

# UNITED METHODIST

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

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TWELVE PAGES  
TWO PENCE.

## Old Tasks and New Power.

### Livingstone— Fifty Years After

On May 1st, 1873, David Livingstone died on his knees in Central Africa, leaving to Christian men the sacred trust of continuing his work. Of him Henry Drummond said: "To many travellers Africa is simply a country to be explored: to Livingstone it was a land to be pitied and redeemed."

During these fifty years, more has been done to redeem Africa than in any previous thousand years. The Bible has followed in the footsteps of Livingstone, and gone where he never went.

In 1873, some part of the Bible had been translated into 29 African languages, spoken mainly on or near the coast. In 1923 there are 217 African versions, and 164 of them have been published by the British and Foreign Bible Society. Since the war, 28 new African versions have been added to the Society's list.

Ninety per cent of the schools in Africa are in the hands of missionaries. Through them the Gospel is moulding the character of millions of Africans.

Yet hundreds of tribes have still no Word of Life printed for their use.

Will you help to give Africa the Bible? Send a gift to the Secretaries, British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C. 4.

#### Service Rendered.

THIS issue inaugurates a change in the Editorship of our Weekly Journal. Sixteen years ago the Rev. Henry Smith was appointed by the Union Conference as Connexional Editor, and for the first four years all our Connexional publications (with the exception of the "Echo"), were under his direction. Changes have been made since his appointment, but he has never ceased to be the Editor of this newspaper.

By his literary gift and evangelical passion, good judgment and devotion to the best interests of our Churches, he has given this journal a secure place in the hearts of a large number of our people, and also an honoured position among the religious journals of our time. He entered on this work just as our Union was consummated—when each section brought with it an "ethos," a spirit, a characteristic mark of its own, and he has nobly striven to make our life corporate and one. He has succeeded in this. Each year has witnessed a strengthening of the bond that binds us, and we owe him more than we can estimate.

From this issue, and so long as Conference chooses, the Editorship is entrusted to an Editorial Board. We make our bow to all in our fellowship, and especially to those who have been steadfast and loyal in support of this journal during many difficult years. We shall do our best to make the paper worthy of the Church it is intended to serve, but we trust there will be no extravagant expectations. We bespeak a continuance of co-operation and enlarged support from our people.

#### Ministers and Circuits.

We have entered officially upon another year of Connexional life and labour. In the case of many ministers and circuits old ties have been broken and new associations have been formed. Expectations, mingled with hope and some measure of fear, surge for a while at least in the heart of those called to plough in pastures new. These changes have their advantages and disadvantages, which are well known, and we need not dwell upon them. We urge our people to receive their new ministers in kindness and to cherish them in love for their work's sake. Let the Churches avail themselves to the full of the freshness of outlook, and of initiative in forms of activity and variety of method, which come to them in the arrival of a new minister. We fervently pray that minister and people alike may be wise to know this as their day and opportunity.

#### The Challenge and Conflict.

We begin the year with confidence and hope. To quote from the Conference Address to the Churches: "The mood of depression which settled cloud-like upon the Churches in 1914 is fast passing away. The Church of Christ, heedful of the ancient summons, is shaking herself from the dust and putting on her beautiful garment." For this we give thanks. But there is much still in the condition of things and in the spirit of the age that constitutes a direct challenge to the Church.

The attack is not so much upon Christianity itself as upon its institutions. The Sunday which has been a safeguard of religion is very certainly being set aside as a day of worship and Christian service. Sunday games are a portent. We do not say they are sinful except to him who engages in them with offence—but they are an evidence of a certain secularity of mind, which bodes ill for religion.

Dr. Dods used to say that "early in this twentieth century religion might have a struggle for bare life." For some reasons he did not envy the lot of the young men. For others he wished he were a younger man himself in order that he might share in the conflict which he saw looming in the distance. Who

will say that Dr. Dods was wrong in his forecast? The world has changed since his day and is changing—but the basal need of humanity is unaltered. The gospel of redeeming grace is as essential as ever it was. Better external conditions of life for every man, woman and child are a clamant need, but there is a spirit in man that needs something better and more than "things," however necessary certain "things" may be. The Church has made mistakes, and has its weaknesses, but there can be no real moral and spiritual uplift apart from the Gospel. The Church exists for the proclamation of that Gospel. It is the instrument of the Kingdom, and without the Church the Kingdom of Christ could have little chance. Christ has chosen to make Himself dependent upon His Church.

#### The Palpitating Church.

The great need, therefore, is for a glorious Church, a Church palpitating with passionate devotion to its Lord, and a burning zeal to make Him known to the people. There are many great achievements to be set down to the credit of the Church, and it would be ingratitude to forget them, but would anyone venture to assert that men to-day are arrested by the splendour of the Church, by that unearthly glory that subdues men into awe? There never was a time in which it was more necessary to remind Christian people of the fundamental meaning of the Church, for there is the ever-recurring temptation to surrender to what the world wants the Church to be and do, instead of surrendering to Christ what it should be and do. Whenever a Church surrenders to outside influences in shaping its life it ceases to be a spiritual institution. It ceases to help the world in the direction in which the world most sorely needs help. Whatever relation it may have to society it should never forget that it is Christ's purchased body. It is a company of people who have responded to the call of the living Saviour, and have put themselves in the position of receiving His life and obeying His lead.

But some will say, the Church must move with the times. With all sympathetic contact with the movements of the time we reply: If the Church be true to its fundamental relationship it will not only be abreast of the times, but ahead of the times. The Church that can only lament the dangerous tendencies of the times had better hold its peace, or put its shutters up. The Church that is faithful to its Prince will be a leader to its age and not its slave.

#### Theory and Power.

It is a common criticism that Christianity is a fine theory of life. In theory it is a cure for the world's ills—but in practice it fails. Much of this criticism is from the outsider. Still, we have to confess we are not as effective as we ought to be. Looking at the world to-day we are led to ask, Is the day of the Gospel done? Has the message of Jesus lost its ancient powers? Is the world a drifting ship? Is there any promise of God with which we can ally ourselves? Looking at the facts, it is hard to see anything in the movement we call progress. Is it worth while carrying on our Christian enterprise? To all these discouraging questions there is one answer. "Our sufficiency is of God." If Calvary was not too big a price to reveal God's will and purpose to mankind then the call is to us for a larger faith, and a more strenuous labour in the way of love and sacrifice. The partial gospel of yesterday, which omitted the social note, and the partial gospel of to-day which has no place for a spiritual message are alike doomed. It is in the proclamation of the complete Gospel as Jesus Christ preached it that our great opportunity lies to-day. It is time we came to our heritage of power in God.

But God will not give power where it is not going to be used. It is when we undertake tasks that are too big for us, and only then, that we learn how much God can do for us. When and why did the disciples become conscious of the power that was at their disposal? It was because and after they had been given a task which was impossible for them of themselves. "Go ye therefore and make disciples of all the nations." Was that something that the men, who but a few days before were turning away from Jesus, were likely to do? It was ridiculous on the face of it. And yet, there would have been no Pentecost for them, at any rate, if they had not faced up to this impossible thing. How did Paul become conscious of the exceeding greatness of the power of God in his life? It was by taking risks and knowing hardships and persecutions for his Lord's sake. "Most gladly will I glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." And even so, if we want to experience the power of God in our work as the Apostles experienced it in theirs, we must attempt great things—there is no other way. The power of God will always be manifest where it is needed; but it will never be given to those of us who are content with a religion of the fireside, or who stand in critical aloofness. It is only when we attempt great things, when we take risks for the Kingdom of Heaven's sake—that we give God His chance with us, that we realize the greatness of His power within us. There was once a Scottish mill-girl who was so timid that she was afraid to cross Sauchiehall Street, Glasgow, unless someone took her by the hand and led her across. Was it likely that such a fearing girl would ever do anything very brave? And yet the call came to go out to Africa, and she went. What a foolish thing for such a one! But as soon as she made the venture, and took the risk, the power was there—and she walked the jungle alone, and stood before angry chiefs till she had bent them to her will. Her name was Mary Slessor. And this is the only way in which the power of God can be realized by any life and by any Church.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence . . . and it shall remove; and nothing shall be impossible to you."

We have heard this teaching before. Yes—Will it work? Well, let us venture and test it.

## Rechabite Conference in Bristol.

### HIGH CHIEF RULER'S ADDRESS.

THE 51st High Movable Conference of the Independent Order of Rechabites was held in the Victoria Rooms, Bristol, last week. Some 600 delegates attended from all parts of the country and from overseas. It will interest our readers to know that a number of United Methodists took a prominent part in the proceedings. To begin with, the High Chief Ruler, Councillor Amos Tomlinson, is a leading member of our High Park Church, Southport, with which he has been associated all his life, and of which he is Trust and Church Secretary. He presided over the Conference with marked ability. The welcome to the city was given by the Lord Mayor of Bristol, Councillor A. Dowling, J.P., himself an office-bearer of our Bristol North Circuit. In his reply to the mayoral greeting, the High Chief Ruler referred with pleasure to the fact that they both belonged to the same branch of the Methodist Church. Many United Methodists figured among the delegates and took an active part in the deliberations of the Conference.

Councillor Tomlinson, who has held office for two years, and has travelled round the world in the interests of the Order, delivered an able and comprehensive address, which was listened to with rapt attention and frequently applauded by the large audience which crowded both floor and gallery. He mentioned that during his term of office he had celebrated his jubilee as a Rechabite. The Order reported a total of 828,640 adult and juvenile members, with surpluses on their funds amounting to £301,978. From a Temperance point of view the signs of the times were distinctly in their favour. The passing of Lady Astor's Bill was a great triumph for their cause. Their goal was Prohibition, and they must pursue the straight path and support only such measures as have in view the suppression of the liquor traffic. The late President Harding, whose hand he had the pleasure of grasping in Washington last year, said not many months ago: "In another generation I believe that liquor will have disappeared not merely from our politics but from our memories." That was a glorious prospect, and Rechabitism by its energy and methods could do a great deal to make such a prospect brighter for this country.

The meetings of the Conference throughout were of a high order, and the various social functions were a great success. Next year's gathering is to be held at Dundee.

## At Our Own Fireside.

### TO CORRESPONDENTS.

In future all Editorial communications, articles, "news," etc., for this paper should be addressed to

The Editorial Office,

"United Methodist,"

12 Farringdon Avenue,

London, E.C.4.

Correspondents are requested particularly to follow this direction to save time and disappointment.

### STATIONING COMMITTEE SECRETARY.

Special note should be taken of the fact that the address of the Rev. J. W. Walls, the Stationing Committee Secretary, is now 2 Beech Avenue, Newton Drive, Blackpool.

The "Methodist Times" of last week contained an illustrated account of the origin and development of our church at the Central Hall, Lloyd Park, Walthamstow, London. The picture of the new school halls and institute show a fine range of buildings. The account is signed "E. W."

### IN THE HIGH ALPS.

Dr. Brook, Rev. H. Smith and Rev. W. Treffry are at present near the Jungfrau. They are spending their days taking in the exhilaration of the snow-crested mountains, and giving their nights dispensing knowledge and truth to the company of crusaders Sir Henry Lunn has brought together. Connexional affairs, Brighton and Edgehill will enjoy many a breeze during the coming year brought from the heights to which these brethren have climbed.

### OFF WITH THE OLD: ON WITH THE NEW.

Welcome meetings are now taking the place of farewells. Many circuits wisely allow a week or two to elapse before the new minister is formally welcomed to his new sphere: it gives an opportunity to test the new minister's quality and form some conclusion as to the sort of man they have got. The interval is also useful in deciding what tactful hints may be thrown out when the meeting is held, such as when a brother prayed at a welcome meeting, "Lord, we don't know whether our new minister is above taking a hint, but Thou knowest that our last one was a poor visitor!" Yes, it is decidedly a good plan to wait a week or two before a welcome meeting is held.

But circuits must remember that the new man is not himself as yet. He has not forgotten his old friends, and their sorrow at parting. Treasury notes, wrist watches, clocks, books, poured some salve on his wounds, but he is still smarting under the loss of those with whom he lived in sorrow and joy for several years. Artemus Ward tells us that when he left America for a trip to Europe his friends gathered on the shore and gave him a tearful farewell. "Good-bye, Mr. Ward," they shouted, sobbing, "Don't hurry back; stay away for ever if you like." Your new minister's farewell was not like that. In his secret heart he would like to be back in his old haunts, and he cherishes the idea that his old friends would like him back too. So he is not normal just yet. Bear with him until he can adjust himself to his new condition.

By the way, what a curious thing it is that so few ministers are asked back! I imagine the reason to be that circuits could not endure the pain of parting a second time.

That reminds me of the story of the Quaker, whose guest overstayed his welcome. "Friend, wouldst thou like to come again?" asked the Quaker one day. The man replied that he certainly would. "But if thou never goest, friend, how canst thou come again?" said the host.

### SLACKENING THE REIN.

Many honoured brethren are enjoying a new sensation. Several ministers are finding themselves under no necessity to prepare sermons or enter up in their diary circuit engagements. They have sat down. "Ministers becoming supernumeraries" has a pathetic sound about it as the President names it as the next item of business in Conference. It causes some to take a swift look ahead, just as others take a wistful glance back.

The Wesleyan Conference gives better recognition to ministers superannuating than we do. Members of the Conference are at liberty to pay tributes to these worthy men. No tribute could have been better expressed than that which Rev. R. W. Gair gave at Huddersfield a few weeks ago, but there were many in the Conference who would have liked to speak concerning the brethren who this year are slackening the rein. Perhaps some day we may be able to arrange matters so that opportunity may be given to bear testimony to these brethren who hold so close a place in our hearts.

### THE PRESIDENT OF THE WESLEYAN CONFERENCE.

The President of the Wesleyan Conference, the Rev. T. Ferrier Hulme, M.A., is remarkably agile, both in body and mind, for a man who has been in the ministry forty-six years. Those who heard his address at the last Ecumenical Conference on "The Attitude of the People towards Religion from a Rural Aspect," will not easily forget the refreshing raciness of his diagnosis of modern country life. His picture of the farm-labourer with his "motor-bike," and how his wife "gives him no peace till he gets a side-car, and then on Sunday off they go in the little family bus to Bournemouth

or Brighton, after the fashion of the modern boulder of the big town," and all this because "the farm-labourer has woke up and the Church has gone to sleep"—this vivid picture stuck in many minds, and I doubt not still sticks.

Mr. Hulme discoursed finely to his brethren when he got them to himself in the Pastoral Session at Bristol. He was speaking of large circuits and small ones. "Some of us," he said, "get all the concentration and its emoluments, and others get all the itineration and its inconveniences. But why should a minister think he is being sent to Coventry, when he is being sent to a place as unlike it as possible, with no manufactures, and no anything, and no anybody who is somebody? Why should a man think the Conference is letting him down when it sets him up as a superintendent of fifteen places instead of three, and then if he goes, goes only to the accompaniment of "Come on, my partners in distress"?"

This is the sort of stuff to give the troops! It reminds me of what a leading West Country layman said to me the other day. He told me they were having a difficulty in finding a man to follow the present superintendent, and could I recommend him one? There are fifteen places, or thereabouts. "We'll pay him the minimum salary, under protest," he said, whimsically, "but he'll have a fine sphere, equal to the best." So it is. What offers?

### WATERLOO ROAD, S.E.

For many years our Waterloo Road friends have fought a good fight in maintaining our Church and School influence in this most difficult area of South-East London and this under the very disadvantageous conditions of limited accommodation.

In this respect they are now at the beginning of a new and more hopeful chapter in their work by virtue of extension of their premises, and we bespeak for them the very hearty support and attendance of our people in London at the opening of their new building on Saturday next. The ceremony commences at 3.30. (Full particulars can be gathered from our advertising columns.) It would mightily encourage and hearten the devoted minister of this church (Rev. S. Gordon), and his loyal people if they could have the presence and support of a goodly number of London United Methodists.

### REV. J. E. RATTENBURY AMONG UNITED METHODISTS.

Methodism is represented in Sheringham by the United and Primitive Methodist Churches. On a recent Sunday evening, Mr. Rattenbury attended a service at our Church, conducted by fishermen. "Anything more beautiful in its simplicity and fervour, than the fishermen's service," he says, "I have never experienced. It would be impossible to describe the power of the simple and beautiful address that was given by a Mr. Long, a picturesque fisherman. The whole address was modelled for local preachers, because of its vital touch with real facts." We are delighted to know that Mr. Rattenbury found himself so much at home among our people, and profited by the worship at one of our seaside sanctuaries.

### PERSONAL.

William Arnold Hall, the younger son of Rev. Wm. Hall, Superintendent of the Sunderland Thornhill Circuit, has successfully passed the senior Oxford Local Examination. Arnold is only 14 years of age, and is two years junior to all the boys in his form at the Sunderland Bede Collegiate School.

### A BEAUTIFUL THANK-OFFERING.

A new reading-desk, consisting of polished mahogany board, mounted on brass pillars, has been erected in our Radstock Church, by Mr. A. E. Chivers, J.P., as a thank-offering to Almighty God for the restoration to health of Mrs. Chivers, who for many months was very seriously ill, and her recovery was despaired of by her doctors. The large circle of friends of Mr. and Mrs. Chivers will be pleased to know that her health allows her to attend Divine Service, and on Saturday last she entertained the local preachers to tea at her beautiful home at Hillside.

### VALEDICTORY AND DEPARTURE.

The valedictory meeting in connection with the departure of Rev. and Mrs. E. Richards, Rev. and Mrs. H. Truelove, and Miss E. Simpson, for China, as announced last week, will be held in our Shernhall Church, Walthamstow, this evening, to commence at 7.30. In addition to the missionaries Rev. G. Eayrs and the Foreign Missions Secretary, Rev. C. Stedford, will be taking part.

The departing missionaries will leave London on Saturday morning, September 8th, by the special boat train starting from Waterloo at 10 o'clock. They embark on the "City of Karachi" at Southampton.

### CHANGES OF ADDRESS.

The following addresses should be corrected in the "Minutes of Conference":—

Rev. Willis Bryars, 2 Stuart Road, Thornton Heath, Surrey.

Rev. D. W. Capewell, The Old Rectory, Kirk Sandall, near Doncaster.

Rev. Alan T. Dale, c/o Mr. Mobberley, Coseley House, Waterloo Road, Blackpool.

Rev. A. Webb, 17 York Terrace, North Shields.

Rev. Ira J. Townsend, 63 Oakfield Street, Roath, Cardiff. A. B. C.

### ANNOUNCEMENT.

All communications should be addressed to the Editor, "United Methodist," 12 Farringdon Avenue, London, E.C.4. Advertisements should reach the Publishing Office not later than first post on Tuesday morning. "The United Methodist" will be forwarded, post free, for one year to any address in the United Kingdom, the Colonies, or Foreign Countries, for 11s. per annum, payable in advance. The Editor is always glad to consider manuscripts. If stamps are enclosed, every effort will be made to ensure the return of MSS. not used.

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## Notes and Comments.

### The Ruhr.

EVERYBODY in this country hopes for a happy issue out of the troubles that now vex the Ruhr. The "Notes" and "Replies," and counter "Notes" of the past few weeks have not provided pleasant reading. There has been a good deal of keenness of argument and merciless logic; and it is too much to say that in these respects Great Britain has always had the best of it. It is an easy and familiar game to play when one party says to another, "You are wrong, and I can prove it," and is answered indirectly by an attempt to show that the accuser also is wrong. If we are to wait until any one nation has established its innocence, and given final proofs of a wisdom which has never failed, we shall have to wait long. Mr. Lloyd George can easily be quoted to his own undoing; but, even so, the main cause is not forwarded. Accusations do not heal, and the statesman is bankrupt who tries to prosper on the inconsistencies of his predecessors. Within the last few weeks two or three points seem to have emerged with some clearness. It is good, for example, to be assured by France that she does "not desire to remain in the Ruhr any longer than is necessary, and that we have neither political aims nor annexationist aims." It may not be for Great Britain to say so, but it remains true all the same that any attempt in these days to annex territory is to enter upon a policy which is visited by the frown of all civilized peoples, and sows the seeds of age-long misery and discord.

### Can Germany Pay?

It is impossible for anyone who is not an expert to interpret or even understand the financial chaos of Germany. One would hardly expect, however, that two such nations as France and Germany would openly and repeatedly contradict each other on a matter which is subject to strict investigation. The French say in their "Notes" that Germany's capacity to pay is undoubted; Germany replies: "We are poor, and without goods or gold." Meanwhile other nations, like the landlord in "Silas Marner" say: "You are both right, and you are both wrong." To the plain man the obvious course appears to be to settle this point once and for all. The next step must surely be to institute such an inquiry as shall expose the facts, and then allow these to speak for themselves. How we wish that the League of Nations had already acquired the power and prestige to deal with a matter of this kind! Perhaps it is only the spirit which has throughout opposed the prosperity and existence of the League, which now prevents it functioning in the present dispute. France is sore; how could she be otherwise? If France is vindictive, then other nations must convince her that "revenge, though sweet at first, bitter ere long, back on itself recoils." Germany is sullen and angry; and others are angry too as they think of her shameful policy of 1914. But it is the present and the future we have to live in; and it is ill return we make to those who died, if for their sakes, we prepare for another holocaust. Human considerations alone should make an irresistible appeal for peace and good will; and the Kingdom of Christ, which is our first concern, is deriving no help from the present condition of things in the Ruhr. Perhaps the Belgian "Note," which breathes a more amiable spirit, may prove to be a distinct step forward.

### A Healthy Womanhood.

In a recent publication from Guy's Hospital there is a report concerning the health of the women of this country which deserves the widest circulation. It is difficult for some of us to realize the swift and revolutionary changes which have taken place within the last twenty-five years in the habits of our womenkind. They have almost suddenly become athletes. The "mincing step" of Isaiah, and the prim properness of our grandmothers have given way to an aggressiveness which still provokes a mild surprise among the slower men of the age. Readers of Jane Austen will remember such passages as these: "Lady Bertram was a woman who spent her days in sitting, nicely dressed on a sofa, doing some long piece of needlework of little use and no beauty," or, again, of the Miss Bertrams: "They adjourned to whatever might be the favourite holiday sport of the moment, making artificial flowers or wasting gold paper."

The tide of time which has swept away this kind of thing has, also according to Dr. J. M. H. Campbell in the report referred to, carried off a great deal of anæmia and general poor health. In 1898 over 6 per cent of women suffered from chlorosis, and in 1917 this had been reduced to 1½ per cent. Nor is the improvement confined alone to England. In France, in America, in Sweden, in Finland, it is the same story. Chlorosis,

it is stated is not so much a positive disease as an exaggeration of a normal condition. And the change significantly began to take place "when the first insistent demands for an outdoor life and regular exercise for school girls began to be made."

### A Want of the Heart.

While futile discussions are still taking place as to the need of preaching, and the uselessness of Churches, there is being displayed the most convincing evidence of a widespread desire for the Gospel. There is some satisfaction to be found in reduced attempts to prove by the Churches, that Churches are still needed. That is always a pitiful kind of thing to do. When Churches seek to justify themselves in public debate, they do not always come off with flying colours: nor do they deserve to do so. The business of the Church is to preach the Gospel in life, in service, in worship, in sermon, and in every possible way. By so doing they meet a deep need of humanity. "Artifex," of the "Manchester Guardian" has recently visited the great open-air mission, held under the auspices of the Bishop of Manchester, in Blackpool. He was delighted, and evidently deeply moved by what he saw. The crowds that gathered, the way in which they sang, the satisfaction evinced by "policemen and bus conductors," all convinced him that the work was well worth doing. Without doubt there will be amazing developments along this line within the next ten years. I should not be surprised if the chief fixtures in a Conference town will be out of doors. "If" says "Artifex," "we no longer have Liddons, and Spurgeons, a Robertson or a Phillips Brooks, we need not despair. When a man has something worth saying he will never fail to gather a congregation. Indeed, I believe there has not been for many years so great a desire for teaching and guidance as there is today." A testimony of this kind sets us all thinking: it sets our Home Mission authorities working; and maybe, before long, it will set us all praying too. "For the fields are white."

### Dangerous Driving.

The list of accidents, published day by day, is a distressing one, and it is no wonder that a vigorous attempt is being made to curb the fury of the reckless driver. The common roads are no longer safe for heroes, or others to live in. We all know what it is to see the approaching car, a mere buzzing, whirling, flying cloud of dust. We draw ourselves into the hedgerow, and humbly hope for the best. If we are courageous enough to keep our eyes open, we see the haughty chauffeur disdain to give us a glance, and evidently without a feeling of pity for poor, frightened humanity. One wonders what a fine of £2 can mean to men who spend more on a dinner with two or three of their friends. Something must be done; but what to do, who knows precisely. "He ought to be treated as a criminal," it is remarked: Perhaps he ought. But "he" has a side to represent as well. He will tell you of horse vehicles which perversely hold back a car, of cyclists, who claim a full half of a narrow road, of pedestrians who abandon the footpath and walk well out on the left side of the highway. It is not so simple; but plainly a drunken chauffeur must be regarded as criminal, a furious driver must be taught the elements of common sense; and elementary courtesy must be expected of such as inwardly look askance on cars. The amenities of the road have gone, for all who love walking. Will they ever return? Or shall we have to find out a "By-path meadow" in the hope that Giant Despair now has his castle on the King's highway?

### The New Chancellor of the Exchequer.

So Mr. McKenna is not to be Chancellor of the Exchequer after all. His name has been dangled before the

public eye ever since Mr. Baldwin became Prime Minister. It was hoped, and it was feared, he would accept. Liberals were already beginning to sharpen their swords, and Sir John Simon had already drawn blood. But it is not to be. Sir Frederick Banbury sees no reason for stepping aside and giving Mr. McKenna a safe seat; and Mr. McKenna will not, or can not, face a fight where success is in doubt.

Precarious health, and possibly what Mr. Churchill called "opulent seclusion" have combined to make Mr. McKenna take no risks. Perhaps he has acted wisely. Life is too short for many new beginnings; and the politician, as well as the minister, who begins again in mid life, does not usually find his task an easy one. A man who has spent twenty years in advocating the claim and principles of one Party, is heavily handicapped in his work, when all the time he has to be demonstrating that it is the same claims and the same principles, he still supports, in the alien ranks of the opposing Party. Mr. Neville Chamberlain, the new Chancellor, has an excellent, if brief, record as statesman, and takes up his duties with the general confidence of the public.

### London Parks.

The Bishop of London has published a statement in which he laments the "scandalous conditions prevailing in our parks and open spaces generally, and in Hyde Park in particular." He says that the London Council for the promotion of Public Morality has employed persons of great experience to make observations. The result is one which fills him with distress and anger. The police have great difficulty in dealing with such cases; they may make a mistake, and what, perhaps, is as terrifying, they may be persecuted by "ill-advised action of the Press." The Bishop says that the conduct of people in these parks gives "distinguished visitors to England" an opinion of our morals which fills him with a burning shame. One hardly expects a man of such long and wide experience as the Bishop of London to accept the perils of public exposure without being quite sure of his ground, though all of us would like to think that for some reason his impressions have been coloured by the unguarded reports of straight-laced and suspicious reformers. The pity of it is that Sir Lionel Earle, who has authority with respect to Hyde Park, has circulated a rejoinder, which will do little to remove the impression made by the Bishop. "I must say," he remarks, "that my own officers have gone to Hyde Park, night after night, and they have not seen all the things the Bishop of London's inspectors have seen." Perhaps not; none the less the Bishop's statement may be true in every detail. When Sir Lionel goes on to admit that the number of undesirables frequenting the Park has lately increased, he is supplying data which make the Bishop's report credible; but the admission is made apparently for the feeble reason that it allows him the luxury of a retort. These undesirables are from the music halls, he thinks; and he says the Bishop of London played a leading part in keeping them out of such places. Things may not be so bad as the Bishop believes, but his grave charge merited a dignified and impartial reply, unblemished by the somewhat childish retort I have quoted.

### Italy and Greece.

The rupture between these two nations cannot fail to give the deepest anxiety to all who care for the peace of Europe. That dark and horrible crimes should be avenged is an elementary requirement of justice, and any reasonable demand by Italy will be supported by her former allies as well as the conscience of the world. Nor is there any evidence that such demands are disputed by Greece herself. But Italy's ultimatum is described by our most sober journals as "brutal." The occupation of Corfu and other islands is as high-handed as it is hasty. Not in methods of this kind are nations likely to find security. The question which fills many of us with deepest concern now, however, is the test which this crisis imposes on the League of Nations. Greece has submitted her case to this tribunal, and we can only regret that there are still so many nations outside the League, so that her powers are to that extent limited. The appeal naturally does not please Italy, and she knows that the consequences which may attend the firm action of the League will be distinctly unpleasant. We hope the motto suggested by Lord Robert Cecil will be eagerly adopted: "Be just and fear not." Anything like half-heartedness or impotence at this juncture would strike an irrecoverable blow at an institution which had in it the secret of a settled civilization as well as the world's peace. Perhaps the silver lining in this dark cloud is discerned by those who see in the present juncture the League's great opportunity, and who firmly predict its triumph.

PILGRIM.

### Welcome Home to a 'Trevesa' Hero.

A THANKSGIVING service was held on the quay of St. Martin's, Isles of Scilly, on August 25th. It was the occasion of the safe arrival, through the Providence of God, of Eric Goddard (one of our boys at the St. Martin's U.M.C.), who was on the "Trevesa" when she sank in the Indian Ocean, on June 4th. As the launch came alongside the pier, a great welcome was accorded him by the Islanders and their children, who waved their flags enthusiastically.

The service was conducted by Pastor John Mayne, and opened with the reading of a few verses from Ps. cxxxix., after which the hymn, "O Lord of heaven and earth and sea" was sung. The prayer which followed started with the note of thankfulness to Almighty God for His goodness and mercy; that His promises had been proved and fulfilled in the life of our brother. It ended with the plea that in this glad hour of reunion there may come to all a desire to dedicate their lives to the Christ and a determination to be, henceforward, whole-hearted in the cause of righteousness and truth.

The service, which was very impressive, closed with the Doxology.

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## Holiday Reflections.

By G. P. DYMOND, M.A.

### Glorious Devon.

Is there any spot in England that exceeds in beauty these lovely downs of Babbacombe. It must have been a poet who named this house "Sea Lawn," for here it stands right upon the down with a vast expanse of sea in front of it and a view of the red sandstone cliffs of Devon, which one can see in detail right up to Exmouth and more indistinctly past Budleigh Salterton and Sidmouth. On a clear day the coast of Dorset becomes visible as far as Lyme Regis and Portland Bill. Directly below us lies the quaint little Oddicombe Beach, where the surf is now beating under the influence of a pleasant south-eastern breeze.

### Commerce and the Gospel.

The mystery of the English Channel lies within that distant haze, but many of the ships that should traverse it to-day are laid up in our harbour waiting till the statesmen of Europe can settle the international problems which are crippling our commerce at the present time. I counted twenty-five large cargo steamers belonging to Newcastle, Liverpool, London and Glasgow, when we went up and down the River Dart from Dartmouth last week, and a similar number at Bideford, in the river Torridge a short time ago. The comity of nations has been sadly broken when such a state of things can exist in nearly every harbour of Britain. I shall never forget the array of huge liners on each side of the Tyne as we went down that river on the Conference outing from Newcastle two years ago. The war is over, but the peace is not won yet. International mistrust will never accomplish what good will among men can alone achieve. It is refreshing to recognize in the public utterances of our leading statesmen a steady growth of conviction that the healing of the nations depends upon a right spirit and a new attitude of concern for the well-being of others besides ourselves. In other words, the touchstone of true statesmanship is again found to be the Gospel of Jesus Christ with its doctrine, "Whatsoever ye would that men should do unto you, do ye even so unto them."

This growing recognition of the principles of the Gospel as the standard to which the relation between the various countries of the world must conform, is one of the most significant facts of our time. Many have insisted that these principles were all very well for individuals but they could not be applied to communities and nations. The greatest danger at the moment is that the converse proposition may come to be accepted by many individuals who wish to free themselves from the restraints imposed by a self-sacrificing gospel. Such persons will too often regard themselves as true to the highest teaching if they render the maxim quoted above as "Do to others as they do to you," which is said to have degenerated in some quarters to "Do others lest they do you."

### The Land of Romance.

But what has all this to do with "Glorious Devon"? Simply that there are more things to be seen in Devon, as elsewhere, than appear upon the landscape. We went the other day some thirty miles or more into the heart of Devon to visit "Widcombe-in-the-Moor." Whilst some of us were rejoicing in the glory of a landscape which spread out from the Heytor Rocks away towards and beyond Princetown, extending even into Cornwall as the sun lit up the western hills, others were recalling the fact that this was the land of romance celebrated by Beatrice Chase and Eden Phillpotts, the former of whom has her residence close by this moorland village. Becky Falls, beautifully situated as they are, could not stimulate the emotion awakened by the grandeur of Niagara as that mass of water poured over my head some years ago. Yet the same eternal fountains supply both, small as the one may be when compared with the grandeur of the vastly greater.

### The Wayside Chapel.

In the same way the "Springs of living-waters" that "still supply our sons and daughters," flow from the same eternal fount. I am reminded of the fact that within a night's railway journey of Niagara I found a family of some sixty or more colonists who went out from the North Devon village of Beaford nearly seventy years ago. It was the impact of a mighty gospel upon the hearts and minds of those village folk that won Francis Dymond and his wife Elizabeth in the early days of the old Bible Christian Church and built the little wayside chapel which was reopened after renovation on the last day of July of this year. It would be impossible to estimate the results that have accrued from the dispersal to all parts of the world of the families that have been associated with this village Bethel since it was first erected, suffice it to say that they may be traced to Victoria, South Australia, various parts of the United States and Canada, India and South Africa, and to West China.

### "Dymond Day."

The Renovation Day was called by Mr. Heard, the secretary, a "Dymond" Day. Members of the family came from Plymouth and from Bideford. Eleven representatives in all were present. Councillor John Dymond, of Bideford, presided at the luncheon; Mr. Frank Dymond, B.Sc., and his sister, Miss Stephanie, sang in the afternoon, when the Revs. P. Luxton and L. Westlake were among the speakers, and Mr. Goss proved an excellent chairman with a great message of his own. The morning preacher was the writer, who took for his text the question in the 137th Psalm "How shall we sing the Lord's song in a strange land?" showing that all had to enter the strange lands of developing experience. He then answered the question in the second part of his text, from the 126th Psalm, asserting that they would be able to sing the Lord's song under all circumstances.

if only they would always remember that "The Lord hath done great things for us, whereof we are glad."

The Shebbear Circuit Choir, conducted by Mr. Sanders, gave a most interesting musical programme in the evening and concluded a day that will long be remembered.

Great thrills were experienced as we stood by the graveside of Elizabeth Dymond, who died in 1859, and saw again the crooked staircase where she took "everything to God in prayer." Similar emotion took possession of us as we gazed upon the neatly-finished inlaid box which John Dymond made with his own hands before he entered the ministry. Like the Master, whom he served so long and so faithfully, he was a carpenter before he began his life's work, and he evidently put his conscience into his work in those 'prentice days. How the late John Ashton, whose sisters showed us this neat little box, revered his memory and treasured all the associations of Beaford with the old Bible Christian Church! It was a great joy to be able to read portions of a letter received from the Rev. J. H. Ashton, of Adelaide, S. Australia, in which he records the erection of a memorial to the late Rev. George Netherway, who was one of the oldest of my father's nephews, and became Secretary and President of the Victorian Conference, beloved and respected by all who knew him. I am glad that I once met him in our home at Exeter some thirty years ago. What a spirit must have taken hold of these people of the Hatherleigh Circuit in bygone days which has made the older men and women amongst them cherish the local names so that Hatherleigh, Beaford, Dolton (whence the Piper family came to Plymouth long years ago), and other such are now the names of homesteads in distant parts of the Empire.

### Recollections.

Here as I roam about this beautiful Torquay Circuit, extending as it does to Paignton and Dartmouth, recollections of earliest childhood come back to me, for it was in the existing manse on Torre Hill that I first came into full consciousness and witnessed as a child of four or five years of age the building of the schoolroom adjoining the chapel, which was built so close to the lofty cliff which still stands behind it that a mass of rock fell and crushed in the vestry one Sunday night when my father was preaching. More than half a century has passed since he took me down to the beautiful Anstey's Cove, not far from where I am now sitting, and showed me how the ricochet was produced as he made a smooth bat pebble strike the water four or five times before it sank into the sea.

St. Marychurch is close at hand, and there comes the memory of a child's adventure when at three years of age I wandered off from the manse garden wearing a fez cap, which my maternal grandfather had brought home from Smyrna. My mother sought me sorrowing, and I see her still as she stood with my missionary brother in her arms when a baker's cart brought me back from St. Marychurch to Torre Hill, and good James Richards, who afterwards became a Baptist minister, restored the wanderer to the fold.

A night or two ago I looked through a telescope on these Downs and saw the moons of Jupiter. What a trip it was to the land of far distances! No train or charabanc, not even an aeroplane, can take us thither, and a Newton can only faintly grasp what it all means. I am reminded, however, that the telescope in the hands of the writer of the eleventh chapter of Hebrews reveals a farther vision still and gives us the assurance of a city prepared by Him who is not ashamed to be called the God of such as put their trust in Him.

"Lord, give us such a faith as this,  
And then whate'er may come,  
We'll taste e'en here the hallowed bliss  
Of our eternal home."

## The Save the Children Fund.

### Letter of Thanks from Lady Weardale.

WE have pleasure in reprinting a letter of appreciation from Lady Weardale to Rev. Henry Smith and our readers for all they have been able to do for this Fund.

DEAR MR. SMITH,

In the name of the Duke of Atholl, the Council and myself, I am writing to thank you and the readers of the UNITED METHODIST for the perfectly wonderful piece of work which you have done for the relief of suffering children. When we watched the total creep up gradually from thousand to thousand it seemed almost impossible to think that there would be still more money to spare, great as was the need, and yet you have managed to turn the £5,000 into 5,000 guineas. It is not easy to find words to thank you sufficiently, not only for the very considerable sum which your readers have raised, but for the spirit in which the money has been given, and the kind wishes and prayers that have accompanied it. You will always, I feel sure, look back with gratitude and gladness to think that such a piece of work was given to you to do, and was so successfully accomplished.

We are preparing a scroll of thanks to your readers, and to you as Editor, which we shall hope in due course to forward to the office, hoping that you will care to keep it as a slight memento of our gratitude. Many suffering little ones will have owed their lives to the readers of the UNITED METHODIST, and the Save the Children Fund will always endeavour to prove that it is worthy of the support and help which has been so generously forthcoming by the readers of your paper.

Yours truly,

T. WEARDALE,  
Vice-President.

### ACKNOWLEDGMENTS.

"One of the Twelve," 10s.; Anonymous (Bury), 5s. work.

## The Late Rev. W. G. Jolly.

As reported in our last issue, the Rev. W. G. Jolly, of St. Austell, passed to his reward on August 25th, at the Royal Cornwall Infirmary, Truro, following an operation.

Deceased, who was 73 years of age, settled at St. Austell some years ago on being superannuated. By his genial disposition and readiness to lend a hand to every good cause he won for himself a host of friends. Particularly in connection with the Mount Charles Church will his loss be keenly felt. He not only attended the regular services but also actively associated himself with every department of the work of the church. Most of his spare time he devoted to sick visiting, and his kindly ministrations will not soon be forgotten. As a preacher his services were very highly appreciated in the circuit and also by neighbouring churches.

The funeral service was held on Wednesday, August 29th. The first part of the service took place in Mount Charles Church, St. Austell, in the presence of a large number of people who had assembled to show their respect and affection for the deceased. The Revs. A. H. Hicks and F. A. Page (circuit ministers) and James Ninnis, of Newquay, conducted this service, and the hymns "Rock of Ages" and "Walking with Thee, my God," were sung, and the Dead March in "Saul" was played. Many of the friends present then formed a cortege and followed, through the driving rain, to the cemetery, where, after a short committal service, the remains were laid to rest with those of the deceased's wife, who died two years ago.

The marks of esteem and affection which were shown make it certain that Mr. Jolly will be greatly missed in the town and neighbourhood. Up till quite recently he had been a regular preacher in the pulpits of the circuit and those of other Free Churches near. His work of a more informal kind, and the extent of his personal influence, are beyond calculation.

## Receptions.

**Ripley.**—A circuit reception was held in the South Normanton (Mt. Tabor) Church on August 25th, to welcome the newly-appointed minister, Rev. Alfred Jones. Tea was provided by the friends at South Normanton, to which a large company sat down. After tea the circuit gathering took place. Representatives were present from nearly the whole of the churches in this wide circuit. The meeting was presided over by Mr. W. H. Young (circuit secretary), supported by Mr. G. H. Williams (circuit steward), who extended to Mr. Jones a very hearty welcome. Representatives from the churches then voiced their feelings towards the new minister and wished him abundant success in his new sphere of labour. Mr. Jones, in reply, said that in such a large circuit there were great opportunities for usefulness and service, and that the very best of his abilities would be devoted to the welfare of the circuit, and he looked forward to a very successful ministry. The South Normanton Choir was present and rendered choice anthems. The meeting was a great success, and the circuit is looking forward to great spiritual blessing and prosperity.

**Salford.**—A social gathering was held on Saturday evening of last week to welcome Rev. A. Rathmell, superintendent minister, and Rev. J. Pitchford (who has undertaken to work the Happy Land and Swinton Churches), in the Mount Street School, when there was a large attendance. The circuit secretary, Mr. W. B. Willott, P. L. G., presided, and Messrs. G. H. Butterly, F. Bradley, Ernest Wood, A. Wrightson, and E. Hardy offered words of welcome to the ministerial brethren and their family, and assured them of the hearty co-operation of the friends in their work, and trusting that the blessing of God may attend their labours. During the evening songs were ably rendered by Mrs. Joseph Dean, Miss Elder, Mr. James Dean and Mr. Lowry, and recitals by Misses Ruth Hibbert and Lily Rothwell; accompanist, Miss Dorothy Sheppard; and refreshments were handed round to the guests. Revs. A. Rathmell and J. Pitchford suitably responded, thanking the friends for the cordiality of their reception, and remarking that they had come to give of their best, and asked for the prayers of the members of the churches.

**Taunton (Ebenezer).**—On Sunday, August 26th, the Rev. J. T. Henwood (newly appointed minister) preached to large congregations. The following day a social and welcome meeting was held. Mr. S. J. Hayward (circuit steward) presided. A short programme was rendered, and brief addresses of welcome to the newly appointed minister and his wife were given by the chairman and his colleague (Mr. S. Sweet) also representatives of the church, Sunday School, Christian Endeavour, choir and local preachers. Mr. Henwood replied in a very appropriate address. Refreshments were handed round, an excellent committee under Mrs. Hayward's direction making splendid provision.

## TO LOCAL PREACHERS AND OTHER BIBLE STUDENTS.

### CORRESPONDENCE CLASSES.

Next Session will open on October 1st.

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Particulars of Courses of Study, prizes, etc., on application to Rev. J. B. STEDEFORD, 11 Roslin Road, Sheffield, or the Secretary for your District.

# Methodist Prophets, Priests and Kings.

Pen Portraits of Living Leaders. (1) The Rev. Dr. J. Scott Lidgett.

This series of APPRECIATIONS is intended to help the rank and file of our church members and adherents to some knowledge of those who are leading the British Methodist Churches forward, and are influential in formative, religious and literary movements of our age.

The Rev. John Scott Lidgett, M.A. (Lond.), D.D. (Aberdeen), a Senator of London University, was born at Lewisham in 1854. Educated at Blackheath School and London University College, he entered the Wesleyan Methodist ministry in 1876. Co-Founder of Bermondsey Wesleyan Settlement, London, S.E., in 1891, he has continued as Warden. Chairman of the Third London District. Fernley Lecturer, 1897. President of Conference, 1908. President (1906) of National Free Church Council, and its Hon. Secretary. Member of London County Council since 1910; London School Board, 1897. Author of sermons and of works in philosophy of religion and theology. Editor, "Methodist Times," 1907-1918. Co-Editor, "Contemporary Review," since 1911.

"DR. SCOTT LIDGETT is a prophet; yea, I say unto you, more than a prophet; for since the days of Hugh Price Hughes there has not risen a greater among Methodists than he." This strong, challenging dictum works its way into the mind upon consideration, and remains. Hughes died in 1902, followed by Rigg in 1907, and Sir Percy Bunting in 1911. With growing range and power, the voice of Dr. Lidgett has since reached the world. To-day there is no more authentic message than his in Methodism, and for Methodism in every land.

Massiveness is the commanding note of Dr. Lidgett. Physically and mentally he is a big man, and he is large-hearted also. With massiveness he combines swiftness of movement. How he gets so rapidly from place to place where he is needed is a mystery, even in London. He slips quietly into a room and is at his appointed desk or chair, alert and powerful, without notice. Seldom does one hear an apology for absence on his behalf. Lesser men are noted for the use of this excuse. Dr. Lidgett is dependable, alike as leader and ally, in the task to which he puts his hand. When he preaches or addresses an audience on a question upon the agenda, or must guide or intervene in discussion, one expects to hear the clank of armour, as that of a knight clothed in ponderous mail. He may wear such; but he can manoeuvre, parry and thrust with the lightest and most modern warrior.

Loyalty may stand next in this tribute. Dr. Lidgett is faithful to truth, and to those who fight for it by his side. A progressive thinker who will be a learner until his latest day, he has fixed principles, fundamental beliefs, governing ideas, which are not changeable. That item in Lowell's "pious Editor's creed"—

This leaves me facing north by south, is anathema to Dr. Lidgett. In essentials he never alters. He is either too old or too eternally young to do that. He is as broad as Martin Luther and as firm: "Here I stand: I can do no other." And he stands by his Melancthon, too. They stand or fall together. He chooses his comrades and is faithful to them. It is said that he "inspired" the appointment of Rev. E. Aldom French to the difficult, dangerous and exceedingly honourable post of chief secretary of the committee for uniting the three chief British Methodist Churches. Dr. Lidgett's defence of the Secretary, if he appears to need it, is good to see. At a recent meeting of the Committee, Dr. Lidgett rose as if to protect his ally. One almost thought that his lips framed that Scripture warning which Rev. Dinsdale T. Young used on a memorable occasion, "If I whet my glittering sword!" The danger passed: so Dr. Lidgett said and did nothing. "You are doing a great work," he said to a student who sought his counsel only; "I will help you." And he did so. The prefaces to his literary works show his generous gratitude for inconsiderable helps. Our own Church owes him regard for his chivalrous defence of one of our leaders who stumbled at the last. Those who want easy forgetfulness or calumny of erstwhile faithful helpers must not go to Dr. Lidgett. Small service is true service while it lasts, and he is not unmindful to forget the work and labour of love. Yes, he is loyal to truth and to his comrades and helpers in its service. What he said of another may be said of himself: "The way of the ecclesiastical statesman is beset with difficulties and temptations. . . . He was always mindful of principles and never betrayed them. He was unsullied by self-seeking and never lost the buoyant hopefulness of youth."

In the Wesleyan Methodist Conference, the National Free Church Council, upon a Royal Commission or in the London County Council, Dr. Lidgett shows himself as a master in tactics. Does he sleep with the book of Nehemiah under his pillow? He knows that reformer's secret of wisdom and power:—"So I prayed to the God of heaven." Next to that, he knows the science of holy warfare as did Nehemiah. He knows men—their common human needs, limitations, foibles, whimsies and fancies; knows the dodges, tricks and subtleties of his adversaries, men and devils, too. Sanballat, and Tobiah, and Gashmu—that scandal-monger—he knows; and Delaiah, the deceiver also. More than once he has defied them all and has invited them to do their worst, as did Nehemiah. "And I said, should such a man as I flee, and who is there that, being such as I, would go

into the temple to save his life? I will not go in." Nehemiah loved the temple, and its worship. He was ready enough to go in to it at the right time; but not to be trapped and killed there by his enemies, who had made a toot of Delaiah. "I declined to preach in a yard plentifully covered with loose stones," says John Wesley, "since such are ready-made artillery for the devil's helpers." These men who are named John appear to watch as well as pray—John Wycliffe, John Hus, John Wesley, John Clifford, John Scott Lidgett.

Tactfulness and suavity in dealing with fellow-workers had to be learned by Dr. Lidgett; but he has learned it. In earlier years there was some aloofness in his manner. Being great himself, he did not like little men, paltry men, mean men. Nowadays he condescends to those of low estate; at least if they serve according to their gift and powers. Even yet it can hardly be said that he suffers fools gladly. When he has to twine the hook through a worm he finds it difficult to follow the counsel of Izaak Walton, that he should do this "as if he loved him." His long-continued chairmanship of the Third London District of the Wesleyan Methodist Church and of its synods, has shown those who have closely studied Dr. Lidgett that he has resourcefulness, adaptiveness, and skill in handling men and leading them. Can he not use his ability in this way with some of the minority men on the Methodist Union Committee? When one of these showed himself as irreconcilable as a minority-man in Ireland, Dr. Lidgett was heard to say, in a tone of real pitifulness, "I am very sorry for him." One of his own methods in carrying a proposal is to surround the core of it with various comparatively unimportant attachments. He would like these, as well as the core. In discussion and during attack, he lets these go, with manifest reluctance and as concessions to the other side; but he comes through, triumphantly carrying the central and essential principle. He has a keen sense of what is possible, as well as of what is desirable. At last, he stands for what he can get.

The social implications of the Christian Gospel command both the mind and heart of Dr. Lidgett. His work at the Bermondsey Settlement for thirty years past, on the London County Council, on Royal Commissions and upon some of the most terrible social problems which perplex our age, shows this. If he preaches too little—I don't mean too briefly—he practises plentifully. Wesley, with his hostels at Bristol and Newcastle-on-Tyne, his free electrifying power centres for the poor of London, his money loan clubs, and medical men to attend the sick poor, would say to Dr. Lidgett, "Well done, thou good and faithful servant." Wesley was so far unwise as that he actually instructed his preachers at Bristol to canvass for a political candidate there, whose name he gave them. The last Wesleyan Methodist Conference in that same city rejected a proposal which looked in the same direction for Prohibition candidates in Scotland; while it encouraged ministers to denounce intemperance and promote the lessening of temptations thereto. Dr. Lidgett has felt called to act as Progressive leader in the London County Council. Prosperity and adversity sometimes bring strange bed-fellows in politics—strange companions of a Methodist minister. Some think this. However, Whitefield declared that he would preach in the pulpit of the Pope of Rome, if he might preach the simple Gospel of Jesus Christ there. Dr. Lidgett never lowers his flag, is never other than a Christian minister. He has heard the clarion call to these duties as in Whittier's poem, "The Curse of the Charter-Breakers," and he has obeyed—

"Thine to work as well as pray  
Pulling thorny wrongs away;  
Plucking up the weeds of sin,  
Letting heaven's warm sunshine in;  
Till upon earth's grateful sod,  
Rests the city of our God."

"Much of his weight and influence was due to the fact that he had the mind and equipment of a Theologian." This explanation, written by Dr. Scott Lidgett of our own beloved Church leader, the late Rev. Dr. William John Townsend, is a secret of his own sweep of mind and power in service. Dr. Scott Lidgett is a great doctor of the church universal. In his Church he is in the line of Fletcher, Watson, W. B. Pope and Banks. In the popularity of his works, he outstrips them all, while in profundity he is their equal. He is in the rank of Westcott, Dale, Fairbairn and Forsyth. Probably none of them had more students of their theological works than have perused his. The continuous and large circulation of them is unique. His Fernley Lecture "The Spiritual Principle of the Atonement," issued in 1897, is now in its seventh edition. "The Fatherhood of God in Truth and Life" is, I believe, in the fourth edition. These storehouses and armouries of Christian teaching have been completed by his work, "The Christian Religion: Its Meaning and Proof." A merit of this work is its use of Dr. J. T. Merz's monumental "History of European Thought in the Nineteenth Century"; an undoubted blemish is the neglect of Wesley and his experience in the verification of Christianity. This trinity of connected treatises, covering more than fifteen hundred pages of theology and the philosophy of religion, might have sufficed any worker. They are accompanied by several other volumes from his pen, and by weighty contributions in "A New History of Methodism" and in the reports of the Toronto and London Ecumenical Methodist Conferences. His paper on the governing principles of Church Reunion, read at the Leicester Assembly of the National Free Church Council, ranks with that of Dr. P. Carnegie Simpson at Bristol last March. They combine competence, courage and courtesy in exceptional degree. Dr. Lidgett, although one of the most active Christian leaders of our time, has somehow secured cloistral quiet and solitude at Bermondsey through a long tract of years, and has formulated contributions of thought and Christian doctrine of first-rate and permanent worth. Their literary style is suitable. It is dignified, sonorous, lucid. Its lack of brilliance is compensated by steadiness and strength. On occasion, its solemn eloquence recalls Dale and Burke. A legend meets one in Fleet Street, "the Street of Ink," that some of Dr. Lidgett's sentences, while there as editor, would each of them make several paragraphs. This newsmonger's item does not fit the facts in Dr. Lidgett's works. In speaking, his sentences sometimes resemble those of Gladstone in the inclusion, if not the intrusion, of many parentheses; but like that master, Dr. Lidgett keeps the clue of the maze, comes out alive himself, and brings his hearers with him.

Nothing may be said in this Appreciation of the intimacies of Dr. Lidgett with the Father who seeth in secret, and with good men and women who have chiefly empowered and enriched his personality and enabled his service. These aids are never forgotten by their recipient. The incense of his thanks rises continually in the oratory of his heart.

M. W. EPWORTH.

## The Conference Missionary Effort.

I HAVE pleasure in acknowledging two additional contributions to the effort, one from Mr. W. Hubbard, Beighton, 5s., and one of £1 from an "United Methodist." These donations raise the total received to £1,806 13s. 3d.

Also the receipt of 2s. for Foreign Missions sent anonymously.

C. STEDEFORD.

Sir Herbert Barker, the famous bone-setter, has left for Madeira, with the intention of buying one of the Desert Islands near.

## GREAT EVANGELISTIC CAMPAIGN IN LONDON OCTOBER, 1923.

Under the auspices of the Metropolitan Free Church Federation.

Missioners - Revs. DOUGLAS BROWN and LIONEL FLETCHER.  
Inaugural Meeting Monday, October 1st, 3 p.m., at the Mansion House.

### REV. DOUGLAS BROWN'S ENGAGEMENTS. OCTOBER.

Mon., 1—Ealing  
Tues., 2—Claremont, Pentonville  
Wed., 3—Leytonstone, Wesleyan Church, High Road  
Thurs., 4—Kingston Wesleyan Church, Eden Street  
Fri., 5—Lee, Burnt Ash Congregational Church  
Sat., 6—Balham, Ramsden Road Baptist Church  
Mon., 8—Dulwich Emanuel Congregational Church  
Tues., 9—West Norwood, Chatsworth Road Baptist Church  
Thurs., 11—Bow, Harley Street Congregational Church  
Sun., 14—Shoreditch, Tabernacle (Baptist)  
Mon., 15—Bethnal Green, Leysian Mission  
Tues., 16—Old Kent Road, St. George's Hall  
Wed., 17—Enfield, Christ Church (Congregational)  
Thurs., 18—Barnes Park Congregational Church  
Fri., 19—Upper Norwood, St. Aubin's Congregational Church  
Sun., 21—Ealing, Palladium  
Mon., 22—Acton, Congregational Church, Churchfield Road  
Tues., 23—Wimbledon, Cong. Church, Worple Road  
Wed., 24—Hammersmith, Rivercourt Wesleyan Church, King Street  
Thurs., 25—Willesden Green Wesleyan Church  
Fri., 26—CLOSING MEETINGS, CITY TEMPLE

### REV. LIONEL FLETCHER'S ENGAGEMENTS. OCTOBER.

Mon., 1—Ilford Baptist Church, High Road  
Tues., 2—Upper Tooting Wesleyan Church  
Wed., 3—Battersea Cong. Church, Stormont Road  
Thurs., 4—Beckenham, Elm Road Baptist Church  
Fri., 5—Muswell Hill Presbyterian Church  
Sat., 7—Old Kent Road, St. George's Hall  
Mon., 8—Paddington Chapel  
Tues., 9—Fulham, Dawes Road Cong. Church  
Wed., 10—Westminster Bridge Road, Christ Church  
Thurs., 11—West Ham Lane Conference Hall  
Fri., 12—Finchley Road, St. Ninian's Pres. Church  
Sat., 14—Crouch Hill Presbyterian Church  
Mon., 15—Forest Hill, St. John's Presbyterian Church  
Tues., 16—Edmonton and Tottenham  
Wed., 17—Wandsworth, East Hill Baptist Church  
Thurs., 18—East Ham, Central Hall, Barking Road  
Fri., 19—Metropolitan Tabernacle  
Sun., 21—Westminster Bridge Road, Christ Church  
Mon., 22—Croydon, Cong. Church, George Street  
Tues., 23—Hackney, Stoke Newington & Victoria Park  
Wed., 24—Crouch End, Park Chapel  
Thurs., 25—Lewisham Cong. Church, High Road  
Fri., 26—CLOSING MEETING, CITY TEMPLE  
Sat., 28—Westbourne Park Baptist Church  
Mon., 29—Woolwich Presbyterian Church, New Road

Midday Services Tuesdays and Thursdays, at 1 p.m., in Bishopsgate Chapel and the City Temple.  
Detailed Programme from Rev. F. A. REES, 4 Ludgate Circus Buildings, E.C.4. Send stamped envelope.

## Letters to the Editor.

### September Meetings and Methodist Union.

To the Editor of THE UNITED METHODIST.

Dear Sir,

The "Minutes of Conference" are just to hand. On page 16 I notice an important Resolution in regard to Methodist Union, which needs immediate attention. It reads thus:—

That at the September Circuit Quarterly Meeting, the question be discussed as to what steps can wisely be taken to promote interchange of pulpits, intercommunion services, and meetings for prayer and fellowship in all areas where more than one of the Denominations is represented.

I quite expect that, when I attend the Circuit Committee Meeting and the Quarterly Meeting of our circuit, a communication from the Secretary of the Connexional Committee, our esteemed leader, Dr. Brook, calling attention to this duty, will be read to us. But my experience shows that these communications do not always get into the meeting concerned, or do not arrive early enough. In some circuits the committee to prepare for the September Quarterly Meeting has already been held; indeed, some Quarterly Meetings are always held towards the end of August. In any such case, I judge that the fact that our Conference passed the Resolution quoted above will be sufficient authority for any meeting to act upon, in "discussing the steps that can wisely be taken" to promote interchange and fellowship.

It is important that every meeting should do this. Reading again the account given by the late Rev. William Redfern in "A New History of Methodism" (vol. II., 479) of the steps by which the present happy Union of Churches achieved in 1907 was brought about, he says that an important Resolution was passed in the 1902 Assembly of the United Methodist Free Churches, but "there was danger of its not being carried out." There is no such danger in the present instance. One's only desire is to supplement and remind our friends, and to avoid oversight by any.

Thank you for your valuable help.

Yours truly,

A MEMBER OF THE METHODIST UNION.

### Our Chaplains and their Titles.

To the Editor of THE UNITED METHODIST.

Dear Sir,—

ALMOST in the closing moments of Conference, Rev. J. W. Walls made an appeal to the Hon. Chaplains of the Forces to get together, and to decide amongst themselves, to ask that Conference or the Stationing Committee, should not trouble any further about their titles and designations, so that in future these may not appear in the Lists of Stations. The time of the appeal found most of the chaplains gone, so that the only way of quickly dealing with this matter is through our U.M. journal.

It may interest the ex-chaplains to know that one of their number has asked to have these "Hon. C.F." designations removed altogether, which has been done in one case, amid some applause from a few of the remaining delegates during the third reading of the Stations, at the chaplain's own request.

As far as I am concerned, I may state at once, that I did not ask—and I do not think any other chaplain asked—for the addition of these titles and designations in the "Minutes." I suppose it was through some arrangement between the Army and Navy Board and the Stationing Committee, whereby some honour may be done to us by our own Denomination which gave us to the work. *Why, then, this bother?* Let those who gave the distinction in the first place, and who gave it gladly, take it away. No chaplain wishes a distinction, grudgingly retained.

But when this has been done, we still remain Honorary Chaplains to the Forces, and I refuse to give that up, being proud that my Motherland has counted any service I have rendered, as worthy of the least honour. I am prouder of Britain, than of any other nation, and glory in the evidence that Britain is not ashamed of me.

What is the meaning of this agitation, twice referred to, in the Conference? Mr. Walls said it was desirable that this course be adopted, "to help us forget the war." For Mr. Walls I have a great respect, much greater than I have for this given reason for deletion, and because of that respect I hesitate to state all I think on this line of thought. But if we really do wish to forget, let us be thorough, and refuse to give "title and designation" to any layman of distinguished rank, who may be sought to occupy some position of privilege, honour or service in our Church. Let us—if we really wish to forget—cover up, or remove, all the war memorials which we have erected in our Churches, "to the glory of God, and in memory of the men of this Church, who laid down their lives in the Great War." Let us cease erecting any other war memorial, either in Ashville College or elsewhere—and be thorough in our attempts to forget. Do not stay the hand after dealing with a few chaplains.

These latter do not view themselves as militarists. Those of us who saw the war, hate it much more strongly than those who read of it. Those who heard it, loathe it more strongly than those who merely heard of it. But, Mr. Editor, I am not ashamed that when our lads were called to enter into that particular war, which meant more than politics—which meant all that you feared for your mothers, wives and daughters, when

you thought at home, that the Germans were going to gain the Channel Ports—I am not ashamed, I write, to have been privileged to answer the call to minister to them, when they looked into the very grave, through the smoke of hell, that these fears should not materialize. In anticipation of "going over the top," we chaplains prepared and ministered to them; on falling wounded, we staunch their wounds, and gave them all the comfort we could, when no other loving hands were near to do it; in hospital we cheered their days and nights of pain and anguish, and were often sent by the doctors "to do for them what we cannot"; and in death we gave them Christian burial, laying them to rest as reverently as if they had been at home. We were not fighters, we were but ministers to them in all good things, amidst the outcroppings of sin, bringing the Gospel of Peace into the miseries of war. Though bearing in our bodies the scars of those experiences, most of us would again minister to our brothers in like conditions—though we pray the need may never come. We know a better way of settling disputes, but where our brothers go and have need of us, there we will go—though we hate it. Personally, I am proud that a worldly government has deemed me, as a representative of a spiritual community, worthy of its recognition, and especially proud that that government is British. If my Church is ashamed of that recognition, that is its own affair—I ask no straining of its conscience on my account, or any privilege that makes it feel uncomfortable in the giving. I remain "Hon. C.F.," permitted so to be, for services rendered in the Field. I care not whether those five letters, or the other three that I am honoured to possess, are omitted or not. My advice to my brethren is to say to the Committee: "Let those who gave the titles and designations, places in the minutes and records, take them away again if they wish. We are passive in the matter, yet feel that there is some littleness in the whole business."

Your sincerely,

F. H. CHAMBERS.

DEAR MR. EDITOR,

A NEWSPAPER the other day contained the following sentence: "Those ministers of religion who claimed release because of their calling." It sent my thoughts back to the remarks made during Conference relative to the continuance of the use of the initials Hon. C.F., after the ex-padres' names. Ministers were classed amongst those who sought cowardly escape during the war. I knew it would be very easy to refute that. But in the minds of a vast number of men outside the Churches, both the ministers and the Churches are regarded as things apart and aloof from the common life of their fellows, and both religion and ministers are at a discount in consequence. But some went out and shared the discomfort and danger; and, doubtless others would have gone if they had been required. Yet no chaplain went out, because he approves of war, nor does the retention of the initials indicate approval in the slightest degree. That war had to be fought, and when the men went out from our churches, it was necessary for many reasons that chaplains should accompany them. Those of us who had the experience of it hate it more than those who did not go out, and that hatred and disapproval can be expressed with greater force because of the experience. Yet if the need arose again, some of us would go again to-morrow. The King's Commission is prized as a remembrance that we were privileged to do our bit at the Front. The bestowal of the honorary rank is the country's recognition of that bit of service. The use of the initials is simply a reminder of the same thing, and helps, at least, to keep in the mind of the man in the street that the work of the ministry was carried on amongst the boys in the midst of their pain and peril.

W. P. RHODES, Hon. C.F.

### "The Values of the Sacrament."

SIR,

I opened last week's "U.M." in the expectation that a mightier pen than mine had undertaken to controvert the statement of Dr. Clemens that in the book he was reviewing (Rev. W. G. Peck's) there was nothing to contravene our Methodist doctrine on the Lord's Supper. Mr. Peck uses some long words for which there is no necessity. I can find in my New Testament no confirmation of Mr. Peck's contention that we ought to use incense and vestments at the Lord's Supper; none of these were used at the first Communion service. It was simply an ordinary meal blessed by the presence of the Lord, and what sufficed in the Primitive Church ought to satisfy us. Incense, Vestments, etc., were introduced in the church by men who were only nominally converted and still clung to Pagan practices. This drift of some of our ministers towards Rome is giving pain and causing sleepless nights to many who love the United Methodist Church.—Yours, etc.,

ROBERT FISHER.

**Forest Gate (Harold Wood).**—By a skilful alteration of the church building, four class-rooms are now available for efficient Sunday School work. Also exterior decoration of the building has made a cheerful improvement. On a recent Sunday evening the service was made interesting by a few words of welcome spoken by the preacher to Mr. F. Creek, who had just returned from a visit to Canada and the United States of America. In reply, Mr. Creek gave a very brief account of the religious life of the great continent. The address was much appreciated, and the congregation expects that Mr. Creek will give a lecture later on.

### Death of Rev. Jabez Percival.

WE deeply regret to record the death of Rev. Jabez Percival, who passed away on September 1st, in his eighty-fourth year.

Following on a short holiday at Blackpool, he preached twice on August 19th, at Stuart Road, Liverpool, but on the following Wednesday he had a seizure, from which he never recovered. He entered the ministry of the ex-Methodist Free Church, sixty-one years ago, and became a supernumerary after forty-eight years of service, in 1910. Proof of his ability is shown in the long periods spent in some of his circuits, notably in Norwich and Exeter, where he remained for nine and eight years respectively. His other circuits included Manchester First, Sheffield, Mount Tabor, Leeds, Lady Lane, Bury, and Newcastle-on-Tyne.

At Wallasey, we have no United Methodist cause, and he and his family have worshipped at the Wesleyan Church, but his interest in his own Church never waned, and he embraced every opportunity which came of meeting any of his brother ministers. The Summer Fraternal of our Liverpool ministers has for the last 13 years been spent at his house, "Ashville," where he always delighted to welcome the brethren and their wives. His health has been remarkably good until recently, and it had gladdened his heart that he had been permitted to preach the Word even unto life's eventide.

The funeral took place yesterday, at Wallasey, in the local Wesleyan Church, a report of which will appear in next issue.

We extend to the family our deep sympathy in their bereavement.

**Whitehaven (Catherine Street).**—At the Sacramental service on Sunday evening, seven friends were received into membership by Rev. Wilfrid H. Bourne, who spoke of the great joy which such services occasioned the members of the Church. The hope was expressed that the forthcoming united circuit mission would mean the deepening of the church's spiritual life and the strengthening of the church's attitude towards the times. — (Parton.—The right hand of fellowship was extended to eight young men and women who have elected to enter the Church as full members, by Rev. W. H. Bourne. The Sacrament of the Lord's Supper was administered to them, and fitting words of help and consecration expressed. For the first time, the newly-received young members were handed their class tickets.

### 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.

### MARRIAGES.

**ARCHBOLD—DOIG.**—At Westmorland Road United Methodist Church, Newcastle-on-Tyne, August 30th, 1923, by the Rev. H. G. Absalom, assisted by the Rev. C. Taylor, M.A., Joseph Henderson, only son of Mr. and Mrs. J. Archbold, Alnmouth, to Mary Conyer, only daughter of Mr. and Mrs. Walter Doig, Fenham, Newcastle.

**JONES—CANN.**—On September 1st, 1923, at Hebron United Methodist Church, Staple Hill, Bristol, by Rev. Thomas Fish, Philip Watson, son of Mr. and Mrs. W. Davis Jones, of Staple Hill, to Violet Grace, eldest daughter of Mr. William Cann, of Downend.

**TRUELOVE—TOWNSON.**—On Monday, August 27th, 1923, at Shernhall Street United Methodist Church, by the Rev. A. E. L. Davis, the Rev. H. True-love to Amy E. A. Townson, adopted daughter of the Rev. A. E. L. and Mrs. Davis.

### SILVER WEDDING.

**COURT—DWELLY.**—September 5th, 1898, Congregational Church, Wiveliscombe, Somerset, Lewis Henry, elder son of Mr. W. Court, Roadwater, to Bessie Anne, younger daughter of Mr. and Mrs. W. Dwelly, of Wiveliscombe. (Present address: The Manse, 2 Princes Square, Exeter.)

### GOLDEN WEDDING

**BATT—HILL.**—On August 26th, 1873, at the Congregational Church, North Petherton, by the Rev. E. Handel Jones, Abraham Batt, to Maria Hill. (Present address: 1 Woodside Villas, Worle.)

### DEATH.

**SMEETH.**—Elizabeth Ann, Widow of the late Rev. W. J. Smeeth, entered into rest at Milton, Gillingham, Dorset, on September 1st, aged 66 years.—Interred at Hambridge Churchyard, Somerset, September 6th.

Until the day break and the shadows flee away.

### IN MEMORIAM.

**DAVIS.**—In grateful and affectionate memory of William Henry Davis, of Cockroad, Kingswood, who entered into rest on September 8th, 1922.

"For ever with the Lord."



# Letters of Christopher Hunt.

## OUR INVESTMENTS.

To the Editor of THE UNITED METHODIST.

Dear Sir,—In common with other impecunious persons, I receive advice by post every week from complete strangers as to how I can invest my money with advantage. I am told, for example, that Messrs. Beaver Bros. 10 per cent Second Preference offer a good investment, and that I can have 3,500 of these shares at 24s. 6d. I am urged to send a wire.

I appreciate the benevolence of people who spend enormous sums on stationery and stamps to assist those they have never seen to add to their income. I am only sorry I cannot avail myself of their kind offices. I have never had much to invest. I wish I had! I have often wondered what it must be like to wire for 3,500 Beavers, and to add in an off-hand sort of way, "Cheque to follow." I suppose one can get used to this sort of thing, but for me it is more or less of the nature of Mumbo-Jumbo.

I.

But I propose to extend the definition of our investments. I want to write of those deals we all have in which money has little part.

Before I leave the question of money, however, I would like to pass on a remark attributed to Mr. Henry Ford, of motor-car fame. "Invest in yourself," is one of Mr. Ford's wise counsels. He advises people to spend part of their savings to promote their health and their education. What about that visit to the dentist, or the oculist, that is long overdue? What about joining that golf club in your neighbourhood? Or taking an extra holiday this year? "Oh, but look at the expense," you say. Well, look at the expense of buying Beaver's shares! It is possible that twenty pounds spent on one's teeth and eyes, and in paying an annual subscription to a golf club, will yield a greater return than a hundred Beavers.

Some of my friends have invested very heavily in learning. Most of them have done remarkably well. This kind of deal requires a fair amount of capital to start with—I don't mean money—but it is a fine investment and brings a good profit. It is a gilt-edged security, and even a very moderate deal is well worth while. It is amazing in these days what can be done in the way of education with quite a moderate expenditure of time and money. During eight or nine months of the year a high-class education is offered for a few shillings in the evening courses arranged by public authorities. It is gratifying to learn that thousands of young people avail themselves of these priceless opportunities.

II.

What great investors we all might be! What colossal wealth is ours! All nature's treasures; all history's achievements; all the products of genius and culture; all the wealth of the affections, the resources of art, philosophy and religion. "All things are yours," said St. Paul. Emerson sang,

I am owner of the sphere,  
Of the seven stars and the solar year,  
Of Cæsar's hand, and Plato's brain,  
Of Lord Christ's heart, and Shakespeare's strain.

But I do not want to be rhapsodical. I want to point out that we can all be dealers in shares that yield a high percentage, and that a little thought given each day to these investments will produce a rich return.

There is the investment of quiet, loving, modest service. Not the large opportunity, or the big donation, or the great mission, or the costly dinner party, or the magazine article, but the unheralded acts of simple loving kindness; those things which Frances Ridley Havergal called "the odd bits of service, the seed sown in the odd five minutes." There can be no question that a life of loving, unassuming service is followed by a richer reward than any other kind of life we may follow.

Turn to a book just issued from the office of this paper, the "Minutes of the Conference." Under the heading of "Memoirs of Deceased Ministers" will be found some very choice biographical literature. I have often thought that in these little-read volumes some of the most beautiful writing lies hidden like snowdrops lost in masses of dank grass. I will only give two examples, and I choose them because they are of men who never came into prominence among us. Of James Martin we are told that he was not a brilliant preacher, though always a helpful one. He was no shrewd diplomatist facing a difficult situation with skill and cunning, and a shrewd knowledge of men, but a simple-living, patient, single-hearted servant of God, who carried his peace-loving spirit into all hearts, and created an atmosphere in which estrangements were healed, and unity and prosperity secured. And he was all this during a ministry of forty-eight years! As Mr. Bryars well says, if goodness is better than greatness, Mr. Martin was blessed indeed. And in every circuit he served he was rewarded with a love that was good measure, pressed down, and running over. James Martin was one of those men who invested very largely in love, and it brought him more than a hundred per cent return.

Of James E. Squire a similar story is told. I knew Mr. Squire, and I can confirm every word of Mr. Lewis H. Court's beautiful tribute. He found his sphere in obscure places, "giving his best in those quiet country areas where so often the true springs of the Church's life and energy are found." I shall never forget the week I spent with Mr. Squire in his wide Kingsbrompton Circuit. We visited many homes, and held meetings in such places as Roadwater, Timberscombe, Gupworthy, Rodhuish, and Luckwell Bridge—places whose names are unfamiliar to the majority who will read this letter. It was everywhere the same: Mr. Squire's coming brought to these humble homes a sweet and gracious and uplifting influence; faces lit up with gladness as entering a farm labourer's kitchen he greeted those

within with a cheery word, and that radiant countenance of his which spoke of a loving and holy life. Salvation came to the house when James Squire entered it, whether it was a labourer's cottage, or a blacksmith's shop, or the hall of the wealthy landowner, or the tiny white-washed chapel miles away from everywhere. He died a comparatively young man, but he had made a fortune in the fifty years of his life, not of money, but of the wealth which neither moth or rust can corrupt: the undying love of those whom he cheered and blessed so greatly.

III.

What about our investments in friendship? Are not friends another gilt-edged security? It is surprising that we speculate so lightly in this stock, seeing the high rate of interest it pays.

I think it must be admitted that some people are denied the blessing of friends through no fault of their own: through the lack of those instinctive and primal elements which alone make real friendship possible. Sir George Adam Smith tells us that Henry Drummond had a genius for friendship, yet it is clear from the story that Drummond lacked a certain something—it is difficult to define it—that must have made perfect friendship difficult. Drummond never asked even his most intimate friends for sympathy; he never seemed to carry any wound, however slight, that needed his friends' healing touch. This seems to me to be a fatal defect; it implies a certain measure of aloofness, distance, coldness almost, that renders impossible the most intimate fellowship and communion. Without the giving and receiving of sympathy friendship may have many fine jewels, but it has not the pearl of great price.

If any young people take the trouble to read this letter I would like to remind them that one of the first temptations of youth is to choose friends without regard to the possibilities of friendship, and the effects of friends upon one's life. Nothing is easier when we are young to accept the dross and refuse the gold. Do boys read "Tom Brown" in these days, I wonder? Do our theological students and probationary ministers read it? Had I been on the committee that arranges the Study Course for probationers, I should have suggested "Tom Brown's School-days," rather than—well, say "Hamlet." I am certain I should have been in a minority of one, for no committee directing the reading of young ministers would dare to face Conference making itself responsible for the crazy notion that "Tom Brown" should be seriously read during the coming year. All the same I stick to my guns: Tom Brown, Harry East and George Arthur are better companions of a young minister, and more helpful to him in understanding his boys, than that half-misanthrope, half-maniac Hamlet. If you have not "Tom Brown," my dear young brother, get it before you lay your unworthy head upon your pillow. It is packed full of theology, psychology, and that most of all important science for ministers, humanology.

I cannot recall that I have seen the subject of friendship treated in its relation to wider interests; yet it remains true that the investments we make in friendship bring a good return in public well-being. A man cannot love his friend and hate the community. But this is an aspect of the subject I must leave for the present, and content myself with saying that no investment I have ever made has brought me greater blessing than my investments in friendship.

IV.

I close with a sentence only on our investment in religion. That man has made sound investments who is rich toward God; who is untroubled by fears of the future; who says that though the fig-tree does not blossom, nor fruit be in the vines, and the labour of the olive fail, and the fields yield no meat, yet he rejoices in the Lord, and has joy in the God of his salvation. To have God for our strength and song is to have something in reserve that is equal to the hardest demands.

Yours, etc.,

CHRISTOPHER HUNT.

## The "United Methodist" Newspaper.

A COPY of the following circular has been addressed to each Superintendent Minister, to be read at the September Quarterly Meeting.

To the Members of the Circuit Quarterly Meeting.

DEAR BRETHREN,  
On the retirement of the Rev. Henry Smith as Connexional Editor, in which position he has rendered most valued service—the recent Conference unanimously adopted the recommendation—that the Editorship of the "United Methodist" should pass to the Book Steward with the assistance of an Editorial Board, consisting of Revs. George Eayrs, A. E. J. Cosson, and R. Pyke. With the first issue in September this new arrangement comes into force.

We shall do our best to make the paper worthy of the Church it is intended to serve. May we appeal to you to help us? We should like brief accounts of events in your Circuit which are of denominational importance; but please let these be written tersely, and directly for "The United Methodist." Cuttings from newspapers are not suitable. Personal items for "Our Own Fireside" column will be specially welcome.

We assume that you take the paper; if not, will you not place an order for it with your local newsagent and induce others to do the same, and find good reasons for continuing to speak well of it.

On behalf of the Editorial Board,

HENRY HOOKS,

Editorial Office:

12 Farringdon Avenue, E.C.4.

# In the Temple.

BY REV. H. C. RENSHAW.

## THE DIVINE INDWELLING.

Hymn: "Love Divine, all loves excelling."

### Prayer.

O Lord, Who dwellest in the Light, and yet art the Soul of every human soul, help us to think worthily of Thee, to remember Thine infinite majesty and the greatness of Thy power, lest we be tempted to presume upon Thy goodness when we draw near to Thy Mercy Seat. Breathe the spirit of reverence and devotion into our hearts. May the boldness with which we are bidden to approach Thy throne be tempered with humility. Pour the grace of supplication into our lips. Grant unto us true repentance, and forgive the sins which we deplore. Cleanse our hearts, purify our thoughts, purge our imaginations, and lead us into the Holy Place, that we may dwell in the light with Thee, and that Thou mayest dwell in all Thy fullness in us. Through Jesus Christ our Lord. Amen.

### Meditation.

"Ye are the temple of God."—(1 Cor. iii. 16).

The original idea of the word translated "temple" is that of a dwelling place. It might be a very humble and primitive structure: a mere mud hut on a lonely hill-side, in which a countryman made his modest home; or it might be a noble and beautiful palace in which a prince or a king resided. The essential idea was not that of size, cost or appearance: it was that of utility; it was a place in which to dwell.

Then it came to be used of the dwelling-place of a god; and it is worth while remarking that whenever the mind of man has been set upon the provision of a House fit for a God to dwell in, it has been quickened to the highest degree of creative excellence. The noblest works of Art have been produced under the impulse of the Idea of God. The most wonderful and beautiful buildings in the world have been, and are, Temples. Solomon's Temple was the finest material expression of the religious faith of Israel. The Parthenon, at Athens, was probably the most perfect building of its kind ever evolved by the architectural genius of mankind.

Later the name was applied to the innermost cell, the heathen parallel to the "holy of holies"; and finally to the shrine in which the image of the god was placed.

Were all these meanings present to the mind of the Apostle when writing his letter to the Corinthians? Paul was accustomed to profound and accurate thinking, and to express himself in the Greek language, to people for whom it was the natural medium of thought; and he deliberately used a word that would call up all these meanings in their minds. "Don't you know," he says, "that you are the home of God, the dwelling-place of God, the shrine in which the Image of God is placed?"

What a challenging question! What a wonderful thing, if it be true! Does God indeed dwell in me? Is the Image of God enshrined in my heart? What is this Image of God? What was the use of the image in the ancient Grecian temple? Surely it was not originally intended, among so highly intellectual a people as the Greeks were, to be an object of worship!

Clearly it was meant as an aid to thought, to stimulate the imagination, to induce a mood. And do we not all need an Image as an aid to thought about God, to give a spiritual impulse to our imagination, to induce the mood of worship? It does not help us much to think of God as an association of infinite abstractions, even if such a mental process be really possible. We can only know Him as He comes to us under the aspect of Humanity. For us, Jesus is the image of the invisible God, and we become temples, in the deepest and most wonderful sense of the word, when the Spirit of Jesus is allowed to fill our hearts to the exclusion of all that is inconsistent with His presence.

Could any thought be more effective as a motive to consecration? Should it not be our constant endeavour to make this mystic shrine of human personality as worthy of its Holy Occupant as possible? Ought not this living sanctuary to be adorned and enriched with the noblest thoughts and attainments of which we are capable?

"Thy home is with the humble Lord!

The simplest are the best:

Thy lodging is in child-like hearts;

Thou makest there Thy rest.

"Dear Comforter! Eternal Love!

If Thou wilt stay with me,

Of lowly thoughts and simple ways

I'll build a house for Thee."

H. C. RENSHAW.

## Golden Wedding.

MR. AND MRS. A. BATT.

Mr. and Mrs. A. Batt, of our Worle Church, celebrated their golden wedding on Sunday, August 26th, by attending morning and evening service, conducting the Sunday School in the afternoon, and participating in the Communion service at night. They were accompanied by their four daughters, who had come from their respective homes for the occasion. Mr. Batt is a local preacher in the Worle Circuit, and until two years ago was church steward and superintendent of the Sunday School. Congratulations on behalf of the Church were uttered by the Rev. J. Job at the Communion service, which was largely attended, and the hope was expressed that Mr. and Mrs. Batt would have a long and peaceful eventide.

Mr. Batt's eldest son, Rev. B. A. A. Batt, conducted evening worship at Worle on the previous Sunday, but being due in his new circuit, Hucknall, he was regrettably absent from the happy gathering on the 26th ultimo.

## Sayings.

### The Church's Critics.

"THEY have no right to complain of the Church's failure, its obscurantism, or its apathy; they rather condemn themselves as its enemies if they do not bring to it everything that has been revealed to themselves. The Church's need is their opportunity."—*The Times*.

### Freedom.

"You have a perfect right to say that the new decisions are wrong and silly and unjust and unreasonable: you have a perfect right to get your neighbours to agree with you if you can and to defeat or reverse the decisions. But so long as they are the decisions of the majority and are carried into law in the recognized constitutional manner, it is nonsense and untrue to say that in opposing them you are defending 'liberty,' and that those who are in favour of them are enemies of 'freedom.'"—STUART HODGSON.

### Astonishing!

Like many other Warwickshire men, I have never been inside Shakespeare's birthplace.—LORD WILLOUGHBY DE BROKE.

### Boysish Error.

Boys have got it into their heads that to speak the English language with care and precision is indelicate and pedantic.—SIR HENRY NEWBOLT.

### A Far View.

Brittany is one of the open gateways into the past of man.—L. HADEN GUEST.

### A Fisherman's Cottage.

Izaak Walton's little fishing cottage at Shallowford, not far from Norton Bridge railway station, about six miles from Stafford, is being reverently restored.

### Failed!

One of the ablest men I ever knew was a failure in life because he did not wear a clean collar.—JUDGE PARFITT, at Clerkenwell County Court.

### Sea-Snails.

Sea-snails must be older than land-snails, because all life came out of the sea, like most of the rocks on which we stand.—A *"Times"* Correspondent.

### Poetry and Religion.

Poetry and religion are Siamese twins: you cannot have one without the other, and if you have one you have both.—THE REV. W. F. GEIKIE-COBB.

## Doings.

Two Alpine climbers, father and son, of Olten, attempting the Rothorn-Zinal (13,865 feet), without a guide, slipped when descending near the Great Gendarme, and fell 2,000 feet.

Mr. A. Race, formerly borough surveyor of Blackburn and Barrow, has been appointed as surveyor and engineer of Burnley, at a salary of £1,000.

The lady organist of Nunburnholme, in the East Riding, having been bedridden for six months and helpless, determined to officiate, to relieve the vicar. She was taken to church in a bath-chair, and played right through the service. For two years she had not played the organ.

Mrs. Gene Stratton-Porter has written a new novel in memory of her girlhood in Indiana. The book has just been published in America with the title of "The White Flag."

During the construction of a new reservoir for New York, the workmen have discovered the oldest fossil forest in the world. The stone trees are supposed to be 300,000,000 years old.

Dr. D. W. Torrance, O.B.E., for nearly forty years a medical missionary in Palestine, among both the Jews and the Moslems, has died at Tiberias.

Mrs. Hertha Ayrton, a distinguished woman scientist, who invented the anti-gas fan, of which over 100,000 were used in France during the war, has died.

Mr. James Neill, head of the firm of James Neill and Co., steel manufacturers, Sheffield, has been elected Master Cutler. He will be installed on October 9th.

Since the opening of the season over 115,000 bathing tickets have been issued at Ostend. Such a figure has not been reached by the end of August for twenty-five years.

The "Times" last week gave nearly a whole column to Wesleyan changes—new ministers for London.

Last Sunday was observed as Labour Sunday, and this week is Labour week. Rev. F. Herbert Stead visited America last May, and had much to do with organizing this new movement, which is becoming international.

Mr. Frank Hodges, the Miners' Federation secretary of Great Britain, is attending the Canadian Trades Labour Congress at Vancouver.

A "million dollar" Mormon Temple has been dedicated in Cardstone (Alberta).

"Death watch" beetles have honeycombed the whole of the woodwork in the roof of St. Anne's, Limehouse. The work of renovation now in progress will cost nearly £2,000.

Three sealing vessels have returned to Tromsø, in the extreme north of Norway, with a total catch of 4,000 seals, ten dead and ten living polar bears, and 700 barrels of seal blubber.

In "The Times" "In Memoriam" notices last week occurred the following: "1868.—M.R., not yet forgotten."

## United Evangelistic Missions.

IT is good to hear that in many centres, urban and rural alike, the Free Churches are to unite in well-planned evangelistic efforts during the autumn and winter. Much will be heard of this in the coming months. The Home Missionary Committees of each of the Methodist Churches is stimulating prayer, thought and plans for this vital and vitalizing work. Modern methods, and old ones also, will be employed. Let it be always recognized that God fulfils Himself in many ways, and uses many methods to reach men.

The scheme, in which several of our London churches will share, has been arranged by the Metropolitan Federation of Free Church Councils. This great effort will be made next month (October). In this connection, the Federation has issued a request for Daily Prayer by all interested in the forthcoming mission. The request is that a special prayer may be included in the daily prayers offered during the coming weeks. The words of the Prayer suggested are given below. Small cards containing this Prayer are being supplied through the secretaries of Free Church Councils in the Metropolitan Federation. Further copies can be had on application to the Rev. F. A. Rees, Secretary of the Federation, 4 Ludgate Circus Buildings, E.C.4. We reprint the Prayer intended for daily use.

Our Heavenly Father, we thank Thee for the Grace in Jesus Christ by which we have been redeemed. Hear us, we pray Thee, for those who have not yet surrendered themselves to Thy love. Help us to help them to that surrender.

Bless, we pray Thee, the Church with which we are connected, and revive Thy work in our midst. Bless Thy ministers, and may they all have the joy of winning souls for Christ.

Give much success, we humbly pray Thee, to the great evangelistic effort being made in London in October, and may it mean a great extension of the Redeemer's Kingdom.

We ask it for Christ's sake.—Amen.

We invite our readers to join in this League of Prayer. St. James, the brother of our Lord and Saviour Jesus Christ gives us this affirmation: "The prayers of the righteous have a powerful effect." G. E.

## The Minutes of Conference, 1923.

(Price: cloth, 3s. 6d. net; paper cover, 3s. net.)

IT is difficult to see how any United Methodist can expect to be informed on the life and activities of his Church who does not secure a copy of the "Minutes." It is from the first page to the last a fascinating volume. We can testify that for ourselves it beguiled a long and tedious railway journey. The train sped past, and arrived while we were still engrossed with these 400 pages.

Its price and production generally are excellent. We hardly know where such a book can elsewhere be obtained for the money; and it has all the evidences of careful and skilful editing.

On nearly all the subjects which fall to be considered during the year it has invaluable information. Concerning Methodist Union it supplies the data which it is absolutely necessary to have if we are to form fair and just judgments. Speaking for ourselves, we were unable to read the "Memoirs" of brothers departed without feelings of deep emotion. The men who have gone from us were brothers beloved indeed; and those who have told of their goodness and greatness are men with literary ability. Let us cull a sentence or two: "Simplicity of taste enabled them to be princely in generosity. An intense enjoyment of spiritual things left them little desire for ordinary pleasures." "Being a reader free from bookishness and a teacher devoid of pedantry, his sermons were a joy to the common people and an inspiration to students." "He had a capacity for sustained and accurate thinking which not only made him master of his conclusions but of every step of the way." "He did the almost impossible task during the terrible years of the war." "Many a weak Church will bless his memory. Many a brother once hard put to it will bless his memory."

It is a long list of men who are putting off the armour just now, and to read the considered judgments of the Conference on their life and work is to receive a call to be and do better ourselves.

The twenty pages which deal with our foreign missions should form a kind of text-book for study among the groups who set themselves to master some subject of more than passing interest during the coming winter. The report of the Deputation which recently visited our stations in China and East Africa is one every word of which should be carefully pondered by our people.

The pages dealing with home missions seem to breathe the vigour and hopefulness which is invading our Churches at this time. The note of evangelism is in all that is recorded. We have come to see that if people are not converted, nothing else suffices. As it is stated in the "Address to the Churches," page 119: "The Church of Christ, heedful of the ancient summons, is shaking herself from the dust and putting on her beautiful garments. She has a gift to offer which the world in its brokenness needs, and she is keen to offer it." Let us hope it will be so among our Churches this year.

The usual statistics and figures generally are here, and concerning finance, there is information sufficient to satiate the most greedy arithmetician. Our Secondary Schools, so often ignored by United Methodists, and appreciated by others, are reported upon; our Theological College is described in all its abounding life. Sunday Schools and the Young People's department generally, the Publishing House and the Auxiliary Fund, and, indeed, every vital phase of our work, is commented upon. We earnestly hope there will be an unprecedented demand for a volume which has never been surpassed in excellence and power to stir the heart. R. P.

## Presentation to Rev. Henry Smith by the Printing Staff.

ON Tuesday, August 28th, an unusual calm prevailed at the Magnet Press Printing Works, when printer's ink was laid aside, and the wheels of industry stayed for a few minutes, so that we (the staff) might present to the Rev. Henry Smith our very best wishes for his future, and pay a tribute to the esteem and regard which he had won during his 16 years' association with us as Editor of the "United Methodist."

As a memento of the occasion, we had the great pleasure of presenting Mr. Smith with a garden chair and an illuminated testimonial, signed by us all.

Mr. W. N. Wilson (manager) spoke of the object of our meeting together, and asked the Father of the Chapel to make the presentation, and to read an address expressing our heartfelt regard for Mr. Smith on this, the occasion of his retirement from the Editorial chair.

We assured him that he had gained the love and esteem of his fellow-workers (and we had no compunction in addressing him as a fellow-worker) at the Magnet Press, throughout the 16 years he had been associated with us. This was a great reward in itself, as in accomplishing this, surely he had gained the applause of the Great Master of all.

We were reminded also of his kind inquiries made in our domestic troubles and illnesses.

It was with a sense of gratification that we could look back on the writings of Mr. Smith, more especially those dealing with industrial troubles, and find that he had always advocated peace against war, right against might, and urged upon conflicting parties the need of the round table. Toleration in all things had been his axiom.

We were bound to confess that his record as an editor would be hard to beat this side of Utopia. Sixteen years spent in the production of a weekly newspaper, and through times of pressure and anxiety—never a harsh word!

We were also pleased to think that Mr. Smith still retained health and strength to return to the active ministry, and wished him many more years of usefulness to the United Methodist Church.

We had no doubt when reflecting, alone with Mother Nature, the chair would often remind him of his long association with us, and again, as he looked at the signatures one by one on the testimonial, we would pass in vision before him again and again.

Mr. Smith, in thanking us for the kind things which had been expressed, and for the very fine gifts, told us that just at that time he was labouring under the stress of a very deep emotion. Every day the post brought him letters of good will and kind wishes, but not one had touched him more deeply than this address from his fellow-workers—in fact, he would say, his brothers and sisters. He would often think of us as such, and we would often be the subjects of his petitions.

One of his greatest treasures was a telegram of congratulation that reached him from the Magnet Press Staff when Conference paid him the highest honour that it can possibly bestow—that of President of Conference. May the good wishes of the staff materialize, and may his pen be mightier than the sword.

ONE OF THE STAFF.



Who would not help a drowning child?

Every year thousands of boys and girls are plunged into sudden peril through loss of parents, health or home, and some of them perish because help does not come in time.

Every day the Children's Home is hearing the cry for help from children in dire need, and is going to the rescue.

We are able to help them as you help us, but to help effectively we must DO IT NOW.

Please send to-day your gift, great or small.

## NATIONAL CHILDREN'S HOME AND ORPHANAGE

(Founded by Dr. STEPHENSON.)

104/122 CITY ROAD, LONDON, E.C.1.

Principal: Rev. W. HODSON SMITH.

Treasurer: Sir CHARLES C. WAKEFIELD, Bart., C.B.E.

N.B.—Remittances from United Methodist Churches should be sent to the Treasurer of the U.M. Auxiliary, Rev. HENRY HOOKS, 12 Farringdon Avenue, London, E.C.4.



# Questions Asked and Answered.

Information and Guidance for Readers by Readers.

Questions on topics of Church life, Church work and Biblical and general Literature are invited from readers of the UNITED METHODIST. Their help will be welcomed also in answering the questions submitted. Problems in Thought and Conduct will also be considered and guidance offered. Here also the interest and help of readers will be appreciated. Letters, marked "Questions" or "Problems," should be addressed to The UNITED METHODIST, 12 Farringdon Avenue, London, E.C.4.

**Growth of Methodism.**—The Rev. E. Aldom French (Wesleyan Methodist Church) is reported to have said in our Conference, which he addressed after the discussion on Methodist Union, that the increase in Methodism during the past year was twenty thousand. Can you please give me the figures supporting this encouraging statement?—M. H., Lowestoft.

[The statement is correct, if it be understood that Mr. French referred to the increase in British Methodism as a whole. He evidently meant the three Churches now considering Union, each of which has an increase. He also included Junior Members in his statement. The increases are these: United Methodist, 1,180 members, 909 on trial; Primitive Methodist members and on trial, 3,230; Wesleyan Methodist, 7,058 members, 3,629 on trial. The total of increases, including both grades of British Methodists, is 16,006. If to these are added the increase in Junior members of the Churches, as is done in compiling the statistics of world-wide Methodism, the total Mr. French gave would be reached.]

**The legal name of our Church.**—Please inform me if it is correct to refer to any of our churches or circuits under the names of the sections to which they belonged before the Union of them in 1907. Surprising though it is at this distance from that event, some still use the old names. "I am going to the New Connexion Chapel"; or "I belong to the Free Methodists." I hear people say these things.—G. H. S., Hartlepool.

[Strictly, those names and that of Bible Christians, all became illegal after one o'clock p.m. on September 17th, 1907, when the Uniting Conference had solemnly voted for, and thereby enacted, the Union of the three Churches which had previously borne those names. When a woman is married, she is known no longer by her maiden name. Indeed, she regards the use of that as something of a discourtesy, unless its use is due to forgetfulness, or she wishes to use the old name professionally. In the eyes of the law, and for all purposes of reference and identification, she is henceforth known by the surname of her husband. One of our ministers was recently addressed as "a New Connexion minister." "It is a very good name," he said, "and I am proud of it; but will you please call me by my married name, UNITED METHODIST?" ]

**Poem Wanted.**—Can you give me the source of some lines about Fate and Death, which I have somewhere read or heard? They greatly impressed me, and I wish to use them, but I can only recall this couplet:

Sceptre and crown.  
Come tumbling down.

—F. H. W. G., Tottenham, London.

[The lines you give are evidently a misquotation from a poem by James Shirley (1596-1666) entitled, "Contention of Ajax and Ulysses." It was a favourite poem of that prince of preachers, Maclaren of Manchester. He quoted from it with tremendous effect on several occasions, especially the last two lines. As the poem is not generally available, we reprint it. It may be added that the poem contains an autobiographic element. Shirley lost all his property in the Fire of London, which followed the Great Plague in the seventeenth century. "Death the Conqueror of All" is the usual title of the poem, which here follows:

The glories of our blood and state  
Are shadows, not substantial things;  
There is no armour against Fate,  
Death lays his icy hands on kings;  
Sceptre and crown  
Must tumble down,  
And in the dust be equal made  
With the poor crooked scythe and spade.  
Some men with swords may reap the field,  
And plant fresh laurels where they kill;  
But their strong nerves at last must yield,  
They tame but one another still;  
Early or late  
They stoop to Fate,  
And must give up their murmuring breath,  
While they, pale captives, creep to death.  
The garlands wither on your brow;  
Then boast no more your mighty deeds;  
Upon Death's purple altar now,  
See where the Victor-victim bleeds!  
Your heads must come  
To the cold tomb;  
Only the actions of the just  
Smell sweet, and blossom in their dust.]

**The Envelope System of Church Finance.**—Can you inform me where I can get printed particulars of the Envelope System of raising the necessary income for our Church; also any facts as to its success or otherwise. Please also say how long it has been in use in Methodist churches.—An Offertory Steward, Tyneside.

[Several explanations of this system in one or other of its forms have appeared in the UNITED METHODIST.

You should get a copy of a threepenny booklet, "E.S. The Envelope System Explained Simply, With Examples and Success" (Epworth Press). Our ministers and Publishing House can supply this, and other informative literature on this subject. There is also an interesting booklet, "The Financial Way Out," by the Rev. George Jackson, B.A.; but this, we fear, is out of print. Perhaps some reader will inform us to this. The last Conference of our Church gave its approval to the Envelope System, and further statements concerning it will appear later in the UNITED METHODIST.]

**The Wesleyan Methodist Doctrine of the Ministry.**—One of the representatives of this District to the last Conference at Huddersfield informs me that in the Methodist Union discussion, the Rev. Henry Smith read a passage from some Rules of Society. This stated a view of the Wesleyan ministry with which I certainly agree, and which, if it is the view included in the Scheme for Union, would certainly remove my objection and that of many on that point. I hope I do not ask too much in requesting replies to these questions: (1) What are the exact words of the quotation referred to? (2) What Wesleyan "Society" are these the Rules of? (3) What authority and sanction have these Rules? (4) Do they give the view of the Methodist ministry which is included in the Scheme for uniting the Methodist Churches?—F. J. M., Newcastle-upon-Tyne.

[The important statement you ask for on the doctrine of the Ministry generally held in Methodism has appeared in these columns already. At your request it is given again:

For the leadership and oversight of His people in the work of God's Kingdom, our Lord appointed the Apostles; and after these, as need arose, others were chosen for various offices in the Church, under the guidance of the Holy Spirit and with the concurrence of the local communities. The Christian ministry which thus originated has been continued with many adaptations of name and function unto this day. Christ's ministers in the Church are stewards in the household of God, and shepherds of His flock. Some are called and ordained to the sole occupation, and have a principal and directing part in these great duties; but they hold no priesthood differing in kind from that which is common to the Lord's people, and they have no exclusive title to the preaching of the Gospel or the care of souls. These ministries are shared with them by others, to whom also the Spirit divides His gifts severally as He wills."

(2) The Wesleyan Methodist "Society," from the Rules of which this passage was quoted, is the local Wesleyan Methodist Church. "Society" was the name given by Wesley to the Methodists in a town or village. Membership of Society is Church Membership. The proper New Testament term "Church," is gradually superseding the old term "Society." The terms are used interchangeably; e.g., by the Wesleyan Conference of 1912 ("Minutes," p. 118), and by the Primitive Methodists.

(3) This statement of doctrine has behind it the absolute and re-affirmed authority of Wesleyan Methodism. It was adopted by its Conference in 1908 ("Minutes," 1908, 349, 582-6). A copy of this statement is given to every Wesleyan Methodist minister when he is accepted into "full connexion" and ordained. This statement is printed in every class leader's book, in which names of members of a class for Christian fellowship as part of the local church are entered.

(4) The Scheme for Union is based upon the recognition of the Christian ministry which this statement contains. The ministries of preaching of the Gospel and the care of souls are clearly recognized, and are shared by Methodist ministers with other officers according to their gifts. It may be added that representatives and officers of the Primitive Methodist Church, and our own, have publicly stated that the above sets forth the doctrine of the ministry which is held in those Churches, as well as in the Wesleyan Methodist Church.]

**Source of Quotation Wanted.**—I saw quoted lately a very true saying about the dangers to friendship which arise from gossip. It ended with the statement that gossips will not leave four friends in the world.—"Amicus," Leeds.

[Probably it is the aphorism of Blaise Pascal which you refer to. It occurs in his "Pensees," and reads thus: "If everybody knew what everybody said about him, there would not be four friends in the world." Two delightful articles, signed E. W., on "Pascal and the Tercentenary of His Birth in 1623," appeared in the UNITED METHODIST on June 21st and 28th last. If you have not kept your copies or the articles, you might get copies from the Rev. Henry Hooks, 12 Farringdon Avenue, E.C.4.]

**Author Wanted.**—Dr. Alexander Whyte frequently quoted some lines of which I am unable to discover the writer. I shall be glad if you or your readers can help

me. I wish to trace the lines which precede and follow this couplet:

A man's face, like a title page,  
Foretells the nature of a tragic volume.  
—G. B. L., Long Eaton, Notts.

[The four lines as used by Whyte are as follows. As you say, he used them frequently—twice in the same volume, and they occur in several of his published works. Thus:

Yea, this man's brow, like to a title-page,  
Foretells the nature of a tragic volume.

Thou tremblest, and the whiteness in thy cheek  
Is apter than thy tongue to tell thine errand.

Did not Whyte borrow these lines from a favourite author, J. H. Newman? The last-named uses them in his discourse, entitled, "University Preaching," in his volume, "The Idea of a University." Newman says there, "a great English poet" gives that description. He does not name the poet, nor does Whyte. Can one of our readers say who is the poet referred to?]

**A Minister's Problem.**—A solution of the following Problem in Conduct is invited from readers of the UNITED METHODIST. Solutions will be given in a future issue. The statement of a solution must not exceed one hundred and fifty words.

"Still Wondering" writes: "I have made it the rule of my ministerial career to accept the first invitation I received after I had decided to leave the circuit in which I was then labouring. Some years ago, I received an invitation to serve in a most loyal circuit and in a church therein which had fallen on troublous times. After prayer and conference with my wife, I wrote a letter of acceptance. I posted the letter. It was delivered by the postman when there was no one in the circuit steward's house to hear his loud knock as he thrust the letter in the letter-box. It caught on a screw on the side of the letter-box, and was held up at the top; nor did the insertion of later letters by postmen dislodge it until four weeks later. Meanwhile, a fortnight after that decision, of which I received no acknowledgment, I received an invitation from a circuit which offered larger opportunities for any special gifts I have, in a much more healthy part of the country for my wife and the education of our family of young people. I declined that invitation with real regret, but under a conviction of my duty. A week after doing so, while my reply to the first invitation was still tucked up in the letter-box of the steward, I received a second letter from him. This expressed surprise and annoyance that I had not replied to the invitation he had sent. He added that, in consequence, the invitation had been sent to another minister, who promptly accepted it. What should have been done by me, or by others, in this case?—A Superannuated Minister, London.

## THE ROMANCE OF HOME MISSIONS.

A Needy and Deserving Down-Town United Methodist Church Appeals for Practical Sympathy in Home Mission Enterprise.

Waterloo Road Chapel, London.

Minister - Rev. S. GORDON.

## OPENING OF NEW BUILDING

SATURDAY, SEPT. 8, 1923.

Opening Ceremony at 3.30

Door unlocked by J. P. TONKIN, Esq.

ADDRESS by Rev. J. BODEN

(Chairman of London District).

Soloist: Miss NELLIE RANSLEY.

TEA - 5.0 and 5.45 p.m. 1/- Each.

EVENING MEETING at 7.

Chairman: FRANK BRIANT, Esq., M.P.

Speakers: Rev. C. PYE (of Cardiff)

(President of Conference).

Rev. T. NIGHTINGALE

(Secretary of National Free Church Council).

SUNDAY, SEPTEMBER 9th.

SERVICES at 11 a.m. & 6.30 p.m.

Preacher: Rev. C. PYE (President).

SPECIAL MUSIC BY THE CHOIR.

## DONATIONS EARNESTLY SOLICITED

Will be gratefully acknowledged by

Mr. C. E. CANN, Holt House, East End Rd., Finchley, N;

Mr. W. A. RUTTER, Moreton Rd., Worcester Park, Surrey;

or,

Rev. S. GORDON, 253 South Lambeth Rd., London, S.W.8.

## A Famous Far-Eastern Seaport.

BY REV. G. W. SHEPPARD.

Young People's Topic for week beginning September 9th.

SCRIPTURE READING: ACTS XVIII. 1-18.

THE Scripture Reading tells of the beginning of Christian missionary work in Corinth, the great seaport of Greece, where Paul stayed for a year and six months, preaching to Jews and Gentiles, meeting at first with much opposition, but winning many to the Faith, and there planting one of the first churches in Europe.

**Ningpo.**—Our thought is to be of Ningpo, a famous seaport in the Far East, on the coast of China, about midway between North and South, not far from Shanghai—the commercial metropolis on that side of the world. Before Western trade with China developed in the ninth century, Ningpo was a much larger and more influential place than Shanghai. It was one of the first five ports opened to foreign trade by treaty in 1843, and thus became one of the earliest places where Westerners could live in China. It has a population of more than half a million, and is the trading centre for one of the most prosperous provinces in the whole country. Its people are strong, energetic and enterprising. They travel and pursue their businesses in cities far and near. Ningpo bankers, merchants, carpenters and tailors are famous throughout the Far East. But generally those who thus travel abroad return to their native city for a visit once a year, and come back to stay for the years of old age.

**The River.**—The Ningpo River is constantly visited by steamers laden with valuable cargoes coming from or going to all parts of the Far East. Four large passenger steamers ply regularly every night to or from Shanghai, every trip bringing thousands of passengers. Long rows of great "junks" (Chinese sailing ships) line the sides of the river; and fleets of fishing vessels pass in and out continually. As a fishing port, Ningpo holds first place in China (some say it has one of the three largest fish-markets in the world). Other industries are so many that it is difficult to tell which is chief. A big cotton-spinning mill on the south bank of the river employs thousands of "hands" (men, women and children). On the north bank a straw-hat factory employs 2,000 women. Above and below the compound where our missionaries live are long rows of stone yards where innumerable slabs for paving, pillars for building, and monuments for graves are being chiselled into shape. Industry, trade, business of every kind is what Ningpo stands for in China. Ningpo has its own language—one of the many dialects into which Chinese is divided. It is the mother tongue of several millions of people, but very different from the speech of other cities, and it distinguishes the Ningpo man from his fellow countrymen everywhere. His travelling and learning have helped to make him cosmopolitan, for he easily adapts himself to the speech of other places, but Ningpoese he remains—a distinct type in the great Chinese race.

**A Business Community.**—Business peoples are not generally those most responsive to religious influences, nor are the Ningpoese as attentive to the deeper concerns of life as the Chinese of other places. Yet that they are not indifferent to religion is evidenced by the very large number of temples which their city possesses. "A City with a Thousand Temples" would not be an exaggerated description of one aspect of this famous seaport. Christian missionaries came to Ningpo when it was opened as a Treaty Port in the "forties" of last century, and several missionary societies made it the starting-point for their work. For the first fifty years there was little response. Missions seemed to the Ningpo people to be but one form of a foreign invasion. But steadily that delusion has vanished. The Christian Church has been established in more than a dozen centres in the city and suburbs. Three of these are connected with the United Methodist Mission. Ningpo Christians are numbered by thousands. Some are preachers and pastors, some doctors or schoolmasters, but most belong to the business community—shop-keepers, merchants, clerks or artisans. Ningpo Christians are to be found scattered in all the principal business centres of China, but most of all in Shanghai. Into that great commercial centre the Ningpo Churches pour a steady stream of young men and women. They love their native city, they are passionately loyal to their country, but more, their minds have been enlightened and their hearts quickened by the love of Christ.

### Wedding.

JONES—CANN.

In the Hebron United Methodist Church, Staple Hill, on September 1st, the marriage took place of Miss Violet Grace Cann, eldest daughter of Mr. William G. Cann, of Downend, and Mr. Philip W. Jones, son of Mr. and Mrs. W. Davis Jones, of Staple Hill. Rev. Thos. Fish (pastor) officiated. Mr. J. W. Punter presided at the organ, and was supported by a full choir. There was also a large congregation. The bridesmaids were Miss Effie Jones, sister of the bridegroom, Miss Vera Addicott and Miss Hilda Cann, cousins of the bride. Mr. Howard Harrison acted as groomsmen. The reception was very fittingly held in the Schoolroom, where the couple have been regular attendants all their lives. Mr. Jones is the secretary and Miss Cann is a teacher.

There was a large attendance of guests and many presents. The honeymoon is being spent in the Isle of Wight.

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## Social Ideals of the Old Testament.

The Sanctity of Life and Home.

BY REV. CUTHBERT ELLISON.

C.E. Topic for week beginning September 16th, 1923.

ISAIAH LXV. 17-25.

If any community is to advance in civilization the sanctity of life and of the home must be recognized and safeguarded. Individual life must be secure. The home must be sacred. Security of life is necessary if there is to be the growth of social relationships. The sanctity of the home and the strength and purity of domestic ties are the foundations of stable national life. That nation is richest that has the greatest number of healthy happy individuals in safe homes. The nation must secure such conditions for its people as will allow the utmost development in this direction. The Old Testament presents man as the direct creation of God—as made in His image—and in that has laid the foundation principle of his worth.

**Sanctity of Life.**—The Old Testament command, "Thou shalt not kill," was given at a time when human life was not generally valued. For wilful murder, the law exacted the utmost penalty. No option was admitted. In the case of a body found in the fields, the victim of an unknown murderer, the nearest city was held accountable, and could only be freed from the guilt of it by elaborate ceremonial observances. The custom of blood revenge was general among the surrounding peoples, and was imperative upon the next of kin. Blood for blood was the requirement, and this whether the death had been wilfully or accidentally caused. The Old Testament legislation did not do away with the custom, but was directed to the lessening of its evils. The guilt was limited to the slayer alone, and not extended to his kin. The law protected against hasty acts of vengeance. It distinguished between wilful murder and manslaughter. The Cities of Refuge gave sanctuary and protection to those who had by accident taken human life.

The value set upon human life is further evidenced by the enforcing of a penalty against the owner of any beast that should cause the death of a man in the field; and also by the requirement that the roof of a house should be provided with a battlement to protect from falling, "that thou bring not blood upon thine house."

**Sanctity of the Home.**—"The Old Testament law makes for the inviolable sanctity of the home, where husband and wife are knit together in close unity, and where loving concern for the children wins back for the parents reverence and obedience." "Honour thy father and thy mother" is a command that admits of no exception or evasion. Father and mother are equally to be honoured, and grave penalties are threatened for disrespect or insult to either. "Ye shall fear every man his mother and his father. . . . I am the Lord."

The right attitude of children in the home is important. But more important is the sacredness of the bond joining husband and wife—the sanctity of the marriage tie. "The Commandments safeguarded that relationship, both from outward act and also from lawless desire." The sternest punishment was for those who violated the sacred bond. Imperfect things were permitted "because of the hardness of men's hearts." Polygamy was practised, "but the law which permitted it sought to confine it within narrow limits"; moreover, "the whole prophetic movement was towards monogamy. Divorce was in the man's power; but the law intervened in the interest of and for the protection of the wife. The Old Testament laws are stringent in their provision to "protect real marriage as the primary basis of all true life in common among humankind." In the words of Ewald, "than whom none can speak with greater authority":—"The fair type of true matrimony in Isaac and Rebecca does no more than represent with little alteration marriage as it really existed in the majority of families during the best days of the nation." The law safeguarded the rights of the wife and mother, for whom it demanded honour and protection, and therein lay the beginnings of the high ideals of womanhood and of chivalry which have since been evolved.

I close these notes with the words of Prof. W. J. Moulton: "It is not hard to show how the same prophetic spirit which purged the religious conceptions of the people and wrought out the victorious faith of later days, was active also in creating truer social ideals, and in criticizing the failure and corruptions of the developing social life."

### Presentations.

**Hucknall (Basford).**—A largely-attended meeting was held on August 21st to bid God-speed to Rev. A. and Mrs. Knight and family, on their removal to the Matlock Circuit. Mr. Newton (Basford's G.O.M.) presided, and spoke particularly of the work done in that church; gracious testimony was also given by a representative from each church to the services rendered in the circuit. Mr. F. W. Ward, with a few choice words, handed to Mr. Knight a copy of Papini's "Story of Christ," and a wallet well lined with Treasury notes. The young ladies' Bible class at Basford presented Mrs. Knight with a writing-case in leather, as a token of their affection; and the local branch of the W.M.A., which she had started, gave her a beautiful leather bag; and to Miss Knight, who had been pianist, a leather pochette, beautifully embossed. For these and other gifts privately received, grateful acknowledgment was made by the recipients.

Rev. Henry Hooks desires to acknowledge the receipt of 10s. towards the N.C.H.O., being a thank-offering from "J. D. A."

## Joshua the Leader.

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

British International (Graded Intermediate) Lesson for September 16th, 1923.

Biblical Material: Joshua xviii. 1-10; xxiv. 1-31.

**GOLDEN TEXT.**—And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.—Joshua xxiv. 15.

A Suggested School Service (for scholars 11-15 years).

An Opening Sentence: Rom. xii. 1, 2.

Hymn 332.

Brief Silent Prayer and Lord's Prayer. Superintendent's Introductory Talk: Memorials of the Past.

Illustrative Bible Reading: Acts xvii. 22-31.

Hymn 326.

Notices. Offerings with Dedication.

Class Lesson.

Black Board Summary with Golden Text.

Hymn 325.

Closing Service 8.

1. Superintendent's Introductory Talk (five minutes). "Memorials of the Past." In the Public Record Office in Fetter Lane, London, a brown bound parchment volume is shown the very Domesday Book of William the Conqueror. It is a very wonderful memorial of the past, telling of the Norman Conquest and the great survey of the land proportioning it out amongst its owners. In a street in Oxford is the martyrs' memorial to Cranmer, Ridley and Latimer, who were burned near the spot. What is the value of such things? Preserve memory of past: often feel the spot is sacred because of its associations. Imagine the grandchildren of people to-day being told the story of the war memorials.

2. Bible Reading. Show a picture of Mars' Hill, Athens: remind children of the associations of that ancient city, and then read story of Paul's challenge to its people.

### A Note for Teachers.

Was the land of Palestine really portioned out in the way the book of Joshua seems to suggest? Remember that much of the writing in the book of Joshua represents a very late point of view, that of the writers of Deuteronomy and the Priestly Code, when the memory of what had actually happened had been overlain. When we bore through to the oldest strand of narratives, we find much to suggest that the conquest was broken and piece-meal—a group of tribes coalescing here, another group campaigning there, others effecting a settlement

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with difficulty elsewhere—a group in the South, a group in the Centre, and a group in the North. Joshua appears to have been the virile leader of the centre group, the clans of Ephraim, who pushed across Palestine westward to the edge of the mountain ridge overlooking the Great Sea.

### Lesson Story.

"Father," said a little Ephraimite lad in Shechem one day, "I've been up to the sacred oak by the sanctuary and seen the great stone that stands there. You promised you would tell me about it."

"Yes, my son!" replied the father. "That is one of our great stones of memory. It has stood there for many generations now, ever since the days when our forefathers crossed the swift-flowing Jordan from the hills of Gilead and captured the hill-country of Ephraim. At the head of the clans of Ephraim was a great chieftain of our people, whose name was 'Deliverer.' He had been, so our fathers say, the servant of Moses, the man of God, in the wilderness. But he was a brave and fearless leader. It seemed as though God were with him. It was he who led the people over the bed of the river when the course of the waters had been stayed, and he before whose attack the city of Jericho in the plains of Jordan fell. Then he led our fathers up into the hills. They had harder work to take the Canaanite towns there, but on the clans pushed till they reached the edge of the hills overlooking the Great Sea. Thou hast seen it, hast thou not, my son, from the top of Gerizim, above our city, as thou lookest to the way to Beth-horon?"

"Aye, that I have, my father! I climbed Mount Gerizim but yesterday. Did 'Deliverer' ever come to Shechem?"

"Yes, my son! That is why the great grey stone is there beneath the sacred oak, where our yearly festival is held. It was in Shechem that he came to live, when the land had become more settled, and the tribes of Israel had come to rest. Some of our wise men think that the land had already been parcelled out amongst our forefathers."

"But what has that to do with the great stone, my father?"

"Well, thou seest, when 'Deliverer' had grown old and like to die, he desired that the people should make a great vow to serve Jehovah, the God of Israel! He feared lest they might be tempted to forget Jehovah, and fall away to the worship of the gods of the heathen. Thou knowest that even now some of our people fear the gods of the land more than they do Jehovah, and they set up stone pillars and tree stumps for the worship of the Baalim."

"Yes, that is so, my father! There is even now a heathen high place on the top of Gerizim. I saw the altar but yesterday."

"So 'Deliverer,' ere he died, called the clans of Ephraim together at the holy oak, and there was a great gathering. He spoke to them and bade them choose afresh whether they would serve the gods of the heathen or the God of Israel. But whatever they chose, he said, he and his own house would continue to serve Jehovah."

"And what did the people do?" said the boy.

"With a great shout they responded and said: 'The Lord our God will we serve, and His voice will we obey!'"

"But the stone, my father?"

"It was 'Deliverer' who reared it in token of the people's choice, and there it stands, beneath the holy oak, that everyone may see it as they go to worship in the house of the Lord."

"I understand now, my father. It means that we too must be true to God even as 'Deliverer' was."

"Thou hast rightly said, my son! May God help thee to be faithful also!"

### Senior Classes.

1. Concentrate on the idea of "Choice" in the story. The sense of crisis in the story is a reflection not so much of the issues at stake in Joshua's time, but of the situation at the time many centuries later when the stories were written down. This was probably just about Elijah's time. Imagine Elijah telling of the stone of Joshua at Shechem.

2. Find illustrations of great choices in the history of

peoples—e.g., the issues of the Protestant Reformation, the American Civil War, or India and China, in relation to Christianity and Western civilization.

3. Let the classes read and discuss hymns No. 601 and 615, with their sense of crisis in a nation's history. What are the greatest issues at stake to-day?

## News of Our Churches.

### MINISTERIAL ARRANGEMENTS.

Tagg, J., will remove from the Rochdale, Baillie Street Circuit in 1925, after four years' service.

Wilkinson, W., leaves the Todmorden Circuit next Conference.

### ST. COLUMB.

#### Circuit Rally.

THE Annual Circuit Rally was held in the Carne Hill Church, St. Dennis, on Wednesday, August 29th. Although the day was exceptionally wet, many of the churches in the circuit were well represented. The preacher for the afternoon service was Rev. J. Highley Coles, of Mullion (Chairman of the West Cornwall District). A fresh, arrestive sermon was given from the words, "The first shall be last and the last shall be first," a plea for brotherliness and service in the common things of life. The service was followed by a public tea, at which a large number sat down. The public meeting in the evening was presided over by Mr. Harvey, of Helston, who emphasized the need for co-operation in Christian work. Rev. F. Pearn, of Helston, a former minister in the circuit, was cordially welcomed, and his address on the vitalizing power of Jesus Christ in the past and the influence of Christ in the world-wide problems of the present, left a deep impression on the meeting. Rev. J. Highley Coles followed with a very charming and impressive address on the need for an adventurous service for Jesus Christ. This address was delightfully illustrated with extracts from John Wesley's diary.

The singing was led by a united choir, under the conductorship of Mr. W. Martyn, with Mr. Liddicoat at the organ. In spite of the gloom, without the atmosphere of joy and hope within prevailed, and all returned to their homes gladdened and strengthened for the time of fellowship and with hearts quickened for more devoted service to their respective churches.

### Anniversaries.

**Bristol (Eastville Park).**—The pastor's third anniversary was celebrated on August 26th. Rev. Herbert Marsden preached both morning and evening, and in the afternoon a combined meeting of Sunday School and Bible Classes was held, presided over by the church secretary (Mr. F. W. White), at which short addresses were given by representatives of the various organizations, and the pastor (Rev. Herbert Marsden); the soloist was Mrs. Low. Monday evening an "At Home" was held, at which the chair was taken by Mr. W. Stephens (church treasurer). An address was given by Rev. J. E. Staley, M.A. (vicar of St. Thomas, Eastville), who spoke of the great sympathy that existed amongst the different sections of the Church of Christ in the district, and "whether we wanted to or not," he said, "we should have to draw closer together very soon." Rev. D. J. Roberts (Congregational), Rev. A. Jones, M.A., D.Litt., and the pastor also addressed the gathering. Vocal items were rendered by Mrs. Martin, and Miss M. Dascombe. During the evening refreshments were served by the ladies' church committee.

**Radstock.**—The Christian Endeavour Anniversary was conducted by Rev. Philip Madge, of Bath, who preached exceedingly fine sermons. Miss Lily Morgan, of Bath, was the special singer, and sang with great effect in the morning, "He shall feed His flock," and in the evening, "O rest in the Lord" and "Abide with me." A musical service was held in the afternoon, presided over by Mr. A. E. Chivers, J.P. The C.E. Rally and Roll Call was held the following evening, with Mr. C. Denning in the chair. An eloquent address was given

by Rev. P. Madge. The roll call was conducted by Rev. S. C. Heard, ten societies responding. The whole of these services were of a high spiritual character, and the influence and memory of them will abide.

### Quarterly Meetings.

**Burnley.**—Held at Brunswick. Rev. C. E. Penrose presiding over a large attendance. Rev. F. M. Cooper, the newly-appointed minister to Nelson Church, was heartily welcomed by the chairman. Numerical returns, 1,030 full members, an increase on the quarter of 17. The financial statement showed a balance in hand of £65. Mr. James H. Doney, of Brunswick, having passed his examination, was placed on the plan as a fully-accredited local preacher. Rev. J. E. Portman gave a delightfully racy report of the Huddersfield Conference, and was heartily thanked for same. The various officials were elected for the ensuing year.

**Workshop.**—Held at Whitwell on September 1st. Rev. W. S. Green presided. Total debt extinction referred to the circuit committee for consideration. Horse-hire fund merged into circuit funds, and Mr. W. R. Bradley thanked for his services as treasurer of the former fund. Circuit committee's recommendation of new assessments to the churches adopted, and to take effect in December. Clowne church asked to release a few young men for work at Stanfree, and representatives appointed to investigate conditions at the latter place and report. Interesting accounts of recent Conference given by Messrs. J. Burton and S. Porter. Welcome extended to the new minister, Rev. H. E. Hamblin, who responded.

### General.

**Bristol (Milk Street).**—The members and friends have warm recollections of the Rev. George Eayrs's ministry in the circuit, and a very welcome visit was paid by him to Milk Street on Sunday week. Mr. Eayrs conducted the services both morning and evening. They were well attended, and many old friends gathered to greet their former minister.

**Burnley (Brunswick).**—At the Sacramental service held on August 26th, Rev. C. E. Penrose had the joy of receiving into full membership 25 girl scholars of the Sunday School.

**Runcorn (Ellesmere Street).**—On August 29th a garden party was held at the Old Quay House, the residence of Mr. and Mrs. Scragg. As the weather was unfavourable, the host and hostess kindly opened their house for the use of the friends, and a very enjoyable time was spent indoors, playing various games. Proceeds, £10 (towards repairs and renovations). The church and school are undergoing repairs and improvements, which will cost £800. Towards this amount £500 has already been raised.

**Sheffield, Surrey Street (Wales).**—Two beautiful memorial windows were unveiled on August 30th, one window and tablet being unveiled by Mr. E. Soar, in honoured memory of the men from this church who fell, and those who served during the Great War; the other window was unveiled to the memory of the late Alderman George Emmerson, J.P., for 40 years secretary of this church. Prayer was offered and Scripture read by Rev. A. R. Barnes (who before he entered the ministry often preached at our Wales Church). A most impressive address was given by Rev. George Graves at the dedication.

**Workshop (Whitwell).**—On Saturday, August 25th, the Sunday School was re-opened after renovation. The work had been carried out by Mr. R. Gee, a member of the church. The re-opening ceremony was performed by Mr. W. Woods, of Clowne, and addresses were given by Revs. W. S. Green and H. E. Hamblin. Mr. H. Ward, the Sunday School superintendent, presided. Afterwards a public tea was served, and in the evening a reception service was held for the Rev. H. E. Hamblin, the new minister from the Manchester College. The meeting was presided over by Mr. W. Calladine, and addresses given by the new minister a warm welcome were made by the Rev. W. S. Green, Mr. W. Cooper, Mr. H. Ward, Mr. W. Woods and Mrs. Vickers. Rev. H. E. Hamblin responded.

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East Ham—High Street, N.	Right of East Ham Station	Rev. T. B. CLARKE
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Seven Kings	Chalkwell Park, Eastwood Lane	Rev. W. J. REDMORE (supervision)
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