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**Notes by the Way.**

"THERE will be no coal strike." That was the  
good news with which the August holidays began.  
We have just escaped what promised to be one of the  
most disastrous of trade disputes.

An Averted Calamity. Mr. J. G. Hancock, the newly-elected  
United Methodist M.P., and the  
Secretary of the Nottinghamshire

Miners' Association, did not put it too strongly on  
Friday when he said, "In my opinion, this crisis has  
been the most serious which has ever occurred in  
the coal trade." It arose out of the service of  
notices of a proposed reduction of miners' wages  
in Scotland from 6s. to 5s. 6d. a day. This was met  
by notices from the Scottish miners that they would  
cease work on a certain date, and by a ballot on the  
part of 600,000 miners in England, Scotland and  
Wales in favour of a general strike if the proposal  
for reduction of wages was persisted in. Such a  
strike, just when there are signs of improvement  
in trade, would have been nothing less than a  
calamity, and Mr. Winston Churchill, the Board of  
Trade, and the representatives of the masters and  
the men, are to be warmly congratulated upon the  
skill, patience and mutual consideration with which  
they have succeeded in averting a disastrous set-  
back to trade and the vast domestic and other  
miseries which would have accompanied it.

\* \* \* \* \*

THE terms of settlement are somewhat technical  
in their character, but they may be broadly put in  
this way. The notices are withdrawn on both sides

and the idea of a general strike is  
abandoned. The Conciliation Board  
Terms of Settlement. is to continue, with the proviso that  
there should be obligatory a neutral

chairman, to be selected, failing agreement between  
the parties, by the Speaker of the House of Com-  
mons and the Board of Trade. The principle that  
the minimum wage is to be 50 per cent above the  
1888 basis is conceded, and wages must not be  
reduced below that point; but there is a proviso that  
if for any month or months during the period from  
the date of the new agreement to March 31st, 1910,  
the ascertained prices do not warrant a fifty per cent  
wage, then for a like number of months any in-  
creased percentage in wages accruing under the  
present agreement should be diminished. Further,  
the new agreement is to remain in force until August  
1st, 1912, and beyond that date, unless six months  
before, notice of termination is given by either party.

\* \* \* \* \*

MR. ALBERT STANLEY, M.P., who is the agent of  
the Cannock Chase Midland Miners' Federation and  
a greatly respected Primitive Methodist local

preacher, well sums up the lesson of  
The Way the crisis when he says: "If the  
of Reason. present crisis teaches us anything at  
all, I think it should teach us the

absolute necessity, not only in the interests of the  
workmen themselves, but in the interest of the

general community, that there should be a Wages Board for the whole of Great Britain. I should like to see such a Board, having a good substantial minimum wage, and then I think we could agree that the maximum should be fixed at a moderate amount, so that we could furnish no justification for these terrible fluctuations which occur in the coal trade. You cannot have coal up to 15s. or 16s. a ton on the average one year, and down to 6s. or 7s. a ton another year, without inflicting very serious injury upon the general trade of the country." Regulation of wages by reason and mutual consideration, instead of by injuring trade and starving women and children, is surely an ideal whose attainment ought not to pass the wit of man. It is an ideal very slow of attainment, but it was never nearer the realm of practical politics than it is to-day.

THE purely party-political aspects of the Budget have no interest for us in these pages, but its social aspects interest us very much. One of the objects for which the money to be raised is to be applied is the payment of the Old Age Pensions arranged for last year by Act of Parliament. Other aims of the Budget were thus described by the Chancellor of the Exchequer last Friday: "We are raising money to provide against the evils and the sufferings that follow from unemployment in this country. We are raising money for the purpose of assisting our great friendly societies to provide for the sick and the widow and orphans. We are providing money to enable us to develop the resources of our land." Those are aims with which all humane persons and all who wish to see the British Isles a happier place to live in, must most cordially agree, whatever their party politics may be. It is time more was done to give the rank and file of the people a larger share of the immense wealth of this little island, wealth which they and their ancestors have done so much to create. It is time we infused more hope into their hearts, more sunshine into their lives, and freed them from the haunting horrors of unemployment and some of the appalling terrors of sickness and old age. It cannot be well with a country when so many hundreds of thousands of its people dwell on the verge of hunger and want and dire poverty; and it is good to know that members of all political parties are becoming increasingly sensible of this.

It is not too much to say that a new note is being struck in political life—a juster, more humane, more Christ-like note. "I am one of the children of the people. I was brought up amongst them. I know their trials. God forbid that I should add one grain of trouble to the anxieties which they bear with such patience and fortitude. When the Prime Minister did me the honour of inviting me to take charge of the National Exchequer at a time of great difficulty, I made up my mind that in framing that Budget which was in front of me, at any rate no cupboard should be barer, no lot should be harder to bear. By that test I challenge them to judge the Budget." That, we say, is a comparatively new note to hear struck in these high places. Our readers may differ as to whether Mr. Lloyd George's means of attaining the end he defined are the best means; but surely none of them will deny that the ends he aims at are worthy, and alone worthy, of the highest statesmanship. And all of them will rejoice with us that such high ends are at long last being sought after among the statesmen of our country.

THE Government have announced that on April 1st, 1910, four more ships of the "Dreadnought" type will be laid down: this in addition to the four laid down this year and to those which will be laid down next year. This decision has been arrived at unanimously by the Cabinet. We do not question the bona fides of the Government nor of those outside the Government, and members of a different political party, who think that the Government's enlarged plan is still inadequate. We are prepared to say frankly that both sides are acting what they conceive to be the patriotic and wise part. But what a comment on European civilization, not to speak of its Christianity, all this is! In the twentieth century of the Christian era, in the sixtieth century, or more, of the effort of the race to attain civilization, the best thing the wisest statesmen of the nations of Europe can do is to consent to the policy of building larger and larger ships of war against one another! "It is a mad world, my masters." Every one of these

ships will cost little short of two millions of money to build and millions more to man and maintain after they are built. And in each of the countries concerned the cry of the aged, the infirm, the unfortunate, the out-of-work, the hungry, the ill-clad rises up to Heaven, and must continue to rise, because the nations are so intent upon building means to kill men that they cannot afford to provide adequate means to keep men alive! It is a biting satire upon our boasted progress and civilization and a palpable sign how little Europe is really Christianized twenty centuries after Christ. Surely the peoples will awake to the folly and crime of it all soon! If they do not, European civilization will go down into a pit dugged for it by debts created through an insane competition in how best to kill instead of being exalted into the heaven attained by those who strive to find out how best the peoples may live the largest, richest life possible to them.

THE Czar was received by our King on Monday with royal honours. Extraordinary precautions were taken for the protection of the Czar and Czaritsa. Their host and hostess spent Sunday on the "Victoria and Albert," which was moored a little way from the shore at Cowes, and required no armed men to protect it. "They are, however," said a newspaper correspondent on Monday, "kept in readiness to guard the Czar, and to-morrow when the 'Standart' anchors near the 'Victoria,' launches with men armed to the teeth aboard will perpetually circle round her. Indeed, there is quite a Russian atmosphere in this quiet place. I heard an elderly idler to-day remark in a fashionable voice that the swarm of secret police which has invaded Cowes is an unmitigated nuisance." The picture of our King's yacht on Sunday, and the picture of the Czar's yacht on Monday, are illuminatingly contrastive and suggestive. King Edward rules a free people and is safe: Czar Nicholas rules an oppressed people and is in peril. Force evokes force; wrong leads to wrong; cruelty breeds cruelty.

WE are proud to record that on the day of the Czar's visit an open letter, signed by bishops, clergy, ministers, peers, Members of Parliament, editors, scientists and literary men, and representatives of all political parties, appeared in the daily papers. It was addressed to Sir Edward Grey, Minister of State for Foreign Affairs. It referred to the fact that "for four years a system of repression has been maintained in Russia, which has not relaxed its severity, though the evidences of any organized revolutionary movement have dwindled and disappeared"; called attention to the fact that the number of capital sentences on civilians between October, 1905, and December, 1908, had reached 4,002—these sentences not being passed by ordinary civil process but by exceptional military courts; averred that "the number of persons exiled without trial under administrative decree cannot be realized without a serious protest"; declared that in prisons built to accommodate 107,000 persons, 180,000 were crowded together; that epidemic diseases prevailed there, especially typhus; that the sick and the whole lay together and both were systematically maltreated and tortured by the warders and others in charge of them. "The infliction of such wrongs upon Russians, and the indignation which they excite among ourselves, are relevant and important factors in our mutual relations, of which the two Governments should be fully informed." It was a brave protest, and evoked a cordial endorsement in thousands of hearts. The Czar has had his reception, and possibly thinks it is accorded by the British people. But we think the "Daily News" expresses the exact truth when it says: "No one in this country really admires the Czar or his Government. Very few desire to see him honoured and even they are thinking only of high politics. A large and well-informed minority would actively oppose his coming." Till the Czar mends his ways we hope it will be long years before either our Sovereign or his ministers will again suffer the indignity of having to receive the Czar Nicholas.

Many will learn with great sorrow of the death of little Frank Meades, of Selsey. Frank was the son of Mr. and Mrs. Frank Meades, and the grandson of Mr. A. Woodland, all held in very high esteem in Selsey and throughout the Chichester Circuit. Little Frank, who possessed a beautiful spirit, and was a great favourite in the village, passed away on Thursday, July 15th, after having undergone an operation for appendicitis.

## Our London Letter.

THE latest news is that the Church is going to be asked for!—that a return to the teaching of the New Testament has already set in!

Thinking men have been weighing up the losses and gains of the nineteenth century. That wonderful epoch has made life easier by surrounding us with marvellous conveniences—penny postage, cheap trams, wireless messages and a sanitary revolution. But on striking the balance-sheet it is found that post, trams, telegrams and sanitation have not added anything to our happiness. Happiness stands where it did. The world is more convenient—not more happy.

And the conclusion is this—that as none of these things touch our happiness, happiness must be the product of a region other than the region served so usefully by post, trams, telegrams and sanitation.

So the thinkers of Germany are coming to the fact that there is an independent life of the spirit, and that to attain any happiness a man must first seek his lawful, spiritual relationships. Such a resetting of the individual soul must take place that if the new movement wants a title for it, the old phrase "New Birth" is just the word.

This, thank God, is to-day's news! The men who know the mystery of the spiritual are going to be wanted! Nay! already they are being asked for!

"In all quarters," says Professor Heinrich Weinell, of Jena, "there is revealed a longing for new life-values, an aspiration towards what is eternal. A religious movement is waking into being, and men are longing for that deep, still happiness of the soul which can only be found in God."

What delightful news on the eve of the holidays! Away to sea and mountain and countryside with the joyful news that on our return we shall be enquired for—for surely we know where and what is the secret of the happiness now being sought. Let us consecrate, brethren, in quiet places, that we may return Doctors of the Holy Spirit.

"Punch" said a very happy thing last week—full of philosophy, too! The deposed Sultan is sitting in his Private villa reading a Persian newspaper which announces the deposition of the Shah! "Ah!" he says, "another of us moving with the times!"

We are now waiting for another announcement! May it not be long!

"We want eight, and  
We won't wait."

And the flag wangers have got them, and that from a Liberal Government. It is HEARTACHING, Budget or no Budget!

Now, Mr. Editor, it is my holiday time. Please may I disappear for August? And here is a London story for the train:—

I recently had the pleasure of chairing for Mr. Will Crooks, M.P. Somebody, in a vote of thanks, kindly said that the chairman, in his speech, had been on the spot. Mr. Crooks capped the remark thuswise:—"Down our street they had bought a donkey, and when they got it home they found it wouldn't pull now. The other day my lad came in and said: 'You ought to have been down the street just now, father.' 'Oh, what was the joke?' I asked. 'Wasn't no joke,' he replied. 'Fact is their boy at No. 28 had got their new donkey out, and was trying to make him go with the barrow, but he wouldn't move, and we boys were enjoying the fun. Just then there came along one o' those do-nothing mashers, a tall chap, with a great high collar, and a big cane-end in his mouth. When he saw what was up he tried to be funny. So looking over our heads, he says: 'Aw say, my buoy, how much will you take for that donkey?'"

"Jock fired up at him, and said: 'Garn! First of all, you go 'ome and ask yer mother if she can afford to keep two!'"

W. KAYE DUNN.

## Anything for the Miao?

THE Women's Missionary Auxiliary is wishful to send out by Mr. Pollard a good collection of things that would be useful in hospital work, and also for the Miao women and girls. The parcels should be of a kind that would not take up too much room, and contain, of course, no breakables. Pictures, dress materials, knitted things, gloves, comforters, old linen, bandages, pocket knives, needles, scissors, tooth brushes, lead pencils, mouth organs (good ones), red pocket handkerchiefs, wool (brown, dark red or navy) for knitting footwear, knitting needles, etc. Nothing is too small to send, and everything will be greatly appreciated.

All contributions must be sent BEFORE September 20th to Miss Stacey, Cliffe House, Ranmoor, Sheffield, and will be duly acknowledged by her.

# United Methodist Table Talk.

## MINUTES OF CONFERENCE.—IMPORTANT.

The Editor will be glad to receive intimation AT ONCE of all changes in the addresses of Ministers which have taken place since the 1908 "Minutes" were published. Address, Minutes Editor, "United Methodist" Office, 12 Farringdon Avenue, London, E.C.

\* \* \* \* \*

## PERSONAL.

Dr. Vincent Zachary Cope, youngest son of the Rev. T. J. Cope, Secretary of the Deaconess Institution, whose admission to the Fellowship of the Royal College of Surgeons we recently noted, and who is already a B.A. and M.D. of the London University, was last week announced as having been successful in passing the examination for the Mastership in Surgery (M.S.) of the same University. He is also to be congratulated on the publication in the same week of a volume in the series of medical handbooks issued by John Lane, of the Bodley Head.

[Sincere congratulations to Dr. Vincent on the attainment of his high degree.—ED. "U.M."]

The Holland (Lincolnshire) Education Committee, at a meeting at Spalding, on Tuesday week, awarded an Intermediate Scholarship, value £10 the first year, £15 the second, and £20 the third, and payment of tuition fees at one of the Grammar Schools in the county, to Master Stanley Jepson, a scholar in the United Methodist Sunday School at Spalding, and son of Mr. S. Jepson, the secretary of the Spalding Circuit. This is the second open scholarship won by Stanley Jepson, who is fifteen years of age.

[Congratulations to Master Stanley! — ED. "U.M."]

The Rev. Harry Shaw has been elected President of the Guernsey Free Church Council, and also a member of the Victoria Cottage Hospital Committee.

The Rev. William Chadwick, of Leeds, delivered an address at the open-air service at Royal Street, Cowling, in connection with the meetings of the Cross Hill, Silsden and District Council. After tea a public meeting was held, under the presidency of the Rev. F. W. Pollard. A resolution was passed calling upon the Government to do all in its power to secure justice to the oppressed people of the Congo. The Rev. W. Chadwick spoke on "The Christian Panoply." The Rev. J. W. Roper addressed the meeting on "The Aims, Work and Strength of the Free Churches."

The Rev. F. B. Turner's address while on furlough will be: 338 Ranmoor Terrace, Fulwood Road, Sheffield.

The Rev. E. C. Urwin, pastor of the Guttridge Memorial Church, in the Preston First Circuit, has gained the B.D. degree (London University). Mr. Urwin was the "Miller Scholar," 1906, and has yet another year of his probation to serve.

The Rev. A. H. Boyden, B.Sc., of Cleckheaton, has also just obtained the London University B.D. degree.

Mr. M. R. Turner, M.Sc., elder son of the Rev. Josiah Turner, has secured a position as assistant to Dr. Campbell Brown at the University of Liverpool. Master J. Russell Turner, second son, has passed the Matriculation Examination of the Victoria University, Manchester. Both were formerly of Ashville College. Miss B. R. Turner, only daughter, has also passed the Matriculation Examination of the London University.

In the list of successful candidates at the June Matriculation Examination of the London University appear the names of Hugh S. Moore (son of the Rev. John Moore, Nottingham), G. F. Brown (son of the Rev. F. Brown, Tientsin), and E. W. Mallinson, pupils of Ashville College, Harrogate.

[We offer warm congratulations to all our friends on their scholastic successes.—ED. "U.M."]

\* \* \* \* \*

## THE RECENT CONFERENCE.

The Rev. S. Pollard writes concerning the Plymouth Conference: "It was a splendid Conference and the brotherly love of the delegates was the outstanding feature of the sessions. It was quite easy to realize that we are no longer three Churches in one but one undivided Church. We all rejoiced very much over the great advance towards oneness of heart which was patent to everybody. Thank God for the Plymouth Conference of 1909."

## THE MISSIONARY DAY.

Mr. Pollard thinks that the Missionary Day was a great day, but that the Missionary platform was incomplete in two ways: "The ladies who have stood by their husbands' sides in danger and success, and whose story of missionary work would have moved all hearts, were not given a place in the Conference welcome. This is a great mistake and should be remedied. Then last of all and most serious of all, where were the recruits? Veterans are all right, but no missionary army can succeed in its work whose ranks are not constantly enlarged by fresh workers. Four hundred millions waking into new life and no new workers on that platform! Many knew that there are many young men and women of the right stamp who are longing to go to the mission field. Why were they not on that platform?"

We cannot but agree that Mr. Pollard puts his finger upon two things which marred the completeness of the day. The first defect is due, we suspect, entirely to want of thought: it is one which the new lady members of the Missionary Committee may well see shall not occur again; the second was due to "want of funds"—surely a reproach to us as a church. Funds have since been promised, and Mr. Pollard is likely to have company when he sets forth leaving his wife and children behind him. But what is one more recruit when you need a corps?

The quotations given above are taken from the Hucknall Circuit "Missionary Courier," an interesting four-page monthly which the Rev. S. Edwin Davis conducts with skill.

\* \* \* \* \*

The total proceeds of Missionary Day at Conference amounted to £1,238, about £550 of which extends over five years.

\* \* \* \* \*

## DR. G. A. SMITH ON MINISTERIAL TRAINING.

College concentration is "in the air" just now. Dr. George A. Smith has just been deploring the over-multiplication of divinity halls in Scotland. Speaking in the Divinity School of Chicago University he expressed hearty approval of the general plan of appointing no man to a professorship who has not served for a term of years in the pastorate. "I would not," he said, "exchange my eleven years of pastoral service for any amount of erudition in Assyriology. We want a training in which the practical shall balance the scholastic. We want to send out men ready for their job, with confidence that they are in contact with reality and with a contagious faith." In these days of College reform these words should be graven on all our hearts.

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## DR. DAWSON ON THE NEW EVANGELISM.

Dr. W. J. Dawson has communicated to the "Boston Congregationalist" some of the impressions made upon him during his recent visit to England. He thinks it is abundantly clear that the older forms of popular evangelism have been everywhere discredited and discarded; that mechanical evangelism has been found out; and that appeals to mere emotion, and sentimental anecdotes and hymns have been generally repudiated. One striking thing was the manifest shifting of the base of thought from individualism to collectivism. The social aspects of the Gospel are those which arouse most interest in an English audience. Evangelism which does not go beyond the appeal to the individual to save his own soul is felt to be inherently petty and selfish. Dr. Dawson adds: "The English Churches still believe in evangelism; they will make great sacrifices for it; but they will have no evangelism that is not sane and quiet, and they have learned the difficult lesson that to impart a genuine spiritual uplift to a community, so that each church and minister is the better fitted for normal work, is a far greater, because much more permanent result, than any blazoned forth by misleading statistics of success."

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## YOUNG PEOPLE'S EXAMINATION.

The Rev. W. C. Hope gives on another page particulars of the scheme of examination prepared in connection with the Young People's Department of our Church. We commend the matter to the earnest attention of all interested in the culture of our young people in divine things, and especially to the attention of Sunday School officials. Their co-operation will ensure the entire success of this laudable undertaking.

## ANSWERS TO CORRESPONDENTS.

A. E. HANDS: We are afraid such a correspondence as you suggest would not be helpful—the answers would be so conflicting and so many of them coloured by the writers' views of the habit you refer to.

## Weddings.

### POLLITT—SCHOFIELD.

MR. JOHN WILLIAM, eldest son of Mr. John Pollitt, Oaklands, an old and loyal member of the circuit, was married to Miss Alice, eldest daughter of Mr. and Mrs. J. Schofield, of Church Field, at Old Town Chapel, Barnsley, the Rev. M. M. Todd officiating. The bride was given away by her father. Mr. Calvert Pollitt was best man, and Mr. Arthur Schofield groomsmen. Misses Emma and Annie Schofield (sisters of the bride) were the bridesmaids. The chapel was crowded, the wedding exciting considerable local interest. Mr. John W. Pollitt is secretary of the Old Town Sunday School, and the bride is teacher of the young ladies' class. Many presents were made.

### MOAR—HULBERT.

THE United Methodist Church at Field Road, Forest Gate, was filled to its utmost capacity on the occasion of the marriage of Mr. Malcolm Moar, second son of Mr. and Mrs. William Moar, of Forest Gate, and Miss Edith M. Hulbert, fifth daughter of Mr. and Mrs. Thomas Hulbert, also of Forest Gate. The ceremony was conducted by the Rev. James Ellis, minister of Field Road, and the Rev. H. T. Spencer, M.A., M.Sc., minister at the Congregational Church, where the bridegroom had been associated. Mr. Thomas Hulbert gave the bride away. She was attended by the Misses Mabel and Violet Hulbert (sisters), Misses Minnie and Nellie Moar (sisters of the bridegroom), Misses Alchen, and Violet Longman, Miss Edith Hart (nieces), as bridesmaids. The duties of best man were ably carried out by Mr. Duncan Moar (brother of the bridegroom). As the bridal party left the church the organist (Mr. Wilfred Page) played the Wedding March. After the ceremony the numerous guests repaired to the residence of Mr. and Mrs. Hulbert, where over eighty guests sat down to the wedding breakfast, served in a marquee erected on the lawn. The happy couple left in the afternoon for Shanklin (I.W.). The presents were numerous and valuable, and among them was a box of fish knives and forks, presented by the Staff of the West Ham Education Committee, where the bridegroom holds an appointment, accompanied by a beautiful letter, signed by Mr. H. W. Greaves, the Secretary to the Committee. The Sunday School class, of which the bride was a teacher, also sent a flower vase. The bride has been connected with the Field Road Sunday School from infancy, and was also a member of the Church Choir and Secretary to the I.B.R.A. The bride's father, Mr. Thomas Hulbert, is well known throughout United Methodism, and has held for thirty-one years the secretaryship of the London Fifth (now Forest Gate) Circuit. He is also Treasurer for the London District.

### HARWOOD—GRAHAM.

ON Monday, July 19th, Mr. B. W. Harwood, one of our local preachers and devoted workers in the Gateshead, Whitehall Road Circuit, and Miss Graham were married at the Allen Memorial Church, Wallsend. The bridesmaids were Miss Jobling, niece of the bridegroom, and Miss Graham, sister of the bride. The Rev. E. Troughton conducted the ceremony.

### BAYLIFFE—HEELEY.

ON Wednesday, July 21st, the marriage was solemnized, at Salem, Berry Brow, of Mr. L. Bayliffe and Miss Elizabeth Heeley, the youngest daughter of Mr. J. Heeley, of Wood View, Berry Brow. The bridesmaids were Miss Nellie Heeley and Miss Beatrice Heeley, sisters of the bride. The ceremony was performed by the Rev. W. Kenyon, assisted by the Rev. H. Shells. Mr. R. Stanley Heeley, the bride's brother, presided at the organ. The presents were numerous and valuable.

### WHITELEY—REED.

ON Tuesday, July 20th, a very pretty wedding took place at our Bethel Church, Durham, the contracting parties being the Rev. Charles Whiteley, of Hull (Bethel), third son of Mr. and Mrs. S. Whiteley, of Langley Moor, Durham, and Miss Leticia Reed, youngest daughter of the late Mr. M. Reed and Mrs. Reed of the same village. The ceremony was performed by the Rev. S. O. Rider, of Hull, assisted by the Rev. S. T. L. Hacker, brother-in-law of bridegroom. The bride was given away by her uncle, Mr. Middleton, of Darlington. The bridesmaids were Miss Middleton (cousin of bride), Miss Rider and Miss E. Rider (Hull), and Miss M. Nesbit. Mr. J. R. Jobling, of Hartlepool, attended the bridegroom as best man. The service was fully choral, and Mr. R. Fleming officiated at the organ. The presents were numerous and valuable.



## News of Our Churches.

### MINISTERIAL ARRANGEMENTS.

Rev. Robert Brewin will leave the Appleby Circuit in 1910, after five years' service.

Rev. Thomas Fish removes from the Grimsby Circuit at next Conference, after three years' service.

Rev. J. Dale removes from the St. Austell Circuit at the next Conference, 1910, after seven years' service.

Mr. F. Smith has been engaged as a hired local preacher in the St. Austell Circuit, to reside at Mevagissey.

Rev. F. Spencer has accepted an invitation from the Patricroft section of the Manchester Fourth Circuit for 1910.

Rev. J. Billington will remove from the Kingswood Circuit in 1910.

Rev. W. L. Gibbs, who closes his five years' ministry at Miskin Street, Cardiff, at next Conference, will be succeeded by Rev. J. C. H. Coles, of Camborne.

Rev. H. Parish has accepted a unanimous invitation to remain in the Chesterfield Circuit till Conference, 1911.

### BELLINGHAM.

**Stonelaying.** THURSDAY, July 29th, was an important day in the history of the United Methodist Church in the village of Otterburn. Thirty-seven years ago religious services were begun by Methodists in the neighbouring village of Elsdon. They were transferred to a cottage in Otterburn, and for twenty-five years the small society worshipped in the Cloth Mill. The Rev. E. Craine (circuit minister) presided at the ceremony of laying the foundation-stones of a new church. After the singing of a hymn the Rev. J. T. Shaw (Kirkwhelpington) read the Scriptures and offered prayer. Stones were laid by Mrs. Howard Pease (Otterburn Towers), Mr. Waddell (on behalf of Mrs. Fenwick, Newcastle-on-Tyne), Mrs. Graham, Mrs. Simpson, Mrs. Craine, Mrs. Wallace, Miss Margaret Waddell, Mrs. Grey, Mr. Joseph Waddell, Miss Dorothy Waddell, Miss Annie Pigg. A small oak mallet, suitably inscribed on a silver plate, was presented to each. The Rev. A. Bromley (chairman of the Newcastle-on-Tyne District) gave an address, and Mr. Howard Pease spoke a few words of congratulation.

Tea was provided in a large tent, kindly lent by the Sports Committee of the village. All the provisions were given. The evening meeting in the tent was well attended. Mr. Craine presided. Able and eloquent addresses were delivered by the Revs. J. T. Shaw and A. Bromley, and two solos were rendered by Sister Hannah, of Bowron House. The total cost of the building is estimated at £500, and it was announced that the amount promised and received up to date was nearly £160. The church is being erected on land leased from Mr. Howard Pease for ninety-nine years, at the cost of 2s. 6d. per year.

### BLACKPOOL.

THE opening services of the Shaw Road Church were continued on Sunday, July 25th, when Sir James Duckworth, M.P., occupied the pulpit morning and evening, the morning's subject being "The Dignity of True Service," and the evening's (by request) "My Visit to Germany." There was a large congregation in the morning, but in the evening the church was crowded by a congregation that listened with delight to the very interesting and instructive address delivered by Sir James on his recent visit to Germany and his impressions therefrom. By anthem and solos the choir added considerably to the interest of the services.

### BRISTOL.

**Fifty Years of Sunday School.** A PLEASANT surprise was in store for Ald. W. Terrett when he presided at the Sunday School anniversary meeting at Harrowdene Road, Knowle, Bristol. Mr. Terrett has just completed fifty years of Sunday School work, and to mark the occasion he was presented with a beautifully-illuminated autograph album, together with the "New History of Methodism" (two vols.). Ald. Terrett is well known in Bristol and the West of England as a preacher and worker, and the subscribers to the presentation included the names of some prominent citizens. Mr. Howard Snooks (superintendent of the School), asked Mr. Terrett to accept the gifts, to which the recipient made a suitable reply. To commemorate his own jubilee Mr. Terrett collected £1 for each of the fifty years (£50) towards reducing the Trust liabilities.

### CHELSTON, TORQUAY.

**Opening of New School.** THE new school was opened in the presence of a goodly number of people on July 17th, by Mrs. J. Ward, of Sheffield. The Rev. W. E. Perry, who presided in the absence of Mr. Hepworth, presented to Mrs. Ward, on behalf of the trustees, a silver key. Mrs. Ward expressed her pleasure at opening the school, and hoped it would become a home for the young people of the district. After tea a public meeting was held, presided over by Mr. W. J. Nicholls, J.P. The Rev. J.

Pugh (President of the Free Church Council) offered prayer, and inspiring addresses were delivered by the Revs. Dr. Townsend and W. Hookins. On the following Sunday Dr. Townsend preached two able sermons. The total proceeds are upwards of £50. The success of the opening services has much encouraged the friends to attempt to renovate and pew the church.

### CHEPSTOW.

**Reopening.** OUR friends at Hope, Earlswood, have found it necessary to enlarge the chapel and in connection with reopening of the same, the Rev. C. Stedeford preached an impressive sermon on "God is Light." A public tea followed. Afterwards a platform meeting was held addressed by the Revs. C. Stedeford and G. W. Hicks. The Rev. C. W. Bendle, who presided, stated that the total outlay amounted to £180, of which £90 has been raised, including the day's proceedings. The work done is a great improvement, and has given general satisfaction. Miss Malpas, of Pwllmeyric, unlocked the door after a brief service had been held outside.

### DALWOOD.

**Re-opening of Chapel.** IT was under happy circumstances and with superb weather that our little chapel in the beautiful valley of Churchill was re-opened on Wednesday, July 28th. The building, which has undergone a complete transformation within, presented a very beautiful appearance. The re-opening ceremony was performed by Mrs. John G. White, of Exeter, who in a very interesting speech recalled several happy reminiscences of bygone days. A good congregation followed her into the chapel, when a sermon was preached by the Rev. W. Treffry (chairman of Exeter District). After tea a public meeting was held, which was addressed by the Revs. W. Treffry, W. J. Smeeth (Crewkerne), and Mr. James White (Exeter). At the close the pastor (Rev. S. R. Strongman) announced that the receipts up to date were £38. This is exceptionally good for such a weak church, and is largely due to the enthusiasm of the few. In a month's time, August 25th, a sale of work is to be held, when it is hoped a further substantial sum will be realized toward the cost of the renovation, which will amount to just over £60. The Churchill friends now have a building which does them credit.

### NORTH SIDE, GATESHEAD.

THE first annual camp meeting was held on July 18th, at the North Side, a small colliery village near Gateshead-on-Tyne, when a large congregation of people listened to the inspiring addresses given by Messrs. J. A. Storey, of Birtley, W. Forster, of Felling, and William Smith, J.P., of Eighton Banks. The North Side mission was commenced under interesting circumstances, and the work done there should inspire our larger churches to a more active service. It is visited by preachers from all denominations, and is known as the "Free Christian Mission." Since its inception twelve months ago by an open-air meeting, the work done has been very telling. The first service was held in the house of Mr. Chapman, a local resident, the chief initiators being Messrs. W. Smith (a prominent United Methodist local preacher), W. Forster, C. Anderson, G. Hunter, and J. Easton, who are also well-known in the district for their labours in mission work. Not many weeks had elapsed when the kitchen and scullery of Mr. Chapman were too small to accommodate the large number of men and women, and boys and girls, who rallied round at every service, and there was no other alternative, but to approach the Vicar, with a view to obtaining the village mission hall, which had been closed through lack of attendance. To this request he gladly agreed, and as a result of his Christian disposition a flourishing mission has been established.

### MOSTON, MANCHESTER.

**Stonelaying.** THE stonelaying ceremony of the new church work took place on July 24th in the presence of a large and representative gathering. The Rev. H. J. Shingles presided. The lesson was read by the Rev. Dr. Swallow, and the address given by the Rev. Dr. Brook, M.A. Foundation-stones were laid by Alderman John Ward, J.P., who gave £50; Miss Marjorie G. Sankey (in memory of her father, the late Joseph G. Sankey, M.A., F.R.I.B.A.), who also gave £50; Councillor G. Bennett, J.P., who gave £25; Mr. Walter Rushworth, who represented the Lever Street Trustees and gave on their behalf £400; Mr. G. H. Bradshaw, who gave £20; and Mr. George Ward, who gave £25. To these gentlemen trowels were presented by Mrs. H. J. Shingles, Miss Wood, Miss Gee, Mrs. John Ward, Mr. W. V. Hall, and Mr. T. Rishton, respectively.

After the ceremony tea was provided. In the evening a very successful meeting was held at Gill Street. Alderman J. Ward, J.P., presided. Prayer was

offered by the Rev. R. H. B. Shapland. The chairman, in a delightful speech, outlined the beginnings, development and growth of United Methodism in the immediate district, which had resulted in the erection of Streetfold Old School, Gill Street Church and School, Chain Bar Church, and now this new church at Streetfold. It had been a history of constant extension, and he was glad to have had an intimate connection with it. Forceful and happy addresses were also delivered by the Revs. F. J. Ellis, of Rochdale, and the Rev. H. J. Shingles. The treasurer's statement, given by Mr. G. Ward, showed that by the stonelaying, contributions, collection and tea, they had that day received £617 9s.; previously received, £615 8s.; making a grand total of £1,230 11s. 5d. The Connexional authorities had also promised a grant of £200 and a loan of £400, so that, as the church was to cost some £2,000, they would not be left with an over-burdensome debt. The musical arrangements were in the hands of the combined choirs of Gill Street and Streetfold, under the conductorship of Mr. W. H. Gee. Solos, duets, and a quartet were rendered.

## W.M.A.

To me these three magic letters spell the great hope of the future. Our churches have before them a tremendous task, and to accomplish it everybody will need to work and work hard, to give and to give lovingly. The whole world has to be evangelized. Everybody, in every country, must be brought face to face with the Cross of Christ. Here is work which appeals specially to the women of our churches, and we are on the eve of a wonderful development of missionary work. I have unbounded faith in the women of our United Methodist Churches. If they will only take themselves and their mission seriously then multitudes in far-off heathen lands will thank God with all their hearts for the W.M.A.

Last Wednesday some of us had an astonishing experience of what a few consecrated W.M.A. women can do. Sandford, on the Isle of Wight, is one of the smallest of our United Methodist chapels, and the W.M.A. there is not yet twelve months old. There are, however, connected with it a few women whose hearts are great, whose love of missions is wonderful, and whose powers of organization and patience are worthy of the highest work.

To raise funds for mission work in China these young women determined to have a garden party, or garden meeting, as they modestly termed it on the bills. The meeting was to be at a farmhouse where two of the workers lived. Quietly, patiently and persistently this young branch of the W.M.A. went to work. The great day came, and to the astonishment of everybody, and the great joy of all, the garden meeting was more than a great success. Friends came from all over the beautiful Island, nearly every local minister of the United Methodist Churches was present, hundreds sat down to tea, the programme was varied and carried out without a hitch, and at the end of the day it was announced that the proceeds amounted to eighteen guineas. How we did cheer those wonderful women! The whole audience, led off by the wandering missionary, gave a hearty hip-hip-hurrah for the Sandford W.M.A. If one of the smallest branches of the W.M.A. numbering scarcely a score of members can conceive a brilliant scheme and carry it out so successfully, what may we expect when all the branches of the W.M.A. get thoroughly to work?

It is an awfully sad thing to remember that many of our most brilliant young women and men are willing to go into the foreign field, but the Home Churches as yet cannot send them. A thousand million people are crying out in their own way for the one only Christ. What hinders these women and men from going out in the name of Jesus to bring His loved ones to Him? Our Missionary Society needs a great increase of funds, and this can only be realized when we all lay our all lovingly and joyously on the altar for Christ's use.

S. POLLARD.

## Lectures on Social Questions.

To the Editor of THE UNITED METHODIST.

SIR,—“Land Questions” are certain to be prominently before Parliament and the country for many months to come. Such questions as the “Taxation of Land Values,” “Small Holdings,” “Housing,” “Unemployment,” and the like, will therefore afford specially opportune subjects for lectures and discussions during the coming autumn and winter.

Will you kindly allow me to say that if any debating society, young men's association, etc., in any part of England and Wales, is willing to find a place for such lecture or discussion in its programme, the English League for the Taxation of Land Values will gladly provide a competent lecturer or opener? Full particulars will be sent on application to me at the offices of the League, 376 and 377 Strand, London, W.C. I am, Sir, Yours, etc.,  
FREDK. VERINDER,  
July 30th, 1909. General Secretary.

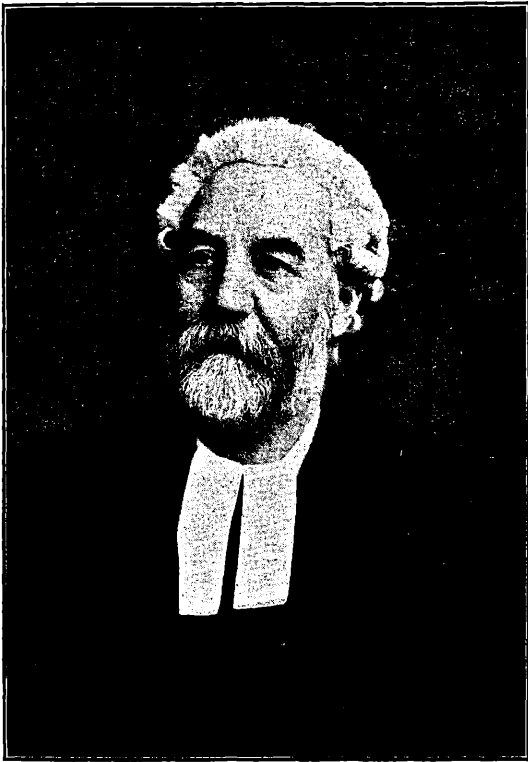
## The late William Packer.

### AN APPRECIATION.

THE City of Leeds has lost one of its best citizens, one whose virility and energy were transfigured by sweetness and light. Mr. William Packer was a maker of the people, and, both in his worktime and leisure, saw to the building of the city by devoting his energies to the planting and rooting of upright citizens, and to making the air sweet so that children could breathe and live.

In his native city of Nottingham, and again in the city of Leeds, the superior mental gifts with which he was endowed, the splendid tact, caution and industry, which were part of his make-up, and his quenchless enthusiasm, were devoted earnestly and ungrudgingly to the preparation and equipment of the mind of the child for the strenuous tasks of life. As clerk to the School Board and subsequently as Director of Education he was a path-maker in education; through his industry, and that of kindred souls, the bridle path on which few could walk, has widened into a great highway where children disport themselves with freedom and glee. He gave the key of knowledge to the ignorant and inexperienced; he projected efficiency into the future, and was in the highest sense a patriot and empire builder.

Greater than his ability outshone his goodness. He was a man of culture, and it was a delight to hear him discourse on the merits of his favourite authors. He was an alert thinker, with orderly arrangement of thought and clearness of speech. This culture, with its delicate texture, was visible in all his work. But his goodness suggested power. The name on his fore-



Mr. William Packer.

head glowed in radiant colours—it was the Name which is above every name. Through this simple goodness shone the true instincts of a Christian gentleman. It enabled him to bear unacknowledged crosses with cheerful courage: it gave to him human sympathies with soft compassions, and it made his thought generous and his speech like the fruit of the light.

He was trusted; his name became a synonym of ability and helpfulness. Though often he had burdens of his own to bear, he shouldered the burden of the overcharged and trustful heart as if it were his own. In this he magnificently fulfilled the law of Christ. His gracious courtesy and gentleness were the ripe fruits of the Spirit; they adorned his deeper and sterner Christian principles, like the lily work which adorned the pillars of the old temple. He knew how to speak the truth in love; he even went to excess in caution through fearing to wound. At the same time there was no truce with high principle, no compromise with conscience and no pursuit of selfish ends.

As a preacher he was in constant demand; his discourses, like himself, were thoughtful and full of charm. As a Sunday afternoon speaker to men he excelled. Many miles he journeyed to break "the bread of life" to village congregations, and he would partake of the frugal meal in the villager's cottage with as much grace as if he were feasting at a king's table. He would conduct service in the smallest church in the Circuit as cheerfully as in the biggest. Rarely did the preacher in his own church go away from a service without a kindly word from him. He lived nobly and bravely and inspired similar qualities in others.

His life was not long as we count time by the clock, but it was full; he lived in "deeds not years," and the inspirations in his life infected others.

He rests; his work remains. It cannot die. It has become a law of nature. It will appear in the best

thought and being of the cities in which he laboured; it will enrich industry, science and art, and it will flood arid wastes in our colonies beyond the seas, with verdure and bloom.

BRAMWELL DUTTON.

## Sir James Duckworth's Impressions of his Visit to Germany.

SIR JAMES DUCKWORTH, M.P., preached two of the sermons in connection with the opening of our new church at Shaw Road, Blackpool, and in the evening, by special request, gave some of the impressions which his recent visit to Germany, with representatives of the Churches of this country, had made upon him. The address is reported in full in the "Blackpool Times," and occupies over two closely-printed columns. We make a few extracts from the account there given.

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They were greatly impressed with the sincere and genuinely religious character of their German friends. Services were held in the cathedrals and churches of the cities and towns visited. The best singers and musicians took part in these services, and the leading clergy thrilled them with their discourses. Every church was thronged with devout and sincere worshippers.

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It was not only in the churches where the deputation met with hearty welcome and friendly greetings. The municipalities in every city and town they visited, vied with each other in the warmth of their reception. Burgomasters and leading councillors and magistrates expressed in eloquent speeches their pleasure at meeting them. At Hamburg, Berlin, Potsdam and Bremen they dined with them, the courses at these functions being interspersed with talk, making each meal last three or four hours. From the beginning to the end of their journey, they listened to about 150 speeches.

The Kaiser himself received them at the Palace at Potsdam most graciously, addressed them as "Gentlemen and brothers," and expressed the hope that they would enjoy their visit, and that a friendly feeling might continue to exist between the two countries. Through the kindly thought of the Empress, who was present with her daughter, tea was provided, and those who smoked had the luxury of enjoying an imperial cigar. All this, and much more that he could relate to them, was very pleasant and enjoyable.

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But in their conversations with each other as Britons, they found that, right down in their heart of hearts were dark foreboding thoughts as to their future relationship to these people. Were we on solid ground, or simply treading on a volcano? The war scare troubled them. The increase in our armaments gave them pause, and the thought of the very possibility of these two powerful nations—England and Germany—coming into conflict made them inexpressibly sad. Could they do anything to avert this awful catastrophe? If so—what? They resolved that this visit to their German brothers should be a mission—not a picnic; a real mission of peace and goodwill, and that on their return home, they would relate to their people the friendly sentiments which had been expressed to them, so that, if possible, suspicions might be removed and confidence restored. They could not doubt the sincerity of the friends with whom they had sojourned. These people, they felt sure, had no sinister or unworthy motives, and they felt that a fuller acquaintance with them would prove this to be so.

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His (Sir James's) host at Berlin, the Governor of the Bank of Germany, who spent some years in his youth as a clerk in a London bank, arranged a private dinner party at his house. Amongst those present, with their wives, were the American Ambassador, the Argentine Minister, Admiral Von Müller, the head of the Emperor's Marine Cabinet, Dr. Hoffman, Director of the Ministry of Justice, the Vice-President of the Heraldry Office, the French Consul, two Professors of Anatomy and Medicine—with the leading Electrician of the city. These high and important personages showed the greatest interest in conversing with him (Sir James), and without exception they expressed their friendly feeling towards this country. They reminded him of the fact that for nearly forty years they had kept the peace; that they were developing their empire which, in the life-time of most of those present, had been welded together out of petty provinces; that they were intent on extending their industries; that war would mean more—much more—to them than to us, for, with their system of conscription, one would have to go to the war from every home, and from the homes of their relatives and friends, who might never return. This showed that they took a serious view of the situation, and had no desire to be dragged into war. "But," some of his hearers might say, "you only got among the upper classes of German society. What have the working people to say about these things?" Well, happily, they knew what the German working man had to say. Deputations of English working men had been to Germany, and they had come into close contact with men of their own class, and, without exception, they had found them in favour of peace.

Now, what had we to say to all this? Well, we could say that we did not believe it, and we could continue to nurse our suspicions of the German Government and the German people. We could ask them what they meant by building Dreadnoughts, and when they offered explanations, we could say we did not believe them and go on building two Dreadnoughts to their one. That would be sure to bring about war; that would make war between the two countries inevitable. But was there not a better way, more worthy of us as the two leading Christian nations of Europe? Could not we frankly acknowledge that we had interested, unprincipled and wicked persons in both countries who profited by war, and who used every means, and especially the press, to foment mischief, and bring about a quarrel? Could not the Christian Churches in both countries unite on this one thing, and create a public sentiment in favour of peace that nothing could withstand? Why should we not say to our statesmen, that this insane rivalry must cease? Let the two countries agree that they will not fight each other on any pretext; that any misunderstanding shall be settled by arbitration. If they decided upon that, it would be an easy thing to decide as to the extent and the number of armaments each would require for its own protection, and then send forth the proclamation that the nation that makes war on England or Germany will have to fight them both. That had been called the A B C of statesmanship; and it was well that statesmen should be brought back to their A B C if they could not read the signs of the times.

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England and Germany combined could secure the peace of Europe, and, if America were brought into the compact, the peace of the world would be certain, and neither the Yellow Press nor the Yellow Peril could harm us. Something must be done. We could not, we must not, go to war against Germany. We had never done so in the past. Let us place Germany where we had placed America. We all came from the same stock, and we had much in common with Germany.

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Let the Churches of both countries take up this question and appeal to the people on it. Let the people of every creed, of all shades of politics, and of all classes, unite in one loud protest against war between England and Germany. Steaming down the Elbe at Hamburg, they had pointed out to them a beacon light, and they were told that some years ago an English ship was wrecked there, and could not be got off the rocks. So they made a lighthouse of her to warn others of the danger. May God grant, said Sir James in conclusion, that our visit to Germany, as representatives of British Churches, may act in the same way, and show us the danger of scares and suspicions. Let both peoples pray for a continuance of peace and goodwill, and that a good Providence may continue to lead us along the path of friendliness and mutual confidence and helpfulness.

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The address, which was listened to with rapt attention and sympathetic approval, was more than once marked with an audible "Hear, hear."

## The "Missionary Echo."

EDITORIAL vigilance and smartness are well illustrated by the fact that the issue for August contains a good illustrated account of the Missionary Day held at Conference. The opening sentence may be quoted and compared with that quoted on another page from Mr. Pollard: "Wednesday, July 14th, will for years live in the memory of those who were privileged to be at Plymouth. In the first place, the array of men from the field, and in the second, the tense enthusiasm of the Conference and visitors were remarkable." The account here given well catches the notes of the day. Mr. Chapman tells a very pretty story of the boy bell-ringer at Mazéras. We will not spoil the reader's joy by attempting to indicate its point. Mr. Packer has an interesting note on the increase of travel facilities in China. "Journeys which only a year or eighteen months ago occupied months or weeks, may now be accomplished in comfort in days or hours. Nearly 4,000 miles of lines are completed and in full working order, and considerably over 1,000 miles are now in course of construction." Mr. Hedley sends a graphic account of recent itineraries, and the Rev. C. Stedford gives appetizing extracts from Mr. Parson's journal. Mr. Stanley Hinchliffe, of Louth, son of the Rev. G. H. Hinchliffe, writes a remarkably well-informed essay on "Why should we support Foreign Missions?" We are not surprised that it secured the first prize in the Connexional Essay Competition. The Famous Name recalled this month is that of the Rev. Joseph New. "His days of noble work were few, but seed was sown which brought forth much fruit." The Editor specially examines "A New History of Methodism" from the point of view of its story of British Methodist Missionary work. He calls it "eighty pages of illuminating reading." So far as the story relates to United Methodist Church Missions, "it is here given," says the Editor, "with brevity and admirable clearness." His summary is that "no student of Methodism can afford to be without this well-edited and well-written history." The whole of this issue of the "Missionary Echo" will give a fascinating hour to every reader.

## Ashville College Prize Day

"ENGLAND'S DEARTH AND ASHVILLE COLLEGE."

BY BRUCE W. ROSE.

ON a certain day in July I have for the last three years journeyed to Harrogate, not to take the waters, but to take stock of the school and scholars of Ashville. The oftener I go, the more do I admire the foresight which purchased and set up this imposing pile so beautiful for situation, so suited for its purposes. Ashville stands on a high plateau 680 feet above sea level, on a line with the upper range of Harlow Hill, and about one and a half miles from Harrogate Station. It is easily reached via Otley and Pannal Ash roads, and every visit confirms my view of the advantage of its location from a health standpoint.

A cheerful company of parents, friends and local residents gathered in the drive at two p.m., and were delighted spectators of a smart display of physical drill, given by the boys, directed by Sergeant Davies. Several of the exercises provoked amusement, so much so, that I suggested to some clerics present, we might be called on to contribute similar exercises, and so make the pleasure mutual for ourselves and the boys. I confess the spectacle of a dozen of "the cloth" hopping round the ring with extended knees and outstretched arms, as part of a 100-legged centipede doing a military frog-march—such a spectacle even imagined, gave me a further idea of ministerial possibilities under the Union Flag. Called upon to preach, the Ashville audience might have remembered none of our sermons; called on to do physical drill, as our lads did it, the sight would have immortalized us at once.

Rain was threatening as we turned into the Dining Hall for the speeches and prize-giving. On the platform sat an Ashville "old boy" as chairman, looking fresh and youthful considering it was twenty-five years since, as Mr. Duckworth put it, "I was inside the gate and my father was outside. I was alone, away from home the first time in my life with a curious inside sinking feeling in my mind." Flanking the chairman sat Revs. Moore, Barnes and Simm, with Principal Soothill on one side, and the Revs. Principal W. E. Soothill and F. B. Turner, of China, and the chief speaker, Sir James Duckworth, on the other. It was a happy idea to blend father and son in the ceremonial duties of the hour.

After praise and devotions came the Principal's report—one of gratifying success. The dormitories were practically filled, but arrangements are being made for the erection of more cubicles. School space was being rearranged for more effective class work, and a separate laboratory was being organized for larger classes in physics, while the carpentry-room had just been enlarged. Boys who had passed recently through the College had during the year achieved success in accountancy, law, science and engineering. Boys in residence had secured certificates in the Cambridge local examinations and in music, in addition to the prizes to be given that day for form and examination work in Ashville itself. A note of optimism ran through the report, and it was plain that Principal Soothill has recreated Ashville as a Connexion asset and an educational institution. If the Governors back him up it is clear the Principal has plans in view that will give Ashville eventually a still higher place among such institutions.

Then came the two speeches of son and father. Without intention they united in testimony concerning the views of business men as to the things that matter in the modern business world. "Good health, good education, good character—these lead to the thrones of life," said the son. "Take care of health, habits, character—these are the keys of destiny," said the father. Painted illustrations were not wanting, such as this on health: "A Lord Chancellor was limping along the court corridor one day, and passing his legal friends, observed, 'Oh, dear! had I known these legs would one day have to carry a Lord Chancellor I would have taken better care of them.'"

In a few earnest words, towards the close of his address Sir James Duckworth gave us his view of our modern needs, and unconsciously furnished Ashville with a statement our secondary school principals should print. He said: I would have you to be men of character, broad-minded, large-hearted, clear-headed, resourceful, efficient, sober, generous men. There is a dearth of them. We are suffering in our trade and commerce, and are being beaten in the markets of the world by Germans, French, Americans. Why? Because we are short of men, technically trained, men of ability and character, who can go to foreign countries and speak the language of the place, and find out the likes and dislikes of the people, and what they want. And then we need men at home who can adapt themselves with skill, resource and tact to the changes which are taking place. More men are wanted in our churches and Sunday Schools, men of intelligence and piety and ability, who will put their best into this work as they do in their secular calling. Thus Church and State and commerce are crying out for men, suitable, efficient men of character and real ability. Never think, my young friends, for a moment that there is no room for

you, that you are not wanted. Fit yourselves for service both in Church and State, and a sphere of service will open out."

Prize-giving came later. Wistful faces told a tale of disappointed hearts; suddenly lighted eyes gleamed joy at unexpected trophies; hearty cheers for the winners declared the healthy rivalry and good fellowship. And the general impression was that the Principal would be justified in putting Sir James Duckworth's paragraph in his next prospectus with the legitimate comment: "Ashville policy is to meet that dearth by supplying the demand as per requirements."

P.S.—A young Ashville hopeful here confided to me his view of Sir James Duckworth's speech as "not bad, and not exactly dry, but rather long. It was hot in that dining-room." It was.

### THE PRIZE LIST.

The following is the Prize List:—

Mathematics (prizes presented by Alderman Joseph Hepworth, J.P.).—Form VI., F. Shires; Form Va., H. Grant, W. R. A. Hudson, C. Grant; Form Vb., H. Gill, N. Gray; Vc., W. Bennett; Form IV., R. G. Soothill.

Arithmetic (prizes presented by the Old Boys).—Form VI., G. Brown; Form Va., H. S. Eayrs; Form Vb., E. Allcock; Form Vc., W. Bennett, N. Chambers; Form IV., V. Bennett.

Chemistry (prizes presented by Mrs. Mart).—Form VI., W. W. Crowe; Form Va., A. E. Poole; Form Vb., H. Gill; Form Vc., N. Chambers; Form IV., R. G. Soothill.

Practical Chemistry (prizes presented by Dr. Norman Smith).—Form VI., W. W. Crowe; Form Va., W. R. A. Hudson.

English (prizes presented by Mr. J. Briggs).—Form VI., B. Wright; Form Va., A. E. Poole, H. S. Eayrs; Form Vb., N. Gray; Form Vc., N. B. W. Rose; Form IV., R. G. Soothill.

French and German (prizes presented by Mr. T. Swire).—Form VI., G. Brown; Form Va., A. E. Poole; Form Vb., N. Gray, R. Porritt; Form Vc., N. B. W. Rose; Form IV., V. Bennett.

Latin (prizes presented by Councillor W. J. Ineson, J.P.).—Form VI., G. Brown; Form Va., A. E. Poole; Form Vb., G. W. Duncan; Form Vc., G. Dugdale.

Commercial Subjects (prizes presented by Sir Christopher Furness, M.P.).—Form Va., H. S. Eayrs; Form Vb., E. Allcock, H. Gill (shorthand), R. W. Embleton, H. Gill, N. Gray, J. S. Kipling (book-keeping).

Drawing.—Form Va., J. H. Lawton; Form Vb., N. Shires; Form Vc., E. H. Burkitt; Form IV., B. Wilson.

Scripture.—Form Va., H. S. Eayrs; Form Vb., E. Allcock; Form Vc., N. B. W. Rose; Form IV., R. G. Soothill.

Form Prizes.—Form VI., Cuthbertson Exhibition, £10, H. S. Moore; Form Va., W. R. A. Hudson; Form Vb., H. Gill, N. Gray; Form Vc., N. B. W. Rose; Form IV., R. G. Soothill; Form III., C. Douglas.

Gentlemanly Conduct (prizes presented by the Principal and voted by the whole school).—Upper Division, K. G. Wrigley; Lower Division, E. Ryle.

Cricket.—First XI. (prizes presented by Mr. W. Mallinson, J.P.): Bat, R. H. Wood; ball, W. W. Crowe. Second XI. (prizes presented by Mr. J. Duckworth): Bat, H. B. Oldham; ball, H. Gill.

Swimming Medals (presented by Alderman J. Chipindale, J.P.).—Over 14 years, F. Brown; under 14 years, J. W. Bennett; beginners, J. H. Lawton.

Photography.—J. W. Bennett.

Carpentry.—Form Vb., E. Allcock, J. Richardson, H. Gill, B. Milton, F. S. Crawford, N. Shires; Form Vc., J. W. Bennett, E. Schofield; Form IV., B. Wilson, W. E. Hartley, G. E. Sherborne.

### CERTIFICATES.

Cambridge Local Examinations.—Senior, W. W. Crowe, B. Wright; junior, H. S. Eayrs, H. Grant, C. Grant, W. R. A. Hudson, J. S. Kipling, J. C. Jenkins, J. H. Lawton, A. E. Poole, D. Shires; preliminary, N. Chambers, H. Gill, N. Gray.

Associated Board of R.A.M. and R.C.M.—Higher Division (organ), T. C. Haywood; Lower Division (piano), H. Grant, A. Cartledge, K. G. Wrigley; Primary, F. Horton, N. B. W. Rose.

### CONCERT.

A programme of music and recitations was rendered by the boys after the distribution of the prizes. Organ solo (Wagner), F. Shires; recitation, "Un Dernier Mot" (Hugo), N. Gray; anthem, "O, Lord, how manifold" (Barnby), school choir; recitation, "Barbara Fletchie" (Whittier), F. Horton; pianoforte solo, "Polonaise in A major" (Chopin), R. Brown; recitation, "Der Jungling" (Gellart), H. S. Eayrs; violin solo, "Simple Aveu" (Thome), H. S. Moore; scene from "Julius Cæsar," B. Wright, K. G. Wrigley, D. Shires, B. Milton, W. R. A. Hudson, J. H. Lawton; school song, "The Admiral's Broom" (J. Bevan). Every item was rendered in capital style, the scene from "Julius Cæsar" being enthusiastically applauded.

Many friends will be glad to hear that the Rev. H. Fothergill is now able to resume his duties, and in August expects to leave Loughboro' to take up his appointment at Weston-super-Mare.

Miss Irene Leicester, A.L.C.M., daughter of the Rev. Walter Leicester, of Blackpool, has gained the diploma of Licentiate of the London College of Music.

[Congratulations! ED. "U.M."]

## Young People's Connexional Examination.

DEAR MR. EDITOR,—Will you kindly grant me the use of your columns to call attention to our forthcoming Connexional Examination for Young People? It is not confined to our Sunday Schools, but is open to all members of our congregations who are within the age limits. For those under 12 years of age the subject is Acts xvi. 16—40; for those from 12 to 15 years, Acts xvi., the whole of the chapter. For candidates from 15 to 18 years of age, and for those from 18 to 22, the subject is "The Parables of our Lord," by Prof. Salmond, D.D., pages 78—122, the questions being graded in difficulty according to difference of age in the two divisions. This book is published by Messrs. T. and T. Clark at 6d., and may be obtained from the ministers or the Book Room.

For the Essay Competition the age limits are from 18 to 25, and the subject is: "The Importance of Joining the Church in Early Life, and the Privileges and Duties of Church Membership." Essays must not exceed 2,000 words in length.

Fifty-three prizes are offered, to the net value of £20, twelve in each of the four examination divisions, and five in the essay competition. In addition to these, special District prizes are offered in some Districts.

By the end of this week papers, setting forth all particulars, will be in the hands of the District Young People's Secretaries, and they will immediately send them to the circuits. May I appeal to ministers and Circuit Young People's Secretaries to see that they are distributed without delay? The examination is to be held on November 10th, and candidates must enter their names by September 13th. Essays for competition must be sent to me, at Pendle House, Princes Square, St. Thomas, Exeter, by November 30th.

In most cases it will probably be possible to arrange for special training classes for a period of, say, six weeks; and where this is impracticable it should still be possible to provide assistance for candidates in other ways. In some schools teachers might have liberty to include these subjects in their ordinary lesson courses; in others the afternoon session might perhaps be slightly abbreviated in order to allow for special instruction at the close. Methods will vary, but it is certain that officers and teachers will be able to find some means for giving the candidates associated with their schools and congregations the necessary assistance.

Last year the examinees under 15 years of age were nearly six times as numerous as those above that age. It is hoped that this year there will be a substantial increase in the number of the younger candidates, but an increase that is relatively much larger among the older ones.

The work involved is not too strenuous to permit the thought that, in some cases, young people who are closely engaged with their ordinary studies during school terms, might be induced to prepare these subjects during their summer vacation.

Let us make these examinations increasingly worthy of our great United Church.

Thanking you, Mr. Editor, for inserting this letter, and all your readers who will give it the generous response that is anticipated.

Yours,

W. C. HOPE,

Examination Secretary.

Lostwithiel, August 2nd, 1909.

## The Two Penny Magazines.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Your correspondent in last week's UNITED METHODIST is not quite fair in his report of the Conference discussion of the vexed question of the two penny magazines. The omission of a sentence from the resolution of the Publishing House Committee will make it appear to any one not at Conference (p. 571) that it is the resolution of the Joint Committee appointed by Conference, 1908. Of course, this must be unintentional, and I beg your readers to place the following as prefatory to what there appears: "That having heard the report of the Sub-Committee, which met members of the Missionary Committee, we are unable to accept their recommendations." Your readers should know that the said Joint Committee presented a unanimous recommendation to continue the "Missionary Echo."—Yours faithfully, J. E. SWALLOW, Ed. "Echo."

## Ministers Wanted.

DEAR MR. EDITOR,—From conversation with a Canadian Methodist minister now in London, I learn that there is a great need of ministers for pioneer work in Western Canada. Several young men passed the May District Meeting for whom there is no opening in our home work, and some of these might be led to accept service in the sister church in Canada. A letter, enclosing suitable credentials, sent to either of the gentlemen named below, would have attention, viz., Rev. O. Darwin, Superintendent of Missions, Winnipeg, Canada; Rev. T. O. Buchanan, Superintendent of Missions, Calgary, Alberta, Canada.—Yours very truly, HENRY CODLING.



## Our Provincial Letter.

### And their Voices were not Heard.

DEAR MR. EDITOR,—I beg to assure you and the brethren who condoled with me and chaffed me on my recent indisposition, that Richard is himself again, and purposes troubling you once more with occasional notes from a provincial's diary. Some days go by bringing no idea that sticks: at other times I could write all day on matters that strike me or are genially passed on to me by the brethren.

A topic was suggested to me at Plymouth one morning on the top of a tram-car, as a few of us were riding in to attend Conference. My observant friend was one of the silent brotherhood during Conference business, and with others of like mind had evidently quietly measured the spoken contributions of the speaking fraternity with the unspoken treasures in his own breast. The result was comforting to him, but will be disconcerting to my brethren who are priding themselves on the number of convincing speeches made and points of order successfully vindicated. Saith my silent philosopher—one of Manchester's brightest ministers; and destined ere long to fame among us—"I'll give you a topic for one of your letters: the undelivered speeches of the Conference. It strikes me they are the best speeches."

You will agree, Mr. Editor, that such an observation excites regret that he who voiced it did not speak in our counsels. I pass by, of course, the implied judgement modestly passed by him on his own silence. We had mediocrity enough and to spare—I contributed some of the commonplace—and a glimpse of the silent listener's unrevealed wealth of idea would have been a gold streak in the clay. I am not, however, inclined to complain of the commonplace. I remember Abraham Lincoln's remark when some disparaging mind commented on his ungainly, awkward look: "He's such a commonplace fellow." "Ah, well," quoth Lincoln; "the Almighty loves commonplace folk—that's why He's made so many." I am sorry we had not a few more speeches from the silent originals, masters, workers, mystics, seers and wits, whose voices were not heard in our midst, but whose qualities many a distant home and pulpit can vouch for, many a council chamber and workshop declare.

Let us imagine what might have been heard from these silent ranks, on these, among other, possible topics: the unwillingness of the College Committee to take degrees in heroism; the secretarial nominations of Committees, and official selections of governorships, trusteeships, as seen by Conference juniors; the question whether a seat on a Committee gives its recipient a fresh brain; the rejuvenescence of the old guard from each section, brought about by the Union, which appeared to threaten their extinction; the guardian-angel—I mean representative and ex-officio—army, overwhelmingly strong and seventy-five in number; the peril of ministerial exchanges until the minimum salary is decisively settled; the unexpected creation of more officers; the question whether the official in a man does not sometimes bring about his regrettable extinction as preacher. On all these things our silent friends thought something. Or take the Conference dislike of Committees at cross-purposes on their own reports; the boggy of "legal difficulties"; the humour and crucifixion in missionary life; the spiritual state of some of the brethren after an evening sea-trip to Eddystone Lighthouse; the unrest wrought by Devonshire cream; the ecclesiastical value of carbonic acid; the question whether Union sentiment is thankful enough to pay £100,000 for it; the pained surprise of famous dignitaries located in alphabetic blocks of the back seats they have asserted they are wishful to retire into—but not at Plymouth; the ethics of voting for good men you don't know, to use up your votes; the question whether our editor has a "Canonry"—or a grindery: I am sure the opinions of many worthy men would have been a treat had they opened out on these topics. The high quality of the morning sermonettes, delivered by otherwise silent men, was indicative of immense reserves of thought and force among us. And when in prayer our brethren in sorrow and pain were brought before the Lord, deep called unto deep, and though their voices were not heard, many will speak elsewhere of such blessed moments. Counting up the topics I heard in my limited attendance, and following by the press the reports of discussions I heard not, I vote for freshness, interest and value as being best in the undelivered speeches. I do this the more cheerfully as I spoke twice, and a friend to whom I confided the idea of writing an unspoken address as the best of the Conference, properly said: "Then yours won't

be among the best speeches!" Perhaps not; but he has no idea what grand speeches I never delivered.

I close by suggesting how many disappointed lives, that have puzzled us by their failure to win all we anticipated, can be dated back to an undelivered speech. In that hour of which we are all at times conscious, when silence meant treason, their voices were not heard. From them that had not the will, the courage, to speak, was there taken away even that which they had—the opportunity of receiving, and the possibility of increasing, speaking-power. Now they would speak if they could: then they could have spoken if they would. And the world looks on and wonders at the silence, the undeveloped talent, the life and the lives that might have been far otherwise, if only the word had been uttered. It is not always true that speech is silver and silence is golden. There are crises in life when silence is extinction and speech is life. And there are many occasions when the time to speak and the time to be silent can perhaps be discovered by the inward enquiry, Is my silence treason or reason, towards faith, hope and love?

Yours fraternally,  
BRUCE W. ROSE.

## In Memoriam.

### MR. WILLIAM HARVEY, DALTON.

BORN at Gwinear, Cornwall, in 1847, Mr. Harvey early became an experienced miner. At the invitation of an uncle (Mr. Richard Harvey, of Dalton) he went North as work was plentiful, and wages attractive. When twenty-seven years of age he married a Miss Coward, of Blawith, and settled at Roose, four miles from Dalton. This was before our present premises at Roose Road, Barrow-in-Furness, were built. Travelling in the then Cumberland Mission were our brethren R. Kelley (now in glory) and E. Rogers. To Brother Harvey the "light came" as he knelt with Brother Rogers in his own little cottage at Roose. After residing there five years, he emigrated to America, and on returning settled at Dalton. What a god-send he was to the church there! He would have been to any church. As a preacher he was so acceptable that all the pulpits of the Free Churches were glad to receive him. Yet, withal, he was so humble and unassuming that to persuade him to lead the prayer-meeting, or to preside over an evening's gathering, was a task his pastors seldom accomplished. Possessing a beautiful bass voice, he conducted the choir, and when in later years he retired from this service, he was a continual inspiration to the preacher, as he (with Brother Collins) occupied the front centre pew, and put his soul into the psalmody of God's house. He was also a superintendent and teacher in the Sunday School—beloved alike by every teacher and scholar. As leader of the early Sunday morning class meeting, he was indeed a shepherd of the flock. He might have been called "Barnabas." Even when out of work for months

together, no one knew "what his right hand" did for the sick, the poor and the church he loved and served so well. His name was a household word. He was loved by all. At the mines everybody spoke of William Harvey as a good man. There were those who believed in God solely because his "was the white flower of a blameless life." Almost as soon as the writer's pastorate at Dalton ended, the Father above saw fit to lay on our brother the sorrow of a mental affliction after conducting a Sunday evening's service in our little church at Swarthmoor. But even then, to all around him he was a messenger from God. He often said, "There's no place like home," and looked forward to seeing his own little home again. But the One, who never errs, ordered otherwise. His sorrowing wife and uncle, on visiting him about a week before the end, saw a great change. It was with difficulty he was able to speak; but on being asked "if he knew in whom he had believed," he answered, "Oh, yes," and with a face lit with "the glory of that other world," repeated it again and again.

On Saturday night, April 3rd, William Harvey, the saint, stepped out of the affliction and went home to God. His mortal remains were laid to rest in the quiet God's acre of his adopted town, the Rev. W. T. Harris, assisted by all the Nonconformist ministers in the town, conducting the service. The following Sunday a memorial service was held—a large congregation being present to pay their last tribute to a good man. For the sorrowing wife, and her three sons—all of whom are in America—we bespeak the consolations of God.

### MR. W. S. C. FISHER, HULL.

It is with very deep regret that we announce the death of Mr. William S. C. Fisher, of the Stepney Church, Hull, at the comparatively early age of forty-five years. For several months past he had been conscious of an internal trouble. He bore his pain heroically and uncomplainingly, sustained by the principles of that Gospel, which for so many years he had so faithfully and acceptably preached to others, until, on the evening of June 1st, he fell asleep in Jesus, leaving his sorrowing wife and six children to the care of Him who is the "Husband of the widow and the Father of the fatherless."

His attachment to our Church and Denomination was deep and strong, and his services as a local preacher were in request by churches other than our own. The funeral was largely attended both by members of the church and by men from the docks and the shipping firm of T. Wilson and Sons, where he was employed.

### MRS. TILLEY, WEARE.

MRS. TILLEY, of Hill House, Weare, passed away on Thursday, June 22nd, after an illness lasting only a few days. For nearly fifty years she was an ardent supporter of the cause at Weare, and her loss is deeply felt throughout the circuit. Her home was always open to the ministers and local preachers, and her unflinching kindness will be remembered by many ministers who have travelled there. Friends from different parts of the circuit were present at the funeral, and there was a large gathering at the memorial service conducted by the Rev. W. Bennett. Much sympathy is felt with the daughter and grandchildren in their bereavement.

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# The United Methodist.

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

Publishing Office: 12 Farringdon Avenue, E.C. Editor's Address: 109 Athenlay Road, Nunhead, S.E.

## Letters of Christopher Hunt.

### AT LITTLE BLESSINGTON.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I have been deeply moved during the last few days, and, taking full risk of appearing egotistical, I want to tell your readers what it is that has touched me so much. To be silent on what is worth recording, simply because one has taken a somewhat prominent part in the event, seems foolish in the extreme. Besides, in these days when it is so easy to stumble in miry paths, it is a Christian duty to tell your fellow pilgrims of a shining way you have found, with grapes of Eschol, fruits of Paradise, and charming companions to encourage you forward, and even to offer you admiration and praise.

#### I.

I have just returned from a visit to Little Blessington. For four years Little Blessington was my home, and it was from this place that I wrote my first letters to you. It was late in the evening when I reached the place. Walking from the station to my host's, I was accosted by a working man, who gripped me warmly by the hand and spoke very kind words of welcome. This was a good beginning. Whatever pleasure my visit would bring to others, I felt sure it would bring a great deal to me. I had known this man under different circumstances. Five years ago he was in the depths. He was pulled out of the abyss in the nick of time, and by just an ordinary circumstance. A good brother was passing into the church one Sunday evening when it was suddenly borne in upon him to speak to a man who was standing in an idle sort of way near the church gates and invite him to the service. To his surprise the invitation was accepted. That was God's hour of opportunity for the man. And now he was the first to welcome me as a brother in the Lord. I was touched by his simple statement that he had been standing about for more than an hour that he might be among the first to bid me welcome.

It has often occurred to me how obvious are the roads by which men come to Christ. Is this the reason why in these clever days so many miss the way? Asking people to come to church is too easy and simple a task for most of us. I shall never forget the words spoken to me by a dying man. He had found Christ on his death-bed. He said: "I think I should have given my heart to God long ago if only someone had asked me to go and hear the Gospel preached. Often on Sunday mornings I would take a walk and meet some of my workmates going to church or chapel. They would say 'Good morning, Tom'; but nothing else. But if they had asked me to go with them I'm sure there are times when I should have gone. I wanted something they had got." Many of us need to remember the words of Lacordaire: "The Church leads on to Jesus Christ whose spouse she is, and Jesus Christ leads on to God who is His Father." My working-man friend was led to Christ through the church gates, and by the hand of a brother worker who never dreamed how nobly he was building.

#### II.

Sunday was a full day. It was a soul's holiday. There were the two usual services, and in addition a service in the school and a Brotherhood meeting. I am not going to describe these, at least, not in any detail. But I had given to me some of the most precious things in the world: the love of children, the love of the poor, the praise of those who know you best—a rare and precious fruit grafted on a sapless branch—and the chance of doing holy tasks which may perchance have within them some seeds of hope which will flower even beyond the grave. No man need pity my slender purse with all this wealth in a single day.

How is it that a little child meeting you in the street and shyly speaking your name, has the power to warm your heart so strangely? What is it in the trembling hands of a poor woman, and in the look of her eyes, kind though lustreless because of

poverty, that makes you feel as if your life were momentarily flooded with sunlight? How is it that some of the simplest things of life carry you at a bound to the uplands where rare flowers grow, and where sights and sounds fill you with an almost despairing sense of gratitude? This has been my portion recently, and I have had a bewildering feeling that the recompense of the reward has been too great for my heart to hold.

There is nothing so humbling as love. To find those love you of whose love you have never dreamed, and for whom you have done so little to deserve their love, what humility of soul this gives one! A poor elderly woman sent a message that she would like me to visit her. I called on Monday morning. She had a beautiful story to tell me about her son, "my Jim." I knew this man well. A score of times I had fought with him for his soul, only to be baffled in the end. Yet not altogether so, for in spite of his frequent sad lapses he was rarely absent from the afternoon meeting for men. But now his mother wanted to tell me that for a long time Jim had been "such a good lad, and teetotal." It seems he had been carefully saving his money in order to appear this particular Sunday afternoon in a new suit. This was partly in honour of my visit, and partly to show what the Brotherhood meeting had done for him. I do not know that I have ever had a greater compliment. Nor have I ever felt more humbled than when this grateful mother shed tears of thankfulness over me for my part in her son's restored manhood.

My life! how dark and how unclear,  
How poor and fruitless has it been.  
But sure the seed He planted there  
That should have grown so tall and fair  
Must now, at last, begin to spring  
Beneath such heavenly nourishing.

#### III.

A growing conviction has received confirmation during my visit to Little Blessington. We must restore the element of surprise to religion. We must get out of the rut of conventionalism. We must seek for grace to be sensational on occasion. The unexpected must happen more frequently, if we are to make greater headway. We are cumbered by too many ancient conceptions as to the right way of doing God's work, with the result that it is frequently done the wrong way.

These are sweeping affirmations, but I am constrained to use a very thick brush and the brightest vermilion on this matter. The superintendent of the Sunday School had arranged an attractive service in conjunction with the teachers, and had talked about it for two or three Sundays previously, with the result that I faced a school full of bright, expectant young people, whose eager interest was kept from first to last. I shall not easily forget that hour; neither, I think, will the children.

The Brotherhood meeting was a triumph of organization, enthusiasm, the expected and the unexpected, loyalty on the part of old friends and new, and a determination to make the gathering at all costs one to be remembered. The secretary has a genius for organization unequalled in my experience. But it is not of the red-tape order. Organization at white heat describes his métier. Whilst true to the first things he has the courage to throw aside convention when he believes that by so doing men may be won for God.

#### IV.

The Church is served at the present time by one of the most gifted, courageous, spiritually-minded young leaders among us. Little Blessington is not a city set on a hill. Gath knows it not. To Askalon it is but a branch spinning in an eddy. But though the great of the earth may look down upon it from their proud and lofty seats, it is the Father's peculiar care, for He has many there who are arrayed in white garments, whose love and faith and ministry and patience have earned for them the hidden manna and the white stone. And, for my part, to live in a fortress of love, with people of generous and responsive natures, is a wonderful compensation for those things on which the world sets so greedy a store.

Yours, etc.,  
CHRISTOPHER HUNT.

Old Clarendon.

## Conference Public Services and Meetings.

### The Ordination Service.

#### Friday.

THIS service, in which twenty-two young men were received into the full work of our ministry, was most fittingly held in the Conference Chapel on Friday evening. The representatives occupied the central pews on the ground floor, whilst the general public crowded every other part of the building. The service was timed to commence at half-past seven, but as early as half-past six people began to secure their seats. Punctually at the hour appointed the President ascended the platform, where he was met by the acclamations of the candidates, testifying to the great love they have for their venerable leader. The Rev. T. Sherwood (Principal of the Manchester College) and the Rev. J. S. Clemens, B.A., B.D. (Principal of the Ranmoor College), occupied seats on the rostrum, whilst the Rev. W. Trefry acted as assistant to the President.

The service opened with the hymn, "When I survey the wondrous cross," after which the Rev. J. Baxter led us in prayer. This was followed by the hymn, "Give me the faith which can remove," and the Rev. J. Harrison most appropriately read the second chapter of St. Paul's second Epistle to Timothy.

Principal Sherwood was then called upon to move the required resolution to the effect that the young men, having finished their course of probation, and proved their fitness and acceptability to the Churches and to the examiners appointed by Conference, be received into the full work of the ministry. In an address which trembled with emotion, he reminded his young brethren that they were only passing from one period of probation to another which would be more trying than the old one. They had studied textbooks and passed examinations, but self-culture must be still maintained. The Gospel was a life—an experience. Purity of heart would bring them the vision of God. They must keep their doubts out of the pulpit, and remember that it is not a book that will save the world, but Christ. He appealed to the congregation, too, as the future hearers of these men, not to be too critical. Keep your homes, he pleaded, in loving touch with the Church. Don't criticize the minister before your children, for he, perhaps, knows most about heartaches.

The resolution was formally seconded by Principal Clemens, who excused himself from any lengthy re-

marks, inasmuch as they would receive a great deal of godly counsel in the address to be presented to them by their Ex-President.

Having read the resolution again, the President then submitted it to the representatives for their acceptance, inviting the congregation to show their approval by a standing vote. The vast audience rose en masse in response to this request, and after the beautiful rendering of the anthem, "How lovely are the messengers" by the choir, the President presented each of the young men with a Bible, giving him at the same time the hand of fellowship, and words of fatherly counsel.

Dr. Townsend announced his subject as "The Revival of the Preacher." He reminded us that the great movers in the reforms of the world had been preachers, citing a long list of names in support of his statement. These were the real things of earth. There were several qualifications essential to the preacher; but the qualification he wished to emphasize was a supernatural one. It was not sufficient that healthful spiritual life should be theirs; they must live in the clear, conscious fellowship of the Holy Spirit. They would then see visions and dream dreams. What came to some men intermittently must come to them frequently. They talked once a year about "Passion Week," but our Lord's passion was very different to our Lord's sufferings. His passion was not a day's or a week's experience; the passion of Jesus was life-long. It was more than the ordinary enthusiasm. That was the propelling force that they must have. They must take the stand which Paul took: "God forbid that I should glory save in the cross of our Lord Jesus Christ"; but experience must go along with it.

They had no right to preach their uncertainties; they must preach what they were sure of. A faltering messenger on a doubtful errand was a traitor to his King. He quoted an eminent Cardinal who had said, "The salvation of the hearer is the object of the preacher." Also a beautiful passage from Dr. Parker, "Always keep your hearers round your desk while composing your sermons." They might be sent to an empty church in a slum neighbourhood, and hear it said, "The people have gone away." It was untrue. The people have not gone away; they are there, and need saving. Rome, in the days of the apostles, was a corporation of evil, which those servants of Jesus Christ completely changed. John Wesley, too, at the beginning of the eighteenth century in England, aimed at

the impossible and achieved it. Let them emulate such fervour—such zeal in the present day and the like success would be theirs.

The whole congregation was held spell-bound, in spite of the intense heat, the almost stifling atmosphere of the crowded chapel, and many of the doctor's thrilling utterances were punctuated by whole-souled responses. A never-to-be-forgotten service sent us to our homes with a fresh impetus and inspiration for the Master's work.

FRANCIS JONES.

## The Work of God in our Churches.

Tuesday.

It is my privilege to report the Conference at its best. No one will dispute that statement, nor wish to. There the Conference flowered, beautifully, fragrantly. Oftentimes we had felt the oppression of the too, too soft air of South Devon, which means, I suppose, that we were not too engrossed by Assessed Funds and Standing Orders to forget ourselves. But on Tuesday afternoon no man felt oppressed; it was either that we were held by a Power that lifted us out of ourselves, or that the breath of Heaven blew upon us—or both.

First we made an island retreat for our minds. The hymn,

My heart and voice I raise,  
To spread Messiah's praise,

and a quiet prayer set a silver sea of calm insulation about us; and, as immediate answer, came quietness of soul and uplift of hope and consciousness of the Presence.

Our old man eloquent, the President, solemnly and tenderly reminded us that to this Conference and this hour the whole Church looked for guidance and inspiration.

The Rev. F. H. Robinson moved the Address to the Churches. Dark threads and bright mingled in the web: a slight decrease in home members, but 13,600 losses had been replaced and a wondrous increase from the foreign fields turned the loss into a real Connexion advance. *Laus Deo!* Then a woeful loss of scholars, probationers and junior members! What does this mean? Excessive love of sport or that we are not keeping open the Lamb-Gate of the fold? Or both? Contrition and concern expressed themselves in a tense silence. Abroad white fields are wearying for the reapers, full shocks waiting for us: shall they wait in vain? God helping us, No! On the whole, hope and promise, but also a mighty call for immediate consecration and bigger sacrifice.

Then, easily, with the liberty wherewith Christ makes His people free, testimonies, appeals and reports flowed in from ministers and laymen alike. Behind the dead figures of the "returns" was set the light of living and loving interest, until the cold pages glowed like an illuminated transparency.

A few line-sketches only are possible. Whose is this young, clean, mobile face turning from the front benches to the Conference? Young, spite of the white hair, and ruddy as Jesse's stripling, but lined and deepened with long insight into holy things. It is Thomas Scowby, entered upon his fiftieth year of active ministry, yet with none of the old man's slavery to Yesterday. He lives for To-day, and hopes for To-day, and reports of the unshortened Arm and the undiminished Grace. He pleads for the experience-meeting, speaks of the contagiousness of Christian testimony, and illustrates his theme as he speaks.

Another Ex-President follows, thanking God with dim eyes and husky voice that the oldest man in the ministry can strike for us the chord of Hope.

A younger and stronger voice recounts thrilling stories from his own Church of Gospel triumphs: drunkards and gamblers won to God and gathering round their minister with trowels and mortar-hods and "pointing" the old walls of their dear Bethel. The Conference cannot restrain its tears nor its song, and a dear old Methodist verse rises "like a grand Amen."

A towering figure rises from among the missionaries on furlough, and Frank Turner, with a voice "like a Colonel of Cavalry" hails this as a genuine Connexion love-feast, and bears to us from North China, and Mid and South China a thrilling assurance of wondrous doings. Real Methodist revival in the Land of Sinim; conversions and consecrations many and deep and fruitful. Verily, "God hath made no difference between them and us, cleansing their hearts by faith, and giving to them the Holy Spirit even as He did unto us."

An officer from the platform confesses that he comes from a District that returns a heavy decrease, but declares with a glowing face that the figures do not speak their conditions, but that there, too, are bright and precious promises for the future.

Then "Lane of Brighton," evangelist to the crowds, gives a precious testimony to the excellent fruitfulness of the "one by one" method of seeking for souls, and, I believe, won many a recruit to the "One by One Union."

A name ripples over the Conference; an old man with deep praying eyes faces us, fine nervous hands clasp themselves and us in tender appeal: Thomas Rider, grand old Captain in the Holy War, beyond the stress of the field, but not beyond the counsel and intercession of the Hill, pleads for reliance on the old weapons.

It was indeed a crowded hour of glorious life, and every man present there in person or in spirit might derive therefrom a brightened hope and an urgent call.

"Ay, it cam' up roond my heart!"

H. T.

## The Citizens' Meeting.

THIS was the last public meeting in the Conference series of meetings, and it says much for the sustained interest that about 1,200 were present. It was a congregation of youngish people, though blouses and hats were in the ascendancy.

The local committee were wise in having only two speakers in addition to the chairman, who was Mr. C. E. Mallet, M.P. for Plymouth. The speakers were the Rev. J. Luke, who, judging from the heartiness of his greeting when he rose to speak, is a *persona grata* among the Methodists in the West, and the Rev. George Eayrs, F.R.Hist.S., one of the editors of the "New History of Methodism." Mr. Eayrs took the place of the Rev. W. Redfern, who was absent, owing to the greater duty of seeing his son, Principal Redfern, off to China.

The Member for the borough, a spare, cultured man, was evidently pleased to take part in one of the Conference meetings, and the one which most accorded with his daily ideals and work. After a disquisition on English party politics and their place in the country's life and legislation, in which he proved that there were men of integrity and high purpose in all parties, he spoke forcibly on the value of character in citizenship. Quoting Sir Edward Grey's dictum, "By character the Empire was made, by character the Empire will be sustained," he persistently emphasized the pre-eminent force of character in public men. In closing that part of his speech and repeating Mr. Gladstone's last brief speech to his opponents at Bournemouth, "God bless you all and the land you love," he said, "Men of that moral rank are very rare, but the character, which was the secret of their greatness, is not so rare in English public life; and we owe that character chiefly to those religious instincts and traditions for which, with all their differences, their Churches stood. It is the existence of men who possessed that gift of character among all parties and the atmosphere and traditions which they created, which make us realize how much common ground there is for all of us in English politics, how large and numerous are the objects on which as citizens we can often at times like this unite." The subjects clearly within the reach of immediate legislation are education, temperance and the wise and just valuation of the young life of the country. These are common objects on which all forms of religious organizations may unite. Some of the evils which claim urgency were briefly outlined, and the mere outline was sufficient to convince us of the fields of social service that still remain uncultivated. Constant poverty is in sharp contrast with abounding wealth; crowded dwellings and insanitary areas are mocked by the thousands of acres which are devoted to game preserves for rich men's *ennui*. Unemployment is still making mouchers while the national income grows apace. The Free Churches, with their triumphant message and immortal creeds supply the best type of citizens to free the nation from these flaunting evils. The Member's speech was statesmanlike, and touched the heart of subjects that vitally affect the welfare of the community.

Mr. Eayrs's story of the man who used the word "subterfuge" in place of substitute, put the audience in a good humour. I have never heard Mr. Eayrs do better. Substitute or no substitute, his message was the message for the Churches. He gripped, held and enthused that vast audience. With epigram, story, simile and metaphor he lit up his theme with radiant and vivid colours, and strung the people up to a delightful pitch. A choice aphorism of Burke supplied the basis of his plea: "For bad men to get their way, it is only necessary for good men to do nothing." A lucid, flaming, characteristic address followed. "It is supposed in some places that the Devil is dead and gone," said he, "and if that be so, one would like to know how he carries his business on." His story of "The Sparrow and the Trap" was exquisitely apposite, as also was the one on the Rev. Samuel Chadwick at the Licensing Sessions, in his passage of arms with the lawyer, who asked if Mr. Chadwick shouldn't be looking after his sheep. Mr. Chadwick promptly replied that "his business that morning was 'looking after the wolf.'" A *bon mot* of another order was this, "A man who will pray 'Thy Kingdom come' and who will not wet his shoes to vote ought either to pray less or vote more." Thus, through a speech in which there was not a moment of weariness did Mr. Eayrs illuminate and enforce the truth of the message.

Mr. Luke was a great contrast to the other speakers, but no less effective. They were fervid, he was stately. His style is thoughtful, deliberate, weighty. His theme was stated in question form, "What has the Church to say to the Citizens?" This is a pertinent inquiry, and while the speaker acknowledged there was much in the land to awaken the liveliest gratitude, in its history, progress, and aims, yet the Church must lead the way by its teaching and worth and work to make our country a smiling land and sweet as bright. The Church cannot be quiet or quiescent. It must have a luring, burning message to the man in the street. Two principles he enunciated as fundamental: (1) The necessity of individual righteousness; (2) Invincible courage in doing the social duty. These were followed by a threefold warning to beware of the passion for pleasure and the spirit which will endure no hardship, of the reactionary and ruinous military passion and of Bung lording over God's heritage.

Mr. Luke speaks in terse English, is impressive and sober in his utterances, and has a just pride in his countrymen. A twinkle in his eye sometimes gives notice of a satirical comment. He is overmastered by a burning zeal for his Lord. I heard no opinions expressed as to the quality of the meeting, but to me it was one of the signs of the times that the Church is awakening to its communal duties.

BRAMWELL DUTTON.

## Mrs. Joshua H. Wilson.

THE universal sympathy of our Church will be extended to Mr. J. H. Wilson in the loss of his wife. After a protracted illness, patiently borne, she passed into the Eternal Rest on Friday morning, July 16th. Husband and wife were both in their eighty-second year, and had been married for fifty-seven years. Under such circumstances our friend is bound to feel a great loneliness, and we are thankful to know that he has a loyal and affectionate son, who, with his wife's help, will do much to cheer the quiet evening of our friend's life.

As a very old friend of the family, whom I knew intimately in the Todmorden Circuit, I may be allowed to say how deeply I feel the loss personally, and how it carries the thoughts back to other days when I was a frequent guest in Mrs. Wilson's beautiful home, nestled between high, steep hills on the Lancashire and Yorkshire borderland.

All her life, until the removal to Birkdale, was spent within a few miles of that spot. She was born at New Bridge, Hebden Bridge, on January 30th, 1828, and was the youngest daughter of Mr. James Gaukroger, a cotton-spinner. He was a prominent member of the Wesleyan Church at Heptonstall, and was a leader in the secession of 1835. He helped to found the cause at Cross Lanes, that church perched high on the hillside with the lovely and romantic valley of Hardcastle Crags beneath it. In this Church Mr. Gaukroger was an active worker, and his daughter a teacher in the Sunday School. On her father's death she made her home with an uncle at Mytholm, from whose house she was married at Bridge Street Chapel, Todmorden, in 1852, by the Rev. Henry Breeden, a man of very great ability and pulpit power.

They settled at Cornholme, where a great industry, established many years before by Mr. Wilson's father, was gradually built up. For full forty years they lived in that valley, and Mrs. Wilson was a true helpmeet to her husband, who, while absorbed in business during the day, was foremost in all good work for the elevation and happiness of the people during the evening. A great part of the credit for such work is properly his wife's. The lonely evenings in that remote valley must have been harder to bear than the busy meetings for social, intellectual and religious purposes which occupied her husband. It is to her high credit that she did not murmur at his frequent absence, nor discourage him in his work. Of the two children who were born to them, one died in infancy; the other, Mr. Herbert Wilson, has long ago relieved his father of actual care of the vast business which has been developing in their family for now 86 years.

A wife and mother of a fine old type, Mrs. Wilson was kind and benevolent to her poorer neighbours, and lent her practical aid to all the great efforts which were made, especially by bazaars, to clear the debt from our very valuable Cornholme Church estate. We are glad to know that she lived to see the work completely accomplished.

Mrs. Wilson was a woman of strong character, and of stately bearing. She was straightforward, outspoken, and conscientious. But there was a loving and tender spirit behind all that, the warmth of which those who knew her best appreciated most. She was already getting into years when she came to live in Birkdale in 1891, and we did not see much of her at Duke Street, but she had a real interest in our work. The last time many of us saw her was at the bazaar, when she presided at one of the opening ceremonies. It was a matter of regret to her as she lay a-dying that she had not known our people better, and she desired earnestly to be remembered in our prayers and fellowship. We did not forget that desire, and there are many among us who, while sympathizing with her bereaved family, think of her to-day with thankfulness to God as having passed into the fellowship of those "who have washed their robes and made them white in the blood of the Lamb." DAVID BROOK.

## Closed Doors—Exclusion of Ministers.

DEAR SIR,—It came to me as a regrettable surprise to read in the very full and admirable account you have given of the Plymouth Conference, that the supernumerary ministers present, who were not representatives, were turned away during the examination of ministerial character. This, surely, is a new thing in our Israel, which we hope will not be repeated. Is this a return—after in some cases forty or more years' service, we are to have this privilege now taken from us? We have never seen this treatment offered to us before. We have known, in a few cases, brethren who have in other years gone specially to the Annual Assembly chiefly for the day when ministerial character has been under review. It is hardly fair to talk of "equality" with our lay brethren, inasmuch as they are not at the disposal of our Annual Parliament as the ministers are. It is to be hoped that this new edition of the aged ministers' treatment will meet with its merited condemnation, and not be repeated.—I remain,

ONE OF THE SENIORS.

## International Lesson.

BY REV. CHAS. A. ASHELFORD, Bradford.

AUGUST 15TH, 1909.

### PAUL'S THIRD MISSIONARY JOURNEY —EPHESUS.—Acts xviii. 24—xix. 22.

GOLDEN TEXT.—"The name of the Lord Jesus was magnified."—Acts xix. 17.

This Lesson would gain incalculably in freshness and living interest if the teacher would consult the articles on Apollos, Ephesus, Exorcism, Sceva and Tyrannus in Hastings' Bible Dictionary. Ephesus, situated near the entrance to the valley of the Mæander (the easiest and most frequented trade route into the interior), was the metropolis of the Roman province of Asia and one of the three greatest cities—Syrian Antioch and Alexandria being the other two—of the East Mediterranean lands. "Asia" was one of the richest jewels of the empire, while "Asia and Africa" ranked together as the two most important and wealthy of the senatorial provinces. Ephesus was a great commercial, cosmopolitan capital, of vast wealth, given over to every kind of pleasure. The fame of its theatre and its racecourse was world-wide, and its temple of Diana (Artemis) was one of the seven wonders of the ancient world. Apelles and Parrhasius, two peerless painters, were natives of Ephesus. Here Hellenic culture had made a disastrous union with Oriental superstition, though the city and the temple continued to be formally distinct centres of life and government. The superstition of all Asia concentrated in Ephesus: it was the centre of the magical arts of the East, and "magic" became one of the "specialties" of the city. Certain forms of incantation were known as "Ephesian letters." Ephesus has been called the "Liverpool of the Mediterranean," the "Marseilles of the Ægean." On the great line of communication between Rome and the East in general, it was naturally a meeting point of great roads. Paul clearly saw that Ephesus, a microcosm of the world of that day, was one of the best strategic centres for the Christianizing of the Roman Empire.

#### Fresh Insight—Fresh Vital Power (xviii. 24—28 ; xix. 1—7).

These vv. form a pair of companion pictures. "They both deal with the relation of Christianity to immature or imperfect forms of the faith, as exhibited in (1) a teacher and (2) disciples; and in each case the rudimentary stage of development reached is the same—the baptism of John." In each the inadequacy of the forerunner's religious position is illustrated. (a) *Apollos*. He was a Jew of Alexandrian race and culture. In Alexandria Jewish thought had been fused with the higher ideas of Greek philosophy, especially the Platonic. Philo the Alexandrian Jew introduced Platonism into Judaism; the Alexandrian fathers introduced it into Christianity. Apollos no doubt was of Philo's school. The adjective "logios" is rendered "learned" in the R.V. and "eloquent" in the A.V. He was learned and a fluent fervent speaker, and was well read in the Scriptures. Perhaps the distinguishing qualities in his teaching showed themselves in an allegorizing interpretation of the Old Testament. Probably he traced accurately the chief correspondence between the facts of Jesus' life and Messianic prophecy as generally understood, but knew little of the significance of the Cross and the doctrines of grace and the distinctive gift of the Spirit. The conduct of Priscilla and Aquila affords a good illustration of obedience to the injunction "despise not prophesyings." Instead of criticizing or finding fault they took him to their home and instructed him more fully in the Gospel. Apollos, with letters of commendation, crossed to Corinth, where his preaching produced a deep impression. When arguing with the Jews he seemed almost irresistible, and became a great power in the Church. "Paul planted, Apollos watered." Paul always placed Apollos on a perfect footing of equality and spoke of him with kindness (1 Cor. xvi. 4). Many believe Apollos to be the author of the Epistle to the Hebrews. (b) *Imperfectly instructed believers* (xix. 1—7). On reaching Ephesus Paul came across about a dozen believers who had accepted John's baptism and who, while devout, rigorous and austere, were wanting in the joy and the enthusiasm conspicuous in others. He perceived a certain lifelessness in them as Christians. V. 2 (R.V.) makes it clear that they were not ignorant of the fact that there was a Holy Spirit; but "they had not heard that any special grace from that source had been manifested, as the Messianic gift or seal to those who in Christian baptism consecrated themselves to the name of Jesus the Christ." The descent of the Holy Ghost, following the laying on of Paul's hands, has been described as the Pentecost of the Church at Ephesus. Cp. the parallel case of the Samaritans in viii. 15—17. Prof. Bartlett says that the point of this episode is the vital importance of the Holy Spirit in genuine Christianity, as the power enabling it to spread and triumph. Paul's question to the twelve men at Ephesus has a very solemn force for Christians to-day. What reply could we make to it?

#### A Great Door and Effectual Opened (vv. 8—10).

The "reasoning and persuading" in the synagogue for so long a period as three months points to much open-mindedness among the Ephesian Jews. The reason for unbelief is in v. 9 traced to moral causes. The R.V. very properly prints "Way" with a capital. The break with the Synagogue was complete, henceforth Paul appealed directly to the Ephesian population. Ramsay suggests that the lecture room of Tyrannus was used by professors of rhetoric and philosophy during a part of the day and by Paul at other hours. "According to the Bezan text, Paul taught after the usual work of the lecture room was concluded, i.e., 'after business hours.' Doubtless he began to work (Acts xx. 34; 1 Cor. iv. 12) before sunrise, and continued at his trade till closing time, an hour before noon. His hours of work are defined by himself (1 Thess. ii. 9): 'Ye remember our labour and toil, working day and night.' . . . His rule at Thessalonica may be extended to Ephesus. Public life in the Ionian cities ended regularly at the fifth hour. . . . Thus Paul himself would be free, and the lecture room would be disengaged after the fifth hour (eleven o'clock); and the time which was devoted generally to home life and rest was applied by him to mission work." These public lectures or addresses were, as one might naturally expect, supplemented by teaching in private houses (Acts xx. 20). It is clear from Paul's epistles that his activity at Ephesus was on a much larger scale than Acts indicates. His real life at this time is vividly pictured in the Corinthian epistles. It was a life of hardship, danger and anxiety (1 Cor. iv. 11—13; xv. 32; R. xvi. 4; etc.). "The care of all the Churches" occupied a larger place in his thoughts, however, than his perils or privations. V. 10 sums up a period of great activity and significance in the apostle's ministry. Paul had with him a number of helpers such as Timothy, Erastus, Titus, Epaphras, etc. "Churches arose in three cities of the Lycus Valley, Laodicea, Colossae and Hierapolis. All the seven Churches of Asia, mentioned in the Revelation, were probably founded during this period, for all were within easy reach of Ephesus, and all were great centres of trade."

#### Prevailing Power (vv. 11—20).

Ramsay seems not to be in love with this section. "The writer is here rather a picker-up of current gossip like Herodotus, than a real historian. If there were many such contrasts in the book as between vv. 11—20 and 23—41, I should be a believer in the composite character of Acts." Ephesus was a city of Jewish exorcists and pagan dabblers in the black art; it literally swarmed with wizards, fortune-tellers, interpreters of dreams, etc., preying upon the credulity of the crowd. The whole paragraph represents Paul's miraculous spiritual power in contrast to the magical customs which prevailed. Christianity is the resolute foe of all magic. We do not know what Paul thought of the matter described in v. 12, or how far he countenanced the particular cases here described. A similar outburst of miraculous activity in Jerusalem is described in Acts v. 12—16. The substantive "exorcist" is only employed in v. 13 in the New Testament. The passage is instructive since it shows that exorcism in those days was practised by strolling Jews as a profession. (The Authorized Version "vagabond" conveys in modern language a moral censure, which probably these men well deserved, but which is not in the Greek.) The constant and essential element in all these exorcisms was the power wielded by the recitation of special names. Schurer thinks that "archiereos" applied to Sceva means "member of a high-priestly family." "Chief priest" must be used in the large and loose sense which includes all members of the high-priestly clan. The two sons of Sceva, who attempted to practise exorcism by the name of Jesus, meet with ludicrously disastrous results. The evil spirit retorted in terms expressive of indignation and scorn of these pretenders, and both were overcome and wounded by the superhuman strength of madness. "The name of the Lord Jesus was magnified," i.e., as a real power for healing and salvation, not as a charm or magical power. The writer having cited a case of peril from without through false spiritualism proceeds to the crowning victory of the Church over its greatest enemy—evil within, vv. 18—20. The famous "Ephesian letters" consisted of small slips of parchment in silk bags, on which were written strange cabalistic words and sentences, mysterious and often apparently meaningless. The Ephesian Christians did not sell their books for others to use, but destroyed them at great cost. The piece of silver either stands for the Roman denarii or the Greek drachma valued at 8d. or 9d., thus the total sum would represent about £2,000 which, from the greater purchasing power of money in those days, really represents a much greater value. Cp. the fine description of an analogous scene in the city of Florence in "Romola," Bk. 3, chap. 49, "The Pyramid of Vanities," which resulted from the preaching of Savonarola. The final test of repentance is amendment, the ceasing to have fellowship with the unfruitful works of darkness.

#### Far-reaching Hopes and Plans (vv. 21, 22).

The clear conception of a far-reaching plan revealed

in v. 21 is confirmed in Rom. xv. 24. The first of these plans was the organizing of a contribution from his Gentile Churches towards the relief of the poor in the Mother Church. This heroic enterprise had been slowly forming in Paul's mind for years, and had been fostered by his fellowship with Priscilla and Aquila lately come from Rome. Paul had now reached the summit of his career. During his third missionary journey he had founded the prosperous Asian Churches and written the four great letters—Galatians, 1 and 2 Corinthians and Romans. Rackham says that in the first centuries Ephesus, as a centre of the Church, eclipsed Antioch. The rank of the Ephesian Church in the province is attested further by its being named first in Rev. i. 11; ii. 1. According to tradition not merely Timothy and John, but also the Virgin Mary, were buried at Ephesus. With Ephesus and Asia are associated most of the great names of early Church history: Polycarp, Irenaeus, Papias, etc. The names of Ceranthus of Ephesus, Marcion of Pontus, and Montanus of Phrygia have given Asia an unhappy notoriety. Ephesus was certainly the most powerful centre of Christianity in the latter apostolic Age.

## Methodist Emigration.

THE Secretary of the Methodist Emigration League writes to say that the League has recently been strengthened in its co-ordination of Methodism beyond the seas by the action of the Church in several of the Colonies. In New Zealand the Conference has by resolution approved of the work of the League, and directed the Secretary of Conference to co-operate therein. In Queensland the Conference decided to form a Queensland League to co-operate with the Methodist Emigration League. In Victoria and Tasmania the Conference decided to co-operate with the League. In Western Australia a committee was appointed, "and our ministers at Freemantle will meet any ships bringing emigrants from the old land." The New South Wales Conference appeals to the League to send as many Methodists as possible, and gives assurances of every possible assistance to emigrants. Fuller particulars may be obtained from the Secretary, Methodist Emigration and Passenger League, Norwich.

## New Music.

- (i) "Sacred Songs, Cantatas, Anthems and Music Leaflets." (ii) "Voluntaries for the Organ," Parts 1—5; "Voluntaries for the Harmonium," etc., Parts 1—4. (Robert Culley. 1s. net.)
- (i) FOR the most part the music is simple, but the simplicity is of the wrong kind. The music of the "Leaflets," with one or two exceptions, is rather commonplace. The exceptions are: a tune by Dr. Orlando Mansfield composed for the hymn "Our fathers were high-minded men," and Sir Hubert Parry's tune "Mary-lebone," set to a vesper of Dr. Stephenson's. Parry's tune, however, is more touching as a setting for the hymn with which it is associated in the Methodist Hymn Book (821). How well it suits the first line ("In age and feebleness extreme") with its suggestions of tottering old age!
- (ii) The voluntaries may supply a need. They are modest in their aim and easy to play. But the music is for the most part dull and lacking in distinction.

H.

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# The Chariots of the Lord.

By JOSEPH HOCKING.

Author of "Follow the Gleam," "A Flame of Fire," etc.

## CHAPTER XXXV.

### THE COMING OF THE PRINCE.

"It's a Popish wind."  
 "Aye, but the Protestant wind will blow."  
 "I pray God it may."  
 "Ordinarily I love a west wind. I can hardly breathe when the wind blows east; yet am I praying for an east wind every day."  
 "The Lord will answer your prayers."  
 "I pray He may."  
 "He will, I tell you. It is just a hundred years ago that the Lord answered the prayer of our fathers. Did He not then cause the winds to drive the great Spanish Armada upon the Irish rocks?"  
 "Ah, but then we had an English Queen whom our fathers loved and fought for. Now we are against the King."  
 "Aye, but the Queen was Protestant; James is a Papist. I tell you we need not fear. The Protestant wind will blow."  
 "I hear the Prince hath set sail."  
 "Aye, with six hundred vessels."  
 "Well, the country will rise to fight for a Protestant Prince. We have suffered enough under a Popish King."  
 "Look; surely the weathercock is changing."  
 "Aye, that it is. Did I not tell you the Protestant wind would blow?"  
 "When they come it will go hard with Jeffreys and Father Petre."  
 "God grant they may come soon."  
 So the people talked in the city of London during the autumn of 1688. It is true the rejoicings, because of the release of the seven Bishops, had not ceased to have their effect; but since June James had made his plans and hopes more public, and people felt that their only hope lay in the coming of a foreign prince.  
 As for the King, he persistently refused to believe in danger, although he was much angered at the reports which were brought to him. Especially was he annoyed at the joy of the Dissenters when the Bishops were released.  
 "These Dissenters are madmen and fools!" he cried angrily. "For years the bishops and the clergy as a whole have persecuted them and maltreated them, yet be they like a lot of Jacks o' Bedlam because they are set at liberty."  
 "Sire, they love not the Bishops, but they love the Protestant religion," was the reply.  
 "The Papists could not serve them worse," said James, angrily.  
 "Perchance if you take one or two of them into the Privy Council their feeling to your Majesty might be altered," urged one of his advisers.  
 "I will e'en try it," said the King. "Nevertheless I am not troubled because of your fears. William would never embark on such an enterprise, leaving his own country to the mercy of France."  
 As the weeks passed away, however, he grew anxious, although he stubbornly refused to believe in what he had heard. When at length the news reached him that William's fleet had passed Plymouth, however, the blood left his cheeks, and he laid his head in his hands like a man distracted.  
 "What is it?" demanded the Queen.  
 He placed the paper in her hands.  
 "All hope is not lost," said the Queen. "You see they dared not land at Plymouth. And the nation will defend their King."  
 She had scarcely spoken when another messenger entered, holding in his hand a letter.  
 "From whom?" asked James.  
 "I know not, your Majesty. An old man brought it and then disappeared."  
 The King opened the letter and read, and as he did so he gave a cry of fear.  
 The Queen rushed to his side.  
 "The same words, the same words of ill-omen," he gasped.  
 The Queen snatched the letter from his hand. "The Chariots of the Lord are coming!" she read. "Already they have gathered in the West. The spears are gleaming, and the trampling of the feet of the horses is heard! Woe to the child of the Scarlet Woman!"  
 "It is the message of a madman," said the Queen. Yet when a few hours later the news came that a great army had landed at Torbay and was marching towards Exeter, she remembered the words she had used, and wept bitterly.  
 "There is no sorrow on any man's face," said James; "but, by the Mother of Heaven, I will deluge this land in blood before I will yield an inch!"  
 A few days later London was in a state of tremendous excitement. On every hand news was heard of great nobles flocking to Prince William's standard. James held conferences with bishops, and statesmen, and at length made many concessions for which the people had been clamouring, but no man believed in him. Day by day the hatred against the Papists increased. Father Petre had escaped from Whitehall, while rumours were afloat that the King had promised to turn Protestant. Still, few believed in this, and so little was the King's power feared that Roman Catholic churches were destroyed, while confessional boxes and church decorations were destroyed by fire. "No Popery!" was the cry everywhere heard. The long pent-up feeling had at last expressed itself. The government of a papist King, aided as he had been by the Jesuitical cabal, had been so loathsome that at last the liberty-loving people could bear it no longer. "Popery is of the devil," they cried; and the work of devastation went forward. King James at last saw the harvest of the seed he had been sowing.

Meanwhile, Trelawney had been with the Prince's army. The fears which so many felt on the day of their landing soon passed away. They had been in Exeter but a few days when the most important noblemen in England, joined the Prince's standard. Personally William of Orange was not beloved, but all admired his bravery, his foresight, his moderation, his wisdom.  
 Early in December, Trelawney appeared before the Prince with a request. He had that day received a mysterious scrap of paper which set his heart beating wildly.  
 "Will your Highness allow me to go to London?" he said.  
 "Why, Captain Trelawney?" said the Prince.  
 "You know what is in my heart," said the young man. "I know that Judge Jeffreys hath the marriage contract which I desire to possess."  
 "Well, and what then?" asked the Prince.  
 "The man is a coward!" replied Trelawney. "Cruel men are ever so. When he sees that James's cause is lost he will seek to fly. He alone can give me that which will enable me to marry the woman I love."  
 The Prince was silent for some time, then he looked Trelawney straight in the face.  
 "I have sworn that the man should never escape," went on the young Cornishman. "I made a vow years ago that all my power should be given to the overthrow of that inhuman monster."  
 He seemed to be speaking to himself rather than to the young Prince, who watched him closely.  
 "I do not think he will seek to escape while James is on the throne," remarked the Prince, presently. "If I have judged his character aright he will stand by the King as long as he has a semblance of power. Moreover, while the King is still called monarch, that man is a force to be reckoned with."  
 "London is in a condition of riot," remarked Trelawney.  
 "He can still command soldiers," replied the Prince. "Besides, I have been approached with a view of coming to an understanding with the King, and of again establishing him upon the throne. It is said that he will promise almost anything, and I have demanded nothing but—"  
 "God forbid!" cried the young Cornishman.  
 "Do you say that?"  
 "I do say it, your Highness."  
 "Still, while the King is king he is a force to be reckoned with," said William. "In spite of the utter hopelessness of the King's army, I find that even some of the Bishops whom he imprisoned, including the Archbishop of Canterbury, are still protesting their loyalty to him. It is possible, even now, that if James turned Protestant—which I believe him quite capable of doing—your country would still desire him to remain King."  
 "God forbid!" said Trelawney again.  
 "The position is still delicate," said the Prince.  
 "If I might offer an opinion, your Highness," cried the young man, eagerly.  
 "Speak on," said William. He had trusted in the young man almost from the very first.  
 "The King is a coward!" cried Trelawney. "Let him know that you are coming to London, and that he is in danger of being committed to the Tower, and he will fly for his life."  
 "Ah!" cried William, his eyes flashing, "but who dare tell him that, Captain Trelawney? Not even Shrewsbury, or Devonshire, or Seymour, or even Herbert, who came with you, and whom I made commander of my fleet, would go so far as that. Even they desire to make terms with him."  
 "And your Highness does not desire to make terms with him," said Trelawney. "Your Highness would rather that he would leave London?"  
 William was silent, but his eyes gleamed brightly at the young man's words.  
 "If James were to fly," went on the young Cornishman, "the nation would be like sheep without a shepherd. There would be only one man to whom they could turn. I know that your Highness has made no demands for the throne; but if James flies—"  
 "But if he does not?" replied the Prince, quietly.  
 "But he will—he shall!"  
 "Men of standing are yet loyal to him," went on William, thoughtfully. "Even one of your own house, and brother to the Bishop of Bristol, keeps at his side."  
 "Will your Highness allow me to go to London again?"  
 "To obtain the marriage contract from Jeffreys?"  
 "Your Highness's interests must come first," replied the young man. "King James must desert his cause."  
 "In that case Jeffreys would also fly."  
 "He may fly," said Trelawney, grimly, "but he shall never escape."  
 "It would be as much as your life is worth to appear before James at this juncture."  
 "I will risk it," said Trelawney; "besides, I will safeguard myself."  
 "How?"  
 Trelawney sketched his plan rapidly, while William listened attentively. The Dutch Prince saw all its weakness at a glance, but he saw its excellences too.  
 "Let it be as you will," he said presently. "And this let me say also, you are a brave man, Captain Trelawney."  
 In two hours from that time Trelawney was on horseback, riding with all speed towards London, where he arrived on Monday, the tenth day of December.  
 As William of Orange had seen, the task Trelawney had set himself was dangerous in the extreme. It is true, the cause of James was looked upon as lost; nevertheless, he was still King in name, and there was

nothing to hinder him from condemning the young man to death if he appeared before him. Moreover, the difficulties in the way of obtaining such an interview were formidable. The King had surrounded himself with every possible safeguard, and would admit none to his presence without all due precaution.  
 But Trelawney had faced many difficulties before, and had overcome them. Besides, the issues at stake were too great to allow barriers to stand in his way.  
 When he arrived in London he saw that the fires of the peoples' passions were smouldering, while here and there they had leapt into flame. They were kept from utter riot by the presence of the army, and by the fact that the King was still nominally the monarch. But he paid but little heed to what he saw and heard. He was all eagerness to reach Whitehall.  
 As he drew near the Royal residence, he felt a hand laid upon his arm.  
 "You have come," said the voice. "I knew you would."  
 "Peter the Madman!" cried Trelawney.  
 "Aye, Peter the Madman," said the old man. "That is what men call me. But am I mad, master? For two years hath James the Papist sought to lay hands on me, but he hath failed. For two years I have defied the might of this child of the Scarlet Woman. And why? Because I am e'en elected to do my work, and that work must be done. And now you have come, even as I have prophesied to the King. For two days I have been awaiting you."  
 "How did you know I was coming?"  
 "I know not, save that the voice of God came to me in the silent places and told me you would come. From the first time I saw you in the court-house in Taunton, I knew that you were destined to play a great part in the salvation of this unhappy land, while even I, unworthy as I am, should be your guide and counsellor. You have it in your heart to seek out James?"  
 Again Trelawney looked at him in astonishment.  
 "Ask me no questions, young man. It is even as I say, you seek to gain admission to the King's presence. But listen."  
 The old man looked eagerly around, while the crowds hurried up and down the street.  
 "Come with me into the park," he said; "we can be quiet there."  
 In spite of himself, he yielded to the old man's entreaty. There was something in his voice that compelled him.  
 "The Queen hath escaped!" said Peter.  
 "Escaped!"  
 "Yes. Only a few know of it; but I know. She hath escaped with the child, he that is called the Prince of Wales. The King wanted to go with her, but he was afraid."  
 "You are sure of this?"  
 "I speak only of those things that I know. Even now the King desires to fly, and yet he dare not. For days he hath been debating the question with the bloody-handed monster whose very name stinks in the nostrils of the people. Others have been with him too—Sunderland and Tyrconnel; but the lying priest hath escaped. Listen! Jeffreys urges him to stay. He knows that, if once the King escapes, the people will tear him limb from limb. Oh, the judgements of God are falling upon that man. Day by day he is walking the fires of hell. He is calling for water to cool his parched tongue."  
 Trelawney's heart gave a bound. How could Peter the Madman gain knowledge of these things but by the woman who was still believed to be Jeffreys' daughter? From that moment he listened to Peter the Madman with more eagerness than ever.  
 "James would have fled with the Queen but for Jeffreys," went on the old man. "He fears, man; he fears, but he cannot make up his mind. He longs to keep his throne, and to-day, after having made all preparations for flight, he hath determined to remain in London."  
 "Why?"  
 "Because the Commissioner who has been sent to him, who rides in the foremost Chariot of the Lord, reports favourable things to him, and Jeffreys has persuaded him that all will be well."  
 Trelawney was silent.  
 "The King must fly."  
 "But who is to cause his flight?"  
 "For that reason the Lord hath brought you hither this night."  
 In spite of his wild, uncouth appearance, he spoke like a prophet of the Lord, and his words stirred the young Cornishman's imagination. He almost believed that Peter had seen visions and had heard messages from the unseen world.  
 "Listen," went on Peter. "He is even now with Jeffreys. Go to him in the name of the Lord."  
 "But how?" asked Trelawney. "For years both the King and Jeffreys have vowed vengeance on me."  
 He said this, although he had formed his plans as to the means whereby he could make his way to the King's presence.  
 "You have thought," replied Peter. "If you had not seen me, what would you have done?"  
 "I should have gone to the King as an ambassador from William of Orange."  
 "Have you letters from the Prince?"  
 "No."  
 Peter was silent a moment. "I see," he said presently. "The Captain of the Lord's Chariots did not deem it prudent to give you authority for telling James what is in your mind. But I am prepared. Go to the King's palace and present this letter to his ushers. It

## WHEN A MAN SUFFERS 35 YEARS.

Mr. Wm. Taylor, of Rochdale, after suffering for 35 years, spending over £100 with doctors, was eventually cured by 6 boxes of WESLEY'S OINTMENT is warranted to cure Bad Legs, Ulcers, Burns, Scalds, Boils, Rheumatic Pains, Sore Eyes, Piles, Corns, Bunions, and all Skin Diseases. It is unapproachable for causing the skin to become beautifully clear and healthy. Cases cured when the doctors have failed. Sent post free for 12 stamps from HOLDROYD'S DRUG STORES, Cleckheaton, Yorks.

will admit you to his presence. After that be bold, and speak as God shall give you wisdom."

Without another word Peter vanished into the darkness, while Trelawney stood alone with a letter in his hand.

"This is Mary's work," said Trelawney. "By what means she hath divined my movements I know not, but I see her hand everywhere."

Boldly he made his way to the Royal residence, and as if by magic the letter he showed opened door after door to him. A few minutes and he stood in the room where the King was.

The young man's heart beat rapidly as he cast his eyes around the Royal apartment. There were but three men in the room. One was the King. His face was full of terror, his dull eyes were bloodshot, his cheeks were pale, his lips trembled with fear. He looked old beyond his years. The skin was wrinkled, the mouth was drawn down at the corners, while the long, clean-shaven chin accentuated the haggardness of his face. Near him sat the Duke of Northumberland and Judge Jeffreys. Trelawney paid but little heed to the former. It was true he was Lord of the King's Bedchamber, but beyond that he knew but little of him. His eyes were fixed on the man whom he had last seen at the Assize Court in Taunton. Then the man was in the zenith of his power, and he rejoiced in doing the most devilish work which ever engaged the mind of man. Then he had been insolent, overbearing, tyrannous. Now all was different. Years of dissipation and physical suffering had set their marks upon him. All his confidence had gone. He looked like a hunted animal. Trelawney could not help but cast his mind back to the time when he had last stood before the King and his Chief Justice on the day when Richard Baxter was condemned to imprisonment.

Directly Trelawney entered, both the King and Jeffreys started. Evidently he was not the man they expected. So great was the excitement of the King that he rose to his feet.

"We have been betrayed," he said fearfully. Then, mastering his emotion, he said: "By what right do you enter our presence?"

Trelawney did not speak, and the silence in the room was intense. No sound was heard save the hum of the populace outside. Then, just as Trelawney was about to answer the King, each of them heard a voice which rose high in the night air.

"The Chariots of the Lord are coming, coming, coming, and the chosen of the Lord hath unsheathed his glittering sword."

"The same voice, the same words," muttered the King fearfully.

He mastered himself, however, and spoke again. "Who are you, and why are you in our presence?" he asked.

"I come from the camp of Prince William of Orange," said Trelawney. "I come to tell you that your only hope is in flight."

No sooner had he spoken than Jeffreys cried aloud—"It is Trelawney, your Majesty. The young rebel who hath disgraced his name. It is he of whom I have spoken so often. Call your guards, your Majesty, and arrest him. He is a spy and a traitor."

"You dare not," said Trelawney, quietly.

"And why?" asked James.

"Because I come from a conquering army. Besides, do you think I have found my way here without taking precautions? I tell you if a hand is laid upon me, even your Majesty's person will not be held sacred. The Prince will see to that."

"Where is William's army?" asked the King. His heart was so full of fear that he scarce knew what he was saying.

"It is nearing the city," said Trelawney. "The crowds are waiting to welcome him. If you do not escape your life will not be worth a day's purchase."

The King, coward as he was, trembled at the young man's words.

"But the Prince hath made fair promises," said the King, weakly. "Besides, he is my own son-in-law."

Trelawney knew he must play a bold game.

"And do you think those who have flocked to the Prince's standard would be merciful, even if he is?" replied Trelawney. "I tell you I left William of Orange but a little while ago, and I know the truth of what I say. Not one hour is to be lost. England has not forgotten your cruelties or your injustice. Even as I passed through the streets I heard them vowing to be revenged for the Bloody Assize."

The King cast fearful and angry eyes at Jeffreys.

"This is the Prince's advice to you," went on Trelawney. "Fly while you can. If you are in London when the conquering army arrives you have nothing to hope for but the Tower and the block. Not one man in a hundred throughout all England hath a kind thought for you, and they will see to it that you pay full penalty for all you have made them suffer."

"The Prince told you this?" said James, hoarsely.

"The Prince wishes you no ill," said Trelawney, "and for your own sake, as well as that of others, he urges you to fly. If you do not, there is no hope for you."

"I have urged this, your Majesty," said the Duke of Northumberland, who had listened carefully, but had uttered not a word. "I tell you scarcely any but Catholics are your friends throughout all England. It is even as this man says."

"But you know what the Bishops said?"

"Bishops!" cried Northumberland. "Do I not know them? The moment William's armies arrive in London there is not one who will not urge that, for the public safety, your Majesty should be sent to the Tower. Do you think they have forgotten the trial of June?"

"I will go," said the King.

"But what of those whom you leave behind, your Majesty? What will happen to me? I, who have obeyed your commands and gained the hatred of the people?" It was Jeffreys who spoke.

"You!" cried the King. "But for you I would not

have consented to those things which have set the people against me."

"But I tell you this Trelawney is a liar, a spy!" cried Jeffreys. "If you seek to fly he will e'en spread it abroad."

"I am neither a spy nor a liar, and that you know right well," replied the young man. "Think you that I should have found my way here to advise your Majesty's flight if I intended to make it known. As for you, Master Jeffreys, my reckoning with you is to come."

Again there was a silence, and again a great noise reached them from the populace outside. But this time it was not the cry of a single voice, it was the shout of the multitude.

"William's army is coming!" shouted the multitude. "God save the new King, and down with tyrants!"

"Quick! quick!" said James II., "or it may be too late."

He left the apartment as he spoke, followed by the Duke of Northumberland.

Trelawney opened his mouth to speak to Jeffreys, but he realized that now was his time for escape. He might still have power to have him arrested. The King's throne was tottering, but his Lord Chancellor was not without power.

Before Jeffreys had recovered from the terror which the King's departure had caused, Trelawney left the apartment and rapidly passed into the street.

That night King James II., taking with him the Great Seal, escaped from his palace by means of a secret passage, was conveyed to Millbank, from whence he crossed the river to Vauxhall, with the intention of making his way to Sheerness, while Benedict Trelawney took measures whereby every movement of Judge Jeffreys should be watched.

(To be concluded.)

## Christian Endeavour Prayer Meetings

### HINTS AND HELPS.

BY REV. W. BAINBRIDGE.

AUGUST 15TH.

TOPIC: "THE PILGRIM'S PROGRESS."

(8) THE TWO VALLEYS.

Ps. XXIII. 1-4; MIC. VII. 7, 8; ROM. VIII. 35-39.

(1) HYMN: "One there is, above all others" (C.E.H., 33).

(2) Opening Prayer (in concert): "O Lord Jesus Christ, Lord strong and mighty, perfect, we beseech Thee, Thy strength in our weakness: that in Thy strength we also may become strong to withstand allurements of the world, seductions of the flesh, and suggestions of the devil; to fight a good fight of faith; to resist even unto blood striving against sin. Amen."

(3) Hymn: "There is a Name" (C.E.H., 48).

(4) Prayers. One minute each. For all pilgrims who are journeying through the Valleys of Humiliation and the Shadow of Death.

(5) Solo: "In the shadow of His wings" (C.E.H., 60).

(6) Leader's Remarks. Referring to Ps. xxiii. it is plain that v. 4 does not refer to death itself (see R.V. margin), but to some great crisis in life comparable to "deep darkness"—the narrow mountain defile, where wild beasts lurk for their prey, where robbers await their spoil. "I will fear no evil, for Thou art with me." Micah vii. 8 is the verse quoted by Pilgrim in his great fight with the enemy. Overpowered by enemies, the prophet is comforted by a sight of God, and is led to utter one of the sweetest passages of the prophetic writings. "The Lord shall be a light unto me"—a reminiscence of the Psalter (Ps. xxvii. 1).

The quotation from Paul's letter to the Romans is part of the triumphant summary of the whole argument of that letter. "More than conquerors." "God for us" (v. 31) also means "God in us"—the gift and continuance of the new life.

(7) Hymn: "Soldiers of Christ, arise!" (C.E.H., 365).

(8) Address. This might conveniently be placed in the hands of two members, each taking a valley.

(a) "But now in this Valley of Humiliation poor Christian was hard put to it, for he had gone but a little way before he espied a foul fiend coming over the field to meet him; his name is Apollyon." He is not the arch-fiend himself, for he is Beelzebub, "the prince of the devils." The speaker might first point out that Christian is equipped, provided for the battle, and then speak of (1) the valley, (2) the enemy, (3) the fight, (4) the victory.

The valley is called Humiliation, which means the act of humbling, or the state of being humbled—abasement, mortification. God desires not our hurt, but our humility. In order to this He will try us, suffer us to be beaten—though not vanquished—by the enemy. The enemy is the prince of the power of the air. The "adversary"—"I am the Prince and God of" the city of Destruction, he declares. He questions Christian, flatters him, undervalues Christ's service, pretends to be merciful, pleads Christian's infirmities against him. Then Apollyon broke out into a grievous rage and fell upon Christian, and "gave him a dreadful fall." Christian's sword flew out of his hand, and he was hard pressed. But he nimbly reached out his hand, and caught his sword. Then he triumphantly cried,

"Rejoice not against me," etc. And again, "Nay, in all these things," etc. Whereupon Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more.

Kerr Bain suggests five discernible stages in the encounter: (1) assertion, (2) persuasion, (3) intimidation, (4) declaration of war, (5) conflict. Advance proofs of these.

(b) "Now at the end of this valley was another, called the Valley of the Shadow of Death. . . . Now this valley is a very solitary place." Note the manner in which Bunyan describes this second valley. Also refer to Part II., where the pilgrims are conducted safely by Greatheart. This is verily the crisis referred to in Ps. xxiii. 4. It is night, night in the soul. It is a time of separation—from the light, from God. "My God, my God, why hast Thou forsaken me?" "But God discovereth deep things out of the darkness, He bringeth out to light the shadow of death." As the saintly Baxter sings:

Christ leads me through no darker rooms,  
Than He went through before;  
He who into God's Kingdom comes,  
Must enter by this door.

Note how, when the sword of Christian seemed of no avail, his weapon of *All-prayer* was successful. "O Lord, I beseech Thee, deliver my soul." At last he is able to say, "His candle shineth on my head, and by his light I go through darkness." Dr. John Kelman remarks that Bunyan was intensely sensitive to the changes of light and darkness, that he finds a deep satisfaction in the new light. "His poems of sunrise are well worth consulting. There is in them that authentic note of true poetry which reminds us sometimes of Chaucer and sometimes of Spenser. They contain the finest touches in his printed poems." The verse that Christian utters is from Amos v. 8: it is the same that is engraved upon the tomb of Dr. Guthrie:

Why fear the night? Why shrink from Death,  
That phantom wan?  
There is nothing in heaven or earth beneath  
Save God and man,  
Peopling the shadows we turn from Him,  
And from one another;  
All is spectral and vague and dim  
Save God and our brother.

—Whittier.

(9) Hymn: "Who is on the Lords' side?" (C.E.H., 327).

(10) Prayers. For the tempted such as have sore besetments; for the tried, such as have severe bodily afflictions.

(11) Brief testimonies. Grace given in time of need; answers to prayer; "victories through the Word."

(12) Hymn: "True-hearted, whole-hearted" (C.E.H., 313).

(13) Benediction.

BRISTOL SOUTH (Knowle).—The anniversary services of the Sunday School were most successful. Special hymns were sung, and solos and recitations were given by the children. Among those taking part were Mr. Joseph Storrs Fry, Mr. R. L. Bone, and Revs. J. T. Mildon, T. D. Rhys, Geo. Jarman, and A. E. Dymond (pastor). The secretary of the school (Mr. E. W. Down) presented an encouraging report of the year's work, and the statement of the treasurer (Mr. Preston) showed a balance on the right side. The attendances were good throughout.

## The . . . Missionary Echo.

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The Homeland: A Greeting.

Rev. W. E. SOOTHILL.

Foreign Secretaries' Notes of the Month:—

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II.—Rev. G. PACKER.

III.—Rev. C. STEDEFORD.

Connexional Prize Essay on Missions.

Mr. STANLEY HINCHLIFFE.

A Winter's Work in Yung P'ing Fu.

Rev. J. HEDLEY, F.R.G.S.

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Miss S. GERTRUDE FORD.

"A New History of Methodism." Second Notice.

A Group of Methodist Missionaries.

Famous Names Recalled. VIII.—Joseph New.

Rev. J. W. Heywood. J.H.B.

Missions to Ancient Civilizations. C.E. Topic.

From the Rev. George Eayrs:—

"Let me thank you warmly for the Echo . . . . Nowhere has it more appreciative readers for its suggestive, animated, and animating pages than here."

24 pages. Well Illustrated.

## Primary Department.

### LESSON XXXII.

#### BIBLE STORY OF NAAMAN THE LEPER.

2 KINGS V. 1-15.

GOLDEN TEXT.—"Be not overcome of evil, but overcome evil with good" (Rom. xii. 21).

AIM OF LESSON.—To teach children to return good for evil.

#### INTRODUCTION TO LESSON STORY.

Ask, "If a boy hits you what do you do to him?" (Probably the children will answer, "Hit him back again.") Ask, "But would that do him any good?" ("No." Show how each becomes more angry.) "What is the best thing to do when some one is unkind to you? What would Jesus do?" Say, "I will tell you a story of what a little girl did to help some one who had carried her away from her home."

#### LESSON STORY.

*The captive maid.* Once there was a girl who lived in a happy home in Samaria. At that time a battle was raging, and she was taken a captive and carried away to be a servant in the house of Naaman, the captain who won the battle. Now, instead of living free and happy in her mother's home, she lived as a slave in a palace where they worshipped idols. Poor little girl! She often longed for her old home, and thought of all that her mother had taught her about God. She was a good girl; she did not spend her time weeping and complaining, but tried to do her work cheerfully and well. And she had her reward, for she was set to wait on the Captain's wife, who was very kind to her.

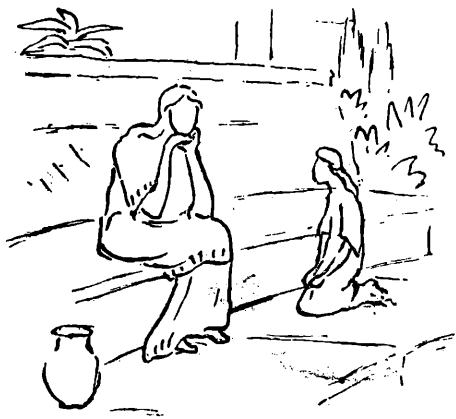
*Naaman the leper.* Often she saw that her mistress was sad, and before long she found out why. It was because Naaman was a leper. He was covered with sore spots, which no one could cure, and though her mistress often prayed to the idols, it was no good. One day the little girl came into the marble courtyard with her hands full of flowers, with which to fill the vases, when she saw her mistress sitting so sad and lonely. She wished she could comfort her. Then she remembered how in her old home she had heard her mother speak of a good man called Elisha, who could do wonderful things, and she said to her mistress, "Oh, how I wish my lord the Captain was in Samaria, for there is a man of God there called Elisha who could cure him!" When the Captain heard this, he made ready some beautiful presents—silver and gold, and ten suits of fine clothes—and set out for Samaria.

*He goes to Elisha.* Before long Naaman, with his horses and his chariots, stood at the door of the house of Elisha. Elisha did not go down to him, but sent a servant to say, "Go and wash yourself in the river Jordan seven times, and you shall be cured." Naaman was angry because Elisha did not come out to him—he thought he would have come and called on his God and struck his hand over him and healed him. He did not want to wash in the river Jordan, and he turned away in a rage. But his servants stopped him and said, "My Lord, if Elisha had given you something hard to do you would have done it; how much more should you do it when he only says, 'Wash and be clean.'"

*He is cured of his leprosy.* Then Naaman went to the river Jordan and he dipped himself in seven times, for he believed it would cure him, and when he came out of the water his sore spots were gone and he was better. And he returned to the house of Elisha with all his soldiers, and said to him, "Now I know that your God is the right one; I will bow down no more to idols, but will serve Him." And he offered him all the grand presents, but Elisha would not have them. And he went home to his wife, and she and the little girl rejoiced, because he was better, and after that he and all his servants prayed to God instead of to idols. How glad that little girl was! Her kind suggestion led not only to her master being cured, but to him worshipping the one true God.

EUNICE NAYLOR.

EXPRESSION.—Drawing.



## Church News in Brief.

### General News.

**WHITEHAVEN.**—The "Whitehaven News," in alluding to the removal of the Rev. R. Percival from the town this August, refers to the work done by him in the town and district. Mr. Percival has been for two years the President of the Whitehaven Union of Christian Endeavour, the Vice-President of the County Union, and the President of the Whitehaven Free Church Council. In his own church and circuit Mr. Percival concludes four years of successful service.

**LEICESTER (Hill Street).**—The fourth annual garden party was held at "Rocklands," by kind permission of Mr. and Mrs. Barrow. There was a good attendance. Rev. J. J. Davies (pastor) conducted the opening ceremony, and Mr. W. J. Coates, on behalf of Mr. and Mrs. Barrow, gave the friends a hearty welcome. The Hill Street Male Voice Choir and the Church Choir gave selections during the evening.

**KINGSWOOD (Redfield, Bethesda).**—At the residence of Mr. Geo. Bryant, a sale of work and a garden fête have been held in aid of the funds of the church. Mr. W. H. Butler presided, and was supported by a number of circuit ministers and laymen. Rev. J. Martin (pastor) explained that last year by a similar effort they reduced their chapel debt by £116. It stood now at £258, and they felt they would like to reduce it by another £100. Bethesda friends saw that in the near future they would be involved in considerable expense in renovating the chapel and other things, and wanted if possible to get the debt liquidated. Mr. George Bryant, who shared that desire, had kindly offered to give £25 if they raised £100 by their effort. Mr. Butler having opened the sale, thanks to him and to Mr. and Mrs. G. Bryant were proposed by the Rev. E. O. Dinsley, who referred to the honour conferred on Mr. Butler in his being unanimously chosen Treasurer of the United Methodist Church, and also by his being appointed "Guardian Representative." Rev. W. J. Clarke seconded the vote. The Church, under the energetic pastorate of Rev. James Martin has evinced signs of greatly increased activity, and nobly assisted by Mrs. Martin, the young people are working to extinguish the debt, and the Church to-day is in a more healthy condition than it has been for many years past. Music was provided by the Kingswood Evangelical Prize Silver Band, conducted by Mr. A. E. Smith. There were a number of stalls, and refreshments were provided.

**MORECAMBE (Sandyland Promenade).**—In connection with the new organ opening Mr. David Clegg, of London, has given two organ recitals to a highly-appreciative congregation, in his most finished style.

**NEWCASTLE (Children's Mission).**—A reception meeting was held last week to receive Mr. Lawrence B. Henn and Sister Edith, who have been appointed to the work of the Mission. Mr. G. Bowran presided, and addresses of welcome were given by the Mission officials. Mr. Henn and Sister Edith replied, and appealed for the loyal support of the friends. Refreshments were served and an enjoyable evening was spent. On Saturday the annual summer excursion took place to Heddon-on-the-Wall, when 1,150 children, with 30 workers, had an enjoyable day.

### Anniversary Services.

**BATLEY (Zion).**—The Sunday School anniversary celebrations were amongst the most successful and enjoyable on record. There were large congregations all day, and the collections, which amounted to over £72, were about £5 in advance of last year's offertory. Rev. James Harrison, of Littleborough, was the preacher. In the afternoon an interesting address was delivered by Rev. F. J. Lindley. Mr. J. F. Ineson conducted the singing, and Mr. J. H. Wagner presided at the organ. The singing was also accompanied by an efficient string band, of which Mr. S. Hepworth was the leader.

**LONDON, BRIXTON (Streatham).**—The first anniversary of Rev. W. Field's ministry was celebrated by a garden party in the grounds of "Dixcot," North Drive (kindly lent for the occasion by Mr. R. W. Essex, M.P.). Fortunately the weather kept fairly fine, and an interesting musical programme was greatly enjoyed by a large gathering. A novel idea, with very satisfactory results, was the presentation to Mr. Field of birthday gifts by members of the congregation, the gifts representing, altogether, the sum of £65, which was handed to the treasurer to reduce the current expenses.

**MOSSLEY (Zion).**—The annual services, with offertories in aid of Sunday and Day Schools, were held on Sunday week, when the offertories at the close of the three services showed that nearly £240 had been collected. Last year they reached about £212, but on Sunday they passed that large sum by a further £28. One gentleman, it is said, had in his collecting box the large sum of £113. The singing was very good all the day. The preacher was Rev. John Fleming, of Oldbury. In the afternoon a service of praise was given. Mr. James E. Butterworth presided at the organ, and Mr. T. A. Wood, A.R.C.O., was the conductor. The address was given by Mr. W. A. Yoxall, J.P., of Ashton-under-Lyne. Collections for the day, £289 8s.

**HUDDERSFIELD, HIGH STREET (Berry Brow).**—At the anniversary of this Sunday School special hymns and anthems were rendered by the scholars and choir, and greatly appreciated by large congregations morning, afternoon and evening. Mr. C. Blakeley conducted, and Mr. Haigh Littlewood officiated at the organ. Mr. R. Crosland, the Sunday School secretary, read the report, and Rev. Thomas Walker preached at the three services. The collections and donations amounted to £50. The choir had their outing on the following day. On the

same day (Monday) Mrs. Herbert Shaw kindly gave the tea which usually follows the anniversary. After tea the friends adjourned to a field, placed at their disposal through the goodwill of Mr. T. Taylor, where an enjoyable evening was spent.

**MANCHESTER NORTH (Salem).**—The Sunday School anniversary services have just been held; preacher, Rev. Harold Twyford, of Cradley Heath. The services were a success in all respects. The singing delighted all who were present. Collections, £45 10s.—an increase of £10 over last year.

**LONG EATON (Mount Tabor).**—At the Sunday School anniversary Rev. R. Swallow, M.D. (Manchester), was the preacher. In the afternoon, at the children's service, the congregation filled the church, and many were unable to gain admission in the evening. The chief feature was the singing by the choir and children; conductor, Mr. I. Cordon; organist, Mr. James Winfield, C.C. Collections, £87.

**SUNDERLAND, THORNHILL (New Lambton).**—The Sunday School anniversary services were conducted by Mr. H. Jackson and Rev. T. E. Clarke. The children took an excellent part, reciting and singing splendidly. Mr. William Swinney led the singing. Large congregations attended. Collections very good.

**LINDLEY (Paddock).**—At the eighty-third school anniversary Rev. H. A. Stembidge, B.A., conducted a most interesting children's service in the morning, quite a number of young folks taking part in the programme. In the afternoon the preacher was Rev. D. Patterson (Brighouse), whilst Rev. H. A. Stembidge, B.A., occupied the pulpit in the evening, when the building was crowded. The choir and scholars sang special hymns and anthems; conductor, Mr. G. H. Boothroyd; organist, Mr. Joe Taylor. Collections, £45 7s. 7d.

**HARROGATE (Victoria Park).**—At the Sunday School anniversary Mr. Silas K. Hocking preached to large and appreciative congregations. On Monday, under the presidency of Ald. J. Chippindale, J.P., Mr. Hocking delivered a lecture, entitled "Signs of the Times." The church was crowded, and at the close of the lecture Mr. J. P. Mallinson expressed to Mr. Hocking the sincere thanks of the Church for his services. Collections, about £28.

### Circuit Quarterly Meetings.

**BARROW-IN-FURNESS.**—The Rev. W. D. Gunstone presided. The Rev. George Whaithe terminates three years' ministry in the circuit in August, and at the same time becomes a supernumerary after forty-four years of public ministerial service. A resolution expressing hearty appreciation of Mr. Whaithe's services and good wishes was unanimously passed.

### presentations.

**LOUGHBOROUGH (Sparrow Hill).**—On behalf of the Mothers' Meeting Mrs. W. Ward recently presented a silver egg cruet to Mrs. Fothergill, in expression of their grateful feelings. Kindly words were spoken of the value set upon the services Mrs. Fothergill rendered during her husband's serious illness; also of the pleasure felt by all on account of Mr. Fothergill's recovery. Rev. H. Fothergill suitably responded.

**KEIGHLEY (Cavendish Street).**—At a meeting of the Young Ladies' Class, the opportunity was taken of presenting Mrs. C. T. Wakefield with a beautiful rose bowl on pedestal and flower stand, as a small token of the esteem and respect they have for her as one of the teachers of the class. Mrs. J. T. Baron presided. Mrs. S. Brown gave a short address, and Mrs. Sugden made the presentation. Miss Wakefield was also the recipient of a present from her class.

**LONDON (Packington Street).**—At a church social, presided over by Mr. Janes, Rev. and Mrs. J. K. Scholefield were the recipients of a handsome timepiece and a case of silver shoe-horn and buttonhooks (Mr. Arnold making the presentations), in acknowledgement of their two years' service and as a token of regard and esteem, wishing them God-speed in their new sphere of labour at Bolton. Messrs. Jackson and Tewkesbury also took part in the proceedings, with Miss Crutchfield as soloist. The attendance was a largely representative one, and will be long remembered.

**MORECAMBE (Sandylands Promenade).**—On Sunday evening, July 25th, at the evening service, Rev. G. H. Kennedy preached his farewell sermon prior to leaving the circuit. There was a crowded congregation, many not being able to obtain admission. The preacher was ably assisted by the Fishermen's Choir, which is doing a grand work in the town, under the able conductorship of Mr. Cooper. At the prayer and praise meeting which followed, the body of the chapel was full and a splendid meeting was held. A model yacht which has been presented to Mr. Kennedy was on view, and was greatly admired.

**SUNDERLAND (Dock Street).**—Rev. J. H. Burkitt preached his farewell sermons on July 25th, the church being well filled at both services. At the close of the evening service a sacramental service was held, at which two hundred persons were present. In the afternoon Mr. Burkitt visited the three Sunday Schools, and bade farewell to teachers and scholars in appropriate addresses. At the close of school a largely-attended meeting of the Christian Band members followed, at which Mr. Burkitt was presented with a handsome oak cabinet as a token of regard to their leader for eight years. The secretary (Mr. A. J. Horton) made the presentation, in which fitting reference was made to Mr. Burkitt's high qualities as a minister and leader. Messrs. George Nairn and E. B. Jones having spoken appreciatively of the leader's services, Mr. Burkitt acknowledged the gift in a few well-chosen sentences.



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