

UNITED METHODIST

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

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TWELVE PAGES TWOPENCE.

Founder's Day



As a result of the first steps taken in 1869 by Dr. T. B. Stephenson to protect homeless children, there has gradually developed the NATIONAL CHILDREN'S HOME AND ORPHANAGE, which now shelters four thousand boys & girls in its twenty-nine branches all over the country, and has been the means of equipping for useful service to the community a great family of twenty thousand.

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Geneva—and Afterwards.

With the first rush of disappointment over the failure of the Geneva Conference spent, it may be possible calmly to survey the situation that has arisen and see where the principal nations now stand in relation to the League. The world has had a bad fit of the nerves. One has been vividly reminded of the despairing cry of the dying Pitt on the eve of Austerlitz: "Roll up that map; it will not be wanted these ten years." Geneva seems to have engendered the same mood to-day. What Pitt said of the map of Europe, people are now saying of the League of Nations. They talk about the fatal blow, and the dying gasp! One American of some importance has reported: "The League of Nations, instead of becoming an instrument of peace, has become a breeding-ground for national intrigues and animosities."

As a matter of fact none of these things are true. The League of Nations is neither dead nor recreant to its own lofty ideals. A few more occasions like Geneva would of course soon overwhelm the Council in obloquy and shame. The world could not long tolerate such an exhibition of folly; but to speak of failure and final dissolution is obviously an abuse of language. Professor Gilbert Murray says: "There is no cause for despondency. . . . Thanks to the excellent spirit shown by the German delegates, there is no breach, and Locarno remains unshaken." Lord Oxford concluded an eloquent appeal in the House of Lords on the same optimistic note. His lordship declared "that what had happened was a serious set-back to the League, but not a mortal blow."

Amid the loud cries and confusions of the moment some things stand out quite clearly and need to be strongly emphasised. One of the most arresting of these things is that *Geneva is not Locarno*. Do people appreciate this? Because there was unanimity and something approaching a love-feast at Locarno, people assumed there would be easy sailing and ready acquiescence at Geneva. The fact that this was not the case came as a shock to our self-complacency. As Ramsay Muir put it, the thing frightened us! And yet people might have been forewarned. Locarno represented seven nations, albeit great nations of the world. Their plenipotentiaries met together with a *will to succeed*, and, though the negotiations involved the most delicate readjustments, ultimately the plenipotentiaries came to agreement and gestured their triumph in a picnic on the deck of the "Orange Blossom." But around the Council Board of Geneva the representatives of more than fifty nations gathered, and claimed an equal share in voice and vote. This fact must be remembered, for it indicates the vast difference between the conditions that prevailed at the two Councils. Moreover, the proceedings of Geneva do not suggest the presence of the *will to succeed*. Rather, they awaken unhappy suspicions. It is indeed difficult to get away from the feeling that some of the smaller nations came to Switzerland with the determination to assert themselves. Locarno had not altogether pleased them. They resented the idea that a few of the great nations should venture to speak for the world, and to enter into agreements that came to be regarded as binding upon all the members of the League. The words of Senhor Franco, the Brazilian deputy, convey this suggestion: "The work of Locarno must enter within the framework of the League, and not the League within the political constitution of Locarno."

Again, Geneva has unmistakably revealed that there are still smouldering fires of distrust and jealousy among even the signatories of the League. Let this be frankly admitted. But is it so surprising? When it is remembered that for many years Europe had been the cockpit of all kinds of international hatreds

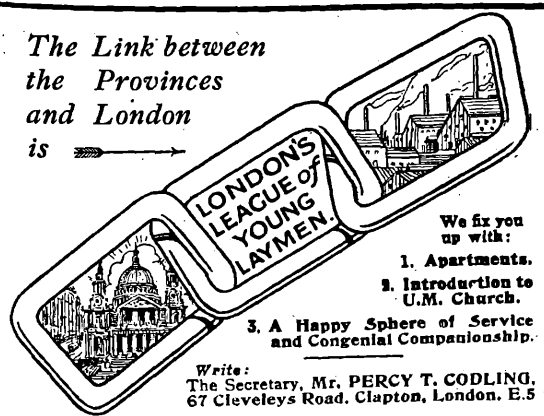
and feuds, and that every nation, small and great, groaned under the weight of colossal armaments, is it so surprising that these violent passions have not been entirely exorcised within a few years of the declaration of peace? People do not look for instantaneous readjustments in personal life. When a man, who has wasted his years in folly, decides to amend his ways and to begin a better order of things, people do not expect an accomplished saint within a few months. They ask for time. They demand patience. They even exonerate blunders. They say, "Give him time!" In the same way the fact that the old rivalries of nations have not entirely disappeared need not unduly discourage those who believe in the coming of a better age. The fact is that there are two contrary principles now at work in the comity of nations—the old principle of force and the new principle of considered agreement. People must not expect that the old will surrender easily to the new. It means a prolonged and determined struggle. The old has been firmly entrenched through centuries of servile obedience and selfish interest. It still commands tremendous support in every walk of life. Dr. F. W. Norwood, referring to Geneva, declares: "I would call the world to attention, because it is apparent that the nations of of the world are being led by men who for the most part are crude survivors from an age that has been judged and condemned. They are unregenerate, unconverted; they have survived in some strange way from the flood which their crude and subtle methods made inevitable for the world, and already, after their kind, they are spinning new webs of diplomacy and sowing new seeds of distrust."

Under these circumstances, what is needed is, not loud expressions of dismay because Utopia is not reached but a dogged patience that refuses to doubt ultimate triumph. In the face of insuperable difficulties immense progress has already been made towards the ideal of the League. For a long time after its formation, it was prevented from functioning by the caperings of the Supreme Council. Then it stepped into the arena, and by its wise and judicious administration it has continued to gather strength and influence. More and more the old rivalries and diplomacies have receded as the strength and value of the League have proved themselves. Locarno represented the highest point of attainment. Its witness will never be silenced. Geneva saw a recrudescence of the bad old policy of the sharp sword, but it need only be temporary—the last throes of the dying gladiator. Success still calls the adventurous and stout-hearted.

"Noble souls, through dust and heat,
Rise from disaster and defeat
The stronger."

The real and gratifying surprise of Geneva is the firm hold the League of Nations has secured over all classes of the community. It seems a far cry now to the vapourings of Lord Birkenhead's famous Rectorial Address. On that occasion his lordship went out of his way to pour ridicule upon the promoters of the League. "Its framers," he exclaimed, "forgot human nature as absurdly as they neglected history. What in the history of the world has ever happened which affords foothold for expectations so megalomaniac?" But Lord Birkenhead was wrong—utterly, gloriously wrong! A few years have sufficed to show that there is something in the idea of the League which answers to the needs of a distracted world and suggests a sure way along which it may find a real commonwealth of peace. This conviction has been formed in spite of unscrupulous opposition and cunningly devised schemes on the part of vested interests. Wealth, ridicule, intrigue, ambition have done their utmost to damn the cause and create a public opinion antagonistic to the League. Yet the League

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has won its widening way. Whereas a few years ago the general attitude towards it was one of cold scepticism, now its work and fortunes are followed with keen interest and enthusiastic support.

Moreover, a word must be said to the *Christian Church*, for Geneva concerns it vastly. The best friends of the League belong to the Christian Church. The question arises, Do Christian people appreciate the significance of the composition of the League? Because they themselves have been brought up under Christian influence they seem to assume that everybody else is in the same situation. Hence, when a course which is clearly Christian is rejected, they marvel and feel keen disappointment. But the fact is that the League of Nations is made up of Christian and non-Christian people. And some of the so-called Christian people lag far behind in social and political and religious matters. Here is one of the greatest difficulties of the present situation. Representatives from enlightened and progressive countries sit side by side with statesmen from parts where Christianity is unknown or very imperfectly apprehended. If all these plenipotentiaries accepted the same ethical standards and felt the same moral impulses and were subject to the same spiritual emotions, the work would be easy, and progress much more marked. But they are not, and these differences in religion and training and habits have to be acknowledged.

Yet out of these very conditions arises the most urgent call to the Christian Church. "The world will never be right till the mind of God is the measure of things and the will of God the law of things." These are weighty words and supremely true. In the homeland the Church is called to give a firm lead in support of the League; but in other lands, what? Is there not even a louder call that all the missionary activities of the Church should be braced up and more resolutely pushed forward? Dr. Adolph Keller said at Llandrindod Wells: "A primary necessity (throughout Europe) was that of building up a new leadership in all branches of evangelistic, educational and social work." Only as the nations accept and apply the evangelical faith of the New Testament will they become qualified to function at the Council Board of the League. Until then the cause is sure to suffer temporary rebuffs. But let Christ reign actually among the nations of the world, and peace and good will on the earth are assured.

R. NEWMAN WYCHERLEY.

Generous Bequests.

UNDER the Will of the late Miss F. G. Enison, of our Marshchapel Church (Louth Circuit) the following bequests are made: £20 each to the following—Marshchapel U.M. Church, Marshchapel U.M. Sunday School, Louth Circuit Fund, U.M. Deaconess Institute, U.M. Missions, National Children's Home and Orphanage, Dr. Barnardo's Homes. Miss Enison was deeply interested in all the work of our Churches, and we are grateful for the desire which possessed her in life, that the work which lay so near her heart should benefit somewhat at her passing. Such helpfulness is a benediction.

The Holidays: An "All-in" Guide.

THE seventh annual issue of the "Wheatseaf Holiday Guide" comes as a pleasant introduction to the holiday season now in sight.

While everybody loves a holiday the arrangements are also a problem. The two or three thousand holiday addresses in this "all-in" directory will help to solve some difficulties. The "Guide" covers all parts of England and Wales, with Scotland, Ireland and even the Continent. There are over 230 pages this year, so packed with information as to represent the matter of five hundred; yet the "Guide" is handy for the pocket. The "Guide" can be bought from co-operative societies or railway bookstalls, or post free 4d., direct from the Wheatseaf Office, 118, Corporation Street, Manchester.

Zion Church, Batley.

The Year Book of this church for 1925 is before us. It is a detailed account of its activities, institutions and balance-sheets for the year 1925. An interesting pastoral address by its esteemed minister (Rev. Walter Cooper) gives interesting details of the money-raising capacity of the church. During the year with which the report deals, there has been raised for all purposes, a sum of nearly £3,600. A gift also has been made to the weaker church at Broomhill, enabling the friends there to undertake renovation of the estate. The public services have been well maintained during the year, and the church is well equipped and staffed. It has a great past, and even in these days of church declension, seems a vigorous community. It has a system for visitation. No less than twenty districts are outlined. This is a most commendable feature, and ought to be adopted by every church if it is to minister to its own immediate locality.

The Editor acknowledges with thanks the receipt of the following:

For the National Children's Home and Orphanage, "Rochdale," £1.

At Our Own Fireside.

TO CORRESPONDENTS

It will be a great convenience if correspondents will send items of "news" and other Editorial communications not later than Monday of each week, otherwise no guarantee can be given that they will appear in next issue. Address:

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

COPEC.

An important meeting is to be held at Central Hall, Westminster, April 19th, at 8 o'clock, on the subject, "The Church and Industrial and International Problems." The Archbishop of Canterbury will preside, and the Bishop of Manchester, Dr. M. Garnett, Morgan Jones, M.P., and Dr. Norwood are the speakers.

LONDON MISSIONARY MEETINGS—CITY TEMPLE.

It is surely not necessary to remind London United Methodists, though we would emphasize the urge of obligation, in relation to the Missionary Demonstration, City Temple, Monday, April 26th. Both sides of our church work—home and foreign—will be presented and interpreted.

The afternoon meeting, 3 o'clock—Home Missions. The chairman, Mr. Lawrence Crowther, O.B.E., of Huddersfield. Speakers, Rev. R. Moffat Gautrey, East Ham Wesleyan Mission; Rev. George Hooper, Sunderland; and Rev. T. Sunderland.

The evening meeting, 6.30—Overseas Missions. The chairman, Mr. Alderman John Rothwell, J.P., Salford. Speakers, Rev. Wm. Alex. Grist, President; Rev. J. K. Robson, M.D., N. China; Rev. B. J. Ratcliffe, F.R.G.S., Kenya Colony; Rev. C. Stedford. The proceedings will be brightened by special music under the direction of Mr. W. A. Rutter.

An appeal has been sent out asking for generous help towards the Chairmen's list. We must not come behind last year.

Last Conference set apart six new missionaries. During the past three years, eighteen missionaries have been added to our missionary staff; five vacancies have been created during this period, so there is a net gain of thirteen. An increased income is urgent. Will every reader send something to the Rev. A. E. J. Cosson, 42 Kestrel Avenue, Herne Hill, London, S.E.24, for this great work? The progress of the work calls for a generous response.

PERSONAL.

In the April issue of "Great Thoughts," our minister, Rev. J. W. Clayton, of Oldham, contributes an article on the "Significance of the Easter Message."

At the Easter School of Method, organized by the Lancashire Association of Sunday School Unions, held at the Congregational Church, Fairhaven, near Blackpool, April 1st to 6th, the Rev. H. H. Wilson, M.A., of Surrey Street Church, Sheffield, and Mrs. Wilson were the host and hostess. Rev. Bruce White, of Sandylands Church, Morecambe, was the lecturer to the senior section of students.

Rev. James Gibson, whose 85th birthday celebration comes just before the end of the present month, has suffered severely by the depressing effects of wintry weather and sciatic pain. This has constrained him to seek rest from part of his literary work, especially that of weekly news for the "Christian World," although he fully hopes to report for it the Annual Conference (Nottingham) as usual. He is now much better, and is keeping on his weekly news contributions to the "British Weekly," and continues to take as much walking exercise as possible daily.

The Rev. W. T. Haddy has been elected President of the Isle of Wight Sunday School Union.

We regret to hear that Leslie Ward, eldest son of Mr. F. R. Ward, J.P., one of the leaders of our church at St. Mary's, Isles of Scilly, has died in South Africa, whither he had gone in search of health. We tender to Mr. and Mrs. Ward and family our heartfelt sympathy. Mr. Ward has rendered the greatest possible service to our Church in the Scilly Isles; has been choir-master and Sunday School superintendent for a number of years at

St. Mary's, and has often taken the pulpit in both churches.

The Nottingham United Methodist Ministers' Fraternal has recently had two visits from Rev. G. P. Littlewood, of China, who discoursed at length on each occasion on "The Present Situation in China." The Fraternal gave him a book as a small token of great appreciation of the service he rendered. The brethren also recently gave Rev. T. Scooby a book on the occasion of his attaining his 89th birthday.

MRS. F. J. WHARTON.

Mrs. Wharton, wife of Rev. F. J. Wharton, of Queen's Road, Halifax, was suddenly removed to a nursing home on Wednesday, where she successfully underwent an operation for acute appendicitis. Though the case has been very grave, the surgeon now gives some hope of recovery.

BRILLIANT SCHOLARSHIP SUCCESS.

Miss Ida Coupland, a leader of Workshop Primary Department and winner of the recent Sunday School Essay Competition, has been placed first on the Scholarship Lists of the Royal Holloway College for Women, London University, and has therefore been awarded a £70 History Scholarship for three years. Miss Coupland has already won a Senior County (Notts.) Scholarship in 1925.

THE "CHRISTIAN WORLD" PULPIT.

In a recent issue a sermon by our minister, Rev. Josiah Thomas, appears on "Evangelising a Market Town"—preached at the opening of the All Methodist Mission in Penzance in February last.

QUEEN'S ROAD CHURCH, MANCHESTER.

The jubilee of this church will be celebrated on May 16th, 17th and 18th, and Mr. H. S. Goodwin (trust secretary), 253 Alfred Street, Harpurhey, Manchester, would appreciate any message or reminiscence from friends who were present at the opening services in 1876.

METHODIST UNION.

On Tuesday as we go to press the Methodist Union Committee is in session considering very important matters. A report will appear in our next issue.

To Secretaries of Districts and of Connexional Committees.

District Secretaries are asked to read carefully pp. 13-16 of 1914 "Minutes." There is so much necessary routine between District Meetings and Conference that promptitude in sending forward nominations and elections to the Secretary of the Nottingham Conference is of vital importance. One dilatory brother's delay would cause no end of trouble. It would be an appreciated kindness if, immediately after the discharge of this duty, the District Secretary would send a copy of the list of the members elected to Conference and to Conference Committees to Rev. H. Smith, 18 Abbey Road, King's Cliff, Brighton.

Secretaries of Connexional Committees are asked to send their material for the "Blue Book" and "Minutes" with all brevity consistent with clarity, to Rev. Henry Smith, 18 Abbey Road, King's Cliff, Brighton, not later than June 10th, and as much sooner as possible. No proofs can be supplied after June 8th. By promptitude in sending material, the work can be lightened.

The Secretaries are also asked to facilitate the making of the Calendar of Committee Meetings, 1926-1927, by sending at once the places and dates to Mr. W. A. Lewins, 1 Redclyffe Road, Withington, Manchester. It is no easy task to prevent clashing or overlapping, and time is required for negotiation and graceful surrenders. By the end of May there should be a complete and satisfactory settlement.

W. A. LEWINS, Conference Secretary.
HENRY SMITH, Sec. of G.C. Committee.

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ANNOUNCEMENT.

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

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Notes and Comments.

The Coal Troubles.

No one can contemplate the condition of things in the mining world at this moment without the utmost anxiety. In three weeks' time we may be called upon to suffer a strike which will direct yet another heavy blow at the very heart of the nation. England cannot continually experience a stoppage of its industry with impunity. It may not be visible to the naked eye, but every business man knows that these interruptions and dislocations inflict upon our trade a paralysing effect. We are losing our position in the industrial world. While our men are waiting in enforced idleness, other nations step in and take the orders. The rivalry is altogether too keen, and our position is far too precarious to suppose that whether at work or play we are first, and always shall be first. That sloppy axiom has too long been adopted. It does not require much imagination to see that, should the threatened strike mature, it will be accompanied by suffering, anger and commercial calamity. It behoves all people therefore who believe in prayer to seek earnestly from God for such a disposition to prevail as will avert the tragedy that now threatens us. And for more than that we should pray; ought we not, in view of the failure of cleverness and committees, to pray for a kinder atmosphere to exist in the troubled areas of our industrial life? How uneasy men and masters are! How slowly do they come to a working agreement! Ancient prejudices are full of life, and the relics of bad old days abound. Only a spiritual power can destroy these; and prayer is the only known means by which we are able to control or invoke the spiritual. Therefore, "men ought always to pray, and not to faint."

Both Sides.

If it were a matter for mere debate, it would be easy to make out a plausible, and even convincing case for either side. The mineowners say the whole subject has been reviewed by an expert and impartial Commission. This Commission has dealt with all the aspects of the question in the most fearless and searching way. They have had access to all the information. They know the financial position of all concerned. They have shown that they are able to see, able to think, and are not afraid to speak. The Commission has, after taking the utmost pains, issued its report. The Prime Minister, who speaks on behalf of all his colleagues, says he is prepared to accept the Report as a whole. It is not quite a usual thing for a Prime Minister to do. But Mr. Baldwin sees clearly enough that the subsidy cannot continue indefinitely, that the Report is free from timidity and bias; and that both sides are called upon to make sacrifices. In view of all this, the mineowners say their case is unassailable. They know they must lose a great deal. This they declare themselves willing to do, provided the miners fall into line and agree to the demands which the Report makes upon them. Some phases of the Report are distinctly socialistic; but there is nothing new or sensational in that. Thus, as far as the owners are concerned, the case is complete, and their course is clear. They declare themselves ready to be reasonable. They are prepared to negotiate; and by mutual concession tide over a time of peril and transition. Without doubt their position is a strong one; but there is another side, which has very powerful advocates, and is perhaps at this moment the most vocal section of the English people.

The Miners' Case.

It would be folly to assume that the miners are a set of greedy and unscrupulous men, led by fiery revolutionists. This kind of patter has done duty for a long time, and should now be abandoned. The men have a case, and they have memories. To them the first object of attack appears to be their wages. They do not trust the suggestion that a lower rate of wages is merely a temporary expedient. They believe that there are forces in operation, which, if unrestrained, will crush them into poverty and subjection once more. We should very much rejoice to find that their leaders advise them to sit down with the other parties and discuss the whole subject in a spirit of "sweet reasonableness." And we believe that in the end they will do this. But the trouble for the moment is the consequence of cruel treatment in the past. Mr. Robert Smillie used to say that the miners hardly ever had a rise in their wages without fighting for it. The wealthy owners a generation ago did much, by their haughtiness and greed, to lay up trouble for their sons. Bad blood is not cleansed by any magic pro-

cess. What is needed now is for the owners to convince all and sundry that they are prepared to give the worker a really good wage, if circumstances permit. The fact is, several years ago, England decided to give the sons of the working men an education, and still to regard them as an inferior race. But education is a great leveller. The result is inevitable, and if not conceded by those who have the power to give, it is seized by those who have the disposition to claim it. In such a crisis as this the Church has often failed. Insight, courage and a fearless application of Christian principles are needed now to save the nation; and it is at this juncture, and in this way, the Church should now be a witness for righteousness at all costs.

The Livingstone Film.

It was a great achievement on the part of the persons responsible for producing the film on Livingstone. We have nothing but praise for it. From the first moment to the last we are in touch with reality. The impression is particularly strong at the moment when we get a glimpse of Africa's size and sore need, and over against that the offer of one slender human life to go out and deal with a gigantic evil. The greatness of Livingstone thrills all who really take pains to appreciate the man and his work. The almost blind and uncalculating heroism of the man is a revelation of human possibility. He fought the battle of the poor slaves with clean hands; he faced organized and age-long cruelty without hesitation, and he faced it to some purpose. His quenchless determination to go forward; his utter surrender of every comfort and life itself, to fight slavery, must move all who see it represented in this wonderful film. But it is in no capacious spirit we offer a complaint. We were urged to go and take our children. We did so; and yet, for half an hour we had to endure a somewhat ghastly orgy of fighting, drinking and revelry. What it was all about we are not able to say; but there were dancing women with a minimum of clothes; there were particularly fleshy men, who looked as if they ate and drank and never had a glimpse of goodness or beauty. There were women dressed in styles that beggar all description, with eyes particularly skilful and exposing a wide expanse of sensuous white, and lips which under the art of the film-maker have turned from a painted deep

red to black. It was coarseness personified; and we wondered whether the Free Churches of the land are quite happy or wise, in asking the people to go where this kind of thing is exhibited, even if in the midst of it all there is a pathetic and beautiful representation of the exploits and sufferings of David and Mary Livingstone. We know the difficulty and can anticipate an answer; but we remain perplexed.

Huge Fortunes.

One of the Labour members in the House of Commons a few days ago seized upon the opportunity to tell those who cared to listen, and all who are willing to read, some blunt truths about the unequal distribution of this world's goods as it at present exists. He presented an array of figures which perhaps, by reason of their very weight and abundance fail to make the deep impression they ought to make. Everyone knows that the millionaire has no right to a smug exemption from hardship. Everyone also knows that none of us ought to be happy while our fellow-creatures carry on an unavailing fight with poverty. The inequalities that now exist cannot possibly be reconciled with Christianity. To attempt to defend an industry which pays a dividend larger per employee than the average wages paid is to attempt an absurdity and an outrage. The son who is said to have inherited a million pounds as the consequence of this process, is not perhaps to be envied; but all the same, he is in possession of wealth for which he did not work, and which his father secured without any corresponding effort. Mr. Griffiths pointed out that twelve out of the 42 millions of our population take two-thirds of our national income. The injustice of this is all the more manifest when it is remembered that ten millions are living on the poverty line, and over a million are unemployed. It is a mistake to suppose, however, that the rich are eager to keep all they hold, and are plotting to get still more. What is wanted now is for some authoritative voice to put the way. What exactly can be done to put things right? The inequalities have moral implications; and even Mr. Griffiths for the present, can only advise the appointment of a Select Committee to inquire. In the face of human helplessness we must not, however, refuse to face the facts. But as we have frequently pointed out, the men to whom we look for leadership in this social adjustment do not appear to be immune from vanity, and are by no means followers of Francis of Assisi. They proclaim the poverty of their brethren, but have skilfully avoided poverty themselves. We do not blame, we only confess an inability to repose confidence in these leaders at the precise point where leadership becomes effective.

R. P.

A Book by Dr. Orchard.

Foundations of Faith (Ecclesiastical). By Rev. W. E. Orchard, D.D. (George Allen and Unwin, Ltd., 5s. net.)
Dr. Orchard has become almost a sign to this generation. He is like no other man. He ploughs his lonely furrow, and enjoys a kind of mournful satisfaction in doing so. In this volume, for example, he discusses the subjects we all discuss; but he does so with a difference. He seems to take pains to please no one. It looks as if he were, by a piece of misfortune, a Protestant, who has not quite the last bit of courage to become a Catholic. He would surely be as much at home with the latter as he is with the former. And yet this must not be taken to suggest that he is insincere: on the contrary, he is burningly sincere. He probes every subject he undertakes to consider by means of a restless and merciless intellect. His knowledge of Church history is full, and he has all the stores of his erudition at command. But all the while he keeps us in a state of irritation. Sometimes we are annoyed with him, and just as often with ourselves. We want him again and again just to say one bold loving word for Protestantism. He will not do so: he makes an admission; and we expect him to let the testimony stand; but no, he proceeds at once to rob it of its value, by some exasperating qualification. He pays a tribute to the ethical standards of Protestantism; but at once reminds us of the finer saints of the Roman Catholic Church. He is most dogmatic when he is saying a good word for Catholicism. He does not give one the impression of being able to criticise sharply and stingingly any Church except his own. He does not hesitate to expose our weaknesses; and whenever we point to the greater weaknesses of the Roman Catholic Church, he is there at once to remind us that we are mistaken: that we do not quite know what we are talking about. And yet we prize his book, and we have a genuine regard for the author.

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Our Easter Schools.

BANGOR.

HELD in the delightful premises of the Women's Hostel, known as University Hall, with the beautiful Women's Common Room at the University for our social and demonstration services, and all the resources of a university college to help us out of our difficulties, this school has been an inspiring and memorable experience. We had forty students and a staff of six. There were four sections: Primary, conducted by Miss Hindle; Junior, under Miss Joyce Blott; Intermediate, led by Miss Hope Giles; and Local Preacher by Rev. J. E. Mackintosh. In addition, the Rev. W. C. Jackson, B.A., our Chapel Secretary, forsook legal documents to guide us as Biblical lecturer, and the Rev. T. A. Jeffries lectured on psychology, led the devotions, and captained the ship.

The main work of these schools is always that about which least can be reported, namely, the work of the sections. There generalities are left behind; the characteristics of the age with which the particular section is concerned are studied; its needs and possibilities are explored; the methods most likely to lead scholars with such characteristics into a real appreciation of spiritual truth and into the spirit of worship are carefully considered; and the kind of material Biblical, missionary, nature, etc., which can be most effectively presented is indicated. By careful and exacting preparation in advance the Primary, Junior, and Intermediate leaders were each able to present to the whole school a departmental service, giving concrete expression to the teaching in their sections. In Bangor the natives talk Welsh, and this made the demonstration work more difficult than ever: some of the primary children found it difficult to understand the leader and had a most embarrassing way of replying to questions in their mother tongue. In the Local Preacher Section similarly the group studied the nature of audiences, the subject matter of preaching, the methods of sermon-making and conducting services. From this section, however, we had no demonstration!

Mr. Jackson's Bible lectures, delivered to the whole school, are perhaps the most outstanding memory. He concentrated on Isaiah, giving us first a study of the great personalities of the two parts of the book, second the great teaching of Isaiah of Jerusalem, third a beautiful study of the "Servant" poems, and, fourth, a comparison of the earlier and later sections, bringing out the development that had taken place in the century and a half that lies between them. His concluding appeal for a realization of the abiding power of the Bible, will not easily be forgotten, backed as it was by a most moving experience of one of our young men who was a prisoner of war in Germany.

The fellowship of the school was delightful. It had its lighter side when notices were given out at the tables, on our Good Friday ramble along the Anglesey shore, and in our Saturday evening social. Bangor was bound to suggest a certain song, and we had a marvellous ballad set to its music and sung at the social, a ballad which embodied many stirring events of the school. Fellowship, however, has a vast range and the deeper notes were not lacking. Good Friday noon brought us a most moving service. Sunday evening was made memorable by a Fellowship Meeting, in which several students participated. And the last hour of the school on Monday night, when we partook together of the Lord's Supper, set the crown on a week-end of comradeship in study and prayer which will make Bangor, 1926, a never-to-be-forgotten experience, and for some the beginning of a new life.

T. A. J.

NEWQUAY.

No lovelier setting could have been chosen for our Cornwall Easter School of Method. It was held in a private hotel right above the Tolcarne Beach at Newquay. We assembled, decidedly a collection of individuals, all a little cautious of each other, but before the end of the conference all were firmly welded together in a happy spirit of united fellowship.

On Thursday evening the Rev. James Ninnis, the chairman of the West Cornwall District, gave a hearty welcome.

Rev. H. V. Capsey, as minister-in-charge, soon took us all in hand, and had us hard at work either in full conference or in section work. He himself gave several lectures in psychology. Sections were formed for each department of Sunday School work, one for the Intermediate, one for the Junior, and one for the Primary. Miss Hutchinson, L.L.A., of Louth, led the Intermediate section, while Miss Georgette Blumer, of Sunderland, took the Junior section, and Miss Helen Rose, of London, conducted the study of the Primary section. During the school each lecturer gave a demonstration, in the premises of our Claremont Church, to illustrate the work of her particular section. These demonstrations were exceedingly helpful, clearly showing the working of the graded system in all its departments. The Wesleyan Methodists were also holding a convention at Newquay, and many of them availed themselves of the invitation to attend the demonstrations. On Easter Monday both parties joined in a ramble to Pentire Point, where the Wesleyans entertained us to tea.

During the time our thoughts were often with the School of Method meeting at Bangor, and happy greetings passed between the two schools by telegram.

A feature of great interest to all the students was a series of Bible lectures given by the Rev. F. E. Watts. The lectures were chiefly concerned with the growth of the Bible as we know it and it was extremely interesting to follow Mr. Watts as he traced the progressive nature of God's revelation of Himself to man.

We all thoroughly enjoyed the social held on Saturday evening.

On Easter morn we gathered before breakfast and sang together "Christ the Lord is risen to-day." As a school we attended the morning service at Claremont, and the Easter spirit was most truly felt by all in the fellowship meeting held on Sunday evening. A very choice address on the commands of Christ, "Come," "Abide" and "Go," was a real inspiration to service, and after the address Miss Blumer explained to us the ideals and working of the Fellowship of Service.

The last meeting of the gathering was for the sacrament of the Lord's Supper, administered by Rev. H. V. Capsey on Monday evening. The service was a very fitting conclusion, and all entered into it in a spirit of deep solemnity and consecration.

D. NICHOLAS.

Weddings.

ALSOP—YATES.

AT Albert Place U.M. Church, Bolton, on Easter Saturday, Miss Miriam Yates was married to Robert Halliwell Alsop, in the presence of a large congregation. The service was choral. Mr. F. Aldred (a friend of the bridegroom) was the organist and discoursed appropriate music. The best man was Mr. H. Crossley (of Stockport). The bride was attended by her sister, Miss Enid Yates, Miss Annie Holt (Stockport), and Miss Freda Milner, while Mr. John Stewart Alsop and Mr. David Yates acted as groomsmen. The bride, who was given away by her father, was attired in Spanish lace over georgette and satin, with pearl embroideries, and the bridesmaids in daffodil georgette, with bouquets of mauve iris. Rev. W. Dewdney, assisted by Rev. F. Hanesworth, of Denton, officiated. A reception was afterwards held in the adjoining school, the bride being a teacher. The usual toasts were felicitously submitted. The presents were numerous and handsome. The honeymoon is being spent in the Lake District. The happy couple are to reside in Bristol, where the bridegroom is the resident manager of a bank and building society.

BARKER—PAGE.

ON April 3rd, at Rocky Lane Church, Nechells, Birmingham, a large company of friends and well-wishers gathered to witness the marriage of Miss Hilda Frances Page, the adopted daughter of Mr. and Mrs. Richard Edwards, of 28, Stanley Road, Nechells, Birmingham, to Mr. Harry Barker, eldest son of Mr. and Mrs. Walter Barker, of Hackenthorpe, near Sheffield. The bridesmaids were Miss Ethel White (cousin of the bride) and Miss Ada Barker (sister of the bridegroom). The bride was given away by Mr. Richard Edwards. Mr. Bernard Hunt acted as best man. The ceremony was performed by Rev. F. L. Buxton. Mr. Herbert W. White presided at the organ and rendered suitable music. Our friends were the recipients of numerous and useful presents.

WELLER—SNELL.

A PRETTY wedding was solemnised at St. Gabriel's Church, South Wanstead, on Thursday last, between Miss Daisy Geraldine Weller, youngest daughter of Mr. J. Weller, of Manor Park, and Mr. Kenneth S. Snell, second son of the late Mr. William Scotchburn Snell and of Mrs. F. G. Snell, of Wanstead. The bride was attired in ivory crêpe de Chine dress, trimmed with pearls and orange blossom, and carried a bouquet of white carnations, heather and lilac. She was attended by Dr. Grace Newell (chief bridesmaid) and the Misses Nora and Marjorie Snell, sisters of the bridegroom. The bride was given away by her father, and Mr. John Barker acted as best man. Rev. M. W. Manthorp officiated, and an address was given by the Rev. A. Smith, superintendent chaplain to the Royal Association of the Deaf and Dumb. Mr. E. H. C. Hickox rendered appropriate selections at the organ. Afterwards a reception was held at the Aldersbrook Bowling Club, which was attended by about 100 guests. Later Mr. and Mrs. Snell left for the Scilly Isles, where the honeymoon is being spent. A large number of useful and costly presents were received by both bride and bridegroom.

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New Organ Opening at Lockwood.

ON Saturday, April 3rd, the members and friends of the Bentley Street, Lockwood, Church, in the Huddersfield Crosland Moor Circuit, rejoiced in the opening of a new organ, of the modern three-manual pneumatic action type, with discus electric blower, installed by Messrs. P. Conacher and Co., Ltd., of Huddersfield. The opening proceedings commenced in the afternoon, when the opener was Mr. Herbert Battye, one of the oldest trustees of the church, and a generous donor to the organ fund. Rev. F. W. Steward, superintendent minister, presided over the ceremony. The dedication address was delivered by the Rev. H. Sunman, of Connah's Quay, former superintendent minister of the circuit. The lesson was read by Rev. H. H. Squire. The organist was Mr. Ralph Bennett, a former organist of the church, who served for over 20 years. After a special hymn for the occasion had been sung, the chairman presented the opener with a golden key, the gift of the trustees, with which to unlock the organ. Mr. Battye, in reply, said that Easter had been a special time in the history of that church and school. It was on Good Friday and Easter Monday, 1848, when the premises were first opened, then a room in Messrs. Geo. Crosland and Son's mill. On Good Friday, 1864, the foundation-stone of the present chapel premises in Bentley Street was laid by Mr. Alfred Crowther, and the chapel was opened on Good Friday in the following year. The Sunday School was opened at Easter, 1885. Mr. Battye said he could remember his parents bringing him to that place of worship at quite an early age, and he had always found pleasure and joy in trying to help on the Kingdom of God at Bentley Street. He trusted that the new organ would help them not only to sing better, but to worship the Lord in the beauty of holiness, and that their younger members would try their best to carry on the great work after the older ones had retired from active service. Mr. Battye then unlocked the doors of the organ, at which he expressed his pleasure. Rev. H. Sunman said they had now a beautiful organ and a fine chapel, yet organs and buildings alone did not make churches. The church was formed of men and women whose hearts the Lord had touched. In dedicating the organ to the service of the Master he hoped the people would go on to still greater sacrifice and service. He hoped the improved conditions would help them to be more useful in the service of the Lord. During the service a telegram was received from another generous donor, Mr. J. Wood, expressing best wishes for the success of the gathering. Following the dedication service a public tea was well attended, the tea being kindly given by Mrs. J. Swift. In the evening Mr. Ernest Cooper, F.R.C.O., L.R.A.M., of Huddersfield, gave an organ recital, which revealed the beauty and power of the organ. The vocalist was Miss Gladys Owen. Mr. Stephenson made a financial statement which showed a deficit on the Organ Fund of about £700, and on the Renovation Fund of about £200, making a total debt of £900. On the following day Rev. Harry Sunman was the preacher. In the afternoon Mr. James Stott gave an organ recital and the soloist was Mr. Harold Sykes. There were good attendances at all the services, and the collections for both days realized £103. Special services are being continued on the two following Sundays.

8,000 Eggs for Hospitals!

INAUGURATED same years ago by members of Mount Zion, Wolverhampton, Early Sunday Morning School for Men, the movement which has for its object the gift of eggs by local adult schools to Wolverhampton hospitals on Easter Day has become remarkably popular, evidence of which was forthcoming on Easter Sunday morning. Through the generosity of members and their friends nearly 8,000 eggs were collected and distributed among local institutions and to the sick and poor of the town, the latter through "public nursing service" under the direction of Miss Carter. The spacious schoolroom at Mount Zion was filled to overflowing at the breakfast. Mr. Price Lewis, J.P., presided, supported by the leaders of several schools and Mr. George Thorne, M.P., and Mrs. Thorne. Mr. Thorne gave a brief and telling address, saying that Jesus always spoke of God as his Father, with the one exception when, in his sorrow on the cross, he cried "My God! why hast Thou forsaken Me?" but He came back to His accustomed habit when finally He cried, "Father, into Thy hands I commend my spirit." It was only when men realized and knew God as Father that they could truly become in the highest sense brothers. This wonderful work at Mount Zion had been characterized by that spirit, and he congratulated Mr. Price Lewis on his long record of 45 years' service in his school.

A procession was formed, headed by the Salvation Army Band, the Fallings Park Boy Scouts, and the Moseley Village Boys' Brigade, when the whole company set out for the Wolverhampton and Staffordshire Hospital, where Mr. and Mrs. Thorne received the gifts of eggs, which consisted of 168 from Mr. B. Allchurch, 930 and 32 chocolate eggs for the children's ward from Mr. T. E. Hill, 400 eggs and 72 chocolate from Park Street School, 608 from Moseley Village, and 2,540 eggs and 18 chocolate eggs from Fallings Park, the remainder being contributed by members and friends, thus making the highest record yet reached. During the proceedings the band played Easter music, and Mr. S. Drakeley's choir rendered a suitable selection. The windows of the hospital were crowded with patients and nurses, who always welcome these cheering visits. The matron and the house governor acknowledged the gifts, warmly thanking the donors.

Memorial Service for the Late Mrs. E. S. Wakefield.

At the High Park Church, Southport, the memorial service for the late Mrs. Wakefield was held on Sunday evening, April 11th. The service was conducted by the Rev. A. J. Keeley, and the sermon was preached by the Rev. Francis Marrs. Mr. Marrs chose his text from Hebrews xii. 1-2, and his subject was, "The Spiritual Influence of the Sainted Dead." After dealing with that subject, Mr. Marrs said:

It remains for me to speak a few words about the sainted lady who passed out of our sight so recently. The name of Wakefield is illustrious throughout the length and breadth of our Denomination. Time was, when among Free Methodists Thomas Wakefield was regarded somewhat in the same light as the Roman Catholics regarded one of their canonized saints. Certainly he was esteemed a really great missionary, and did a work in East Africa which entitles him to a place in the long roll of heroic missionaries who have spent the best years of their lives in spreading the light of the Gospel in the dark places of heathendom. The late Mr. Wakefield was in England on furlough in the year 1881. He was then in a widowed condition, having left the brave and devoted Rebecca Wakefield sleeping her last sleep in the little God's acre at Ribe. In the course of his deputation work in this country, he met the lady whom we have known so long as Mrs. Wakefield, at the Redland Grove Chapel, Bristol. An attachment sprang up between them, and they were married there on the 27th December, 1881. They left London for East Africa in the following February. Never was a lady more fitted in character and equipment for the position of a missionary's wife, and the five years she spent in Africa were crowded with devoted labours among the native people they found there, who for the most part were freed slaves. Our departed friend proved herself not only a devoted wife, but also did the work of another missionary. Together with her noble husband she fought the unsanitary conditions, the deadly diseases, and the dense darkness and ignorance of the heathen people. Five years is not a long period, but it sufficed for Mrs. Wakefield to engrave her name on the memories and hearts of many of the sons and daughters of Africa.

On their return to this country, it was found that Mr. Wakefield was unfitted to return to Africa, and he was appointed to a home circuit, but the white fire of missionary zeal burned quenchlessly in the heart of Mrs. Wakefield, and she remained as much a missionary at home as she had been abroad. Every opportunity which she had (consistently with the discharge of home duties) of furthering the great cause of missions to the heathen was utilized. During the five years that her husband was minister of this circuit, her fervent advocacy of this cause so impressed you that for twenty years after her husband's death she was invited to conducted your missionary anniversary. Surely that is a record—at any rate, I know of nothing like it in any Denomination. She has been all along one of the most influential members of the Women's Missionary Auxiliary, and under that organization she has preached and addressed meetings in many parts of the land, inciting both men and women, young and old, to more consecrated efforts for the evangelization of the world. I know that at High Park and the circuit cherish her dear memory, but surely your best tribute to that memory would be to make your missionary organization more perfect, and to pray that your zeal in this glorious cause may be a more lambent and constant flame.

At the very centre of her being there was a deep passionate love of her Saviour. That was the very root of her life, and from that root there grew the flower and fruit of truth and purity, and love and self-sacrificing service which made her life so beautiful. In thinking of her one is reminded of the preacher's description of the virtuous woman whose price is far above rubies: "She openeth her mouth with wisdom, and in her tongue is the law of kindness. . . . Her children arise up and call her blessed; her husband also, and he praiseth her." She had many sorrows. Early left a widow, and two fine sons killed in the Great War. But she was one of those blessed souls to whom, in response to trust and hope, the Divine Comforter draws near, and whose sorrows blossom forth in tenderest sympathy and love for all who suffer and for all who sorrow. The evening before she died someone who had been for some time by her bedside, said on leaving, that the sun was shining brilliantly. "Yes," she replied, "It is glorious," and then added, "To-morrow it will be glorious, glorious!" She died that night. It would seem as though in that great hour she had caught the beatific vision, for of such it is written: "Thine eyes shall see the King in His beauty, and the land that is very far off."

There was a very good congregation, and the choir rendered special music, Mr. Tom Cocker presiding at the organ.

REVIEWS.

The Verger of Amberwyche. By Adeline Prince. (A. H. Stockwell, Ltd.; 7s. 6d.) is a romance of some power and interest. The attention of the reader is held and retained because the secret of the plot is not revealed till near the close of the story. The author reveals much skill in her use of the imagination. The story is well written. The get-up of the book, with the attractive cover, will enhance the reputation of the enterprising publisher.

Opened Eyes. By Ella S. Caldwell. (A. H. Stockwell, Ltd.) is a very readable story. It centres round the intercourse, with one another, of a number of people—their character, experiences and differing ways of looking at things, each seeking to modify and influence the other. The story is well balanced, and in some ways true to life. It will interest and help.

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 April 18th: "In Nosuland," Revs. C. E. Hicks and R. H. Goldsworthy. Pages in Report 79-81.—Ecc. 12.

Burnley (Brunswick).—As a culmination of the year's work a sale of work and concert were held in the school-room on Wednesday, March 16th. The Institute adjoining the school had been daintily decorated, and the comfort of the guests was assiduously looked after by members of the committee. Mrs. Stansfield, of Osborne Grove, generously provided the tea. The opening ceremony was performed by Mrs. Dickinson, of Healey Mount, under the chairmanship of Mrs. W. J. Hopper, acting president. After extending a cordial welcome to Mrs. Dickinson, Mrs. Hopper said that last year's sale of work was overshadowed by the illness of the two secretaries, but she was glad to say that they were now restored to health. Her knowledge of the W.M.A. was little or nothing when she came to Burnley, but it had improved since, and her admiration increased as her experience enlarged. Proceeding, Mrs. Hopper said that the work of the W.M.A. was a twofold blessing, for like mercy, it blessed those who gave and those who received. The church, she declared, should be missionary in spirit, for Jesus Christ intended His Church to evangelize the world. An enthusiastic interest in missionary work reflected the well-being of the work at home. The Church that took a large interest in missionary work would not decay. Prior to declaring the sale of work open, Mrs. Dickinson expressed appreciation of the kindness of the committee in extending an invitation to her. The Women's Missionary Auxiliary movement was by no means a new one, for it was started at the beginning of the 18th century, and it had done splendid work in Eastern countries. They owed a debt of gratitude to their missionaries, and it was up to them to make the work easier for those who were sacrificing everything to enlighten the people who had hitherto been ignorant of the real God. From what she had learned of Brunswick, she knew by the success of the annual Christmas trees that they had not spared any effort to raise money for the good cause. Great credit was due to them. During the course of the opening ceremony Mrs. Allison gave two solos. Mrs. Baldwin officiated at the piano. A vote of thanks to Mrs. Dickinson, Mrs. Hopper, Mrs. Allison and Mrs. Baldwin was proposed by Mrs. Arthur Lupton, who also on behalf of the Brunswick mothers welcomed Mrs. Dickinson to Brunswick, remarking that she would be very happy amongst them. At the annual meeting for the election of officers, held on March 24th, Mrs. Hopper presiding, Mrs. J. T. Pollard, one of the secretaries, presented a report which showed total receipts of £82 3s. 6d., an increase of £16 17s. 2d. on last year's results. The receipts included £31 17s. 1d. from the sale of work, held the previous week. The membership was reported as 142, an increase of eight. Mrs. Tom Proctor was elected president, in succession to Mrs. Duckworth, who has resigned owing to her removal from Burnley. The vice-presidents appointed were Mrs. Duckworth, Mrs. Albert Lupton, Mrs. Arthur Lupton, Mrs. Hopper and Mrs. R. S. Preston. Mrs. J. T. Pollard and Miss Hoyle were re-appointed secretaries, and a strong committee was elected. Mrs. Albert Lupton (circuit secretary), Mrs. J. G. Pollard, Mrs. F. Proctor and Mrs. Arthur Lupton were elected members of the District Council, and Miss Hoyle the representative to the Leaders' Meeting. The G.M.A. reported a membership of 30, and an income from various sources of £4, which brought the total income for the branch of the W.M.A. and G.M.A. to £86 3s. 6d., and the membership to 172. It was reported that the G.M.A. had also dressed dolls and made pillow-cases for hospitals.

Foreign Missions.

Comparative Figures of Income for 1925.

Six of the chief missionary societies in Great Britain (whose names are set out below) close their financial year (nominally) at December 31st, and it is now possible to state the position, in regard to finance, as at the close of last year. To give the figures in a nutshell, the results may be stated thus: Income, £856,248; debt, £81,629. Only one society has a "clean sheet," and even in this case the "clean sheet" is only possible by drawing heavily upon reserves. Notwithstanding the debt of £81,629, the boards of the six societies have budgeted for an expenditure of £928,853 for the present year, a figure which is in excess of the actual income for 1925 by no less than £72,605. If the separate incomes for last year of the various bodies are averaged out according to the actual number of members, the variation shown is really astonishing. The "average contribution per member" works out as under:

	Income 1925	No. of Members	Average Contrib'n.
Friends' Foreign Miss. Association...	38,774	21,309	36/5
Wesleyan Methodist Miss. Society...	316,388	490,118	12/11
Presbyterian Church of England ...	43,593	85,109	10/3
United Free Church of Scotland ...	185,215	534,210	6/11
Church of Scotland ...	69,996	760,173	1/10

The sixth organization is the Society for the Propagation of the Gospel, in which case the "average contribution per member" does not apply. In those cases where the societies have women's auxiliaries, the amounts raised by the women have been added to the general funds.

Durham (Nettlesworth).—Rev. G. A. Ives conducted a service on Good Friday afternoon, many people being present. A public tea followed, and in the evening a demonstration was given by the members of the G.S.B. under the leadership of Messrs. T. Dawson, E. Tindall and Mrs. M. M. Reed. Rev. G. A. Ives presided.

UNITED METHODIST CHURCH

GREAT MISSIONARY DEMONSTRATION

APRIL 26th

City Temple

HOLBORN VIADUCT, LONDON, E.C.1.

HOME MISSIONS

3 p.m.

Chairman:

Mr. LAWRENCE CROWTHER, O.B.E.
Huddersfield.

Speakers: **Rev. R. MOFFAT GAUTREY,**
East Ham Wesleyan Mission.

Rev. GEORGE HOOPER,
Sunderland.

Rev. T. SUNDERLAND,
Secretary.

Afternoon:

Soloist: **Mr. MAX PROBERT.**

Organist: **Mr. ALLAN BROWN, F.R.C.O.**

Tea at 5 in the City Temple Lecture Hall, NINEPENCE.

OVERSEAS MISSIONS

6.30 p.m.

Chairman:

Alderman JOHN ROTHWELL, J.P.,
Salford.

Speakers: **Rev. WM. ALEX. GRIST,**
President.

Rev. J. K. ROBSON, M.D.,
North China.

Rev. B. J. RATCLIFFE, F.R.G.S.,
Kenya Colony.

Rev. C. STEDEFORD,
Secretary.

Evening:

The Singing will be led by a United Choir of 200 voices.

Conductor: **Mr. W. ARTHUR RUTTER.**

Organist: **Mr. W. E. CROLEY.**

Mr. CROLEY will give an Organ Recital from 6 to 6.30.

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Rev. A. E. J. COSSON,

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A Sheffield Nonagenarian Local Preacher.

Mr. Joseph Dyson.

ON Tuesday, March 23rd, the "Sheffield Daily Telegraph" gave a sketch of Mr. Joseph Dyson, a member and local preacher of our South Street Church and Circuit, who that day reached his 91st birthday. In the afternoon I called to see him, and found him entertaining a lady whose father, Mr. Jowett, was formerly a steward of our Talbot Street Church. Mr. Dyson lives with his youngest daughter, and makes his bedroom a sitting-room. I found him in his dressing-gown and easy chair hale and hearty. The interview was a merry one, over the tea-table, and his vigour of voice and manner at times astonished me.

He was born in Sheffield, March 23rd, 1835, the year of the secession or expulsion of persons under the leadership of Dr. Samuel Warren and Mr. Robert Eckett from the Wesleyan Methodists. His father was clever, highly esteemed, but addicted to drink. His mother took him early to a missionary meeting, over which James Montgomery presided. This is one of his earliest recollections. At five years of age he went to Howard Street Congregational Sunday School, where he learned from the teacher, who was a life abstainer and non-smoker, his first lesson of abstinence. At seven years of age the family removed to Wakefield, where the mother had to support the family by baking buns, and the boy selling them. When twelve years old the family again removed—this time to Leeds—in 1847. Here the father kept a public-house, but soon ended his days. While living in Leeds young Dyson heard Mrs. Carlisle, of Dublin, give an address on Temperance, and formed, with the aid of the Rev. Jabez Tunnicliffe, Baptist, the first Band of Hope. Young Dyson, owing to home influences, dared not then to sign the pledge. His father dying, the family returned to Sheffield. Joseph entered a book warehouse, then a solicitor's office (Canon Odom, who is still alive, remembers the youth at the time), and afterwards apprenticed to the Sheffield trade. In 1848 he was greatly influenced by Messrs. Everett, Dunn and Griffith and their followers, and afterwards joined the Reformers, and began to preach in 1861. In 1857 he married Mary England, the eldest daughter of William England, known as "The Converted Race-runner." Her brother William, who still survives, was for some years in the U.M.F.C. ministry. He now resides at Totley, and is the oldest local preacher on the Surrey Street plan. He, too, is hale and hearty. The father is mentioned in the last chapter of J. B. Gough's "Sunshine and Shadow."

In 1863 Mr. Dyson joined our Mount Tabor Church, the parent of Hanover, which at that time had a vigorous lead. In 1865 he became the agent of the Sheffield Band of Hope Union, and in nine years formed no fewer than 100 bands. He had the honour of being associated with the first lodge of the I.O.G.T. in Sheffield (1871) and was its first Worthy Chief Templar. In 1874 was appointed the agent of the Yorkshire Band of Hope Union, and later of the South Lancashire District. By this time he was well-known as a lecturer, and was in great demand. His subjects were most varied—Temperance, Biographical, Phrenological, Physiological, Psychological and Health. His lecture on "Tom o' Jack's Lad" was given over 1,000 times. I have heard persons speak of it who heard it more than 50 years ago. My first recollection of Mr. Dyson goes back 46 years, when he visited Wellhouse, Lindley Circuit, where I was then the young minister.

In addition to his public work, Mr. Dyson has done much artistic work. On his mantelpiece, when I called, was a water-colour painting, a study of fruit, which he had done only the day before, without the aid of spectacles. Quite recently he has illuminated addresses, such as some of us ministers are familiar with. His handwriting is a marvel, considering his age and a deformity of the right hand, which has to be held by the left as he writes or paints.

This veteran still freely uses his pen for the Press. The day before his birthday, last week, an article appeared from his pen on Rev. Henry Batchelor, sometime minister of Nether Congregational Church, whom I remember both in Newcastle and Weston-super-Mare. Thirty-two articles of this type he has contributed to the "Sheffield Daily Telegraph." In 1865 a prize essay was published from his pen in the same paper, on "The Trades of Sheffield in reference to the health and moral well-being of the workmen." For some reason the prize was not awarded. The oversight was repaired but a few months ago, when he was presented with a watch by the firm.

Mr. Dyson is regularly in attendance at worship in our South Street Church, and quite recently has lectured for a full hour, sitting part of the time, and addressed women's meetings. Not many weeks ago he took two services on the Sunday. And yet for many years he was in feeble health—heart trouble. The doctor says he is now in good health; and, who knows, he may reach his centenary. A few words of prayer, and we parted, the visitor as well as the visited having had a most enjoyable afternoon. W. B.

The Use of Eyes, Mind and Heart.

SOME people are so obsessed with the winter cold that they never see the signs of the coming of spring, declared Rev. A. H. Robins in his sermon on a recent Sunday morning at the United Methodist Church, Sandford Road, Newcastle-on-Tyne. And so on in the wider sense of things they could not see God in His heaven, and some men missed God in history as they did in nature. He urged them to take fresh courage and hope with the advent of spring-time. The crown of optimism was to be sure that God lived and reigned. The winter was merely the harbinger of the spring-time. To be sure of God it did not matter what happened. Awake with the spring and life would have a new zest for them.

A Nottingham Centenary: The Local Preachers' Conferences.

WHIT-MONDAY, 1826, was a momentous day in the annals of Nottingham lay preaching. About a dozen local preachers of the Nottingham Circuit met in the M.N.C. Chapel at Radford (then situate in Chapel Street), for friendly intercourse. They laid the foundation of a work which has endured, and which celebrated the centenary of its inception on Easter Sunday and Monday.

Their original purpose was friendly converse, and a desire to further the interest of the circuit. Just as on the same day the New Connexion Conference met at Ashton, to discuss the affairs of the whole Denomination, and promote its welfare, so these men held their meeting on a smaller scale, but with similar aim. There was a difference in that the smaller conference was not legislative.

These pioneers resolved to meet annually, in order to promote Christian fellowship amongst themselves, and to receive reports of the various societies in the circuit, which extended a great distance outside Nottingham a hundred years ago. Business done, they proceeded to Forest House, the home of Mr. Charles Sutton, long an outstanding figure in the civic and religious life of the city, to partake of tea. At night they held a service in the chapel, when three brethren preached to a large congregation. History does not record what time the service closed.

For a few years the practice prevailed of going to a private house for tea between the conference and the service; but, if the little one did not exactly become a thousand, the fellowship became more widespread. By 1890, there was such a large attendance that tea was arranged in the new chapel at Ison Green, opened a short time before. Friends were present from all parts of the circuit.

As the M.N.C. Conference was held for many years at Whitsuntide, the Local Preachers' conference falling due on the Whit-Monday of 1893 was not held, because the larger assembly met in Nottingham. This year the centenary of the smaller is taking place early, the date having been changed to Easter since the war. In 1894, Mr. John Poxon, then a local preacher in Nottingham Circuit, and afterwards one of the most notable ministers of the M.N.C., suggested an evening Lovefeast instead of a service, and it has persisted for a very long period. In association with the conferences, the Local Preachers' Relief Fund was established in the earliest years. The poorest of the whole band of brothers was Called Home; whereupon the rest decided that as many as possible should pay the last offices of friendship. After the funeral they had tea at their own cost. A suggestion that a collection might be made among themselves resulted in twenty-three shillings being handed over to the grateful widow. From this humble beginning arose the great and good work which has been carried on for nearly a century, of relieving the necessities of brethren in adverse circumstances. There are four affiliated circuits: Parliament Street, Redcliffe Road, Hucknall, and Long Eaton and Stapleford. The word "Relief" has been dropped from the name of the Fund; but relief has, nevertheless, continued, and hundreds of pounds have been distributed. There are no malingerers on these records. They are records of brave men who have gone on preaching and shown a shining face to the world when all the time their hearts were aching and breaking because of the pressure of life's burdens.

1876 was a jubilee year, and for the first time in its history the business meeting, held at Stapleford, was presided over by a minister—the Rev. John Medcraft, at that time superintendent of the Nottingham Circuit, still undivided. Nearly 400 persons sat down to a jubilee tea, and the six o'clock Lovefeast provided a foretaste of Heaven to those who had the privilege of attending. Five only of those who took part in the jubilee as local preachers are with us to-day.

Until war interfered with everything, the conferences were held regularly. There have not, however, been a hundred annual meetings, on account of that tragedy. Each half-year meetings are held for the discussion of helpful subjects, ministers and laymen contributing. In association with the half-yearly gatherings, an excellent preachers' library, in the charge of Mr. F. E. Rushworth, J.P., is conducted. A worthy memorial is being prepared of the many men of mark in the history of Nottingham lay preaching, a small committee having been at work upon a centenary volume which will shortly appear. Men like James Harrison, for a generation the devoted secretary, John Towle, his successor, Richard Inger (many years treasurer), George Goodall, Thomas Dalley, Peter Butler and John Goodbarne, with scores of others, have left a name that liveth. Although the book will speak of such men, it cannot vie in any beauty of language with the fragrance of memories cherished in the hearts of men and women who were blessed in days when the local preacher had to tramp weary miles to and from his appointments, in between arduous bodily labours. He tramped them, singing as he journeyed on his way, and other hearts were glad.

The century has been eventful, and now and again we hear that the day of the local preacher is past. We shall need to cease building Methodist churches if ever that becomes true. So long as the supply of such men can be maintained, so long can we keep fresh the Methodism which has so greatly influenced Nottingham and the world for good.

The Centenary gatherings were held at Hucknall on Easter Sunday and Monday.

On Sunday, the services were in the hands of the retiring President, Mr. H. W. Southern, of Nottingham, with whom were associated Messrs. Alfred Cooper (Nottingham) and J. E. Dalley (Stapleford) both veterans of many years' standing. It was a gracious time, the services being well attended, and on a high spiritual level. The Sunday evening prayer meeting was an inspiration of itself, and augured well for the following day.

The perfect weather of the Sabbath continued over Monday, and the tribes repaired to Hucknall from the Nottingham and Long Eaton and Stapleford Circuits. There was an encouraging attendance, and at the outset Mr. H. W. Southern presided. The time-honoured Conference hymn, "And are we yet alive?" was sung, and Mr. J. H. Ford offered prayer. Choice words were spoken in welcome by the minister of Trinity (Rev. Marmaduke Langdale), who remarked on the fact that it was 20 years since the Conference of Local Preachers had met there. When the friends learned that the Centenary gathering were to be held there, they made the church more beautiful, and installed the electric light in addition to the decorations. He expressed the hope that the Conference might be a season of great blessing.

Mr. Southern, handing over the President's Bible to his successor in the chair, Mr. Fred Goodall, spoke of the joy which it had given to him to see this Book of Books in his home during the past year. It was a grand thing, he said, to have been a servant of the Lord Jesus Christ for sixty or seventy years; he had been proud and glad to serve, and he prayed that the blessing of God might rest upon Mr. Goodall in his year of office.

There was no doubt of the warmth of affection in which Mr. Fred Goodall is regarded, when his election was moved and seconded by his long-time brothers in service, Messrs. Cooper and Dalley. Mr. Goodall, who is over eighty years of age, came on the Plan of the Nottingham Circuit as a star in the last quarter of 1866, and is therefore in the sixtieth year of his service as a local preacher. Although he is now not very strong, he is ready to devote what strength is left to him in the service of the Local Preachers' Fund, which has been so great a means of blessing during its long history. It was fitting that one so beloved should have been put into the chair on so historic an occasion.

All deplored the absence through illness of such fine, stalwart campaigners in the lay ministry as Thomas Hardy, Thomas Stapleton, and S. S. Hardy—with others also, the memory of whom deeply stirred many hearts; and hearts glowed with a fresh warmth as name after name was recalled in the conversation which followed the Rev. J. D. Crosland's paper on the hundred years' history of the Local Preachers' Fund. This was read by request, as Mr. Stapleton's illness prevented him from undertaking the duty, and Mr. J. E. Dalley, who had promised to supply his place, had also recently been unwell. It was a joy to see the latter with his brethren, and to hear his contribution, along with those of Messrs. A. Cooper, J. Hatton (the present secretary), and H. W. Southern. Rev. Thomas Scowby also enriched us by his presence and helpful words.

Tea, as Trinity folk have a reputation for providing it, and fitly spoken gratitude to trustees and ladies, from the lips of Messrs. Henry Travers and Sheldon, Mr. F. W. Ward responding, a little free intercourse of old friends, and then the crowning Lovefeast. The Jubilee Lovefeast was a foretaste of Heaven. The Centenary Lovefeast was not such a crowded affair as to the number present; but it was crowded with that which makes such meetings live in the memory. They who were present will speak of it as one of the most soul-quickenings they ever attended. We shall not see another Centenary Conference; but the Centenary of the Lovefeast itself is due in 1934. May I be there to see, and hear, and know what goes on! J. D. CROSLAND.

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.

MARRIAGES.

ALSOP—YATES.—On April 3, 1926, at Albert Place U.M. Church, Bolton, by the Rev. W. Dewdney, assisted by the Rev. F. Hanesworth, Robert Halliwell Alsop, elder son of Mr. and Mrs. J. Alsop, of Crawford Avenue, Bolton, to Miriam Yates, elder daughter of Mr. and Mrs. W. E. Yates, of "The Homestead," Thorns Road, Bolton.

BARKER—PAGE.—On April 3, 1926, at Rocky Lane United Methodist Church, Nechells, Birmingham, by the Rev. F. L. Buxton, Harry Barker, of Hackenthorpe, to Hilda Frances Page (adopted daughter of Mr. and Mrs. Richard Edwards), of Nechells, Birmingham.

SNELL—WELLER.—On April 8, 1926, at St. Gabriel's Church, Aldersbrook, by the Rev. M. W. Manthorp, Kenneth Scotchburn Snell, second son of the late William Scotchburn Snell, and of Mrs. F. G. Snell, of Wanstead, to Daisy Geraldine, daughter of Mr. J. Weller, of Manor Park.

DEATHS.

KAINES.—On Saturday, April 10, 1926, at "Chipton," Heene Road, Worthing, in her 83rd year, after a long illness patiently and cheerfully borne, Maria, wife of the late Rev. George Kaines, formerly of Bishop Auckland.

McMASTER.—On April 1, 1926, at 45 Rider Road, Hyde Park, Leeds, Peter, the beloved husband of Ada McMaster.

IN MEMORIAM.

BEDWARD.—In loving and affectionate remembrance of the Rev. J. A. Bedward, who was called home, April 16, 1925. "He was not, for God took him"

THANKS.

SMALLWOOD.—The Rev. J. and Mrs. Smallwood desire to thank most sincerely the many kind friends who have written to them in their bereavement, and beg to be excused from individual replies.

Methodist Prophets Priests and Kings.

Pen Portraits of Living Leaders. (22) Mr. T. E. Nuttall, M.D., C.M., J.P.

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

It is a happy task to give further recognition in this series of appreciations of the office of Local Preacher in Methodism. "The blessed doctrine of Turn" gives the opportunity to do this, and the subject is the President of the Wesleyan Methodist Local Preachers' Mutual Aid Association—Mr. T. E. Nuttall, M.D., C.M., J.P., of Huncoat, Accrington, Lancashire.

Dr. Nuttall is deservedly honoured by Wesleyan Methodists; by the United Methodists many of whom are members of the Association; and not less by Primitive Methodist brethren. A few months ago the Accrington circuit of the Wesleyan Church held a remarkable gathering in honour of Dr. Nuttall. A presentation was made to him of a large framed photographic group of the Local Preachers in that circuit. The meeting was described as "a joyous family gathering, and the smile on the faces of the brethren, and the applause which punctuated any reference to 'Our President,' betokened the pride in their hearts and the kindly feeling towards 'The Doctor.'" The United Methodist Church was represented by Councillor E. Woolley, whose command of words and choice diction excited envy, as they have done in our Conference. He referred specially to Dr. Nuttall's work and teaching on the medical and scientific aspects of the Temperance question. The ministers of the Circuit, the Rev. W. C. Poles, Rev. W. H. Moore, and the Rev. A. H. Creed were as warmly appreciative of the work of Dr. Nuttall.

His Teachers and Guides.

Dr. Nuttall while taking his courses at Edinburgh University came under the spell of that rare spirit, Professor Henry Drummond. He addressed the students on religious matters in the language of biology, and won many to Christian discipleship. Thousands read his stimulating messages in his volumes, "Natural Law in the Spiritual World" and "The Ascent of Man," and in that perfect gem of teaching, "The Greatest Thing in the World,"—a meditation on 1 Cor. xiii. Dr. Nuttall says that Drummond's teaching has had a great influence on his life. Others whom he names are Dr. Alexander Whyte, Dr. George Matheson, the blind poet-preacher, and Dr. Marcus Dods, as deeply influential upon him at that formative period and since. But Dr. Nuttall looks back gratefully to the village Methodist Church and Sunday School at Huncoat, with which he has been connected all his life.

A Minister of Body, Mind, and Spirit.

Dr. Nuttall's scientific attainments and professional training as a physician give him eminence and special qualifications to preach the Christian Gospel nowadays. He was a local preacher before he became a medical man. This is significant of the order and importance which he gives to the Gospel message. That is primary. Charles Wesley's verse is right in its emphasis as to the Great Physician's work, and the true order of the items in the work of His followers, as thus:

Wouldst Thou the body's health restore,
And not regard the sin-sick soul?
The sin-sick soul Thou lov'st much more,
And surely Thou shalt make it whole.

This physician finds no difficulty in combining the teachings of medical science with the Christian Gospel. He takes the view of many most eminent clergy and ministers on the one point, and of many eminent physicians and surgeons on the other, that the Christian religion, while it emphasizes the claim that God is the Healer of the body by the Holy Spirit, who continues the healing ministry of Jesus Christ, recognizes that medical remedies and skill are the means by which God usually works the cure.* Someone has said that prayer and medical work are like two wings, and the bird of healing cannot bring its blessing unless it has both wings. Dr. Nuttall has David for his teacher.

Bless the Eternal, O my soul,
let all my being bless His sacred name;
Bless the Eternal, O my soul,
remember all His benefits;
He pardons all your sins
and all your sicknesses He heals;
He saves your life from death,
He crowns you with His love and pity,
He gives you all your heart's desire,
renewing your youth like an eagle's.

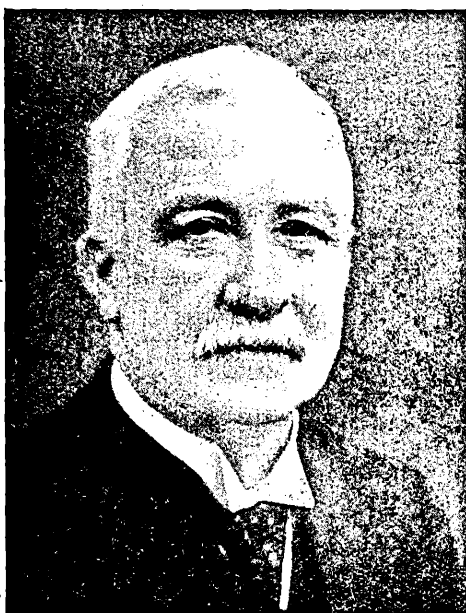
As Dr. Nuttall has a good tenor voice, which is still clear, he can sing his complete gospel to the ancient psalmist's song, with the meaning of our age added.

Three Notes of Dr. Nuttall's Preaching.

Relieved of much of his medical practice, Dr. Nuttall is free to serve nowadays a wider pulpit. When speak-

*As this is a much-discussed question, and experience shows that readers of THE UNITED METHODIST frequently write to this journal concerning statements made in it, I anticipate such remarks by asking that, before dissenting, the following works should be consulted: "The Ministry of Healing" (Report of Clergy and Doctors appointed by the Lambeth Conference, 1923); "The Disease and Remedy of Sin," by the Rev. W. Mackintosh Mackay, B.D.; and "The Programme and Working Philosophy of Jesus Christ," chapter vi., "The Programme: Item Three, Healing and Health."

ing to his colleagues, the Local Preachers of Methodism, Dr. Nuttall emphasizes the important duty of acquiring modern knowledge and combining it with evangelical fervour in preaching. Everyone who knows the present condition of English Christianity, and of the Methodist Churches, is grateful that Dr. Nuttall is qualified to do this, and is using his unique opportunities to stress this duty. Methodists thank God for preachers who have experience of God and His call to them to preach His gospel, even if they have slight acquaintance with the treasures of wisdom and knowledge now available for those who serve Him. It is, however, clear that it is a duty of these to qualify themselves as far as possible for their work. And the office of local preacher must attract many whose opportunities of intellectual training and equipment have been large. Knowledge must accompany zeal. David was zealous, but he was also an expert in the art of slinging a stone at a mark. God used his knowledge and his zeal, as he sent the stone upon its errand. As Peter Mackenzie wittily said of the giant and the stone, "Such a thing had never entered his head before." The stone was slung by an expert.



DR. T. E. NUTTALL.

The important duty of preaching Righteousness is another matter emphasized by Dr. Nuttall. He means Christian Righteousness. He relates it to all the seven days of the week, to all work, whether that of employer or employee. He cannot tolerate the separation of religion from business or politics as in the cries, "Business is business" or "Politics is politics."

Yet again, Dr. Nuttall proclaims Christianity as the panacea for the ills of the human race and the dynamic of moral progress. He feels that unless men adopt Christian practices and are animated by the Christian spirit towards one another, no real progress will be made.

Sharing Methodist Pulpit and Pastoral Ministry.

Dr. Nuttall's long, eminently useful and distinguished service as a Local Preacher is a shining instance of the Methodist belief and practice defined in the classic terms quoted in the scheme for Methodist Union: "Christ's ministers . . . have a principal and directing part" in the great duties of "stewards in the household of God and shepherds of His flock. . . . These ministries are shared with them by others, to whom also the Spirit divides His gifts severally as He wills."

M. W. EPWORTH.

A Priceless Gift to the Working World.

IS IT PERISHING WHILE WE SLEEP?

UNDER this suggestive title a booklet has just been published by the Imperial Alliance for the Defence of Sunday (Palace Chambers, Bridge Street, Westminster). It is a powerful plea for the retention of Sunday as a day of rest and worship, from the pen of the well-known editor of "My Magazine," Mr. Arthur Mee, and is a reprint of an article contributed to that magazine by him in December. Every friend and lover of the Lord's Day will read with the warmest approbation this booklet, and it is bound to awaken afresh the sense of the value of Sunday to the individual and to the nation.

"Sunday," writes Mr. Mee, "has been an incomparable blessing to us all, a measureless gift to our people, a mighty influence wherever our flag flies. It is the chief material gift of Christianity to the working world." The argument is clear and cogent, and the points supported with well-told incidents.

The Alliance of Sunday is to be congratulated on this timely publication, and we warmly commend it to our readers. It can be obtained from the Alliance offices at 8d., or 2s. 6d. per dozen.

Death of Mr. Wm. Hardy, J.P., Codnor.

WE regret to record the death of Mr. Wm. Hardy, of Codnor, which took place on Good Friday at 74 years of age. During recent years, owing to affliction of total blindness, Mr. Hardy had not been able to take an active part in public life, but many readers will remember him as a prominent figure in our Connexional life. He was a great servant of God and the people. His life illustrates once more the truth of the Word of Jesus, "He that is greatest among you shall be your servant." The service of his fellows has been the keynote of our brother's life. He had true native ability, an acute mind, a retentive memory, readiness of speech. He took pains to develop these powers in early manhood. He read wisely. He sought to equip himself for the tasks to which he gave himself after his conversion to Christ. As a youth he joined both the Codnor Church and School. Here he found a valuable training ground for even wider service. He heard the call to preach at the age of 19. He loved to preach, and the people loved to hear him proclaim the message of truth. He went everywhere in response to the call of the churches. The Quarterly Meeting presented Mr. Hardy with an illuminated address after 50 years' service on the plan. This address bore testimony to the high esteem in which he was held, and spoke of his fidelity and zeal, his faithful witness, his self-sacrifice.

Mr. Hardy's activities were not confined to the pulpit. He performed a vast amount of social and political work. He served on the Urban Council, Water Board and Burial Board. For many years Mr. Hardy was a Justice of the Peace. In the early days he was a very prominent Trades Union official. He was the first to represent Labour on the Derbyshire C.C.

In 1903, Mr. Hardy was selected by the Liberal Whip to fight the cause of Free Churchmen in certain constituencies. He was the adopted candidate for the Tamworth Division at one time, but the necessity of carrying on his work at the mine compelled him to relinquish his candidature before the election took place.

For 30 years Mr. Hardy attended our Annual Assembly. He was a respected member of many Connexional Committees. He served on the old Union Committee until total blindness ended his very active career about six years ago. He bore his affliction patiently. He loved to attend the House of God as long as he was physically fit. He lived a simple, strenuous and, in the best sense, a successful life. He was a man of splendid courage, self-won culture and high character.

The wide and sincere respect in which Mr. Hardy was held was seen when the interment took place. All sections of the community were well represented. Rev. John Jay conducted the service at the U.M. Church and gave a brief address. He was assisted by Rev. T. Scowby, who had known Mr. Hardy for 30 years.

The late Mr. Wm. Gibson.

Tribute from Rev. W. Cass.

I SHOULD like to add a brief word of tribute to the memory of William Gibson, of St. Martin's, Isles of Scilly. It was my good chance to go straight from Victoria Park to the Scillies, and there I spent two happy years. I believe there was only one other probationer stationed there after I left—the late Rev. W. King, though several young men now in college or on probation served a term as lay pastor in St. Martin's. At the time of my sojourn on the island Mr. Gibson was beginning to feel the burden of the years. To be sure he was constant in attendance at the means of grace, was still superintendent of the Sunday School, and active in the leadership of the little Methodist society. He never missed the Quarterly Meeting, which I remember was always held in St. Mary's. But recurring periods of illness were beginning to leave their mark upon him, and though he presided at the annual gatherings, delivering addresses appropriate to the occasion, strong in thought and clear in expression—Sunday School, Band of Hope, British and Foreign Bible Society—it was all too evident he had passed the zenith and was moving slowly towards the going down of the sun. He was wonderfully well informed, his mind was built on strong and ample lines, and his grip of things that matter in religious life was sure and firm. He was indeed a Fundamentalist in the best and truest sense of the word. I fear that often some, at all events, of the younger ministers would cause him great concern by what he would regard as their theological and doctrinal vagaries. I can picture the scene now outside his gate, as how on more than one occasion he gently sought to point out departures from the true word of God. I have thought many times since that he was right after all—only we had to come to realize the rightness for ourselves before it could really be ours. It is remarkable that not only William Gibson, but others of his generation living on that rocky ridge out in the Atlantic, had that greatness and simplicity of mind and soul out of which prophets and saints are made; in other places, and probably in other spheres of labour and life, much more would have been heard of the men of Mr. Gibson's generation. They had a directness of thought, a singleness of purpose, and an instinct for the essentials of a situation, of a way of life that made them strong men, towers of strength, leaders; as a covert from the tempest, as the shadow of a great rock in a weary land. There were giants in the island in those days. I saw and conversed with Mr. Gibson several times during the last few years, and though the last two or three years have been years of great weakness and pain and sorrow, for loved ones had been taken from his home, yet his thought was for the little church and its prosperity, and his faith in his Lord and in His redeeming love was simple and childlike. He was ready for the hour of the call, "Come, enter into the joy of the Lord." "Lord, now lettest Thou Thy servant depart in peace; according to Thy word."

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.]

Sunday Opening of Theatres.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—The agitation for the Sunday opening of theatres and music halls in London is the most serious onslaught which has yet been directed against the Lord's Day. Its danger lies in the fact that it is being promoted by powerful vested interests, i.e., by wealthy theatre owners, aided by a number of the newspapers.

One of the more reputable Sunday papers, the "Observer," I see from a cutting sent to me, printed an article in its last issue advocating Sunday theatres, from the pen of Mr. St. John Ervine. This writer, it may be mentioned, is one of the leading dramatists of the day. Dealing with the objection that Sunday theatres would mean a seven-day working week for the thousands of theatrical employees, Mr. St. John Ervine says:

"It is better that there should be two performances on Sunday and no performance on Monday, than a performance on Monday and no performance on Sunday." ("Observer," April 4th, 1926.)

It is clear, therefore, that the new movement is a daring challenge by the forces of commercialism to the sacred character and purposes of the Lord's Day. It would mean the Parisian Sunday in London, with theatres open on Sundays and closed on Mondays.

The Lord's Day Observance Society, by means of its 1,000 Churches Campaign and its protest meetings, is seeking to arouse the Christian public to the new peril which threatens our Sabbaths. Your readers can do much to help (1) by prayer that the unholy agitation may be defeated, and (2) by writing to the Lord Chamberlain, 38 Wimpole Street, London, W.1, asking that Sunday performances shall not be sanctioned.

If—like the Scots at Bannockburn—we get first to our knees and then to the fight, the Lord's Day in London will yet be saved from the worst features of the Parisian Sunday. H. H. MARTIN.

Lord's Day Observance Society,
18, Buckingham Street, W.C.2.

Summer School for Ministers.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—One of the outstanding features of Mrs. George Cadbury's year of office as President of the National Free Church Council was the Summer School for ministers which she very generously provided at Woodbrooke Settlement. This school gave a very considerable number of ministers from isolated districts throughout the country the opportunity of becoming acquainted with the latest phases of religious thought, of meeting their brethren amidst congenial surroundings, and of social intercourse with Christian workers from all parts of the world.

So successful was this school that Mrs. Cadbury has decided to repeat it this year. It will be held at Woodbrooke from July 12th to 19th, and the lecturers will include Rev. C. H. Dodd (Mansfield College), Rev. W. F. Halliday and Rev. Nathaniel Micklem. The only cost to ministers is that of railway fares, and those who like to attend are invited to communicate with me or Prof. H. G. Wood, M.A., Woodbrooke, Selly Oak, Birmingham.

Yours faithfully,
THOS. NIGHTINGALE,
Gen. Sec.

Departed Friends.

Mrs. Chester, St. Mawes.

OUR church at St. Mawes has sustained a loss by the death, after a short illness, of Mrs. Mary L. Chester, at the age of 64 years. Mrs. Chester had been a member of the church for several years and had rendered valuable help to the cause in many ways. The funeral was conducted by Rev. J. Ware, the Rev. T. C. Jacob giving the address in the chapel.

Councillor John Steele, Birley Carr.

ANOTHER of the great builders of our Birley Carr Church has been called to his reward. John Steele was nearly 74 years of age. Throughout his life he was connected with this church. He loved to tell how, before he could walk, he was carried to Mount Zion, and he never ceased to attend. He used to say that, whatever happened, he had never resigned. If difficulties occurred there was greater need for holding on. The Lord was his Master, and there could be no strikes among the Lord's workmen. For 46 years he was church treasurer. For nearly as long he was secretary to the trust. For 27 years he was honorary organist. During the whole of his life he was an interested participant in every concern of the church. As a boy he set apart a portion of his pocket-money for the church. And he continued to give systematically, increasing his gifts as God prospered him. He was seldom absent from any service or meeting, and he never came without prayerful preparation. He was delighted that so many young people were associated with the church, and he was eagerly anxious that they should grow into its membership and service.

He was a farmer by birth and by choice. For 62 years he lived at Birley Edge, in the house built by his grandfather. His work and his religion were inter-related. He thought of the farmer as God's fellow-worker. He loved flowers and trees and birds, and all God's dumb creatures. For him nothing was common that God had made, and he moved about reverently as though the whole world were the Temple of the Living God.

For many years he was a member of the Wortley Rural District Council. For over 20 years he was a Guardian of the poor and an overseer. From its incep-

tion he was chairman of the Pensions Committee, and also of the Old Folks' Treat Committee. He will be much missed by many who, in their trouble, sought his advice and help. In all this public work his business ability, his integrity, his sympathy, won approbation and esteem.

He was a man of simple faith and fervent zeal. Without the help and consolation of religion life would not be worth while, he said. He believed that God is love, and in the light of that belief he judged life with all its varied happenings. His only fear was that, in a day of testing, his faith might fail. But God can save to the uttermost. So he trusted in God, and was not afraid. After many weeks of weary restlessness he fell asleep, and, as he slept, the Father piloted him across the unknown waters to the Eternal Home.

A service, attended by a large and representative congregation, was held in our Birley Carr Church prior to the interment at Ecclesfield. Rev. G. W. Potter gave the address, and Revs. H. W. Kelley, L. P. Colley and G. Jobling also took part.

Mr. William Forster, Newcastle-on-Tyne.

THE Blaydon Church in the Newcastle-on-Tyne, Gloucester Street Circuit, has sustained a heavy loss in the death of Mr. William Forster, who was one of the oldest members of the church, having been identified with it practically the whole of his life. He was for 50 years the superintendent of the Sunday School. Latterly he has been the trustees' steward. He took a keen interest in the erection of the present fine suite of church buildings, and no one rejoiced more than he when, two years ago, the debt was completely liquidated. Mr. Forster possessed a fund of quiet humour, and was seen at his best by his own fireside. Given to hospitality, most of the Methodist preachers in the Newcastle area have been his guests. He retired from business five years ago, since when he has given himself entirely to serving the church.

He returned to his home on Saturday, April 3rd, after a walk, and complained of feeling unwell. Medical aid was summoned, but in less than an hour his spirit had passed into the land of light. The interment took place on Easter Tuesday. The church was crowded, representatives from the churches in the town and district being present. The superintendent of the Primitive Methodist Circuit assisted the Rev. J. B. Goodhand in conducting the service, and the Wesleyan minister was also present. The procession to the cemetery was headed by the Sunday School scholars and teachers; the roadway being lined by sympathetic and reverent spectators. Mr. Forster was seventy years of age and leaves a widow and daughter to mourn his loss.

Mr. P. McMaster, Leeds.

By the death of Mr. P. McMaster the Woodhouse Carr Church, Leeds East Circuit, has lost a most valuable, painstaking and reliable worker. The various duties which he had fulfilled for upwards of 40 years cannot all be stated in this short notice. He served as church secretary for over 25 years; was also trust secretary for many years. He was also a superintendent of the Sunday School and teacher of the young men's class. His services were very much in demand and were very much appreciated. He had a good tenor voice, and rendered service in many of the musical services in connection with the church. Of a cheerful and optimistic disposition, he was always very welcome in the homes of the people. The funeral took place at Harehills Cemetery on Easter Monday, where a large number of friends assembled to pay their last tribute of respect and esteem. The service at the chapel was conducted by Mr. Geo. Britton, of London. At the organ Mr. Sam Whitton played appropriate music. The circuit was represented, among others, by Mr. J. A. Burke (circuit steward) and Mr. W. A. Blakeborough (circuit secretary). The fragrance of his memory will remain.

The President at Bude.

Completion of Debt Scheme.

EASTER at our Bude Church was a festival of rejoicing. The President of Conference, Rev. W. A. Grist, was the preacher, and by his strong, vigorous and scholarly sermons and address rendered great service to the church and town. On Sunday there were large congregations. On Monday afternoon the President again preached a sermon which beautifully maintained the unity of Easter teaching and inspiration. A large company assembled in the lecture hall for tea, and then followed an enthusiastic meeting in the church. Mr. J. Treleven, J.P., presided in his usual helpful way. Rev. H. C. Putt read a resolution from the annual trustees meeting thanking God for His goodness and setting on record their appreciation of the generosity of the people in raising sufficient money to entirely clear the estate from debt. That evening saw the completion of a five years' scheme, whereby £2,800 had been raised for trust purposes alone. The meeting rose and sang the Doxology. The President, after congratulating the church on the fine achievement, delivered a powerful address, which will be long remembered by many who heard it, on "The New Age and the New Man." A summary could not possibly give the passion, the insight, scholarship, wise interpretation of current movements, and loyalty to Jesus Christ that went to the making of that address. It sent the audience away in a very thoughtful mood and with a vision of the sheer necessity of Christ.



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Death of Rev. Henry Mann.

WE have received this day, April 10th, from one of our ministers a statement to the effect that our brother, Rev. H. Mann, died at the home of his daughter, Sunbury-on-Thames, more than a fortnight ago, and wonders if we had received advice of the fact. It is needless to say this is the first intimation that has reached the editorial office. We are troubled to think that an esteemed minister should thus pass away and no record of the event appear in our columns before this issue, but our readers will see from this statement that the Editorial of this paper is not at all to blame for this omission.

Our esteemed brother, Henry Mann, entered the ministry of the United Methodist Free Churches in 1876 and spent 28 years in active circuit life. He was an able platform speaker and preacher, and did much pioneer work in the establishment of the Young People's Department, as its first examination secretary, in the old Free Methodist days. In 1902 he took up the work of journalism, becoming associated with the "Daily News," having special charge of the religious intelligence of that paper. For twenty-two years, as a minister without charge, he was loyal to his obligations as a Connexional minister. For fourteen years he served the London Church Extension Fund as its secretary. He retired from all active service at the Conference of 1924 after forty-eight years of service. He was a brother of manifold gifts; and rendered abundant service to Christian causes in many ways. To those who knew him it is a mournful pleasure to pay a tribute of respect and affection to his worth and work.

The Rev. T. J. Cox—A United Methodist Greatheart.

EASTER Monday is a great day at Sowerby U.M. Church. The village is situated on the hill-top. The journey is a gradual ascent from Sowerby Bridge. But those of us who, in some form or another, have been climbing hills all our lives, and are the better, we hope, for the climbing, were more than repaid by the splendid vistas that greet us.

On Easter Monday the weather was ideal. There was resurrection in the air and the trees and the fields. With expectant heart we made our way up the winding road to the city that is set on a hill, and whither, on Easter Monday, "the tribes go up." Rev. T. J. Cox was appointed to preach. I was anxious to see and to hear him. The last time I saw him was at the Rochdale Conference, when he was President. Since that day he has suffered unexpected and shattering sorrows. I was eager to hear what a preacher, who had suffered much and often, had to say—at Easter-time. It is good to hear another voice give expression to one's own deep convictions. It was Easter-time—the Resurrection—all the earth was bursting into new life, and "sorrow and sighing shall flee away." So nature confirms the message of grace.

Mr. Cox preached on the words "Lo, I am with you always." A bright, cheerful, confident message. I must mention a remarkable coincidence, that amazed Mr. Cox as much as myself. In the course of his sermon, he said that some years ago he went to Carrs Lane Church and spent a short time in the minister's vestry—asking questions and waiting eagerly for the answers. I was present with him in the vestry at Carrs Lane on that occasion. Mr. Cox preached in the first year of the war, in connection with the Birmingham and District Young People's Demonstration, and he preached on the very text he gave to us at Sowerby on Easter Monday afternoon. I reported the services for the "U.M." The same text, but, needless to say, not the same sermon.

I do not know how many "Greathearts" we have in the U.M. ministry. I know a few—their lives have, in a number of ways, been a benediction to me. Some have fallen asleep, but some (O, thank God) remain unto this present. Mr. Cox is a Greatheart. He has a heart as big as the world. And the big heart of the man is reflected in prayer and speech and fellowship. Tears and laughter, pathos and humour, blend in him. They both spring from a fount of love. He is 70 years of age—but he is 70 years young. Some of the music of his message springs from his heartbreak. "Sorrow that turns into joy with singing on, joy-notes that come back singing in a bird." Mr. Cox's gospel is touched with the rainbow glory: and the rainbow is fashioned out of his tears and the love-light of God.

D. B. PROUDLOVE.

City Road Chapel.

Rev. George H. McNeal, M.A., of Wesley's Chapel, City Road, E.C., has arranged for several well-known Methodist preachers to take the services at Wesley's Chapel during the coming months. Rev. W. J. Dawson, D.D., of Newark, New Jersey, U.S.A., an old minister of Wesley's Chapel circuit, preaches on May 2nd. On the morning of Whit Sunday, May 23rd, in connection with "Wesley's Day," Rev. George Eayrs will take the service. Rev. C. Ensor Walters preaches on May 30th, and the next outstanding visitors to the historic pulpit will be the President of the United Methodist Church (the Rev. W. A. Grist) on June 8th, and the President of the Primitive Methodist Church (the Rev. James Lockhart) on June 20th. This is the second year in succession that the Presidents of these two Churches have preached in Wesley's Chapel, the Rev. J. T. Barkby as President of the Primitive Methodist Church and the Rev. J. Lineham, Ph.D., as President of the United Methodist Church, taking services there last year.

The Christian Citizen : His Duties.

BY REV. CUTHBERT ELLISON.

ROM. XII. 6-21.

(C.E. Topic for April 25th, 1926).

WE have considered in a former paper, *The Christian Citizen's Training*. That training is a self-discipline, but not for selfish ends. It is for the sake of others. It is the surrendered life. Its motto is: "By love serve."

The world which "God so loved," and for which Christ died, is the sphere of the Christian's activities. His citizenship truly is above; but it is also on the earth. The duty of the Christian is to help to shape the world a little nearer to the mind of God. He is set for the building of Jerusalem—the City of God—"in England's green and pleasant land."

The topic passage reminds us that a variety of gifts are distributed among us. To each is given some special endowment. These are bestowed severally as God wills. It is the duty of each one of us to cultivate our gifts to the highest point of efficiency, so that with them we may serve the community. There are gifts of head and heart and hand, differing according to the different tasks that are assigned to us. We are not responsible for our particular endowment; but for its faithful employment. There is no room for rivalry; for each does a necessary and therefore equally honourable service.

Here is detailed in a very interesting way the duty of the Christian as regards the conduct of his life. Beginning with verse nine the Apostle gives, in a series of short and pithy phrases, directions for regulating our relations with others. Let me attempt to transcribe it.

This is your duty as a Christian:—As to your love: let it be unaffected, simple, sincere. In relation to evil: be positive in your attitude towards it, abominate it. In relation to good: cling to it. To your family: be full of affection for each other. In the matter of honour: let your code be to prefer others before yourself. In business: be zealous. To the Lord's people: be full of warm-hearted devotion. In affliction: be patient. In prayer: be persevering. To fellow-Christians in want: relieve their necessities, share with them. As regards hospitality: studiously cultivate this grace. Towards persecutors: blessings not curses. To all sorts and conditions of men: cultivate a sympathetic understanding, rejoice and sorrow with them. As to your opinions: do not be conceited about them, be ready to hear others, beware of the closed mind.

Take forethought concerning what is good and right, so that you may do what is seemly, in the sight of all the world. Do not let your habits, your talk, your expenses, lead you into inconsistency.

If possible, live at peace with all. There is a wholesome sanity about this eighteenth verse. Do not seek to provoke hostility, to stir up strife; but so far as it depends upon you see that you keep the peace. This was addressed to Christians living in the hostile atmosphere of a pagan city; but it embodies a principle that has its application to us. "The men who had given their bodies a living sacrifice might think that their duty was to court the world's enmity, to tilt as it were against its spears, as if the one supreme call was to collide, to fall, and to be glorified. But this would be fanaticism; and the Gospel is never fanatical, for it is the law of love. The surrendered Christian is not, as such, an aspirant for even a martyr's fame, but the servant of God and man." Remember, then, and as much as depends on you live peaceably.

With regard to those who wrong you, remember that vengeance belongs to God. You must not forget the law of love, and the obligation of humanity, even with your enemy. You must feed the hungry and give drink to him that is athirst, whoever he be. Do not think to conquer evil by greater evil; but overcome the evil with good. That is, cover up the evil in the good.

Concerning the wider issues of the question of the Christian's duties as citizen, I would recommend a little book entitled, "Social Problems and the Church's Duty," by the Rev. David Watson, in the Guild Text-books. It discusses the problems of Child Life, of Housing, of Poverty, of Industry, and the problems of Character, and the Church's Duty.

Young People's Topic.

The Coming of the Kingdom.

BY REV. JAMES ELLIS.

God's Quest of Man.

(Subject for Sunday, April 18th, 1926).

SCRIPTURE READING: ST. LUKE XV.

THE idea of God as a Quaker in search of humanity would have seemed too strange for even a momentary consideration by the ancient world. It is true that some deities came from far Olympus. But it was not to seek the lost. Prometheus made a bold attempt to succour men, and the answer was a rock prison. Outcasts, publicans and sinners could safely be left until the day when they should be rough-shepherded by Charon.

"Crying, 'Woe to you, wicked spirits! hope not Ever to see the sky again. I come To take you to the other shore across, Into eternal darkness, there to dwell In fierce heat and in ice.'"

So much for the Charity of a boasted period in a Christian land.

It is to the Gospels we must look for the wondrous presentation of the picture of God treading the devious ways of sinners. And the whole conception of Divine and Human relationship is thereby affected. If there is a "concern" of the sinner about God, much more is there a "concern" of God about the sinner. What is the nature of that "concern"?

It may be thought of as the anxiety of the creative artist that a thing of potential beauty should not be finally lost. It is to be doubted if Nature ever casts any rubbish to the void: nor is it certain that she knows anything of either rubbish or a void. Mutation there is; mutilation there is; but destruction or even neglect is not easy to discover. It may reasonably be argued that God's dream of human obedience and reverence seems to Him so beautiful that He is determined that it shall be secured even at the cost of Calvary. The love of beauty may count more in God's scheme of things than ethical teachers are inclined to allow. As the Carpenter of Nazareth toiled with the stubborn grain of precious timber; so the One "by Whom all things were made" may care to rescue the buried angel in Matthew and in Magdalene. And at the end of a tiring day He may see of the travail of His soul and be satisfied.

Or it may be thought of as an expression of Divine sympathy. That which is the likeliest God within the soul shrinks from the idea of preventible suffering. Even dumb beasts must be succoured.

"The scape-goat still must roam,
Nor tread the friendly loam.

The desert dry
Hurts foot and eye,
Wild beasts make night a hell.
Who cares how, where, he fell?
He's better dead!

Yet, who has kept alive
Pity? Why does Love strive
Early and late,
Compassionate,
Breaking the Heavenly Food,
Shedding the Holy Blood
In desert ways?"

The soul of God is often a quivering soul; otherwise He would be fit only for a Pantheon of the Stoics. In our homely phrase we say that He cares. And there is not so wide a gulf fixed between cares and caress. Man like a wandered kitten has missed his way, and the hearth is waiting. How can Heaven rest in unmindful, slippered ease

Again it may be that we drag God with us on our errant way. Are we really part of Him? If so, is one part of His heart in our keeping. "Like as a Father..." How and where does the Father live during His son's prodigality? Where is the husband when the wife has wandered? Not wholly in his office nor at home. The heart and soul take their questing, if fruitless, journeys looking for one who is part of him who was left behind. How if God be not so self-sufficient as older apologists would have us believe? How if Jesus tried to teach us the meaning of the unsuspected fellowship of the Divine and the Human natures? How if the Incarnation was partly a search for the flesh which had been dragged in mire and dust? "That they may be one as We are." What is the family, in God's idea—a series or a circle? However these and a thousand other queries may be answered, or left unanswered, the Son of God came to seek the subjects of His Father's Kingdom. And the Kingdom of Heaven was doubly at hand when rebels and conquered serfs regained loyalty and liberty.

This at least seems clear; we are precious in His sight, in spite of rags and broken fortune. "I came to call sinners." And even sinners can learn in time to hunger for love.

"How little worthy of any love thou art!
Whom wilt thou find to love ignoble thee
Save Me, save only Me?
All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand, and come."

The Adventure of Service

(Alexander Mackay.)

BY REV. ARTHUR H. ROBINS.

Apposite Scripture Passages: MATT. X. 16-28, 34-39.

GOLDEN TEXT: MATT. XVI. 24.

Sunday School Lesson for Sunday, April 25th, 1926.

A. Teachers' Preparation.

1. It will be realized that Mackay's difficulties were intensified by the activities of Arab opponents, who lost no opportunity of defaming the white man and also, in true Moslem style, pushed their religion. Stanley tells how Mohammedanism really had done much to improve the life of the Baganda people, but Islam falls far short of the Christian Gospel. Its God is not the "God and Father of our Lord Jesus Christ," and "Our Father in Heaven"—a God who loves and gives. Its worship is mere ritual and repetition. Womanhood and family life are degraded by it. Slavery is approved by it. The proposal to form a Moslem League of Nations can scarcely be viewed with equanimity by the rest of mankind. Basil Mathews had an interesting article in the "Daily News," April 10th, on "Men of Mark in Islam." A useful little book is "The Story of Islam," by T. R. W. Lunt.

2. Our Scripture passages dwell on theme of Christian persecution. Again the reading should be taken in open department with brief introduction: What happened to many of the men and women who followed Jesus in the early days of Christianity? (Lead up to persecution by Jews and Romans). Can you think of anything which would help them in these trials? (Lead up to their recalling the words of Jesus). Here are some things they would recall. (With younger scholars read only Matt. x. 16-22).

B. For the Scholars.

1. Supplemental Talk. For younger scholars see "Junior Quarterly," April 25th, p. 100 (Life of an

African Boy). For older, develop the Bible reading suggestions above given by discussing how the "blood of the martyrs has been the seed of the Church"—that often persecution has been the surest way of spreading the truth. The great days of the Church have been those when it has been fighting against great odds—recall Early Church, Reformation times, Methodism, Salvation Army, etc. What form does persecution take to-day? Is persecution any less real if it does not use "dungeon, fire and sword," but comes in other ways? Sing 369 or 381 in our S.S. Hymnal.

II. Lesson. 1. Aim. To show how Uganda Christians endured bravely for Christ's sake.

2. Preparation. What were some things which encouraged Mackay? (see last lesson). What were some of the difficulties? To-day we shall hear of further trials.

3. Presentation. (1) *Arrival of a Colleague*. For some time Mutesa, influenced by the Arabs and by some of his own people did not summon Mackay to court. It became difficult for latter to obtain food and supplies, but his work went on. His boy friends quickly learned to read; they helped him work in his garden and other tasks. Five of them were baptized, but Mutesa was angry when he heard of this, and one day the bodies of four of Mackay's boy friends were found dead on the road—killed by Mutesa's executioner. Sembera (last lesson) was cruelly beaten and had to come for his lessons by night. Presently another missionary, Ashe, joined Mackay. He reported that he had left sections of a new boat near the lake. Mackay set out to fetch it; found that a chief had stolen the covering, leaving woodwork exposed to sun. Looked as if impossible to use, but Mackay set to work. Had to forge bolts, straps, nails, etc., cut up timber, etc. Old chief suspicious. Had heard that white man "stole people's faces" (photographs) so hid himself. Presently boat launched—named "Mirembe"—Peace. As the boys rowed they sang, "We have no terror, we have joy exceeding."

(2) *Death of Mutesa*. One autumn day, 1884, came messenger clad in banana fibre (mourning)—"The fire is out"—the king is dead. All law was at an end till new king was chosen—plundering and murder likely to break out. What might happen to the missionaries? Next day 100 armed men marched up. Summoned M. to come with them—to make king's coffin! Two days' hard work with native helpers—boards lined with metal. After funeral, Mwanga, aged 18, chosen king; weak, vicious youth. The Katikiro (prime minister) now all-powerful; crafty, treacherous man, formerly palace cook. Mwanga's mind poisoned by chiefs and Arabs against missionaries—white man coming to seize country; turned people's hearts to another king, Isa (Jesus). Captain of king's bodyguard, Mujasi, Mohammedan, cruel and crafty, hated missionaries. One day, with band of warriors, accosted Mackay and Ashe with their boys in the forest near Lake. Ordered them back. They claimed king's permission to go to lake. "You lie," he shouted. Ordered men to seize them, hustled them back

United Methodist Young People's Department

SUMMER SCHOOLS, 1926

This year we are establishing a new centre at

FERNDEN COLLEGE,
HASLEMERE

on the Surrey Downs, to meet the requirements of our workers in London, East Anglia, and the South East.

Schools will also be held, as in recent years, at

ASHVILLE COLLEGE, HARROGATE
and
SHEBBEAR COLLEGE, NORTH DEVON

Between them the three Schools cover the country fairly well, and bring the help of this splendid and practical training within reach of all our churches.

NOTE THE DATES:

Harrogate - July 31st to August 7th
Haslemere - August 7th to 14th
Shebbear - August 14th to 21st

TWO SPECIAL FEATURES.

AN ADVANCED SECTION

will be provided, under the leadership of Miss Hindle, at Ashville and Haslemere. This section will be limited to people who have previously attended two of our Schools, or one of ours and some equivalent course elsewhere.

A COPEC SECTION

will be organised as an experiment at Haslemere, and will be led by the Rev. T. E. Clarke.

SECTIONS.

In addition to the Special Sections just referred to, we shall have Primary, Junior, Intermediate, and Senior Sections at all the Schools. Local Preacher Sections will be held at Ashville and Shebbear. A Beginner Section is organised for Ashville, and will be provided for Shebbear if required.

The Fee for Board, Lodging, and Tuition at any of these Schools is £2 17s. 6d., Five Shillings of which must be sent when applying for membership, to the Secretary:

Rev. T. A. JEFFERIES, F.L.S.,

30 Grosvenor Park Road, Walthamstow, E.17.

towards town. Presently released missionaries, but took boys away. Mackay appealed to the Katikiro, who accused him of threatening Mujasi with gun (though he had no gun!) "Take them away," shouted the Katikiro. Warriors began war dance, began to strip missionaries, but Mujasi ordered release. Mackay sent presents of cloth to king, Katikiro and Mujasi, to buy release of boys. Gifts were taken, but no word said about boys. That night two natives stole quietly to mission house to assure Mackay they would be true come what might.

(3) *Boy Martyrs.* Next day terrible news brought by one of boys who had been released. Oldest boy, aged 15, had been cruelly beaten. Rest told they would be burned to death. Mackay made appeals and offers of ransom. Two thus ransomed, that night told story of mock trial—enemies accused them of friendship with white men; said Mackay stole Baganda boys, hid armies of white men; would seize country and eat it up! Same afternoon soldiers had led boys and a Christian woman to swamp, built huge bonfire; then cut off arms of boys—youngest aged 11—flung into flames. One was heard singing:

"Daily, daily, sing to Jesus,
Sing my soul, His praises due."

Another Christian, standing by, seized by Mujasi, "I will burn you. You are a follower of Isa." "Yes, I am," he replied. But escaped. One of the executioners so moved by boys' courage came to Mackay and Ashe, in suspense, down with fever. "Our hearts are breaking. All our Christians are dispersed. We are lonely and deserted, sad and sick." Ashe proposed they should leave, but Mackay refused. "No, there is work for you to do," he said, turning to printing press. Ashe "stuck it." He knew how Mackay had refused tempting offers from British East Africa Company, to become their servant. "Mackay," he wrote, "would never on any terms have ceased to be a missionary of Jesus Christ." Mackay sent secret letter to friends in hiding, meeting for worship by night: "Remember Saviour's words when He told disciples not to fear men who can only kill body."

Expression. Look up Matt. xvi. 24. What would Mackay have said about these words? Write the kind of report Mackay would send home about his boys.

Generous Gifts at Whitwell.

LARGE congregations attended the special Easter services at Whitwell, in the Worksope Circuit. The Friday afternoon service was conducted by Rev. Godfrey Vernon. In the evening there was a special unveiling and dedication service. Rev. J. W. Davis (formerly of Worksope) unveiled the War Memorial, which consists of a choir screen. The Communion rails and furniture were dedicated by Rev. W. S. Green, of Worksope, and during the service Rev. Godfrey Vernon, on behalf of the Young People's Class, of which he is president, presented to the church a christening font. On the Sunday morning the preacher was Rev. W. S. Green, when the British Legion Band and the members of the Whitwell division of the St. John Ambulance Brigade were in attendance. The new choir stall bears a brass tablet setting forth the names of those connected with the church and schools who fell in the war. The baptismal font was gratefully accepted by Mr. E. W. Thompson on behalf of the Trustees, Mrs. H. E. Vickers having collected the subscriptions of the young people. The other important additions to the church include the Communion rails and furniture presented by Mrs. E. C. Tinker, whose father was among the founders of the old chapel. Mrs. E. W. Thompson has given two Communion chairs in memory of her father and mother, Mr. and Mrs. Scatchard, who were among the most devoted workers in the old days, Mr. Scatchard conveying the land upon which the present church stands on very generous terms. Mrs. Clarke has given Communion cloths in memory of her son Walter, who, killed in the war, was a scholar, teacher, and devoted worker for the church. As a thank-offering for the return of her son from the war, Mrs. W. Calladine has given a Communion table, and the Ladies' Bright Hour have presented silver vases for the Communion table.—The Rev. W. S. Green, in dedicating the gifts, said for nearly 100 years the church had been established and had done good work in Whitwell, the original building being opened in 1837. The present church was built in 1901, and a few years ago the friends decided to wipe out the remaining debt of £389. This had partly been accomplished, the present debt being £160, while an effort is in hand to deal with this, and also to erect a new Primary on the vacant land at the rear of the church.

Proposed Tax on Betting.

*AN extensively signed manifesto, including the names of all the leaders of the churches, among whom are Rev. Dr. Lineham (ex-President), Rev. Thos. Nightingale (secretary of the Free Church Council), and Sir Walter Essex, has been sent to His Majesty's Government urging that the needs of the country call for every effort to be made to reduce the betting now taking place, and that nothing should be done to establish the evil more firmly. They therefore appeal to the Government not to take any steps in the direction of the taxation of betting, which they believe would be a retrograde measure, contrary to the best interests of the nation.

Missionary Demonstration, City Temple, April 26th.

The following sums are gratefully acknowledged towards the Chairman's List:

	£	s.	d.
Mr. and Mrs. R. Stansfeld	1	2	6
"The Home Prayer Meeting," per Rev. W. F. Newsam	1	1	0
Rev. W. Tremberth	1	1	0
Rev. J. E. Mackintosh	0	10	6
10s. each: Mrs. Hawley, Rev. C. Stedford, Rev. F. and Mrs. Galpin, Rev. G. W. Crutchley	2	0	0
W. H. D.	0	5	0
Rev. J. J. Absalom	0	2	6

News of Our Churches.

MINISTERIAL ARRANGEMENTS.

Ellison, Cuthbert, has intimated his intention to leave Manchester North in 1927.

Newton, J. T., has accepted a unanimous invitation to remain at Todmorden (Bridge Street) until 1928, at which date he will leave, after six years' service.

Todd, W. A., has accepted an invitation to remain a fourth year at Willington, Co. Durham, until Conference 1928.

Johnson, E. H., has received a cordial invitation to remain a fifth year at Darlington Paradise, but has decided to leave in 1928, at the end of his fourth year.

Luxton, P. W., leaves the Cradley Heath Circuit at Conference, 1927.

Dobson, J. A., at the earnest request of the Barnstaple Quarterly Meeting, has withdrawn his resignation for 1927, and has accepted an enthusiastic invitation to stay a fifth year—until 1928.

Robson, H., has requested the St. Columb Circuit to release him from his engagement as superintendent minister for next year, and will leave at Conference. The circuit consented with deep regret.

Anniversaries.

Hartlepool (St. Mark's).—The 66th church anniversary was celebrated on Palm Sunday, when the cantata, "Olivet to Calvary," was given. On Good Friday a concert was given by the choir, assisted by Miss B. Ringwood and Messrs. O. Harper and Tillotson. Mr. G. Raine presided, and congratulated Mr. F. W. Hunter (conductor), Mr. R. Fleming (organist), and paid a tribute to the valuable services of the choir. Rev. T. Clegg preached to good congregations on Easter Sunday, all the services being successful.

Stockport (Cheadle).—The 106th Sunday School anniversary was celebrated on Easter Sunday, when large congregations assembled. The choir rendered two anthems. The special preacher was the Rev. Albert Pearson, of Burton-on-Trent. It was thought by many present that the scholars never sang more sweetly than they did on this occasion. A meeting in the afternoon was presided over by Mr. W. H. Barker; speaker, Rev. A. Pearson; conductor, Mr. J. R. Nutt; organist, Mr. Bramwell Shaw. Collections, £58 1s. 6d.

London, Fulham (Walham Grove).—The sixty-first church anniversary was celebrated on March 28th. The services were conducted by the minister, Rev. J. T. Perry Oliver, and were well attended. Following the evening service, the choir, under the leadership of Miss Gladys Waters, rendered Stainer's "Crucifixion." Special services held each evening of Passion Week were well attended, and the messages from the Revs. Griffith Davies; W. C. Jackson, B.A. (Manchester), Hugh Stevens and J. T. Perry Oliver were excellent. On Good Friday, the anniversary services were continued, a tea being held in the afternoon, at which were present two octogenarians, both of whom were present at the stone-laying ceremony in 1865. The tea was followed by a public meeting, presided over by Alderman Armfield, J.P., and addressed by Rev. A. E. J. Cosson, of Herne Hill.

Sunderland (Roker Avenue).—This circuit has, like most other churches in the north of England, suffered financially as a result of the continued trade depression, but the annual trust anniversary services held during Palm Sunday week-end still showed a very satisfactory state of affairs, as the only debt is on the new church house, which had to be acquired two or three years ago. The chairman of the Sunderland District, Rev. H. J. Shingles, preached on Sunday, and delivered an address at the Monday evening's "At Home," all the services being thoroughly enjoyed. Mr. Harry Riley, who is acting as pastor at the church during this year, had the joy of welcoming 18 young people to membership at the sacrament service on April 4th. Never in the history of the church has such a large number been welcomed at one service, and the membership of 185 as it stands to-day, is the highest on record.

Bazaars.

Hartlepool (St. Mark's).—The annual sale of work for current expenses was held on March 17th and 18th. The Mayoress of Hartlepool (Mrs. W. O. Atkinson) performed the opening ceremony on the first day, with Councillor R. H. Davison in the chair. Soloist, Mr. H. Lardman. Second day, opener, Mrs. W. H. Lee; chairman, Mr. W. A. Allen. The effort was loyally supported by the friends. Proceeds, £154, being an increase on the previous year, notwithstanding continued trade depression.

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Ilkeston (Ebenezer).—The annual sale of work was held on Easter Monday. The sale was opened by Mrs. Dr. Barber. His Worship the Mayor of Ilkeston (Coun. Geo. Woollescroft) presided. The choir sang an anthem, and after tea a delightful concert was given. Proceeds, £75 for church and new church building fund.

Long Eaton (Sandiacre).—It is many years since a bazaar was held at this church. Recent renovations, and the need for additional fencing, have called for large expenditure. The friends, therefore, have been working for a long time with a view to raising £200. A two days' sale of work was held on Easter Monday and Tuesday in the newly-decorated schoolroom, which has been made very beautiful. The well-trimmed stalls gave the place quite a gay appearance. The sale was opened on the first day by Mrs. R. Doncaster, Mr. J. Oliver Hardy presiding. Generous gifts from opener and chairman helped to swell the total in a manner that augured well for the second day, when Rev. J. D. Crossland presided, and a number of scholars provided an attractive opening ceremony in the shape of a fairy playlet, "Help From the Little People," for which they had been admirably trained. The presentation of their fairy gifts in aid of the bazaar, amounted to £11 10s. The gifts were received by Mrs. J. J. Whall, who declared the sale open. Various friends assisted in entertainments during the evening of each day. It was announced that over £184 had been taken during the two days. It is confidently expected that the sum aimed at will be secured, a grand concert on the Wednesday having helped to augment the receipts from the sale of work. A special word of praise is due to the young people, who rose to the occasion in a manner which greatly heartened all their elders.

Nottingham Central (Sneinton Bouvelard).—A grand international bazaar was held on March 25th, 26th and 27th. The room and the stalls were decorated to represent various countries of the world. A souvenir hand-book was published, which proved interesting and helpful. All the opening ceremonies were well attended. The bazaar was declared open on the first day by Mrs. S. G. Ward (wife of the Sheriff of Nottingham), her husband presiding, being supported by many aldermen and councillors. Mrs. H. C. Whetstone rendered a solo. Mrs. A. M. Tilley graciously performed the opening ceremony on the second day, Mr. John Mann presiding, supported by circuit officers and Mr. T. H. Simpson (secretary of the Nottingham District). The children's day was eagerly anticipated, and Master Sidney Clewer presided over a large audience. Several scholars, ably trained by Misses Gill and North, gave the fairy operetta, entitled, "Little Bo-Bop." A number of scholars had worked enthusiastically to reach the objective of 1,000 pennies, which goal they exceeded. Their purses were received by Miss Smith and Mrs. Meads (late of Portsmouth), the former presenting Master Leslie Hewing with a book for collecting the highest number of pennies, and afterwards performing the opening ceremony. Books of poems (Mrs. Browning, Longfellow and Whittier) were presented to the openers each day by three of the primary children. Entertainments during each evening were many and varied. All raffling and competitions of a guessing nature were banned. The minister (Rev. John Mayne) gave the statement each day, and also sang at the opening ceremony on the second day, owing to the unavoidable absence of Miss K. Godfrey. The desideratum was £200, the object being to reduce the debt (with the help of Conference) and to meet current expenses. Progress is being made in the various departments of the church's activities. The net proceeds will be approximately £170, which is considered very satisfactory.

Sandbach (Elworth).—A successful sale of work has been held on behalf of Sunday School extension scheme and Trust funds. Rev. E. Prowse presided at the opening ceremony, and said a start had been made towards the extension scheme, and up to the present they had raised £210. It was delightful to think that in these days a school had to be extended in order to provide for an increased number of scholars. Mr. C. Palmer performed the opening ceremony. There were several attractive stalls, a first rate concert was given and various competitions. Proceeds, £140.

Sheffield (Hanover).—In order to clear off adverse balances on church and Trust accounts, and to beautify the premises, the church held a Daffodil Bazaar on March 17th, 18th and 20th. On the first day, Mr. J. K. Baker presided, Revs. F. Fairfax and F. Spencer respectively read Scripture and led in prayer. Councillor J. G. Graves performed the opening. Mrs. J. K. Wolfendale sang, and thanks were offered by Messrs. F. A. Nodder and S. A. Hogg. On the second day, the chairman was Prof. F. C. Lea, D.Sc. Rev. A. F. Reeves, M.C., read Scripture, Rev. C. Greenwood led in prayer, Miss Butler was soloist, Mr. Chas. E. Pinder re-opened bazaar, and Messrs. R. Morrison and H. Cater made the speeches of thanks. Mrs. S. A. Hogg presided over the Children's Opening on the Saturday. Rev. A. G. Bennett, Rev. G. W. Laughton prayed, and after a delightful entertainment, given by the children, and the handing in of purses, Miss Hettie Green and Miss Hendry thanked all helpers. Led by Mr. H. C. Ogden, the bazaar secretary, splendid work was done. The occasion brought together friends old and new, and the encouraging result of £560 has been achieved.

Taunton (Ebenezer).—The annual bazaar was held on Easter Monday. This was the culminating effort of a series held during the winter. Arrangements for the bazaar were made by a committee, with Mr. C. G. L. Andrew as hon. secretary and Mr. P. E. Hall, hon. treasurer. The opening ceremony was presided over by Mr. F. J. Northcote (Barnstaple), and he was supported by Mr. James Tresise (of Barnstaple), Mr. T. S. Penny, J.P. (President of the Baptist Union), and the pastor (Rev. J. T. Henwood), who stated that as a church their aim was to maintain spiritual life, especially among the young people. As a means to that end it was necessary to raise money to pay their way and reduce, if possible, the Trust debt. There had been a pleasing and healthy

rivalry between the sections of the church, each trying to raise more money than the rest. The chairman made complimentary reference to the renovation of the church. Mr. Tresise then declared the bazaar open, in a thoughtful speech. There was a number of attractive stalls. Mr. Wm. Cottrell had a wonderful working model of Egypt. From this he explained the means by which the ancients built the Pyramids, and described the life in Egypt to-day, the primitive methods of sowing, threshing and grinding being still in use. His talks, lightened with anecdotes of his stay in Egypt, were much appreciated. In the evening a concert, arranged by Mr. P. E. Hall, was given. The silver tree was stripped by Mrs. P. E. Hall. Proceeds of the day amounted to £60. This, with the amounts of the previous efforts, will be devoted to clearing current deficits on Ebenezer and circuit accounts, and a balance towards reduction of the capital debt on the Trust.

Presentation.

Norwich.—At the offices of the Norfolk Education Committee, Shirehall, Mr. C. L. Smith, a member of the accountants' staff, was presented with a gold watch chain by his colleagues. An old City of Norwich School boy, Mr. Smith is leaving Norwich to take up an appointment as assistant to the borough accountant at Cheltenham. He has also been the recipient of parting gifts from the Norwich Municipal Orchestra, the Norwich Municipal Military Band, and the Rosebery Road United Methodist Church choir.

Missionary Services.

Liverpool Central (Lawrence Road).—The missionary deputation was Rev. H. Rowe, of Southport. In the afternoon, under the chairmanship of Mr. J. H. Winter, Mr. Rowe gave an interesting address to the young people on "James Gilmour of Mongolia." At night he preached a powerful sermon to a fairly large and most appreciative congregation. Instead of the usual missionary meetings a Chinese Conversation and Exhibition was held. A great deal of preparation had been put into the decorating and arranging of the school-room. In this way "atmosphere" was created, and a magnificent array of Chinese exhibits, together with ladies dressed in Chinese costumes, gave a touch of realism to the scene. Rev. F. R. Craddock, as chief mandarin, together with Mrs. Craddock, acted as host and hostess. All were pleased with the demonstration of a Chinese meal by the mandarin and his wife, and those who afterwards partook of a similar meal certainly enjoyed the experience, even if they failed to have a good feed. The musical items by Miss Evelyn Elder and Mr. Craddock were greatly appreciated. Proceeds showed an increase of nearly £20 this year, more than doubling all previous efforts.

Morley.—The foreign missionary services held at the Bethel and Rehoboth Churches, when the preacher at the former church was Rev. W. Scott (Heckmondwike). In the afternoon the children of the Sunday School gave a number of recitations and songs, which were followed by an address on "Chinese Missionary Work," delivered by Pastor J. L. Baines. The preacher in the afternoon at the Rehoboth Church (Ardsley) was Rev. W. Scott, in the evening Pastor J. L. Baines. The services were continued on Monday evening by a missionary lantern lecture entitled, "Our North China Missions," when a large appreciative audience gathered. Collections taken and the number of boxes given out to the young people was higher than in former years.

General.

Bristol (Easton Road).—On March 24th, the dramatic society of the church presented the operetta, entitled, "The Wooden Bowl" (Japanese) to a crowded and enthusiastic audience. Messrs. Burchill and Rogers, church secretary and treasurer, voiced the hearty thanks of all to Miss Edith Perry and her friends, and to Rev. J. H. Burley for presiding. Proceeds £10 towards the Church Renovation Fund.

Gateshead, Durham Road (Eighton Banks).—A united service was held in the Wrekenton Wesleyan Church, on Good Friday. There was a good attendance of members of the three churches of the district, Wesleyan, United Methodist and Primitive Methodists. The service was conducted by Rev. A. W. Utting. Miss Smith, of our Eighton Banks Choir sang, "I know my Redeemer liveth," being accompanied by Mr. F. Wanless, organist. In the evening of Good Friday, the U.M. choir rendered the sacred cantata, "The King of Glory," in the Kibblesworth Wesleyan Church. The solos were taken by Misses Clements, Wanless and Smith, and Messrs. Hooper, Clements and Grey. Mr. F. Wanless was at the organ; conductor, Mr. J. Wanless. The Rev. J. O. Warburton (Wesleyan), in thanking the choir for their services, spoke very highly of the rendering of the cantata. Mr. G. Hall, of Wrekenton (Wesleyan), referred to the morning service as a soul-stirring time, and hoped it would be but the forerunner of many more meetings together. The cantata was repeated in our own church in the afternoon of Easter Sunday. At the evening service, anthems were rendered by the choir. Preacher, Mr. J. H. Staplin. Good congregations present at each service.

Hucknall (Bulwell).—A good company gathered on Easter Sunday morning at 7 a.m. for a Lovefeast and Communion Service, conducted by Mr. G. H. Osborne and Rev. A. Dimond. As the friends rose to testify to the power of the risen Lord, one felt that Easter at least has its message for the middle-aged, and that Christ has the new life so sorely needed by the men and women bearing the burden and heat of this day and generation.

Hull (Campbell Street).—A branch of the Girls' Missionary Auxiliary has been formed here, the first meeting of which was held on March 24th, at which 21 members were enrolled. Great things are expected from this very enthusiastic body of young folk. At the close of the evening service on Easter Sunday the minister, Rev. Whitaker Bradley, had the joy of receiving fifteen new members into church fellowship.

Hurst (Queen Street).—An educational and devotional mission was wholly sustained by Rev. J. J. Absalom for the four nights, Monday to Thursday, during Easter week. Taking the "Seven words (of love) from the Cross," he succeeded in bringing home the vital importance of Holy Week to members of Queen Street and Hurst Brook Churches and the community around—the significance of which was emphasised with fervour and intense zeal. The whole series of addresses were an impetus for the spiritual life of the churches, and it was realized and felt an influence for good has been accomplished in a deepening and quickened life. To aid the mission, 500 Guido Reni's great picture, "Ecco Homo"—Behold the Man, were distributed.

Long Eaton (Stapleford).—As a result of their recent sale of work, the friends at Nottingham Road have been able to relieve the pressure on the current account of the society, and in addition to apply £20 towards debt reduction, and £25 to necessary organ repairs.

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Morecambe (Sandylands).—On Good Friday evening a fine and sympathetic rendering of Maunder's cantata, "Olivet to Calvary," was rendered by the choir, under the leadership of Mr. E. Noble. The solo parts were effectively rendered by Mrs. Geo. H. Shaw (soprano), Mr. H. Hartley (tenor) and Mr. Jas. Cooper (bass). The performance was greatly enhanced by the tasteful accompaniment of the organist (Mr. Geo. H. Shaw). Rev. John Martin presided over a large and appreciative audience. On Easter Sunday the pastor (Rev. Bruce White) preached able and appropriate sermons to large congregations.

Neath (Skewen).—In connection with the choir festival a successful series of services commenced on Good Friday evening, when Rev. P. Cudmore conducted an impressive communion service, which was well attended. On Saturday evening a tea and social gathering was held to welcome Rev. E. R. Squire, a former pastor. The tea and meeting were well attended, and the ties of fellowship, broken in 1912, were soon re-united, and warm expressions of welcome were extended to Mr. Squire. On the Sunday Mr. Squire delighted by his services not only members of the church and congregation, but a large number of friends from other churches. In the afternoon Miss Wynne Richards, organist of our Neath Church, arranged a splendid musical programme, those taking part being members of her own choir. In the absence of the appointed chairman Mr. Squire presided, and gave an interesting address. On Easter Monday evening Mr. Richard Allen, a devoted member of our Neath Church, presided over a fine company, who attended to hear Mr. Squire speak on the "Music of Life." On Tuesday evening this fine series of services was concluded by the rendering by the choir of the oratorio "The Captives of Babylon." The conductor, Mr. T. J. Noot, had his own choir, augmented by the addition of several local vocalists, assisted by an orchestra. The solos were taken by artists, some of whom are Welsh National Eisteddfod winners, Miss Annie Taylor being the accompanist. Mr. O. L. David (the builder of the church during Mr. Squire's pastorate) presided over an audience which packed the church to its utmost capacity. Financially the whole series of services surpassed expectations. This was the first organized Easter effort of the choir, an effort so successful that it is now intended to make an annual effort.

Plymouth (Embankment Road).—With the object of deepening the spiritual life of the church, a series of special services were held during "Passion Week." Organized by the pastor (Rev. Thomas C. Old, B.A.), the meetings were largely attended and an inspiration. Addresses were given by Revs. W. E. C. Harris, Chas. Dyer (Baptist), Mr. David Nash (Wesleyan), and the pastor of the church. The services concluded on Good Friday morning, when a large congregation listened to a choice address given by the Rev. T. C. Old on "The wonder of the Divine Love." At the close of this service about 100 gathered around the Lord's Table, a very fitting close to what has been a fine week's services. The friends are greatly encouraged by the way the people rallied each evening, and rejoice in the fact that two young women decided for Christ during the week.

Poynton.—A very successful cake and apron sale, held in March, was opened by Mrs. Dearden, of Stockport, a lifelong member of the church. Mr. Geo. Bennett, of Woodside, occupied the chair. An interesting feature of the day's proceedings was the ceremony in which the children took part. As the result of the trading shilling, the Young People brought in £60. It was a memorable service. The church has been busy with a series of efforts during the winter, and the sale raised the sum total to £150 in aid of the new building fund. The C.E. anniversary was held on March 28th. Rev. Walter Attoe, of Macclesfield, preached to good audiences. In the afternoon the C.E. members gave solos, duets, etc. On the Monday, Rev. S. C. Heard conducted the roll-call. Rev. J. Hodgson Thomas, of Hazel Grove, gave an address. The services throughout were most inspiring and helpful. Special anthems were rendered by the choir. Mr. Leslie Ridgeway presided at the organ.

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South Lambeth (Fentiman Road, near Oval Station)—
11 a.m., F. Barrett; 6.30 p.m., F. Barrett.

Stockwell (Paradise Road)—11 a.m., A. C. George;
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Newington—Brunswick (Great Dover Street)—11 a.m.,
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