

# UNITED METHODIST

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

With which is incorporated the "Free Methodist," founded 1886.

No. 897 NEW SERIES. [No. 2040 OLD SERIES.]

THURSDAY, FEBRUARY 5, 1925.

[Registered at the General Post Office as a Newspaper.]

TWELVE PAGES  
TWO PENCE.

## The Bible in Japan

Viscount Shebusawa, the Japanese philanthropist, said some time ago :

"I am a Confucianist. There are lots of things about Christianity that I do not understand. But there are two things in your programme that are outstanding and appeal to me. One is your Bible. A copy was given to me years ago and I have read some of it every day since. It is the greatest book ever written. I wish there were a copy in every home in Japan."

The Bible Societies are doing their best to carry out this wish. The British and Foreign Bible Society has been at work for Japan since it was opened to the West. The first translation of the New Testament in the Japanese language was printed in 1879 : the whole Bible in 1887. The Society circulates, mainly through its colporteurs, about 250,000 copies of the Scriptures yearly in Japan, and the needs and demands of the people have been greater since the earthquake than ever before.

Contributions towards the support of the work of the British and Foreign Bible Society will be warmly welcomed by the Secretaries, 146 Queen Victoria Street, London, E.C.4.

## The London County Council's Responsibility.

THAT Sunday is a treasure to be jealously guarded has been a conviction of the Church in every age. From the time of St. Chrysostom, who lamented the sparse attendance at Church on the Lord's Day compared with the numbers attending popular entertainments, down to the present day, the Church has been concerned to show that inroads upon its sacred character menace the spiritual and moral life of a people. Few questions involve graver issues than whether Sunday should become a weekly Bank Holiday or be a Day of Rest and Worship. We all agree with Mr. Bernard Shaw in the advice he gave to take a bit of Sunday into every day of the week. But if the Sunday is lost to us, as openly-confessed secularists hope it will be, there would be nothing left that could infuse some higher spirit into the remaining six days.

### Sunday Games.

The question of Sunday games in public parks is soon to be considered in London in connection with the London County Council election. When the Council, in July, 1922, gave its sanction for Sunday games in the parks and open spaces under its control, it took an action not only injurious to London but to the whole country. Deep and widespread disapproval of this decision found expression. At a great Conference in Queen's Hall men and women of all shades of religious belief and political opinion gathered to voice their strong antipathy to this revolutionary proposal. Soon a new Council will be elected, and the question is whether sufficient new members will be returned who are opposed to granting these unnecessary facilities for Sunday sports in publicly owned parks. The grave responsibility will rest upon the new Council of deciding whether to repeal the policy of the present body or to perpetuate it.

### The Games of the Rich and the Poor.

It is much to be regretted that many people of ample leisure have set so bad an example in this matter of robbing the Lord's Day of its sacred character. It is commonly asked, If the rich man has his Sunday golf and his Sunday tennis, why cannot the poor man have his Sunday games also? At first sight this may seem a difficult contention to answer, but really the answer is simple enough. To begin with, many rich people do not play Sunday golf and Sunday tennis. Many well-to-do people have as sacred a regard for the Lord's Day as those in other classes of the community.

Concerning those who have no respect for Sunday as a day of rest and worship, and who spend it mainly in physical recreation, we say they set a bad example; and bad examples are not to be followed but avoided. That one class does a reprehensible thing is no reason why others should have opportunities given them to do the same. And further, what people do privately, whether golf on a privately-owned course, or tennis on their own lawn, or skittles down their back yard, or playing cards in their sitting room, the State has no power to interfere with. We may deplore these things on Sunday; we may think that on this day people might be better occupied, but the community is not responsible for them. The question at issue is, Shall publicly owned spaces be legalised for Sunday games? Shall public bodies make encroachments on the day of inherited religious sanctions and of immense moral value to the nation?

### Why Sunday should be Preserved.

On what grounds do we hold that Sunday is worth preserving? As Churches we have no hesitation in answering this question. We are not afraid of being called obscurantist; nor are we troubled by such stupid and vulgar abuse as that of one London evening paper—since defunct, by the way—which announced on its placards the Queen's Hall meeting referred to above as "Stiggins To-night," and reported it as "a well-boosted and chapel-ordered gathering of vestries, Sunday Schools, brotherhoods, sisterhoods and evangelical alliances." Such stuff may tickle the palate of certain low-minded people, as it also affords insight into a type of mind eager to foist Sunday games on the community. We are not even afraid of being called Puritans; indeed, to be in the succession of such men as Milton, Hampden and Pym would be no small honour.

It is not obscurantist to safeguard a priceless possession, and to safeguard the spiritual aspect of Sunday is to preserve one of the most precious things in the life of the nation. Sunday is for the worship of God, for life's higher energies, for treading down the world in one's own heart, and for preserving to the nation its soul. Unless life receives some higher inspiration than what comes from business and pleasure; unless it is being fed from a spiritual source, it weakens and dies. Life is dried up at its centre unless it is replenished from eternal springs.

### The Value of Sunday Schools to the Nation.

Does England want to preserve her Sunday Schools, or does she not? Have public bodies any interest in the work of those who are trying to mould the young life of the nation after a good pattern, or are they indifferent? Is it any asset to England that some millions of children are being taught in Sunday Schools every Lord's Day by a body of earnest-minded people, eager for the children's moral and spiritual welfare? Surely England cannot be unmindful of the immense moral value of this great work. Yet those who are openly advocating the secularising of Sunday are striking a blow at Sunday Schools, the effect of which it is not difficult to foresee. This action is not surprising on the part of those who are out to destroy Christianity; but it is surprising on the part of those who revere the Christian faith, but who have been led by false arguments to advocate a further extension of the secularising of the Day of Rest.

We are well aware that many of those who advocate these publicly provided facilities for Sunday games believe that they will have an ameliorative effect upon a certain type of youth. But if these facilities gravely injure the Sunday Schools of our land, then whatever may be the gain in one direction will be more than counterbalanced by the loss in another. This is to pay too high a price for a limited and questionable gain.

Few things would do more to revive religion in the land than a revaluation of Sunday in the Church itself. One sometimes has an uneasy feeling that we are suffering the penalty of our own slackness. There are many people who will do anything for their Church except attend it with regularity and consistency. The only consistency they show is that they are always absent on Sunday morning, or else on Sunday evening. To attend on both occasions would be too great a strain. If we expect the nation to have regard for the sacredness of the Lord's Day it is not unreasonable to ask the Church to set the example.

## Missionary Funds.

### The £30,000 Fund.

#### SPECIAL HALIFAX EFFORT.

THE long-expected Missionary Exhibition and Bazaar, promoted by the circuits of Halifax and neighbourhood, is now a thing of the past, but fascinating memories will remain with us. Moreover, what Halifax has done in January, Brighouse will seek to emulate in February and Huddersfield in March. We trust that the friends from those centres who came to look at us saw nothing to damp their own sanguine expectations and everything to raise them. Halifax itself feels thankful for the result, considering the serious epidemic of sickness which prevailed and the wild moorland weather which burst upon us during the greater part of the week.

We were soon brought face to face with the consequences of the epidemic. Sir Harold Mackintosh, the expected opener for the first day, had been suddenly taken ill while away from home. His place was taken by the ever-willing Councillor J. E. Henderson, the arrangement proving a happy one. Mr. Herbert Goodall, the chairman, made sympathetic references to Sir Harold's absence, and dealt with the broad missionary principle, referring us to other speakers for details of the present scheme—the completion of the £30,000 Fund. These Mr. Henderson proceeded to give, mentioning the generous promise of support made by the district. Missions are meat and drink to Mr. Henderson, and his description of the growth of the religious experience of General Feng, the Chinese Christian leader, was one which told mightily upon the audience. So was his warm-hearted defence of the religion of Jesus in comparison with the questioning of the East. It was an auspicious beginning, and though it was a mid-week afternoon the Salem schoolroom was crowded to the doors. Mr. T. Seed and Mr. J. A. Butterworth, who voiced our thanks, gave sure indication that we have laymen in our midst who can be fully depended upon when it is a case of campaigning against the moral evils of our time. Rev. K. Garthwaite read passages from the Old and New Testaments, and our honoured friend, Rev. W. F. Newsam, whose heart is as big as the world, led us in prayer.

On the second day all the elements were let loose, but a very fair company gathered for the opening. In place of Councillor Henderson, who had already done duty, Mr. J. D. V. Mackintosh presided. Mr. Mackintosh was well acquainted with his subject, being chairman of the committee which has had charge of the Bazaar arrangements. In a few sentences he gave us a clear and convincing account of the object of the special fund. The opener, Mr. Jas. Maclaurin, of Sheffield, made his hearers feel quite at home with a few breezy references to Halifax weather, and then went on to expound a saying of a missionary, "Give recklessly," enforcing the argument with a description of what are the daily hardships of many missionaries' lives. Mr. F. Fearnley and Mr. G. Riley thanked opener and chairman in genial terms. Rev. C. Weedall read Ps. 72, and Rev. F. J. Wharton led in prayer. Again, on the third day, visitors were not deterred by the raging storms. Mr. Hector Bowman, a member of a well-known Congregationalist family, took the chair, and with neighbourly greetings expressed his pleasure at the present opportunities for the co-operation of the Churches. Mr. J. G. Stirk, a leading figure in local Wesleyan Methodism, was the opener. He incidentally revealed that he was missionary treasurer for this district of his own church, and was hearty in his praise of this United Methodist effort, the evidence of careful preparation and the popular support shown by the crowds attending. Revs. G. W. Stacey and J. E. Wolstenholme read the Scriptures and led our devotions respectively, and Messrs. J. D. V. Mackintosh and F. Sykes expressed thanks. That was the day of days; the bazaar room at times could hardly contain the people, and the Doxology was fervently sung at night when it was announced that the proceeds to date were £326.

And what can be said of all the service rendered? Mr. J. D. V. Mackintosh, as chairman, was admirably supported by Mr. W. Patterson (Treasurer) and Mr. J. A. Edge (Secretary). The ladies naturally performed their part with distinction. With a strong committee and many willing workers who solicited gifts in the churches the stalls were well furnished. An attractive handbook, which did much towards the advertising of the effort, had an effective secretary in Mr. Arthur Edge, B.Sc. The exhibition section, organised by Rev. J. E. Wolstenholme, was unique. Who can measure the influence exerted by the presence and talks of Rev. F. J. Dymond and Mr. C. Eastwood, F.R.G.S.? There was the oriental decoration, imparting a missionary atmosphere; the hospital ward, under the direction of Rev. K. Garthwaite and Nurse Oram; the African court, where Rev. John Chinn enlightened us upon the negro customs; the Chinese guest room, with its host of curios kindly lent by our missionaries and other friends; and the mysterious Indian Zenana, with Rev. G. W. Stacey in charge. Two attractive missionary demonstrations in costume were given by the members of the Halifax West Girls' Missionary Auxiliary. Every duty was worthily performed. A large part of the success may justly be attributed to the District Missionary Secretary, Rev. Walter Hall, who has been for months past the leading spirit in these district preparations. Lastly, we have all gained by this united effort; there has been pleasant co-operation between the circuits in the worthiest of all causes, and our cup of thanksgiving is full.

Goole.—On a recent Sunday a railwaymen and transport workers' service was attended by over a thousand people. Rev. C. W. Mann preached a sermon on "Christianity and Industrial Problems." These special monthly services have become a feature of the Church's life, and are largely attended by all sections of the town.

## Flood and Famine in North China.

### AWFUL PLIGHT OF THE PEOPLE.

DETAILS of the intense suffering of many thousands of people in North China, and of the stupendous task of the China International Famine Relief Commission, are contained in communications just received by a Yorkshire journal from the Rev. Frank B. Turner, who some years ago was the superintendent minister of our Woodhouse Lane Church, Leeds. Mr. Turner is vice-chairman of the Chihli Committee of the Commission, and, in view of his experience gained during the drought famine four years ago, he was urged by the Commission to undertake again the work of investigation and of distribution of relief. For this purpose the Committee has lent him to the Commission.

In an address at the Tientsin Rotary Club on the floods and the consequent damage, Mr. Turner, after pointing out that the Famine Relief Commission is international, explained that they were out to relieve absolute famine conditions, under which people would freeze and starve to death unless relief was given. Out of 125 counties in the province, reports of conditions in 73 had been received, and of these only 13 reported good conditions. There was data of destitution, varying from partial to most extreme, from 60 counties, in most cases accompanied by descriptions which wrung the heart. A conservative estimate from the available statistics was that some 1,500,000 people were menaced with absolute starvation during the winter, and there were still 52 counties from which reports had not yet come in.

#### A Channel to the Sea.

After most careful consideration, the Commission formulated a scheme which would not only provide work and support for the starving, but would directly and largely help in reducing the menace of flood for the future.

This scheme, Mr. Turner added, would not only relieve famine; it would relieve Tientsin of a danger to life and property, for it would divert flood waters from their borders. As to the problem of obtaining the necessary 6,000,000 dollars, this was sought by a Customs surtax of 10 per cent. increase of the present duties for a year. But to meet the immediate need of the most severely affected regions, especially the people who had no one upon whom to depend to work for them, the Commission must rely entirely upon public contributions.

#### A Campaign for Funds.

It was true China's Government, to which these starving people had a right to look for help, had been waging civil war, and shamefully wasting the resources. "It is abominable that it should be so," Mr. Turner continued, "but in the name of our common humanity we cannot sit still and do nothing while these wretched people are freezing and dying at our doors. Foreigners have always been ready to extend to the Chinese in their troubles a helping hand. We can never believe that it is to go down to history that in this great disaster foreign communities said: 'Those who should help them will not; neither will we.'"

## Schedules.


We have despatched the Lists and Schedules to the District Officers of the following departments: Home Mission, Foreign Mission, Assessed Funds, College and Young People's. If these departmental schedules have not been received by the District Departmental Secretary, information of that fact should be sent to me at the Publishing House. The District Officers of these departments are responsible for forwarding the Schedules and Lists to the respective superintendent ministers. If any District officer has not received the schedules for his department, will he please communicate with me without delay.

#### CIRCUIT NUMERICAL SCHEDULES.

The Circuit Numerical Schedules have been despatched through the post to the superintendent minister of each circuit. If any superintendent minister does not receive the same, will he please communicate with me.

HENRY HOOKS.

12 Farringdon Avenue, E.C.4,  
February 2nd, 1925.



**ARTS AND CRAFTS**  
TO BEAUTIFY THE CHURCH

Carved Oak Panelling  
Pulpits, Eagle Lecterns  
Screens, Choir Stalls  
Fonts in Marble and Alabaster  
Stained Glass Windows.  
Bronze and Brass Memorial Tablets.

ILLUSTRATED BOOKLET  
"Ecclesiastical Craftsmanship."  
POST FREE ON REQUEST.

**G. MAILE & SON LTD**  
Church Art Craftsmen,  
365, 367 EUSTON ROAD, LONDON, N.W.1.

## At Our Own Fireside.

### TO CORRESPONDENTS.

All Editorial communications, articles, "news," etc., for this paper should be addressed to

The Editorial Office,  
"United Methodist,"  
12 Farringdon Avenue,  
London, E.C.4.

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

### THE SUSTENTATION FUND.

As Sir Walter Essex, the treasurer of the above fund, will be absent from this country, he requests that all payments and other communications relating to the above fund should be addressed to the Secretary, Rev. T. Sunderland, 68, Thurleigh Road, London, S.W.12.

### GIFTS.

Sister Florence, 41 Wincott Street, Kennington Road, S.E.11, acknowledges with many thanks two parcels sent anonymously for the poor of Waterloo Church, London. These acceptable gifts have been a great boon to the recipients.

### FELLOW OF R.G.S.

Mr. H. B. Shaw, B.A. (Durham), M.Ed. (Leeds), son of the Rev. Harry Shaw, superintendent minister of the Leeds South Circuit, was elected, at a recent meeting of the Council, a Fellow of the Royal Geographical Society in consideration of services rendered in the advancement of geographical science.

### STUDENT CHRISTIAN MOVEMENT.

In view of the widespread interest aroused by the recent conference of the Student Christian Movement in Manchester, there is every reason to hope that the Day of Prayer for Students will be even more widely observed this year than before. It falls on Sunday, February 15th, and the leaders of the Movement have issued a Call to Prayer endorsed by representatives of the Churches. Christian people everywhere are asked to pray on that day corporately and privately for the students of the world and in particular for the work of the Student Christian Movement amongst them, with its 300,000 members in 3,000 colleges in many lands.

### C.O.P.E.C. CONTINUATION.

Many of our readers will remember that a unique conference called C.O.P.E.C. to consider the claim that Christ is Lord of every department of life, social no less than individual, was held in Birmingham in the month of April last. That conference awakened a new interest and enthusiasm in many minds. The question is being considered by the Continuation Committee, as to the best way of celebrating the anniversary of that conference. An informal meeting was held on January 15th last in London. Beyond booking the Kingsway Hall for April 4th, nothing further is yet decided as to plans for the C.O.P.E.C. Anniversary, but we may assume that such anniversary meetings will be held on that day. It was suggested that similar meetings might be held throughout the country in various C.O.P.E.C. centres. Those interested should keep this date before them. Any later information we shall be glad to supply as the time approaches.

### RECEPTION OF A LADY LOCAL PREACHER.

ON January 29th a service was held in St. Paul's Church, Leicester, to publicly receive Miss F. Bodymore as a local preacher. There was a good attendance. Rev. W. Bowell conducted the devotional part of the service, Mr. George Bodymore (local preachers' secretary) reading the Scripture. Miss Bodymore related as to her conversion, her call to the service and present Christian experience. Rev. Samuel Wright (superintendent of the circuit) gave the "charge" and stated that it was no surprise to them that Sister Bodymore should take up this work. She was secretary of the Thursday evening devotional class, was in the Sunday School as a teacher, but it was in the devotional class where it was discovered she would become a preacher. After the "charge," Mr. J. Jordan, a member of the devotional class, said they considered it an honour that one of their members should become a local preacher, and on their behalf he presented her with a copy of the Scriptures. Miss Bodymore suitably acknowledged the presentation. The meeting throughout was of an inspirational and devotional character, and will be long remembered.

### MISSIONARY TEXT BOOK WANTED.

Mr. George Pointon, Oak Cottage, Featherstone Lane, Featherstone, Yorks, writes to enquire if some experienced reader would care to suggest a suitable book, naming publisher and price, as a missionary text-book for a class of boys ranging from the ages of eleven to fourteen.

## Voting on Methodist Union.

If any circuit vote on this question has not yet appeared in our columns, it is because such information has not been sent to this office. The official return must go to Rev. H. Smith, 10 Chesham Street, Brighton, and if at the same time the figures are sent to 12 Farringdon Avenue, London, E.C.4, they will appear in the following issue.

THE following further reports on the Methodist Union vote by the Circuit Quarterly Meetings have been received:

Circuit,	For	Against	Neutral
Bristol West ...	15	2	1
Matlock ...	17	24	2
Lincoln, Silver Street	40	33	4
Kingsbridge ...	10	0	1

## ANNOUNCEMENT.

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

## PRINCIPAL CONTENTS.

	PAGE		PAGE
The London County Council's Responsibility...	61	Deaconess Gilmore. By T. H. A. ...	66
Missionary Funds ...	62	Mainly About Methodists. By M. W. Epworth ...	67
At Our Own Fireside ...	62	In the Temple. By R. W. Green ...	67
Notes and Comments. By R. P. ...	63	Letters to the Editor ...	68
Visit of the President to Mansfield ...	64	Alcohol and the Home. (C.E. Topic). By Cuthbert Ellison ...	68
Journeys in South Africa. By H. Rundle ...	64	Packington Street Church, London ...	69
A Preacher's Equipment and Work. By W. Howell ...	65	Young People's Topic. By F. E. Watts ...	70
Revival at Plymouth. By William Eastcott ...	66	The Hero as Apostle. By Frank G. Stafford ...	70
Conference, 1925 ...	66	News of Our Churches ...	71

## Notes and Comments.

## Fungus.

In her remarkable little book entitled "The Road to Christendom" (Student Christian Movement, 2s. 6d. net), Miss Hilda T. Jack has a phrase which has the quality of haunting the mind, because the figure is both vivid and aptly describes a human infirmity. Before quoting, we might pause to speak a good word for this searching and powerful little volume. The facts and consequences of war are exposed with a cold fearlessness, which is none too common in these days. Miss Jack is no purveyor of mere fears and shivers, but she refuses to be hoodwinked. She passes in review the terrible legacy of the last war, and the still more terrible tragedy that must accompany another war. "European civilisation is in many ways on the down grade"; and she writes with clearness and conviction to prove that "in nothing less than a world-wide Christendom can we look for the beginning of the fulfilment of God's purpose for the world." But it was our intention simply to quote the following suggestive sentence, "The chief thing that makes it possible for us to evade these questions is the wonderful fungus-growing capacity of the human mind." Miss Jack illustrates this by the fact that already the cruel and horrible facts of the last war are sinking into negligence and oblivion. And not only so, but war is slowly coming to be covered by a kind of romance. Young people who are too young to recall that terrible time, when every day disclosed its tragedy of thousands slain, are beginning to think of the war as a time when travel, unconventional methods, and a gay recklessness invested life with the glamour of a grand adventure. Guns, ships, aeroplanes, and tanks are becoming associated with experiences more exciting than football, and far more glorious than the dull round of commonplace service. The men who were in the war are still strangely reticent; others may talk, they will not. So the fungus is covering the stark and hideous realities; while young lads, and elderly men and women who ought to know better, combine to speak of patriotism as the one virtue and war as a supreme opportunity. It may be the simple duty of the men who know from experience of the mud, and blood, and murder of war, to combine in dragging the horrible thing from under the fungus already covering its hideousness, and show it in its stark ugliness to our young people, so that it may supply at least one incentive to the policy of seeking peace and ensuing it.

## Leprosy.

A few months ago we called attention to the fact that medical authorities were reported to have discovered a cure for leprosy. The news was hailed with delight. But months of comparative silence had created the fear that the announcement was premature. We have reason to be sceptical when a "cure" of some long-standing and malignant disease is announced. But, happily, the reports just to hand prove that in this instance the news is as trustworthy as it is welcome. Lord Reading, the Viceroy, has launched an appeal for friends to provide the means for carrying out a sustained attack on this terrible disease. It is proved beyond dispute that leprosy is not hereditary; and it is also proved equally conclusively that the malady is curable in its early and dangerously infective stages. It is incredible that such an appeal should fail. When one recalls that one person in every three hundred in India is a sufferer, and that many other countries are afflicted with the scourge, the assurance that it can be stamped out should be received with enthusiasm and deep gratitude. As English people we are proud of the work done by Sir Leonard Rogers; and when the whole story is told, it will be seen that the hard-working missionaries have been foremost among India's benefactors in this respect, as in so many others. For example, the Rev. George M. Kerr, and his wife, Dr. Isabel Kerr, have achieved triumphs in Central Hyderabad which are wrought only by the highest skill and the most unselfish devotion. It is good to know that the Indian people and newspapers, irrespective of "co-operation" or "non-co-operation," are responding generously. It may be that once more it will be the ministry of humanity to the suffering and the helpless that will bring about a union which more direct and promising activities have failed to effect.

## St. Paul's.

The response to an appeal for St. Paul's Cathedral has exceeded all expectations. A sum of £140,000 was asked for, and it looks as if £100,000 more than this may be given. This shows how generous people are when an object touches their imagination. The mere thought of that wonderful Dome suffering ruin appealed as a chal-

lenge to the nation. "It must not be," they said, "that this wonder of our later days shall crumble and fall." The building has evidently a place in the affections of countless thousands who seldom or never look upon its restful and solemn grandeur. It has a spiritual quality, and somehow bestows on the heart of London an influence which calls the soul towards God. It speaks of prayer, and worship, and of the other world. And for such reasons as these, the nation has rushed to save it from disaster. General Booth has been one of the subscribers, and with Salvation Army alertness, has made it known that his own institutions needed money also! We have noticed many Free Churchmen in the list of those who have given liberally. We wonder if it will not, somehow, bring home to those chiefly concerned, that this building is now more than ever a spiritual possession of the nation; and that when the nation makes it a gathering place for the confession of sin, for penitence, or for thanksgiving, the nation's great religious leaders and teachers, irrespective of denominational outlines, should together lead the worship of the people. In this respect the people are often more truly catholic and magnanimous than those who are their spiritual teachers.

## Opium.

Lord Cecil is at Geneva, and says it looks as if he will never be able to leave. The reason being that he is trying, with representatives of many another nation, to deal with the deadly opium traffic. Here we have a vice which has many resemblances to the Drink in our own country. For one thing, the habit of using it grows upon the victim until the craving is well-nigh irresistible. To secure the forbidden drug every device is adopted: any form of deceit is excused, and almost fabulous sums are given to any who will provide it. Then again, not only is the consumer determined to get it if he can, but the person providing it is likewise willing to run serious risks for the sake of the profits reaped. We read of casks labelled "useless bullets," containing opium. Chocolates are stuffed with it, innocent-looking olive barrels are filled with it; in fact, not even the most wary and ceaseless supervision can detect the fraud in a large number of instances. Smuggling is rife in many countries. America suffers through this nefarious practice; and perhaps by this time that great country has some regrets that she did not give herself at once and seriously to help the League of Nations. Another difficulty arises from the fact that Turkey is not a member of the League; while yet a further problem is created by the random and ramshackle government which exists in China. There is no unity and no cohesion in the Celestial Empire; and until order and good government prevail, the evil practices of the opium smuggler will be winked at. Indeed, some of the chief military authorities participate. Tons of opium pass down the rivers; and the boats return laden with arms. The significance of this cannot fail to provoke misgiving. Our own record is not one that we have any pride in recalling; and Nemesis has not failed to function. But it is a pleasure to know that at an immense financial loss we have ceased to send opium to China from India. The whole problem is a complicated one; and we can only hope that, however lamentably we may have failed in other times; that now, what moral weight we have will be ungrudgingly given to attain the ideal, which is to prevent only such supplies of opium as may be needed for medicinal and scientific purposes.

## Africa.

The visit of the Rev. C. Stedeford to our West-Africa stations should help to intensify the interest which our people take in the work there. The march of events during the past few years has made Africa to appear as one of the most fascinating of all our continents. We used to call it "the Dark Continent"; but at the recent

meetings of the Student Movement in Manchester, that appellation was scornfully rejected. It is no longer a continent of benighted and oppressed peoples, suffering the most barbarous exploitation at the hands of unscrupulous money-makers. The explorer, the trader, the civil administrator and the missionary have all been working together, and the result is a quickening and a restlessness which may develop in the most surprising fashion in the very near future. The Church of Christ will have to be well awake, and greatly in earnest, if the unrivalled opportunities which Africa now offers are accepted. Whether the impulses of which we speak will be felt by Mr. Stedeford in the comparatively small district he investigates we do not know. Often enough the missionary on his little lonely station is unaware of the throb and the advance which are taking place over wide areas, and taking place because of such devoted work as his. We hope Mr. Stedeford will have the time and occasion to appreciate the movements of which so many are now conscious. A brief visit to a narrow locality for a specific purpose may not furnish many opportunities for such breadth of view, and large appreciation of those almost impalpable movements which are of supreme importance. We are a busy Church, and our missionaries are overworked. It would, however, be of great value if someone could find the time to write a volume setting forth the extent and significance of our missions, and relating these to the thought and life in the midst of which they are placed. But perhaps this is a work we must do as individuals. The question is, "Are we doing it?" As a denomination, we have only nibbled at its coast in two places. But we can all rejoice at the progress made by other Churches, and pray for the redemption of a vast and lovable people, who have suffered terribly at the hands of the strong and merciless.

## "Uneasiness."

Mr. Austen Chamberlain, in a speech at Birmingham last Saturday, said he was "impressed with the uncertainty and uneasiness clouding the present European situation." He evidently spoke with a sense of responsibility, and his words should not be lightly set aside. The crux of the whole situation is obvious enough; but how to deal with it is another matter. France does not live easily by the side of Germany; and yet she can live nowhere else. When the war was won, Germany was down and out, and France said she must be kept down and out. The Peace Treaties were devised to talk in terms of peace, but actually to perpetuate a state of things obtained only in war. Germany was compelled to disarm; an act which was naturally carried out with reluctance. Now it should be clear to everybody, except statesmen who are befogged by Treaties and diplomatic methods, that we cannot have it both ways. If Germany is to be held in bondage and bitter limitation, then force must be maintained. But what we are trying to do is to create a condition of voluntary disarmament in France and the Allied countries generally, but all the while to maintain a condition of forced disarmament in Germany. Reparations is one thing, but perpetual disability is another. One of two things must happen in the end, either Germany must be allowed the same liberty to arm or disarm as any other great nation, or else she must be put in her place by large standing armies, which will be both a mutual menace and a drain upon the countries that maintain them. The way out would appear to be to seek an atmosphere of good will, to give Germany a place in the comity of nations which does not compel her to sacrifice her self-respect; and by general tolerance, and the strengthening of the League of Nations, to bestow on nations that sense of security which is indispensable to rest and prosperity. The task is plain enough, but it is by no means an easy one; especially when nations have forgotten to pray. R. P.

## £80,000 Effort.

SINCE the last report, the Financial Secretary acknowledges with thanks the receipt of the following amounts:

Diss Circuit ...	£3 0 6
Walthamstow Circuit ...	3 9 0
Surrey Street Circuit, Sheffield ...	1 0 0
Blackburn Circuit ...	0 16 4
	£8 5 10

The total amount received on January 31st, 1925, was:

Amounts Invested ...	£74,264 7 8
Awaiting Investment	398 9 10

Total ... £74,662 17 6

We hope shortly to be able to report that the Liverpool Circuit has completed its effort to raise £2,500. All amounts raised should be forwarded at once to the Financial Secretary,

Rev. George Parker,  
41, The Valley, Scarborough.

## Applications for Superannuation.

The following Brethren have made application to be placed among the list of supernumeraries at the forthcoming Conference:

- Rev. George Graves.
- Rev. J. H. Blackwell.
- Rev. J. P. Burt.
- Rev. Samuel Wright.
- Rev. W. L. Tonge.
- Rev. W. Howell.
- Rev. James Longden.
- Rev. G. W. Ingram.
- Rev. John Preshous.
- Rev. Henry Smith.

Brethren who contemplate superannuation at the forthcoming Conference will greatly oblige by communicating at once with Rev. Dr. Brook, M.A., 21, Part Street, Southport, and with Rev. George Parker, 41, The Valley, Scarborough.

## Shern Hall (Methodist) Building Society

Incorporated.  
Chairman: WM. MALLINSON, Esq., J.P.

## INVESTMENT DEPARTMENT.

Investment Shares.	Deposits, Any Amount.	Subscription Shares.
25s fully paid. Yield 4½ per cent.	Yield 4 per cent.	By Instalments. Yield 3½ per cent.

ALL INTEREST FREE OF INCOME TAX.

Short notice withdrawals.

Liberal Advances made on Freehold or Leasehold Property.

Send for Prospectus to the MANAGER

SHERN HALL, WALTHAMSTOW, E.17.



## Visit of the President to Mansfield.

LARGE congregations gathered at the Mansfield Church on Sunday last when the President, Rev. Dr. Lineham, B.A., occupied the pulpit morning and evening.

The President's discourse in the morning was suggested by the anointing of Saul as king of Israel whilst in search of the straying asses of his father Kish. Two strains of thought, said the preacher, arose out of the text, the first based on an everyday incident of Old Testament farming life, and the second was suggested by the anointing of Saul to rule over Israel. Samuel, the prophet, had the conviction that there was a man who could unite Israel against the Philistines; and when he saw Saul he anointed him to be the first king of Israel. Saul, going out to seek his father's asses, found a kingdom, and the plan of the divine in the human was thus illustrated. Was not that characteristic of all life? We are free to choose our aim. We have ends that we seek to achieve, and the strength of personality is revealed in the power to select some line of life, and to concentrate upon it all the powers with which we are endowed. But there is also the divine side of life. There is deep truth in the proverb, "Man proposes, but God disposes."

"There is a Divinity which shapes our ends,  
Rough-hew them how we will."

Through the centuries that empire lasted—a little Belgium in the ancient world—but through the reality of that little nation the purposes of God were manifested to the world. This monarchy started with Saul, and continued till Northern Israel was torn away and the people sent into exile. It seemed as if the mighty nations had had their way with the little nation. But down in exile the people gathered up the records of their past—chronicles, folk-lore, early song, and utterances of prophets, great visions of great men, and in exile there is the vision of the Old Testament, and, humanly speaking, but for the exile we should not have had the Bible. The very triumph of man's wrath and power against Israel was their new creation amongst the peoples of the earth, and the Bible was the fruit of the exile. And but for the Old Testament there would have been no New Testament in which was seen the crown and climax of the work of that unique life, which had become the life of the world, and out of which had come the redemptive manifestation of the will of God. Nearly 2,000 years afterwards they gathered with others all over the world to worship at His shrine. So every great idea affected the whole life of the world and entered into the great stream of the Divine purpose in human life flowing through the ages.

"And behind the dim unknown  
Standeth God  
Within the shadows, keeping watch  
Above His own."

### The Call for Recruits.

The public meeting on Monday evening was held in the church under the chairmanship of Alderman D. H. Maltby, J.P. The Chairman expressed delight at having the President to visit Mansfield, and in a few well-chosen words made a plea for the middle-aged. In these days when so much was rightly said and done for the children and adolescents in the churches it was worth while the church specialising more in the interests of the middle-aged. The world had got its problems to solve, and the Christian Church must help to solve them. People wanted a bit of rest, but were not getting it. They needed to "come apart and rest awhile." The President, who was very cordially received, said this was his first visit to Mansfield, and he had thoroughly enjoyed it. He was very anxious that during his year of office the kind of work indicated by the chairman should receive impetus. The needs of the mature men and women of the Church were of great importance. We ought to pay heed to Sunday School work; but, after all, the work of God in the sanctuary is of greatest importance in the life of our people. In Methodism there are ministers and local preachers, and that represented a Bible aspect of Methodism.

As President, he remarked, there was upon him a sense of connexional responsibility. This was a side of their denominational life that had been strangely neglected. "Do we realise," he asked, "that four out of every five services held in our denomination every Sunday are conducted by local preachers? Have we got the circuit sense that will enable us to envisage what that means? What a glorious achievement is to the credit of the local preachers of Methodism! These Churches were largely built by them by their work of propaganda. They were not apologists. They challenged their time, and went out into the fields and highways, spoke in barns, and farmhouse kitchens, and built little conventicles, and as I look back on the great island story, that makes us thrill and throb with pride, I recall that in the building up of this civilisation the enrichment of its life, the enlargement of its vision, the laying deep of the foundations of its character, this England owes much to the work of local preachers. There is no aspect of the body politic, but these men have contributed richly and wisely to it. They took office of trust and responsibility. They have won a name and an influence in our English life. In mining villages I have found again and again that the trusted man and leader of his fellows is a local preacher. In the House of Commons there are local preachers, and in every aspect of our English life he stands for uprightness, for integrity, and for experience of God in Christ, and for an influence gracious and beneficent. And these men were born in gracious atmospheres of spiritual revival, and they responded to the call when the need arose. In days gone by we have been saved from revolution by this wonderful army of unofficial servants of God, who minister in the sanctuaries of Methodism.

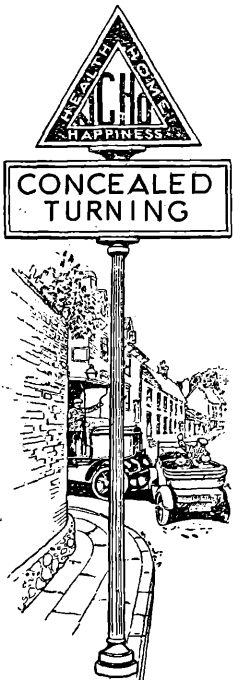
The President went on to insist that more attention be paid to the needs of local preachers. To speak to the people of this age men and women needed to be adequately equipped. Methodism had established its colleges and had given to its ministry a training and equipment which their fathers never foresaw. Men in the ministry were given three years' training in college, and afterwards four years' probation, meaning seven years' hard intellectual grinding. All this had been done for the ministry. What had been done for the local preachers? Committees had established a course of study and examinations, but there was none of that personal contact where thought could be transmitted by personal touch of the living mind. Their local preachers were left very much to their own devices; for local preachers there was no system of supervision; there was drift, confusion and a vague unreal situation which was re-acting upon the life of the Churches, and many a country church was in danger of being closed. This great army was being depleted year by year, and there were circuit plans without a man under fifty years of age, and to which there had been no additions for years.

Why did so few of the sons of families that had had a good education offer themselves for this work? He believed many would help, but they did not know how to set about it. Methodism needed a type of man who loved learning, and who had a deep spiritual experience, to gather groups of men and women teachers and preachers, and who would give them the vitality of his own soul in thought, and vision and impetus and spiritual power. Groups like that would re-vitalise their circuits. "I want to see the ministry set free for that kind of work," the President declared. He pleaded with them to give sympathy along the lines he had indicated. There had been an idea that to keep young people they must please them. That was wrong. They must challenge them and show that the age in which they live can be won for Christ.

### King's Cross Mission Boys' Life Brigade.

A SPECIAL entertainment has been given in aid of funds to help equip a new company that has been formed at the above Mission, viz. the 115th Company (10th London Battalion) King's Cross Mission, Charlotte Street, Caledonian Road. The entertainment consisted of a performance of the musical fairy play, the "Little Lost Fairy," written and composed by Frank Jennens. This piece has now attained to a considerable degree of popularity in North London. The play was well received and greatly enjoyed. The musical portions were rendered by the King's Cross Mission bijou orchestra, conducted by the composer. The Mission carries on work where there is ample scope for any efforts to benefit the young life of the district, and the Brigade forms in a certain degree a link between the Sunday School and the continuity of church life. Over 60 boys have already been enrolled. After the performance the company was paraded outside by the officers, Capt. Jack Dorward, Lieut. R. A. Parfitt, Lieut. J. Badham and Lieut. Hugh Widgery.

Any friends interested in this class of work and who so desire can send any donation to the Chaplain, Rev. R. P. Campbell, who is also superintendent of the Mission. The Brigade is badly in need of drums, stretchers, and bugles. A Girls' Life Brigade is also now in the course of formation.



For many little ones life's journey started prosperously—and then the unexpected happened.

A father's strength, a mother's love, and the security of home life were everything to the child—when suddenly they were gone.

The failure in health, fortune, and sometimes in character, of those in whom they trusted, left the children exposed to unforeseen perils and perplexities.

Your gift will help the Children's Home to find a new security for thousands of these little ones within the charmed triangle of health, home, and happiness.

WILL YOU SEND IT TO-DAY?

## National Children's Home and Orphanage

(Founded by Dr. Stephenson)

29 Branches 4,000 Children  
Principal: Rev. W. HODSON SMITH

General Treasurers:

Sir Charles C. Wakefield, Bart., C.B.E.,  
Sir Thomas Barlow, Bart., M.D., F.R.S.

Chief Offices: 104-122 CITY ROAD, LONDON, E.C.1

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

## Journeys in South Africa.

BY REV. H. RUNDLE.

THE capital of Natal, which Mrs. Rundle and I visited, answers to a long name, Pietermaritzburg, the very form of which is reminiscent of its Boer origin. But for common use, both in speech and writing, it is almost invariably called Maritzburg. When the four provinces—Cape Colony, Orange River Colony, the Transvaal and Natal, with the great native territories, such as Basutoland, Griqualand, Zululand, etc., which now form the Union of South Africa, were separate states, Maritzburg was the seat of government for this Colony; in fact, the very fine block of buildings that served that purpose still stands, occupying a central position in the heart of the city.

Apart from extensive railway works, and a big brewery, there is no large industry here, but the city is justly famous as a great educational centre. In addition to large Government schools, which correspond to our Council Schools at home, there are at least a dozen fine scholastic institutions, ranging from preparatory schools to the university that crowns the hilltop at Scottsville, one of the many beautiful suburbs. Geographically, Maritzburg is magnificently situated, occupying the centre of an immense natural amphitheatre, whilst many of the noble surrounding hills are rich in plantations of firs, wattle, and blue gum trees. One of the numerous things that have surprised us is the extent to which this great country is wooded. Certainly there are vast tracts of territory like the Karoo and the mountainous regions, where trees are very scarce, still we have seen large and lovely forests. The S. African flora, and perhaps especially its flowering shrubs are extremely beautiful, not only as cultivated in gardens and parks, but as flourishing in the wild state, where no human hand has planted or tended. We have gathered in profusion from such uncongenial spots, flowers which, because of their exquisite form and beauty would grace an English drawing-room.

When I came from Johannesburg to Maritzburg, remembering the vocation of my son Stanley, as a Wesleyan minister, I took it for granted that requests for preaching service would be made. That I was not mistaken may be gathered from the fact that during the last nine Sundays I have preached on seven. The Wesleyans have three churches and three ministers here, in addition to which there are a few country causes.

One of my most delightful experiences was a visit extending over four days, with my son, to their most distant church (75 miles) at Inzinga, where a service is held twice a quarter. Inzinga is reached partly by railway and then by horseback or car, right away over the illimitable veldt, to the back of beyond. We were the guests of a fine family, settled on a farm of 9,000 acres, with glorious views of the Drakensberg mountains: indeed, from one lofty point the view rivals, and in the massiveness and grandeur of its mountain scenery, even surpasses the famous "Valley of a thousand hills," between Maritzburg and Durban. The little church, far from any home or human habitation, ministers to the religious needs of a number of farmers and their families, scattered over a very large area. The congregation came by motor-car, by Cape cart, and on horseback: there were no less than 15 horses. I took the preaching service and my son administered the Sacrament. After the service, as the custom is, the congregation sat around in the open air for refreshments and friendly intercourse, and then with warm handshakes and farewells, wended their way to their distant homes. Imagine what even an occasional service means to a company of people so situated, and you can understand the pleasure and the appreciation expressed.

But there was more to follow. The farmer with whom we stayed employs a number of natives who live in three kraals on the farm. He is deeply interested in the religious welfare of his black employees, and so arranged for a service for them at the farm in the afternoon; my son to be the preacher, and the farmer himself, who speaks the Zulu language fluently, to act as interpreter. Nearly 40 natives, big and small, attended the service, which throughout was most reverent and deeply impressive. On the Monday, I returned to Maritzburg, and Stanley, who is Chaplain to the Defence Force, went on to Mui River, where they were to spend ten days in camp.

I have also come into close touch with Christian work among the Indians, a matter of special and unspeakable importance here, for whilst it is widely known that one of South Africa's grave difficulties, applying perhaps especially to the Transvaal, is the native problem, it is not so well and widely known that particularly for Natal, a difficulty whose solution is even more pressing still, is the Asiatic problem. Large numbers of Indians have settled in this colony, the lower castes living under very squalid conditions, whilst the better educated and more intelligent members of this race, are acquiring and controlling large business interests, and so in many cases are pushing the white man to the wall.

In company with an aged (88 years) but alert, though retired, Indian missionary, I have visited for religious purposes an Indian village, just outside the city. We were well received and close attention was paid to the Christian message, spoken in Tamil by the missionary.

THE Society of Friends, in England, whose work for Peace before, during and after the Great War, is well known to everyone, has issued, through its Peace Committee, a valuable little publication entitled "Educating the Young for Peace." It gives a most useful list of books and pamphlets for all who are interested in the welfare of the rising generation, and is a publication which will repay careful study. A sample copy of the pamphlet is to be had on application to the Secretary, Friends' Peace Committee, 186 Bishopsgate, London, E.C.2, together with price for quantities.

# A Preacher's Equipment and Work.

## A TALK TO YOUNG LOCAL PREACHERS.

BY REV. W. BOWELL.

IN venturing to address a few words of counsel to you, I desire to dip into the well of my own experience of over 45 years of preaching. I will confine my remarks to three things—your preparation, your preaching and your private walk in life.

### I.—Your Preparation.

Never go into the pulpit unprepared. You are not sent there to talk vaguely on general matters, but to declare the whole counsel of God. Many in your congregation are as well educated as you are, and a few, perhaps, more so, and you are not entitled to spend their time talking about things they are as familiar with as you are. Your only claim to their attention is that by diligent study you have become an expert upon the particular theme of your discourse. Then there are listless, indifferent hearers that must be quickened to attention, and hungry souls eager for the Word of Life, waiting to be fed, not with chaff, but with the bread prepared from the finest of the wheat. But above all, you go into the pulpit as Christ's own ambassadors, and you have the dignity and honour of your Master to uphold and maintain. Take to heart Paul's advice to Timothy. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

1. Prepare the Mind.—"Give attendance," says Paul, "to reading, to doctrine, and neglect not the gift that is in thee. Meditate on these things, give thyself wholly to them, that thy profiting may appear to all." This is Scriptural authority for pulpit preparation. You must be book lovers. Isaac Barrow said: "He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, and an effectual comforter." Many books are published to-day which it is worse than a waste of time to read, many that you *may* read, a few that you *must* read. I haven't space to give you a suitable selection. Be sure you get a good concordance, a good critical, and a good expository commentary, and also a good devotional one, Matthew Henry, if possible. Mr. Spurgeon's advice to his students to sell their coat to buy Matthew Henry, is still worth heeding. But above all, read the Book of books, dig deep into the soil of the Word, under the illuminating guidance of the Spirit of God, whose office it is to guide you into all truth, and to take of the things of Christ and show them unto you. Thus you will gather precious treasures, new and old, for your sermon.

And form the habit of looking around you every day—in the home, in business, in the streets, as you hurry through them—for illustrations to brighten, and make clear and pointed the truths you have gathered from study. And when you have collected your material, be careful how you arrange it for the pulpit. Some preachers deliver their truths much as a load of stones is shot out out on a building site, in a rough, unsightly heap. Take time to build your stones into a neatly compact house, to which your hearers will gladly resort for shelter and rest and refreshment. So prepare and arrange your ideas, your arguments, your illustrations and your appeals that the sermon shall not fail to arrest and hold the attention and, if possible, to convince and win over your hearers.

2. But having prepared your mind, remember the most important work still awaits attention—the preparation of the heart. A well-furnished mind alone might make an essayist, a lecturer, but never a preacher. I mentioned Matthew Henry to you. He won't of course, give you the latest and most up-to-date scholarship, but as you read him, fresh thoughts will fly round you, as Spurgeon says, like swallows round the gables of a house. Years ago I ran one day into the study of the Rev. Richard Chew—then the Bismarck of our Denomination, and the Commentary was lying open on his table. "Do you read Matthew Henry?" I asked. "Yes," was the reply, "I read him for my devotional life, to feed and nourish my soul." To preach a well-prepared sermon, with an ill-prepared heart, is like firing squibs instead of cannons. A sermon without soul, however sound in theology, however finely phrased, aptly illustrated and eloquently delivered, will be a sad failure. Dr. Jowett said: "The world is tired of the mere official, and is hungering for the living man. It wants more than a talker, it seeks a prophet." When the sermon is ready then by reading devout literature, by meditation, by communion with God in prayer and praise, prepare the soul for preaching it.

The reasons for this are many and obvious, but I mention one that is not so obvious. Soul culture is necessary not simply to complement, but to correct the preparation of the mind. The mind is apt to fall in love with its own creation, much as a mother loves the child she has borne. It is one of the perils of the study to become proud of our sermon, and to cherish an exaggerated view of its possible effect. That is my danger, as it is yours. But when I go to God, and get my heart charged and fired with His love, I learn that grace is more than truth, and my sermon, full of exalted truths, looks pitifully small and inadequate, and the MS. shrivels up, as though scorched by fire. I then rely not on it, but on God, and He graciously gives me a season of blessing. Prepare carefully both mind and heart, subject and soul, then will your preaching be "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

### II.—Your Preaching.

The late Dr. Jowett asked, "What is the significance of our calling when standing in the pulpit? It is our God-appointed office to lead men and women who are weary, or wayward, exultant or depressed, into the secret place of the Most High. We are to help the sinful to the fountain of cleansing, the bondslaves to the wonderful

songs of deliverance. We are to help the halt and the lame to recover their lost nimbleness. We are to help the broken-winged into the healing light of the heavenly places in Christ Jesus—the sad into the sunshine of grace. We are to help to redeem the strong from the atheism of pride, and the weak from the atheism of despair. We are to help little children to see the gracious attractiveness of God, and the aged to realize the encompassing care of the Father, and the assurance of the Eternal Home." Now we may succeed in this to our glory, or fail to our shame.

Of one thing we may be sure. If we are in the pulpit alone, however able we are, however well equipped, however eloquent, we shall fail. Only God and ourselves are equal to such a task. Say to God before you climb the sacred steps, "If Thy presence go not with me carry me not up hence."

Then be sure to have a Theme such as He can easily and fully express Himself through. Some pulpit themes are so far removed from the ordinary channels of the Spirit's working that it is impossible for the Spirit to use them. Some themes are so small and trivial that the Spirit cannot squeeze divine grace through them. You cannot refresh the garden of the Lord by trying to force the water of life through a half-inch hose. I read of a minister at a communion service giving an address on "Doing Common Things in an Uncommon Way," and never mentioning Christ or His Cross. He confessed afterwards that communion addresses were his greatest trial, and I do not wonder.

The Spirit's office is to glorify Christ and His Cross. He works through the Gospel of His Grace, and you must often preach on these high themes in order to make sure of His aid. Dr. Forsyth said years ago, "that we needed to restore the word 'Grace' to our preaching," and quite recently Dr. J. D. Jones told us that "preaching has not begun to be New Testament preaching till it gathers round the grace of God in saving lost mankind." Don't hesitate to preach on these great subjects because only saints are in your congregation. Many so-called saints sadly need re-saving. But apart from that the very Gospel that is best adapted to save the sinner, is the Gospel needed to refresh the hearts of the saints. Neither the saint nor the sinner can ever afford to lose sight of the Cross till he has gained the Crown. All the mighty and successful preachers from Augustine to Spurgeon and Alexander Whyte preached on the great themes of redeeming grace. They followed closely after Paul, who "determined to know nothing among men, but Christ and Him crucified." One valuable result of all this will be that you will lose yourselves in the presence of your great Lord, and your glorious theme. As you unveil the glory of your King, your congregation will look up and "see no man save Jesus only."

One word more here. Be sure and preach for souls. Never be satisfied with your work till souls are saved under your preaching. True, 'tis not in mortals to command success"; but God and you together are not mortals, and the Immortal in the mortal can and will command success. "He shall see of the travail of His soul and shall be satisfied."

### III.—Your Private Walk.

Your preparation has been made, your preaching is over, the benediction has been pronounced, and you descend into private life. There lies a peril in your very descent from publicity to privacy. I had a friend who, when driving, always reined in his horse as he neared the bottom of a hill. I once asked him the reason for this. He replied: "A horse is apt to stumble just there, in passing from a gradient to a level road, when the load is suddenly lifted from its back." A reaction is apt to set in after Service. The tension is taken off, the strain is over, and one is likely to pass into a light and airy, if not flippant mood. Your natural seriousness may save you from this danger, but I have known preachers come from the pulpit and laugh and joke, and tell funny stories, in a way that must tend to counteract the good effect of their preaching; and would deter any penitent soul the service had touched, from coming up to them for guidance and help. Throughout the days of the week remember your high calling, and endeavour to walk before men circumspectly, and in the fear of God.

I am far from suggesting you should not laugh or joke at the proper season. Our religion is the most joyous thing in life, and we should seek to spread the radiance of the Gospel, and the joy of salvation. But remember Paul's advice to Timothy, "Take heed unto thyself." Cultivate a manly self-respect. That does not mean pride or affectation, but a quiet refinement of spirit and manner that will command the esteem and respect of your fellows.

Then try and support your Sunday message by a daily considerateness for others. Think the kindest thoughts, and speak in the kindest way of absent friends. Always see for yourself, and try to show to others the best side of people. Aim to do some one or other some little kindness each day. Be ever on the look-out to get in a word for your Master through your heart and hand, as well as through your lips. Shun all unkindly criticisms. "Let no corrupt communication proceed out of your mouth, but such as is good to the use of edifying, that it may minister grace unto the hearers."

These may seem small things, but they tell mightily on your work. Was it not Emerson who said, "I cannot hear what you say for seeing what you are." And One greater than he was so concerned about the influence of His life upon His disciples, that He said to His Father, "For their sakes I sanctify myself."

You are doubtless saying, what I have said to myself scores of times, as I have gazed at the rugged, steep, but sunlit peaks of our high calling, "Who is sufficient for these things?" Not you, not I. Our sufficiency is of God. I cull, as I conclude, a couple of choice paragraphs from Dr. Jowett's closing word to students for the ministry at Yale College: "The road you are called to travel in the service of your Lord is one of many perils and pitfalls, but also one with the arbours of rest and refreshing springs. You will have your Slough of Despond, your Hill Difficulty, your alluring Bypath Meadow, your Valley of Humiliation, your Enchanted Ground, where the spirit gets very drowsy, and your clear Hill Tops, with bewitching visions of Beulah Land, where the birds sing, and the sun shines night and day. But you will surely find that however swiftly changing may be the character of your road, your provision in Christ is most abundant.

"Your calling is very holy, your work is very difficult, your Saviour is very mighty, and the joy of the Lord will be your strength."

LORD BIRKENHEAD, in his Rectorial address to the students of Glasgow University, is reported to have said that "the motive of self-interest must be, and ought to be, the mainspring of human conduct."

IS THIS TRUE? HOW WOULD IT WORK OUT? OUGHT WE TO TAKE SUCH A STATEMENT AS THE GUIDE OF LIFE?

## JOSEPH HOCKING

has taken this as the theme of his new book

# THE WAGON AND THE STAR

3/6 net

MR. HOCKING has given his answer to the question, not in terms of abstract philosophy, but in a great, vivid, human story. He has endeavoured to understand how it would work out, not only in the larger life of the world, but in the loves of youths and maidens, in marriage, in business, and in the many interests which make up our life. The story moves quickly. Incident follows incident in rapid succession, while an absorbing love interest is dominant throughout. Altogether this is one of the most powerful books Mr. Hocking has ever written and will doubtless be discussed widely.

Over 3,000,000 copies of JOSEPH HOCKING'S Works have already been issued. What shall it Profit a Man? (3/6 net); Prodigal Parents (3/6 net); The Game and the Candle (2/6); The Trampled Cross (2/6 net); The Man Who Rose Again (2/6 net); The Man Who Almost Lost (2/6 net and 2/- net); In the Sweat of Thy Brow (2/6 net and 2/- net); Rosaleen O'Hara (2/6 net); Facing Fearful Odds (2/- net); The Wilderness (2/- net); O'er Moor and Fen (2/- net); The Soul of Dominic Wildthorne (2/- net); The Girl Who Defied the World (2/- net); The Case of Miss Dunstable (2/- net).

HODDER AND STOUGHTON, LIMITED, PUBLISHERS,  
WARWICK SQUARE LONDON, E.C.4

## Deaconess Gilmore.\*

THIS interesting account of the younger sister of William Morris, poet, artist, and craftsman, has recently been published from memories collected by Deaconess Elizabeth Robinson, with a prefatory note by the Dean of Wells.

Isabella was the third daughter of William and Emma Morris, and was born on July 17, 1842, at Woodford Hall, which then adjoined Woodford Parish Church. At eighteen she married Lieutenant Arthur Hamilton Gilmore, R.N. After his death, twenty-one years later, first as a "lady pupil" and later on as a ward sister, she gained first-hand hospital experience. Very skilful with her hands, she brought her quick and intelligent sympathy to bear on her work and the problems of life, which made her brother say, "That he preached Socialism and his sister practised it." "It was in the summer of 1886," she says, "that I first heard of the Rochester Deaconess Institution. I was the sister of a very large medical ward in Guy's Hospital, where I was extremely happy. My life was very full, and when one Sunday afternoon a certain little grey book was put into my hands, and I was told to read it by our beloved matron, Miss Victoria Jones, I must confess to a feeling of having no time. However, I was not to be left off, and on the following Sunday I was talked to again about it, and it was suggested to me that I was the woman to start the work outlined in the book by Bishop Thorold. I was to hear more of it from our treasurer, Mr. Edward Lushington. He asked me to think it over and allow him to write the Bishop. It was on a hot August day in 1886 that I left my busy ward to go to Selsdon for the Bishop to interview me. I arrived late on the Saturday afternoon. On the following Sunday afternoon the Bishop had a long talk to me and took me into the chapel and prayed with me."

Reluctant at first to give up her work at Guy's Hospital, she accepted the responsibility with simple-heartedness, and was set apart by Bishop Thorold in the chapel of the Deaconess House, at 6, Park Hill, Clapham, on April 16th, 1887.

The chapel was left to her to arrange. She says, "I asked my brother, William Morris, to come and tell me how I might make my chapel beautiful." He was in one of his happy tempers, liking the old house on the Common, and telling me it was a nice place to live in, and saying we might make a lot out of the rooms we were considering. So he took the order off and said his people would come and do it all and give me no trouble." "The one thing I felt hard to part with," she says, "was my rings. I never wore them in the hospital, of course, but, then, I knew I could put them on again. Now it was giving them up for ever. One moment and I threw them into a drawer in my writing-table. Then think of God's love, I never remembered them for a week, and then all the pain was gone. They are on the stem of the chalice now. It was not vanity, but they meant so much to me; some were loving gifts from those who had since gone to their rest."

The story of the third chapel at 113, North Side, Clapham Common, is told in her own words: "I should like to explain why I gave the third chapel. The great House 'The Sisters' at the top of Battersea Rise (to which they subsequently moved) was proving too small for us. In 1894 my dear mother passed away, and some money came to me, which I felt I should like to use as a thank-offering for my work and God's great mercy to me. Not long after I saw my brother, and we talked over it all, and he said, 'I will ask Philip Webb to come and see you.' He had been one of my brother's great friends. He came; we sat and had tea; then he said, 'Tell me what you want.' I said, 'I want something perfectly simple. I want the green of a field and a great big silver cross.' 'I see,' he said; 'not a miniature parish church, nor a cathedral.' He told me I had given him a difficult job; he would think it over and come again. Before long he came again, and we began to build the chapel in the spring of 1896. That was a sad year for me. My dear brother, William Morris, passed away in the autumn. The building went on all the winter, and early in 1897 all was finished. The Bishop would have consecrated it, but I did not wish it. It was given to God, and I prayed and hoped it might always be used for His service. I never want to see it decorated, and I hope it will be left simple, with the great cross, and the names in the panels of those who have passed away."

For nearly twenty years she continued in her strenuous work as Head Deaconess, and presented forty-five of her students for admission to the Order, and it was said of her, "She was a woman to be trusted, obeyed, revered, loved." She won the esteem and affection of all who worked with her, so that she made an ineffaceable impress upon the Deaconess movement in the Anglican Church, and the "Rochester lines" have won slow, but sure, recognition everywhere. The story of her work, with sidelights of its difficulties and rewards, is admirably told in the six chapters of the book, and show the thoroughness of her work. "Strong in humility, simplicity, and broadmindedness; deeply religious, she developed her disciplined strength."

In 1906 she resigned the office of Head Deaconess and retired to Reigate. Here she started Sunday classes for educated children, and she continued to speak for the Mothers' Union. A serious operation in the spring of 1908 laid her aside for many months, but she completely recovered, and in 1913 she removed to Kew, where she undertook responsibility for the sacristan's work at St. Luke's Church, and was formally licensed by the Bishop. "I am so glad that I can still do a small service in this parish. I never thought to do it when I came here." Her last appearance in public was in November, 1920 at a performance of "A Pageant of Consecrated Women"

\* Society for Promoting Christian Knowledge. 2s. net.

in St. Mark's Hall, Battersea; in the closing scene she appeared seated in the midst of a group of Battersea children.

She passed away on March 15th, 1923, in her eighty-first year, and was buried at St. Michael's Church, Lyme Regis. It was in this church that she had heard the call when seeking relaxation from her work at Guy's Hospital, and, after her first interview with Bishop Thorold, she says, "I went off with the children for holidays, and some weeks later heard again from the Bishop solemnly asking me to reconsider the question and to think it over again. It was a Saturday, and I put off writing till the Sunday evening, hoping that God would say 'Yes' or 'No' to my prayers for guidance. I went to the service at eleven with the children. The preacher was a stranger. He gave out the text, 'Go, work for Me to-day in My vineyard.' To me it was a trumpet call. I never heard any of the sermon. I could hardly keep off my knees till it was finished. It was just as if God's voice had called me. That evening I wrote to the Bishop: 'I humbly accept your offer'; not one word more."

A memorial service was held at Lambeth Parish Church on the day previous to her burial, when the Archbishop of Canterbury gave the address. "Some day," the Archbishop said, "those who know best will be able to trace much of the origin and root of the revival of the Deaconess Order to the life, work, example and words of Isabella Gilmore. For this, let us give thanks; I feel sure it is meet and right so to do."

A tablet is to be placed to her memory in Southwark Cathedral, and a Bursary Fund for Candidates is also her memorial.

T. H. A.

## Revival at Plymouth.

A GRACIOUS time has been experienced at our Embankment Road Church, Plymouth, where a real old-fashioned Methodist revival has taken place.

For some time past the need for such a series of services has been felt, the friends have given themselves to prayer that God would visit the church and neighbourhood in a very special manner, and have canvassed the neighbourhood. The special missionary was Mr. William Challenger, of Barnsley, whom some of the friends have described as the "Billy Bray" of Yorkshire.

The local press described him as a man brilliantly gifted for revival work, fluent in speech, eloquent in gesture, apt in illustration, and, withal a certain sense of humour, holding an audience in remarkable fashion and a man who creates a powerful appeal.

The mission was preceded by a week of prayer, which was a time of spiritual uplift. On Saturday, January 17th, a large gathering welcomed the missionary, who immediately won their confidence. It was a matter of deep regret that our beloved pastor, Rev. A. G. Barker, M.C., was unable to be with us, through illness, but a cheery message was read from him, also one from the Rev. Arthur Hancock, an old friend of the church. Mr. Challenger has a certain message: no one can mistake where he stands. At every service he has made an honest, manly appeal for decisions for Christ. Being a firm believer in the penitent form, he holds the view that if a man or woman means business they will be prepared to come out boldly to the front before a crowded congregation and accept Christ.

On the first Sunday night of the mission the missionary preached to a large congregation on "What then shall I do with Jesus." At the close of the address, when the appeal for decisions was made, young people came from all over the building to grip the missionary's hand and accept decision cards as a token of their desire to follow Christ. Great was our joy to see fifteen members of our Young Men's Bible Class leave their seats in the far end of the gallery and come boldly to the front.

Many hearts were touched at the sight of a wife leading her blind husband to the penitent form, both of whom found Christ before they left the church.

At this service over seventy made the great decision. As the mission proceeded, the services increased in power, the heart-searching discourses of the missionary resulting in conversions each night.

Mr. Challenger's appeal to the young people who attend our church in such large numbers has been very effective. He has said some very straight things, especially to the young men. The special meeting for women will not soon be forgotten, when the missionary gave a stirring address on the "Responsibility of Parents." At this service decisions were made.

On the second Saturday of the mission we had what was described as a "boozers" campaign.

Headed by the Salvation Army band, about 150 members of the church, accompanied by the missionary and the Rev. J. Howen Rodda, marched around the town, inviting people to an 'after-hours' service. Although the weather was wet we had a fine procession, our young men visiting the public-houses en route with invitations to the service.

At 10.15 p.m. a large crowd gathered for the service in the church, when Mr. Challenger, who knows how to deal with such a crowd, in very telling manner gave a few incidents in his own experience.

When the appeal was made one dear fellow in rags, looking in a very dejected state, with a large bottle of beer standing up in his pocket made his way to the front and expressed his desire to be a follower of Christ. As a token of his sincerity he handed the missionary the bottle of beer.

The second Sunday of the mission will be a day long to be remembered. In spite of rain all day, large congregations gathered at every service, which was deeply

impressive with seasons of wonderful blessing to all, many decisions again being registered.

On the closing night of the mission Mr. Challenger gave his "Life Story" to a crowded congregation.

As a result of the mission, the whole neighbourhood has been stirred, the church has had a real awakening, believers have been quickened and over 200 decisions were made, the most cheering part being that a very large proportion of them are young people brought up in our own Sunday School.

We are greatly indebted to the friends of Barnsley (Ebenezer Circuit) for so willingly releasing Mr. Challenger from his work there to visit us. He has spoken out of the depths of his heart of the things of the Spirit, with a forcefulness and appeal which commanded attention. We now turn our attention to the work of shepherding those who have been brought in during the mission; feeling confident that it is but the beginning of greater things. The best is yet to be; brethren, pray for us!

WILLIAM S. EASTCOTT,  
Mission Secretary.

## Conference, 1925. Oxford Road Church, Manchester.

JULY will soon be here, and before that time the preparations being made by the seven Manchester and Salford Circuits for Conference will be complete. We are able to report good progress already. A large and representative General Committee, with a dozen sub-committees, is giving much time and labour to make the coming of the representatives a joy to all concerned.

The officers of the General Committee are: Chairman, Rev. H. J. Watts; vice-chairmen, Rev. W. O. Smith and Coun. W. A. Lewins; treasurer, Mr. Alfred Willett, J.P.; and the general secretary, Rev. H. W. Beecher Chapman, and they are supported by officers and committees keen to take their share in the work that is counted a privilege and honour. We may indicate some of the arrangements.

The Lord Mayor of Manchester (Alderman West, J.P.) has intimated that he will be pleased to visit the opening Session of Conference, and welcome the representatives to Manchester, and on the Wednesday evening he and the Lady Mayoress will give a Reception at the Town Hall to the representatives and their hosts and hostesses.

The Conference Sermon will be preached by Rev. F. W. Norwood, D.D., at noon on the Thursday. The W.M.A. meeting will be in the afternoon of Thursday and the Missionary Demonstration the same evening.

The Conference Meeting will be on the Friday, and the Young People's Demonstration on the Saturday evening.

Some of these meetings will be held in the Union Chapel, freely put at our disposal by Rev. J. E. Roberts, D.D., and his deacons, and others will be held in the Albert Hall, Peters Street.

The Printing Press and Handbook Committee has a big task, especially in the preparation of the Conference Handbook, but it is working for success. A limited number of the Handbook will be issued, and the circuits throughout the Connexion will be asked to give definite orders at the March Quarterly Meetings. The price will be 6d., postage extra, and the Handbook will contain, in addition to all necessary information regarding the Conference, brief historical descriptive articles on Manchester.

We may add that no efforts will be counted too great to make what is sure to be a memorable Conference worthy of the occasion.

## Births, Marriages, Deaths.

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

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

## DEATHS.

DALLOW.—Hannah, widow of the late John Dallow, J.P., of The Beeches, Waterfall Lane, Blackheath, passed peacefully away on Wednesday, January 28, 1925, aged 73 years, after a long illness borne patiently with faith in God.

GAY.—On January 27, 1925, at a nursing home in Chester, Mary, widow of the late Rev. Walter Gay, aged 72. Interred at Grays, Essex, Saturday, Jan. 31.

ROYCE.—At her residence, Far Headingley, Leeds, on Sunday, February 1, 1925, Lizzy Heath Royce, mother of Mrs. Hughes wife of Rev. J. F. Hughes of Ilfracombe, in her 91st year.

SPENCER.—On January 30, 1925, at Manchester House, Cross Hills, Anthony Spencer, aged 76 years.

## IN MEMORIAM.

ANNAN.—In tender, loving memory of our beloved parents, David and Grace Annan, of "Gleniffer," Bruce Road, Bow, who died February 3, 1888, and February 9, 1905.

"Their children arise up and call them blessed."



## Mainly about Methodists.

**Wonderful Liberality—Wesley on St. Paul's—Fifteen minutes only—  
The Schooling of Prophets—Tertullian—Protestants Protest.**

### The Appeal for St. Paul's Cathedral.

THE appeal of the Dean of St. Paul's Cathedral, London (the Very Rev. Dr. W. R. Inge) and the Chapter, for funds to make the building safe and sound, has met with a noble response from all classes and all parts. £140,000 was the highest sum named by experts as required; but since their statement others think that still more may be required. It has been provided, and with remarkable promptness and spontaneity. In three weeks more than £200,000 were given. The authorities of St. Paul's were happy indeed in that "The Times" newspaper espoused their cause, and the British Broadcasting Company sent it on the wings of the wind. Many thousands of people have given. With the dignity and resource of the greatest English newspaper at its best "The Times" dealt with this matter. Honour where honour is due! The appeal was accompanied by articles on the history of St. Paul's and its witness to the Reformed Protestant Religion, and on the teaching of the Apostle whose name the building bears. The cathedral library contains Martin Luther's own copy of the Scriptures.

### Methodist Gifts and Associations.

It was a pleasure to find the names of distinguished Methodists among the subscribers. To them, as to all Christians, the preservation and use of this great church building is a matter of concern. In the first day's list of givers two Methodists found place. Sir Charles Cheers-Wakefield, Bart., who is deeply interested in the fine work in which Methodists unite, the National Children's Homes, and who was recently Lord Mayor of London, sent £1,000. Lord Marshall, of Chipstead, sent £105. All Methodists have historical interest in the Cathedral. The building and its services are indissolubly associated with the spiritual life of Wesley, who, as he said, was "the father of all the Methodists." In St. Paul's he worshipped in the afternoon of his great day, May 24th, 1788, in the evening of which he went to a religious society in Aldersgate Street, where, as he tells in his "Journal," he "felt his heart strangely warmed, and trusted in Christ for salvation." For that hour, in which Methodism as history knows it was born, Wesley was prepared by the afternoon service in St. Paul's. Among the thousands of gifts from all over the world to the St. Paul's fund one was notable for its link with the ministry of sacred art. In the side aisle of St. Paul's there is a replica of Holman Hunt's wonderful picture, "Christ the Light of the World"—"Behold, I stand at the Door and Knock." Mrs. Holman Hunt, the widow of the artist, sent a gift of £50 for the Preservation Fund. It is an interesting fact that at the recent All-Methodist Evangelistic Campaign in London this picture was used as a symbolic appeal: "Jesus Christ knocks and Calls." It appears as frontispiece in the booklet "Calling London." Copies of it were largely used in the Walthamstow Campaign. More than five hundred copies of the large coloured lithographic reproduction of the picture were bought there. In many churches and homes a copy is kept as a souvenir of the Campaign. It is a picture which preaches all the time.

### No Gifts for Long-winded Preachers.

Few modern works on Church History contain as many mis-statements as "The Evangelical Revival," by the late Rev. S. Baring-Gould. He gives very few authorities for his statements. He was a clergyman of the Church of England, and writes from personal knowledge, he says, in giving the following quaint incident (page 29): "When the author was in Yorkshire a neighbouring parish church was attended by the family of a noble lord from the Hall. Opposite the pulpit was a clock. By tacit understanding, the vicar's sermon was not to last beyond a quarter of an hour. The moment the text was given out every eye in the manorial pew was directed to the clock. Should the sermon exceed the quarter of an hour by three to five minutes, during the rest of the week no presents of fruit, fish, or game arrived at the parsonage."

### Young Ministers in Training.

"The Aldersgate Magazine," edited for the Primitive Methodist Church by the Rev. E. McLellan, holds on its way. It has a varied appeal to its readers. A recent issue had an interesting sketch of Hartley College, Manchester, by "Colley Hartledge." He describes the troubles of a beginner at the college. Some of our ministerial and other readers will recall similar experiences there and elsewhere. He says: "Given sixty men living in a heap and what can you expect? Of course, my Aunt Mary, who reveres everything ministerial, would have had an awful shock. But then Aunt Mary is not a psychologist. When I reflect about it I had more than a shock; I got a whole series of them. But there it was and the truth must be told. The fact is that pretty quickly mischief was in the very air. After two days of it, those 'stately halls of learning' that I had idealised seemed a far-off dream. Instead, I found men, human men, very human men, men ingenious in the invention of mischief unheard, and who somehow could look too innocent for words to describe."

### College "Seniors" and "Juniors."

The worst of it was, "Colley Hartledge" continues, "that it was I who was the first to suffer. It was tea-time on the second day. For some reason I was a couple of minutes late in entering the dining hall. I quietly

crept into my place and thought no more of it. But it was not to end like that. A Senior, with whom I had quite a friendly chat earlier in the day, rose to his feet and began a speech. He told in serious tones how much they, the Seniors, felt their heavy responsibility for the welfare, and especially for the good conduct of the Juniors, whom he called 'the Children,' and how pained they were that already there were signs of 'a strange disregard for the dignity of this noble and ancient institution, and,' said he, 'of the proper respect due to the fathers and patriarchs.' This latter reference I soon found meant himself and his fellow Seniors. It took me a long time to get through my apology. I was breaking 'unwritten rules' all the way. But when I had finished I felt a happiness of relief, and somehow, I felt more at home. That tea-time I shall never forget. One after another the poor innocents of 'the first year' were baited and badgered. Faithfully did those Seniors shake us up and stroke us down. If it was all done in kindness, as they said it was, then they were very, very kind."

### The Youngest Methodist Doctor of Divinity.

The Rev. R. E. Roberts, of Swansea, is the youngest of Methodist scholars who have won the coveted degree of Doctor of Divinity in the University of London. He has been in the Wesleyan Methodist ministry for twelve years only. University College, Aberystwyth, and Handsworth College, Birmingham, have been his helpers in scholarship. He has given his divinity thesis to the world by the help of the Methodist Publishing House (J. Alfred Sharp). It cannot be said to be a heavy tome in any sense. It is well printed, on light-weight paper. Neither price (15s.) nor contents mark this book as for every man; but any man who can ought to get it and read it. He will be well paid for his time and money. The subject is "The Theology of Tertullian." Dr. Roberts's opening sentences show the important place filled by that Church leader of the second century. Christianity was then defending the Rule of Faith; the Scriptures were in process of being formed into a select body of writings; the episcopal office was assuming importance as an ecclesiastical function; the Monarchian controversy was agitating the Church, and Greek philosophy and Christianity were in process of gradual fusion. This learned, but very readable and helpful work, will take its place beside Neander, Harnack and Loofs as a teacher of teachers. As a study in Church History and Christian biography it is also valuable. Tertullian, like Wesley after his conversion, was a living, growing thinker. One must ask *when* such men said this or that, as well as *what* they said. The mature Tertullian was a remarkable example of growth in the knowledge of Christian truth. Dr. Roberts dedicates his valuable work thus: "To my Wife, whose love and patience made this work possible." Readers will recall similar dedications. Many of the books produced in the scanty leisure of a Methodist minister's life might bear a similar inscription. Here's to the minister's wife! God bless her!

### Bishop Barnes and the Priesthood of Believers.

Methodists of all kinds and schools of thought are thankful for the courage of the Bishop of Birmingham (Dr. E. W. Barnes). He has declared the Protestant doctrine of the priesthood of believers as that of the Church of England to-day. This carries with it the rejection of the superstition of the Mass, as held and practised by Roman Catholics. When necessary, a layman can perform any function for the Church is the Protestant doctrine. "The Christian minister," said Dr. Barnes, expressing the views of Liberal Evangelicals in the Church of England, "has no sacerdotal powers which the Christian layman does not possess." He added that "Christ is present in the whole service of Holy Communion, really and truly present." This doctrine at the Reformation replaced "the belief that by saying words over a piece of bread the priest could change its substance. To my mind that belief, which the English Church then repudiated, is intellectually intolerable. It is a superstition; but it is reviving." It is evident that Dr. Barnes and the six hundred clergy enrolled in the Anglican Evangelical Group Movement, will not, without a struggle, allow that view to become the official and authoritative view of the Church of England. The Rev. J. Wilson Ferry, a Wesleyan Methodist minister in Birmingham, has done Methodism a service by his report of this matter in the "Methodist Recorder." He rightly thinks it has importance for the Re-Union Movement. Happily, Methodist Unionists and the Methodist people have pronounced once again their doctrine in regard to these things. The scheme for Union clearly shows this. It stands for orderliness, but not for a sacerdotal order.

M. W. EPWORTH.

### The Salvation Army Year Book, 1925.

THIS is a comprehensive survey of the work of this great organization. This year the Army attains its jubilee, and is able to claim that the pace of development has been accelerated since General Bramwell Booth became chief of the organization, which is now established in 80 countries, in which 54 languages are spoken.

Upwards of 1,600 young men and women are trained for its work every year. The Year Book contains much information of interest in connection with social and religious work.

## In the Temple.

BY REV. R. W. GREEN.

HYMN: "My faith looks up to Thee."

PRAYER: Open the eyes of our souls that we may see Thee, O holy God, our loving Father. May we never miss the due recognition of all Thy good and perfect gifts. Yet all Thy gifts cannot suffice the essential needs of our lives. Only in Thee can we find the life which is life indeed. Save us from those diversions which are perversions of our souls. Amen.

TEXT: "I will turn aside, and see this great sight."—Exod. iii. 3.

The first time a man said that to himself marks a transition from an unthinking animal to an intelligent, self-directive being; it was the sign of development from purely instinctive habits to rational activities. The history of human progress has depended upon the men who have turned aside from familiar habits to study the significance of strange phenomena. Carlyle held that the history of what man has accomplished in this world, is, at bottom, the history of Great Men who have worked here. Men who have ventured where their fellows feared to travel have turned human life into new directions, and added to the sum total of human experience. Knowledge grows by adding new revelations to old traditions. Many people prefer to follow the beaten track of accustomed routine in thought and effort. They do not care to pause, or dare to go aside, to consider and puzzle out the meanings and morals of new experiences. Isaiah went to the root of the social and religious troubles of his times when he said in the name of Jehovah, "My people doth not consider." Jesus recognised the prevalent thoughtlessness in relation to simple and essential things when He placed emphasis upon the exhortation, "Consider—consider the lilies, how they grow." People are devoted to enjoyment, not to edification. It is easier to go with the crowd taking a lot of things as granted. The law of motion is to go in a uniform straight line unless a sufficient force deflects into another direction. The pull of the things that is off the normal course of events is felt and responded to by rare souls. The biggest obstacle in the way of spiritual progress and the expansion of the Christian Church is intimately associated with persons who will not turn aside to see. The people of little views, who fear new knowledge, who resist new expressions of faith, who shrink from going forward to the perfection of God, are the hinderers, a drag on the chariot wheels of the foremost ranks of the Kingdom of God.

The open secret of all revelation is not only something to be seen, but someone who can see. He who believes there is nothing more to be seen is apt to see nothing more. Christians were not meant to be imitators as much as initiators, but initiators must first become perceivers.

God has had to touch the human eye, ear and heart many successive times, and in diverse ways, as men have been able to bear it, and He will touch them to finer issues many times more. The best things have yet to be learned, and God is ever ready and seeking to fulfil His part.

"God is not dumb, that He should speak no more;  
If thou hast wanderings in the wilderness  
And find'st not Sinai, 'tis thy soul is poor:—

People miss the Divine things which they might have observed if they had given appropriate attention.

"Earth's crammed with heaven,  
And every common bush afire with God:  
But only he who sees, takes off his shoes,  
The rest sit round it and pluck blackberries."

Devotion to the blackberries arrests the insight which might have discovered the sacred flame in the common bush. Notions about a special and miraculous bush have obscured the perpetual presence of the holy fire of God. We are dreamers about the past, so we see no visions in the present. We are like blind people groping along our mysterious ways of life with whatever help we can get from those who have caught fugitive glimpses of the Divine in other days than ours. We try to negotiate our difficult places with reflections of their light. We repeat other people's poetry and music because no gleams of truth have inspired our minds, and no melodious sounds have enraptured our ears. What we need is originality—individual courage to develop and use our own powers, and reach our own destiny. Dr. Fosdick says we are often seeking *without* that which we have *within*. We shall need to make a great deal more of that which is within ourselves before we shall discover very much more without. A man once said to the great artist: "Mr. Turner, I never see any sunsets like yours." The artist somewhat grimly answered, "No, sir; don't you wish you could?" There must be an eye—a soul to see before there can be a transfiguring revelation. Wordsworth looked at Nature until he felt—

"A presence that disturbs me with the joy  
Of elevated thoughts."

Peter had to look with new eyes until he saw there was nothing in Nature, and nothing in man, which was common or unclean. That was God's view for him—a view that would change all his values of everything and of everybody. That is it, we have to look until

"With an eye made quiet by the power  
Of harmony, and the deep power of joy,  
We see into the life of things."

One can hardly bear to think of the tremendous loss if Moses and other seers missed their opportunities. We must turn aside to see the great sight as it is being continually offered.

The Christian Church is up to the problem of people who prevent themselves from seeing what they do not wish to see. Jesus said "Blessed are the pure in heart" that is, the unbiased, unselfish and single-minded—"for they shall see 'the Truth of all things and of all life—'GOD.' There is a healthy curiosity, an honest enquiry, an adventure in quest of knowledge which may lead to the Divine revelations, and to the eternal good of life in God. That ought not to be missed for anything. "When the Lord saw that He turned aside to see, God called unto him out of the midst of the bush."

## Letters to the Editor.

[The Editorial Board does not hold itself responsible for expressions of opinion by Correspondents. All contributions to these columns must be brief.]

### Aspects of Science.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I have read with much interest the letter of Rev. Frederick G. Taylor in your last issue. I disagree entirely with his proposition that it *simplifies* things to remember that transits occur at *irregular* intervals, especially when the rule he quotes happens, as in this case, to be only temporarily true, "temporarily" as astronomical time is reckoned. Rev. G. W. Crutchley is not only "approximately correct" in giving the 243-year period as the fundamental one, but has apparently gone deeply enough into the matter to reduce irregularity to regularity.

Whilst it is perfectly true to remark that transits occur in 2004, 2112, and 2117 (the word "next," in its usual sense, was doubtless a slip on Mr. Crutchley's part, just as Mr. Taylor himself says, or is made to say, 2112, a year in which no transit at all takes place, when he probably means 2012), the years when so arranged are to be regarded as for *reference* only. Your correspondent, as a member of the British Astronomical Association, will appreciate that for a *discussion* of the problem the transits must be divided into two classes, according to the node at which they occur, the nodes being diametrically opposed and so giving summer and winter transits respectively.

The following abbreviated table shows how the fundamental period holds:

JUNE TRANSITS.	
A summer transit occurred in	1761
Add 8 years	8
The next occurred in	1769
To the former date add 243	243
The next will occur in	2004
DECEMBER TRANSITS.	
A winter transit occurred in	1874
Add 8 years	8
The next occurred in	1882
To the former date add 243	243
The next will occur in	2117

The transits of one set come in about the middle of the long interval of the other set, and so the curious irregular rule, quoted by Mr. Taylor, has crept into many textbooks. Double, or "eight-year," transits are occurring at present, but in a thousand years' time they will be replaced by single ones. Then the irregular rule will fail, but the fundamental one quoted by Mr. Crutchley will persist. The reasons for this are given in my book, but I must not quote them here, as I have already trespassed too greatly on the Editor's space.

H. SPENCER TOY.

Royal Astronomical Society, January 30th.

### Pain—a Teacher.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I have been reading lately the biography of Dr. Alexander Whyte, and the helpful and suggestive not to say timely article on "The teacher called pain," brings to mind two incidents recorded in that book: Dr. Whyte tells of how when he was a boy he met with a bad accident. His right arm was severely injured. It was thought he would have to be taken to the Dundee Infirmary for its amputation. A neighbourly woman, a friend of his mother's, Margaret by name, who was skilled in dealing with aches and bruises, when she had examined the arm, said, "We'll wait and see." The next day because of the pain he was suffering, his mother was more anxious still, but when Margaret came in she greatly comforted her by saying, "I like the pain, Janet; I like the pain!" Dr. Whyte, preaching on Psalm ciii., used the above incident as an illustration of the blessedness of pain, that it can be an evidence of healing influences at work.

The other incident arose through the General Assembly confirming the decision of the Presbytery of Paisley that Dr. Black should not be translated to Free St. George's, Edinburgh, as Dr. Whyte's colleague, much to the Doctor's disappointment. Principal Rainy sent him a letter of cheer, in which were the following words, "In any case be cheered. 'Phoebe will replenish her horns of plenty.' Or, which is a more religious way of it, He will turn the shadow of death into the morning. The things that try us most are experiences which are the most indispensable of all for us. There is more love in them, and more sympathetic care and thought for us than in any others. We simply can't do without them, and the good they lead to shall be seen yet—not believed merely—in the land of the living."

How sane is the above. That there is a purpose in pain, that love may be in it, that God may be in our cross even as He was in the cross of His Son, sanctifies the crosses of life. Whereas a certain science of to-day, falsely so called, would not only have us show a stoical attitude to pain but would have us deceive ourselves into believing we have no pain even when we are most conscious of its existence. It is a science of illusion. And which, too, in one instance we could speak of, led on to the most awful tragedy we have met with in the course of one's ministry, because it was not possible to reconcile the so-called scientific theory with the fact of pain.

E. E. REDMAN.

### Registration of Recruits.

To the Editor of THE UNITED METHODIST.

DEAR MR. EDITOR,—Ministers, Sunday School officers and parents will agree that if any of the young men of our Churches and Sunday Schools become recruits in any of the King's Forces—the Navy, Army, or Air Forces—their spiritual interests should be fostered and they themselves should be brought into as helpful church associations as possible. Through the United Board, of which our United Methodist Church forms an integral part, it is possible to give our boys help of this kind in every part of the world. But if that help is to be made possible, the United Methodist boys joining either the Navy or the Army or the Air Force should register as United Methodists when they join, and some local friend—the minister, the Sunday School superintendent or secretary, or the father or mother of the boy—should send to me at once his name, particulars of the branch of the Forces and the town or camp to which he is proceeding. I would then immediately arrange for one of our chaplains to get into touch with him. Once this is done, it will be possible to keep in touch with him all the time he is in the Forces.

This matter is so important that I respectfully and earnestly ask the help of our ministers and our workers among youths and young men in securing the necessary initial vital information, asked for above.

Yours truly,

HENRY SMITH.

Secretary of the United Methodist Section of the United Navy, Army and Air Force Board.

10 Chesham Street,  
Brighton, Jan. 31, 1925.

### Local Option and Clubs.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Doubtless reference will be made in the next issue of the "U.M." to the gratifying fact that the National Convention of Liberals on Friday last not only adopted the resolution re "Local Option" contained in the printed "Declaration of Liberal principles and aims," but also adopted (with, so far as I could see, only about four dissentients in a Convention of 1,800 delegates) the following addendum, which I moved on behalf of the Torquay Division Liberal Association, to which I had in the first instance submitted it:

"We are further of opinion that clubs in which alcoholic beverages are sold, or are to be sold, should be required to obtain a licence and to be subject to police supervision."

It is truly a matter for rejoicing that two out of the three "points" of the Temperance Council of the Christian Churches are now specifically included in the programme of one of the principal political parties; and I venture to think that readers of the "U.M." would be glad to know that I had the privilege of bringing the matter under the purview of the Convention and of moving the resolution, and that Mr. G. P. Dymond spoke in support of the motion as soon as it had been seconded.

As the chairman of the Convention did not call upon me by name, but merely called upon the "representative of the Torquay Liberal Association," the reporters for the Press did not know who moved the resolution, with, apparently, the sole exception of the "Western Morning News," a copy of whose report I am sending you herewith, as it may be of interest to you personally. The reporter for "The Times" must have inquired who was the mover and misheard the reply: for he described me as "Mr. Snaith."

Faithfully yours,

H. LLOYD SNAPE.

Torquay, Feb. 1, 1925.

### Influence of Wycliffe.

#### PRIZE AWARDS.

The prize awards have now been made in connection with the essay competition inaugurated by the Metropolitan Free Church Federation upon the subject of "The Influence of John Wycliffe." The first prize of £4 (with gold medal) goes to Mr. Ralph W. Woodley (Abbey Road Baptist Church, St. John's Wood); the second prize of £3 (with silver medal) to Miss Elsie Bush (Teddington); and the third prize of £2 (with bronze medal) to Miss Alice Bowker (Forest Gate United Methodist Church). The adjudicators were Rev. Dr. George Eays and Rev. H. Elvet Lewis, M.A. Mr. John Weir (treasurer of the Federation) has made a gift of £200 War Stock so that an annual competition may take place. For the present year the topic selected is "The Influence of Bunyan upon his own time." H. J. C.

### SHAKESPEARE ST. CHURCH, NOTTINGHAM.

## "All-Clear" Bazaar

April 22nd, 23rd and 25th.

To wipe out the Capital Debt of £1,000

Trinkets of any kind, for the Minister's OLD GOLD AND SILVER JEWELLERY STALL, will be thankfully acknowledged by

Rev. G. H. KENNEDY,

15 Villa Road, Nottingham.

## Alcohol and the Home.

BY REV. CUTHBERT ELLISON.

GAL. v. 16-26.

(C.E. Topic for February 15th, 1925.)

TO-DAY we have again a Temperance Topic. And there is need that we should constantly keep this question before us. Drink is one of the greatest problems and perils of the time. Our time is not peculiar in this respect; it is peculiar for us in that it is *ours*, the only time in which we can labour for the uplift of the race, and strike a blow for the good cause. It is not given us to choose the date and place of our appearance upon this earth. We must take these as it is appointed to us. Not, however, weakly to acquiesce in things as they are; but by God's good grace and the help of the powers with which He has endowed us to shape and fashion them nearer to "heart's desire." We surely will not dare to say, "The days are evil; who's to blame?" and fold our hands in meek acceptance of conditions that with courage we might do something to amend. With stout heart and a faithful use of such opportunities as we have we may help. "I cannot do much, but I can do something; what I can do I ought to do; and what I ought to do by God's help I will do." More than we can do God will not look for. We should not dare to do less.

"And even the weaker in the fight

Wears valour's noblest charm

Who prays not for a sword more light,  
But for a stronger arm."

We do well to examine the Drink Question from various points of view and to note its influence upon different aspects of our common life. "Alcohol and the Home" is set for our consideration to-day. There is no more vitally important phase of the subject. Among the heaviest charges in the indictment of Drink is the wrong that it has done to the home. The home has no worse enemy. Drink is the fruitful source of all the evils that destroy its peace and threaten its stability.

**Home.**—Let us think a little of all that the dear word Home has stood for. Call up the picture of some home that you know where love binds together lives in closest relationship, the abode of peace, happiness, and joys innumerable. Such homes are the brightest, dearest spots on earth. Here life is found at its highest and most sacred, where husband and wife live in love and loyalty together, where children grow up in the faith and fear of our Lord Jesus Christ, and in the give-and-take of family life are disciplined and trained for the playing a noble and useful part out in the big world. There is no higher vocation than home-making.

"To make a happy fireside clime

For weans and wife:

That's the true pathos and sublime  
Of human life."

God has "set the solitary" in families that infancy may be sheltered, that youth may be guarded and trained, that the inevitable conflict of the generations may by love be lessened and the good be conserved and passed on, that age may be supported. Let us be glad for so many homes where these things are found. "There is no place like home." How the heart everywhere admits the truth of it, and how the homeless heart responds to its appeal and longs for such a sanctuary "be it ever so humble"!

**The Violated Home.**—To all right-hearted folk "there's no place like home." Its holy love and its pure joys set it apart as the unspeakably precious thing. To intrude upon its sanctities, to kill its joy, to destroy its peace: this is to sin most grievously. It is to sin against love. To understand what the home is in the Divine intention is to realise the enormity of the offence that aims at its hurt. To break into the family, to alienate its affections, to rob its members of their mutual trust, to divert the means of their subsistence, to destroy their bodies' health and imperil their souls' peace: what shall be said of the thing that is the means to all these evils? The thing that is constantly busy among us, accomplishing all this and more, is strong drink. This is the great offender against the home and the family. Some years ago Geo. R. Sims compiled and published a truly awful record that he entitled "The Black Stain." It is a frightful exposure of the sufferings of child-life for which drink was responsible. He writes: "Habitual drunkenness of the mother or the father, or both, is responsible for a terrible amount of child misery. The drinking mother is chiefly responsible for the foul home conditions which in themselves alone inflict ceaseless suffering upon her children." And again, "For men and women to drink away the health, the comfort, the food, the clothing, and the bedding of their children is a vile form of cruelty, and should be recognised as such." On this point of the family Rev. Henry Carter has said: "I would stake the whole case against strong drink on the simple fact that it is the enemy of the children who are the living hope of the future."

**The Homeless.**—The social problem is not one and simple, but an interwoven complication of related evils. So the drink question is related to the housing difficulty. Homes need houses. And houses are a problem. I have time only for a word on this point, which is one of extreme urgency. That word shall be a quotation from the President of the British Medical Association in 1923: "So long as the public-house is more comfortable and more attractive than a man's home the former will claim his leisure hours." In the debate on Lady Astor's Bill a few months ago a good deal was said about the improvement of the public-house; but nobody suggested that, by devoting greater attention to the home, we might go a long way to improving the public-house out of existence altogether. A heroic fight is put up by men and women to preserve home life in overcrowded dwellings. What wonder if some, if many, fail!



## Packington St. Church, London.

### Visit by Mayor and Corporation of Islington.

THE 70th anniversary celebrations of the United Methodist Church, Packington Street, London, Hackney circuit, were held on Saturday and Sunday last, and were well attended. The church has now no regular pastor, the services being conducted by supplies, but it has, says the "Islington Daily Gazette," a devoted leader and secretary in Mr. S. Arnold, who has been connected with it since his infancy, and has devoted much of a long and busy life to its service, and it is, a "Daily Gazette" representative was informed by one of the church officers, very largely due to him that it has kept going as well as it has in view of the change in the nature of the population.

The celebrations began with a service at four o'clock on Saturday afternoon, conducted by Rev. T. Rees Bott, assisted by Rev. F. J. Wharton and Rev. S. Gordon. The sermon was preached by Rev. Thomas Nightingale, whose powerful discourse was based on Matt. xvi. 18: "Thou art Peter, and upon this rock I will build My Church, and the gates of Hell shall not prevail against it."

A tea followed, the numbers attending crowding the schoolroom. Greetings were given at the table by Rev. T. Rees Bott (Chairman of the Hackney circuit), Rev. Dr. Eayrs, Rev. S. Gordon and Mr. W. S. Welch. In the evening a largely-attended thanksgiving meeting was held in the church, presided over by Sir R. Murray Hyslop, the other speakers being Revs. T. Nightingale, F. J. Wharton (of Halifax, and a former pastor), and J. Ash Parsons (superintendent of the Leysian Mission). The Rev. Dr. George Eayrs offered prayer.

Mr. S. Arnold gave an interesting review of the history of the church from its foundation ninety-one years ago and the erection of the present building seventy years ago, to the present time. He declared that this was not a slum neighbourhood, but when it was planned beautiful streets were laid out, and he would like people who talked about town planning to pay them a visit. The class of the residents had altered; now they had a working class population of about 260 to the acre, and they did not find it quite so easy to maintain the activities connected with a Christian Church. They had endeavoured to keep up their organisations. Now they had reached a crisis in the history of the church. Their forefathers were not quite far-seeing enough when they purchased the lease, and it was now desired to acquire the freehold. He was asking first for £200, but hoped later to get £500. He hoped some munificent people would come to their aid, and he appealed to them for help.

Sir Murray Hyslop said he was present because Mr. Nightingale told him to come, and he felt it a privilege to take some part in this anniversary celebration. He was no stranger to Islington. The conditions of the work at Packington Street were totally changed. The greater density of the population the greater the need of the influence of the Church of Jesus Christ. Difficulties brought with them equally great possibilities. He hoped God would sustain this church in all its undertakings.

Miss Florence Wright beautifully rendered the solo "How lovely are thy dwellings."

The Rev. T. Nightingale, in referring to the work the Packington Street Church had done in the past, said he knew of no more generous people in the country. He expressed appreciation of the magnificent services of their leader, Mr. S. Arnold. Mr. Nightingale continued that he wished to speak on the tremendous problem of modern youth, of from thirteen to eighteen years of age. The attitude of the Christian Church towards this mass of youth should be one of real sympathy. The church must also fraternise. Real fraternity arose out of genuine sympathy; and this applied to both sexes. The first thing was to give the young people the idea that there was an object in life.

The Rev. J. Ash Parsons said he put a tremendous value on the work which the Packington Street church was doing among the young. The problem of youth had to be solved if this civilisation had to be saved. Britain had to play the leading part in the Providence of God.

Mr. Arnold announced that the collections at the two services that day resulted in over £21.

The Rev. F. J. Wharton gave an interesting address on his former connection of the church and his experience in Halifax.

Appreciations were tendered by Mr. R. P. Thomas and Rev. Dr. Hamilton.

On Sunday morning the Mayor of Islington (Councillor Sidney C. Harper, J.P.), accompanied by members of the Council, attended service. The civic party was received by the church officers. The local company of Special Constabulary and the Boys' and Girls' Life Brigades formed a guard of honour.

The service, which opened with the singing of the National Anthem, was conducted by the Rev. F. J. Wharton, who also preached.

The Mayor read the first lesson and Capt. J. W. B. Barron, J.P., the second lesson.

At the offertory Mr. S. Arnold (church superintendent) said he wished to say how much the church officers and the members of the congregation appreciated the visit of the Mayor, Aldermen, Councillors, and Special Reserve of Police, who came there to take part in their rejoicings. They were celebrating the 70th anniversary of the church, but it was the 91st of the society which carried on the work in that building. The history of the society was co-terminous with the modern history of the parish which, when it was established, was governed by a vestry and

now by the Borough Council. The society originated in an old house near the City Road, the neighbourhood of which was closely populated. That grand old rector of Islington, Rev. D. Wilson, erected a Chapel of Ease in that area, but they were a year in front of him in holding services. That was ninety-one years ago. As the population grew, they followed it and took a larger building. Eventually, there was created that beautiful church. The site was a leasehold, and although the term had not yet expired, they wished to secure it free of all charges for their successors; and they were taking that opportunity—the 70th anniversary—to raise £200; in fact, at the conclusion of the evening service he hoped he would have £250. Their own people had done magnificently, but they were not rich, so they required help from outside. They had, he concluded, five hundred children in their Sunday school, which was the largest in the borough.

The preacher took for his text third chapter and 15th verse of the Book Ezekiel: "And I sat where they sat." He said he did not care what they called themselves; he did not care to what church they belonged; he did not care how they appeared to be, they would be very poor disciples of Christ if they had not sympathy. A very fine example of sympathy took place at a place where he lived. He had the honour to be the minister of a church of which the late Mr. Mackintosh was a member. One day while on the magisterial bench a poor fellow was brought for doing some wrong and was fined. Mr. Mackintosh left the bench and paid the fine, at the same time telling the man that they could not do other than inflict a penalty. The finest example, however, they had of sympathy was that of God Himself, who had sent His only Son, Jesus Christ, into the world to die for them.

At the conclusion of the service the Boys' and Girls' Brigades formed up in front of the church and were inspected by the Mayor and Lieut.-Colonel Mallinson, D.S.O., M.C. (President of the London Division of the Life Brigade). His Worship congratulated the brigades on their smart appearance, and Colonel Mallinson, who also spoke, said that he heartily endorsed the remarks of the Mayor as to the smart appearance of the brigades. They were that day celebrating the 70th anniversary of that church, which in the period covered had done much for the uplifting of the people of the district. He thanked his Worship for giving him the privilege of addressing the brigades.

In the afternoon there was a great gathering of young people, who were addressed by Rev. R. P. Campbell. There was a large congregation at the evening service when Rev. F. J. Wharton was again the preacher. The choir, which had rendered splendid service throughout the day, sang two anthems. At the Lord's Supper, which fittingly closed the celebrations, there were over one hundred communicants. Mr. Arnold announced that the total of the offerings and gifts was £258 14s. 4d., and spontaneously the congregation sung the Doxology.

## Departed Friends.

### Miss Elizabeth Northon, Surfleet.

OUR church at Surfleet, in the Spalding circuit, has sustained another great loss in the removal by the death of one of its oldest members in the person of Miss Elizabeth Northon. Miss Northon has been connected with the church and Sunday school all her life. On the death of her brother's wife she took charge of his home and became as a mother to his children, one of whom was Mr. W. E. Northon, who some fifteen years ago was sent out to East Africa as an agricultural missionary from the Spalding circuit, and in little more than two years' service died on the mission field. From her early days Miss Northon has been a tireless worker of the church in its various activities, both in the raising of money as well as its religious work. Miss Northon, with her brother, Mr. Thomas Northon, delighted to entertain the preachers at their home. But Miss Northon's best services were rendered in the Sunday School, where for many years she taught a class. This work she did not relinquish until her health failed and her advancing years compelled her to do so. With her passing the honoured name of Northon ceases to be connected with the church at Surfleet. She passed away on January 18th at the advanced age of 78 years. The first part of the funeral service was held in the chapel, conducted by Mr. G. Whetton, of Gosberton. A goodly company of friends attended the service, at which the favourite hymns of the deceased were sung. Mr. Whetton also conducted the service at the cemetery. The relatives and friends of Miss Northon will have the sympathy and prayers of a large number in the circuit and district.

### Mr. Thomas Dawson, Epworth.

In the passing away of Mr. Thomas Dawson, of Epworth, on January 12th, our church there has lost one of its most loyal and beloved members. Consecrating his life when quite a youth to His Master's service, he threw himself wholeheartedly into the work of the church and school, whose atmosphere had meant so much to him. He commenced preaching at the age of 17, and for nearly fifty years laboured with very great acceptance in his own and neighbouring circuits; his preaching was of an evangelical and expository type, and revealed a well stored mind and deep spiritual insight. His first sermon, from the text, "What think ye of Christ," is remembered by some to this day. For many years he filled the positions of school superintendent; church secretary, trust treasurer, circuit secretary. An earnest temperance worker and staunch Liberal, he took his place on the public platform and with great vehemence urged the claims of these causes which lay so near his heart. For several years he was a passive resister, suffering a beloved picture of some early Methodist pioneers to be sold by public auction and again purchased to adorn the wall of his home. Though denied children of his own, he

loved to be among them, and would thoroughly enjoy a romping game with them when opportunity occurred. Possessing a good tenor voice and loving music and singing, he rendered invaluable service in the choir, along with his wife, who for many years officiated at the organ. In business as a joiner and builder, he was most conscientious and sensitive to a degree. For a few years he was an overseer of the poor, and though shrinking from being in the limelight, he was greatly respected by his fellow townspeople, and would have filled other public offices had he consented to do so, but his chief interest was in the church and school. A serious illness seven years ago compelled him to relinquish some of his work, and though his physical powers have been gradually weakening through the intervening years, his interest in all good causes remained to the end. For several years he made a home for the ministers who at that time resided at Thorne, and perhaps some of these still remember the kind hospitality shared in the home. To his sorrowing wife the sincere sympathy of a wide circle of friends is expressed.

### Mrs. James, Norwich.

MANY friends throughout the denomination, who have been associated with the Norwich circuit, will learn with sorrow of the death of Mrs. James, of Magdalen Road. For many years she has been a devoted and loyal member of the Calvert Street Church, regular in her attendance and deeply interested in all that pertained to the church's welfare. She had a beautiful soul, an unselfish disposition, and truly adorned the discipleship of her Lord. Though for some time unwell, in consequence of chest trouble, yet it seemed as if she would ere long be in normal health. Unexpectedly, on the evening of January 16th she complained of severe pain and became unconscious, passing away the following morning. She leaves four daughters to mourn her loss, all of whom are deeply interested in Calvert Street Church and Sunday School and seeking to follow in her footsteps.

### Mrs. F. Woodhead, Shepley, Huddersfield

OUR Shepley Church has suffered a great loss in the sudden death on January 24th, of Mrs. Fred Woodhead, who for many years had been a valued member of the church. She was held in high respect by a wide circle of friends as the large attendance at the funeral evidenced. The service was conducted by Rev. W. E. Kirby and was attended by many members of the church and also by representatives of the Shepley Nursing Association.

## "The U.M. Magazine."

THE February issue of the "U.M. Magazine" merits a few words of appreciation. It is like a well-furnished table, the various dishes and the style of service stimulate appetite. No denominational magazine provides a cheaper and better meal than this one. Month by month it introduces us to fellow guests at the banquet, and we get to know men and women who are the soul and brain of our Churches up and down the country. Some of the sketches of ministers and laymen—as in this current issue—are written with the joyous insight of friendship, and rekindle our faith in human nature, if by any chance we have had a turbulent circuit meeting! No one will read in this February number the articles on the "Riches that mean Happiness," "The Minister in his Study," or the Letter to the "Venturers" without profit. The reviews of books give us knowledge enough to make us want more. The Editorial is a bugle-call to the Church to face realities. This revivall is followed by Haddy's fine article which gives evangelicalism a "Copec" edge. Everybody will enjoy Dr. Clemens on "Sectarianism," it is a needed message, and so characteristic of the writer that it read itself to me with the Doctor's rugged, deep voice, and those occasional hesitations and half-suppressed chuckles with which the doctor makes his points.

I am, however, of abstemious habit; I have not read the Serial Story; I am too impatient, and even Ramsay Guthrie cannot cure me of this fault.

Most sincerely, for the good of our Churches, I hope this excellent magazine will be widely read.

WM. ALEX. GRIST.

## TANA TALES

Being Stories of Life in East Africa on  
the Red River.

By Revs. J. H. PHILLIPSON, F.R.A.I., and  
R. H. B. SHAPLAND.

Ten Pages of Illustrations.

PRICE 2s. 6d. NET.

A Minister writes—

"I have read this book with very much pleasure and appreciation. It is the best volume of Mission Field Stories I have seen for a long time, and I am trying to boom it in my Circuit, and also other Circuits, when acting as Missionary Deputation."

HENRY HOOKS, 12, Farringdon Avenue, London, E.C.4



SECRETARIES! SPECIAL WINTER EFFORTS!!  
Native Indian Travel Lecturer (Hindoo-Christian), now booking engagements. Sunday Services; Superbly illustrated (week-night) Lantern Lectures. Sharing, or inclusive terms. Particulars from Mr. CORLEIN-GAM, 110 St. Thomas Road, Derby.

## Women's Missionary Auxiliary

All items for this column to be sent to the Publication Secretary, Mrs. J. B. Brooks, 60 Southfield Road, Middlesbrough.

PRAYER TOPIC for the week beginning, February 8th: Yung Ping Hospital. Page in Report, 69. Rev. J. K. Robson, M.D. Prov. ix.

**Halifax and Bradford District.**—The January meeting was held on Tuesday, the 20th, at Crow Trees, Rastrick, by the invitation of the ladies of the church. There was a very good attendance. The officers for the present year were elected and the meeting generally was of a business character. Reports from the different branches were given. A very keen interest was shown in the forthcoming bazaars and exhibitions. We regret that many members have been removed from our midst by death. All present at the meeting stood and paid a silent tribute to the memories of Mrs. Hicks and Dr. Lilian Dingle. Our president, Mrs. C. Whiteley (Brighouse) conducted the meeting most expeditiously. The ladies of the Crowtrees church provided a bountiful tea, and hearty thanks were accorded to them for their hospitality.

**Salisbury.**—This is a very live branch and raises a very good sum annually for mission work. The visit of Mr. and Mrs. T. Butler was looked forward to with a great deal of interest and proved very successful. A meeting was held in the afternoon, over which Mrs. Marsden (president) presided. Mrs. Butler gave an address, full of first-hand knowledge, which she has gained from her visit abroad. Mrs. Warren, president of the District, also spoke. The afternoon meeting was followed by a faith tea, which was largely supported. In the evening Mr. Butler gave his lantern lecture on China, showing the chief places of interest around which our mission work gathers. The chair was taken by Mr. E. G. Warren. Altogether the meetings were very happy, well attended and appreciative of the work our visitors were doing for the mission cause.

## London United Temperance Council.

THE President of the London United Temperance Council (the Bishop of London) has always taken a deep and practical interest in the hours of public-house opening fixed by the licensing justices, and it was specially fitting, therefore, that his lordship should preside at a conference called by the Council last week "to consider steps urgently necessary to be taken, in view of the coming Brewster Sessions, in regard to the closing hours at night, and also in regard to opposition to applications for new licences." In a stimulating address the Bishop emphasized the fact that the trade was unceasing in its pressure in the advance of its own interests. Dr. Ingram stressed the need for a positive policy in regard to Temperance work, as well as the necessity for hand-in-hand work between the various Temperance organizations; here there must be no sort of rivalry but the friendliest co-operation.

A critical area this year is that under the jurisdiction of the Blackheath justices. This huge area, twelve months ago, changed the hour of closing from 9 to 10 on Sundays and from 10 to 11 on week-days. The Bench meets on the 10th inst., and a serious effort is to be made to secure a reversion to the earlier hours.

Eleven-twelfths of the people of London have had for at least two years past 10 o'clock on week-days. To change that hour to 11 would, in the Bishop's judgment, be "a most retrograde step." Moreover, the action taken by the Brewster Sessions this year will be of particular importance, as before next sessions it is probable that a short Bill will be introduced by the Government to provide for uniformity in the hours of closing, so that the decisions of the benches this year may have considerable influence when the Government comes to make up its mind.

H. J. C.

## Jubilee Services at Winchester.

THE Jubilee of our church at Winchester was the occasion of very happy and inspiring services over the week-end—January 25th and 26th. Rev. C. H. Poppleton, of London, was the visitor and preached ably to good and appreciative companies twice on Sunday and again on Monday afternoon. In spite of the circuit of eight churches being 27 miles across every society was represented and a very fine spirit prevailed. The tea was in the Primitive Methodist schoolroom (kindly lent) which was full to overflowing. The same observation applied to the evening meeting, when Mr. F. Townend was chairman, and gave a good tone to the meeting. The speakers were Revs. C. H. Poppleton & J. H. Shaw (circuit minister) and Mr. G. Weeks, one of the original trustees, who is over 80 years of age. Mr. Weeks, who has done much valiant service in the circuit and preaches occasionally still, spoke on *The Past, The Present and The Times* Between. Mr. Shaw gave historic sketches, and Mr. Poppleton spoke finely on the higher ethics of the Christian life and its richer assurances. Special music was ably rendered by the choir of the neighbouring Primitive Methodist Church. Friends returned to their near or distant homes full of praise and enthusiasm.

## London Sunday School Choir.

THE Spring Concert of this old established choir will be held on Saturday, February 14th next at the Royal Albert Hall, South Kensington, at 6.30 p.m., when the Festival Choir (adult voices) will render selections from Mendelssohn's "Elijah," and 42nd Psalm, Bachs "My Soul, O praise the Lord," Tchaikovsky's Legend (Christ in His garden), etc. Artistes, Miss Florence Austral, Mr. Walter Hyde and Mr. Allan Brown, F.R.C.O. Great organ, Mr. Allan Brown, F.R.C.O., of the City Temple. Choir and orchestra of 1,000 performers:

## Young People's Topic.

By Rev. F. E. WATTS.

### The Teaching of Jesus.

Sunday, February 8th, 1925.

### VI.—How to Enter the Kingdom.

Text Book: Chapter 8.

READINGS: Matt. vii. 13, 14; Lk. xviii. 15-17; John iii. 1-8.

THE Kingdom of God is one, whether thought of as a present experience in this earthly life or a future glory in the life to come. It is the Reign of God resulting in righteousness, peace, joy and love amongst men everywhere. Concerning this Kingdom there are few words in the Gospels more tender and pathetic than those Christ spoke to the Scribe who questioned Him so sincerely: "Thou art not far from the Kingdom of God." If the Kingdom is to us what it was to Jesus—the most wonderful blessing that even Infinite Love has to give men—the words suggest a possible tragedy, "not far from, yet not in"; and a possible glory, "not in, but not far from," the Kingdom. If we Christians are to be able to tell our fellow men and women how far from, or how near to, this perfect blessedness they are, we must seriously study what Jesus said concerning the conditions of entrance into the Kingdom.

### A New Beginning.

The perfect love Jesus had for men forbids the thought of these "conditions" being arbitrary; they must lie in the nature of the case. Hence His word is "cannot" rather than "shall not." No man *can* enter *any* kingdom unless he will walk in the way which leads to it. Religious men who had been looking for this Kingdom of God all their lives were told that its advent found them unfit to enter it, apart from a far-reaching change of mind and heart: they must "Repent." It was not that they were simply a long way from the Kingdom; they were on the wrong road. Progress therefore could only make matters worse. "Except ye *turn*, ye shall in no wise enter into the Kingdom." Their whole mental and spiritual attitude would have to be changed, leading to new thoughts of God, of righteousness and of their own spiritual condition. This call to Repentance meant: "Stop! Turn round! Make a fresh start!" Do we twentieth century disciples of Christ press this solemn necessity on worldly men and women, on average Christians, and on our own hearts? Looking out on the world, on the European nations, and on many features of our own national life, do we not see how true this is? It is not further progress that is required: that is hurrying us all further and further away from the Kingdom. It is to stop, turn, and make a new beginning *on fresh lines*.

### A New Career.

A celebrated bishop, asked by a drunken man the way to Heaven replied: "Turn to the right and keep straight on." The first part is Repentance, the second is the new career that has for its supreme and sole goal, the Kingdom of God. "Seek ye *first* the Kingdom of God and His righteousness. This necessarily involves the renunciation of everything that would compete with the Kingdom for a supreme place in one's life. There can be no compromise here: the alternative is inexorable (Luke ix. 57-62). The last verse is especially emphatic: even "looking back" disqualifies. Why? Because it indicates an *incomplete* "turning" from the old life; the whole heart is not in the new career. The Young Ruler was to "go and sell all that he had" because his riches were nearer his heart than the Kingdom. Even a thing so useful and God-given as a right hand was to be cut off if it became a hindrance to the higher life, and the most dearly-loved ones were to be "hated," yea, and a man's life also, if it interfered with his supreme loyalty to the Kingdom. That is the negative side of the Christian career. There is also the positive side. To enter the Kingdom involves earnest effort with the whole powers of one's being. "Strive (i.e., agonize) to enter in, for many shall *seek* to enter and shall not be able." "Seeking" is not sufficient. To succeed in any career demands concentration, leaving out some things and putting some things into one's life. A man may please himself whether he enters upon the career of a lawyer, but having done so, he chooses at the same time to forfeit leisure and weds himself to long hours and months and years of solid hard work. It is the same with the captain of industry, and any other worthy career. The Christian career is no exception. As Henry Drummond used to say: "No man ever becomes a saint in his sleep."

### A New Nature.

There is still another condition: the one Jesus laid stress upon in His conversation with Nicodemus. "Except a man be *born again* he cannot see the Kingdom of God." Within the human heart there must take place something analogous to what happens in Nature every spring-time. There must be a quickening, a resurrection from the dead. The Divine life in every human soul must be called forth that its desires, motives, aims and powers may rule over the old life. This is the work God does in the soul by His Holy Spirit. And it alone makes possible our fulfilment of the human conditions of Repentance, Faith, Renunciation and new effort. Many a man who has ruined his life exclaims in anguish: "There is no hope for me. My only chance would be if I could begin all over again as a little child." That is just what Jesus says, only He adds: "You *can* be a little child, for you can be *born again*, by the quickening power of God's Spirit within you."

WANTED—TO CARRY ON A GOOD WORK AMONGST CHILDREN IN EAST-END U.M. SUNDAY SCHOOL—TEN POUNDS TO PURCHASE HYMN BOOKS. WHO WILL HELP? DONATIONS TO SEC., MR. V. CURRY, 37 PIGOTT STREET, LIMEHOUSE, E.14.

## The Hero as Apostle.

BY REV. FRANK G. STAFFORD.

### (7) "Tied Hands and Feet."

British Uniform (Intermediate Graded) Lesson for Sunday, February 15th, 1925.

SCRIPTURE READING: ACTS XX. 17-24; XXI. 1-14.

GOLDEN TEXT: "But I hold not my life of any account, as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

### Introduction.

Three months or more spent in visitation of the churches established by Paul in Macedonia followed the episode at Ephesus related in our last lesson. The apostle then puts into execution his plan of a visit to Jerusalem. The aim of the journey was twofold: (1) To keep the feast of Pentecost there; (2) to carry a collection from the Gentile Churches to the poor Jews (Rom. xv. 25, 26). This was a new application of Christian teaching. These Gentiles were willing to send money to help people they had not seen. Underlying these reasons there is evident Paul's desire to stand well with the Jewish Christians and for Jew and Gentile to be knit together in the faith that knew no boundary of race.

### A Changed Plan.

Paul's first intention was to proceed from Corinth to Judea direct by sea, possibly by a pilgrim ship conveying Jews from Europe to Jerusalem for the feast of Pentecost, but "a plot was laid against him by the Jews, as he was about to set sail" (xx. 3). With a shipload of hostile Jews his murder would have been easy to effect. The apostle therefore selects an alternative route via Troas and the Aegean Sea (see map) and thus thwarts the murderous intent of his enemies. At Troas Paul accompanied by Luke meets five others, apparently delegates from Gentile Churches conveying contributions to the poor of the Church in Jerusalem (iv. 5).

N.B.—Paul's visitation of Macedonian Churches had brought him once again into contact with Philippi and Luke. The recorder is colleague of Paul again, and our lesson is based upon one of the "we" passages of the Acts.

### Miletus (vv. 17-24).

The alteration of route gives Paul an opportunity of meeting leaders of the Church at Ephesus. A messenger is sent to the Ephesian Christians, "Paul is at Miletus on the way to Jerusalem." The elders of the Church make the fifty-mile journey to meet Paul. They would have much to discuss—Paul's labours in Ephesus; the present state of the Church; its future; the purpose of the apostle's journey; perils past; perils to be faced. The prayer together. The sorrowful parting. A beautiful and touching picture of Paul's relations with his converts.

### From Miletus to Tyre (ch. xxi., vv. 1-6).

The record of the voyage, like all sea scenes in the writings of Luke, reads like the work of one who knew and loved the sea. Seven days enforced halt at Tyre gave Paul and his friends opportunity to meet with the Christians of that city. Here again the warning comes of impending peril—here again Paul chooses deliberately to press on to Jerusalem. Like his Lord, he "set his face steadfast toward Jerusalem." No threat of danger daunted this hero once he was convinced that his plan was God's will—like Luther pressing on to Worms, "Were there as many devils in Worms as roof tiles, I would go on";—like Livingstone, warned of peril ahead, still marching on, relying on "the word of a gentleman," "Lo! I am with you alway, even unto the end of the world."

Note again the tender charm of the picture of farewell.

### Caesarea—"Some, prophets; and some evangelists." (vv. 7-12).

The last stage of the journey before reaching Jerusalem, "tarried many days in the house of Philip, the Evangelist" (see Acts vi. 5, viii. 4-13, 26-40). According to some scholars much of the third Gospel and the early part of the Acts of the Apostles was due to the sojourn of Luke with Paul, at the abode of Philip. Agabus, a travelling Christian prophet of note (see Acts xi. 27, 28), appears on the scene, and, in the symbolic manner of some Old Testament prophets, binds him hands and feet with Paul's girdle and warns the apostle that such will be his fate in Jerusalem. Paul's companion, evangelist, prophet, prophetesses and other Christians of Caesarea combine to persuade the apostle to abandon his projected visit to Jerusalem. This was the culmination of many warnings that throughout the journey had been ringing in Paul's ears.

### Paul the Ready (vv. 13, 14).

Paul's reply to the pleading of his friends is one of the sublime flashes that illumine his oratory and his writings. "I am ready, etc. Ready to die, as before he had been ready to preach. Ready for anything—anywhere—so long as Christ was being made known and His name glorified. Bravely, grandly, heroically ready. In "If Winter Comes," there is an old sea captain depicted, with a belief that God has a task for every man and none knew when the call to the duty would come. It was his desire, when the call came, to respond at once "Ay! Ready!" Paul was like that, ever ready for response to the heavenly vision or voice.

In face of the apostle's persistence, in spite of peril, his friend's beseeching ceased, "Saying, the will of the Lord be done."

## International Methodism

### MEMORIALS TO ASBURY AND THE WESLEYS.

THE Eastern Section of the International Methodist Historical Committee met at the Methodist Publishing House, City Road, London, on Friday last. The chairman and treasurer, Rev. J. Alfred Sharp, D.D., presided and the business was introduced by the secretary, Rev. George Eayrs, Ph. D., F.R.Hist.S.

#### Washington Memorial to Bishop Asbury.

A resolution was adopted, offering hearty congratulations to the Western Section of the Committee (officers, President E. S. Tipple and Dr. H. K. Carroll), and the Francis Asbury Memorial Association (officers, Bishop W. S. McDowell and Bishop J. W. Hamilton), on the successful completion of their efforts to secure the erection of a national memorial in Washington, the capital of the United States, to Bishop Asbury, as the great western pioneer of Methodism. The Congress and Senate gave national recognition by arranging for a commanding site for the memorial, which is erected at the corner of Mount Pleasant and Sixteenth Streets, in the neighbourhood of the White House and the avenue of statues of the presidents. President Calvin Coolidge represented the Government at the ceremony of the unveiling and delivered a noble eulogy of Asbury. The memorial was accepted for the Government by Lieut.-Col. C. D. Sherrill, officer in charge of buildings and grounds in the district of Columbia. Asbury is represented as on horse-back, the circuit rider of early American Methodism. Dr. J. R. Joy (editor, New York "Christian Advocate"), introduced the sculptor, Mr. Augustus Lukeman, who had produced a highly effective work of art and an impressive memorial to the Wesley of America.

#### London Memorial to the Wesleys.

The Committee sanctioned proposals for the erection of memorial plaques on several buildings in London which are associated with the life and work of John and Charles Wesley, and which are inquired for and visited by Methodists from all parts. Aldersgate Street, Little Britain, Charterhouse School, West Street Chapel, and other historical buildings were named, and also Lincoln College, Oxford. It was felt that such reminders of the human founders of world Methodism ought to be promoted, although arrangements for them might be difficult and prolonged, as were those lately completed in America.

#### Wesley's Day, 1925.

Hearty commendations were expressed of the very useful impressive Procession of Witness through London and the open-air evangelistic demonstration in Hyde Park, held on Wesley's Day in May last, arranged by the Rev. C. Ensor Walters, Rev. J. G. Beauchamp and their helpers in connection with the All-Methodist "Calling London" Campaign. It was said that as Wesley's Day has been claimed so effectively, it must be held and used every year, for historical teaching and evangelistic purposes. The Rev. George H. McNeal (of Wesley's Chapel), present by invitation, informed the Committee that the above-named officers were willing to arrange again for a worthy use of Wesley's Day, if desired, and if assured of similar support and co-operation. Representatives of the Wesleyan, Primitive and United Methodist Churches expressed their readiness to do all they could in this way.

## News of Our Churches.

### MINISTERIAL ARRANGEMENTS.

French, John, has accepted the unanimous invitation of the Loughborough Circuit to become superintendent in 1926.

Whiteley, Charles, has accepted an invitation to the superintendency of the Edgbaston, Birmingham Circuit, for 1926.

Gauge, T. M., has decided to leave Norwich Circuit at Conference, 1926.

Foster, F. S., remains at Hyde Road, Manchester Second Circuit, until 1927.

### Anniversaries.

**Manchester First, Cheetham Hill (Leicester Road).**—On February 1st the Sunday School anniversary was held. Preacher, Rev. W. C. Jackson, B.A. (a former pastor). In the afternoon a young people's service was held; speaker, Mr. F. Greenwood, J.P., M.B.E. (Nelson). There was special singing at each service. On Monday evening the annual social gathering was held. Mr. R. B. King (school president) was the chairman, the speakers being Rev. W. C. Jackson, B.A. and Rev. W. O. Smith. Mr. E. W. Walmsley (school secretary) gave the annual report. Addresses, music and refreshments made up an enjoyable evening.

### Evangelistic Services.

**Callington (Harrow-barrow).**—A twelve days' mission has just been held, conducted by Mr. C. Woodbridge (lay evangelist). The services were well attended, and a rich outpouring of God's Holy Spirit was realized in all the services. Twenty-three open decisions were recorded, including a number of young men and women. The church has been graciously revived and the whole village made to ring by the singing of the revival hymns by the new converts.

### General.

**Glyncorrwg.**—Our church here is regarded as one of the chief spiritual forces of the district. All departments of public life recruit from the ranks of our leaders. Two of the most ardent officers and co-workers in the church are chairmen of the Local Liberal Association and Labour Party respectively. Trade Unions, Co-operative Societies, District Council and other public bodies all claim our men. It is praiseworthy, however, that these men give their services first and ungrudgingly to the church. For many years loyal workers have specialised in the training and teaching of the young. Consequently our Young People's Departments are on a very sound basis. In the recent Temperance Examination, under the auspices of the South Wales and Monmouthshire Band of Hope Union, Glyncorrwg did remarkably well. For some time our Band of Hope has taken a very high place in the annual results. This year, however, they have secured first place and thereby won the Sanders' Shield. Much credit for this splendid achievement is due to the President (Councillor Jenkin Thomas) and the Secretary (Mr. John Preece, a son of the late Thomas Preece, one of the founders of the church). A great temperance rally is being arranged for the presentation of shield, prizes and certificates. In addition to some of the leading temperance speakers in South Wales, it is hoped also to secure the services of our Temperance Connexional Secretary, the Rev. S. G. Jenkins.

**Hanham.**—Mr. Fred Duxbury, the famous elocutionist, has recently visited this church. He conducted three services on the Sunday, preaching and giving sacred recitals. On the Monday evening he held the company spell-bound for over two hours by the power of his elocution. Mr. Duxbury's visit will long be remembered. Net proceeds over £30.

**Leicester (Hill Street).**—The annual church meeting was held on January 22nd. Rev. W. Bowtell presided over a fair attendance. The secretary (Mr. A. W. Palethorpe) presented a report dealing with the work done during the past year: the same showed there had been many activities. In presenting the report of the debt reduction which stood at £900 just over two years ago, it was stated that this now, by Connexional help and the devotion and self-sacrifice of the members, had been wiped out with the exception of the loan made by the Chapel Committee. This was a great accomplishment. Mr. John H. Saunders (treasurer) presented his financial statement, which showed an income of £444 5s. 1d.: there was a deficiency on the year of £37 7s. 8d. as against £49 4s. 2d. at the commencement of the year. This, of course, did not include anything of the debt reduction account. It was considered very satisfactory. Mr. John H. Saunders and Mr. A. W. Palethorpe were re-elected as church treasurer and church secretary respectively. A programme of events to the end of December was adopted.

**Plymouth, Ebrington Street.**—The annual covenant services in all three churches have been times of enriching experiences, being attended in one church by sixty per cent of the membership, and in the other two by nearly one hundred per cent. At each church new members have been received, totalling nearly twenty.—(Pomphlett.) A series of special services has been held, preceded by open air appeals, resulting in a number of decisions, and a quiet and real uplifting of the members of the church.—(Colebrook.) A most helpful mission has been conducted by Sister Hilda, whose charm and power have appealed to the whole church, and resulted in quite a number of conversions, and a general consecration of the whole membership. It is hoped that a return visit of Sister Hilda may be arranged very soon.—(Ebrington Street.) A very happy gathering has been held, to which all the workers in the church and school and every other department, along with a number of friends, were invited by Councillor and Mrs. B. Pooley, to whom Rev. W. P. Rhodes proposed the thanks and toast of the evening, this being given with musical honours. A delightful programme of music and games preceded and followed a bountiful supper, the whole evening providing a time of the happiest fellowship.

**Portland (High Street).**—Through the kindness of Mr. and Mrs. Jas. Pearce the young people here were entertained to tea. Mrs. J. Lukey and Miss K. Burden, with other willing helpers, were responsible for the arrangements. Following the tea, the young people from the church at Wakeham repeated the entertainment recently given there, "Christmas in ye olden times." A considerable audience was very appreciative and an enjoyable evening was spent.

**Todmorden (Walsden).**—"Men's Sunday" was held on January 18th, in the afternoon. Ald. Wilson Greenwood presided. An address was given by Mr. Thos. Howorth, of Rochdale. The evening service was conducted by Mr. Thos. Howorth. Mr. Howorth willingly filled the vacancy caused by Mr. Arnold Williams's illness. The services were led by a Men's choir, and several solos were rendered. Collections realized £14.

**Willington (Co. Durham).**—A series of lectures on Graded Sunday School Work (especially Junior Department Work) were given from January 21st to January 27th. On January 24th a public faith tea was held, followed by a Junior Department demonstration and a lecture on Expression Work. There was a good attendance and the demonstration was very impressive. The lectures which were given each night were also well attended, and many lively discussions took place. It is hoped that a general uplift has been given to the young people's work in the District: for some, it was a great week and a helpful, happy and inspiring time. The demonstrator was Miss Mertens, of Rugby.

## EVANGELISTIC MISSION

(organized by the London Campaign Committee of the Methodist Churches)

### GREAT ASSEMBLY HALL, MILE END ROAD, E.

## GIpsy SMITH

SUNDAY NEXT, Feb. 8, to SUNDAY, Feb. 22, 1925

Sunday 7 p.m. (doors open 6.15 p.m.) Week Evenings 8 p.m. (doors open 7.15 p.m.)

NO MEETING SATURDAYS.

Nearest Stations: Whitechapel and Stepney Green. All seats free; no tickets required.

### WESLEY'S CHAPEL, CITY ROAD, E.C.

Midday Meetings 1-2 p.m.

Monday, February 9—Speakers: Gipsy Smith, Rev. Dinsdale T. Young, D.D.  
Tuesday, " 10— " Gipsy Smith, Rev. F. Luke Wiseman, B.A.  
Wednesday, " 11— " Gipsy Smith, Rev. A. C. George.  
Thursday, " 12— " Gipsy Smith, Rev. T. Alfred Sharp, D.D.

## THE JUBILEE OF D. L. MOODY. A MARVELLOUS RECORD.

By Rev. HENRY MONTGOMERY, D.D., Belfast.

## The "MONTHLY VISITOR" for March.

SUITABLE FOR LOCALISING. ORDER EARLY.

1/3 per 100 and postage (first 100, 4d.; 200, 6d.; 300, 9d., etc.)

The Scottish "Monthly Visitor" Tract Society, 68 Hanover St., Edinburgh. R. HENDERSON SMITH, Secretary.

## This Offer is of Interest to You

THE CHINA CRAFTS will send one of their

Special £5 or £10 BAZAAR PARCELS

containing beautifully hand-embroidered Linen and Silk Tablecloths, Runners, Centres, Table Napkins, Hand-made Laces and an assortment of small but attractive Chinese articles at the request of any Minister of the United Methodist Church.

100 to 200 per cent can be made easily for YOUR BAZAAR FUND by selling the contents of these parcels. Our only condition is that the money shall be remitted to us immediately after the arrival and inspection of our parcels.

Address:

THE CHINA CRAFTS, Chefoo, N. China.  
Bankers' Reference Hongkong & Shanghai Banking Corporation, 9 Gracechurch Street, London, E.C.3.

### EDUCATIONAL.

#### JOHN DUXBURY'S ELOCUTION SCHOOL.

Voice Culture. Public Speaking.  
Reciting. Private Lessons only.  
Apply Sec., 41 Woburn Square, London, W.C.1  
Tele: Museum 2386.

WHEN REPLYING TO  
ADVERTISEMENTS PLEASE MENTION  
"UNITED METHODIST."

#### THE KING'S CROSS MISSION BOYS' LIFE BRIGADE

can make good use of Drums (bass or side), also Bugles that may be laying aside through either the Scouts or Brigade ceasing to exist in any of our Churches.

Will pay carriage or other small expense.

Write Mission Secretary, King's Cross Mission,  
Charlotte Street, Caledonian Road, N.

## APPOINTMENTS WANTED.

SIDNEY SMITH (43), Evangelist, has dates open from February 14th; now Tiverton Circuit; excellent references.—Apply S. C. Smith, 42 Park Crescent Terrace, Brighton.

LOCAL PREACHER, Coal Miner, 42, certified, seeks employment, any grade; grateful for information where such may be obtained; references.—Box No. 22, "United Methodist" Office, 12 Farringdon Avenue, London, E.C.4.

## BOOKS WANTED.

BOOKS WANTED.—Deissmann's "St. Paul," Bruce's "Training of Twelve," Mackintosh's "Person of Christ," Julicher's "Intro. to New Test," Gordon's "Quiet Talks," Harnack's "Dogma," and others, Gwatkin's "Early Church History" (vo. I.).—Batstone, Post Office, Ashford Common, Middlesex.

## Booklets for Christian Workers

Joining the Church.—Manual for Church Membership and Preparation Classes. By Rev. H. J. Watts. Single copies, 4d., postage extra. Twelve copies, 3s. Postage extra.

Guide to Membership with Church Certificate. Single copies, 1½d., postage ½d. extra; or 1/6 per dozen copies.

Our Church—its Government and Doctrines. By Rev. E. C. Urwin, M.A., B.D. Single copies 2½d., postage extra.

A Crusade for Young England. By Rev. T. A. Jefferies, F.L.S. Single copies 9d. net. Postage extra.

Our Belief. By Rev. R. H. B. Shapland. Single copies 10d. Postage extra.

The Legion of Service: An Exposition and Handbook. By Rev. T. A. Jefferies, F.L.S. 1s. net. Postage extra.

HENRY HOOKS,

12 Farringdon Avenue, London, E.C.4



## CHURCH FURNITURE

GEO. M. HAMMER & CO., LTD.,  
CROWN WORKS, ST. JAMES' RD.,  
BERMONDSEY, LONDON, S.E. 16.

MEMORIALS, FITTINGS FOR SCHOOLS, &c.

## HOE GRAMMAR SCHOOL, PLYMOUTH

(ESTABLISHED 1867).  
G. P. DYMOND, M.A., Principal.  
F. J. DYMOND, B.Sc., A.I.C., Vice-Principal.  
SUCCESES 1923-24:  
LONDON MATRICULATION: Eleven.  
SENIOR LOCAL EXAMS: Forty-two.  
JUNIOR LOCAL EXAMS: Seventy-one.  
SANDHURST, WOOLWICH, CRANWELL, & PAYMASTER  
CADETS. MANY OTHER SUCCESSES.  
Every Accommodation for Boarders.  
(Highest Testimonials). Grounds for Cricket,  
Tennis, and Drill. Safe Open-Sea Bathing.  
Premises recently extended.

## PREACHERS FOR FEB. 8th

**LONDON.**  
Battersea Park (Battersea Park Road)—11 a.m., A. L. Morris; 7 p.m., A. L. Morris.  
Clapham Junction (Mallinson Road)—11 a.m., R. W. Gair; 6.30 p.m., R. W. Gair.  
South Lambeth (Fentiman Road, near Oval Station)—11 a.m., E. Aldom French; 6.30 p.m., E. Aldom French.  
Stockwell (Paradise Road)—11 a.m., A. E. J. Cosson; 6.30 p.m., A. C. George.  
Newington—Brunswick (Great Dover Street)—11 a.m., A. Paterson; 6.30 p.m., W. Attwood.

## CHURCH FURNITURE.

MEMORIAL BRASSES FOR CHURCHES  
SIMPLE DESIGNS FROM 25. SEND IN-  
SCRIPTION FOR FULL-SIZE SKETCH. ILLUS-  
TRATED BOOKLET OF CHURCH FURNITURE,  
ETC., POST FREE. MAILE & SON, LTD.,  
CRAFTSMEN, 246 GREAT PORTLAND STREET,  
LONDON, W.1.

MEMORIAL BRASSES OF FIRST QUALITY  
FROM 24. SEND WORDING FOR SPECIAL  
DESIGN OR ASK FOR BOOK 41 (FREE). F.  
OSBORNE & CO., LTD., 27 EASTCASTLE STREET,  
LONDON, W.1.

## MISCELLANEOUS.

**BAZAARS.**—If you are holding a sale of work, send for a stall of goods, or 30/- Sample parcel for 20/- Post paid.—Write for particulars, U.M., 46 Wilson Street, London, E.C.2.

**BASKETS FOR BAZAARS.**—Devonshire rustic and coloured baskets, always popular, unequalled variety. Carriage paid. Illustrated price lists free from original makers. Blackwell & Son, 20 Cross Street, Barnstable.

**64 PAGE BOOK ABOUT HERBS AND HOW TO USE THEM.** 2d. Send for one.—TRIMNELL, The Herbalist, 144 Richmond Road, Cardiff. Established 1879.

**TOYS!** Toys!—Well-assorted novelties, 60 for 2/6, or 144 5/- Post free.—Golton's Toy Works, John's Terrace, East Croydon.

**ARTIFICIAL Knit Silks, Crepes, Rainbows,** from 1s. 3d. 1/2 lb.; Wools 2 1/2 oz. Patterns free 2d. Border Wools, New Bridge, Newcastle-on-Tyne.

**RUG-MAKING** Wools, 1s. 6d. 1/2 lb., Chenille, 1s. 1/2 lb. Samples and Illustrated Guide, Free, 3d.—Border Wools, New Bridge, Newcastle-on-Tyne.

**HAND-WRITTEN POSTERS** for all your church announcements. Good quality. Reasonable prices. Calico streamers for bazaars, concerts, &c.—Bailey, 208 Chapel Street, Salford, Manchester.

**CROCHET LACE** made by Christian Indians, beautiful articles; sample Doily 1s. 6d., with booklet. Bazaars Special Terms.—Ralph Keymer (U.M.), Gorseston.

**TO All Secretaries.**—LANTERN SLIDES MADE and LOANED. Educational, Gospel, Entertainment, Temperance Tales.—List, Moseley, Clarendon Street, Wakefield.

**MICE!**—One nibble of BATTLE'S Vermin Killer means certain death. Packets 5d., 9d. and 1/3. Your own Chemist will supply it.

**CHINA BARGAINS.**—Best quality Tea-sets, 5/6; Dinner-sets, 18/6; Toilet-sets, 12/6; complete Home Outfits, 32/6. Keenest Wholesale Prices for Caterers, Schools, Hotels, Bazaars, etc. Catalogue free.—Manufacturers, Liverpool Pottery, Burslem.

**ARTIFICIAL TEETH** (old)—4s. each tooth on vulcanite, 4s. on silver, 6s. on gold; no misleading prices; cash by return.—Gray's Dental Works, Cromwell Street, Nottingham. Bankers: Barclay's.

**S.S.U. EXAMINATION.**—Turner's Handbook on "Scenes from the Life of St. Paul" is the best help for candidates. 7d. post free.—Author, Cedars, Carisbrooke, I.W.

## SENT FREE. PEACH'S CURTAINS



MAKE YOUR WINDOWS WORTHY  
Book just out shows newest Ideas in  
WINDOW DRAPERY; over 500 illus-  
trations, Curtains, New Casement effects,  
Nets, Fabrics, Muslins, Cretonnes,  
Blinds. Direct from the Looms. Im-  
perial Hem Curtains, Fllet, also in  
Colours. Household Linens, Carpets,  
Underwear, Laces.

Write for Free Book showing largest  
Selection Ideal Home Decorations.

Satisfaction Guaranteed. Established 68 years.  
S. PEACH & SONS, 199 The Looms, NOTTINGHAM

**EVANGELISM;**  
**The Urgent Need of the Hour.**  
By Rev. W. BOWELL.  
8 page Pamphlet. Price 1 1/2d.  
(Postage Halfpenny Extra).

HENRY HOOKS, 12 Farringdon Avenue, E.C.4.

FOREST GATE CIRCUIT.			
Forest Gate—Katherine Road ...	Corner of Romford Road ...	Rev. A. R. BARNES	
—Field Road ...	Near Forest Gate Station ...	Rev. J. H. BOWKER	
Ganning Town—Shirley Street ...	Bottom of Rathbone Street ...	Rev. J. E. ELVIN	
Plaistow—Harold Road ...	Near Plaistow Station ...	Rev. C. P. HILL	
Ilford—Ilford Lane ...	South of Ilford Station ...	Rev. J. H. JAMES, M.A., LL.B.,	B.D.
Grays—New Road ...	Enquire at Grays Station ...		
Manor Ark—Romford Road ...	Near Manor Park Broadway ...	Rev. H. H. RILEY	
East Ham—High Street, N. ...	Right of East Ham Station ...	Rev. T. E. CLARKE	
Westcliff-on-Sea ...	Leigh Road (nr. corner of Argyll Road) ...	Rev. W. J. REDMORE	
	Chalkwell Park, Eastwood Lane ...	Rev. W. J. REDMORE (supervision)	
Seven Kings ...	Right of Seven Kings Station ...	Rev. R. ASHBY HOWE	
Southend ...	Woodgrange Drive, Southend ...	Rev. T. J. WATSON	

Services commence at 11 a.m. and 6.30 p.m.

## HARROGATE, ASHVILLE COLLEGE.

FOR BOARDERS ONLY.

Finest Situation. Thorough Equipment.  
University Staff.

Rev. ALFRED SOOTHILL, B.A.,  
Head Master.

Edgehill Girls' College,  
BIDEFORD, N. DEVON.

HEAD MISTRESS:

Miss E. CUTHBERTSON HILL, B.A. (Hons. Lond.)

Beautiful situation. :: Large playing fields.  
Own Farm. :: Fully qualified staff.

For Prospectus, apply to Head Mistress,  
or Rev. W. TREFFRY, Bursar,  
Culworth, Bideford.

INDIVIDUAL COMMUNION CUPS,  
OUTFITS, and  
Unfermented Communion Wine; also  
MEMORIAL TABLETS

in BRASS or BRONZE.  
Badges — Medals — Shields of Honour  
Name Plates for the House, Business or Profession  
Write for Illustrated Free Lists to  
TOWNSEND'S Ltd., Dept. 11, Ernest St., BIRMINGHAM.

SHEBBEAR COLLEGE,  
N. DEVON.

Headmaster:

Mr. J. ROUNSEFELL, M.A., B.Sc. (Lond.)

An Ideal School for Boys.

In the heart of the Country. :: Own Farm.  
Fees 48 and 51 guineas per annum.

Apply for Prospectus to  
The Bursar, Rev. J. FORD REED.

HOTELS, HYDROS,  
BOARD RESIDENCES, and  
PRIVATE APARTMENTS.

**BLACKPOOL.** — Misses PILLING, 23  
Northumberland Avenue, N.S.  
Public and Private Apartments. U.M.

**BLACKPOOL.** — Mrs. J. H. Ainley, Trafford  
House, 42 Charnley Road.  
Public and Private Apartments. Near Central Station  
and Sea. U.M.

**BLACKPOOL.** — Mrs. MacFARLANE, 1 Car-  
shalton Road, N.S. — Superior  
Private Apartments. U.M.

**REST, HOLIDAYS, RESIDENCE, Methodist GLACTON**  
**AMBLESIDE, ON-SEA.**  
OPEN ALL THROUGH THE YEAR.  
Send stamp for New Illustrated Booklet (32 pages) to  
Mrs. W. J. GIBBS, AMBLESIDE, GLACTON-ON-SEA.

**LONDON.** — A minister's widow offers comfortable  
home to one or two young gentlemen  
as paying guests; references required. — 55 Herbert  
Road, S.E.18.

**PRESTATYN, N. WALES.** — Bracing,  
fall, hills and sea — Misses Mellor, "Werneth,"  
Victoria Avenue. U.M.

**SOUTHPORT** (MATLOCK HOUSE, 60 Bath  
Street). — Apartments (public and  
private); near Prom, Lord Street, churches. Methodist  
home; highly recommended by ministers; piano; bath  
invalids specially studied; moderate terms. Stamp,  
Mrs. Hall.

**ST. ANNES-ON-SEA.** — Public and Private  
sea and station. — "Resthaven," 64 St. Andrew's Road,  
S. Stamp.

**ST. ANNES.** — Public and Private Apartments,  
or Board-Residence, overlooking  
Ashton Gardens, and one minute pier; electric light. —  
Mrs. Robinslaw, "Bel-Air," 15 North Drive.

**WORTHING.** — Board-Residence in bright and  
comfortable house; mld-day  
dinner. — For terms apply Kenilworth, 9 Browning Road.

**WESTCLIFF-ON-SEA.** — Apartments or  
Board, central to  
all parts, two minutes cliffs and bandstand; week-ends  
a speciality. — Mrs. Phillips, Victoria Lodge, Park Road,  
Southend-on-Sea.

## TOURS.

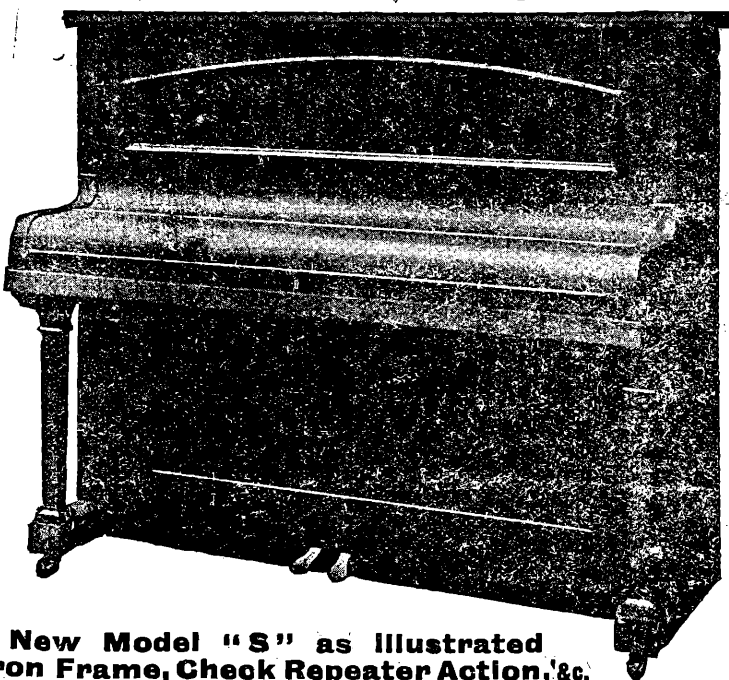
## FREE CHURCH TOURING GUILD.

£41 15 GRAND ITALIAN TOUR.  
£32 0 ROME, FLORENCE AND VENICE  
TOUR with Paris extension.  
£18 18 CLARENS, MILAN and LOCARNO for  
Italian Lakes with Extension to Venice.  
£19 19 GENOA, ITALIAN RIVIERA, NICE  
AND MENTONE.  
49 gns. THE HOLY LAND, with Extension to  
CAIRO AND THE PYRAMIDS.  
Illustrated Booklet post free from the  
Secretary, 55 Memorial Hall, London, E.C.4.

The Robert Stather  
Quality Pianos

Represent the very finest Piano Value at present available

Carefully constructed throughout of the very finest material  
by thoroughly experienced and highly-skilled Craftsmen,  
these Pianos are in Tone, Touch, Quality and general finish  
the greatest Piano Value on the market.  
Prices and Terms to suit all pockets



New Model "S" as Illustrated  
Iron Frame, Check Repeater Action, &c.

Splendid Tone

25/- monthly Deposit 3 guineas

FULL PARTICULARS ON APPLICATION

Other Models from 38 guineas to 70 guineas

Write now for latest Catalogue, post free to any address

ROBERT STATHER

187 Seven Sisters Road, Finsbury Park, London

ESTABLISHED 1870

N.4



Have you  
tasted the

"NEW RECIPE"

Mackintosh's  
Toffee de Luxe

It is even more BUTTERY, more CREAMY,  
more DELICIOUS than ever.  
Just try it—it's simply great.

JOHN MACKINTOSH & SONS, Ltd.  
Toffee Town, Halifax, England.

GIFT  
BOOKS  
AND  
PRIZES

HENRY HOOKS, 12 Farringdon Avenue, London, E.C.4

## SUITABLE FOR MISSIONS.

Helpful for Visitation Work and Publicity.

Guido Reni's Great Picture:

"ECCE HOMO"—BEHOLD THE MAN.

Printed on Art Paper, 30 by 20, with space at the top for localization.  
Price 6d. each. Posted in tube 3d. extra.

100 copies, £1 17 6; 500 copies, £8 0 0. Carriage paid.

Also supplied in Postcard size, suitable for hand distribution—

100, 2s. 6d.; 500, 10s.; 1,000, 18s. Postage extra.

Holman Hunt's Famous Picture:

"THE LIGHT OF THE WORLD."

Post card size only, for hand distribution—100, 2s. 6d.; 500, 12s.; 1,000, 20s.  
Postage extra. Specimen cards post free.

HENRY HOOKS, 12 Farringdon Avenue, London, E.C.4.