

SELF AND THE COMMUNITY (See Below).

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THE

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TWELVE PAGE TWOPENCE.

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Self and Society.

II.—THE INDIVIDUAL IN RELATION TO THE COMMUNITY.

So far we have made some attempt at a metaphysical defence of the reality of the finite self. In the present paper we go on to indicate the function of the self in relation to society.

A Late Recognition.

Historically, the recognition of the true social position of the individual was somewhat late. Dr. Ryder Smith in his excellent work on "The Biblical Doctrine of Society," shows us that Israel, for instance, began as a family. For centuries the wife, the son, the bondman were undistinguished from the family unit. The principle of solidarity was in fact carried so far that if one conspicuous member of the house sinned, the whole unit was involved in the penalty. Gradually, however, in Jewish history the single individual began to be detached from the larger unit of which he formed a part. He learned from the great prophets that he had a conscience of his own and personal responsibilities. He made also the wonderful discovery that he was a child of God, with all the personal value that thereby accrued to him and which justified such an exultation as "I will fear no evil for Thou art with me." It is in the New Testament, however, that the individual comes into his own. The Gospel takes men one by one. The single man is the ultimate basis of the Christian society. To quote the words of our Editor in the article to which I have already referred, "The individual is of such value that if he goes astray the Good Shepherd thinks it worth while to leave the ninety and nine in the wilderness and go after that which is lost until He find it; he is of such intrinsic worth, of such high lineage, that Jesus can look into men's faces and talk to them of 'your Father which is in heaven.'" The same exposition is given in a recent article by Dr. T. R. Glover who says, "Joy in the presence of God and His angels over a repentant sinner, means a significance that slave-holding and imperialistic Athens never allowed to man. Jesus always sees the individual in the light of his relation with God. It is on this foundation that the Christian Church was built—on the individual man, slave or free, Greek or barbarian, redeemed by Christ, reconciled to God, and worth, individual though he be, all that God in Christ gave him and did for him."

Setting Up a Kingdom.

At this point something, however, needs to be added, which the writers already quoted would themselves add, but which I stress separately for the sake of clearness and emphasis. It is this. Though Jesus came directly to save the individual, indirectly His purpose was to set up a Kingdom of redeemed individuals. Salvation, it is true, is individually possessed; but it is socially mediated and socially expressed. A self indeed can be fully a self only in a society of selves; and no man can really save his own soul except as he seeks to save also the souls of others. Society is necessary to the self, as the self is necessary to society. How men come to form themselves into a society is not an historical question, for man never existed without society. Certainly, society was not an affair of contract, as Hobbes and Rousseau appeared to think. Go back as far as you will, you always find a human society of some kind, whether it take the form of family, clan, tribe, or nation. A society that has attained a certain comprehensive breadth and a complex organisation evolves into a State. Much space might be used in the attempt to arrive at a definition of the State, but it will perhaps be sufficient to say that the State is the guardian of the rights of its citizens. Now this conception of rights is significant. It implies that human nature is imperfect, and that men are always liable to interfere with each other's being or well-being. In order, therefore, that each man may be protected in the possession of certain boons, these become legalized, enforced, and made into "rights," as for instance, the right to life, to property, to free speech, personal conviction, etc.

Thus the State is the sphere of rights, of force.

It is continually a matter of debate how far a State should go in this work of creating and enforcing rights. Some people denounce, for instance, certain Socialists for demanding a materialistic State. It must be remembered, however, that the blessings that we primarily need securing to us by law are fundamentally material. We want our bodily life safeguarding; and if this is to be done properly, it means not merely that men shall not be allowed to shoot us in the street, but that the pestilence that walketh in darkness shall not be permitted to do its fell work through bad sanitation, filthy slums, wretched houses, unclean air, smoke-begrimed cities. The amount of phthisis in some of our industrial centres is tragic, the more so because so much of it is legally preventable. To safeguard the health of the citizens is certainly one of the prime duties of the State. We need to get away from the cant that calls anything that has to do with the physical or the material materialism! Concern for bodily well-being is not in itself materialism. It becomes materialism only when there is regard for nothing else. When you see our modern cities with their smoke, their squalor, and their appalling and terrible ugliness, you cannot wonder that social reformers seem sometimes even materialistic. Surely there are few English cities that one would not like to destroy and rebuild.

Boons that are Instruments.

Nevertheless, it remains true that even when the individual has had secured to him the right to health, to wealth, and to wisdom, these boons are but instruments. A sound body, a sound mind, a certain amount of prosperity—these are necessities in the sense that without them a soul cannot properly express itself in such a world as ours. Let us by all means seek to make men healthy, wealthy, and wise. But this health, wealth, and wisdom are none of them ends in themselves, only means to an end.

And what is the end to which the individual with his physical and mental instruments must seek to attain? No Christian at any rate is in doubt as to the answer. Man's duty and privilege is to love his neighbour as himself and God the Father supremely. These lofty objects are beyond the horizon of the mere State, which concerns itself mainly with the removal of hindrances to the good life. It is the Kingdom of God which mediates to men the good life itself. For the good life cannot be enforced; no government can make a man love his brother or his God; the highest life is spiritually begotten and spiritually sustained. It is just here where modern schemes of reform break down. Some communists put their faith only in law; their remedy for social ills is purely political. Now a purely political cure for these ills is sure to fail. Man is in the last resort a spirit, and no sort of physical control is or can be effective. Force is no remedy, for the simple reason that the supreme business of human lives is the promotion of fellowship. Wanting that fellowship, every physical boon guaranteed by the most perfect government that could be imagined would prove useless and worse. Given health, wealth, and wisdom, what then? Are these to become the instruments only of our pleasures? If life have in it no love, no fellowship (not to speak of worship), if health, wealth, and wisdom are to be used merely as means for augmenting the joy of living, then alas for that joy! When pleasure is the only aim, licence is certain. Greed, lust, and ignorance will impair pleasure's instruments, until at last pleasure will be pursued by the people sans wisdom, sans wealth, sans health. And what then of pleasure itself?

Fraternity, however, is not the highest achievement of men in society. There is no fraternity where there is no paternity. Human brotherhood rests upon the Divine Fatherhood. And it is at this point that Christian doctrine transcends ideals that are merely political. Social reformers usually stop at

fraternity, as does the mere moralist; and thus fraternity is left with out basis, and brotherhood lacks obligation. Jesus was wiser and went deeper. His ideal for human society is that it should become *filial*. He aims primarily at making a world of *worshippers*. Man strives after a commonwealth and seeks to build it on force. Jesus' purpose is to form humanity into a family by revealing the love of a Heavenly Father.

E. W. HIRST.

Students' Missionary Demonstration.

THIS year's demonstration, organized by our Victoria Park Students, was held on Wednesday last, March 2nd, at our church at Irlams-o'-th'Height.

Councillor Boyden, of Bury, presided in the afternoon, and in his opening words sounded a note of challenge in defence of the power of Christianity where it is given a trial in life.

The two student speakers were Mr. C. J. Christian and Mr. C. G. Dunkerley. Mr. Christian's subject was "The Missionary Impulse." The impulse arises, he said, through the growing consciousness of men that the solving of the great social and international problems of the day is only to be found in the religious realm. Men sunk in sin are helpless without the redemptive force of Christianity. There is much of lasting worth in other religions, but in Christianity alone is the power which makes men new. In the realization of this truth is the missionary impulse born. And what are its underlying factors? The chief is that the religion of Jesus is a universal one. Another factor is the power of sympathy, inducing us so to act that another's state may be improved. Personal touch with God is only perfected by a man's personal touch with his fellows. Finally, there is the urgent need of humanity. History is full of men's attempts toward satisfaction. Christianity alone can meet men's needs since it alone can put men in a right relation to God.

After a solo by Mr. C. G. Sheward, Mr. Dunkerley spoke on "Internationalism and Christian Missions." The necessity for internationalism has been emphasized by the war. The widespread interest in the League of Nations is witness to this emphasis. Men are not looking to the Christian Church with the same expectancy as they look to the League of Nations and to Trade Union alliances. Yet the Church must needs be concerned with internationalism since Christianity has a message for mankind. The ethical idea of Christianity is primarily social. In Jesus we learn the truth of the Fatherhood of God and the brotherhood of man. Christianity is unique because it alone seeks to draw men together by the Spirit of God Himself. Is this ideal suited to modern business life? The pragmatist will say "No!" Yet Jesus has shown that what cannot be accomplished by force can be accomplished by love. The same power of love can solve the grave problems of to-day which are problems of the spirit rather than of the flesh.

The tea which followed was given entirely by the leaders of the church, the proceeds going to the missionary funds.

We were delighted to have Mr. V. A. Lewins in the chair at the evening meeting. Referring to the missionary enthusiasm shown at the Glasgow Conference, and to the fact that representatives of both of our colleges were present on every mission station, Mr. Lewins said that we had with us that evening an old student of Rammoor. Mr. Hudspeth peculiarly reminded us of Sam Pollard, since it was while nursing him that Mr. Pollard contracted the illness from which he died. Surely the mantle of the one had fallen on the other.

After a finely rendered anthem by the choir, Mr. Hudspeth addressed the meeting. From first to last he held us in thrall. As he rose to his feet he donned a Miao wedding-robe, but one soon forgot even the strange attractiveness of that as one fell under the sway of the speaker. In light vein and in serious, he pictured those people, of all Chinese peoples the most despised, with their primitive customs, living in pitiable ignorance. And then he pictured them as Jesus had influenced them. It was the old old story of the charm of Jesus. Wherever He has moved, He has changed not only men's customs, but men's hearts, making the impure pure, the cruel tender, the hopeless hopeful. Among these people, despised of all others, ran the story of one who loved them so much that He died for them. Is it any wonder that the message flew from village to village, that people came flocking from all parts to hear the "teacher" tell the story over again? Instead of missionaries having to work hard for even one convert, here were hundreds and thousands of people clamouring for the truth. The great tragedy was the lack of men. A circuit extensive as Wales had only one missionary in charge of it. And the result was that those who were there were simply worked to death. Some had already died; some had been obliged to return home for recuperation. As Mr. Hudspeth was on his way home on furlough, a Miao woman said, "Good-bye, teacher; thank the Mother-Church for sending you to us; good-bye teacher; will you ask her to send out more teachers to us?"

One must add to a talk which was full of yearning enthusiasm, the power of a winsome and charming personality.

The address was followed by a duet, and by the Missionary Secretary's report. Near the close of the meeting, it was announced that the net proceeds to date were £64 11s. 3d., which already represents a small increase over last year's amount.

The final total will show an advance of two or three pounds. The students are particularly grateful to the evening chairman for the very generous donation he gave.

FRED SMITH.

General Smuts on President Wilson.

MR. WILSON vacated his office as President of the United States of America on Thursday of last week. To the "New York Evening Post," General Smuts contributes an estimate of President Wilson's place in history. The following extract will be read with much interest:

"The Paris Peace lost an opportunity as unique as the great war itself. And the odium for all this fell especially on President Wilson. Round him the hopes had centred; round him the disillusion and despair gathered. The time has not come to pass final judgement on either Wilson or any other of the great actors in the drama at Paris. The personal estimates will depend largely on the interpretation of that drama in the course of time. It was not Wilson who failed. The position is far more serious. It was the human spirit itself that failed at Paris. It is no use passing judgements and making scapegoats of this or that individual statesman or group of statesmen. We forget that the human spirit, the spirit of goodness and truth in the world, is still only an infant crying in the night, and that the struggle with darkness is as yet mostly an unequal struggle. It was not the statesmen that failed, so much as the spirit of the peoples behind them. The hope, the aspiration for a new world order of peace and right and justice—however deeply and universally felt—was still only feeble and ineffective in comparison with the dominant national passions which found their expression in the Peace Treaty. Even if Wilson had been one of the great demi-gods of the human race he could not have saved the Peace. Knowing the Peace Conference as I knew it from within, I feel convinced in my own mind that not the greatest man born of woman in the history of the race would have saved that situation.

"What was really saved at Paris was the Child—the Covenant of the League of Nations. The political realists who had their eye on the loot were prepared—however reluctantly—to throw that innocent little sop to President Wilson and his fellow idealists. After all, there was not much harm in it; it threatened no present national interest, and it gave great pleasure to a number of good unpractical people in most countries. Above all, President Wilson had to be conciliated, and this was the last and the greatest of the Fourteen Points on which he had set his heart and by which he was determined to stand or fall. And so he got his way. But it is a fact that only a man of his great power and influence and dogged determination could have carried the Covenant through that Peace Conference. Others had seen with him the great vision, others had perhaps given more thought to the elaboration of the great plan. But his was the power and the will that carried it through. The Covenant is Wilson's souvenir to the future of the world. No one will ever deny him that honour. The honour is very great indeed, for the Covenant is one of the great creative documents of human history. The Peace Treaty will fade into merciful oblivion, and its provisions will be gradually obliterated by the great human tides sweeping over the world. But the Covenant will stand as sure as fate. Forty-two nations gathered round it at the first meeting of the League at Geneva. And the day is not far off when all the free peoples of the world will gather round it. It must succeed, because there is no other way for the future of civilization. Americans of the future will yet proudly and gratefully rank Wilson with Washington and Lincoln, and his fame will have a more universal significance than theirs."

The London Sunday School Choir.

THE Annual Great Spring Festival of this old-established choir will be held on Saturday, the 19th March, at the Royal Albert Hall, South Kensington, at 6 p.m. Miss Carrie Tubb and Captain Herbert Heyner have been engaged as vocalists. A most interesting programme has been arranged for the occasion.

MR. T. I. MARDY JONES, 16 Lantwit Road, Treforest, Glam., has published "The Ideal and Legal Rent Book and Guide to the Rents Act, 1920." It is claimed to be the outcome of four years' experience in dealing with thousands of rents cases, and to be the only combined rent book and guide published. It strikes one as an excellent production and cheap at 6d. net per copy post free from the author.

Sayings.

Truth

is not served by decisions reached in fatigue.—T. R. GLOVER.

The need of the Church

at this particular juncture in our national and world life is personal evangelism in the making of disciples.—JOHN CLIFFORD.

Oratory

is not oration, it is sincerity, personality. Within the narrowest experience we have the possibility of the deepest expression; we can be sincere.—CECIL ROBERTS.

The ideal

to be aimed at is not a Coalition Church. A State-bound Church, and a Free Church cannot run in double harness.—SILAS K. HOCKING.

It is quite easy

to bundle up a multitude of things in a brown paper parcel, and be quite sure you are carrying explosives, when you are only bearing about sawdust.—ARTHUR HOYLE.

The man

who is first of all determined to have what is called a successful career, and only proposes to be a Christian as a secondary consideration, will never help to build the Kingdom.—A. H. GRAY.

The power

of every great nation—as of every great tree—depends on its not effacing but confirming and concluding the works of its ancestors.—RUSKIN.

The desire

to preserve and the ability to improve taken together would be my standard of statesmanship.—BURKE.

Happenings.

The "Leicester Daily Post" is to cease publication at the end of March. It was established in 1872.

Mrs. William Rogers, of Woodlane Crescent, Falmouth, celebrated her 104th birthday on February 28th.

Marshal Foch has laid a wreath on the tomb of the Unknown Warrior at Westminster Abbey.

Signor Caproni has designed a new Italian "flying ship," which has cabin accommodation for 100 passengers. It is fitted with eight engines, of 300-400 h.p.

The fiancée of John Allen, one of the men executed on February 28th at Cork Military Barracks, was refused permission to marry the condemned man.

The Bishop of St. Edmundsbury and Ipswich (Dr. Henry Bernard Hodgson) died last week after a fortnight's illness.

Lord Haldane denies that he inspired the book, "The Mirrors of Downing Street," which has been attributed also to Mr. Harold Begbie.

During 1920, the London Fire Brigade received 6,554 calls. The number of fires was 3,474, and of these 58 were serious.

King Nicholas, of Montenegro, the last independent ruler, has passed away. One of his daughters married the King of Italy, another, King Peter of Serbia.

Sir L. Worthington-Evans states that 112 British officers and soldiers in the Army of Occupation on the Rhine have married German wives.

The practice of exporting horses from this country to the Continent, under revolting conditions, has again been called attention to, and severely condemned.

Seven persons leaped for their lives from a house on fire, in Northampton. All escaped injury, but the youngest child, who is in the hospital in a serious condition.

1921 promises to be a very good year for farmers in the Yorkshire moorlands. A large number of lambs have already arrived.

The jury returned an open verdict on the death of Mabel Weightman, of Watford, whose body was found in a partly-built villa at Bushey on February 10th.

The Lord Mayor of Bristol, who had had an application from a man in Massachusetts to find him a wife, has received numerous responses. Bristol is the applicant's father's native town.

A farm at Kimberley, near Oswestry, has been nearly burnt out by, it is supposed, two children playing with matches near a haystack. £12,000 damage, but covered by insurance.

It is reported that 500,000 operatives in the Lancashire cotton trade, already on half time, are faced with a proposal for a complete stoppage on account of accumulated stocks from March 18th to March 30th.

A number of lantern slides of fairies taken by the girls Alice and Iris at Shipley, Yorks., have been shown to an intensely serious grown-up audience in Brompton Road, most of them members of the Theosophical Society. The pictures are said to have been very pretty.

A baby at Hoxton died from injuries sustained through a fall on the floor, cutting himself with a dummy teat, which caused a spasm of the larynx. A post-mortem examination showed that the child had had a very considerable meal of meat, potatoes and cabbage.

Lord Milner, aged 67, one of the small but distinguished company of political bachelors, was married to Lady Edward Cecil last Saturday week. The bride is a daughter of Admiral Maxse, and sat for Millais's picture, "Puss in Boots."


A bank cashier has been sentenced to 18 months imprisonment at the Warwick Assizes for stealing £3,000 belonging to Barclay's Bank. He substituted packets made up of 3,000 portions of Bible leaves for a similar number of Treasury notes, which passed through his hands as cashier.

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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.

REV. HENRY SMITH'S CORRESPONDENCE.

In order to prevent delay it is necessary that ALL the correspondence intended for the Rev. Henry Smith should be addressed to 188 Rye Lane, London, S.E.15, and NOT to his private address. Letters should be marked on the outside "Presidential," "Editorial," "Army and Navy" or "Personal," according to their contents. Attention to this request will save much time, labour and disappointment. Telegrams should be directed "Storyettes, Peck, London."

OUR PRESIDENTS ENGAGEMENTS.

The President's engagements for the coming week are—Saturday: Durham, afternoon and evening. Sunday, Sunderland: morning, Thornhill Church; afternoon, united scholars' service at Park Road Church; evening service at the Thompson Memorial Hall. Monday, Thompson Memorial Hall: morning at 10.30, meeting of ministers; 3 p.m., conference of local preachers and other workers; 5, tea table conference; 7, public meeting. Tuesday, Grange Road, Middlesbrough; service in the afternoon, public meeting in the evening. Wednesday, York Road, West Hartlepool: 3.30 p.m., conference on Work among the Young; 5 tea table conference on Methodist Union; 7, public meeting. Thursday: home to London. Will our friends continue their prayers for blessing upon these District visits?

ARMISTICE SUNDAY.

We are informed by the Executive Officer of the Joint Council of the British Red Cross and Order of St. John, that the Heads of the Churches have agreed to recommend that collections should be made in aid of the work of the Council next Armistice Sunday, November 13th. Similar steps have been taken throughout the Empire, so that in all parts of the world worshippers will join in one common act on the same day. In America this has been already arranged. The appeal has met with the hearty approval of the Archbishops of Canterbury, York, and Wales, and the Primate of all Ireland. His Eminence the Cardinal has kindly promised to place the matter before his bishops at their annual meeting in April. The heads of all the Free Churches have signed the Memorandum, as also has the Chaplain of the Fleet, and the Chaplain-General of the Forces. Where November 13th has, by virtue of some old custom, been reserved for a particular charity, some other convenient date can be selected in the case of that particular church.

A CORDIAL FRATERNAL GREETING.

In connection with the celebration of the centenary of the Brunswick Wesleyan Chapel, Newcastle-on-Tyne, our Sandyford Leaders' Meeting sent the Brunswick friends a resolution of congratulation. The resolution affirmed that Brunswick has a treasured place in the hearts of earnest Christians of all the Churches in Newcastle, and that the older members of the Sandyford Church remember that their church had its origin at Brunswick, and that the parents of some of its present members were amongst those who were excluded from the Brunswick "Society" in the unhappy days of ecclesiastical misunderstanding and estrangement seventy years ago. It was remembered that on February 21st, 1866, the funeral took place, under memorable circumstances of great public interest and mourning, of the late Mr. John Benson, the recognized local leader of what was known as "the Wesleyan Reform Movement." The memorial service conducted on that date by the Rev. Richard Chew, was repeated a few days later in Brunswick Chapel, which was crowded by a great congregation, thus demonstrating that even at that early stage, i.e., about sixteen years after Mr. Benson and the members of his society class had been dismissed from their old fellowship, a spirit of Christian friendship and reconciliation had begun to operate. The resolution affirmed that this spirit has grown with the years, and that in an increasing multitude of hearts in the Methodist Churches there is a confident hope that in God's good time the re-union of divided forces and of holy fellowships will be accomplished to the glory of God, the increased blessing of the Church of Christ and of the world.

PERSONAL.

The President-Designate and Mrs. Treffry were presented to the King at Buckingham Palace last Thursday afternoon. The presentation took place in the Picture Gallery, and there were about 250 guests present. Mr. Wm. Henry Newton, son of the Rev. J. T. Newton, has recently passed the London University Matriculation Examination in the First Division.

HARROGATE OLD BOYS.

An interesting gathering of the London Ashvillian Society, the old boys of Ashville College, Harrogate, now resident in London, took place recently at the Hol-

born Restaurant. Mr. M. D. Tungate presided and gave the toast of "The School." Lieut-Col. S. S. Mallinson, D.S.O., M.C., who is both an old boy and one of the present governors of the school, responded, and made a special appeal on behalf of the memorial hall fund which is being raised for the purpose of erecting a hall at the school in memory of the old Ashvillians who fell in the war. The toast of "The Old Boys" was proposed by Mr. W. J. Grimshaw, and responded to by Mr. Ernest Outhwaite.

CORNISH MINERS' RELIEF FUND.

Rev. H. Robson begs to acknowledge the following donation with thanks: "A Cornish Family in Devon," £2.

UNITED COMMUNION SERVICE.

A united communion service, well attended by members of the Waterside United Methodist, Primitive Methodist, and Wesleyan Churches, was held on Sunday evening at our Waterside Church. The Rev. C. Dimond (Waterside) conducted the service, and was assisted by the Revs. R. R. Simons, R. Mettam (Wesleyan) and the Rev. J. Bilton (Primitive Methodist). The Rev. A. Barraclough (Wesleyan) delivered a powerful devotional address and the service was of a representative and helpful character.

STATIONING COMMITTEE FORMS.

Rev. J. W. Walls, 14 Belmont Street, Huddersfield, writes: It will greatly facilitate matters if in all cases where arrangements for next year are complete, the Superintendent Ministers will at once forward their forms. With regard to others, I shall be obliged if brethren will send immediately arrangements are made, and not later than March 31st.

REV. T. W. COLEMAN.

We are glad to report that after rest and change in the Midlands, the Rev. T. W. Coleman, of Wallsend, has recovered from his recent indisposition, which now turns out to have been a little nervous weakness brought on by overwork. Mr. Coleman has been warmly welcomed back to his duties by the churches in the Newcastle, Gloucester Street Circuit.

TO CORRESPONDENTS.

G. R.—Your letter has been sent on to the Young People's Secretary.

The late Mr. C. H. Turner, Rochdale.

As announced in our last issue, Mr. C. H. Turner died at his home, "Falinge Corner," on Friday morning, February 26th. Although far from well for more than a year, he was able to be out and to attend to business until last Christmas. He was a man in whom great business ability, technical knowledge, and rare charm were happily blended, and to-day, workers, trade union members and leaders, vie with employers and friends in paying tribute to his worth and in deploring his loss. "We cannot afford," said a trade union secretary to the writer, "to lose such a man. Besides being a director of Turner Bros. Asbestos Co., and allied companies, "Mr. Charles" was managing director of Messrs. S. Turner and Co., Ltd., cotton and wool manufacturers, and in this capacity was a member and chairman of the local federation of employers. With these, as with individual work-people and trade unions, his relationships have been exceedingly happy and fruitful of good understanding.

His bright eager spirit also found occupation and expression in reading, music, sport and political work—many had looked forward to a Parliamentary career for him. He was well-informed and an excellent speaker. Successful beyond the average in all his undertakings, he remained unspoiled by fortune, and to the end was the same approachable, generous, kind and wise friend to good causes and poor people.

His passing is of serious consequence to Baillie Street Church and School and Circuit. He has been associated with these all his life, and was for 30 years a member and teacher, only retiring from the latter position last November. For several years also he was church steward and at the time of his decease held the office of trust treasurer. His upright character, devotion to work, and winning disposition gave to him a unique place in the hearts of countless friends, who to-day mourn his loss.

Our late friend leaves a wife and four children, for whom and for his father, Mr. Robert Turner, J.P., so well-known throughout our denomination, great sympathy is felt, and many prayers are offered.

The funeral took place on Tuesday, March 1st, when a lengthy cortege, headed by members of the managing staffs of the Turner Companies, was formed, Mr. Turner's favourite horse, led by a groom, following the hearse. Landaus, containing wreaths and crosses, and thirty motor-cars and carriages followed. The route was lined with people, and at the cemetery a vast concourse assembled. Well-known townsmen, including the Mayor, representatives of public bodies, fellow-workers in church and school, business associates, work-people and fellow sportsmen united in paying their last tributes. Rev. Robert Noble, who conducted short services in the home and at the graveside, paid a brief tribute to Mr. Turner's character and services.

An In Memoriam Service was held in Baillie Street Chapel last Sunday morning, when a large congregation gathered. Mr. Noble was the preacher, and special music was rendered.

Sunday Afternoon.

By REV. ERNEST F. H. CAPEY.

THE Rev. J. M. Blake, author of "In the Wind of the Day," has written a series of brief essays towards the understanding of the methods and working of the eternal Love, which he has grouped together under the title "A Reasonable View of Life." This is his

View of God.

"We know Him with whom we dwell, and to whose nearer intimacy we go forward.

It is He

who fills the empty width of the evening sky with a picture of a new heaven and a new earth, with such golden hills rising beyond silver seas as no human artist could achieve."

His Golden Hills and Silver Seas.

"Nature has a thousand ways and means of rising above herself, but incomparably the noblest manifestations of her capability of colour are in these sunsets among the high clouds. I speak especially of the moment before the sun sinks, when his light turns pure rose-colour, and when this light falls upon a zenith covered with countless cloud-forms of inconceivable delicacy, threads and flakes of vapour, which would in common daylight be pure snow-white, and which give, therefore, fair field to the tone of light. There is, then, no limit to the multitude, and no check to the intensity of the hues assumed. The whole sky from the zenith to the horizon becomes one molten mantling sea of colour and fire; every black bar turns into massy gold, every ripple and wave into unsullied shadowless crimson, and purple, and scarlet, and colours for which there are no words in language, and no ideas in the mind—things which can only be conceived while they are visible; the intense hollow blue of the upper sky melting through it all; showing here deep, and pure, and lightless; there, modulated by the filmy formless body of the transparent vapour, till it is lost imperceptibly in its crimson and gold."

RUSKIN: *Modern Painters*.

It is He

who can set the unspoken sorrows of the heart into the verses of the waves, and beat His meanings sevenfold round the curving shores, until the weavings of His thought lie on the sand like lace in which the feet of little children may be safely tangled. All the sweet rhythm of the ages is as nothing to His song."

His Weavings on the Sand.

"Slow sailed the weary mariners and saw,
Betwixt the green brink and the running foam,
Sweet faces, rounded arms, and bosoms prest
To little harps of gold; and while they mused,
Whispering to each other half in fear,
Shrill music reach'd them on the middle sea.
'Whither away, whither away, whither away? fly no more.
Whither away from the high green field, and the happy blossoming shore?
O hither, come hither and furl your sails
For here are the blissful downs and dales
And the rainbow forms and flies on the land
Over the islands free;
And the rainbow lives in the curve of the sand;
Hither, come hither and see."

TENNYSON: *The Sea-Fairies*.

"Grain by grain His Hand
Weaves and wrinkles the smooth-faced sand."

ANON.

It is He

who draws the winds across the rocks so quickly that the note of fear is torn from them, and leads them back again to gentle sighings among the forest trees; and plays with them upon the boughs, catching their dreams from the crisp leaves and stroking the long grass into sweet sounds."

His Winds that pass by.

"Whenever the moon and stars are set,
Whenever the wind is high,
All night long in the dark and wet,
A man goes riding by.
Late in the night when the fires are out,
Why does he gallop and gallop about?
Whenever the trees are crying aloud,
And ships are tossed at sea,
By, on the highway, low and loud,
By at the gallop goes he.
By at the gallop he goes, and then
By he comes back at the gallop again."

R. L. STEVENSON: *A Child's Garden of Verse*.

"There are three things that leave the same track behind them: the feet of the wind on the loose sand, raising it into curves and ridges; the feet of the wind on the water, and the feet of the water on the sand."

"We all know those mackerel skies ridged so fairly and evenly with white cloud. A wise friend has just now been telling me how these cloud-ridges are made. When two wind-streams meet, says he, flowing in different directions; and one warmer than another, there is sometimes a rippling where the edges join; it is in the hollows of these wind ripples that the wisps of cloud vapour are born."

"The fish's back, the shell, even the rocks sometimes, carry the wind and water pattern most beautifully printed upon them."

GRACE RHYS: *About Many Things*.

It is He

who taught the birds to trust their secrets to the air, and the cattle to think aloud across the grassy valley."

(Continued on page 117.)

Our President's Diary.

Saturday, February 26th, 1921.—This morning I journeyed to Batley for the first of my series of meetings in the Leeds District. I was met at Batley Station by my long-time friend and my host for the week-end, Mr. Edwin Talbot, J.P., C.C., Zion, Batley. The centre for our Saturday and Monday meetings, was the church in which I was publicly ordained for the work of the ministry, 39 years ago next June, and it has tender associations for me therefore. Of the men then ordained, only the Rev. George Parker and myself remain in the full work of the ministry. Mr. Talbot was present at that service, and through the years has maintained a friendly interest in me and my ministry. That he and Mrs. Talbot were my host and hostess for the week-end was a special pleasure to me.

We passed immediately to Zion Schoolroom, where our afternoon conference was due to be held at once. And a very successful conference it proved to be. The shadow of a great loss fell upon us, in that Mr. Briggs, who had some time ago most readily promised to preside, had in the meantime been called to the higher service. Mr. Briggs's death is a great loss to United Methodism. Mr. Thomas Gill, J.P., the Home Mission Treasurer, had kindly consented to take Mr. Briggs's place, and he did most admirably. My colleague for the day, the Rev. Walter Cooper, delivered a first-rate address on work among adolescents, and one of the best sustained conferences I have known followed. Alderman North, the chairman of the Batley Education Committee and the teacher of the Zion Young Men's Class, and Mrs. Radcliffe, the widow of the late Rev. J. E. Radcliffe, made specially suggestive contributions.

The subject was further continued by myself at a well-attended tea-table conference, where again, the conversation was taken up with eager readiness.

In the evening, Mr. J. S. Newsome, J.P., presided most helpfully, and Mr. Cooper and myself gave special addresses to the young people present, Mr. Cooper again speaking with much point and power.

Monday, February 28th.—Yesterday I had a full and most enjoyable day. In the morning I had a strikingly good congregation at Zion—a remarkably fine sanctuary. Our church there is unusually rich in the number of descendants of ministers who are found in it. I was told that I had preached yesterday morning to the descendants and relatives of no less than six former Methodist New Connexion ministers. The choir was present in full force, and the service of praise, which included an anthem, was most exhilarating. My own privilege of ministering was a special joy to me.

It had been found to be impossible to arrange a united young people's service in the afternoon, but the scholars of our large Zion School (the Primary Department excepted) gathered in good numbers, and I was given a most attentive hearing. I much admired the way in which the superintendent of the Intermediate Department conducted the worship of the school. Hymns, responsive service and prayers were most helpful.

In the evening I was appointed at our Heckmondwike Church. We had a helpful service. The singing was uplifting, the anthem by the choir and the accompaniments by the organist were most worshipful, and the tone throughout was gracious.

To every service of the day my host had most kindly accompanied me, and I appreciated his fellowship greatly.

To-day (Monday) we began with an excellent luncheon, generously provided by an anonymous layman, to which Wesleyan and Primitive Methodist ministers had been united in addition to our own. I afterwards addressed the brethren on preaching.

My colleague for to-day has been the Rev. T. J. Cox, and he has served with brilliancy and with power both afternoon and evening. His vocabulary and his power to kindle his hearers and to sweep them along under the impact of his personality are amazing. So is the variety of his appeal. In this respect he seemed to-day to be able to strike with sure and precise touch almost every note in the gamut. We were all privileged in his presence and ministry. I had the opportunity of leading the conference in the afternoon, and my host, Mr. Edwin Talbot, presided in the evening. At the tea-table, by special request, I dealt with Methodist Union. Mr. Foster, superintendent of one of the Batley Wesleyan Circuits, was present, and much impressed us all by his gracious brotherly spirit. The attendances were not so good as on Saturday, but they were creditable considering that the conditions of the district are entirely industrial, and that there was a strong counter-attraction in the evening.

Tuesday, March 1st.—I journeyed this morning from Batley to Leeds, where I am the happy guest of Dr. Herbert Stacey during my visit to-day and to-morrow—an ideal arrangement for any minister, but especially so for a man living the crowded days I live, when I have

need to make full use of any hours of quiet that can be given me.

Our meetings are being held at Woodhouse Lane—one of the historic churches of the ex-M.N.C.—and I am told that they have been the largest attended of any united meetings held since Union. Taking the attendance afternoon and evening together, a total results greater than that of any two such meetings I have held anywhere. The proportion present of my brethren in the ministry in the area was unusually large at both meetings, and I am grateful to them. The spirit which prompted this doubtless reacted in securing such large attendances of the members of their churches and congregations.

My colleague for to-day has been the Rev. W. H. Faulkner, and he has served both meetings with distinction. His afternoon address was greatly provocative of thought, and his evening speech was marked by prophetic vision and power. His style is direct, and without frills. He knows from the beginning where he wants to go, and every sentence and illustration marches straight to its fore-ordained goal. To crown all, the tone and spirit of the utterances were most persuasive. All felt that it was good to listen to him, and what he said will remain as a fructifying influence in many lives. Mr. Senior Bolland presided at the afternoon conference with native grace, intellectual gifts and spiritual power. In the evening, one of the rising young men of Leeds' United Methodism, Mr. Sidney Wildblood, son of one of the truest Christian gentlemen I have ever known, presided, and the choir did us excellent service.

Wednesday, March 2nd.—In the absence of Mr. Lineham, regrettably unable to be present, I was asked to preside over this afternoon's conference. It was a special pleasure to me, as Secretary of our Army and Navy Committee to have on the platform with me the Rev. G. E. Minnear, M.C., my colleague for the day, and the Rev. G. T. Checklin, both of them men who did most excellent work as U.M. chaplains during the war. Their addresses on work amongst the young were most stimulating.

The attendance reached the high-water mark of yesterday, and an even larger number were present at the tea-table and the conference which followed immediately. The subject was Methodist Union, and the questions asked me went to the centre every time, and showed that careful attention had already been given to the proposed scheme. The conversation was brought to a close with difficulty, and then not till a quarter of an hour after the evening meeting should have begun.

Mr. Blenkinsop, so long a strong pillar of our Lady Lane Mission, presided at the meeting. Much to my regret I was compelled to rest for a little while, so had not the opportunity of hearing Mr. Blenkinsop's address. Two solos gave us great profit and delight. Mr. Minnear spoke well, and before the meeting closed we were all graciously moved of God's good spirit.

My visit to Leeds will remain one of the happiest memories of my visits to the Districts.

Thursday, March 3rd.—To-day I journeyed to Hull—a city of happy memories to me. There I served the last two years of my probation, and remained a further year in a ministry that was to me a great joy. It gave me friendships of young men and others that remain warm and helpful to this day. There, too, I found her who has been the angel of our house up to this day.

In the morning I had the privilege of addressing a meeting composed of Wesleyan, Primitive Methodist and Baptist and Congregational ministers, in addition to our own from the immediate neighbourhood.

By the gracious courtesy of three of our local laymen, we were served with an excellent dinner at the Station Hotel.

The Rev. W. Conrad Balmer, a great favourite in Hull, and indeed in the East Riding, spoke most helpfully at the afternoon conference, myself presiding.

At the tea-table conference on Methodist Union, we had the advantage of the presence of Mr. Sidnell, who brought greetings from his fellow Wesleyan ministers of Hull, and from the Rev. W. H. Heap, the Chairman of the District, who was prevented from being present through the holding of his Queen's Hall Mission anniversary. We were also rejoiced by the presence of Mr. Williamson, Primitive Methodist minister, who spoke most humorously and helpfully.

Mr. Fred Needler, who was a boy in the Sunday School during my ministry at Stepney, Hull, presided over the evening meeting. It was a peculiar joy for me to speak under his presidency, and to note what fine aptitudes he has attained to, and how alert he is to the signs of the times and their meanings for England and the Church. Amid it all he retains his faith in his Lord and delight in Christian service. A united choir, got together by Mr. Hudson, so long a pillar of our Campbell Street Church, rendered two anthems in an uplifting and thrilling way. Mr. Balmer made a most telling speech. Its pungency, its epigrammatic power, its spiritual wisdom, combined with its high vision, made it a speech long to be remembered. We all felt that it was good, very good to be there.

HENRY SMITH.

More Fairy Photographs.

THE "Strand Magazine" recently published an article on Fairy Photographs, which excited an extraordinary amount of attention throughout the country, almost every newspaper making some reference to it. All who were interested in the photographs reproduced in that article should see the new fairy photographs which appear in the "Strand's" March Number, accompanied by an article by Sir A. Conan Doyle on "The Evidence for Fairies." Another outstanding feature in same issue is a most graphically-written sketch of Queen Victoria by Dr. Ethel Smyth, the well-known musician and author. Fiction, as usual, is strongly represented in the number, the contributors including Morley Roberts, E. Phillips Oppenheim, Ethel M. Dell, and P. G. Wodehouse.

The Vocabulary of the Greek Testament.

Illustrated from the Papyri and other non-literary sources. Vol. IV. By George Milligan, D.D., (Hodder and Stoughton, 10s. 6d. net).

[REVIEW by PROFESSOR G. G. HORNBY, M.A., B.D.]

DR. MILLIGAN is pushing steadily ahead with his great work. The latest instalment covers the letters I, K, and L: and there is a promise of another section appearing without undue delay. Comparing the first volume and the fourth, one is struck by two things. One is the increased price. Volume I. was six shillings: volume IV., with slightly fewer pages is half a guinea. This advance is inevitable; but it is unfortunate for the student. Yet the book is indispensable to him, for it contains a wealth of material that is not to be found elsewhere. The other noteworthy point of comparison is the longer list of authorities in the later volume. The material is gradually being enlarged; and there is a prospect in a few years of some one arising to supplement Moulton-Milligan as they have supplemented Grimm-Thayer. But that will not be yet awhile. For some time this Vocabulary will hold the field.

The longest article in vol. iv. is on the very important word *kurios*. Various usages are illustrated. It has the wide meaning of "owner": it is a title of courtesy, addressed to superiors or to equals. It is applied to the gods, both directly in supplication and more remotely in regard to ceremonial feasts held in their honour. It appears to have been the fashion for wealthy men to invite their friends to dinner in some temple as an Englishman might invite his friends to a club or restaurant. "Chaeremon requests your company to dinner at the table of the lord Serapis," (an Egyptian god) "in the Serapeum to-morrow, the 15th, at 9 o'clock." The bearing of this on the N.T. problem of meats offered to idols and on such a verse as 1 Cor. x. 21 ("the table of the Lord... the table of devils") is obvious. The title was given to Eastern sovereigns and to the Roman Emperors, implying always something like divine honour. The "gods many and lords many," of 1 Cor. viii. 5 were familiar to the early Christians. Usages are found in the papyri which are without parallel in the N.T.: the most interesting is the frequent application of *kurios* to the legal "guardian" of a woman.

I cull a few incidental examples that are useful in N.T. exegesis. It is shown that "condemnation" in Rom. v. 16, 18, viii. 1 should be "penalty" (Moffatt renders "doom"): the word does not mean the "sentence" so much as the "punishment" that followed it. For 1 Cor. vii. 31, "those that use the world are not abusing it," the R.V. margin, "as not using it to the full," (Moffatt "as if they were not engrossed in it") is preferred. The R.V. of Luke xxi. 19 "you shall win your souls" finds support; and Dr. Milligan now favours the same meaning "acquire," "gradually obtain the complete mastery of the body" for 1 Thess. iv. 4. It is claimed that the papyri have now settled the vexed problem of the destination of the Second Epistle of John in favour, not of a church or any dignified lady, but of a "dear friend" of the writer.

The list of quotations might be greatly extended: but this is enough to show that the Vocabulary is rendering invaluable service to all students and preachers who are anxious to get at the exact meaning of the New Testament. Yet the general impression gained from turning over these pages is even more valuable than the light cast on any individual word; for we find how "homely" was the sacred language of the N.T. to its first readers; and that helps greatly to bring it home to us in these latter days. In Bacon's famous phrase, it comes "home to men's business and bosoms"; and that is really what is wanted.

Little Handles.

BOBBIE had been to kindergarten. It was his first day there, and when he came home mamma was anxious to know what he had learned.

"What did you learn to-day, my dear?" she asked.

"'Bout little handles," Bobby said quickly.

"Little handles?" mamma said in surprise, wondering what he meant.

"Yes, ma'am; our teacher told us we must never forget our little handles."

But mamma did not understand. She had been careful to give Bobbie his pencils, his sponge, his book, and his lunch when he started to school, but she had no idea that he would need anything like little handles.

"You didn't have any," she said.

"Oh yes, ma'am," cried the little boy. "I used them every time."

Then Bobbie couldn't help feeling just a little bit proud to think that he knew something mamma did not.

"You see, mamma," he went on, "it isn't something to carry; it's something to say, like 'please,' and 'thank you,' and 'ma'am,' and 'good afternoon,' and things like that. Our teacher calls them 'little handles,' and says we must always use them. I knew about them before, of course, but now I'll be more likely to remember them."

And, although Bobbie does forget the little handles sometimes, he is nearly always a polite boy, and people like to have him in their company.—*Exchange*.

PUBLISHING HOUSE. CLOSING OF ACCOUNTS, MARCH 31st.

The Steward begs to remind Customers and all others it may concern, that the Financial Year closes definitely March 31st, and that remittances for all outstanding accounts should be received at the Publishing House before that date.

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"The Other Side."

By J. W. BARON, J.P., C.C.

IN a meeting of four to five hundred which gathered in the Central Hall, Manchester, on Thursday, February 24th, were several other members of the Union Committee, like myself anxious to hear at first hand what was to be said by "the Other Side." There were also many "Methodist unionists" present desiring to understand the position clearly. We sang as Methodists can "All hail the power." We were led in prayer by one through whom breathed the Spirit Who directed us on the occasion of our first Union Committee, in petitions for the welfare and growth of the Kingdom which does and shall transcend all our churches. After "O for a thousand tongues!" we came to the talking and listening part and soon found ourselves in contact with that smaller union of Wesleyan Methodists who express objection to the larger Methodist union.

The expected chairman, Sir Kingsley Wood, M.P., was busy in Parliament and unable to come to Manchester. His substitute seemed possessed with the fear that Wesleyan Methodists were in danger of being rushed into a union that was not so desirable as one on which he had been centering his hopes and expectations. I thought the key to his mind was in the sentence which told of the unique position in Nonconformity occupied by Wesleyan Methodism, that of being nearest to the Establishment, of which position he was proud. He objected to radical changes in Conference, lowering of status and prestige of ministers, tampering with the administration of the Sacraments. He also objected to the omission of the statement of the financial problems in the Annotated Handbook of the Union Scheme. His preference was for co-operation in temperance, social purity and evangelistic work, without organic union. When a man pleads to be left to pursue his own way and yet speaks of the equally good and great purpose that may under Divine guidance be served by those from whose fellowship he asks to be kept free, one feels that only a little more meditation is needed to carry him over the line that divides "the other side" from ours. I thought that if he would consult some of the leaders of his own branch of Methodism as to the difficulties that beset Wesleyan Methodist societies in many small villages, at least one of his objections to union would be seriously shaken.

As the meeting proceeded, the leaders of this "other side union" made it clear that the chief place in their thoughts of and longings for the immediate future is occupied by an ideal we are all longing to see realized, the ideal of the generation and development within all the Christian churches of our land of such a spirit of unity as will carry us all beyond mutual forbearance to an intense desire for and actual joint participation in all Christian exercises, activities, strivings and conflicts; a living fellowship in good works out of which shall grow organic union. In face of this longing for true

unity one felt the incongruity of any objection to such a union as is now proposed of people whose one longing is to be so joined in heart and life. It would have been far more easy to understand if speaker after speaker had said, "Let everything but the spiritual possibilities of union be forgotten, and all the mechanism of church organization and finance become transfused in the tremendous glow of a divinely inspired resolve to march shoulder to shoulder against evil."

Alike during the speech of the Rev. J. Ernest Rattenbury and that of the Rev. W. H. Armstrong, the impression deepened that each failed to give to the advocates of Union credit for such serious concern for the welfare of the interests of the Kingdom of God as moved them to speak against the proposals for union. Almost at times the thought came uppermost that they were permitting the speaker's temptation to make points somewhat thoughtlessly at the expense of others to overcome them, and that the audience was so seriously minded about the matter as to be conscious of their fall from absolute fairness. Yet both these speakers were careful to free themselves from the assumption that they were opposed to Methodist Union. "Frankly, I am not an out and out opponent of Methodist Union," said Mr. Rattenbury. "There is a difference between opposing Methodist Union and opposing a particular scheme of Methodist Union," said Mr. Armstrong. The use made by Mr. Rattenbury of the second temptation of our Lord as an illustration of how some would lead the churches astray by asking them to trust God in this matter of Union without convincing the reason that the step is a wise one, or showing that there is solid ground for a further advance was not very effective, largely, I think, because it did not seem just to the hearers to liken to the devil those who are labouring for union. He was at considerable pains to put in a good word for the work and spirit of the early fathers of Primitive Methodism, but his figure of speech of the mongrel Methodism that would be born of the scheme, as compared with thorough-going Wesleyan or Primitive Methodism jarred on the meeting. On the whole, it was a speech such as would naturally come from a man who could not make up his mind to receive in good faith the word of his fellows, a man who is disposed to magnify doubts and apparent difficulties, a man whose present tendency would rather be to throw up than to clear away obstructions.

The points most emphasized by Mr. Armstrong were that no great work had come into this world by a scheme, and he disbelieved that you can ever produce a vital union by a scheme. He was against Methodist Union because the methods used to secure it have been most undemocratic. This latter point he laboured so much as to give the impression he was anxious to be convinced of its reality, and as all the evidence is against him in the matter, one wondered what he could mean by undemocratic. At least two of the conferences that have acted are democratically elected, and the third sufficiently so to count, and as all three Conferences have

now acted for several years in succession, the argument was by no means convincing. Mr. Armstrong was at great pains to mark the difference between unity and union, the one an organic growth, the other mechanical, a thing put together, presuming throughout that the present movement is not animated by a living Christian spirit. He aroused considerable enthusiasm by his reference to the League of Nations as an illustration, but the enthusiasm was for a real League of Nations, and not against a real Methodist Union, of which the meeting appeared to have more genuine hope than the speaker.

It was with very great regret that I found myself compelled to leave during the Rev. J. H. Rider's address in order to reach home the same evening. I longed to stay. I cannot imagine being long at variance with Mr. Rider on this or any other subject. He wants what I want. He wants it urgently, as I do. As one sat and watched him throughout the meeting, as well as when he was speaking, the earnestness, the wistfulness of his look made a direct appeal. He sees the sore need of England to be brought into living touch with our Lord, and is spending his strength for her arousing. If there is any force in his argument that the strength now being devoted to accomplishing Methodist Union should have been directly used for the evangelization of England, there is equal force in this, that the union should be consummated as speedily as possible by the willing and combined efforts of all the members of the three Churches, and that without delay, while the one Methodist Church is being brought to pass, we should everywhere do as he is doing in Cornwall, and as others are striving to do elsewhere—get into the closest touch with the evils and needs of our own villages, towns and cities that union and revival may accompany each other, co-operation for union helping revival and revival fusing the union, until all glows throughout with the fire which only God Himself can kindle. I believe this meeting, though called to state "the other side," will help on the cause of Union.

A Correction.

REV. W. BAINBRIDGE writes: Mr. Geo. Wood, Stalybridge, has kindly written me about the tune "Pater Omnium" I suggested to be sung to the hymn, "O God, of good the unfathomed sea" (see article in "U.M. Magazine" for February). He says that the two do not exactly fit each other. My musical friends may have discovered my oversight, for such undoubtedly it is, though my soul has scores of times been stirred by the singing of this magnificent hymn to this fine tune. All that Mr. Wood says may be found in a note at the close of the Preface in the 1904 Methodist Hymn Book—"the three forms of metre known as 'six lines eights' are expressed in the following manner, the figures indicating the number of feet, and the full-points the regularity and irregularity of the rhyming: 88.88.88. 8.8.8.8.88 88.8. 88.8." Dr. Bridge, editor of the Methodist Tune Book, has given "Tarsus" to this hymn. My preference is "Dresden" (No. 89).

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United Methodist Memorial House.

WE have pleasure in calling earnest attention to the proposal to erect the above in connection with the National Children's Home and Orphanage.

The people of our Church are fully aware that the celebration of the Jubilee of the National Children's Home and Orphanage closes in March next. There has already been raised as a Jubilee Fund £130,000 for the extension of this work.

Our part as United Methodists in this effort is to provide £2,500 towards the cost of a United Methodist Memorial House, which would afford accommodation for 26 additional children. The amount raised towards this effort is £1,351 19s. 6d., leaving a balance of £1,148 0s. 6d. still to raise to complete this project.

It would be a sore disappointment if we should fail in this effort. While the smallest contribution will be welcomed, it is not likely the required balance will be raised unless those of our people whom God has blessed with more than moderate means are moved to help with a generous gift. Twelve contributions of £100 each, 24 of £50 each, or 48 of £25 each, would at once crown the effort with abundant success. There is no more Christ-like work under the sun than that of saving the children from physical and moral peril. There are Christian young women who are making it their life-work to minister to these children. Though they might do other work with perhaps more material advantage to themselves, they do this out of love for these needy children. Will not those who have ample means give of their resources, and so help to provide in the name of United Methodism a memorial with which the name of our Church would be always and worthily associated? The work of this great Institution is an appeal in itself and needs no advocate. To care for the orphan is, to quote Dr. Moffatt's translation, "pure and unsoiled religion."

The President of our Conference, Mr. Robert Turner, J.P., one of the Vice-Presidents of the National Children's Home and Orphanage, and Rev. Henry Hooks, the Treasurer of our U.M. Auxiliary of the National Children's Home and Orphanage, appeal most earnestly to all those who can really help to send a contribution to the Treasurer, Henry Hooks, 12 Farringdon Avenue, London, E.C.4, before March 31st, or as early as possible after that date, when it is hoped the £2,500 will be secured. We commend the appeal most fervently to our readers.

The London Temperance Hospital.

A SPECIAL appeal for £6,000 is being made by the London Temperance Hospital, an institution which deserves the support of all our readers. The hospital, which was founded in 1873, as a protest against the then prevalent use of alcohol in hospitals, has had a most successful career. It has not only proved the point of view of the principles of its founders, but it has exercised marvellous influence on other hospitals which have drastically reduced their "drink bills" during the last 30 years.

The time has now come when urgent reconstruction work must be put in hand. £80,000 is required in all, but if £6,000 of this is raised by 31st March, the Hospital will be granted a further £6,000 from the King Edward's Hospital Fund.

The appeal then is to our readers to subscribe at once, as generously as they can, so that the hospital may be able to claim this other £6,000. Every £1 publicly subscribed now, up to £6,000, is worth £2 publicly subscribed in April. Contributions should be sent to the Marquis of Lincolnshire, who is the President, at the London Temperance Hospital, Hampstead Road, London, N.W. 1.

Save the Children Fund.

THE Editor has received the following letter from Mr. Percy Alden, the Vice-Chairman of the Save the Children Fund:—

"With very hearty thanks I enclose the receipt for the further generous contribution of £148 14s. 3d., which has been sent for our Fund in response to the appeal appearing in your paper. Our gratitude to you and to your readers is very deep and real, and we beg you to express this to all who have contributed through your columns.

"Thanking you once more for your splendid help, and for your decision to keep your appeal going until its need is over.—Yours faithfully,

PERCY ALDEN, Vice-Chairman."

The Editor gratefully acknowledges receipt of the following contributions: Dordon Christian Endeavour Society, £1 14s. 6d.; A Little Milk Maid, 3s.; A. and F. Morcombe, Hewas Water, £1; Shebbear Circuit (third contribution, making £36 1s. 9d.), £3 1s.; A Few Friends at Gill Street Church, Moston, £4 7s.; In His Name, £1; Mr. and Mrs. S. Y. Ormerod, £5 5s.; Waterside U.M. Church, Bacup, £6; A Country Lassie, Salisbury Circuit, 5s.

Total to Tuesday morning last, £2,562 1s. 5d.

Cheques should be made payable to Rev. Henry Smith, and should be directed to the Editor of "United Methodist," 198 Rye Lane, S.E.15.

The U.M. Summer School, 1921.

THE entries for the above up to March 7th, are as follows:—Ashville, 22; accommodation 108 places. Shebbear, 7; accommodation 100 places. Applications should be made at once to Rev. T. A. Jefferies, 30 Grosvenor Park Road, London, E.17.

Funeral of Rev. H. T. Marshall, D.D.

ON Thursday, March 3rd, the mortal remains of the Rev. H. T. Marshall were reverently laid to rest in the peaceful cemetery of Pocklington, in the East Riding of Yorkshire. He had attained the advanced age of 82 years, having outlived most of his contemporaries. He was but slightly known in the United Church, but in a bygone day he was one of the most distinguished and best known ministers in the smaller community of the Methodist New Connexion.

The funeral service which preceded the interment was held in the Wesleyan Church at Pocklington amidst many signs of sympathetic respect on the part of a numerous company of friends and neighbours. Dr. Marshall had found a religious home amongst the Wesleyan friends for several years, and was held in high esteem by them. The chief mourners were Dr. and Mrs. F. W. Marshall (son and daughter-in-law), Sir Arthur Marshall (son), Miss Marshall (daughter) and other relatives of the family. Lady Marshall (daughter-in-law) was unfortunately not well enough to attend. Leeds (Woodhouse Lane) the circuit with which Dr. Marshall was nominally connected, and of which he had been superintendent in years gone by, was represented by the Rev. W. A. Grist, Dr. H. G. Stacey and Mr. J. W. Boyes. In the unavoidable absence of the President of Conference, Dr. Clemens, at the President's request, attended as representing the United Methodist Church as a whole. Mr. George H. Hirst, of Dewsbury, an old friend of the family, was also present and kindly and most fittingly presided at the organ.

The service was conducted by the Rev. Mr. Wills, superintendent of the Wesleyan Pocklington Circuit, and he was assisted by his colleague and the Revs. W. A. Grist and Mr. MacCartney (a retired Wesleyan minister residing in the town). Dr. Clemens delivered an address in remembrance and appreciation of the deceased.

Dr. Clemens's Appreciation.

Having apologized for the absence of the President, Dr. Clemens said he had come in the name of the Connexion to bid affectionate farewell to a veteran. Dr. Marshall belonged to an older generation of ministers that were fast passing away. Only two or three remained. He was sorry to be unable to speak of their venerable friend from the standpoint of intimate acquaintance. He had never been in close association with him as a colleague or in other respects. Still he had known him in a general way, and as a junior contemporary knows a minister who has attained distinction in the ranks of the same ministry. And it was a matter of some interest to remember that whilst Dr. Marshall was one of the earliest students under the late Dr. Stacey, when as a matter of fact, Ranmoor College was not yet built, he himself was one of the last when Dr. Stacey retired from the Principalship.

Dr. Marshall was sent out from Hull and commenced his active ministry in 1861. He early made for himself a reputation as a preacher of more than average power. He sedulously gave himself to what is sometimes called "the art of preaching," though that by no means implied any indifference to the supreme verities and material content of the Gospel message. Moreover, he had a number of things in his favour in this respect: a goodly presence, a musical voice, an impressive and winning delivery. So he became known and circuits were anxious to secure his services. He spent almost the whole of his active ministerial life in such Connexional centres as Halifax (North), Ashton-under-Lyne, Dewsbury, and Leeds (Woodhouse Lane). In two instances he rendered a second term of service—Forest Hill, London, and Ashton. In all these places he attached to himself numerous admiring friends, and always he was known much more as a preacher than as "a Connexional man."

Still, such modest honours as the Connexion could bestow on her sons were freely given him. In 1891 he became President of the Methodist New Connexion Conference held that year in Leeds. In the same year he went ex officio as a delegate to the Ecumenical Methodist Conference at Washington, U.S.A. It was in connection with that visit that the degree of Doctor of Divinity was conferred on him by a Methodist University in Maryland. In due course he became also a Guardian Representative of the Connexion.

After exercising a full ministry for forty years, he retired from the active ranks. He went forthwith on a visit to a son in South Africa, and there he had an unusual experience. From temporarily supplying the pulpit of the Congregational church at Seapoint, Cape-town, he came to be chosen as the regular pastor, and this position he occupied for at least four years. Thus it was granted to him to have a second summer in the congenial exercise of a short Colonial ministry.

Dr. Marshall, however, ultimately returned to England and took up his residence at Pocklington, so that he might be near his son, Dr. F. W. Marshall, who was established as a medical man in a practice in that town. Though necessarily out of the main current of denominational life, he found a home (as might be considered natural) among the Wesleyan Methodists, and continued rendering limited and acceptable service.

Thus life flowed on in tranquillity. There is indeed a drop of bitterness in every cup in one way and another, but to the outside observer Dr. Marshall seemed blessed above many. He lived to see his children attain positions of honour and usefulness in the world. He had the faithful companionship of the wife of his youth and the ministrations of an affectionate daughter to the end. There were no tragic disasters of sorrow or bereavement or shame, such as come crashing into the lives of many. Surely he was crowned "with loving-kind-

nesses and tender mercies." He was permitted to attain a ripe old age, though inevitably towards the end the infirmities of natural decay asserted themselves. His nearest and dearest could have no "sadness of farewell" in bidding him adieu at the last. Our Christian faith forbade it. He who is Resurrection and Life gathers His wayworn and weary servants to the rest of Paradise.

Pleasant it was to think of the hosts of friends awaiting him in the beyond. Most of those with whom he had been in close fellowship had passed on before. When one passed on in advanced age, Father Faber's lines seemed specially suited to the case:

"Oh, not alone we land upon that shore,
'Twill be as though we had been there before:
We shall meet more we know
Than we can meet below;
Shall find our rest like some returning dove,
And be at home at once with our Eternal Love."

Thus they commended their venerable friend to the wise and loving care of God their Father, using the familiar words of the Gospel with a new force and significance in special reference to him and his long life of mercy and service—

"Lord now lettest Thou Thy servant depart in peace, according to Thy word:

For his eyes have seen Thy salvation."

Dr. Clemens also took the simple service of committal at the graveside.

REV. A. E. J. COSSON writes:—

I would like to lay a wreath of admiration and gratitude on the grave of Dr. Marshall. His death will recall fragrant memories in thousands of homes in England and Africa, for he was one of those ministers who adorned the social side of the Christian life in a singularly prepossessing way. Somehow the dew never seemed to pass from him. There was an exquisite winsomeness and blitheness about him that suggested the glory of early summer. It was almost impossible to think of him as passing into autumn, and then into winter. Surely to the last Dr. Marshall was "untouched by the shadows of decay."

As I have good reason to know, Dr. Marshall fulfilled a ministry of real brilliance in many of his circuits. In Dewsbury and in Ashton-under-Lyne he did a work that will always be remembered for its potency and charm. There was colour in it; and grace, too: lovely thoughts expressed in lovely words; a flowing diction that made his sermons an exquisite joy to listen to; themes that touched the heights and plumbed the depths—this was the character of his ministry in his days of strength.

He was greatly endowed in the genius of friendship. He had the power of retaining his friends in the circuits he travelled long years after separation from them. Others, of course, possess this gift, but I have not known anyone who had it in quite the same degree. A letter from him was enough to stay the shadows from advancing upon the dial for days together, whilst a visit scattered all the clouds of life. I have seen this often in the towns I have named, and I know that the news of Dr. Marshall's death will be felt there as the passing out of life of a cherished friend—cherished beyond most men.

The Archbishop of Canterbury issued an appeal for a few silence for prayer each noon during the momentous sessions of the London Conference. The Rev. Thos. Nightingale, Secretary of the National Council of the Evangelical Free Churches, was in fullest agreement with the Primate's action, and wished to lend it their most cordial support.

H.M.S. "Gloaming," an Admiralty drifter, attached to the First Submarine Flotilla, was wrecked at the Lizard last Thursday morning, in a calm sea. The vessel is entirely submerged. The crew of 15 was saved.

Births, Marriages, Deaths.

NOTICES of Births, Marriages, Deaths, etc., are inserted at the uniform price of 2s., unless they exceed 30 words, in which case 6d. extra for every eight words or under is charged. Notices, together with Remittances, should reach the office of the UNITED METHODIST, 12 Farringdon Avenue, London, E.C.4, not later than Tuesday 9 a.m.

REPORTS of Marriages, etc., intended for insertion in the Editorial Columns MUST be accompanied by a prepaid advertisement.

BIRTH.

SIMMONDS.—On Feb. 27th, 1921, at Acacia Cottage, Colsterworth, Lincs, to Mr. and Mrs. A. Simmonds, a daughter.

DEATH.

MOYLE.—February 27th, 1921, at Woodleigh, Helston, Thomas, the beloved husband of Mary Moyle and father of Rev. E. Marshall Moyle and T. Sidney Moyle, entered into rest after a brief illness.

IN MEMORIAM.

TRUMAN.—In loving memory of my dear husband, John Edward Truman, of Godfrey Street, Netherfield, who passed away, March 14th, 1920.

"For ever with the Lord."

PYWELL.—In ever-loving memory of Hilda, only daughter of Mr. and Mrs. T. Pywell, 35 Melbourne Street, Leicester, called to higher service, March 7th, 1919.

"Till the day dawns and the shadows flee away."

Our Modern Poets and Poetry.

THEIR LITERARY QUALITIES AND ATTITUDE TO RELIGION.

BY REV. T. W. SLATER.

IX.—MISS GERTRUDE S. FORD.

THERE are many reasons why Miss Ford should have a place in these studies of our modern poets. She is certainly sealed of their number, for she obviously has the precious gift of song. Her first published volume, "Sung by the Way," is sufficient proof that she cultivates her own little plot in the realms of gold. Her own life is a poem in its sweet simplicities, in its patient endurance of physical frailty, and in its brave outlook (for many years through an invalid's window) upon a stricken world and a suffering race of men, women and little children, whom she loves with a soul touched to finest issues in its pilgrimage along its own via dolorosa. Again, there is the story, an epic in its way, of her heroic achievements in self-education. She was never strong enough to go to any school; but she has disciplined her spirit, laid deep the foundations of knowledge, and mastered the craft of the written word, until she is now a recognized expert in poetic art, and conducts various poetry-study circles up and down the land by correspondence, and through the pages of popular magazines.

Then Miss Ford is one of "our 'ain folk," though at present she is not worshipping with us, as we are not represented in Bournemouth, where she now resides. But our Church is dear to her as the Church of her childhood, and the scene of her first efforts in religious work, Christian Endeavour, and the practice of the presence of God. Her first literary guide, philosopher and friend, was our minister, Rev. H. J. Shingles, in whose praise she wrote a sonnet in her first volume:—"To H. J. Shingles: the most faithful of critics; the kindest of friends." She speaks of him as "true teacher of my soul, true helper of my song."

"Therefore she sings this song to you to-day.
Take it as earnest of a worthier lay."

I imagine Mr. Shingles must be the only man in our ministry with the distinction of being so addressed in a published volume of poetry.

Other of our ministers are Miss Ford's friends and correspondents, among them Rev. J. E. Swallow, who keeps the poetess in touch with our Church by publishing her verse from time to time in the pages of the "Missionary Echo."

Miss Ford's Connection With Blackburn.

A feature of great interest to the writer of these lines is Miss Ford's connection with Blackburn. Though never resident in the town, it was there she began her literary career. Her first printed poems appeared in the pages of the "Blackburn Weekly Telegraph," whose founder and guiding spirit is Mr. T. P. Ritzema, J.P., one of our own people. It was in the "Telegraph" in 1902 that Mr. Shingles stood sponsor for her work, in an introductory and appreciative article—the first public recognition the young girl-poet had then received. It was in Blackburn that her first book, "Sung by the Way," was published, in 1905. In those early days the "Telegraph" was edited by no less a personality than Mr. A. G. Gardiner, who now stands in the very forefront of English journalism, and whose weekly articles, under the initials "A. G. G.," and the nom-de-plume, "Alpha of the Plough," have won him a wide renown. From the beginning, Mr. Gardiner has been favourable to Miss Ford's work, and through the years that have intervened since his Blackburn days, he has remained her friend and encourager, publishing freely her verse in the "Daily News" during his long editorship, as literary readers of that paper will well remember. By his support of the cause of Labour, his sympathy with the difficult work of the Churches, and perhaps most of all by his passionate denunciation of war and advocacy of the League of Nations, Mr. Gardiner has become quite a hero in the eyes of Miss Ford. In "Odes and Greetings in Friendship's Name," she has addressed a poem "To A. G. Gardiner: with gratitude."

"True servant of the cause of Truth,
True prophet of her broadening day!
One taught by you from earliest youth
Brings this poor tribute—poor, in sooth,
So large a debt to pay.

She praises him for—

"The grace of genius—power to set
The pearls of thought in words of gold,
And crown with Beauty's coronet
The brow of Truth, and prove her yet
Fair as she seemed of old."

Dawn in the Lake District.

The late Stephen Phillips, when Editor of "The Poetry Review," published Miss Ford's work in that excellent monthly, and Mr. Erskine Macdonald, its publisher, has made use of her service as editor of a popular series called "The Little Books of Georgian Verse"; the idea of editor and publisher being to encourage new and especially young writers to express in poetic terms the thought and spirit of their day in the best literary form. How many cuttings of our poet's verses, I have kept from the pages of the "Saturday Westminster Gazette"! Mr. J. A. Spender, its editor, is far from averse to her work, and not infrequently has her name appeared as the prize winner on the competition page in that distinguished paper. Here is one of the cuttings:—

DAWN IN SEPTEMBER.

(Seen between Grasmere and Windermere.)

"Dawn! And the veil's undrawn and the light unrolled
On the hill-tops now;
Clouds lag above Helm Crag, with a trailing fold
Over Silver How.
Yet see—a beam breaks free, through the misty pall
On the summer's bier,
And the red of its beams unshed crowns the wooded wall
Of Windermere.
Behold how Earth, as of old, her face makes fair—
How life through death—
Thrills for the sun so wills, when the autumn air
Meets the morning's breath!
Far as the last lone star has the night withdrawn;
To the churchyard clay
Light creeps; a small bird cheeps, and the dusk is dawn,
And the dawn is day."

Lancashire Dialect Poems.

Miss Ford still remains faithful to Lancashire, the county of her birth, and has the spirit of a true Lancastrian. She was born in Rossendale Valley, the place where Marshall Mather wrote "The Sign of the Wooden Spoon," and found the originals which he wove into his unforgettable book, "Lancashire Idylls." Her ties with the county are her love of the North and its people, her intimate knowledge of their quaint dialect, and the fact that she is a member of the staff of the "Blackburn Weekly Telegraph." Every week she conducts in its columns a section, "For the Young Folks," which she wonderfully sustains in interest with unfailing powers of invention in story-telling, day-dreams, original poems, and always a handful of anecdotes and riddles. Judging by my own experience, I fancy Miss Ford's column is as popular as any in the paper, and that the grey-headed Jacobs and Rachels of my native town read it as eagerly as the children for whom it is written. Occasionally she writes in the Lancashire dialect, and always effectively and correctly as to the manner born. Edwin Waugh, the Lancashire laureate, has been entombed in many ponderous volumes of a collected edition, but every winter the Lancashire dialect-reciters bring him back to the memory and affection of his county when they repeat his imperishable lines.

"Coom whoam to thi' childer and me."

As a dialect-poem it ranks with the work of William Barnes, the Dorset poet, and greater praise could not be given.
(To be continued.)

Death of Mr. Alfred Fletcher, Newcastle-on-Tyne.

THE Newcastle-on-Tyne District has suffered another severe loss in the passing of Mr. Alfred Fletcher, of our Jesmond Church, at the early age of forty-seven. Mr. Fletcher was the financial secretary of the Newcastle Royal Victoria Infirmary, and had been lent by that institution to the London Hospitals for a fortnight to assist and advise in the organization of their funds. Whilst in London he was seized with pneumonia and died in hospital there. The funeral took place at St. Andrew's Cemetery, Newcastle-on-Tyne, on February 26th, prior to which a service was held in our Jesmond Church, conducted by Rev. S. J. Adie, the address being given by the Chairman of the District (Rev. H. J. Shingles). The church was crowded and the streets were lined with spectators and representatives of the Infirmary and of the civic, social and religious organizations of the city and district. Amongst those representing our own church were Messrs. J. G. Walker, J.P., J. McEwan, A. Dickson, S. Coulthard, W. Hogg, Revs. G. Eayrs, H. G. Absalom, T. W. Coleman, G. Langley, and others.

In the course of his address, Mr. Shingles said that Alfred Fletcher was no ordinary man. His soul was like a star and dwelt apart. It had its roots in the unseen. That was the secret of the charm, the grace, the strength and depth of character that were his. Judged by length of days his life was short, a tale soon told, but judged by its quality, by the spirit that informed it, by its unstinting labours, how full and worthy and wonderful it all was! He had no thought of self. He was a man of sane and broad outlook, of clear thinking, of reasoned judgement, of strong affections, of radiant hope and imperishable faith. His work at the hospital was done, not for the salary of the office, but for the love he bore suffering humanity. For he was a great lover of mankind—nothing that really affected man's well-being was alien to him. Whether he was working in the church as leader, trustee, Sunday School teacher and local preacher, or as leader of the Adult School movement and member of denominational and other committees, he sought but one end: the good of those he served and their enlistment in the service of the Eternal Good. There was no more acceptable local preacher in the District than he. He possessed fine intellectual qualities. He knew the spectres of the mind, but he fought them and found a stronger faith his own. He thought for himself, passing what he read through the crucible of his own mind and testing it by experience before he passed it on to others. He loved deeply. He loved his home, his church, his work, his fellows. Love for God and man was the central motive of his career. He knew men and yet remained radiantly hopeful and strong in faith. Alfred Fletcher lived and found a sustaining impulse to service, and having served nobly and unselfishly his generation has fallen asleep in Jesus.

It is a remarkable coincidence that an article on Capital, Labour and the Church should appear in the UNITED METHODIST on the very day after his death. The article reveals the man, and will be kept and treasured by all who knew him.

To the Lands Under!

BY SIR WALTER ESSEX.

A Cluster of Grass Widows.

We have a cluster of grass widows with us. One, the wife of an officer in the A.S.C., was a singer in London comedy, V.W. She says she is half Irish and half Italian and her husband half Irish and half Greek. A pleasant but neurotic woman of 29, or so, and generally an interesting human document. Several gentlemen farmers and New Zealand Government officials add other chequers to our pattern. The officers of the ship are a cheery, kindly crowd, and, so far, a general harmony has endured amongst us, and will, it is to be hoped, continue to Southampton, where we are to land.

Wednesday, April 28th.—I rose at 7.25, and, missing my morning tub, washed, dressed, and got early on deck. We were well up the Gulf of Panama, and soon the islands began to cluster round us, and we came to a halt. We were opposite Panama and Balboa. The United States port doctors came and gave us simply a roll call. How they got on with the baby which has just been born aboard I do not know. A hot breeze was blowing and the land looked arid and heated. Soon we were astir and, passing a number of fortified islands, found them connected with each other by a causeway made from the spoil taken in excavating the Canal. At last we entered this wonderful work, which I had come so far to see, and which had brought me for 23 days over the very loneliest sea I have ever sailed on. Not a ship nor a speck of land for the whole journey.

Huge and splendidly arranged coal wharves and electric machinery met us at the very entrance, and presently we passed the vast repairing shops, beside which lay two steamships, and the huge dry dock, which is, I hear, the largest in the Pacific. We were sorry to have missed H.M.S. "Renown" and the Prince of Wales, who at this date was either at the Naval (U.S.) yards of San Diego, Cal., or on his way southwards. The "Renown" had touched bottom in the Culebra Cut in the Canal, and as the dock was occupied she had had to go to San Diego for examination and propeller repairs. While H.R.H. was at Panama there was a big ball given in his honour. Of course, it was attended by such big-wigs and their wives and daughters as the Republic of Panama could muster. The young prince, however, to the amusement of the English, danced six dances with a pretty shop girl, a beautiful dancer. When reminded that other ladies were being neglected, he pleaded to be allowed "to enjoy himself."

Miraflores Locks.

At 11.40 a.m., we were at the Miraflores locks. The vast engineering work done by the American engineers greatly fascinated us all. We found it not a little hard, however, to give the famous water stairway, with its unrivalled electric equipment, undivided attention, for about three score letters, etc., came to us here from England, and we were just starving to read them. A hurried glance through them to take their general message, and they were pocketed until later. Later on we reached the Pedro Miguel Lock. Here we had a revelation of some of the many defects in this gigantic undertaking. Only one of the pair of locks was in operation, for the other, they are all in pairs) had given way somewhat and its sides had bulged. So up and down traffic had to pass through one lock of the pair only while renovation proceeded. Here we saw the giant framework of the structures carrying and operating the enormous Emergency Dams. Getting through after an hour we passed two fine South American liners, and having a lady passenger aboard who wishes to go hence to Valparaiso, sympathised with her that she had missed both, and would now have to put in a week or a fortnight waiting at Colon. We were permitted the use of the captain's bridge, from which we had a fine view.

A Landslip.

We had, too, a splendid day. Rain in this country is very frequent and heavy. We were spared from its annoyance altogether, and having a fine head breeze, found the heat from an almost vertical sun tolerable. Those who had passed this way before said we were unusually fortunate. At last we entered the famed and notorious Culebra Cut. Here it was that the latest of those landslips occurred, and gave us some fears a couple of months ago that we would either have to wait a long time or go home via Cape Horn and the South American ports. The whole district for a mile or two is very tricky. The hills through which the great cut has been made is, as far as we could see, a very composite mass of strata of clay, gravel, boulders and rubble. It is generally understood that when the International Council of Civil Engineers were considering questions of route, etc., the British engineers decried this one, as they had no confidence in the repose of the hill and its neighbourhood. The sequel proves them to have been right. Uncle Sam's men, however, had their way, and as they represented the finance of the scheme, that ended the matter. The dredgers in the canal, spoil lighters, and, in fact, the whole mechanical equipment, are on a gigantic and lavish scale. In places we saw some of the old French company's plant lying derelict, and puny enough it looked. The employment of electrical power for every operation, even to the towing of the ships through the locks, gives a smart and tidy look to everything. The structural work being wholly of reinforced concrete, which, so far, is quite free from mossy discoloration, adds to the general air of orderliness and cleanliness upon which the Americans, taught by the awful death roll of the French company, place so much importance. I tried my scarlet-lined sun hat on this trip, and am very much inclined to think that to the red colour I owe it that, though I had to stand for hours in a fierce sunshine, my head was the coolest part of my body.

After we had watched the dredgers at work flinging out a big railway truck full at each savage grab, we passed on for several miles between loose-looking banks, where a great deal of grading was still going on. I was very much interested in Culebra proper to watch the operation of grading by hydraulic methods. Great jets of water were bringing down streams of the loose and friable hill, leaving as they passed the rocky framework of the hill or grades, which will thus more easily realize the proper angle of repose. Enormous is the work that for many a day will have to be done, and which will probably have to be in part added to the sum total of the cost of the Canal, which already reaches upwards to \$400,000,000. But it is a work of peace and international intercourse. The great Gatun lake much pleased me. It is an enormous artificial water, and when the dead trees, which here and there lift their heads out of the water in places have disappeared, the tropical vegetation on the islands and shore will make it a lovely place.

Reaching Gatun Lock we were preceded by an American oil tank steamer, and so had to tie up for an hour and a half. While we were thus detained, twilight swiftly grew into nightfall. The whole scene became—with the long lines of electric lamps, the twinkling lights in the small township near by, and the long lines of glittering lights of distant Christobal and Colon—quite enchanting. All this, however, was paid for. We had expected to spend the evening ashore, and were the more eager for this diversion, as our ship had to take on six hundred tons of coal at Colon. We did not get to the coal wharves before half-past nine, and so most of us decided that the visit was not worth making. The report of those who went confirmed our opinion, and at eleven o'clock we turned to our cabins, where an hour and a half later we were joined by those who had made the visit. We took on board here three passengers, one of whom was a Mr. Percy Bennett, H.B.M. Envoy Extraordinary and Minister to Panama.

(To be continued.)

Departed Friends.

Mr. Thomas Moyle, Helston.

IN the home-call of Mr. Thomas Moyle, of Helston, on February 27th, a most loyal and ardent brother was taken from the church, a man of the strictest integrity from the business life of West Cornwall. Mr. Moyle was converted in our Trewennack Chapel over 30 years ago. He at once joined the church, bringing heart and hand to its many activities, and in the company of kindred eager souls by song and speech and prayer made that fellowship a centre of great spiritual attraction for many years. Ten years ago he removed to Helston, and identified himself with the Church Street cause, where he soon became a leader, a society steward, school teacher, and for seven years a circuit official. Mr. Moyle had been blessed with a well-built constitution, and always enjoyed good health; it therefore came as a shock that he should have succumbed to an illness of less than a week. He possessed the Cornish temperament to a degree—religious to the very core of his being. He was Christian before anything else. With the utmost facility he would turn from the distractions of business to speak with men concerning God and the soul. Religion was an open secret, he was sealed in the forehead. He had a pleasing humour and a happy, infectious smile. He was richly emotional, but never mawkish. The human appeal went straight to his heart, his responses in prayer and sermon would often uplift the preacher. His place was never empty in the services, unless there was a legitimate reason. The Church and its mission provided him with a medium for the expression of his dedicated spirit, and he gave it generous and cheerful support. He would often suggest that the appeal to young people to join the Church of God, because it could help them, should be varied; they should be told what an opportunity it furnished of making a personal contribution to the life of the world.

He leaves a widow and two sons, Rev. E. Marshall Moyle, of our Wesley Memorial Church, Bristol, and Mr. T. Sidney Moyle, a successful local farmer.

The funeral took place at the Helston Cemetery, and was conducted by Rev. W. Tremberth, who gave a short address. Rev. F. J. H. Coles assisted at the service. There was the largest attendance known for years; the business houses drew their blinds, and the public-houses closed their doors. Such was the universal respect amid which Mr. Moyle passed to his rest.

Miss Harriet Hargrave, Ripon.

ZION Church has sustained another heavy loss in the death of Miss Harriet Hargrave, aunt of the ex-Mayor, and one of the oldest teachers, who passed away on February 14th. During the mayoralty of her brother, the late Alderman T. Hargrave, who was a widower, she officiated as Mayoress of the city. She took an active part in women's temperance and political work, and was elected to the Board of Guardians during the war. Her loss will be greatly felt at Zion, especially in the Sunday School, where for many years she taught the girls' select class. A very large congregation assembled for the funeral service in Zion Chapel, conducted by the pastor, Rev. F. P. Argall, who gave a memorial address, and the interment took place at Ripon Cemetery in the presence of a great number of citizens. An older sister, the last survivor of a family of 14, mourns her loss, in addition to her nephews and nieces.

Women's Missionary Auxiliary.

Items for this column should be sent to Mrs. J. A. Dobson, Kingswood, Holsworthy, and not to the Editor.

PRAYER TOPIC for week beginning Sunday, March 13th:—Tong Shan Circuit, North China—Rev. John Hinds—p. 15 in Report. Scripture Lesson: Matt. xxvi. 28 to 46.

Nottingham (New Lenton).—A very successful drawing-room meeting was held recently at the house of Mr. G. H. Hodgkinson. A very interesting speech was given by Mrs. McKechan, and the chair was taken by Mrs. Perry. Refreshments were provided by Mrs. Hibbert, and the collection amounted to £2 17s.

Pensnett.—Prior to the annual meeting, a daintily served tea was provided by Mrs. C. F. Parsons, President of the Branch. A good number of friends gathered. Mrs. J. Edwards presided at the evening meeting. Mrs. S. Pollard had promised to attend, but owing to illness was unable to be present. Rev. J. Hooley kindly took her place. Mrs. Jones and Miss Janet Hurdman rendered solos, and Mrs. Colley gave recitals. Miss Dorothy Poizay accompanied. An encouraging report was given, showing advances this year. Proceeds £5 10s.

Manchester District.—The executive met at the home of Mrs. Lewis, and after the ordinary business had been dealt with, the question of Miss Phythian's legacy of £50, bequeathed to the Manchester District in 1914 for work in East Africa was discussed. Hitherto the money has been invested, and the interest sent up yearly for work in East Africa, but it was felt that the time had arrived when the capital was required for a special object, and it was decided that it be sent for the purpose of supplying furniture for the new house for lady missionaries at Meru.

Halifax West.—The annual "At-Home" took place at Queen's Road, when Mr. and Mrs. J. Gee, of Oven-den, acted as host and hostess. There was a considerable gathering of friends from each church in the circuit, also from Hanover. Miss Turner, of Lao Ling, North China, was the principal speaker. Her speech was most interesting. There were curios also on view. It was delightful to see so many children gathered round the table, while Miss Turner was telling them of the wonders of some heathen god, or the painful meaning of some Chinese slippers. Mr. Gee said some timely things, and evinced a genuine interest in missions. Mrs. Taylor rendered solos, and Miss E. Ramsden accompanied. The report, given by Mrs. F. J. Wharton, revealed steady progress over a number of years. Mrs. Henderson and Mrs. Webster expressed thanks to all. By subscriptions, refreshment stall and suppers, the amount realized was £13 10s.

Mrs. Butler and Miss Parkinson's Visits.

Crosland Moor (Moldgreen).—We were highly honoured and greatly encouraged by the visit of Mrs. Butler and Miss Parkinson. The President, introducing Mrs. Butler, spoke of the great amount of work she had accomplished during her seven years of Presidency. Mr. Butler spoke in a very forceful way. The lecturer, Miss Parkinson, won all hearts as she unfolded the story of her work in Serbia during the war. Behind it all we felt her generous spirit in helping on the great work of our missions.

Young People's Topic.

BY REV. R. H. B. SHAPLAND.

THE PRESENCE OF CHRIST IN THE SPIRIT.

JOHN XIV. 15-19; XVI. 7-15.

"THE Holy Spirit of God illuminates the minds of men, convicts of sin, leads into all truth, gives assurance of salvation and sonship, and dwells in every believer to strengthen and sanctify." (Doctrinal Statement, Clause 8.)

This 8th Clause of our Doctrinal Statement is one of the most important, for if we set out to search the Scriptures to find out what our religion really is, "to discover what was the great distinctive thing in it, as it went forth as a religion into the world, what constituted it that new saving power which no one can doubt it proved itself to be," we should find that the Spirit was the promised and long-looked-for blessing realized at last in Christ, the blessing in which our Lord's work culminated and in the power of which the eternal and spiritual life of man as a Son of God was secured.

A Christian Church therefore ought to have clear views as to the Person and Work of the Spirit. Haziness and indefiniteness here have robbed us of spiritual force. We read in the Acts (ix. 1-7) that St. Paul found certain disciples at Ephesus who evidently lacked something essential to a full Christian life. Paul, seeking an explanation, put the question, "Did ye receive the Holy Ghost when ye believed?" Their answer was, "Nay, we did not so much as hear whether there is a Holy Ghost." Their ignorance had robbed them of strength and grace. We are impoverished, not by ignorance as to whether there is a Holy Ghost, but by inadequate conceptions of His Person and Work.

To some Christians He is only an influence coming forth in some way from God and touching the human heart; a kind of blessed force or energy, or an impersonal breath. They think of the Spirit as diffused like the atmosphere, but having no personal centre; as "it" rather than "him." But such ideas make the language of Scripture as to "the fellowship of the Spirit," the guidance of the Spirit, the work of the Comforter practically unmeaning. You cannot hold fellowship with a mere force, or enter into communion with an influence, an atmosphere cannot guide you into truth or an energy

save your soul from the sense of orphanhood. Only a Person can do all this for you; a heart that answers your heart, a mind that leads your mind, a loving self that responds to you and answers you as only another person can. To think of the Spirit in a merely impersonal way is to miss life's most blessed companionship.

The clause from the Doctrinal Statement quoted above says nothing as to who He is. In John xiv. 16-18 we read these words of Jesus. I will pray the Father, and He shall give you another Comforter that He may be with you for ever, even the Spirit of Truth: whom the world cannot receive because it beholdeth Him not, neither knoweth Him; ye know Him, for He abideth with you and shall be in you. I will not leave you desolate; I will come unto you." Jesus speaks of the Spirit as "Another Comforter." He had been the helper and strengthener of His disciples through many days, and now this support was to be taken away. But only for a while. Another Helper was to come. Then Jesus goes on to say who this new Comforter is. He is Spirit; unseen by the outward eye, and therefore to worldly men unreal. But not unreal to those to whom the spiritual world has been opened. To them the greatest of realities—the Spirit, who is real. But who is this mysterious, real, unseen guest? "Ye know Him," said Jesus, "He is no stranger. He even now dwelleth with you—See! He is here, I am He!—But He shall be yours more intimately and blessedly than ever, He shall be in you." And here Jesus casts the veil aside and says plainly, "I will not leave you desolate; I will come to you." We find the same teaching in xii. 7-15. The Spirit is Jesus' alter ego. He is Jesus come in a new way to dwell with His own. He is Jesus in the Spirit. The Spirit of God which had been in the world from the beginning became at Pentecost the means and form of the life of Christ amongst men, therefore in the Epistles the Spirit and Jesus Christ are identified. Paul says in one place, "The Lord is the Spirit," and we find the phrase, "the Spirit of Jesus" and also "the Spirit of God's Son."

This flings a new light on Pentecost. Pentecost was the second coming of Jesus. He came then in a new way in all the majesty of the Divine power which He obtained through the resurrection to begin a universal ministry which shall continue till the end of time. The Spirit whose gifts and fruits we see in all Christian souls is no other than our Lord present with us as He promised to be. He is no mere influence, or breath, or impersonal energy: He is Himself. He is not here in lowliness and suffering as He was in the days of His flesh but in the fullness of His divinity. He is not excluded by our personalities, but He interpenetrates us, entering fully every heart where He is welcomed. The love that runs in our hearts is the sign of His presence. The courage that comes in dark days is His breath. Christ is in us the hope of glory. We live, yet not we, but Christ liveth in us.

Methodist Union.

BACUP Methodist ministers arranged a conference, when Rev. Professor A. L. Humphries, M.A., of Hartley College, Manchester, expounded the Methodist Union proposals. The Sunday evening following, a Methodist United Communion Service was held in Waterside U.M. Church, Bacup, conducted by Rev. Charles Dimond, when the Wesleyan and Primitive Methodist ministers attended, and shared in conducting the service. A good and representative company of Methodists attended.

Lady Furness, wife of Viscount Furness, of Grantley died on board the steam yacht Sapphire, off Cadiz, on the way with her husband to join their family at Cannes. Some time ago, she underwent an operation. She was buried at sea.

Crescent U.M. Church, Bristol.

BAZAAR, March 16th & 17th.

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March 17th, by Miss HILL, of Bath.
Chairman - Mr. A. CASLEY.

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Christian Endeavour Topic.

BY REV. HERBERT J. WATTS.

WOMEN WORKERS OF THE ORIENT.

3. Women in Industry.

GENESIS XXIX. 1-14.

(Subject for Week Commencing March 20th, 1921).

THIS topic is founded on Chapter II. of Miss Burton's book, a chapter so full of information, interest and pathos, that probably the very best thing to do is simply to read it in the meeting. The reading will take most of the time available for the topic, but will be found well worth while. The following paragraphs are intended for use where this course cannot be adopted.

"When poverty is most bitter, there is little or no distinction between man's work and woman's. In India, where the average income is £2 per year, where millions live on one meagre meal a day, the woman of the family where the income is the smallest and the supply of food the scantiest, cannot stop to question whether the work she can get is adapted to her frail body, or whether or not it takes her away from her home. She must take it or starve. So it is that in India many of the women of the labouring classes leave their homes at sunrise, and work till sunset, at any work which is possible for them. If you went to India, you would be struck with admiration at the smooth, firm roads over which automobiles bowl as smoothly as on any Western boulevard. But unless you saw one in process of construction, you would not know that the earth and concrete used in the making were very probably carried in baskets on the heads of the women of the country. You will find the women of India, too, where buildings are being erected, patiently bearing away on their heads the earth from the excavations, carrying the bricks, fetching water, and helping to mix the mortar, and once in a long time slipping away to give hasty attention to the needs of the little brown baby who, in his little basket, has been stowed away in some corner or under a bush." (Burton, page 49).

"The wages the coolie man receives for hauling bricks all day long in the blistering heat of the most unbearably hot cities on the face of the globe, or for bending double over the little rice plants hour after hour in the unshaded fields of the tropics, equal a little more than half that of the man. She receives 1½d., or possibly 2d. a day." (Ibid., page 50).

"Life has few excitements, except the constant one of securing food day by day. Year in and year out, for most Chinese, it is an unending fight to keep starvation at arm's length. Should a disaster befall . . . such as a flood, a fire, or a famine, he (or she) has no resources left, and must watch his loved ones starve to death, and slowly follow them." (E. W. Wallace, "New Life in China," page 42).

"The traveller . . . can scarcely fail to meet the little blue-trousered women, who carry such incredible loads of wood, coal and other supplies, fastened to both ends of the bamboo pole across their shoulders . . . Such tasks as these can be performed by the 'big-footed' women of South China, for there the feet of little girls of poor families are rarely bound. But as he journeys onward, he will find that there are many women, even in very poor homes, whose maimed feet make physical labour an impossibility for them, and who, if they are to supplement the family income, must find some way of doing it inside the home, since they are virtually imprisoned within its walls." (Burton, page 51).

Here is Mr. Pollard's description of the shepherdesses of Miao land: "The cattle of the village go out together—oxen, horses, sheep, goats, pigs—with the few dogs to help look after them. In the rainy season, the small shepherdesses wore grass raincoats and big bamboo hats . . . A lunch of maize or oatmeal is usually carried by them in a little bag; for without this midday meal they could scarcely last out through the long hours. Sometimes these little folk get thoroughly drenched . . . Seldom do they change their wet clothes; they just let them dry on their little bodies. Sometimes the mothers go off with the cattle. The other day I saw a woman going up the hill with sheep, goat and oxen. She was a pleasant-faced woman about thirty years of age. In her right hand she held a long bamboo stick for driving the cattle. Under her left arm was a red paper umbrella for the rain, and a rope in her hand for tying the firewood. On her back was strapped her baby, with a grass-made cloak and a white cloth thrown over its head. I have seen her come back at night driving her cattle; and on her back was a huge bundle of sticks twice as big as herself, whilst she carried the baby in her arms. When asked why she did not leave the child at home, her answer was that her baby would not then have its milk. In rain and wind, with her burden behind and her cattle going before, she trudges up the big hill, and never grumbles at her hard lot." (Samuel Pollard," by W. A. Grist, page 332).

Sunday Afternoon.

(Continued from page 111).

His Birds' Secrets.

"Do you know what the birds say? The Sparrow, the Dove, The Linnet and Thrush say, 'I love and I love!' In winter they're silent—the wind is so strong; What it says I don't know, but it sings a loud song. But green leaves and blossoms, and sunny warm weather, And singing, and loving—all come back together. But the Lark is so brimful of gladness and love, The green fields below him, the blue sky above, That he sings, and he sings, and for ever sings he— 'I love my love and my love loves me!'"

S. T. COLERIDGE.

For Our Teachers.

BY MAUD A. URWIN.

HINTS ON THE INTERNATIONAL LESSON: MARCH 20th, 1921.

A BRAVE MAN AFRAID.—

Luke xxii. 31—38, 59—62.

GOLDEN TEXT: LUKE VII. 47 (a).

THE clue to this week's lesson is found in the combination of the Golden Text with Luke xxiv: 34. Why was it that after His Resurrection, Jesus paid a special visit to Peter? Knowing Jesus, and still more familiarly his fallen disciple, one feels that it was to bring forgiveness and a sense of peace to Peter's sorely repentant heart. It was at this time that Simon became Peter: (Petros, a rock), henceforth he was the fearless leader of his fellows.

Perparatory Notes.

1. It was in the atmosphere of oppression and gloom that Jesus' words of warning concerning His death had caused that Peter's testing time came. He had been a puzzled spectator of all the happenings at that last fateful supper; he had seen the breaking of bread and the passing round of the common cup, and heard Jesus symbolising thereby His broken body and shed blood. He had been humiliated by his Master condescending to wash his feet, he, who ought to have hastened to serve Jesus. Yet even so, he had joined in the strife when the question of position was discussed amongst the ambitious disciples, and he had felt that he at least was willing to do all things for Jesus if only given first place. And then had come the challenge. Jesus showed him that his ambition was a real temptation, and that it was possible even for him to fall. Peter was frankly sceptical, boasting his willingness to suffer both imprisonment and death for His sake. Whereupon Jesus sadly affirmed that even before the next daybreak he should deny Him. But He had prayed for Peter, He said, and when he should have won through and come back to his Master again, he was to be the great support of other disciples.

2. Luke follows this warning by some strange sayings of Jesus which, on the surface, appear to be opposed to His usual doctrines of peace (v. 35—38). They are best seen in relation to the context, viz., Christ's warning to Peter. Then they would appear to be similar warnings to the whole band, not so much of immediate danger, as of perils to be met with on future missionary endeavours such as were never encountered on the first journeys, dangers against which they would have to fight as with a sword.

3. From the Upper Room the little band descended to the city gates, down to the brook Kidron, and over it to the quiet of Gethsemane. There, after His agony in prayer, Jesus was betrayed and arrested. Of these things Peter was an eye-witness, and once an active participant (John xviii: 10—11). But when he saw his Lord taken away, his nerve went, and in fear he followed, "afar off." Through the intervention of John (John xvii. 15) he gained entry into the courtyard of the High Priest's palace where Jesus was detained prior to trial. And there Peter met his temptation, and utterly failed. Two things caused him to be noted (a) The glow of the firelight bringing his features into prominence; (b) His Galilean accent, causing him to be assigned as "one of this man's disciples," and when he had thrice denied his Lord the crisis was reached when Jesus, probably standing bound close at hand, "turned and looked on Peter." No wonder he went out and wept bitterly.

4. His shame would find no abatement when, on the morrow, he saw his Master die the most shameful death the law could devise for Him. And the hours of the next two days, black as they were for the other disciples, would be doubly so for him, haunted as they were with the remembrance of a broken trust and cowardly desertion. Imagine then the joy that first Easter Day brought, when he again met Jesus face to face, and could beg for forgiveness, receiving it in full. A chastened but faithful disciple emerged from that meeting, no longer dependent on Jesus' presence for strength but able to serve Him at all times.

Lesson Story for Juniors.

Have any of you been away from father and mother or someone you love very much for a time? If so, remember the joy you felt as you came back to them! But can you think what a difference it would make if you had hurt that friend before he left and wished very much to be forgiven for so doing. Then the meeting would not be so joyful in some ways, but if between real friends would end in peace.

Such a meeting came at last to our knight fisherman, Peter. It came after a very sad time. He had seen his Master betrayed by one of His friends, had seen Him taken from the quiet of the garden of Gethsemane, bound and led away by soldiers like a criminal. He had boasted that he was willing to suffer imprisonment and even death for Jesus' sake, yet when he saw Him captured, he had turned and fled! Then he had turned again and followed Him, but afar off, and so had overtaken Him as He was standing bound in the courtyard of the High Priest's palace. And then he had done something which he would have given worlds to undo. He had denied his Lord, three times! (Let children tell). And to make things still worse just as he had done this, Jesus turned and looked at him. That was sufficient. Peter remembered His warnings, saw how cowardly and mean he had been, and went away weeping bitterly.

To add to his grief, Peter had had no chance of telling Jesus after that how sorry he was for this base denial. For but a few hours later he had stood by a cross, watching his dear Master die! And when they had put his poor

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Lumbago	Backache in Women
Neuralgia	Kidney and Bladder Weakness
Sciatica	Sluggish Liver and
St. Vitus' Dance	All run-down conditions
Dyspepsia	due to the Stomach,
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All this, if you are in ordinary health, or run-down a little. But

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bruised body into the tomb he had gone away, desolate. His friend had done him nothing but good; he had refused to own Him!

For two days Peter was heartbroken. But on the third, a wonderful thing happened, giving him the chance he wanted to make things right again. His Master came back, came specially to him, although he was the one who had so denied Him. And much as he marvelled His coming, he rejoiced still more to be able to sob out his confession and tell Jesus all his sorrow for his sin. What do you suppose Jesus replied? We do not know, but can guess! For Peter after that was a changed man. He had always loved Jesus; now he worshipped Him. He had always tried to serve Him; now he gave himself entirely to His work. Best of all, he became a real Great-heart. Never again did he give way to fear. On the other hand, he became the leader of other followers.

It hurts Jesus sorely when His children deny Him. Yet they still have a chance of making things right. For, in spirit, He is ever at hand, and longing to forgive them. Let them tell Him all, and joy will come again.

Suggestions for Seniors.

1. Suggest that this week's lesson represents the crucial and turning point of Peter's career. It ends his training in the direct presence of Jesus, and sees him emerging into responsibilities fearless and determined for His cause. Thus read Jesus' warning to him and to his fellows. Luke xxii: 31-38.

2. Compare the story of his denials from the four gospels. Show how the events of the next day heightened his shame. Thus lead up to the Resurrection appearances with their special significance for him.

3. Recall some great Christians who have come to Christ after base denials of Him: e.g., Augustine, Bunyan. Their experience of the love of Jesus is very vivid simply because it has so wonderfully changed their outlook. Their cases are no justification for denying Him, but a perpetual reminder of the unceasing love of God seeking to make peace with all men.

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.

Kenyon, W., has intimated his intention to leave the Macclesfield, Park Street Circuit, in 1922, at the close of five years' service.

Sparrow, F., Hill Street, Newport, Mon., till 1922, when he will leave after four years' service.

BARNSELEY.

£600 for Superannuation and Missions.

THE Ebenezer Circuit is just concluding a united effort on behalf of the two special Connexional Funds. On Wednesday and Thursday, February 23rd and 24th, a sale of work and a missionary exhibition were held. It was opened on the first day by Mr. Frank Cooper, of Huddersfield, Mr. S. J. Walker, of Sheffield, presiding, and on the second day by Mr. H. M. Walker, circuit secretary, Mr. Jas. Silvester, of Birdwell, presiding. Rev. J. H. Messa explained that it was the intention to discharge the circuit's responsibility in relation to the two funds by one united effort, and at the same time to increase the interest of the churches in missions by the exhibition and pageant. Each evening a capital rendering of the missionary cantata "The Children of China," attracted a large and highly appreciative audience. Mrs. Fallows, Mr. E. S. Knee and Mr. J. Garside were responsible for the excellency of the renderings. The missionary exhibition, under the direction of Mrs. Messa, was decidedly interesting and educational.

Extreme Nervous Breakdown

Sleepless and Dyspeptic. Soon Cured by Dr. Cassell's Tablets.

Mr. E. H. Carr, 173, Dawlish Road, Leyton, London, E.10, says: "The strain of five years with the colours I suppose told on me, for just before being demobilized I began to feel run-down and nervous. This grew worse when I came home, and at last I was almost a nervous wreck. Sometimes I could hardly keep still, and always I was ready to jump at a sound. Headaches bothered me a good deal and my sleep was disturbed. After food wind formed, and there was pain, too, sometimes before I had even touched my food. For months this had gone on in spite of all the medicine I had."

"Then I got Dr. Cassell's Tablets and am truly glad I did. I slept better, and from then on I rapidly improved, till now I am quite well and fit again, thanks to Dr. Cassell's Tablets."

Dr. Cassell's Tablets are the perfect modern home remedy for Nervous Breakdown, Malnutrition, Wasting Anæmia, Sleeplessness, Indigestion, Kidney Trouble, and Premature Decay. Specially suitable for nursing mothers and women of middle age. Sold by chemists and stores in all parts of the world. Prices: 1s. 3d. and 3s., the 3s. size being the more economical. Dr. Cassell's Co., Ltd., Manchester.

As a result of the effort, in which every church took part, the committee hope to be able to hand over £600 to the two funds—Missionary and Superannuation.

LIVERPOOL.

Clearing a Debt.

ON February 27th, in our Wellington Road Church, an event took place of deep interest. Next November is the Jubilee Anniversary, and it had been decided to celebrate such by a long-needed thorough renovation of the premises, including installation of electric light, but there came a call from the mortgagees for the repayment of the £600 loan still remaining. Instead of re-borrowing, it was decided to postpone all previous schemes and make the repayment of the debt, with no appeal for Connexional help, the Jubilee Effort. To meet the immediate demand of the mortgagees, the money was borrowed in small sums free of interest, and on Sunday the pastor, Rev. W. R. A. Budd, produced in the service the deeds, which had been recovered after fifty years. The congregation was deeply impressed, and rose and sang the doxology with great heartiness. To repay the temporary loans, the church is working most unitedly, the Sunday School has promised £200, and already, with gifts large and small, proceeds of concerts, socials, etc., more than one third has been raised, but the friends realize there is room and need for much outside assistance.

MANCHESTER AND SALFORD.

AT the quarterly meeting of the United Methodist Guild, held at our Hyde Road Church, Ardwick, the President of the Guild, Mr. Charles Pitton, presided. Prior to the business meeting the representatives were entertained to tea by the Hyde Road friends, to whom a very hearty vote of thanks was accorded. Rev. E. W. Hirst, M.A., B.Sc., addressed the subsequent meeting, taking as his subject, "Some Thoughts on Social Reconstruction." After indicating several directions in which social reconstruction was urgently required, Mr. Hirst showed the need for a change of spirit in our economic system, the substitution of the principle of mutual service for the mere making of money and massing of capital. In the ideal democracy, capital and labour should not be merely allies, but joined in identically the same person; each man should be a capitalist, feeling his own responsibility, and contributing his utmost to his complete manhood. The underlying principles of the League of Nations should be applied also to industry. To-day men looked to force for remedy, forgetting that the relationship of man to man is a spiritual relationship and cannot be realized by force; nationalization and municipalization are simply mutual conveniences, and do not necessarily alter individuals. The only power that would produce a change in the system is a changed spirit in the people, a recognition of the true spirit of brotherhood. The great thing was that men should not only be fraternal, but filled with the Spirit of God, making the whole world one Divine family. Thanks were voiced to Mr. Hirst by Mr. F. Bradley and Rev. W. H. Cory Harris, for his thoughtful and timely address.

ROCHDALE.

Castlemere Circuit Raises £3,000.

THERE has just been completed, with most gratifying success, a scheme for the establishment of an Endowment Fund for the Castlemere Circuit. To meet the constantly changing financial situation of the last few years, it has been necessary again and again to adjust the finance of the circuit by increasing levies on the churches. The advancing charges had to be met somehow. The Quarterly Meeting decidedly negated a suggestion to meet the situation by reducing the ministerial staff. Some other way must be found. So it was decided to press forward the creating of a special Endowment Fund—the raising of a capital sum, of which the interest only would be applied to augmenting the circuit fund. The scheme had an excellent send-off with a gift of £500 by Alderman Wm. Cunliffe, O.B.E., J.P. Sir James E. Jones, LL.D., followed with £250, and the promise of ten per cent to whatever should be raised above this initial £750. It was determined to raise a sum of not less than £2,000, and all the churches of the circuit united to prepare for a big bazaar. This bazaar was held on February 24th to 26th, in the Rochdale Town Hall, and has achieved a notable success. The decorative scheme adopted for the stalls was singularly suitable; it conformed to the ideal of the beautiful, which is simplicity and repose, and detracted as little as might be from the beauty of the vast apartment of which Rochdale is justly proud. The bazaar was opened by Mr. Gordon Harvey, Ald. W. Cunliffe, presiding. The second day's opener was Mrs. Walter Tweedale, J.P., with Mrs. James Duckworth in the chair. On the third day, Ald. Robert Jackson, of Todmorden, declared the sale open, and Mr. Thos. Howarth, J.P., was chairman. The opening ceremonies drew large audiences, and were the occasions of some excellent speeches. The bazaar attracted much attention, and there were times when the spacious accommodation of the Town Hall was taxed to the utmost. To have brought together so many people in such happy intercourse was in itself a good thing. But in these events it is the financial result that is the measure of success, and judged by this standard the bazaar was completely successful, the result being over £3,000. This Endowment Fund will be invested, and the interest applied, as required, to assist the Circuit Fund.

Anniversaries.

Leeds South (West Hunslet Central Mission).—The 59th church anniversary began on the Saturday, when after a tea, a lecture on "Hudson Taylor—The Man of Faith," was delivered by Rev. Wm. Chadwick, of Liverpool. He also preached on the Sunday. The public meeting on the Monday was addressed by Revs. W.

Chadwick and W. Cooper. In the report, presented by Rev. F. Rhodes, £300 was asked for this year. The tone of the report was indicated by its heading, "For the past—Praise; for the future—Trust," and it was pointed out what services were held each day of the week. On the following Saturday, Rev. J. L. Powell, of Beckett, gave a lecture on "The Psychology of Prayer," and preached on the Sunday, speaking also at Brotherhood and Sisterhood. The services were an encouraging success.

Oldham (Werneth).—Trust anniversary services were conducted by Rev. R. R. Greenslade on February 27th. Large and appreciative audiences gathered at both services. In the afternoon at a Young People's service an address was given by Mr. G. W. Kay, who for many years was the leader of the men's Bible class. During the day the choir, under the leadership of Mr. W. Ramsden, rendered anthems, and in the evening Mr. H. Booker rendered as a solo, "Thou art passing hence" (Sullivan); organist, Mr. W. Allen. Collections good.

Rochdale (Spotland).—The annual missionary services were conducted by Rev. G. G. Hornby, M.A., B.D., of Manchester. There was special singing by the choir. Collections, £10 17s. 5½d. The following Sunday, the annual missionary meeting was presided over by Mr. Joseph Hanson, J.P., and a stirring address on the Missionary spirit was delivered by Mr. W. H. Sugden, M.P. Rev. W. Richardson also gave an address. Mrs. L. Smith was the soloist, and the collection amounted to £13 19s. 4½d., bringing the total raised for Foreign Missions to £102 11s. 11d. The following Sunday, in the schoolroom, Mrs. Richardson distributed the prizes to the missionary collectors, also the prizes to the successful candidates at the Scripture examination. Rev. W. Richardson and Mr. Luke Greenman gave addresses, and a juvenile choir gave a selection.

Truro (St. George's).—This church, the scene for 30 years of the gifted and versatile ministry of the late Rev. Joe Cockin, is at present enjoying a prosperity which is probably equal to its palmiest days. Rev. E. E. Bennett, late of Thompson Memorial Hall, Sunderland, is attracting very large congregations. The capacious building is generally crowded on Sunday evenings, and there is a regular attendance of about 100 at a Bible School on Thursdays. The chapel anniversary was celebrated on February 27th and 28th. Rev. J. Howen Rodda of Plymouth preached and lectured to large congregations, the offerings being considerably ahead of previous years. Under the leadership of the pastor and Mr. Wallace C. Smith (organist for 25 years) the friends are working enthusiastically for a new organ.

Wakefield (Brunswick).—The special missionary services were conducted by Rev. G. W. Ingram, of York, who proved an able exponent of missionary topics. Mr. Ingram also conducted a children's service in the afternoon. On the following night the annual missionary meeting was presided over by Mr. F. W. Wright. Mr. Ingram gave a thoughtful and impressive address. Mr. Batley (Circuit Missionary Secretary), presented the prizes to the children for collecting, and Mr. G. E. Pickering (Missionary Secretary) presented the report, which gave the total for the year as £20, including the week-end collections.

Memorials to Ex-Service Men.

Bacup (Britannia).—A "welcome" tea and concert were arranged for all the ex-Service men, when the schoolroom was crowded. On the Sunday, two memorial services were conducted by Mr. W. H. Sugden, M.P., who unveiled the memorial tablet and handsome christening font, both in pure white marble.

New Mills.—A memorial to sixteen young men who have fallen has been unveiled in this church. It is in the form of a beautiful stained glass window. The unveiling ceremony was performed by the senior Sunday School superintendent, Councillor J. T. Wharmby. Tablets recording the names of men who have returned were unveiled by Messrs. J. P. Beverley and Wright Stones. The special preachers were Revs. James Harrison (a former scholar) and Alfred Jones (circuit minister) and Messrs. A. J. Cooper and Robert Bowden. The scheme has been organized and completed within a year, £274 being raised. — (Birch Vale).—At this church a

BAZAAR.

SHEFFIELD, SOUTH STREET.

A Springtide Bazaar, to raise £1,500, will be held in the SCHOOLROOM, ELDON STREET, on Wednesday, Thursday, and Saturday, MARCH 16th, 17th & 19th, 1921.

Opening:

On WEDNESDAY at noon, by GEORGE CLARK, Esq.
Chairman: JOSEPH WARD, Esq.
On THURSDAY at noon, by Councillor W. W. WOOD.
Chairman: JAMES MACLAURIN, Esq.
On SATURDAY at 3 o'clock, by Mrs. OLDROYD (of Leeds).
Chairman: JOHN OXLEY, Esq.

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scheme for the erection of an organ was commenced before the war. This has been merged into a great memorial effort, and a large organ has been secured at a cost of 640 guineas. This is a village church, with a membership of about 45 and seating accommodation for 200. A Treasury note collection was asked for on the opening Sunday, and £153 was collected. Not much more than £50 has now to be raised for that fund. The church and school have been thoroughly renovated, congregations are good, and a spirit of enterprise and hopefulness prevails.

Stanley (Clifford Road).—After the usual services on Sunday there was a special service held of a memorable character, presided over by Rev. J. A. Thompson. Mr. H. Bartell, in a very chaste address, performed the ceremony of unveiling a marble baptismal font erected to the glory of God and in loving memory of Fred Seed and John Bright, who gave their lives for their country in the great war, 1914-1918. A short dedication service was held.

Salford (St. Stephen Street).—A memorial and dedication service was held on March 6th in regard to the scholars and others of the church and school who in the great war made the supreme sacrifice. A beautiful marble tablet with the names of 37 young men inscribed thereon, was unveiled by Rev. Ernest Cook, the pastor, who, along with Councillor J. Rothwell, J.P., paid eloquent testimony to the character and work of the promising young fellows who answered their country's call and gave their lives in the cause of freedom. There was a large congregation, and the service was thoroughly appreciated by the parents of some of the young men and by the members of the church and school.

Bazaars.

Glossop (Ebenezer, Whitfield).—A small sale of work to secure the nucleus for a fund for certain rather extensive alterations and renovations was opened by Miss S. Waterhouse. Although only six weeks had elapsed since the initial steps were taken, the financial result was £145, which included £30 from Lord Doverdale. In the evening there was a very large attendance at a capital concert, with Mr. F. Glen as accompanist.

Loughton (Fenton Park).—To commemorate the heroic deaths in the Great War of men connected with Fenton Park Church, it has been decided to erect a memorial organ. With the object of raising £500 for this purpose a bazaar has just been held. At the opening ceremony on the first day, Alderman T. C. Wild presided, and the Mayor of Stoke-on-Trent opened the bazaar. The second day's sale was declared open by Mrs. J. Siddall. Mrs. J. Dennis presided, and Mrs. J. Stephen, of Glascote, received memorial gifts from a number of children. £502 18s. 6d. was realized.

Penryn.—A delightful social, given by men of the church and congregation, was presided over by Coun. G. Pellowe, J.P. Solos, quartettes and choruses were well rendered. Mr. E. Dawe (organist) accompanied. A pasty supper was served. £1 14s. was realized for church renovation funds.—On missionary Sunday helpful discourses were given by Revs. H. Robson and E. V. Stephens (Helston). The choir rendered an anthem. The Wednesday missionary meeting was addressed by Mr. Stephens, and the report was read by the pastor. Total proceeds, £11 12s. 9d., as compared with £4 5s. 10d. in 1920. Mr. R. P. Smith presided.

Evangelistic Missions.

Shrewsbury.—Rev. W. O. Meir has recently conducted a five days' mission at Cross Houses, and a seven days' mission at Bicton Heath, both of which have been well attended and had fruitful result. At Bicton Heath a good many decisions were made, including eight or ten by persons over 16 years of age. Throughout the mission there was an atmosphere such as only faith and prayer can create, and there was no service at which some of the hearers did not make choice of Christ as their Saviour. A happy incident in connection with the Bicton Heath mission was the receipt by Mr. Meir of a letter from the Vicar of Oxon, cordially wishing success to the effort, and assuring the congregation of the writer's prayers. Both at Cross Houses and at Bicton Heath Mr. Meir is arranging to hold a class for the training of young Christians for church membership.

St. Columb (Nanpean).—For three weeks Miss Bazley, of Black Cross, conducted evangelistic services at Nanpean. Many conversions took place. So vigorous was the revival that local brethren carried on the services for another week, and there were more decisions. More than 50 conversions are recorded. A service for the recognition of new members was subsequently held, when Rev. J. Bullock preached and gave the right hand of fellowship to 42 adults. The sacrament of the Lord's Supper was then observed by new and old members. The services of this evening were such as had never been witnessed before in this church. A Christian Endeavour has been started with great promise. The class meetings are also greatly improved both in tone and in numbers.

General.

Fenton (Carron Street).—The first birthday of Ebenezer was recently celebrated. In the afternoon a goodly number assembled for the service conducted by Rev. W. Madgen, Hon. C.F., and were greatly encouraged by his sermon. Tea followed. Mrs. J. Siddall, who opened the new church twelve months ago, performed the ceremony of cutting the large birthday cake. Mrs. C. A. Davis placed on the pulpit desk a beautiful cloth bearing a tinselled cross—the kind gift of Mrs. Siddall. Mr. Ralph Leach presided over the concert which followed. Revs. J. Fleming, W. Madgen, C. A. Davis, and Messrs. W. Berresford and J. Davenport took part in the meeting. Over £13 was realized.

Great success has attended the work of this church, and it promises to be a power for good in the district where it is situated.

Gateshead (Durham Road).—Sir Johnston Forbes-Robertson visited Gateshead on Saturday, March 5th, and delivered a lecture-recital under the auspices of the local United Methodist Lecture Society. This society was recently formed by the men of the church, the primary object being to reduce considerably the outstanding debt on the church premises. Mr. Joseph Hocking has already favoured with his services as preacher and lecturer, and an attractive programme is being arranged for next winter. Sir J. Forbes-Robertson delighted a huge audience in the Gateshead Town Hall on the date above mentioned. His subject was "Shakespeare," and the distinguished actor gave of his very best in dramatic recital, exposition and humorous anecdote. The Mayor of Gateshead presided, and numerous other local dignitaries gave their support. From every point of view the event was a striking success.

Gateshead (Whitehall Road).—The annual church meeting was presided over by Rev. E. Hogg. Reports from the different organizations in connection with the church were given by Mr. Ridley (choir), Miss M. Reay (Young People's Guild), Mr. Kirkpatrick (Sunday School), Mrs. Hogg (Women's Guild), Primary Department (Miss Brason), and the church secretary (Mr. Geo. Metcalfe). The various officials were heartily thanked for their services. Rev. E. Hogg will be leaving the circuit in 1922.

Lee (Cattford, Torridon Road).—Annual choir concert was held on February 27th. Mr. W. E. Hattersley, choir-master, conducting, and the organist, Mr. G. E. Hill, accompanying. Part I. consisted of selections from "Il Trovatore" (Verdi), the solo parts being taken by the Misses Hards, Mr. H. A. Parsons, Mr. Chisholm, and Mr. C. Crossman. Both solos and choruses were finely rendered and well received by the audience. Connective explanations were given by Mr. Hattersley. Part II. consisted of miscellaneous items, given by the above soloists and various members of the choir, the concluding item being J. Allanson Benson's choral march, "Awake, the Great Refrain!" A very excellent concert.

Leeds (Jericho Street).—In connection with the choir week-end, a concert was held on the Saturday, which was well attended. Miss Doris Shires (soprano), Miss Mabel Shires (contralto), Miss Lilian Watkinson, Mr. Chas. Lawton (tenor), Mr. Arthur Barrand (bass), Mr. Reg. Revell (humorist), Mr. Frank Sephton (pianist), and the Bethel Choir took part. Conductor, Mr. Alf G. Oliver; chairman, Mr. A. Jones. On the Sunday, the preacher was Mr. Gale.

Manchester (Hyde Road).—A special effort organized by the minister (Rev. I. Edees) took the form of a social evening, and the sum of over £40 was raised by donations. On a subsequent date, a congregational party was organized by the church secretary. After a substantial tea, the evening was taken up by games, competitions and a concert party. The sum of 12 guineas was realized. Recently a goodly number of friends met together for the opening of a young ladies' institute in connection with the church and school. Mrs. Edees (wife of the minister) presided, and Mrs. Fitton spoke appropriate words and declared the institute open.

Oldham (Werneth).—A very successful gift party was organized to aid the £80,000 Fund. Although the church is busy preparing for a big bazaar to be held in April, the response was a generous one. At the close over £22 was handed to the minister, Rev. R. R. Greenslade for the Fund.

Pendleton (Bethesda).—At the dedication of our new organ, the service was to have been followed by an organ recital by Mr. T. P. Bentley, of St. Annes-on-Sea. This was found to be impracticable owing to the organ not being complete. Mr. Bentley promised to give the recital when the organ was finished. That promise has now been fulfilled, and our friends were greatly delighted at the performer's masterly skill in the presentation of the works of several great composers. Mr. J. W. Johnson, F.R.G.S., presided, and gave a most interesting address. The collection for the organ fund amounted to £6 6s. 6d.

Mr. Bentley expressed his perfect satisfaction with the instrument.

Sevenoaks.—Rev. A. H. Boyden writes:—"Last Wednesday we had a most inspiring and successful meeting at Sevenoaks in connection with the debt extinction scheme. After tea, a public meeting was held. Mr. W. Mallinson, J.P., was in the chair, and the speakers included Revs. A. Hancock, C. H. Poppleton, Mr. W. Ayers and myself. Anthems were rendered by the choir, and an orchestra belonging to the church. £100 was soon promised, and eventually the meeting pledged itself to extinguish the debt of £400 in two years.

South Molton.—On Friday last, Mr. S. Burrows, of Plymouth, superintendent of the United Kingdom Temperance Alliance, lectured on "Our Claim for Local Option," and was greatly enjoyed by all. A coffee supper followed. In the recent Young People's Scripture examination, Winnie Cudmore, one of our Sunday School scholars, secured a certificate of merit with honours.

Quarterly Meetings.

Grantham.—Chairman, Rev. R. H. Hamer, Hon. C.F. Reports on the spiritual state of the churches and the work amongst the young people were very encouraging. Mr. E. Hiley and Mr. H. George were appointed delegates to the May District meeting. Adverse balance of about £15. A report of the missionary income for the year, which showed that the circuit had raised the sum of £56 11s., which was considered highly satisfactory.

Huddersfield, High Street.—Rev. J. W. Wall's presided. The meeting passed a resolution of sympathy with the widow and family of the late Mr. W. A. Livesey, of Golcar, in their sad bereavement. Sympathy was also extended to Mr. W. H. Barden, of Shelley; the circuit secretary, in his recent illness, and the members expressed their gratification that he was now so near to complete recovery. It was reported that Mr. John Goldthorpe had been a local preacher in the circuit for over 60 years, and the hearty congratulations of the meeting were accorded to him. Mr. Geo. Kettle was cordially accepted as a local preacher. Rev. S. Gibson was granted a perfect certificate, and Conference was requested to re-appoint him for a second year. Ald. Lawton and Messrs. F. Cooper, L. Crowther, J. A. Broadbent and F. A. Wadsworth were appointed representatives to the District Meeting. A decrease of 3 members on the year. The financial returns were fairly satisfactory. The Circuit had raised during the year £270 15s. 3d. for Foreign Missions, and £81 15s. 7d. for Home Missions. Mr. Cooper, the Circuit missionary secretary, drew attention to the pitiable plight of the members of the North China Mission, and appealed to the churches to show their practical sympathy.

Newport, Mon., Hill Street.—Presided over by the Rev. F. Sparrow. A vote of condolence was passed with Mr. G. L. Rich, of Pontypool, in his sad bereavement by the death of his wife. Mr. Don. Collings, one of the prize-winners in the Connexional examination, was heartily received as a fully accredited local preacher. Hill Street church reports an increase of members and a growing Sunday School. At Pontypool, good work has been done, and the church is in a healthy and flourishing condition. At Portland Street there has been a successful mission. Rev. F. Sparrow, Messrs. W. Higgins, R. Bunt and G. Churchill will attend the District meeting at Barry.

Mrs. Mary Sarah Tetley, Manchester.

THE many friends who have been associated with our Boston Street Church, which was formerly part of the Manchester South Circuit, will learn with regret of the death of Mrs. Mary Sarah Tetley, in the 77th year of her age. Her husband, the late Mr. George Tetley, who died about thirteen years ago, was for a long period a prominent member at Boston Street, and held important offices in the church, including that of secretary of the trustees. Mrs. Tetley was a bright and devoted Christian, and for more than forty years rendered constant and loving service, in promoting and assisting at teas, sewing meetings, bazaars, etc. Some five years ago, circumstances caused her to remove to Pendleton, since which time she has been a member of our Bethesda Church, and regularly attended the services. During the last few months it was evident that her health was failing, until at length God's finger touched her and she slept. She was interred in the cemetery at Brooklands, near Manchester, her native place, the Rev. J. P. Treloar officiating.

The Danger of Ignorance

THE great conspiracy of silence on sex matters has been tolerated too long. The result of false knowledge gathered from undesirable sources is apparent everywhere. YOU must realize the necessity of understanding for your own guidance and happiness, and for the sake of those who look to you for help on the complex problems of sex and Nature. These books are pure, clean and wholesome, yet they remove the veil from Nature and lay bare the wonderful secrets of life and sex.

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