following the church anniversary was held, and at the evening communion service Rev. C. A. Davis received three young people into church fellowship.

Portsmouth (Powerscourt Road).—This church has recently received great blessing and encouragement in its work. The annual bazaar realized for Trust purposes the record sum of £200, all raised locally. A special thanksgiving service for this success was held the following Sunday morning. The missionary anniversary was also a great success, and the returns £5 ahead. Twenty-four adult members and several junior members have been publicly received into church fellowship. A Sunday afternoon Bible class has been formed and throughout the whole of the church organisation there is a spirit of hopefulness and praise that augurs well for future days and gives good ground for belief that in this populous district the church will continue increasingly to exercise a ministry of salvation and cheer. The Sunday School is crowded, 300 scholars attending, but Trust liabilities prevent any extension of the present accommodation.

Swansea.—A well-attended meeting in connection with the local Sisterhood was recently held in the Wesleyan lecture-hall, Sketty, when Rev. John Ninnis delivered an

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The price of the Scholars' Edition (Minion 16mo) No. 1 is increased from 9d. to 1s. net, and the price of No. 2 from 1s. to 1s. 6d. net, as from May 1st.

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

DEATH.

STEMBRIDGE.—On April 23rd, 1918, at the Cottage Hospital, Keswick, Rev. H. A. Stemberge, B.A., of Wallsend, the dearly beloved husband of Gertrude Stemberge. Aged 50 years.

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address on "Billy Bray." The reminiscences, the incidents as related in the printed life, and the facts of the known usefulness of the book were much appreciated. Dr. John Adams Rawlings, J.P., presided, and his sister-in-law, Miss Rees, the next day, ordered two dozen copies of the "Life of Billy Bray" from our Publishing House.

Sevenoaks (Knockholt).—The missionary sermons were preached by Rev. Arthur Hancock. The Wesleyan Church of the village most graciously gave up its services to unite with ours in the celebration of the occasion: a delightful evidence of the spirit now prevailing in favour of a still larger Methodist Union. The financial result was an addition of over £5 to the missionary exchequer.

Our Magazines.

The "United Methodist Magazine" for May is an excellent number. The Editor has a timely Whitsuntide message. Rev. James Crothers writes a choice article on "Immortality in the Light of the War." "My Rammoor Days" by Dr. Clemens conclude, to the sorrow of all *Alumni Rammorenses*. Rev. W. Rodda sketches the story of our Diamond Street Chapel, Cardiff, in an interesting way. Rev. R. Pyke touches a delicate subject with precision, and in a thought provoking way in "The Ministry that is to be." Mr. Sunderland's Sunday Meditation keeps up to the high standard of his previous contributions, and Rev. Cooper G. Hawken writes helpfully

about "The Modern Sunday and Its Influence on National Life." "Roland Oliver" shows gathering strength in his serial story. Loving tributes are paid to the late Rev. Jabez Honey, Councillor W. J. Jackson, and Mrs. W. Hill.

Five pages are given in the "Missionary Echo" for May to loving tributes to that fine missionary, the late Dr. Baxter, of our North China Mission. "Emigravit" is a loving tribute in poetry to another of our departed medical missionaries, Dr. Savin. As usual, "Through the Secretary's Field-glasses" makes very interesting reading. The appeal by Rev. G. W. Sheppard and Principal Redfern on behalf of our church at Du-tsze should bring a generous response. The chief feature in the Women's Auxiliary pages is an informing letter from Miss Turner, North China. This issue can do nothing but greatly foster our people's love of Missions.

Mr. Joseph Turner, Southport.

Manchester Road Church, Southport, mourns the death of Joseph Turner, a trustee and a member of the Leaders' Meeting. He served 21 years in the R.H.A., part of the time in India, and retired on pension with the rank of Corporal. Whilst in the Army he found Christ. He was a brave and loyal Christian soldier to the last. He loved the Sunday School and the Christian Endeavour Meeting, and finished his course in the triumphant spirit of the words:—"I have fought a good fight." Rev. W. Lacon Tonge conducted the funeral service.

Soldier Poets.

(Continued from page 210.)

There is something more to be chronicled in "The Sleep of a Historic Town" than:

"The dead airs of the past, and
The mildew spreads along the wall.

Surely every pillar and bastion that has seen history is thenceforward in every stone alive.

But Mr. Challenger is on perfectly safe ground and in entirely splendid form in "Tristram out of Lyonesse."

There shall be one kiss, with the foul death gliding,
gliding,

Then the steel within the back and the body on
the floor.

Fate is at your saddle-bow, Tristram, riding, riding,
Down to perilous Tintagil, where the hollow
tempests roar.

Only a true poet could have written that, and hence it is that any lover of literature who wants his collection not merely of war songs but of true English genius to be complete must include this volume and never to his regret. There is true form, great splendour of diction and finely beautiful thinking on every page, though only we may well hope a promise of a future yet more comprehensive, if life be given and faculty be spared to the gifted young singer.

J. G. B. C.

The United Methodist Magazine.

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By Rev. James Crothers.

MY RAMMOOR DAYS. Part II.
By Rev. J. S. Clemens, B.A., D.D.

HISTORIC SANCTUARIES.
Diamond Street, Cardiff. (Illus.)
By Rev. Wm. Rodda.

FROM MY POINT OF VIEW.
III. The Ministry that is to be.
By Rev. R. Pyke.

BY THE WATERS OF ELIM.
By Rev. T. Sunderland.

THE PLACE OF THE CHURCH IN
SOCIAL RECONSTRUCTION.

II. The Modern Sunday and its Influence
on National Life.
By Rev. Cooper G. Hawken.

"A MODERN ISRAEL." (Serial Story.)
By Roland Oliver.

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Councillor W. F. Jackson. (Portrait.)
Mrs. Wm. Hill (Portrait).

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LONDON.		
Clapham Junction— (Mallinson Road). 11 a.m., 6.30 p.m.	C. H. Buxton	W. E. Brewer
Stockwell— (Paradise Road). 11 a.m., 6.30 p.m.	R. W. Gair	R. W. Gair
Park Crescent— Clapham Park Rd. 11 a.m., 6.30 p.m.	J. H. Blackwell	F. V. Milton
Putnam—Walham Grove. 11 a.m., 9.30 p.m.	C. W. Soper	J. H. Palmer
Putnam—Munster Road. 11 a.m., 6.30 p.m.	Miss Thomas	J. H. Greenwood
West Kensington— Ebenezer (North End Rd.). 11 a.m., 6.30 p.m.	E. W. Warner	J. W. Townson
Belthel (North End Rd.). 11 a.m., 6.30 p.m.	G. Britton	G. A. Wilson
Westminster— Vauxhall B'ge Rd. 11 a.m., 6.30 p.m.	G. A. Wilson	C. W. Soper
Newington— Brunswick, Gt. Dover Street. 11 a.m., 6.30 p.m.	G. G. Nicholson	G. G. Nicholson
PROVINCIAL.		
Brighton— Bristol Road. 11 a.m., 7 p.m.	L. H. Court	L. H. Court
Stanford Avenue. 11 a.m., 7 p.m.	D. Watkins	D. Watkins
Old Shoreham Rd. 11 a.m., and 7 p.m.	J. G. B. Coria	J. G. B. Coria
Sheffield—Sootland Street Mission. 10.30 a.m., 6.30 p.m.	W. A. Grist	W. A. Grist

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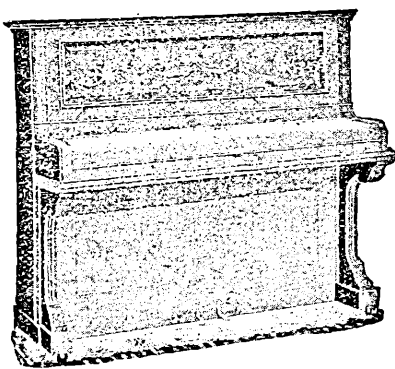
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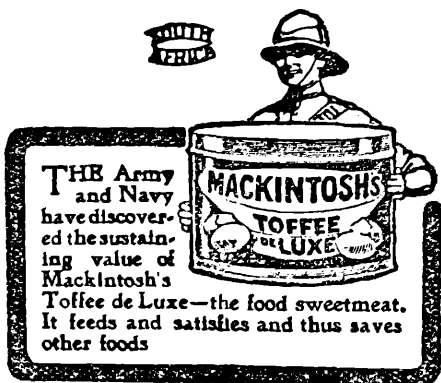
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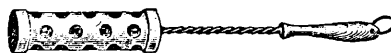
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