

# UNITED METHODIST

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One Hundred and Twenty-Second

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## The Garden City of God

STUDENTS of history are apt to compare the Revelation of St. John, given in the last book of our Bible, with the moods and utterances of Napoleon Buonaparte in the early period of his humiliation by Britain. Both were prisoners. St. John was in the island of Patmos, in the Aegean Sea; Napoleon was on the island of St. Helena. St. John, rapt into communion with God, saw the drama of history unfolded in mystic vision, which he was instructed to write down. He saw the purpose of God for mankind marching to fulfilment, until the statelier Eden, where the Tree of Life grew, was again the abode of God and man. Napoleon, baffled and defeated, predicted disaster for the world, since he might no longer bestride it like a Colossus and rule it as a tyrant for selfish ends. Doubtless Bible readers do well to see in the pages of St. John's Revelation hints and suggestions of the glory that shall be revealed in the heavenly life. But readers are left in no doubt that the wonders and beauties of that ideal state, chiefly described in Revelations xxi. and xxii., are to stimulate the activities of the people of God in all ages. They are called to make human life on earth like life there described as in heaven. St. John says that he saw the City, the holy Jerusalem, descending from God out of heaven. The Voice he heard declared that God's dwelling-place is with men; with men He will dwell; they shall be His people and God Himself shall be with them. The notes of that "city," and its ideal conditions, are intended to be the notes of God's people on earth, where the will of God is to be done as it is done in heaven. And these marks are to characterize the individuals who make up the holy realm, the Kingdom of God, whether in heaven or on earth. We trace here three of these characteristics. The ideal life has the notes of Purity, of Strength combined with Beauty, and of Sacrificial Service.

## I.

Purity is the primary qualification for association with God, of resemblance to Him, and service for Him. In every description of the heavenly life, wherever it is lived—whether this side the veil beyond which man passes at death, or on that side the veil—St. John shows us by every mystic stroke and suggestion that the followers of God are pure. The city shines in spotless beauty. Nothing profane, none who practice abomination or falsehood can enter it. The river, which purifies and refreshes, is clear as crystal. Some of the inhabitants had come out of the great Distress, and had washed their robes and made them white in the blood of the Lamb. The pardoning, renewing love of God in Christ applied to man by the Holy Spirit, cleanses all desires and intentions. Conduct will have the same spotless lustre. St. John says that "the white linen is the righteous conduct of the saints." The pure in heart see God and serve God, and only they. Sincere intention, utter truthfulness, simplicity of motive, must be the subject of our prayers and the object of our intense effort as citizens of the City of God, here and now, and hereafter and beyond. "Create in me, O God, a clean heart and renew a right spirit within me."

## II.

In the ideal life in heaven and on earth, communal and individual, stainless purity is followed by strength and beauty. St. John was the first to picture a garden-city. Let our town-planners read his vision, as well as that of Sir Thomas More's "Utopia," and William Morris's "News from Nowhere." Flowers, foliage and fruit added natural beauty and charm to the stability of this ideal dwelling place as pictured by St. John. The foundations were deep and wide; the walls strong and high. But everywhere beauty shone and beckoned. In all Jewish interpretations of God there is this combination of strength and beauty, of truth and attractive-

ness. His worship was to be in holy beauty. Two massive pillars stood, like guardians, at the entrance to the temple; and on the top of them was lily work, exquisite ornament of flowers and fruit. Jesus Christ was the Temple which God built, and not man. How strong, how beautiful, was He! I am Truth, He said. He is the Rock; but He is also the Supremely Fair, the Primeval Beauty, as John Wesley sang of Him. People were drawn to Jesus Christ; attracted by Him. The verdict of the people, when official prejudice and wicked hate were absent, was this: "How splendidly He has done everything."

Steadfastness and attractiveness are the combination perhaps most needed to-day. Many who recall our Puritan ancestors by their strength, lack charm. "He is a manly man; but he has no manners," was a recent description of such an one. Dr. Watkinson said he knew good people who were the salt of the earth; but unfortunately they were mustard and pepper also. On the other hand, some Christians, anxious to be inoffensive and pleasant, are pliable and unreliable. They lack strength in statement and conduct. There is place and time for Mr. G. K. Chesterton's prayer—

"From all that terror teaches  
From lies of tongue and pen,  
From all the easy speeches,  
That comfort cruel men;  
From sale and profanation  
Of honour and of sword,  
From sleep and from damnation,  
Deliver us, good Lord."

Cromwell's character and deeds often showed that such a prayer had been answered in him. He was strong as a rock, like the stone of his statue which stands in Manchester, hard by the Cathedral. His counterpart was Milton, in his singing robes and beauty of poesy and music. "Speaking the truth in love," is the ideal combination for verbal expression. The traditional knight performed his doughty deed neatly and gracefully. The ideal of strength and beauty, of beauty and strength in combination, is not an easy one; but it is set before us by the Holy Spirit, and in so far as we attain it we are worthy citizens of God's city.

## III.

Sacrificial service is the final note of the ideal life which we may notice here. In his rapture St. John saw a Lamb as it had been slain as the centre of the perfect life in the heavenly city. The throne he saw was of God and of the Lamb. "The City needs no sun or moon to shine upon it, for the glory of God illumines it and the Lamb lights it up." It is impossible to miss the association of such words with the Lamb of God, who bears away the sin of the world by His death. And all who regard Him as their Pattern, as well as their Saviour, love not their own life. They give themselves in sacrificial service. St. John says that he saw the saints as those who followed the Lamb wheresoever He went. He went about doing good, while He was on earth. He saved others by not saving Himself. His true followers are those who do as He did. The saved ones become the saviours. The redeemed are the redeemers. With one hand the Saviour is held: the other hand is used to serve and save another struggler. R. W. Dale had a great saying: "The atonement of Christ is only valid for him in whom it is morally reproduced." Jesus Christ took the sinner's place—He bore his punishment instead; and He invites the sinner to take His place and to serve for love's sweet sake. A simple verse combines these contrasted truths—

"I will not work my soul to save,  
For that the Lord has done;  
But I will work, like any slave,  
For love of God's dear Son."

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## Denton Raises £2,000.

### Story of a Great Achievement.

THAT a church of barely 200 members, with a Sunday School of 400 scholars, should set out to raise £1,500 and realise over £2,000, sounds more like romance than sober fact. Yet such is the record of our Denton Church during the past few days. Some time ago a project was launched for the extinction of debts on church and trust accounts, also a mortgage of £300 on the manse. In addition, it was planned to install electric light in church and school and redecorate the same. With this in view, all sections have worked strenuously and unitedly. It is impossible to enumerate the novel ways by which money has been raised—suffice it to mention that a band of young men have realised £70 by the sale of firewood, the children £20 by the collection of tin-foil, and the ladies large amounts by jam and biscuit making, also by the sale of chocolates.

The scenic bazaar styled "Ye Olde English Fayre" was held in the schoolroom (which had been beautifully transformed to represent an English village of the early Victorian period) on April 7th, 8th, 9th and 10th. On the Wednesday Mr. Thomas A. Moores performed the opening ceremony, Mr. Edwin Oldham, J.P., C.A., being the chairman. On the Thursday Mr. Harold Brown opened the bazaar, Mr. F. Bentley presiding. At Friday's ceremony Councillor J. P. Clayton declared the bazaar open, Councillor W. Greenhough being in the chair, and among supporters were several fellow-councillors. Saturday's opening, which was by the children, was a symbolical presentation of "A Bunch of Keys," with original compositions by one of the secretaries, Mr. W. R. Brown. On each preceding day the schoolroom was comfortably full, but on the children's day some were unable to gain admittance. Master Fred Hodgson presided, Miss Nellie Wright performed the opening ceremony, Master Billie Brown was the keeper of the keys, whilst Miss MacGill received the children's purses containing £25. A remarkable feature of the effort has been the wonderful response of friends from the other churches of the district. All three rectors of the neighbouring parishes, together with all the Free Church ministers of the district, have taken part in the bazaar openings. Many local friends have contributed to the donation list of £385, and in this noble sum is included the highest single gift of £20, the thank-offering of an old-age pensioner of 89 years of 10s., and, by no means the smallest, a little child's offering of 38 farthings. In a word, the giving can only be described as "sacrificial." The amounts realised by the several sections were as follows: Concerts and sundry efforts, £108; Primary stall, £109; refreshment stall, £285; congregational stall, £465; Sunday School, young men's, art and flower stall, £650; patrons and supporters, £385. No account would be complete without a tribute to the magnificent labours of the bazaar officials, Mr. Ernest Birkby (treasurer), Messrs. T. E. Whitworth and W. R. Brown (secretaries), Mr. H. C. Handley (coupon secretary), and Mr. Wilfrid Thorpe (president of the young men's section), to whose inventive genius much of the success is due. Nor can we omit to mention the self-denying labours of the ladies who staffed the café for four successive days, under the able leadership of Mrs. H. C. Handley and Miss E. Clayton.

Whilst £2,050 is now in hand, there are still additional moneys to come in. As a church we thank God and take courage.

### District Meetings.

By the kindness of the District Secretaries, we are able to give the dates and place of the District Meetings next month.

Birmingham and Dudley—Wednesday and Thursday, May 5th and 6th, Wolverhampton.

Bristol and South Wales—Wednesday and Thursday, May 12th and 13th, Redfield, Bethesda Church.

Cornwall West—Tuesday and Wednesday, May 4th and 5th, Penzance.

Exeter and Shebbear—Monday, Tuesday and Wednesday, May 3rd, 4th and 5th—Bideford.

Halifax and Bradford—Wednesday and Thursday, May 5th and 6th, Halifax, Salem Chapel.

Hanley—Wednesday and Thursday, May 5th and 6th, Burton-on-Trent, George Street Church.

Leeds—Wednesday and Thursday, May 5th and 6th, Cleckheaton Central Chapel.

Lincoln and Norwich—Tuesday, Wednesday and Thursday, May 4th, 5th and 6th, Wisbech.

Liverpool and North Wales—Tuesday and Wednesday, May 4th and 5th, Southport, Duke Street.

London—Wednesday and Thursday, May 5th and 6th, Forest Gate, Katherine Road.

Manchester—Wednesday and Thursday, May 5th and 6th, Stalybridge.

Newcastle-on-Tyne—Tuesday and Wednesday, May 4th and 5th, Newcastle, Salem Church.

Nottingham—Wednesday and Thursday, May 5th and 6th, Matlock.

Plymouth and East Cornwall—Tuesday and Wednesday, May 4th and 5th, Plymouth, Ebrington Street Church.

Portsmouth—Tuesday, Wednesday and Thursday, May 4th, 5th and 6th, Southampton, Hedge End Church.

Rochdale—Wednesday and Thursday, May 5th and 6th, Heywood, Bethel Street Church.

Sheffield—Wednesday and Thursday, May 5th and 6th, Sheffield, Surrey Street Church.

Sunderland—Wednesday and Thursday, May 12th and 13th, Sunderland, Park Road Church.

## 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.

### INDUSTRIAL PEACE INTERCESSION.

At the request of the President (Rev. W. A. Grist) all United Methodists are asked to make Sunday, April 25th, a day of intercession in all churches for industrial peace.

### CITY TEMPLE DEMONSTRATIONS.

Full particulars will be found in another column of the Missionary Meetings to be held, next Monday afternoon and evening in the City Temple. Enthusiastic gatherings are assured. Will all London United Methodists do their utmost to rally to the afternoon meeting? At night there is certain to be a crowd. If ministers and stewards will make sure of a good announcement on Sunday, this will be of the greatest service to the cause.

### OUR PRESIDENT.

Under the title, "Shining Light," a very appreciative article on our esteemed President, Rev. W. A. Grist, appears in the "Nottingham Journal," of Saturday last, written by Rev. J. D. Crosland. After speaking of the President's missionary zeal and experience, and his literary productions, the article closes on this note, which will find a confirming note in many hearts.

"Mr. Grist has won the praises of his Denomination. He has had much to say on great issues. He has said it wisely and courageously. In particular, he has made a great stand against unworthy means of raising money for religious purposes. His preaching partakes of the winsomeness and charm of his personality. As an administrator in the highest office, he has proved himself worthy of a goodly succession of predecessors. He has done well, and will be praised for his task at Nottingham; but far beyond the confines of the Conference, his praises will be heard in years to come for the grave manner in which he spoke in the name of his Church while he had the opportunity.

### NEXT CONFERENCE.

The generosity of our Wesleyan friends is overwhelming. They have added to their many kindnesses by placing the Albert Hall at our disposal for a week-evening meeting during the Conference. The Conference Excursion will be to the historic Newstead Abbey, founded by Henry II., in commutation of a promise to go on a three years' crusade, and later, intimately associated with Byron. The excursion will take place on Saturday, July 10th. Particulars will be given in the Handbook later.

### SCHOOL OF THEOLOGY.

A Summer School of Theology is to be held (see advt. in our columns) at Oxford, from August 18th to 26th, embracing about forty lectures, under the general heading, "Aspects of Contemporary Theology." Communications may be addressed to Rev. Dr. Carpenter, 11 Marston Ferry Road, Oxford.

### PERSONAL.

Rev. A. C. Phillips, has been elected president of the Cheltenham Sunday School Union, and secretary of the local Free Church Council.

### ALD. ROBERT TURNER, J.P., ROCHDALE.

We are very sorry to learn that our beloved friend, Ald. Robert Turner, continues to be very unwell. We are thankful, however, to state the latest news at time of writing that he is a little better. Our earnest hope and prayer, and that of all our people is that the little improvement may continue and increase day by day, and

also that he may know much of the Divine comfort and healing in this season of his weakness. Bro. Turner has for long years been one of our most loyal and most trusted leaders.

### REV. W. S. MICKLETHWAITE.

We are glad to report the safe arrival in this country of our West African missionary, Rev. W. S. Micklethwaite. His present address is 34 Rutland Road, West Bridgford, Nottingham.

### REV. F. J. ELLIS.

We regret to hear that our friend and Brother, F. J. Ellis, is not at all well. The latest news is that he is slowly improving. Our thoughts are with him in this time of need. May the Divine Presence be as a sanctuary of comfort.

### LONDON ASHVILLIAN SOCIETY.

The seventh annual dinner of the London Ashvillian Society will be held at the Waldorf Hotel, on Tuesday, May 18th. Sir Arthur Balfour, president of the Ashville Old Boys' Association, will be the chairman. Tickets, 10s. 6d. each, may be obtained from Mr. R. J. Martin, 11 Redcliffe Road, S.W.10.

### OLD SCHOLARS' REUNION AND JUBILEE CELEBRATION.

Our friends at Chantrey Road, Sheffield South Circuit, are celebrating the jubilee of the Sunday School during the week-end, May 1st and 2nd. On the Saturday, an old scholars' reunion tea and meeting are being held, to which all old scholars and teachers are invited. An interesting series of services has been arranged.

### REV. GEO. GRAVES.

We hear with much regret that Rev. Geo. Graves is laid aside by affliction, and is in hospital. May we assure our brother and friend of our sincere sympathy and earnest prayer for his entire restoration to health.

### LONG SERVICE.

The Rev. James Roberts, who for the last few years has served our Birstall Circuit, and during the war ministered to the Cleckheaton Church, has felt compelled through advancing years and declining strength to ask to be relieved from the care and responsibility of circuit work, to which request the Birstall friends have reluctantly acceded. Mr. Roberts was anxious to continue the work until the end of the Connexional year, but felt unequal to the task and begged to be allowed to retire as from his 82nd birthday, the 4th of April, Easter Sunday. He entered the ministry in December, 1863, and in 1871 went out as a missionary to Jamaica, where he laboured for twenty-eight years, till 1899, when he returned to England. In 1905 he became a supernumerary, and in 1906 retired altogether, until the war broke out, on which he re-entered the work, serving four years in Cleckheaton, and nearly six years in Birstall Circuit.

### MRS. DINSLEY.

The many friends of the Rev. E. O. Dinsley will be glad to learn that Mrs. Dinsley, who has been lying seriously ill since the beginning of November, is somewhat better, and is able to sit up for an hour or two daily, but is still confined to her room.

### CORRECTION.

Our article in last week's issue on the Nottingham Local Preachers' Conferences should have stated that the Jubilee in 1876 was the first occasion on which the superintendent minister had presided over the business sessions. The President's Bible shows the names of several ministerial Presidents. The absence of the superintendent was probably due to the fact that for many years the date of the local conference clashed with that of the Connexional gatherings, which the superintendent would attend.

### CHANGE OF ADDRESS.

Rev. A. Hearn, The Manse, 137 Assheton Road, Clayton Bridge, Manchester.

## Memorials of Beauty and Permanence

Readers of the *United Methodist* who are considering the erection of a memorial for the church or churchyard are invited to apply for the following Booklets, issued by Messrs. MAILE of Euston Road, and sent post free on request.



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### ANNOUNCEMENT.

All communications should be addressed to the Editor, "United Methodist," 12 Farringdon Avenue, London, E.C.4.

Advertisements should reach the Publishing Office not later than first post on Tuesday morning.

"The United Methodist" will be forwarded, post free, for one year to any address in the United Kingdom, the Colonies, or Foreign Countries, for 11s. per annum, payable in advance.

The Editor is always glad to consider manuscripts. If stamps are enclosed, every effort will be made to ensure the return of MSS. not used.

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## Notes and Comments.

### Rev. W. B. Reed.

On Tuesday next the Rev. W. B. Reed will reach his ninetieth birthday. Unto few men is it given to live an active life over such a stretch of years. We rejoice to have been so long enriched as a community with the presence of one of such superb gifts of heart and mind; and pray for yet many years of happy sojourn among a people who honour and love him. He had already given a quarter of a century to hard circuit work when he was asked to take up the task of founding a Girls' Secondary School. Edgehill was his child. He watched it during its development with solicitude and rejoiced unselfishly in every sign of progress. As an intellectual force he sustained a position, won not only by his great powers of mind, but by a fearless grappling with every fact that presented itself. He was never the slave of a book he admired; and at a time when many were alarmed he was not afraid of the reckless speculations of the Higher Critic. His own study of the Bible gave to his preaching a sparkling freshness. He was both a modernist and an evangelical. Modesty was a friend to him by investing his presence with an unflinching charm; and yet this same fine quality often proved a stumbling-block to distinction and office. But we write as though our dear and honoured friend had now settled into a final silence, and had definitely withdrawn from the haunts and interests of his fellows. This is emphatically not so. He is still a shrewd observer of all that is taking place; he knows the times in which we live better than most of us. He takes long views, and plans with a glorious disregard of time. His motto is "Leave now for dogs and apes. Man has for ever." We convey to Mr. Reed on behalf of all United Methodists our sincere congratulations.

### Methodist Union.

The change which has taken place within the past few months is truly remarkable. Those who less than a year ago were to all appearances convinced and unrelenting opponents of Union have for the most part either subsided into a silent acquiescence; or are prepared now to facilitate the last stages of a long and somewhat dreary pilgrimage. The great movement has from the first been irresistible; for it was so manifestly right. It was simply futile to pretend that union with any other Church should take precedence of Union among the members of the Methodist family. The arguments have always been weak which were advanced to oppose this consummation. Speakers who essayed this task always laboured as with some mysterious foe. But it would be imprudent now to dwell upon this fact. It is sufficient to register our gratitude that general agreement has been reached on matters which were the subject of dispute and division. When once the Wesleyan Church had made it clear that the desire to reserve to their ministers the administration of the Lord's Supper was not due to any element of sacerdotalism in their hearts and minds; and when the great Free Church principle, that permits any godly layman to preside at the Table of the Lord had been secured, there was nothing left to contend for. So we are moving on towards a day not far off now, when all the Methodist Churches of this land will join together, and form a compact and unified body to proclaim the evangelical truth of salvation through Christ, and oppose every form of vice and wickedness. The pitiable request that a Church, where a majority can be induced to hold out against Union, shall be at

liberty to "contract out" will find small welcome. At least ten years should pass before such a decision could be regarded as entirely due to an informed conviction, and not the result of persuasion, and the very great influence of some one, who in the life of the Churches, can only be regarded as a bird of passage.

### The Miners.

Both the mine-owners and the miners have published official observations on the Report of the Commission. If the issues at stake were not so grave, these would appear quite funny. On the one hand the mine-owners say "Most certainly" to every point that the Report makes in their favour; and similarly the miners applaud when they themselves are supported. To an outsider it seems incredible that so tragic an occurrence as a strike should take place when both sides agree on so many points, and only acutely differ on two or three. We do not know what may happen before these notes are in the readers' hands; but amid all the disturbing circumstances at present, there is evident a general desire to be at peace. The leaders of the miners

have a heavy responsibility, and so far their restraint is admirable. The mine-owners see clearly enough that the mining industry has such national and international complications that they are no longer free to do as they please either with the men or the mines. The men are winning all along the line; and winning because they have had genuine grievances to support their protests. History seems to show, however, that even victory becomes a habit; and the justice of a cause is sometimes subordinated to the passion for winning. We have reached a stage now when mere resistance is no longer an adequate weapon. The two parties must meet and make concessions. The men are resolute in their refusal to accept a lower wage, and are almost equally resolute in not consenting to more hours or a redistribution of these over the days of the week. In the same way they repudiate the proposal to remit arbitration and power to determine vital questions to district tribunals. They feel that the whole subject should be dealt with as a whole, and therefore dealt with on a national basis. The subsidy ends in a few days: the mining industry must pay for itself: the mine-owners say if this is to be, men must work for less and work longer. Against this the men protest. It is not for mere doctrinaire spectators to advise, though advice is freely given. The alternative to this programme appears to be the handing over of the whole mining concern to the nation; and this is another matter.

### Taxation of Betting.

There is the possibility of a tax on betting becoming the law of the land in the very near future. The Chancellor of the Exchequer is known to be giving the subject consideration. We wish we could believe that Mr. Churchill approaches the subject with a stern determination to sanction nothing which is socially and morally unwholesome. The money bait is an attractive one to any Chancellor. Happily the Churches of the country are alive, both to the possibility and to the evil. In a manifesto, signed by men who know what they are talking about, the most earnest appeal is made to the Chancellor not to take any steps in the direction indicated. They recall, in their appeal, that the Select Committee which examined the proposal a year or two ago, by a majority of practically two-

thirds decided not to recommend the tax. They did not say it was impracticable; but their conviction was that it was undesirable; and many of the Committee revealed the strongest objection to the proposal. It may be a difficult task to collect the tax. Quite probably there would be a great deal of evasion. But the objection of the Churches is based on the moral and social effect upon the community. They say that for every reason the tax would lead to an increase of betting. The bookmaker would be licensed; there would be the opening of ready-money betting offices, and a new vested interest would be created, which would prove a distinct obstacle to reform. To put the whole matter briefly then; the tax on betting would give it the status of a respectable habit; it would invest the bookmaker with a dignity which at present is not obvious; it would provide young people with a new argument for a practice which is morally coarsening; it would allow a pernicious habit to dig itself in, so as not to be easily eradicated, but from whence it could readily spread to an extent even more appalling than at present obtains.

### The Liberals.

The fortunes of the Liberal party make sad reading for such as were formerly of its persuasion. They have hoped against hope for a renaissance. But there is no sign to hearten them. Whenever a Liberal candidate dares to face the rude ordeal of a polling booth he is told plainly enough that at present he is not wanted. The most unqualified pessimism seems to prevail in Liberal circles. There is something very perplexing in this. When we consider how many of the most powerful newspapers of the land are still Liberal, and only wait to cheer on the progress of their heroes, it is reasonable to conclude that newspapers in these days do not count for much. That in itself is a fascinating problem, and we should like to see it somewhat thoroughly discussed. Meanwhile one after another forsakes the Liberal fold. The latest is Mr. George Lambert, who for more than thirty years sat in Parliament as Member for the South Molton Division. He has announced his inability to continue his candidature, and to attempt to win back the seat he lost at the last election, because of the land policy of the Liberals. Those who know Mr. Lambert will not be greatly surprised. He has always disclosed a certain wayward element; and simple loyalty has never been one of his shining virtues. He found it difficult to believe that at last he was no longer a Member of Parliament; and the rather disgruntled air that he always carried with him was greatly aggravated. We should have thought a man of such distinction might have chosen another course, though it would have been a harder one. Mr. Lloyd George has fallen to the proclamation of some rather threadbare platitudes, lit up occasionally with gleams of humour and pungent similes. It looks as if there will never again be a great Liberal party in the land, though the solvent now at work in Labour circles may lead to a disintegration that will result in the formation of a new power, a modern equivalent for Liberalism. R. P.

### Wedding.

#### JOB-DYMOND.

CONSIDERABLE interest was centred in the wedding at the United Methodist Church, East Street, Stonehouse, of Mr. Oswald Job, eldest son of Rev. John Job and Mrs. Job, of St. Austell, and Miss Stephanie Elise Dymond, eldest daughter of Mr. and Mrs. G. P. Dymond, Hoe Grammar School, Plymouth. The parents of both the bride and bridegroom fill prominent and honoured places in the United Methodist Church, and ministers and leading members not only of that Church, but of other Free Church denominations, were amongst the crowded congregation.

The rostrum was tastefully decorated by Miss Parkhouse and Miss Badge, friends of the bride, with primroses, daffodils and narcissi, and appropriate music was rendered by the organist (Mr. W. P. Leverton).

The officiating ministers were Revs. John Job (father of the bridegroom) and A. E. Dymond (uncle of the bride), assisted by Revs. J. Howen Rodda and W. E. C. Harris. An address was delivered by Mr. Rodda.

Mr. Thomas Brian Job (brother of the bridegroom) was "best man," and the two bridesmaids were Miss Elizabeth Gwendoline Job (sister of the bridegroom) and Miss Joyce Dymond (cousin of the bride). A reception was held at the Lockyer Hall, Plymouth, where the numerous wedding presents were displayed and greatly admired.

## SHERN HALL (METHODIST) BUILDING SOCIETY

Registered Office:

SHERN HALL, OLIVER ROAD, WALTHAMSTOW, E.17.

Extracts from Directors' Report for the Year 1925:

**INCOME** of the Society during the year over £1,000 per week.

**GREAT INCREASE OF BUSINESS**—£39,640 advanced against £17,055 in 1924.

**OUTSTANDING ON ADVANCES** on Freehold and Leasehold Property, £89,386 19s. 11d., lent on easy terms.

**RESERVE** stands at £11,200.

**INTEREST** raised to 5 per cent on money invested in the Society—free of Income Tax.

**INVESTMENTS**—The Society now pays £5 per cent on all Investment Shares—free of Income Tax, which the Society pays on behalf of the Investor.

**DEPOSITS**—Money placed on Deposit with the Society can be withdrawn at short notice, and 4 per cent interest is paid on same also free of Income Tax.

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## "Out of the Mouth of Babes and Sucklings."

FROM those early days, when the Temple Courts of Jerusalem rang with youthful Hosannas to the Son of David, and the first Christians made melody in their hearts to the Lord with psalms and hymns and spiritual songs, we may trace an unending chorus of Christian praise. This unbroken chain of song is an impressive testimony to the joy-provoking qualities of the Christian religion. We find this age-long treasury of Christian song and music freely drawn upon in the new volume of "School Worship," prepared under the direction of the Young People's Department of the Congregational Union of England and Wales. The Jewish Psalter, the New Testament for hymns like the Benedictus, Gregory the Great, Francis of Assisi—more familiar springs of song like Bernard of Clairvaux, rugged Martin Luther, Isaac Watts and Charles Wesley (curiously enough, the name of John Wesley does not appear), and a host of moderns, are all laid under tribute. The musical settings show an equally wide range: Ancient Plain Song, German Chorales and Gesangsbuchs, the Genevan Psalter, La Fenille's Méthode du Plain Chant, Church Melodies from Rouen and Bargeux, adaptations of English Folk Song melodies, and many characteristic Welsh tunes, some of which are probably entirely new to English ears. Mr. G. Thalben-Ball, the musical editor, has laid us under a great debt for his catholic taste.

The outstanding characteristic of the compilation is its freshness. Most of the great classic hymns, and others endeared by long use, are there: but it is the large number of new and modern hymns that gives the book its great charm. One outstanding merit of our Methodist School Hymnal was the number of new hymns it introduced into common use amongst us; but great as was the advance registered by that production, it must freely be conceded that we have here a still further advance. Happily, the indebtedness of the producers of this volume to those who compiled the Methodist School Hymnal is frequently in evidence and frankly acknowledged. Some of the most attractive of the new hymns are those that represent the earthly life of our Lord. Thus:

"Jesus and Joseph day after day,  
Chiselled and planed and hammered away,  
In the shop at Nazareth."

So begins a picturesque descriptive hymn (No. 44), by Mr. T. R. Glover, with a taking melody by Mr. Thalben-Ball. Finer still is a hymn (No. 46) on "Friendliness of Jesus," by Miss A. M. Pullen:

"At Work beside His father's bench,  
At play when work was done;  
In quiet Galilee He lived,—  
The Friend of every one."

Amongst many others we welcome gladly are two settings of the Hymn of St. Francis (Nos. 15 and 141); Canon H. C. Beeching's hymn, "God who created me," with the stirring refrain, "Take the thanks of a boy" (No. 69); S. C. Lowry's verses beginning, "A Man there lived in Galilee" (No. 175); a hymn (No. 176) on "The Centurion," by J. R. Collins. It was particularly helpful to find W. S. Raymond's hymn for Good Friday (No. 194):

"All is over: in the tomb  
Sleeps He 'mid its silent gloom,  
Till the dawn of Easter come."

Our Methodist School Hymnal helped us to recognize the value of liturgical forms for school worship. They need to be used with care, especially lest their freshness and spontaneity should be lost by repetition. A large number of responsive services are appended to this book. Some of them are very suggestive, but the general impression they make (as yet untested by use) is that they are too adult in type. Many obviously are intended only for use in senior departments, and there are too few really adapted for use in children's services. One or two, however, are very happily conceived, particularly "An Order of Worship for a May Morning Service," and the orders for the Induction of New Scholars and for Promotion Sunday. The latter we particularly commend to the notice of Sunday School workers.

There can be no doubt, in the main, that those who are privileged to use this book are to be congratulated. Despite some startling omissions, such as "Was there ever kindest shepherd," and some inconvenient defects, such as a very confusing system of numbering the hymns in two parts, the book is a distinct advance. In Methodist schools there will be no question of its superseding our own very excellent school hymnal, whose treasures we probably have far from exhausted yet. But wise superintendents and departmental leaders may well use it as a supplement and a stimulus, and every now and again, by the use of sheets or blackboard, introduce some of its treasures to our schools. And learning new hymns is so easy, and such a delight, if one goes the right way about it. Many people make the mistake of beginning with the tune. The true way is to awaken interest in the hymn itself and its message: the lilt and music in the very words. After that, the business of fitting a melody to the words is light: the whole tune played right through by a sympathetic accompanist, perhaps hummed softly once, or a verse sung as a solo, and there should be few cases where the school is not then ready to sing a new hymn straight-away. Try it and see.

E. C. URWIN.

\*"School Worship": a new hymn book for schools and young people's meetings. Congregational Union. 6s.

## Chats With Children.

"Beginning at the Right End."

BY REV. FRANCIS JONES.

I WONDER how many boys, when they are blacking their shoes, take as much pains with the heels as they do with the toes? A boy whom I knew was told by his grandmother, when she saw how he had neglected the heels of his boots, and had only polished the fronts, "A good soldier never looks behind him." Jem blushed, for he knew what she meant. I fancy that the right end to begin with in boot-cleaning is the heel, then the other parts will take care of themselves.

Girls sometimes are set to clean the window panes, but I once saw such a window which a lassie had done, and whilst the centres of the panes were beyond reproach, the corners were dirty. Now if Mary had commenced to clean well those corners, the middles would have been sure to be all right. Somehow I think the right end to begin cleaning a window pane is to attack the corners, then the middles would take care of themselves.

I once read of a young curate, out in Australia, who was driving on one of his long journeys, when he came across a cow lying in a water-hole, literally stuck in the mud. Determined to extricate the poor animal, he unyoked his horse, fastened a rope to the harness, and backing the horse into the pond, tied the rope to the cow's tail, to pull the cow out. It was a foolish thing to do, for the horse might have pulled the beast's tail off. He realised this, and feeling that he could do no more, he untied the rope and drove on. Soon after he met a farmer on horseback, and told him about the cow.

"Oh, that is my cow," said the man. "Just come back with me. I think we can manage to get her out. On reaching the pond, the farmer quickly took off the stirrups from his saddle, and handing one to the curate, took the other himself. Then they both waded up to the cow's head, which was away from them, and the farmer placed a stirrup over each horn, telling the curate to join him in pulling the head round. After tugging a little in this way, the animal struggled her legs free, and was brought safely to the bank. The curate laughed as he said, "I see, I began at the wrong end."

There are lots of people to-day who begin at the wrong end in their endeavour to be respectable, happy, and to

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## NOTTINGHAM CONFERENCE, 1926.

# THE Conference Handbook

is in course of preparation, and will be of exceptional value.

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feel that all is well with them. They wear good clothes, are very clean and tidy; they may even go to church regularly, and think that that makes them good. But they are beginning at the wrong end.

It is like a farmer, whose pump has gone wrong, and he cannot get any water from it, so at last he says, "I see what is the matter; it wants painting, and he gets a pot of paint and paints it all over. But still it will not work. He has begun at the wrong end. It is the inside of the pump that needs putting right. That is the right end to begin at.

Now, boys and girls, don't you see what I mean by all this? I think you do. Whatever else we do, we must get our hearts put right if we would be good. Nothing will satisfy God but a good heart. Give it to Him, and He will cleanse it, and make it new. And that will be beginning at the right end.

## 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 25: Rev. A. J. Hopkins and his new work in Kenya. Job xxxii.

**Sheringham.**—A coffee supper and musical social was held on March 31st. With the help of kind friends, who sent in fresh-caught crabs and new-laid goose eggs, the amount of £2 10s. was realized. A helpful, happy evening was spent. This little account is sent in the hope that it may encourage some other small branch.

**Leeds District.**—The quarterly district council meetings were held at the Cavendish Street United Methodist Church, Keighley, on April 13th, 1926. The quarterly business meeting was held in the afternoon, when the officers for the following year were elected: Mrs. Hudson, of Hull, president; Mrs. T. Gill, Mrs. Spedding, Mrs. Thornton, and Mrs. S. G. Dimond, vice-presidents; treasurer, Miss Singleton, Leeds; organizing secretary, Mrs. W. H. Kay, Leeds; corresponding secretary, Mrs. J. H. Lockwood, Bramley, Leeds. The treasurer and secretary gave reports of the year's work, and were able to report an increase of three branches and one girls' branch. At 5 o'clock the many representatives and friends were entertained to tea by the Keighley branches of W.M.A. and Girls' M.A. Miss Stirk, of Cross Hills, presided over the evening meeting, which was addressed by the Rev. H. T. Cook, of Horsforth, missionary-designate for China. A solo was sung by Miss Lily Smith, of Keighley. The Keighley friends were thanked for making the visit of the District Council so enjoyable, the representatives returning to their branches much encouraged by the happy day spent with W.M.A. friends in another part of the District, and the enthusiasm aroused by the earnest address of the Rev. H. T. Cook, and his appeal to do more and more to help in the great missionary cause, will be something to be remembered by all, and his career in China will be watched with keen interest by all members of the Leeds District W.M.A.

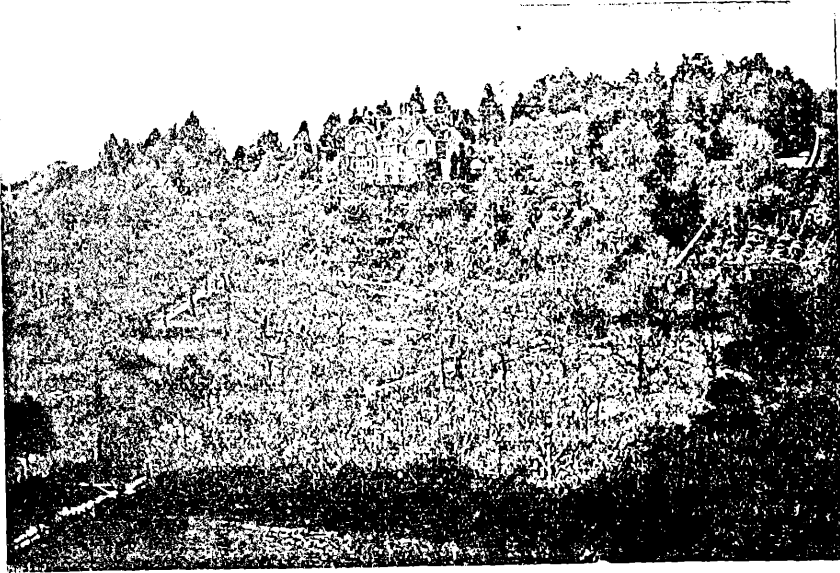
## A Preacher's Dedication.

### LINDLEY CIRCUIT, HUDDERSFIELD.

THE Lindley Circuit Quarterly Meeting last September decided to adopt the recommendation of the Conference in regard to the examination, etc., of candidates for the preachers' plan, as given on page 252 of the Minutes of Conference, 1925. The first to take the examination was Wm. Arnold Hall, the younger son of the superintendent minister of the circuit. He was transferred as a preacher on trial from the Sunderland Thornhill Circuit last autumn, and completed his probation at the March Circuit Meeting. The examination took place before the full Circuit Meeting, and the Rev. W. H. Cockersole was the examiner. The candidate was questioned on all the books and subjects named in the scheme, and gave evidences of thorough study and mastery of the books and their contents. The Circuit Meeting having received excellent reports of his preaching ability, and being highly satisfied, unanimously and heartily passed him for the full plan, and arranged for a special dedication service. The service was held at Zion Church, Lindley, on Wednesday last. The ministers of the circuit and two of the local preachers, Messrs. C. Goodyear and E. Gay, took part in the service. The Rev. H. D. Allen had charge of the service, and after a very chaste and instructive address, submitted the usual questions to the candidate, which were very satisfactorily answered, and indicated a very definite call to preach the Gospel. The Rev. W. H. Cockersole presented the three volumes of Dr. Moffatt's translation of the Bible, and afterwards delivered a very thoughtful and most impressive address on "The Preacher and his message." The address and the dedicatory prayer which followed greatly moved the congregation. The service, which had been very impressive throughout, concluded with the hearty singing of "Give me the Faith which can remove" and the Benediction. It was a service which will not soon be forgotten.

**St. Columb (Queen's Church).**—The friends were delighted to receive a surprise visit from Miss Georgette Blumer (Connexional Demonstrator) on Palm Sunday, who was staying in the neighbourhood. Miss Blumer attended the Queen's Sunday School, taking charge of the Primary Department for an hour, after which she gave an appealing story to the scholars of the Junior Department. The story was conveyed in a quiet, forceful manner, which proved the ability and art acquired by Miss Blumer, backed by experience, and a deep love for her work. The occasion has been gratefully referred to by many of the leading members, and the next visit of Miss Blumer will be eagerly anticipated.

# Summer Schools, 1926.



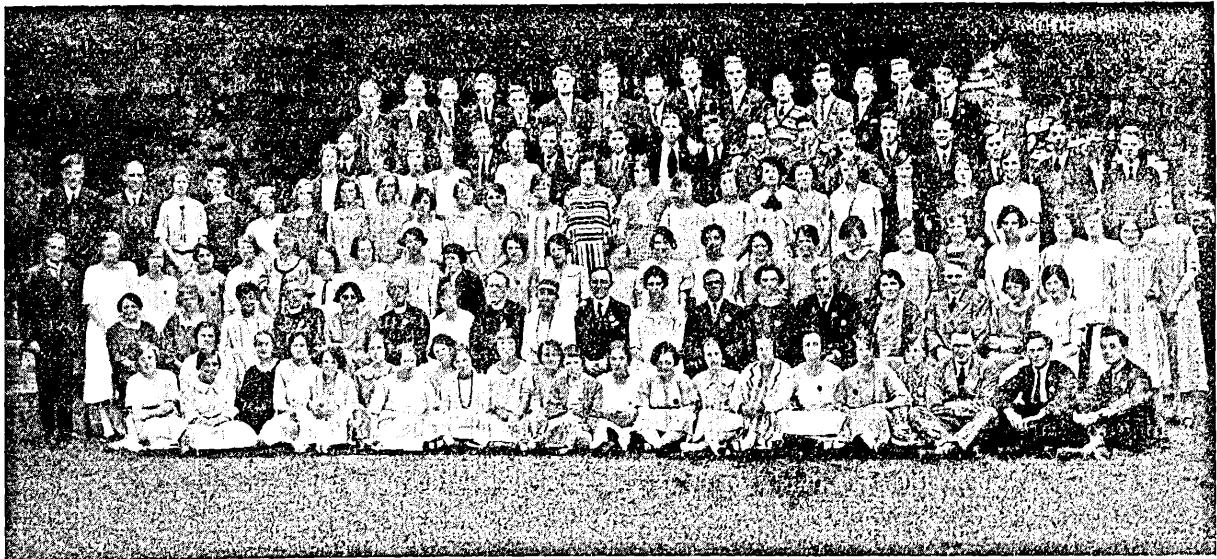
## Fernden College



Our  
New Centre  
At  
**Haslemere**  
On the  
Surrey Downs

Ashville College, Harrogate, July 31st to August 7th  
Fernden College, Haslemere, August 7th to 14th  
Shebbear College, North Devon, August 14th to 21st

*(For particulars see over)*



THE SCHOOL AT ASHVILLE, 1925.

Our Summer School Movement began in 1920 with one School at Ashville. Last year we had three: at Weston, Ashville, and Shebbear. This year we are running five!

# Summer Schools, 1926.

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The United Methodist Young People's and Temperance Committee have pleasure in announcing three schools, each to last one week, for the training of Sunday School leaders and teachers, Local Preachers, Social Service workers and all who labour for the uplifting of our youth.

## Special Features this Year.

**THE NEW CENTRE.**—Fernden College is delightfully situated, as the view overleaf suggests, and is on the Surrey hills, not far from Hindhead, and only forty-three miles from London on the main line to Portsmouth. By securing this centre in addition to Ashville and Shebbear, a school is brought within reasonable distance of all our churches.

**ADVANCED SECTIONS.**—To deal more thoroughly with the difficulties and opportunities of workers among young people, an advanced section will be provided both at Ashville and Haslemere, to be conducted by Miss Hindle. Membership of these sections is limited to people who have previously attended two of our schools or one of ours and some equivalent, and who are leaders of departments or teachers over eighteen or scholars over twelve years of age.

**A C.O.P.E.C. SECTION.**—At the request of our newly established Social Welfare Committee we are experimenting with a section for students of social questions from the Christian point of view and for all who desire to spread abroad in our churches the aims and spirit of Copec. This section will be led by the Rev. T. E. Clarke, at Haslemere.

**LOCAL PREACHER SECTIONS.**—The Local Preachers' Committee are co-operating with us in promoting a section for local preachers at Ashville, to be led by the Rev. G. W. Potter. The Rev. R. Pyke will conduct a similar section at Shebbear.

## SCHOOLS AND ARRANGEMENTS.

**Ashville College,** on high ground just outside Harrogate, where we have had a successful school every year since we began in 1920. Beginner, Primary, Junior, Intermediate, Senior, Local Preacher, and Advanced Sections.

**Fernden College,** described above, will have Primary, Junior, Intermediate, Senior, Advanced, and Copec Sections.

**Shebbear College,** in a bracing climate, in the heart of North Devon, not far from Bude and Clovelly. Primary, Junior, Intermediate, Senior, and Local Preacher Sections. A Beginner Section will be provided if sufficient students enter for it before the end of June.

**General Lectures.**—Besides the work of the sections, one of which every student joins, lectures on the Bible, psychology, and other subjects important to our workers are given to the whole school. A series of departmental demonstration services—Primary, Junior, and Intermediate—is also given for the practical illustration of the courses.

**Fees.**—For any of these schools the fee for board, lodging and tuition is £2 17s. 6d., and covers tea on the opening day and breakfast the following Saturday.

**Bedrooms.**—The sleeping accommodation is in rooms containing various numbers of beds. Friends wishing to share the same room should state their desire on the application form.

**Booking.**—Applications should be made on the form provided and accompanied by a registration fee of 5s., which is counted as part of the fee. It will relieve pressure at the Schools if the full fee be paid in advance: all but the five shillings will be returned in case of withdrawal. Students are accepted on the understanding that they take the whole of the course provided. Full programmes will be sent to each member in due course.

All correspondence concerning the schools should be addressed to the Rev. T. A. Jefferies, F.L.S., 30 Grosvenor Park Road, Walthamstow, E.17.

## Departed Friends.

### Mr. Wm. Dawe, Falmouth.

THE passing of Mr. William Dawe, of Falmouth, on April 9th was heard of with deep regret. After a painful illness, borne with Christian fortitude, he passed away at the age of 65 years. Deceased was a native of Penryn, and from a young man a most consistent member of our Church. For some years he was a well-known class leader, and an acceptable local preacher for over 30 years. Our brother was widely known as a man of sterling Christian character, and held in high esteem by both old and young. He was firm in his convictions, and considered himself up to the end a Bible Christian, and of the old Methodist type; he emulated a Christ-like character. In his home, his work, and the church his life told for good amongst many. A few days previous to his passing to his eternal reward a friend asked his wife to convey to him the news that it was through a conversation they had in his smith's shop, that he had become a changed man. Brother Dawe had a word in season for everyone, which bore fruit to the honour and glory of God. By his demise his widow and daughter have lost a good husband and father, and the Church one of its truest and best sons. The funeral took place at Falmouth Cemetery on Tuesday last, amidst public sympathy, the churches and friends being well represented. Rev. J. W. Bowler officiated, the Rechabites' oration being read by Brother W. Trengove (Chief Ruler), our deceased brother being for some years a member of the Penryn Mizpah Tent, I.O.R.

### Miss Eliza Clarke, Norwich.

A NUMEROUS gathering attended the funeral of Miss Eliza Clarke at the Norwich Rosary on April 9th, and the preceding service at Calvert Street Church, of which she was a life-long member. Rev. A. Tattersall gave an impressive address, and Mr. Walter Hastings officiated at the organ. Deceased had passed her 81st year, and during the whole of her active life was associated with her brother, the late John Clarke, in the work of the Sun Lane Sunday School, in the progress of which her interest was sustained until the last. For many years teacher of the senior girls' class her influence was widespread, and kindly remembrance of her sympathetic concern for others' welfare lives in the hearts of many. Mrs. John Clarke, Miss M. Clarke, Rev. Tom Clarke, and Mrs. P. M. Kett were the chief mourners, and representatives attended from Calvert Street, Chapel Field Road, and Rosebery Road Churches, also from the Sun Lane Sunday School, and there were numerous wreaths.

### Mr. Wm. Rushby, Willingham, Louth.

MR. William Rushby, of Willingham, passed away on April 7th, aged 76 years. The interment took place at Willingham on April 10th, and the service in our church was conducted by the Revs. H. Pritchard, W. R. Stobie and Geo. Kilgour. The circuit was represented by the leading laymen, and the Anglican Church by the Revs. Canon Temperley and W. H. Jollye. Friends came from all the wold villages and many public organizations sent their tokens of esteem.

The memory of William Rushby will always be sacred and fragrant. His life is one of the romances of country Methodism. He was born in the village of Utterby, and as a small boy was sent to work on the land. In order to gain the first rudiments of education he tramped week after week to Louth, which is six miles away. At the age of 23 he commenced to sell sewing machines, and from a small beginning he has established one of the largest branches of this industry in East Lincs. He was one of the best-known men in the district, and in many villages and homes he was the guide, philosopher and friend. He was called the Bishop of the Wolds, and no man had a better right to the name. He visited the sick, comforted the dying, and helped the needy, and no deserving case appealed to him in vain. For over fifty years he served as a local preacher, and for several years as circuit steward. He was class leader at Willingham, and brethren bear testimony to his faithfulness and sagacity. He was a member of the Board of Guardians for 25 years, member of the Louth District Council, and member of the Old Age Pensions Committee.

There are some men whose friendliness and understanding at once endear them to their fellows, and he was emphatically one of these. He radiated kindness and sympathy. Few men were as lovable as he. His life preached Christianity more eloquently than any spoken words can do. His character was a constant vindication of the Christian faith. We commemorate him as one of God's gentlemen, a comrade of unblemished integrity, a generous and resourceful friend, and a warm-hearted affectionate brother. The Louth Circuit has been fortunate in a succession of strong, good men, and William Rushby ranks high in this company. He has left abiding landmarks in the circuit. His example is to all of us an inspiration and a challenge.

### Mrs. Vickers, Lincoln.

LINCOLN, Saxon Street Church, has recently suffered the loss of one of its oldest, choicest and most beloved members in the death of Jane Vickers, widow of the late Mr. Benjamin Vickers, who passed away on Easter Monday, April 5th, at the age of eighty-four. Mrs. Vickers came to Saxon Street as a bride sixty years ago, and has remained in unbroken membership ever since. During those sixty years she exercised a profound influence in the church and Sunday School, and won for herself an imperishable affection. Her rare, intellectual gifts, with a serene and beautiful spirit, gave her distinction far above the average. She impressed all who came near to her with the sense of a pure and gracious womanhood. She read widely, thought deeply, and loved nothing better than to discuss the Christian religion, especially the Fatherhood of God and its manifold im-

plications. Her mind retained a singular freshness right to the end. She looked forward to the next issue of the "Hibbert Journal," much as a boy looks forward to his next Christmas annual. In the meantime, she read all the good books she could lay her hands on. Speaking to a lady friend a few months before she passed away, she said, "I am looking forward to death to find out how the spirit will progress without the material body; I think it will make great strides." Her life, however, was not wholly given up to literature, or the solving of abstruse problems. She brought up a family of thirteen, all of whom are living, save one. Her sons and daughters adored her, and it was very delightful to watch their love at work, sheltering and protecting her from the chill winds which sometimes blow across old age. In her earlier days she was the teacher of the Young Ladies' Class at Saxon Street, and never had girls a wiser, kinder, or more efficient teacher. She was intensely interested in the social and political life of her time, and greatly rejoiced in any movement which had for its object the intellectual and spiritual emancipation of the people. Of late, age and failing health have prevented her from attending the services of the sanctuary, but she came as long as she could, and never ceased to make mention of us in her prayers. No longer able to take part in the activities of the church, she spent much of her time weaving bonnets, baskets, and all sorts of useful and fancy articles for the annual bazaar, at her own fireside. It was fitting that such a beautiful spirit should pass to the higher life on the "Resurrection Morn." At her own request, there was no mourning, but wreaths of lovely flowers marked the place where they had laid her.

### Mr. Wm. Taylor, Louth.

WE record with deep regret the passing away of Mr. William Taylor, the "Father of the Plan," in the Louth Circuit, and one of the last of the Old Guard, at the age of 87. Mr. Taylor witnessed the building of our Eastgate Church, and was acquainted with most of the ministers who have travelled in the circuit. "Methodism," says George Eliot, "was a rudimentary culture for the simple peasantry; it linked their thoughts with the past, and suffused their souls with the sense of a pitying, loving, infinite presence, sweet as summer to the houseless needy." William Taylor was a striking illustration of this statement. Converted at the age of 30, he taught himself to read, the incentive being that he might know more of God's Word. His one book was the Bible, and for over fifty years he must have tramped thousands of miles, preaching in isolated villages, and in lonely farms, the good news of the Gospel, and withal, following his occupation as a labouring man. Many in the villages to-day bear testimony of the soul-saving power of his preaching. It was a joy to hear him relate the story of those times when in all our churches no services were held without conversions. In one of his books, Lord Asquith refers to Lord Morley as "the only remaining personal link that bound us to the heroic age of men that strove with gods." Truly we may say of William Taylor that he was a hero in an age of heroes. He attended class up to a few months before his death. He took his last appointment at the age of 85; but a short time ago, a preacher failing to arrive for service at our Newmarket Mission, he stepped into the breach, and friends marvelled at the vigour and freshness of his preaching power. Rev. H. Pritchard conducted the interment, and amongst those present were Rev. W. R. and Mrs. Stobie, Mr. and Mrs. Jason Miller, Rev. G. Kilgour, Mr. D. Heward, Mr. William Baxter and Mr. J. Tyson. His son, Mr. John Taylor, is our present circuit secretary, and has already rendered over forty years' service on the plan.

### Deaconess Institute and Ex-Sisters.

**A Legacy.**—The Warden gratefully acknowledges the receipt of a legacy of £20 bequeathed to the Deaconess Institute by the late Miss F. G. Enison, of Marshchapel, Louth Circuit. The bequest has been paid into the Sisters' Retiring Allowance Fund.

**Ex-Sisters.**—The Warden is compiling a list of all who have served as Sisters since the Sisterhood was formed in Pimlico, by the Rev. T. J. Cope. Of course, all their names are on the books as Sisters when they were in the work, but many have married, and their present names and addresses are unknown. At the forthcoming anniversary, on May 10th, Mrs. S. E. Walker (Sister Beatrice, who worked in Pimlico) will represent the ex-Sisters in her presidency at the afternoon meeting, and in this connection, as well as others, we wish to get in touch with every ex-Sister. Will any ex-Sister, or minister or friend knowing such, kindly send on name and address at once to the Warden?—Rev. R. W. Gair, 25 Bolingbroke Grove, Wandsworth Common, S.W.11.

### London Free Church Ministers' Luncheon Club.

THE London Free Church Ministers' Club, inaugurated by the late Rev. F. A. Rees, in connection with which visits were paid last year to a number of interesting places in the Metropolis, has decided to transform itself into a Luncheon Club. The first engagement under the new régime takes place at the City Temple Lecture Hall on the 28th inst., from 12.30 to 2.30, when the invited guest is Sir Arthur Conan Doyle. The distinguished writer has agreed to address those present, and opportunity will be given for questions to be put at the close of the address. The Rev. R. Moffat Gautrey will preside. Membership of the club is open to any Free Church minister in the Metropolitan area and to a limited number of laymen; and the Rev. Samuel Horton (secretary, Metropolitan Free Church Federation, 4 Ludgate Circus Buildings, E.C.4), will be glad to answer inquiries.

## 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.

WE WANT  
**£500** for the  
Chairmen's List.

Please send your Donations **EARLY** to the  
**Rev. A. E. J. COSSON,**  
42 KESTREL AVENUE, HERNE HILL,  
S.E.23



# Methodist Union.

## General Union Committee.

The United Committee of representatives appointed by the Wesleyan, Primitive and United Methodist Conferences met at the Central Buildings, Westminster, on Tuesday, April 13th, at 10 a.m.

The President of the Primitive Methodist Conference, the Rev. J. Lockhart, presided.

Sympathetic reference was made to the loss sustained by the Methodist Churches by the death of the Rev. Dr. G. Armstrong Bennetts, Rev. B. Moore and Sir John Barnsley.

The Report of the Executive with reference to the proposed amendment of the Doctrinal and Sacramental clauses was considered. The Secretaries of the denominational Committees of the three Churches reported that the proposal of the Executive with reference to these clauses had been adopted by their denominational Committees. The amended Doctrinal Statement was adopted, after verbal alteration suggested by the Wesleyan Committee, as follows:

### Doctrine (1).

"The Methodist Church claims and cherishes its place in the Holy Catholic Church, which is the Body of Christ. It rejoices in the inheritance of the Apostolic faith, and loyally accepts the fundamental principles of the historic creeds and of the Protestant Reformation. It ever remembers that in the Providence of God Methodism was raised up to spread Scriptural Holiness through the land by the proclamation of the Evangelical Faith, and declares its unfaltering resolve to be true to its Divinely appointed mission.

"The Doctrines of the Evangelical Faith, which Methodism has held from the beginning, and still holds, are based upon the Divine revelation recorded in the Holy Scriptures. The Methodist Church acknowledges this revelation as the supreme rule of faith and practice. These Evangelical Doctrines to which the preachers of the Methodist Church, ministerial and lay, are pledged are contained in Wesley's Notes on the New Testament and the first four volumes of his Sermons.

"The Notes on the New Testament and the forty-four Sermons are not intended to impose a system of formal or speculative theology on Methodist Preachers, but to set up standards of preaching and belief which should secure loyalty to the fundamental truths of the Gospel of Redemption and ensure the continued witness of the Church to the realities of the Christian experience of salvation."

The clause thus amended takes the place of Clause (1) "Doctrine" in the copy of the Scheme for Union as submitted to the Quarterly Meetings.

The vote adopting the clause was 180 to 6.

The amended form of the Sacramental clause (after a verbal alteration which was unanimously adopted) was passed as follows:

### Doctrine (6).

"The Methodist Church holds the doctrine of the priesthood of all believers, and consequently believes that no priesthood exists which belongs exclusively to a particular order or class of men.

"But in the exercise of its corporate life and worship special qualifications for the discharge of special duties are required, and thus the principle of representative selection is recognised.

"The preachers, itinerant and lay, are examined, tested and approved before they are authorised to minister in holy things. For the sake of Church order, and not because of any priestly virtue inherent in the office, the Ministers of the Church are set apart by ordination to the Ministry of the Word and Sacraments.

"The general usage of the three uniting Churches, whereby the Sacrament of the Lord's Supper is administered by Ministers, shall continue to be observed.

"There will necessarily be a transitional period during which the Circuits are being gradually amalgamated. During this period in areas in which local Unions have not been consummated, it will be natural on account of variations from the general usage for each Circuit to continue the practice of the Church to which it originally belonged.

"When local unions take place the general usage of administration by ministers, as stated above, will continue. Where, however, it can be shown that any Church is deprived of a reasonably frequent and regular administration through lack of Ministers, the Circuit concerned may apply to Conference for the authorization of persons other than ministers to administer the Sacrament. All nominations of such persons shall be made annually by the June Quarterly Meeting. The authorization shall be made from year to year by Conference in its Representative Session, and shall be duly certified by the President and the Secretary on behalf of the Conference."

The clause thus amended takes the place of Clause (6) "Doctrine" in the copy of the Scheme of Union as submitted to the Quarterly Meetings.

The vote adopting the clause was 187 to 8.

The secretaries were directed to publish in the Methodist newspapers an official report, which should include in verbatim form these two amended clauses as adopted.

Sir Robert W. Perks presented the Enabling Bill. The report concerning the proposed Model Deed was presented by Sir Robert N. Kay. The reports on the Enabling Bill and the Model Deed were interim reports.

An interim report of the Finance Committee was presented. Actuarial advice has been obtained. The report of the Actuary as to the Annuitant and Friendly Societies had already been received.

It was decided to recommend that the proposed Thanksgiving Fund should not only be for the incidence of Union but for the extension of the work at Home and Abroad.

The United Committee will meet again on Wednesday, June 2nd.

E. ALDOM FRENCH.  
SAMUEL HORTON.  
HENRY SMITH.

## Impressions in Committee.

After months of consideration by the Executive Committee of the United Committee for the Union of the Wesleyan, Primitive and United Methodist Churches, and by sub-committees of the Executive, the United Committee assembled on Tuesday of last week (13th inst.), at the Central Hall, Westminster, to discuss amendments which might make the Scheme for Union more generally acceptable. Any alterations adopted were not to be in conflict with the principles of the Scheme, as already accepted by the three Conferences.

The meeting of the United Committee was preceded by meetings of the representatives of the three Churches. The United Methodists devoted four hours to these duties. They met at our Waterloo Road Church. The Rev. Dr. David Brook (chairman) presided in the afternoon, Dr. Lineham at the evening session. The Rev. Henry Smith, the Secretary, introduced the business. Sir Walter Essex led us in prayer on behalf of the Rev. F. J. Ellis and Alderman Robert Turner, who were absent through illness. Words of affection and appreciation of these honoured brethren were spoken.

## The United Committee: Proposed Improvements.

The President of the Primitive Methodist Church (the Rev. J. Lockhart) was called to the chair. Upwards of a hundred and forty representatives of the three Churches were present. Prayers were led by our Ex-President, the Rev. Dr. J. Lineham. The chief Secretary, the Rev. E. Aldom French, introduced the business. His colleagues, the Rev. Samuel Horton and the Rev. Henry Smith, spoke for their respective Churches, with Dr. Brook also, for our Church.

The official report of the new statements on Doctrine and the Lord's Supper given above contains, in harmony with the Committee's wish, the exact terms of these, which are now recommended for the Scheme of Union. The reader is asked to consider these carefully. They were both adopted by very large majorities. They will be considered by the Conferences of the three Churches, in June and July next, and, if adopted, will become part of the Scheme, as agreed by all the three Conferences of last year.

## Doctrinal Statement.

Mr. French gave a luminous exposition of the new paragraphs in the statement on Doctrine. The first and third paragraphs were the proposed additions: the central clauses, "The Doctrines of the Evangelical Faith," etc., were as in the Scheme already. The addition made by clause one would make it clear that Methodists claimed their place in the Universal Church. They were loyal to the faith once for all delivered and expressed in the principles of the historic creeds and Protestantism. It was not desired to pledge any one to all the expressions of the ancient formularies, but to the principles of apostolic teaching, the doctrine of the Deity of our Lord and that of the Holy Trinity. The third clause explained the use of the doctrinal standards. All the three Churches had standards with that significance. Dr. J. Scott Lidgett regarded the statement as gathering up expressions used by different contributors in all the three Churches. It was a great document of peace and agreement to go out to the world. It would have immense influence.

It was stated that the Wesleyan Methodist section of the Committee had voted unanimously in favour of the above statement on Doctrine, the Primitive Methodists with practical unanimity, and the United Methodists with only three dissentients.

An amendment, submitted by the Rev. J. T. Newton, to refer the statement back to the Executive Committee that a better might be found, was supported by six votes. The statement above given was recommended for adoption by the Conferences by 180 votes in favour; 6 voted against this.

The statement of essential Christian Doctrine made by Dr. Brook aided the Committee greatly.

## The Sacramental Clauses.

These were explained by Mr. French, showing that the general usage of administration by ministers will be continued. During the transition period, however, where it can be shown that any Church is deprived of a reasonably frequent and regular administration through lack of ministers, the circuit may apply to Conference for the authorisation of persons other than ministers to administer the Sacrament. All nominations of such persons shall be made annually by the June Quarterly Meeting. The authorisation shall be made from year to year by Conference in its Representative Session, and shall be duly certified by the President and the Secretary on behalf of the Conference.

The Rev. S. Horton, for Primitive Methodist representatives, and the Rev. H. Smith for ours, said they preferred that the selection of persons for this duty should be left with the circuits, as now. But both said that, on the assurance that this new statement would make lay administration easier of acceptance by many Wesleyan Methodists, they could say that the large majority of their representatives would agree to the proposed authorization by Conference. The Rev. J. E. Rattenbury and the Rev. J. H. Rider gave such assurance. This spirit of conciliation, shown by all parties, gave delight to almost all in the Committee. This will be felt by the vast majority in all the three Churches.

An amendment that the authorization be by the circuits only was proposed by Rev. T. R. Auty, B.D. (Primitive), seconded by Mr. W. S. Welch, and supported by Sir Walter Essex. It was rejected by a large majority.

On behalf of the United Methodist representatives, the Rev. Henry Smith proposed, and Mr. W. S. Welch seconded, that along with the President and Secretary, the Vice-President of the Conference shall sign the authorization certificate of lay administrators of the Lord's Supper. This was rejected. It was pointed out that the President of Conference represented the ministers and laymen who composed it, and that a Vice-President would only act if the President could not do so. The office of Vice-President was incorporated in the Scheme of Union on the proposal of the Primitive Methodist representatives. Among them the Vice-President does not sign documents along with the President. They did not support this amendment.

The Sacramental Clauses, as stated above, were recommended for adoption by the Conferences by 187 votes in favour; 8 against. The feeling of many was that the real well-being of British Methodism will be helped by this agreement for lay administration, where it is necessary for the regular and frequent administration of the Lord's Supper; and that orderliness and dignity in the observance will be maintained, and increased in some cases, by the proposed regulations.

## Legal Matters.

Sir R. W. Perks, Bart., outlined the Parliamentary Bill for Methodist Union which will be considered at the June meeting of the United Committee that it may be laid before the next Conferences.

The Rev. John Naylor and Rev. J. T. Newton urged that the Bill should include a contracting-out clause. This gained support from a few Primitive Methodist representatives. Only 10 in all voted for its inclusion; 124 against. It was stated that no arrangement of this kind was included in the enabling Act of Parliament for the United Methodist Church, in 1907.

Sir R. Newbald Kay outlined the contents of the proposed Model Deed, which will also be before the Committee at its next meeting.

## Finance, and Thanksgiving Fund.

On behalf of the Finance Committee, the Rev. W. H. Heap reported that the ministerial retiring funds which could be actuarially valued were being so dealt with. Mr. H. C. Thisleton and Mr. Arnold Williams were preparing reports for the Finance Committee and the United Committee. Indications will also be given of the cost of the Union Scheme arrangements to the circuits. It was resolved to ask the next Conferences to sanction the increase of the amount to be aimed at by a Thanksgiving Fund associated with the consummation of Union, from £100,000 to £250,000. This fund is for easing any difficulties which may arise in the early years of the United Church, and to aid in an aggressive policy by it.

G. E.

## Missionary Demonstration, City Temple, April 26th.

THE following sums are thankfully acknowledged towards the Chairman's List. Will other subscribers please send quickly to the Rev. A. E. J. Cosson, 42 Kestrel Avenue, Herne Hill, London, S.E.24?

	£	s.	d.
Mr. W. Mallinson, J.P. ...	50	0	0
Miss Stovin ...	5	5	0
£3 3s. each: Mr. M. L. Finch and Mr. W. Pollard ...	6	6	0
Miss B. Schofield ...	8	0	0
Miss D. Smith ...	2	0	0
£1 1s. each: Revs. W. A. Grist, H. H. Horwill, E. W. Hirst, Mrs. S. Hardy, Mr. H. Ellis Hill, Mr. C. Hempstock, Mr. J. Mitchell, Mr. W. P. Neden, Mr. E. E. Nicholls, Mr. and Mrs. Pickard, Dr. and Mrs. H. Lloyd Snape ...	11	11	0
£1 each: Miss Boaden, Mr. H. Hales, Mr. T. Pope ...	8	0	0
10s. 6d. each: Ald. C. H. Bird, Revs. A. E. J. Cosson, R. T. Rowley, H. Smith and J. E. Swallow ...	2	12	6
10s. each: Miss P. Hollin, Mrs. M. Parr, Miss B. Webster, Mr. E. F. Shrubbsall, Revs. W. W. Craig, J. Hinds and C. H. Poppleton ...	3	10	0
5s. each: Mr. J. Bellwood, Mr. W. Brown, Mrs. Gaskell, Mrs. L. Sellin, Mr. C. Trelease, Revs. J. B. Booth, A. E. Burton and Dr. Eayrs, Mr. E. Taylor ...	2	5	0
2s. 6d. each: Miss Lambden, Revs. E. Craine, J. T. Henwood and D. Jack... ..	0	10	0
Total	£89	19	6

## Births, Marriages, Deaths.

### MARRIAGE.

JOB—DYMOND.—April 6, 1926, at the United Methodist Church, East Street, Stonehouse, by the Rev. John Job, of St. Austell, father of the bridegroom, and Rev. A. E. Dymond, assisted by Rev. J. Howen Rodda and Rev. W. E. C. Harris, Oswald Job, B.A., to Stephanie Elise, eldest daughter of Mr. and Mrs. G. P. Dymond, of Plymouth.

### DEATH.

WHARTON.—Anne Wharton, wife of Moses Wharton, and mother of Rev. F. J. Wharton, entered into rest after a long illness, on Tuesday, April 13, 1926, and was interred at Crook, Co. Durham, on Friday, April 16.



# Letters of Christopher Hunt.

## THE MOST RICHLY REWARDED CALLING.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—A certain book has this dedication: To the Members of The Most Responsible, The Least Advertised, The Worst Paid, and The Most Richly Rewarded Profession in the World. I will leave your readers to guess the profession described in these words, and will give them no hint whatever. I will only remark that the book was written before Lord Burnham set on foot a useful enquiry, the results of which have received the recognition and gratitude of many excellent people.

My purpose is to apply the terms of the dedication to another calling. About one statement made by the writer I am not concerned to argue. The calling I have in mind cares very little about the money side of the matter. I have never heard of the members of this calling asking for a rise in salary; indeed, it is not unusual for them to accept an Irishman's rise as they move from one place to another. Taking them altogether there is not a more disinterested body of men than ministers of religion, and it is of the minister's calling that I write.

### I.

It would be hard to find any reading that is richer in personal interest, wider in its range of human sympathies, or fuller of the spirit of a quiet adventurousness than that which tells the lives of ministers of past generations. Scotland is particularly rich in this sort of literature, though England has some records that will not be allowed to die.

But it is not in carefully written biographies so much as in brief and mainly unstudied sketches where some of the finest portraiture is seen. An hour's reading of old Minutes of the Conference, Connexional Magazines, or some scrap-book of old newspaper cuttings, and you will light upon some stories stranger than fiction, and more moving than a realistic novel. These stories often concern men of quite ordinary ability, but we find them doing things wonderfully romantic, journeying along roads that angels might fear to tread, and revealing a degree of valour and of faith of which only one explanation can be given: this kind goeth not forth save by prayer and fasting.

Late one night last week, after having spent many desert hours on that dreariest of tasks, the filling up of schedules, and feeling both mind and heart empty of everything good, but overflowing with original sin, I turned to a little book that I always find to be a moral tonic, "Francis Asbury," by Dr. G. P. Mains. Imagine a man travelling 6,000 miles a year on foot or horseback, swimming rivers with his horse, trailing his own way through unsurveyed wildernesses, and for long periods at a time suffering all the privation and hardship of a rude and insufficient hospitality. Those were the days before railways and river steamers and comfortable hotels. Here is Asbury's description of the sort of life he led in Kentucky and Tennessee in the early years of last century: "No room to retire to; that in which you sit common to all, crowded with women and children; the fire occupied for cooking; much and long-loved solitude not to be found, unless you choose to run out into the woods in the rain. Six months in the year, for thirty-two years, I have had to submit to what can never be agreeable to me. The people are the kindest in the world; but kindness will not make a crowded log-cabin, twelve feet by ten, agreeable." He knew by experience what most of us know by hearsay: the hardness of a good soldier of Jesus Christ. On one occasion he found some of the preachers so deeply in want that in order to help them he parted with his watch, his cloak, and his shirt. But he never sought an easier lot, or better conditions. His unselfishness was boundless, and his good cheer never failed him.

Asbury's example, says Dr. Mains, transformed a whole generation of Methodist preachers into heroes. No one could be cowardly or lazy or self-seeking with such a leader. A more self-sacrificing body of men, men more heroic in life and deed, it would be impossible to find than the compeers of Francis Asbury.

### II.

But what are some of the rich rewards of this calling? In some Churches there is a scarcity of candidates for the ministry, so we are told. The reason given by some writers in the daily press is that the pecuniary rewards are so small, and the opportunities of promotion so remote, that young men of ambition will not offer themselves for this work. And a very good thing too—if young men think of the Christian ministry in this way.

Men may choose a business career on these principles, and there is nothing unworthy in it. But there are some spheres where considerations of this sort do not apply. If a man has the soul of a prophet he has only one ambition, and that is to declare his message. He may be an artist, or a musician, or a writer, or a preacher; all that these men desire is an opportunity to tell the world the faith that is in them, to interpret the ways of God to man.

Those of us who are preachers find a rich reward in the love of our people. This is a gift beyond price. That this love has its perils, and very great ones, is only too obvious. Love may weaken us, and it certainly will do if it takes the form of petting us. There are some men who have been so petted, worshipped almost, that their usefulness has been largely destroyed. A man of popular gifts may receive so much recognition and praise that he becomes little better than a petted child. The loftier motives which inspired him when he began his ministry give place to pride, and the real manhood within him suffers a sorry deterioration. Of course

this is far from being always the case. In his day the late Charles Silvester Horne was a very popular minister, preaching every Sunday to a full church. But a manlier or less spoilt preacher never entered a pulpit.

But the love of a people, a love to be gratefully prized, does not have a harmful effect upon a sensible man. Rather than adding to his self-confidence and pride these things are lessened by the knowledge that he is loved. Recognition makes a man humble, and the love of good people drives an honest man to his knees to seek for grace to be worthy of so great a gift.

### III.

But rich as this reward is it is not the greatest. The minister's power to help people transcends everything that comes to him from the love or admiration of his fellows, or from any kind of recognition whatever. That a man should be given the task of doing something for his Master that will make the lives of men and women happier and worthier; that he is able to keep faith alive in minds distressed by doubt; that he can cause hope to awaken in hearts where despair was taking possession; that he can reveal to some darkened spirit the wonders of God and the human soul, no reward can compare with this.

This is surely the highest part of a minister's calling, and the most richly rewarded. Nothing deserves greater attention on the part of those whose task it is to prepare young men for the ministry than that they should help them to be spiritual healers.

There is an incident related in Horne's "Romance of Preaching" which conveys a lesson for preachers. A bright young girl, a member of his church, was having a picnic party on the river on her twenty-first birthday. Her lover went to the side of the launch to get a camp-stool for a friend. He tripped and fell into the water, and was drowned before her eyes. In a moment life's happiest pageantry was turned into darkest tragedy. Horne was just beginning his ministry at the time, and on going to see this stricken girl he paced up and down the street outside the house waiting for courage to go in. He says, "Why had no one told me that the Christian ministry was like this? I can see now in the dark room the white marble face as of one changed to stone; I can see her holding out hands to me for faith when I was bankrupt of my own! It is easy to stand up in a pulpit and to a listening crowd preach the truth of Christianity; but the preacher has to say something that will count for faith and comfort when souls are tortured by sorrow almost to the last agony." The men who have this divine secret are the most richly rewarded men on earth.

### IV.

For the overwhelming majority of us there are none of the rewards that fall to the lot of men in other callings of life. Probably never was the task of the preacher harder than it is to-day. And it is likely to be harder still in the days to come. But in spite of the hard, over-driven lives of ministers in towns and cities, and to some extent in the country as well, it remains true that the Christian ministry is the most richly rewarded calling in the world. Few men can say more truthfully,

Let one more attest,  
I have lived, seen God's hand through a lifetime,  
And all was for the best.

Yours, etc.,  
CHRISTOPHER HUNT.

## Baptist Union and the Lambeth Appeal.

THE Council of the Baptist Union has prepared a careful statement in reply to the Lambeth Appeal of 1920, for adoption by Annual Assembly, which meets at Leeds in May.

The reply has been postponed in order that the Federal Council of the Free Churches of England might report upon conversations held with representative Anglican Bishops for the purpose of elucidating the Appeal and the Resolutions that, in the Report of the Lambeth Conference, accompanied it. These conversations having been suspended, and certain documents having been issued by the Joint Conference of Bishops and members of the Federal Council, they are now able to present their reply.

After setting out the doctrinal and ecclesiastical position of the Baptist Church the statement says: "Further progress in the direction of Christian unity can be secured, we are convinced, only by unreserved mutual recognition. We gladly acknowledge the reality of the ministry of our Anglican brethren, whose representative Bishops have similarly acknowledged the reality of our ministry. This mutual recognition is significant and full of hope."

"We believe that the time has come when the Churches of Christ should unite their forces to meet the need of the world. We therefore are prepared to join the Church of England in exploring the possibility of a federation of equal and autonomous Churches in which the several parts of the Church of Christ would co-operate in bringing before men the will and the claims of our Lord. We assure our brethren of our earnest prayer that the blessing of God may rest upon the Churches of the Anglican Communion, and that He may continue to impart abundantly to its members the riches of His grace. Finally, we would re-affirm our belief in the real spiritual unity of all who are loyal to Christ and His truth, and our eagerness to welcome every means by which, in common action for the spread of His message and the helping and healing of men, that unity may be displayed to the world."

## In the Temple.

BY REV. W. H. PROUDLOVE.

HYMN: "How pleasant, how divinely fair, O Lord of Hosts, Thy dwellings are!"

PRAYER: We love Thine house, O God, because there we seek Thee and find Thee to our souls' good. There we read Thy word, and join in common praise and in common prayer; and oftentimes a light dawns upon our minds which makes our way plain, and a strength is born within us which makes us able to discharge our tasks aright and a joy is given to us which helps us to go blithely along life's road. We bless Thee for these happy moments of our pilgrimage and we pray that Thou wilt multiply them as we gather together for worship, until Thy house becomes the place where we love most to be.—Amen.

SCRIPTURE THEME: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."—Psalm lxxxiv. 10.

Why does this happy worshipper prefer even the threshold of the sanctuary to the feasts spread in the tents and the riotous entertainment there?

### I.

Well, first, because of the charm of the sanctuary. You can feel the strength of its appeal to him, the delightful spell with which it binds him as you listen to his song. "How lovely are Thy dwellings, O Lord of Hosts!" Evidently it is the supreme loveliness that he knows. It is probable that he would have high moments elsewhere; some memorable experiences when he rejoiced in the beauty of the earth, or in the pleasure of friendships, or in the achievement of some cherished ambition—but still his most uplifting moments have been in the sanctuary, where he has sought God and found Him. "The tents" never shine with a lustre like that, and their call is lost upon him, who knows the sweeter joy. Is not that the charm of the sanctuary—that it has a higher presence, nobler words, sweeter influences than we can find elsewhere? There are other pleasures, and other happy fellowships, we admit, and yet there is a spiritual grace which gives to the services of the sanctuary a charm beyond compare.

"There let the pealing organ blow,  
To the full-voiced choir below,  
In service high and anthem clear,  
As may with sweetness through mine ear,  
Dissolve me into ecstasies,  
And bring all heaven before mine eyes."

### II.

But a second reason for this preference is, that the sanctuary gives him choicer blessings than the tents can offer. Do you notice how he tells them over to himself? "Blessed are they that dwell in Thy house," he says, "for they will be still praising Thee." There is one blessing—songs which do not lose their savour! Ah! that is where the mirth of the tents often fails! But the spell of our songs grows sweeter and stronger with the passing of the years! "They will be still praising Thee"—still singing the songs which never lose their savour, the songs in which words and music blend with healing grace and tender power, the songs which become like winged messengers to bring the sense of heaven about us. And here is another blessing of which he tells—"passing through the valley of Baca they make it a well"! They learn the secrets which transform life! "Passing through the valley of weeping they make it a place of springs"! Is there any place where a blessing lies on tears except in the sanctuary? Is it not here alone we learn the secret which transforms life, making weakness strength, and human need to glow with the splendour of divine grace? "the valley of weeping a place of springs." It is lovely poetry, and it is true experience. Our very tears fill the wells, and become our refreshing powers. But it is only in the sanctuary we learn that secret—the tents know nothing of it. And there is a strength, too, of which he sings, the vigour of spirit in which every pilgrim is revived and made strong. "They go from strength to strength"—the psalmist knows it well—there is a bracing power that enwraps them in their worship until they are ready for each day's journey, equal to each day's tasks, and sure that they will reach the haven where they would be. The psalmist is singing what he knows, and this is the call that comes to us as he tells the story of his heart—that the way to choice blessing is to make the Lord's house our choice.

### III.

Yet another reason that moves him to his great declaration is this. That the sanctuary challenges him to an enduring joy. He seems to put it over against "the tents" in his imagination, and the comparison is a contrast which confirms him in his resolution. There is nothing abiding in the tents of wickedness! They are frail and insecure, sure to be swept away in some day of judgment; but the sanctuary is filled with the Spirit of the Eternal and its promise is every good thing. "No good thing will He withhold from them that walk uprightly." So he cannot hesitate in his choice; he puts it in a graphic and emphatic way which shows how fully his heart is in it, "I had rather be a doorkeeper in the house of my God," and his reason is because he knows that there he is on the threshold of life's richest experiences and nobler joys.

Let us keep this picture of a happy worshipper often in our minds, and as we gaze upon it let us say to ourselves, Life will go well with us if we make this picture a photograph of ourselves, for our happiest memories, our shining moments, our sweetest songs, our inspiration, our strength, will gather about our houses of prayer.

PRAYER: O Lord God, may we find our sanctuaries to be places of Thy habitation, and very gates of heaven.

## 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.]

### Rev. Henry Mann.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Your regret at the belated notice of the death of the Rev. Henry Mann will be shared by many in this District, and indeed by all who knew him and remember his worth and work.

Your notice in the "U.M." is the first and only intimation I as superintendent of the Thornton Heath Circuit, and District Secretary, have received.

Brother Mann took up his residence at Sunbury-on-Thames nearly two years ago, and wrote me saying that our Denomination was not represented in that area, and that he would like to be attached to the Thornton Heath Circuit. This attachment has been quite nominal, for we have never seen him at any circuit meeting. No intimation of his death has been received, and it will be a matter of regret that neither the District nor presumably the Denomination was represented at his funeral.

I would like to tender to his relations the respectful sympathy of the London District. Many of our ex-Free Methodist ministers have pleasant memories of his breezy, brotherly and kindly personality, and would wish to pay a tribute to the value of his work in London and elsewhere.

Yours, etc.,

WILLIS BRYARS,

Secretary London District.

### Health and Pensions' Scheme.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—In spite of the fact of the letter on the subject of the new National Health and Pensions' Insurance Scheme from the Rev. H. Smith, I find that some who are eligible to avail themselves of the undoubtedly great benefits to be derived from the provisions of the new Act, are still unaware of their opportunity.

Practically all who have entered the ministry since 1914 are eligible—whether in exempted professions, or previously insured before the entering the ministry. Every minister who served in the army as a "ranker" for not less than two years, and a good number of chaplains can also become voluntary contributors.

The benefits include Sickness Benefit, Disablement Benefit, Widows' and Orphans' Pensions, and Pensions at 65, without test of means, for both contributor and his wife.

Forms of application (X650 or X651) may be obtained from the Ministry of Health, Whitehall, London, S.W.1. Memo. 243/X to be procured from the above address, gives full particulars.

Applications should be made before the end of June.

Yours sincerely,

FRANK G. STAFFORD.

### The late Mrs. Thos. Wakefield.

ONE of the richest facts of life is the way the reality of God grows upon us through the spiritual beauty of those who love Him. Divine truth revealed through personality is one of the ever-fresh wonders of Christ's contribution to our faith. Less conspicuously so, the same is true of all God's saints; they walk with Him, and we, companionizing with them, grow certain of Him in the light they radiate. This was one of the perennial charms of Esther Wakefield, who has just passed beyond the frontiers of death, to join the pilgrims of eternity in the City of the Great King.

I first met Mrs. Wakefield more than forty years ago, when in the fresh sweetness of her Christian womanhood she consecrated her life to God, to Thomas Wakefield, and to Africa. What a gracious and delightful comrade she made, to share the peril and service of the brave and happy missionary! It was the charm of her spirit—the clarity of her faith—and the winsomeness of her character, which attracted then; and increasingly so, all through her splendid life.

In recent years the light of her kindled soul shone through an attenuated earthly shrine—but she kept constantly illuminating all the sacred interests which filled her life with love and beauty—and she has now attained the perfect day. For months past the lamp had become more and more frail; but the light gathered hourly, growing in purity and power.

In my temple of memory Mrs. Wakefield has a sacred niche as one of God's elect souls. Her qualities of mind, heart, and spirit were of a kind to easily evoke reverence and love. She was refined and winsome, gentle and tender, and quickly cast the spell of her beautiful soul upon those who knew her. There was not a fibre of self-assertiveness in her being—hers was the quiet conquests of love. She carried always the wonder of adventure in her eyes—and yet displayed a reserve of spiritual strength which refused to succumb to the facts of life which tend to overwhelm.

It would appear that there is no physical type which carries the patent of heroism in women! She did not seem built to battle with hard things; but all who know her honour her as a truly heroic soul. There was the glamour of romance in her meeting and marriage with Thomas Wakefield during his furlough in 1881—and it was one of those beautiful marriages in which fellowship becomes a life-long sacrament. They went out to East Africa together in 1882—and her period there covered that chapter in our mission story, checkered by hopes and disasters, which engraved names like Ribé and Golbanti deep in the heart of all Free Methodists. She returned to England in 1886 with her children, and Mr. Wakefield was in 1887 compelled by failing health

to take home work. He died at Southport in December, 1901, leaving the brave little woman to mother the five children of the marriage—four boys and a girl. 'Tis not for me here to enlarge upon the struggles of her 25 years of widowhood—but it was a noble and beautiful record of unfailing love and unwearying reverence for the memory of a good man and a great missionary. The war robbed her of two of her beloved sons—and it was only by months of tender nursing the life of a third was prolonged.

For more than 20 years she was the life and soul of the W.M.A. work in the Liverpool and North Wales District, acting first as president, and later as secretary; retiring only last year from the latter post. When her strength was equal to it, she was an untiring advocate for missions; and although in recent years we have been thus served by many gifted women, we have never had one whose grace of soul and persuasive pleadings quickened deeper interest than she excited.

It is an inestimable privilege to have known such a sweet soul as Esther Wakefield; and my wife and I count it no small joy that we have the heritage of many precious hours of fellowship with her.

W. VIVIAN.

### Sunderland District.

A VERY successful Local Preachers' Conference was held at Langley Moor, in the Durham Circuit, on Saturday afternoon last. The Conference in the afternoon was presided over by Rev. G. A. Ives, and addressed by Mr. C. Bassett, of the Sunderland, Thornhill Circuit. His address was upon "The Place of the Ideal in the Preacher's Message." He said: "The man of vision was the greatest benefactor to the race, for his efforts to bring to pass what he saw in his dreams, was for the ultimate and practical good of humanity. Where there was no vision the people perished." He went on to show that the great ideals of the Christian religion had been the great influences which had lifted the human race in the past, and the ideals and visions of the preacher were the only forces that could lift and help the people. The great Christian ideals were the spread of love, joy, peace and the great fruits of the Spirit. This was the preacher's business, and only as he was true to his work would the world be saved.

Tea was served in the neighbouring Salvation Army school by the ladies of the church. The evening public meeting was a great gathering in the church. The chair was occupied by Mr. R. Anderson, J.P., of Darlington, who pleaded with the young men present to seriously consider the work of the local preacher. He set before them the importance of the work, and also pleaded with the members of our congregations for more sympathy with the preacher. The address was given by the Chairman of the District, the Rev. H. J. Shingles. He spoke of the greater interest manifested in the subjects of Christian teaching. He said that the people were ready to listen to any who were able to speak honestly and give light on any of the great moral problems which exercised the mind of the public. He spoke of the great issues with which the preacher and the Church is faced. He pointed out some of the ways in which the preacher may prepare himself and develop a greater effectiveness in the splendid work of preaching the Gospel. Not the least enjoyable part of the evening was the choruses rendered by a united choir of a number of the churches of the Durham Circuit, under the conductorship of Mr. M. Davison, of the Framwellgate Moor Church. They were assisted as soloist by Mr. Donald Murdy. Mrs. H. Murray, A.L.C.M., accompanied on the organ and piano. The District secretary (Mr. John W. Newton) voiced the thanks to all concerned, particularly to Mr. H. Stangroom and the ladies, who had carried out the local arrangements.

Todmorden (Cornholme).—As part of the centenary effort, a successful two days' sale was recently held. The Mayor (Alderman Wilson Greenwood) presided over the opening proceedings of the first day, and Mrs. Peter Greenwood (Hebden Bridge) opened the sale. Scholars of the school performed the opening ceremony on the second day, Master Jack Blacker presiding and Miss Jenny Greenwood opening.

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## Bazaars.

Birmingham (Ombersley Road).—The church was reopened after decorations and repairs, installation of electric light, and addition to the organ, in September last, on the occasion of the President's visit. It was then announced that a freewill offering on the part of the members had raised £120 towards the cost. A bazaar was held the week before Easter for the same object, which realized about £210. Among those taking part in the opening ceremonies were Mrs. Amery (wife of the Secretary for Colonies), Miss Bowne, Mr. Foster Duggan, Mr. E. Pugh, Major Waters, V.C., and Mr. N. Bridgewater. The schoolroom was prettily decorated in rainbow colours, and both socially and financially the effort was very successful. Mr. Walter Pugh acted as bazaar secretary.

Harrogate (Victoria Park).—A small sale of work has been held for the purpose of raising money for the renovation of the minister's house, and was very successful. The opening ceremony was presided over by Mrs. John Barker, and the sale was opened by Miss Petrie. There were four stalls. Teas was provided and entertainments. The sale realized over £160, of which £42 5s. were donations.

Louth.—The annual bazaar for circuit and trust expenses was held on March 17th and 18th. It was decided to call it the "Hardy Annual," for with a brief exception the bazaar has been held since 1855. On the first day the Mayor of Louth presided, supported by Sir Francis Bennett, the Revs. H. Pritchard, F. W. Hall (Wesleyan), D. J. Clulow (Primitive), and the circuit leaders. Lady Bennett performed the ceremony. There was a children's opening on the second day, over which Reggie Hill presided, the children having been trained by Mrs. Pritchard, L.R.A.M., and Miss Gladys Matson. Miss M. E. Gibson arranged the concerts. Towards the close it was whispered that only £230 had been raised, but, thanks to an eloquent appeal by Mr. S. Birkett, and the persuasive generosity of Mr. G. F. Snowden, we were able to announce as the result £255.

Manchester Fourth (Pendleton, Bethesda).—A sale of work, on behalf of church funds, was held on Lady Day and March 29th. President, first day, Mr. Charles E. Harewood; opener, His Worship the Mayor of Pendleton. The sale was opened on the second day by Mrs. Charles Godbert, Clayton Bridge, Mrs. F. Hart presiding. Proceeds, £105. On Saturday, March 6th, a children's concert was held, and proved highly successful in every way. The financial result, in aid of school repairs, hymn books, and chairs for the primary, was £18 15s.

Oldbury (Tabernacle).—A two days' floral bazaar was held on April 12th and 13th, to raise £500 for repairs and renovation to the Trust property. It was opened the first day by the Mayoress of Smethwick, Mrs. Frank Jones, the chair being taken by Mrs. Frank Daves, wife of the esteemed circuit treasurer. The bazaar was reopened on the second day by Joan Sadler, the seven-year-old grand-daughter of the worthy Trust Treasurer, who had collected £40 from upwards of 150 persons, the chair being taken by Mary Saul, the six-year-old grand-daughter of Mrs. Tonks, refreshment stall treasurer, who gave £10 "in memory of dear Grandpa." The children's purses were received by Miss Thomlinson, head mistress of the infant school. The principal stalls represented floral emblems, the whole making up a beautiful and brilliant ensemble, enhanced by the electric lights fitted to each by Mr. G. W. Weatherhogg, a trustee. The stalls had been designed and fitted, free of charge, by Mr. E. Harris, church treasurer. Concerts were given each evening. When it was announced that the £500 had been exceeded, there was a scene of great enthusiasm. Mr. P. J. Sadler acted as treasurer and Mr. S. E. W. Kilvert, secretary. The Sunday School issued 200 "souvenir" portraits of the veteran superintendents, Messrs. J. Armstrong and J. Clift, and raised over £50 by this means.

Sheffield, Surrey Street (Beighton).—As a step towards much-needed Sunday School extension, an attempt upon the debt remaining on the present building was made by the holding of a sale of work. The opening ceremony was shared by the wives of the circuit stewards, Mrs. Harry Bryars presiding and Mrs. H. Y. Habbijam making a graceful speech as opener. Devotional exercises were conducted by Rev. W. T. Anderson. Proceeds £150, a result which so encouraged the local friends that they intend in a few months' time to raise a further £50, and thus extinguish the present debt. — (Killamarsh).—A sale of work was held on April 7th. At the opening Mr. T. G. Green-smith, a former Sunday School superintendent, presided, and Mrs. Harry Bryars declared the sale open. The proceeds, £90, exceeded expectations, and the premises are now within £50 of being clear of debt. The choir recently presented a war memorial pulpit at a cost of £30, other friends contributed a new Bible, hymn book, and pulpit cover, while Mr. F. Shimwell (steward), whose serious illness has aroused deep sympathy, gave an individual communion service in memory of his late wife and daughter. All these were fittingly dedicated by Rev. W. T. Anderson.

Scarborough (Claremont).—A "Springtime" Sale of Work was held on April 14th. The schoolroom presented a very bright and attractive appearance. The stalls, decorated by the ladies, had been erected by Mr. David Hunter, the famous ex-Yorkshire cricketer. Mrs. Roberts (Wesleyan) presided over a large gathering, and the sale was opened, in a very graceful speech, by Miss Parker, sister of Rev. George Parker. In the evening a delightful pastoral representation, "The Call of Spring," was given by about 40 scholars, after which the children's gifts were received by Mrs. Arnold. During the afternoon instrumental music was rendered by the Misses Thackeray. The proceeds, which are for renewals, etc., amounted to £100, which was considered most satisfactory.

## Samuel: Asked of the Lord.

BY REV. CUTHBERT ELLISON.

1 SAM. III. 1-21.

(C.E. Topic for May 2nd, 1926.)

FROM early days we have known the story of the gentle boy who served the aged priest in the temple, and heard the call of God and responded to it. No Old Testament name is better known than Samuel, and none is better loved. And this is chiefly because of the circumstances connected with his birth and boyhood. He lived, however, to be an old man, and served his generation with distinction in a variety of offices as seer, and judge, and king-maker, and prophet, and intercessor.

In this brief paper it is not possible to write at any length of Samuel's life and many activities. And in view of the fact that one is writing for Christian Endeavourers it will be natural to give most space to his youthful call and consecration.

Samuel was greatly longed for and much prayed for before his coming. At his birth his mother, Hannah, called him Samuel; because, said she, "I have asked him of the Lord." She received him as a gift from God, a sacred and most precious gift, a trust to be most carefully guarded. So she nursed him for God, and watched over his infancy with a tender solicitude. Such mothers as Hannah are among the best benefactors of the human race. Said the great Lord Shaftesbury: "Give me a generation of Christian mothers, and I will undertake to change the face of society."

Though she had so greatly longed for the child, Hannah did not closely hold him, making him the object of an exclusive and selfish love. She dedicated him to God. And while she gave to his infancy all the pent-up mother-love of her heart, and watchful nurture, she prepared herself to give him up. So in due time she took her son to the temple and presented him to the High Priest in order that he might be brought up for God. Her precious treasure Hannah gave back to the great Bestower. And Samuel "ministered before the Lord, being a child, girded with a linen ephod."

The incident of Samuel's call, so beautifully told in the third chapter of First Samuel, is so well known as hardly to need notice here. There is, however, a phase of it that has attracted me lately, and which I have used a good deal in seeking to lead young persons to religious decision. When he was a baby his mother dedicated Samuel to God. That was her choice for him. When Samuel had reached to years of understanding he was required to confirm that decision, and to make that choice for himself. We will do well to seek to bring home to the young people in our charge the need for such confirmation, and to urge them to such personal decision. Brought by parents and friends in babyhood to church and Sunday School, the next step needed to attach them definitely for life is to face them in their early teens with the call for personal confirming of that earlier dedication.

"O give me Samuel's ear,  
The open ear, O Lord,  
Alive and quick to hear  
Each whisper of Thy word;  
Like him to answer at Thy call,  
And to obey Thee first of all."

From one whose childhood and youth had been such, a distinguished after life was to be expected; and we read without surprise that "Samuel was established to be a prophet of the Lord." And if the service to which the prophet was called was distinguished it was also difficult. For Samuel was set in a time of transition. He was to see the passing away of an age, and the bringing in of a new time with the establishing of the monarchy. To mediate between the old and the new, to guide and to save his people, was the task to which he was called.

In the 99th Psalm Samuel is described as being "among them that call upon His name." He was a man of prayer, an intercessor. That is a high and most honourable office, and one for which he was surely specially fitted who had been the child of so many prayers. How highly Samuel thought of that office, and with what fidelity he discharged its obligations, may be gathered from the references in the record. "Moreover, as for me," said he on a certain fateful day, "God forbid that I should sin against the Lord in ceasing to pray for you."

## Young People's Topic.

The Coming of the Kingdom.

BY REV. JAMES ELLIS.

### Inter-Racial Barriers.

SCRIPTURE READING: Acts xi. 1-18.

(Subject for April 25th, 1926.)

"Take up the White Man's burden—  
Send forth the best ye breed—  
Go bind your sons to exile  
To serve your captives' need;  
To wait in heavy harness,  
On fluttered folk and wild—  
Your new-caught, sullen peoples,  
Half-devil and half-child."

ALL readers of history will recognise the tremendous advance in these words of Kipling beyond the attitude of conquerors in the days of Caesar. And in the Middle Ages there was not much pity for captives of an alien race. Our inquiry into the reason of this change can conveniently be taken in three steps.

(1) The barriers that exist between races and nations are so obvious that they need not be specified. How were they raised? The answer is, "By the nature of

things." In other words, they were inevitable in the rise and differentiation of the human race. Isolation of the family and the clan was essential for its development. Co-operation is not the first enterprise of life, but one of the last, and there was a good reason for regarding the "stranger" as the "enemy." He who was not for the tribe was against the tribe, and the human mind in the far-away days was not capable of grasping the idea of the League of Nations. The Old Testament shows the practice of isolation in the case of the Jews. Wars of extermination were but a barbaric method of preserving the identity of the invading nation. Remembering that the individual—as such—did not count, that the tribe or the nation was all that mattered, we can understand the erection of the fence round the village and the wall round the town. The particular totem or the local deity served the same purpose. The making strong of the people concerned was paramount, and only within some protective barrier, and by the help of some particular super-mortal helper, could this be achieved.

(2) Then came the strengthening and widening of these defensive barriers. When certain clans and nations gained pre-eminence (chiefly by conquest) there arose the feeling of superiority on one side and of inferiority on the other side. So sure were the stronger peoples of their strength that they were prepared to grant the vanquished their lives on the footing of slavery. Inter-marriage, or concubinage, strengthened the population of the dominant side; for polygamy has usually depended largely on war and the capture of women and female children. What has not unfairly been termed the struggle for existence accentuated the differences between various peoples, until they became permanently organized for the purpose of maintaining those differences.

(3) But this was only a phase of the movement towards a truer and fuller realization of life. These barriers were destined to yield before other and more permanent forces.

(a) Knowledge gained by travel and commerce gradually broke down prejudices, and friendships were formed that cut across insularity. These led to inter-marriage on a footing far above the old concubinage of war-raids. The family ties were modified by relationship with alien folk, and the following generations were not subject to the ancient narrowness and bitterness.

(b) Community of ideas in literature, science and art helped further to bring about the co-mingling of various nations. In the divine order of life, once a certain stage of development had been reached, all future progress demanded and depended upon "give-and-take." There were discovered affinities that were not connected with the ties of blood and language. Greece gave to Rome what Rome could not have taken by force of arms. In the same way, nationality was modified by imperialism: in other words, co-operation was needed to carry on the work of civilization; the clan, the tribe, even the nation was not big enough for the new task. Truly, God fulfils Himself in many ways.

(c) The crowning achievement was the work of Religion. Islam gave a full entrance into an inter-racial federation to all who based their lives on faith in the prophet and the teaching of the Koran. But the supreme manifestation of the purpose of Life came with the preaching by Jesus of the "Kingdom of Heaven." Here was a conception of humanity that did not deny nationality, but which related it to the wider and truer thought concerning God's plan. "God hath made of one blood all nations of men." Here was the rational basis for the common prayer, "Our Father." If men were determined to fight, it was in the character of quarrelsome brothers. Slavery, cruelty, even the selfishness of everyday life was condemned by the Gospel. And the revolutionary teaching of "The Sermon on the Mount" was made clearer and more startling by the triumphant tragedy of the Cross. Let a man but accept the test of Calvary and every other such man was linked to him by a bond that made all national barriers of no account. So we reach the modern parabolic stage of Life: villages without inclusive fences and cities without walls.

Manchester Fourth (Eccles New Road).—An impressive Communion service was held on Easter Sunday, when twelve young people were received by the minister into church membership.

## A City Set on a Hill.

(Mackay of Uganda IV.)

BY REV. ARTHUR H. ROBINS.

Scripture Passages: MATT. v. 14-16.

Golden Text: MATT. v. 14.

Sunday School Lesson for May 2nd, 1926.

I.—Supplemental Talk. (This should be taken to-day after the Lesson.) *Our U.M.C. Missions in Africa.* Show large outline map of Africa, and point out scene of Mackay's work in Uganda. Remind of closing words of to-day's lesson—the progress of the gospel there. Then say, "We United Methodists, also have our missions in Africa—they belong to the boys and girls and the men and women of U.M. Churches, i.e., to us as well as others." Point out on map our missions in West Africa and those in East Africa; write names of our missionaries on blackboard under headings: East Africa; West Africa. Refer to any local connections there may be with the missionaries, visits paid when on furlough, etc. Briefly tell of any incidents connected with the work in these spheres. In conclusion discuss what help we can give to the work—if possible, arrange for envelopes to be given out to be returned next Sunday as missionary offertory (do not make the offering "for missions" in a vague and general way. Let it be very specially "for Africa." Some schools might like to send some small item direct to the field and so get into touch with one of our missionaries there.)

II.—Lesson. 1. *Introduction.* Do you remember what it was that made Mackay decide to offer himself as a missionary? (Stanley's letter written from Uganda begging Englishmen to go.) The years had passed and Stanley was on his way home from one of his famous journeys of discovery in "Darkest Africa," as he called it. He knew how his appeal for men to go to Uganda had had its answer, and was perhaps curious to know the kind of men who had gone. Once more he had come to the great lake Victoria Nyanza, but it was not in Uganda that he found Mackay; it was somewhere to the south of the Lake, at Usambiro. A messenger had been sent in advance to warn Mackay of Stanley's approach, and he and his friends were early astir roasting meat and baking bread. He changed his dirty working suit for clean white linen and went to meet his visitors. As Stanley arrived he noted the new buildings Mackay had put up, the saw mills and workshops, farm buildings, busy people hurrying backwards and forwards. He looked at the man who was behind it all and made a mental note—"A Scotsman, the toughest little fellow you could conceive." He wrote home: "A gentleman of small stature with a rich brown beard, dressed in white linen and grey hat advanced to meet us." Stanley stayed three weeks and heard many stories. Some you have already heard. Here are some more.

2. *Mwanga's Fury.* Stanley would hear how Mwanga set spies round the mission house. "Tell me the name of every one who comes to learn. I will roast alive every person who becomes a Christian," he had said. Spite of this, men and boys came by night for their lessons; were baptised; openly professed their faith. Nua, the king's chief blacksmith, sheltered fugitive Christians in his plantations. Mackay had surprised his friends by insisting on going to see Mwanga—was received kindly, king sitting beside him as the missionary spoke straight, true words to him. The king, however, was as wax in the hands of old chiefs, and had become victim of a maddening drug. Then came the terrible story of the murder of Bishop Hannington—Mwanga having been persuaded that Hannington was the advance guard of white men coming to seize his country. King had sent off messengers with orders, "Let not one escape." News reached Mackay that white man without a thumb had been captured—Mackay knew it was Hannington. Hurried to palace, but Mwanga dodged him. Later bishop's goods were brought in as booty. One day man came to Mackay with Bishop's little Bible; when missionaries were about to buy it, Baganda Christians said: "May we pay some of money ourselves? It is our brother's book; we should like to share cost of redeeming it." Stanley would further hear how ten native Christians had been appointed to take leadership if missionaries were compelled to retire; St. Matthew's Gospel had been printed; also order of Baptism; secret message had been sent out on small sheet of paper printed both sides—one

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side greeting from missionaries, on other 1 Pet. iv. 12-19. (Look this up.)

3. *Must Mackay give up?* Replying to Stanley's "Why are you here and not in Uganda?" Mackay would tell how Ashe returned to England leaving Mackay alone. Then Mwanga, under persuasion of Arabs, said Mackay must go too. He refused unless another missionary came in his place; Mwanga consented. "You are leaving us orphans," said native friends. Many presents were given him, even Mwanga sent ornaments, such as were only awarded to brave warriors, and bade him return three months hence. So new mission station founded at Usambiro, whence he sent spelling lessons, chapters of Gospels and messages to Uganda. Mackay would speak scornfully to Stanley of message from home ordering him to retire to coast and his reply, "I only answer NEVER. . . . Where the darkness is darkest, there it is the loudest call comes to the Church of Christ." Stanley would hear, too, of the rebellion against the fiendish Mwanga; who, dethroned, found shelter with Mackay for a time. Time of chaos followed; then Mwanga promised to rule as Christians wanted and was restored.

4. *Stanley goes home.* Stanley listened eagerly to the stories. He wrote home "God knows, if ever man had reason to be doleful, lonely, sad, Mackay had when Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked." "The best missionary since Livingstone," said Stanley. Like Livingstone, Mackay refused to return as they bade farewell. Stanley set off to England to be feted and praised—before he reached England Mackay had taken another journey, as one of his friends said, "to the palace of the King of kings." For an attack of fever laid him low, but when his native friends bore his tired body to its last resting place, instead of wailing and lamenting, they sang a hymn of triumph, "All hail the power of Jesu's Name."

5. *Conclusion.* To-day, a Christian king reigns in Uganda. Six years after Mackay's death great cathedral built, from which native teachers went out to other places with message of Jesus. To-day a cross, erected by 70,000 Christians, stands where boy martyrs died. A City of God had been built in Uganda which could not be hid. (Omit any further expression, except to sing one or two verses of "All hail the power.")

## News of Our Churches.

### MINISTERIAL ARRANGEMENTS.

Keyworth, Frank, invited to remain in the Todmorden Circuit until 1929, has consented to stay a fourth year—till 1928.

Dennis, Frank, is leaving the Kilkhampton Circuit at Conference, 1927, after four years' service.

Cocks, Walter, has declined the invitation to remain in the Lincoln, Silver Street Circuit, until 1928, and will leave at Conference, 1927.

Beard, G. M., has accepted a unanimous invitation to succeed Rev. Charles Dimond as superintendent of Manchester Third Circuit in 1927.

Bishop, H. C., has accepted a unanimous invitation to succeed the Rev. A. Barlow at Swansea, next Conference.

### Anniversaries.

**Brixton (Herne Hill).**—The church anniversary was held on Sunday and Monday last. Rev. A. E. J. Cosson preached on Sunday. On Monday afternoon, the Rev. Arthur Pringle, of Purley, ex-chairman of the Congregational Union, was the preacher. At night the speakers were Rev. E. Aldom French, of the Tooting Wesleyan Mission, and Rev. J. H. Hirst, the Primitive Methodist Foreign Missionary Secretary. Each gave a magnificent speech. Mr. W. Edwards presided. The collections amounted to £24.

**Louth (Eastgate).**—Rev. Jos. Higman, of Long Eaton, a former minister, was the preacher for the Guild Anniversary Services. On the Sunday-Mr. Higman preached two fine sermons, the choir rendering an anthem in the evening, and in the afternoon he addressed the Young People's meeting, Mr. Barber being in the chair. The Communion Service fittingly closed the day's consecration. A public meeting on the Monday evening was presided over by Miss W. Riggall, of Hackthorne, when Miss M. Hall gave the annual report, showing the Guild to be much alive and keen to serve the church. Mr. Higman gave a fine address on "The Riches of the Saints." Many of Mr. Higman's old friends from the country churches came up during the week-end, and very good congregations attended all the services.

**Seaham Harbour.**—At the Trust Anniversary a public tea was held on the Saturday afternoon. In the evening Rev. Alfred Bromley delivered his lecture, "Hamlet, Prince of Denmark." Mr. J. J. Hunter presided. Mr. Bromley preached to large congregations on Easter Sunday morning and evening, and administered the Sacrament at the morning service. In the afternoon a successful church rally was presided over by Mrs. J. R. Herron, of Radstock. Every department of the church and school was represented, and at the roll call made an appropriate response. Easter Monday evening a social was held, which concluded in every respect a very successful anniversary. The receipts were in advance of last year.

### Quarterly Meetings.

**Portland.**—Rev. J. E. Leonard presided. Useful balance in hand. Small increase in membership. Some decrease in School scholars, but increase in Sunday School teachers, and work there being reorganized, the School at Wakeham becoming graded. Three young men taking Connexional exams. for the local preachers. Rev. J. E. Leonard is leaving in 1927. Congratulations extended to members securing municipal honours. The usual request to be made for assistance from Sustentation Fund. Representatives to District meeting: Mr. H. Skinner and Mrs. V. Seeley.

### Missionary Services.

**Bristol (Fishponds).**—Missionary Anniversary Sunday, March 21st. Services conducted by Rev. W. H. S. Snow (of Box). In the afternoon service of song, "The Story of Manoo," was rendered by the choir, connective readings by Mr. H. Lovell. Anthems by the choir at each service. On Monday, Rev. W. H. S. Snow gave us a "Sketch of Sam Pollard," which was very interesting. Collections, £6 8s. 10d. The amount raised by this church for missions this year was £28, an increase on the previous year.

### General.

**Barnsley (Mapplewell).**—Barnsley and District Endeavourers gathered for breakfast at 8.30 on Good Friday morning. A devotional service followed, Miss Waring, union president of the Bethel society, preaching to a large congregation. The local Free Church Council had merged its usual service with this, and the result was a crowded church. The sacrament of the Lord's Supper followed, led by Miss Waring, over 150 remaining to this, a large proportion being young people. The attendance speaks eloquently of the interest and loyalty of local members of the C.E. movement.

**Barrow-in-Furness.**—A circuit rally was held at Christ Church on March 29th, the visiting speakers being the Rev. Joseph Walleit, H.C.F., chairman of Liverpool and North Wales District, and the Rev. Francis Marrs. In the afternoon Mr. Walleit preached an uplifting sermon, and at a tea-table conference Mr. Marrs gave the address. The evening meeting was presided over by the superintendent minister, Rev. Leonard England, and powerful speeches were delivered by the visitors, Mr. Marrs's theme being our Methodist ancestry, and Mr. Walleit making an earnest appeal for more Bible study. The meetings were thoroughly enjoyed, and served a useful purpose in stimulating circuit life. On Good Friday morning there was a circuit united service in Christ Church, conducted by the Rev. Leonard England. There was a very large congregation, comprised of members from the three town churches and visitors from other churches. The service was deeply devotional and inspiring.

**Birmingham (Washwood Heath).**—A very successful session has just been brought to a close. During the winter months five concerts have been held, all with capital programmes, yielding the sum of £55. The season terminated on March 24th. For some weeks previous to that date the operatic party of the church performed the light opera, entitled, "The Rajah of Rajahpor." On March 18th, the play was given exclusively for the children, and repeated on the 15th, 17th and 20th, but so great was the demand for it, that it was considered advisable to repeat it again on the 24th. The new hall was filled each evening with adults, and on the Saturday admission had to be refused long before the advertised time. During the history of the church nothing has approached this effort. The whole of the expenses were raised privately, thus enabling the proceeds—£43—to go to the building fund; making a grand total raised for that purpose during the session, of £98.

**Bolton (Albert Place).**—On Saturday, April 10th, a reception and conversazione of the Bolton United Methodist Church Council, was held in the schoolroom. Host and hostess, Mr. and Mrs. T. Greenwood, of Gilnow Road, Hanover Circuit. Mr. T. Greenwood is vice-president of the council, and spoke of the unity and brotherhood of the church. The president of the council (Rev. W. Dewdney, H.C.F.), gave a hearty welcome, and asked members to work more earnestly for Jesus Christ and the Church. The musical part of the evening was arranged by the secretary, Rev. A. E. Greensmith, of St. George's Road Church. Soloists: Miss T. Burroughs, Mrs. Jas. Heelis, Mr. Geo. Jackson and Mr. R. J. Taylor. The Ainsworth Church Choir rendered musical selections; pianist, Miss T. Featherstone. Refreshments were served during the evening to over 200 members. Coun. H. Bommer and Mr. J. Hulme thanked all who had taken part.

**Bristol (Bishopston).**—Easter-tide is a busy time here. On Good Friday morning a splendid congregation assembled for the united service, which was conducted by Rev. W. A. Moore (Wesleyan), the preacher being Rev. D. Edwards, Regional Secretary of Free Church Council. In the evening Stainer's cantata, "The Daughter of Jairus," was rendered by an augmented choir, with Miss E. Wilcox, Mr. R. Tuckwell and Mr. H. Smith as principals. Organist, Mr. Hedley Goodall; conductor, Mr. A. H. Rawlins. The preacher on Easter Sunday was Rev. Chas. Pye, a former pastor, who drew good congregations and preached with great vigour and earnestness. A public tea on Monday was succeeded

by a high-class concert, in which the following artistes took part: Miss Winifred Smith, Miss Marion Bishop, Miss Chrystabel Cooksley (elocutionist), Mr. A. E. Tovey, Mr. Geo. French (violin), Mr. Norman Plummer (piano). The programme was arranged by the organist, Mr. Goodall, who acted as accompanist, and gave several effective recitals.

**Burnley (Claremont).**—The annual church meeting was presided over by Rev. W. Wharton Mold. The secretary, Mr. James Fielden, presented the report, and it was an encouragement to note an improvement in all branches of the church's activities. Congregations on the Sunday had increased by 100 per cent, morning and evening, and the weekly offertory had maintained an increase of £1 per Sunday. The Womens' Meeting, which had been inaugurated last September, had exercised a very helpful influence on the spiritual life of the church, and registered a membership of between 40 and 50. Also a senior and junior Christian Endeavour Society had been organised, and had been well sustained. The Sacrament of the Lord's Supper was a particularly bright feature of the report, and had been attended by a greatly enlarged number of the members. Also the prayer meeting, which had died out, had been resuscitated, and when held had been a blessing to many. During Holy Week the minister had arranged a series of services each evening, culminating with an early Communion on Good Friday, and these had been a real inspiration to those present. A frank and interesting discussion took place as to how to make "Claremont" a real live force in the locality, and many suggestions were made, and will be adopted. The stewards, Messrs. C. Oldham and J. Fielden, were thanked for their faithful service during the year, and were re-appointed. Leaders were also appointed to serve during the ensuing year, together with other officers of the church. A spirit of harmony prevailed. After a few words of exhortation by Rev. W. Wharton Mold, the business was concluded, and the remainder of the evening was devoted to social intercourse, when refreshments were served.

**Huddersfield (Lockwood, Bentley Street).**—The organ opening services were continued on April 11th and 18th, 1926. On the 11th, sermons were preached by Mr. E. D. Barratt, of Lockwood. The organist was Mr. J. Maffin. An organ recital was given in the afternoon by Mr. Herbert W. J. Cousens, Mus.Bac., F.R.C.O., of Dewsbury. The soloist was Mr. Ingham Hoyle, of Holmfirth. Rev. F. W. Steward (superintendent minister) preached on April 18th. The organist was Mr. Gladstone Battye. In the afternoon, Mr. H. Lunn, A.R.C.O., of Netherton (Huddersfield) gave an organ recital. The soloist was Mrs. Arnold Hoyle (Starthwaite). The services and recitals were well attended and fully enjoyed by all present. The gross takings for the whole opening services, including the amount previously announced, were about £134, and the friends desire to tender grateful thanks to all who have helped to make the services so successful.

**Leeds (Lady Lane).**—In order to deepen the interest of all United Methodists in the work that is being done by our Home Missionary Committee, a tea and meeting was held on March 29th. The tea was arranged by the members of the W.M.A., under the management of the organising secretary, Mrs. Kay. After the tea a public meeting was held, presided over by Mrs. Higman, wife of the chairman of the District. Two illuminating and stirring addresses were delivered by the Revs. Herbert Faulkner (Heywood) and the missionary, Rev. J. Tunnacliffe Shaw. The chairman remarked that each church represented some holy place of special spiritual experience, and to talk about shutting up some spiritual home when men and women were prepared to sacrifice to keep them open was almost sacrilege. Rev. Herbert Faulkner began by stating the problem that since 1907 we have 120 ministers less and 100 fewer churches and 8,000 less members, and the Home Missionary Committee have to face the problem created by this shrinkage. They had to remember that as the foreign work is very dear to all hearts, it could only be sustained as they maintained in full efficiency the home base. It was useless to talk of expansion if there was to be this constant contraction of the source of supply. The social conditions and the rural problem, together with the new industrial areas, and our policy with regard to the same, were then cogently dealt with. An appeal to take into consideration the financial needs of the committee was urgently made, and the question of all the work that was to be done could only be satisfactorily accomplished as they gave the committee the support that was their due. An impassioned belief in the power of the Gospel to change human life, and the fact that it can still accomplish this, was the plea of the Rev. J. T. Shaw. Thanks to all who had taken part was voiced by the District Missionary Secretary, and the Doxology brought a very successful meeting to a close. The proceeds, for the H.M. Committee, about £10.

**Leicester (Harrison Road).**—Special services were held on April 11th. In the afternoon the choir rendered the cantata, "The Day of Rest." Madame Amy Argyle (soprano), Miss Connie Harvey (contralto), Mr. Waterton (tenor), Mr. James Savage (bass) sang the solo parts in a very creditable manner. The choruses were very effectively rendered by the choir. Mr. Clifford Richardson, L.R.A.M., was the organist. Conductor, Mr. W. A. Bell. Mr. T. Major presided. Rev. E. H. Rowe preached appropriate sermons morning and evening. Collections, in aid of choir funds.

**Murton (Easington).**—The silver wedding of Mr. and Mrs. John Moody was celebrated by them in a manner characteristic of their well-known devotion to the church and active interest in its welfare. They conceived the happy idea of marking this interesting event by giving a tea and an "At Home" in the church, to which paying guests were invited and the whole proceeds given to the church. This was carried out on Easter Monday, and notwithstanding the holiday season, about 120

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guests assembled to show their appreciation of the host and hostess and of their generous action. The hall was prettily decorated. Intermingled with parlour games were selections of songs by Messrs. E. T. Hills and Alex. Johnson, recitations by Mrs. Moody, Miss Wanless and Miss Dorothy Sinclair, and cornet solos by Mr. John Whittaker. Mr. R. T. Hills presided at the organ, and acted as joint M.C. with Mr. J. P. Moody. Mrs. Moody's sister, Mrs. Mann, who was bridesmaid, was present with Mr. Mann and friends from Horden, and during the evening distributed portions of wedding cake. Not only has the church received substantial financial help from this celebration, but it will be remembered as one of the happiest and most helpful gatherings the church has had. The minister, Rev. J. H. Blackwell, voiced the appreciation of the friends and their good wishes for the host and hostess, which was heartily endorsed, and was responded to by both Mr. and Mrs. Moody.

**Liverpool North** (Netherfield Road).—An enjoyable evening was spent on March 28th on the occasion of the prize distribution for the recent Scripture examination, and for regular attendance at Sunday School, about 60 scholars receiving prizes. The scholars who entered for the Scripture examination, who with their parents were invited to tea, along with the teachers and officers of the Sunday School. The tea was provided by Mr. J. Almond (Sunday School superintendent). A concert and prize distribution followed. Mr. Charles Stewart (young people's secretary) presided and Rev. J. Sydney Jones gave the prizes. Mrs. Davidson rendered solos and Miss Georgina Wall recitations. Mr. J. Almond gave reports of the various departments, all of which were in a very healthy condition. Rev. J. Sydney Jones congratulated Mr. Almond and all the officers of the Sunday School on their success in the Scripture examination.

**Macclesfield** (Bollington).—Inspiring and helpful meetings were held on April 3rd, when the re-union of old scholars and friends was held. On the Saturday a tea and public meeting was held, when a good gathering of friends was present. At the meeting the speakers were Messrs. W. Ravensdale, T. Hall, J. Vickers, G. Ravensdale, and R. Clarke, and Mrs. E. Wainwright (Poynton), Miss Singleton (Poynton) and Mrs. Russell (Birmingham). The addresses were reminiscent of the old days and old stalwarts of the church and school. The superintendent of the School (Mr. W. Royle) presided, and took the meeting back to the very earliest days of the church. A very pleasing feature of the proceedings was the reading of a number of letters from old friends now resident in Canada, accompanied with very tangible support in the shape of dollar notes, all bearing testimony to the regard the old church is holding in the minds of these loyal friends. Songs and recitations were given by past and present friends, and the evening was most successful. The services on the Sunday were very well attended, the congregations being very full indeed. Old friends, in Mesdames E. Wainwright and E. Dale (afternoon) and Messrs. S. Gee, and C. Davies (evening) conducted the services, and songs were rendered by Misses H. Wainwright, M. Lane, and A. Wheeldon, and Messrs. A. Goodwin and W. Wheeldon, Miss Wheeldon accompanying. The meetings and services will be long remembered by all who took part. A very successful effort was held on March 27th, in the form of a birthday party, kindly arranged by the Rev. and Mrs. Walter Attoe, who acted as host and hostess. An interesting program was contributed by several friends from Macclesfield and Manchester, and the birthday cake was cut by Rev. W. Attoe, light refreshments also being served. The proceeds, in aid of the Trust funds, amounted to about £7.

**Manchester Second** (Boston Street).—An inspiring and helpful service was held on Easter Sunday morning under the direction of Rev. J. Jennings. The church was opened half an hour before service, during which time Mr. A. Brown gave selections on the organ and friends brought gifts of eggs, Rev. J. Jennings and Sister Lydia receiving the gifts on behalf of the church. The congregation then assembled outside the church to sing the Easter hymn, "Christ the Lord is risen to-day." In the afternoon a party from the Girl Guides and Boys' Brigade took some of the gifts to the Manchester

Royal Infirmary and St. Mary's Hospital, whilst the remainder were distributed among the sick people of the church.

**Redruth** (Treruffe Hill).—Successful Easter services have been held. On Palm Sunday, Rev. S. Price conducted the service and gave an address, when the choir, under the church organist, Mr. C. F. Nicholas, rendered Maunders' "Olivet to Calvary." The church was well filled with worshippers. On Good Friday morning, a devotional service was conducted by Rev. W. Rupert Clark. At this service, the Fore Street friends united with the Treruffe friends. In the evening, an augmented choir, again under the baton of the church organist, rendered a part of Bach's Passion, according to St. Matthew. The choir gave a clear interpretation of the rather ambitious choruses, the solo parts being sustained by Mrs. Pengelly, and Mrs. Mundy (Redruth), Mr. McLeod (Penryn), and Mr. Moreley Curnov (Penzance). The church was again well filled. Rev. S. Price conducted both morning and evening services on Easter Day. Mr. Price's treatment of his Easter messages was most helpful and greatly enjoyed, as also were the singing of Easter hymns. At the close of the evening service the Lord's Supper was observed, when there was a good attendance.

**Radstock**.—An April 7th a circuit Sunday School teachers' convention was held, and a large number of teachers and workers from all parts of the circuit gathered together. Rev. E. C. Urwin, M.A., B.D., of Bristol, was the special speaker, and he addressed the afternoon session on "The work of a Sunday School." Tea was afterwards provided, and the evening meeting was especially interesting on account of the Rev. E. F. Tonkin presiding, a minister of the circuit 25 years ago. Mr. C. W. Caple, circuit young people's secretary, distributed the certificates gained by the scholars in the Scripture examination. An interesting address was given by Rev. E. C. Urwin on "Hints for Village Schools," after which some discussion took place. Rev. J. R. Herron briefly addressed the meeting, and expressed the thanks of the circuit to Rev. E. C. Urwin and Rev. E. F. Tonkin for their visit and for their contributions to the success of the convention.

**Ramsey, I.O.M.**—Special services were held on April 4th. In the morning Pastor T. E. Roberts preached. The afternoon service was presided over by Mr. A. H. Teare, M.H.K., who gave an address, and also presented the prizes to the Sunday School children, including a gift from himself of a Bible each to the boy and girl with the highest number of marks for attendance. The recipients were Miss E. McCormick and Master Eric Dailey. Rev. H. A. Cupples, B.A., was the principal speaker. In the evening an evangelistic service was conducted by Mr. Thos. Hughes, the popular evangelist. Mr. Hughes also sang a solo, and the choir, conducted by the pastor, sang an anthem, "Abide with Me."

**Ripley**.—The annual circuit young people's rally was held at Alfreton on Good Friday, and was a great success. In the afternoon, Rev. Herbert Faulkner, of Heywood, conducted divine service, and his helpful discourse was greatly appreciated by a large gathering. After an

excellent tea, served by the ladies of the Alfreton Church, an audience, which filled every available seat, gathered to hear Mr. Faulkner's lecture on "John Wesley as a Social Reformer." Rev. Alfred Jones (circuit minister) presided, and also presented the circuit shield to Ripley Bethel Sunday School, which had obtained the premier position in the circuit, in the Y.P. Scripture Examination. Two District prizes and fifteen circuit prizes, as well as certificates, were also distributed to successful candidates at the examination. The Alfreton Church choir sang an anthem, and Mr. Burnham a solo, while Mr. Wilfred Wilson presided at the organ.

**Ringsash**.—There are certain features of the work in this circuit of a decidedly encouraging character. The watchword of the past year seems to have been "progress." There have been many seasons of spiritual uplift. There is a small increase in the membership and Sunday School scholars. The financial outlook is hopeful. A year ago the circuit decided to do without a Connexional grant. At the last Quarterly Meeting there was a balance in hand. The missionary returns show an increase of £15 4s. 5d.—the total for the circuit of £165 3s. 10d. The young people have done remarkably well. At Ashreigney there were four splendid cards—Master Horace Bellow, £8 15s.; Master John Watkins, £8 12s. 3d.; Miss Gwendoline Bellow, £8, and Miss Nora Watkins, £7 6s. 5d., making £32 13s. 8d. At Barrington, as it has been reported, Miss Vera Embury collected the magnificent sum of £30. Copplestone W.M.A. has again done well. That church has a fine spiritual tone, and is blessed with many devoted workers. The same may be stated of many of the other places. There is reason to "Thank God and take courage." The circuit seems to have received new inspiration.

**Sheffield** (Scotland Street).—At the Easter Sacrament, the minister, Rev. S. R. Strongman, had the joy of receiving 29 new members into the fellowship of the church. Fourteen juniors are to be received at a later date. In addition to these, the names of 19 adults and 31 juniors have been added to the probationers' list. These results are largely due to the evangelistic campaigns conducted by the minister during the year, and the shepherding of scholars who have decided for Christ. On Good Friday morning, Rev. S. R. Strongman preached to a good congregation, and at night conducted a lantern service, illustrating the "Closing Scenes in the Life of Our Lord." There was a large attendance. A series of lantern services held throughout the winter have been very successful, filling the hall on each occasion. The other varied activities, both among the adults and the young people have been well maintained by a band of willing helpers. Efforts of various kinds have been made to gather in the people of the neighbourhood; one being the installation of a wireless set at the beginning of the winter for the purpose of receiving the broadcast service of the B.B.C., which has been given in connection with a people's meeting in the hall after the usual Sunday evening service. A great deal of work is being done, in one way and another, by minister, lay missionary, sister, and a loyal band of workers, and we have reason to believe, not without success, and the friends are looking forward to the summer campaign and the work of the future with genuine hopefulness.

**Workshop** (Clowne).—Special services were held during Easter, and well attended. The service on Good Friday morning was conducted by Rev. G. Vernon. In the evening, the members of the choir gave a sacred concert, under the conductorship of Mr. W. H. Sharpe, Miss L. Boffey presided at the organ and piano. On the Sunday, Rev. J. H. Fenton, of Manchester, occupied the pulpit. At the evening service the choir gave two choruses from Stainer's "Crucifixion." The annual church meeting was presided over by Rev. W. S. Green. The reports of the various church organisations were regarded as satisfactory. The total income for the year being £590, and a balance in hand on all accounts of £60. Renovations have recently been completed at a cost of nearly £100, including the installation of new heating apparatus in the young people's vestries. The meeting decided to launch a scheme for the purpose of renovating the church and Sunday School premises, at a cost of £200, and a resolution was passed undertaking to raise this amount, in addition to the ordinary current expenditure, by Easter, 1927.

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