

UNITED METHODIST

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

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

No. 1050. NEW SERIES. [No. 2193]
[OLD SERIES]

THURSDAY, JANUARY 12, 1928.

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

TWELVE PAGES
TWO PENCE.

Clean Hands.

At a meeting of ministers the other day, discussion centred around the increased facilities offered by greyhound racing for gambling. Something ought to be done to oppose in every possible way the advance of this menace to national morality. Some spoke with intense feeling, others no less sincere said nothing. Some obviously felt embarrassed, not because they were shareholders in a racing track or because they were friends of the bookmaker. Some other reason sealed their lips. At length, someone arose, and in words which pierced to the soul said, "Brethren, are our own hands clean?" He had voiced the feelings of the silent ones. The meeting felt itself handicapped. Think of it! Are leaders of religion and champions of moral purity unable to act with freedom because their hands are tied with the knowledge that all is not well within their churches?

The scene is changed. Another body, this time of Anglican clergy and Free Church ministers, meets for the purpose of considering what can be done to stop the erection of four greyhound tracks in a certain city. Introductory addresses are made by a Free Church Council secretary and a vicar, and it is with regret that it is learned of the inability of the city council to prevent the tracks being established. The next speaker proved to be an Anglo-Catholic Father, who described himself as a lion in a den of Daniels. His remarks that the Church was not called to interfere in these things; that there was nothing in the Bible to condemn gambling; and that as leaders of religion we had no right to invent another deadly sin, were received in chilly silence. Our work was to get people converted and to leave civic and social matters alone. Having stated his view he left the meeting. A manifesto on the subject was signed by a great majority of clergy and ministers.

Now incidents like these fill one with profound disquiet. More perhaps than is at first realized, they let light into the conditions under which the Church is trying to lead in moral and spiritual matters. There is in the one direction a desire to do something against the gambling menace of our time and in the other no sense of obligation to interfere. On the one hand, there is the conviction that gambling is one of the worst sins of our age, and on the other that it is no sin at all. Though the latter position can be easily refuted by evidence, it does not alter the fact that this view is held and in some quarters determines the line of religious leadership.

The question of gambling is, however, something bigger than is covered by greyhound racing, and as far as we in the Churches are concerned we must fight it. But before we can enter the fray with any hope of victory we must see that nothing in our corporate church activities cuts the ground beneath our feet. Consideration of the responsibility of the individual for his own conduct is not our business here: we are rather concerned with the organized activities in our Churches, in which we lay ourselves open to the charge of inconsistency, if not of insincerity. We must wash our hands of the slightest suggestion of stain.

We may, presumably, take it for granted that gambling as such will be ruled out of our Churches. We cannot imagine a religious society tolerating the activities of a bookmaker within its borders. If, in any of our institutes gambling is found it is to our shame. Our danger lies not in the direction of what are clearly gambling transactions but in the region of those that may be placed on the border line. Gambling and non-gambling activities cannot always be separated by a clear line such as divides black from white. There is a region of grey; varying in intensity in between, and it is in this grey

region that we so often come to grief. It is in the region of subtlety, the place of guile, where the harmless can become harmful and that which is innocent made the instrument of dishonour. It is the realm of doubt and misgiving where our step is ever in fearfulness lest we should compromise ourselves. We flounder about in varying degrees of uncertainty; we are not happy therein.

There are probably few churches that have not, at some time or other in their pilgrimage, strayed into this region. Our financial need often causes us to adopt methods to stabilise our accounts which we would rather leave alone. They are the methods of the market-place and the bazaar, and because of that they afford a lucrative field in which to dig for gold. Trade is an honourable thing, though traders may be dishonest. We do nothing wrong in buying and selling within reason and to make legitimate profit out of work done is no disgrace. But the innocent sale of work or the well-intentioned bazaar often provide avenues which lead into the grey region where speculation and chance open their doors to tempt the unwary. In our eagerness to succeed we become colour-blind, often seeing grey as white and failing to detect the signs of gaming which lurk in the apparently harmless competitions and money-raising devices.

Again, many of our people in their daily occupations come into touch with sweepstakes, raffles and even more definite gambling in the sphere of sport. Periodicals and newspapers that are widely read by our church-going folk invite them to participate in competitions of various kinds, which, while not actually contravening the law, come perilously near to it and provide an incentive to speculation and trust in luck. Under the cloak of helping some charitable institution our people are tempted to risk their money and are thus psychologically prepared to advocate similar methods in relation to church money-raising efforts. Thus, familiarity with this grey region, where, a desire to do well is combined with doubt as to whether the means employed are morally justifiable, makes it easier to countenance the doubtful thing in the church in time of financial need.

It is not easy to detect or bring to light the gambling elements in many of the ideas advocated by well-meaning folk in connection with our bazaars and sales of work. Our disposition to be charitable leads us often to give the benefit of the doubt to things which were better excluded. Perhaps, if as leaders of the Churches we were to rule out, because of their questionable character, some proposals that are made, we should run grave risk of offending zealous workers. But the keenest bazaar worker may not be the most spiritually sensitive member of the congregation and without intention may open the door to criticism from outside and tie the hands of those who seek in the name of the Church to fight this great moral disease of our time. What then are we to do?

The question of the relationship of the Christian worker to things which lie in the grey region between the definitely immoral and the strictly moral is one which the Church in its early days had to face. The Christians at Thessalonica had to deal with it and the great apostle Paul knew of their difficulty. Seeking as ever to guide them aright, he counsels them in words which might with profit be displayed conspicuously in every schoolroom and church in our land: "ABSTAIN FROM ALL APPEARANCE OF EVIL." If this injunction were carried out in private as well as in social life, particularly in those activities which secure financial stability to our Churches, there would be no need in a meeting of ministers to ask, "Brethren, are our own hands clean?"

H. J. L.

Children's Home Stories

Quite recently there came to the home two bright intelligent girls aged 10 and 12 years. Their father had died some years previously; their mother had married again, and this time very unhappily. A callous stepfather turned the children out and locked the door against them, saying that they were no children of his, and that they must fend for themselves. In desperation, their mother was driven to suicide, and these two girls were left without a friend in the world. It is quite possible—and equally useless—to argue the stepfather's legal responsibility for the care of these children. They want more than that. If they are to recapture the lost joy of their youth it must be under conditions quite different from anything he could give to them. Your gifts will help to fashion for them a fairer future in which the squalid conditions of their early girlhood will linger only as the memory of a bad dream.

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Death of Mrs. C. D. Barriball.

WE deeply regret to record the death of Mrs. C. D. Barriball, wife of the Rev. C. D. Barriball, of Gravelly Hill, Birmingham, who passed away suddenly on Friday, December 30th. The distressing news came as a shock to a large circle of friends, to whom she had endeared herself during her husband's ministry of a quarter of a century in the Birmingham District.

Mrs. Barriball's passing was entirely unexpected. She had been, apparently, in her usual health, but the end came quite peacefully.

So intimate was Mrs. Barriball's connection with the church, and so keen her interest in all of its many departments, that it might well be called a joint ministry. In every phase of his pastoral work, Mr. Barriball has enjoyed the fullest co-operation and sympathy of his wife. Whilst the loss to Mr. Barriball himself is great and poignant, the loss to the church is grievous and personal.

Erdington paid no small tribute to the affectionate esteem in which the deceased lady was held, on the occasion of the funeral. Gravelly Hill Church was crowded for the service, which was conducted by the Rev. C. Stedeford (President-Designate).

The principal mourners were: Rev. C. D. Barriball, Mr. J. Barriball (son), Mrs. Waters (daughter), and Major A. Waters, V.C. (son-in-law). There were also present all the ministers of the United Methodist Church stationed in Birmingham, together with ministers and representatives of other local churches. A wealth of beautiful flowers—roses and white chrysanthemums—lay about the pulpit and Communion table.

During the service, and speaking with deep emotion, the President-Designate paid a choice, personal tribute to the deceased lady. In the midst of their mourning for a loved one, he said, they thought of the preciousness of the gift that had been taken. She had emanated kindness and affection as a flower its fragrance. She had had a high conception of the Christian ministry and the part to be played by the minister's wife; and her influence in the church, which she had loved so much and where she had laboured so well, was deeper than any would ever know. Always sympathetic and affectionate, ready to help whoever she could, her service was of a quiet and unobtrusive character and her counsels wise and balanced. To their beloved pastor and his son and daughter, deepest sympathy was given in their time of desolation and bereavement. The cortege afterwards proceeded to Erdington Parish Church, where the interment took place. At the close of the Committal Service the Rev. Canon F. S. Swindell, M.A. (Vicar of Erdington), pronounced the benediction.

Beautiful floral tributes were sent from relatives, friends, church, choir and Sunday School, and the various departments.

To our brother and his family we extend our heartfelt sympathy.

Women's Missionary Auxiliary

All items for this column to be sent to the Publication Secretary, Mrs. J. B. Brooks, 3 Laisteridge Lane, Bradford.

PRAYER TOPIC for the week beginning January 15th: "Chao Tong School." Pages in Report 105, 106. Miss L. O. Squire, B.A. Matt. iii.

Penzance, High Street.—The autumnal meeting of W.M.A. District Council was held here November 18th. At the close of the business session there was a public meeting, with Mrs. T. Nicholas, District President, in the chair. Miss L. O. Squire, B.A., gave a very interesting address on her work and recent events in Yunnan. Miss A. Hutchens was the soloist. A well-attended public tea gave an opportunity for delegates and friends to meet in friendly converse. An evening meeting, presided over by Mrs. R. Trolley, President of Penzance Branch, brought a large and appreciative audience. The speakers were Miss Squire, B.A., Miss Hanna, B.A., Head Mistress of West Cornwall College, Penzance, and Miss Soon Kim Teo (Singapore), barrister-at-law (Lond.), a young, brilliant ex-pupil of the college. The two ladies representing China—missionary and Chinese—with their deeply interesting addresses, evoked much sympathy with the people of that great country, now in the throes of troublous political upheaval, and with those who are still bravely upholding among them the Christian faith—missionary and Christian converts. Miss Hanna's short but fervent appeal for foreign missions stirred all hearts in response. Two solos were beautifully rendered by Mrs. Bolitho, Superintendent of the G.M.A. On December 5th the branch held its annual effort on behalf of its missionary funds. It took the form of a "Café Chantant," over which Mrs. Trolley presided. A goodly number attended, and expectations of a musical treat were fully realized. The artistes were Miss Clarice Edwards, gold med. R.A.M., and Miss H. Roach, soloists, with Miss M. Roach, elocutionist, and Mr. W. Eva and party contributed orchestral items. A stall of articles for sale by the G.M.A. gave added interest, and brought several pounds to the receipts. At the close, Mrs. Balkwill, as secretary, warmly thanked all who had helped to make the effort such a success, mentioning especially the ladies who had provided the dainty and bountiful refreshments, all being given, and had worked hard over all the arrangements. The financial result was over £10.

Lincoln and Norwich District.—This District has had the honour of a visit from Sister Ethel Simpson, of Wenchow. Our District is so wide and scattered that it was impossible for her to visit every W.M.A. branch, but those who had the opportunity of having her will have pleasant memories of her visit. Miss Simpson's addresses were inspiring and educative, her singing uplifting and enjoyable, and she has been the means of not only increasing interest in missionary work, but the financial result has been excellent. Our missionaries are doing fine work at home while waiting to return to their work abroad.

National Children's Home and Orphanage.

U.M. Auxiliary.

Letter from the Rev. W. Hodson Smith, Principal, and President of the Wesleyan Conference.

DEAR MR. HOOKS,

On returning to the office to-day, my attention has been called to the further splendid sum of £201 16s. 4d. that you have remitted to the Chief Office. I understand that already you have been notified that the amount has been received, and I am now glad to have the opportunity of sending you a formal receipt for the amount, and of expressing my personal thanks to yourself and to all the other friends who have contributed this amount to the Home. It is a most helpful contribution and, as I am sure you will realise, it will be a benediction to our ministry of child welfare.

Will you please accept my sincere thanks for your personal interest and devotion and, as the opportunity may present itself, I should be obliged if you would assure the friends of the United Methodist Church how sincerely we appreciate all that they do, and do so well, for the National Children's Home.

I am also obliged to you for the summary and the list of donations, etc. It is very interesting to see how the sum that you have kindly sent is made up. It certainly indicates a wholehearted sympathy with this great work for the needy children of the land. I am abundantly grateful to you all.

May I take this opportunity of heartily wishing you a bright and prosperous New Year.

With best regards,

I remain,

Yours sincerely,

W. HODSON SMITH.

Universal Week of Prayer.

Central London Gatherings.

DAILY last week, from 12 noon to 1 o'clock, united gatherings were held in Central London in connection with the Universal Week of Prayer organized by the World's Evangelical Alliance. The successive meeting-places were the C.M.S. House, the Moravian Chapel (Fetter Lane), the B.M.S. House, the W.M.M.S. House, the Bible House, and the World's Evangelical Alliance House. For each gathering a special topic for thought and prayer was assigned, and on each day, also, a brief address was given.

On Thursday, at the W.M.M.S. House, the topic for consideration was "Missions," and the speaker was Rev. W. J. Noble, who observed that "It is sometimes said that our business is to rebuild a ruined and broken world. To my own mind it appears that what we are seeing to-day is the travail of a world that is being reborn. There is the wave of Nationalism that has gone around the world, the universal interest in spiritual issues, the break-up of Islam, the surge of modern youth: whatever we may think of these things, they are all at least a sign of life, and of much life too."

On Friday, at the Bible House, when "Families, Schools and Universities" were considered, Rev. W. Cash, general secretary, C.M.S., presided and gave the address. As Mr. Cash closed, he said: "I believe that God means to give this land of ours a revival, but the forces of prayer have not yet risen up to make it possible. Let us face the challenge of that. I believe that is what God is calling us to."

The closing gathering was held on Saturday at the World's Evangelical Alliance House, Russell Square, "Home Missions and the Jews" being the subject for the day. Rev. C. H. Titterton, the speaker on this occasion, who has spent many years of his life in work amongst the Jews, averred that "Prophecies are being fulfilled before our eyes." He gave some interesting details as to recent developments in the Holy Land—more particularly since the issue of the Balfour Declaration in November, 1917. "Not only railways and good roads and thriving agricultural colonies have been established, but a comprehensive system of education has been set up, so that a new type of child is growing up who has no idea of the life of the ancient ghetto and of the many complications and hindrances formerly confronting the race."

H. J. C.

Evangelical Missions.

TEN days' special services have recently been held in our Bratton Clovelly Church, in the Northlew and Okehampton circuit. The missioner was the Rev. F. Collins, who for such work is eminently qualified, being thoughtful, sympathetic, evangelical, and burning with flaming enthusiasm for the salvation of souls. The loyalty of the friends was most marked, some of them coming most nights from three miles away. The meetings were well attended, and upon them the influence of the Holy Spirit rested to a remarkable degree. Forty signed decision cards. The members confessed that they do not remember such services for spiritual power and uplift ever being held in the church before. To God be the glory.

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TO OUR 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.

THE PRESIDENT'S ENGAGEMENTS.

January 10th and 11th.—London Methodist Union.
January 14th and 15th.—Gravelly Hill, Birmingham.
January 16th.—Redditch.
January 17th.—Somerton.
January 19th.—Shebbear.
January 22nd and 23rd.—Ecclesfield, Sheffield.
January 24th.—Sandbach.
January 25th.—Poynton.
January 26th.—Ashton-under-Lyne (College Committee).
January 28th-30th.—Huddersfield.

SUPERANNUATION.

Rev. E. Cato writes:

It may be well to remind ministers who, by reason of age or other circumstances, may think of seeking superannuation at the Conference of this year, that application should be made to Rev. E. Cato, at The Manse, Harold Wood, Essex. Also, applications from ministers for one year's rest from service. On the receipt of applications requisite forms will be sent.

A SUCCESS.

Mr. R. G. Absalom, M.Sc., son of the Rev. H. G. Absalom, Alnwick, has received the degree of "Doctor of Philosophy" of Durham University for a thesis on—

1. Coal-balls from a New Horizon and Locality in Northumberland.
2. On a specimen of Calamopitys (Eristophyton) Beinertiana, showing annual rings.

3. Geological Relations of the Coast Sections between Tynemouth and Seaton Sluice.

Each section of the Thesis was highly spoken of, especially that on Coal-balls, as containing much valuable original research work.

PROSPECT, HOLBECK, LEEDS.

In the January number of the Magazine of this church, is a four-page issue given to the minister's (Rev. G. A. Wilson) chatty talk with his people and church events past and forthcoming. The other portion is an inset of interesting matter.

PERSONAL.

Mr. J. Lindley Thompson, M.Sc., M.I.E.E., son of Rev. G. D. and Mrs. Thompson, has accepted an appointment as Chief Engineer of the British Electric Transformers Co., Ltd., Hayes, Middlesex, and enters upon his duties this week. On leaving the Metro-Vickers Electric Co., Ltd., Manchester, where for some years he has been Assistant Superintendent of the Transformer Department, he was presented with an electric lamp standard and a tea service by the work-people of his section as an expression of appreciation and regard for his personal character and efficient management.

METHODIST BROADCAST CONCERT.

United Methodists all over the country will be interested to "listen in" between 7.45 and 9 p.m. on Saturday next (January 14th), when the Kingsway Hall London Concert will be broadcast from 2LO, relayed to all stations. The director of the concert is Mr. Gatty Sellars, the son and grandson of former United Methodist Church ministers and a former pupil of Ashville College, Harrogate, where he opened the new organ some time ago. The programme includes solos on the grand organ by Mr. Sellars, who renders his new "Chœur de Fête," and plays in conjunction with the Royal Horse Guards Band the overture to "Tannhauser" (Wagner), whilst Miss Megan Thomas sings his "Lift your Eyes" and the band plays his "Lagoon Lullaby." After giving two thousand five hundred recitals in North and South America, Mr. Sellars returned to England as organist of the Kingsway Hall. He has been recorded by both His Master's Voice and the Columbia Co.

METROPOLITAN YOUNG PEOPLE'S DEMONSTRATION.

SATURDAY, FEBRUARY 4th.

The arrangements for the above demonstration are as follows: The afternoon meeting is to take the form of a discussion between Mr. J. Owen Clover, Westhill Extension Lecturer, and Mr. J. Vernon Radcliffe, of Forest Hill, on "The Senior Department." At the reception at 5 p.m. Mr. and Mrs. F. H. Harkness will be host and hostess. Community singing in the Temple between 6 and 6.30 will be under the direction of the Rev. G. E. Minnear, M.C. The speakers at the evening meeting will be the Rev. A. E. Garvie, M.A., D.D., Rev. Willis Bryars, and two young United Methodists, since this meeting is to be run on the lines of the Dedication Service of the Christian Venture Campaign. We trust these gatherings will be worthy of the occasion.

THANKS.

Mrs. and Miss Eves wish to thank most sincerely the many friends who have sent kind messages of sympathy and comfort.

CHANGE OF ADDRESS.

Rev. S. C. Heard, The Manse, Park Avenue, Poynton, near Stockport.

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 British Dominions, 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.

Whither?

An increasing number of people are beginning to see that we are already engaged in a battle which must be fought out. The Protestantism of this country has been smothered by a charity which has preferred peace to truth. It is no pleasure, no satisfaction even, to criticize the Anglican Church; but now that the issue is raised, we have a right to know if Protestantism is to be defended or flung to the winds. The figure of a Church smiling on a Catholicism which flouts it, and frowning on a Protestantism which is perplexed by it, is, to say the least, a pathetic one. The theory which refuses to take sides, in the interests of "comprehensiveness," is not a very exhilarating one. There are times when it is noble to take sides, and this is such an occasion. The Roman Catholic Church was told at the Reformation that its priests were corrupt, the papacy an impertinence, and the doctrine of transubstantiation false. The rupture resulted in the great Protestant Church. That Church has ever since proclaimed, that faith gives the penitent soul direct access to Christ, that each man has the power and the responsibility of personal decision, that all who are the believing disciples of Christ have a place in the membership of the Holy Catholic Church, and are "a kingdom and priests unto God." With that there was flung overboard the accretions of pride and ignorance that had gathered about the Christian religion. We had always thought that at heart the Anglican Church was Protestant. Every day now brings to the light increasing evidence that this is open to doubt. The situation is serious indeed.

One or the Other.

When the Archbishop pleads for a generous consideration of the Prayer Book, he asks for what all should give. When he goes on to distinguish between the class who resent all which is unfamiliar to them, and those who welcome the strange expression as possibly enshrining some precious and unknown truth, he makes a distinction we can all appreciate. And we should find no pleasure in the company of those who gibe at the Primate, or ridicule his logic. He has outlived the reputation of being what we think Mr. Sheppard calls "a graceful referee." But the question that troubles us is, that even the Archbishop does not appear to appreciate the gap that separates the Roman Catholic from the Protestant Church. If there is a fundamental distinction between the doctrine of justification held by these two Churches; if the one Church claims to have a prerogative of which the other is said to be devoid; if this prerogative alone can invest a Sacrament with what is called "validity"; if the one Church denies to the other the right to be a part of the true Church at all; if the priests of the one declare to the children of the other, that their parents are outside the Church, and they themselves must renounce the chapel, which is only a place of schism and sin; if, moreover, the one Church declares itself to be the only Church, and shouts aloud from the housetop that the only union possible is for all to return to her, acknowledging their defection and seek her forgiveness—then it does not appear to us to be

an enviable or a dignified position for the Anglican Church to say, "We stand between the two, and take sides with neither. Our clergy are some of them for the one Church, and some for the other. Let us be patient, and spread ourselves to embrace them all." Just now is not the moment when the English people are prepared to say, "It really doesn't matter to which Church you belong." Because it does matter; and it matters seriously.

The Outlook in China.

Dr. Henry T. Hodgkin is one of the five secretaries of the National Christian Council in China, and many readers will turn to his article in the current number of "The Congregational Quarterly" to hear what so wise a counsellor has to say. At first the article will create a little disappointment. What we are anxious to hear is that all is going well, or that all is soon going to be well. Dr. Hodgkin does not say that. He says that the situation is without a precedent. The hostility to the missionary does not come, as in the Boxer riots, from the ignorant and unlearned, but mainly from the other end of society. Two factors complicate the situation: one is the unsatisfactory lives of many who represent Christian countries, and the other the sympathetic appreciation given by the educated Chinaman to other religions. Dr. Hodgkin realizes, as apparently all missionaries do, that the Church of China can never be as it was before the outburst. Changes that might have come almost imperceptibly in its internal life have been forced upon it with the violence of a revolution. The Chinese Christians will assume greater responsibilities and the missionary will cease to be a dictator, if

he ever has been one. The missionaries themselves, says Dr. Hodgkin, vary greatly in the view taken of the position. Some are optimistic, others doubtful, a few anxious, and a small section definitely pessimistic. We should have welcomed a more exhilarating message from so great an authority; but his counsel may be summed up in a few simple precepts: Be patient; be sympathetic; keep a steady confidence, which is to be sustained by an appeal to history, and the assurance of God's power and love. Prepare for the future by growing a soul, by seeking to understand the message of the missionary, and by keeping open the gates of understanding between East and West: and let the missionary "with a chastened spirit, but with a quiet confidence, set his mind towards the future as a servant of Christ in China."

Perpetual Friendship.

Some time ago France proposed to the United States, that between themselves a pact should be formed, which would guarantee that in no circumstances should these two nations go to war. It was felt that as between themselves war should be outlawed. To this gesture America has made a frank and pleasing reply. The idea is one which so commends itself to America, that in replying to France, she suggests it should be a pact to which all the other great powers of the world should be invited to subscribe. There we have America at her best; and it is no small thing that such a mighty and aggressive nation should openly seek a world-wide pledge to resort to arbitration when trouble arises. Anything that helps to make war appear the hateful thing it is, should be encouraged. The time is ripe for an exposure of war in such terms as shall make it to be execrated by all. Why is it that no great author seems capable of producing a work which would stir the nations with respect to war, as Mrs. Beecher Stowe moved America when she wrote the great anti-slavery novel "Uncle Tom's Cabin"? What most of us, however, who are but amateurs in these affairs feel is, that America ought to join the League of Nations. It looks as if, having refused to take a great and noble step, for reasons which have never appeared dignified or adequate, she now wishes to make some sort of amends by offering alternative proposals. Why does not America join in heart and soul with all the other nations, and so make the Covenant of the League of Nations the safeguard of humanity against another war? It will surely end in this: We gather that France has replied at once, that before agreeing to the far-reaching proposal now suggested by America, she will first of all want to see that it does not cut across the functions of the League of Nations, or in any way affect its sanctions and authority.

A Gentle Protest.

One of the things that must distress many excellent people to-day is the atti-

tude taken up by some who profess to be orthodox. The country appears to be liberally, and almost equally sprinkled with men and women who are quite sure that they are right, and that most others are wrong. In every realm of thought these infallible people are a trial, but they are nowhere else so disturbing as when they invade the Church of Christ. They continue to speak of the "Higher Critic" as one who aims at destroying the Bible. The Bible to them is the Word of God in the sense that as we have it in our own tongue, and particularly in the Authorised Version, we have one book, whole and indivisible, correct in every detail, and inspired even to the commas. We can see what is at the back of such a contention, it is the fear that any concession means giving up what is vital to Christianity. They really feel that the foundations of our faith repose on a book verbally inspired. It is not to criticise such people, and not even to argue with them, that this note is written, but simply to ask them, as gently and firmly as we can, to give up what has become with many of them a bad habit. They do not hesitate to write down such men as Dr. Peake as profane persons. They label the Higher Critic as an atheist. They circulate literature which is plentifully interlarded with invectives which might have been retained for the denunciation of the profligate and the blasphemer. After all, it is a cruel and a terrible thing to describe any man as an atheist, if he says he is not. It is high time that people who are complacent in their claim to know that the Higher Critic is wrong, should refrain from vilifying him, and especially doing so in the name of a superior piety.

R. P.

Peace Letter to the Churches.

THE Rev. Thomas Phillips, B.A., President of the International Peace Society, has issued the 112th annual New Year's message to the Churches.

Mr. Phillips says that although nineteen hundred years have passed since the coming of Christ, the year One of the Christian era has yet to dawn in International relations. For a brief moment it looked as though 1927 was to be this "annus mirabilis" when the representatives of Russia proposed the abolition of all armaments, actual and potential, within four years.

We might not like the attitude of Russia towards Christianity, and we might cling to the pre-war mentality of suspecting any Great Power that talked of peace, but Mr. Phillips claims that the Russian proposal remains the most magnificent gesture yet witnessed. Such an offer, coming from the one Government in the world that is professedly atheistic, ought to make the professedly Christian Powers jealous. As a patriotic Britisher he would rather see our own Government foremost in promoting World Peace than foremost in commerce.

If a plebiscite were taken of Britain ninety per cent of the people would vote for universal arbitration, for on this matter at least the Government was far behind the people. It was at this point the task of the Church became clear. "To preach the Gospel of Jesus worthy is to make war absurd and impossible." Machinery for the ratification of a reform of the world is well-nigh perfect, says the writer, it was inspiration, "the will to achieve that was lacking." Russia had rendered a service to the world by proposing Disarmament, but she would render a much greater service still if she actually disarmed and staked her existence upon the good will of humanity rather than the might of armies. No nation, however, would readily or happily disarm unless it had faith in God, and to produce that faith was the supreme mission of the Church. The mistake of Russia was that she proposed Disarmament in a spirit that was anything but disarming. It was possible to advocate peace in the spirit of war.

Mr. Phillips goes on to say that it is useless for Britain to seek agreement between warring nations so long as its own employers and employees are perennially engaged in guerilla warfare, neither can it exercise a mandate of grace over the deserts of Asia until its mandate over its own slums is more effective and beneficent. It was also true that the Christian Church could not play its part as peacemaker so long as its various sections were in conflict and viewed each other with suspicion.

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The Death of Rev. Edward Eves.

As announced last week, the ministry has lost a very delightful and able minister in the passing of the Rev. Edward Eves, of Birkenshaw, at the age of 54. For some 12 months he has been in failing health, and has continued his ministry under grave disadvantage. He however, nobly attempted to carry on in the Birkenshaw and Gomersal Circuit until last October; and owing to his general weakness Sister Eva, of the Deaconess Institute, was sent to the circuit a few weeks ago.

To men of fine nervous temperament this age, with its indifference and heedlessness to the inner tones of the message of Jesus, seems to have a very disastrous effect on the life-work of many ministers.

On Sunday, January 1st, our late brother was up for three hours and listened with interest to the services on the wireless, and found in the message a word of comfort to his own heart. On Monday morning he went into a state of unconsciousness, and his friend the Rev. E. Cook, and also the Rev. J. A. Thompson, were sent for. The end came shortly after they had left, and at 8.30 on Monday night he passed into the Homeland.

He has served our churches with great devotion and ability, and by his quiet, helpful ministry brought many into the secret place of the Most High. He entered the ministry from Gateshead, and the following is the list of places where he laboured: Devonport, Walton and Felixstowe, Sheringham, Driffild, Overton, Kirkwhelpington, Devonport (second term), Helston, North Shields, Sunderland, South Durham Street, South Shields, Stockton, and Birkenshaw and Gomersal.

The funeral took place on Thursday afternoon, the arrangements being in the hands of the Chairman of the District (Rev. J. A. Thompson) and the Rev. Ernest Cook.

The Rev. J. E. Langley conducted a short service in the house, and at Birkenshaw Chapel the service was conducted by the Rev. J. A. Thompson. At the request of the deceased the hymns were, "I'll praise my Maker while I've breath" and "Abide with me." The Rev. Walter Cooper offered a very tender and uplifting prayer, and the organist played the "Dead March in Saul." The Rev. E. Cook, a friend of many years' standing, paid a loving tribute, and in his address said:

It is my mournful privilege to-day to pay loving and grateful tribute to the dear memory of a man of God, a good minister of the Lord Jesus Christ, and a faithful friend of over 30 years' standing. I dare not trust myself to utter more than a few brief sentences, and certainly our friend would have deprecated anything savouring of eulogy.

I have brought no natural flowers to place on his grave, but I would lay there an evergreen wreath of remembrance, gratitude, and high regard, bound together with the silken cord of love.

I have said my friend was a man of God. The springs of his life had their rise high up amongst the hills of God. He was a lover of nature and of the quiet ways of life, and of little children. He had a big physical frame, and a big heart, in which was no room for anything small or selfish. I never heard him speak an unkind word; I never saw him do an unkind action. In every circuit in which he laboured so strenuously, in spite of recurring periods of ill-health, during the last 30 years, there will be many who remember to-day with gratitude his quiet and faithful ministry of comfort and good cheer.

Of grave mien, but sunny spirit, with high ideals of his vocation, and a steadfast pursuit of the same, yet withal seasoned with the saving salt of a quiet, pawky humour, my friend was a friend worth having.

And now he has gone. He is to-day amongst the number of those who *know*. From this side he seemed to pass into the shadows, but I like to think that those on that side saw a brave knight of the Cross emerge from out the shadows into the light and warmth of Heaven's banqueting hall.

Servant of God, "Well done!" A word should be said respecting the attitude of this church and circuit to our departed brother. The circumstances under which he came here were not quite ordinary. A perfect stranger, he was welcomed with open arms and hearts, and bade fair to settle comfortably in the West Riding, where strangers from North and South do not always find themselves at home. In the last chat I had with him a few weeks ago, he spoke gratefully of the generous consideration shown to him and his by the church and circuit leaders; and he was full of regret that he had been unable for so long to render anything but a broken and feeble service to the Christ and the cause he loved so well.

The passing of our brother is a three-fold loss. Some of us have lost a friend, in every high and worthy sense of that wonderful word. Be it ours to go bravely forward inspired by his example, looking to the time when we shall once again be able to compare notes. Our beloved Denomination has lost a well-equipped and faithful minister, one more of many such losses in recent years. May God raise up young men richly gifted and spirit-filled to take their places. The loss sustained by those who shared with him the precious intimacies of home life, will scarcely bear thinking about, much less speaking about. We can only stretch out hands of loving sympathy to them in the darkness, and pray that the grace and comfort their loved one so winsomely preached may be theirs in abundant measure; and that when they "Long for the touch of a vanished hand, and the sound of a voice that is still," there may come to them the assurance that at the end of life's pilgrim way they shall meet and greet again the dear one whom they have loved long since, and lost awhile.

The mourners were Miss Doris Eves (daughter), Mrs. Graham (sister-in-law), Miss Stewart (North Shields), Mr. Grayson (circuit secretary), Mr. R. Powell (circuit treasurer), Messrs. G. Brook, B. Ingham, Councillor W.

S. Worsman, J. C. Watson, H. Hodgson, R. Gray, A. Jowett, S. Swindlehurst, and A. Elkington, besides representatives of every phase of work in the Birkenshaw circuit. The ministers present were the Revs. Hedley Naylor, A. W. Utting, J. E. Langley, W. Scott, J. H. Baron, W. J. Smith, J. W. Hardcastle (Wesleyan), J. Pleasants (Congregational), A. A. Macdonald Thomson (North Shields), the vicar of Birkenshaw (Rev. A. F. Bellman, M.A.), and the Rev. H. Williams (curate).

The service at the graveside was taken by the Rev. Francis H. J. Thornton and the Rev. J. A. Thompson, the Rev. E. Cook reading the committal sentences, and the Rev. A. F. Bellman, M.A., vicar of Birkenshaw, who because of close association with Mr. Eves in his illness, specially desired to take some part, read the prayers. The choir sang by the open grave "O God, our help in ages past." Of our beloved brother we may well say, "His servants shall serve Him, and they shall see His face."

F. H. J. THORNTON.

The Passing of Rev. E. F. Tonkin.

IMPRESSIVE scenes were witnessed in Newquay on the occasion of the interment of the late Rev. E. F. Tonkin, tributes of respect being observable all along the route from his residence, "Somerleigh," to Claremont U.M. Church, and thence to Newquay Cemetery. The cortege was preceded by twenty-one members of the Loyal Fort Lodge (Newquay) of the Independent Order of Oddfellows.

The service at Claremont Church was conducted by Rev. Charles Dimond (pastor), assisted by Rev. T. W. Slater, a former pastor, and Rev. J. Job (St. Austell), chairman of the Cornwall West District and member of the General Connexional Committee. The large congregation which filled the church included representatives of the trustees, leaders and members of both Claremont and Sydney Road churches, together with the vicar of Newquay, Rev. C. S. Fleet, M.A., the Rev. R. Greener (curate), Rev. Frank H. Pritchard and Rev. James Dunk, representing the Wesleyan Methodists, Rev. E. W. Bremner (Congregationalist), Pastor A. Tettmar (Baptist), with the following United Methodist ministers: Revs. G. F. Walters, M.C., Hon. C.F., R. R. Greenslade, T. Nicholas, A. R. Martin, S. E. Harper, with whom were Messrs. J. H. Hallett, J. P. Baker, A. Hill, S. Mountjoy, A. Pethick, F. Saunders and Captain Cook, from Bude, and from Stratton, Messrs. J. H. Treleven and J. T. Treleven, J.P. The mourners were, Mrs. E. F. Tonkin (widow), Mr. J. M. Wiscombe (Guernsey) son-in-law, Mr. E. D. Stephens (nephew), Lieut.-Commander Johnson and Miss Johnson (nephew and niece), Mr. and Mrs. A. Williams (cousins), Mr. T. Jenkin (cousin), Mr. G. Rillston (cousin).

Appropriate hymns were sung, and Mr. Bennett Opie, A.R.C.O. (organist) played "O rest in the Lord" and Beethoven's "Marche Funebre."

Among the many floral tributes were wreaths from the officers and members of Claremont and Sydney Road Churches, and Flexbury Park Church, Bude.

During the service Rev. Charles Dimond said: To-day we perform the last duties we can ever undertake in this world for our late friend, brother, and father in God, Edward Frederick Tonkin. There are many things in my heart and mind I would like to give expression to, but I feel it to be appropriate if I content myself to-day by saying quite simply: that in losing Mr. Tonkin I already feel that I have lost a friend, one who, though so many years my senior, never tried to make me feel the disparity in our ages, but always tried to impress me with his own kindly feelings towards me and my family. I count it an honour and privilege that the recent months of my ministry brought me into fellowship with Edward Frederick Tonkin.

In his address Rev. T. W. Slater said:

We have come this afternoon to bury our Brother Tonkin, and not to praise him. And yet, if we did not pay some small tribute to his name and memory, I think the very stones in these walls would cry out and rebuke our silence. The New Testament tells of a man who loved the nation and built the people a house of prayer. Mr. Tonkin loved the town of Newquay and its people, and built us this Claremont Church. Our departed friend needs no human lips to trumpet his praise. His fifty years of public ministry do that for him, and the witness will live on through the years in the churches he served. Mr. Tonkin's record is high, and his works do follow him. His converts are in all the churches he served, some of them are now in high official position amongst us; others have their names on the local preachers' plan; and some of them are to be found serving in the ranks of our ministry—his sons in the Gospel. No one can have greater honour than this—that a man should say that he owes his soul to you—owes his Christian life, and power for service. And that is the praise that will always "halo" Brother Tonkin's name and memory in this town, in Bude, in Bolton, and other churches where he exercised his earnest and evangelic ministry. In the dear old phrase, he had many seals to his ministry, and many souls were given him for his hire who will be the crown of his rejoicing in the day of the Lord's coming. I said we were here to bury our friend. But can we bury him? Yes, and No! The old Greek philosopher did not mind being buried so long as they remembered that it was not him they were lowering into the grave. And he was even pleasant over it, and one can imagine the twinkle in his eye when he said: "Bury me? Yes, but you will first have to catch me." And that he knew they could never do. The immortal "I" inspired by divine breath and stamped

with the image of the Eternal is too elusive to be caught with human hands; it is imperishable and hidden with Christ in God where the fading touch of the hand of time cannot reach, nor the breath of death blow upon it. Some may think to-day that death has done its worst. But our brother knows better—knows that death cannot harm God's elect, that it is just as natural to die as to be born; he knows as a modern poet says, that

"Death is but the pilot come aboard
To steer us into port."

For a Christian man death is no disaster, no shipwreck on the shores of time, but is only reefing the sails and dropping the anchor in that harbour—

"Where no storms come,
Where the green swell is in the haven dumb,
And out of the swing of the sea."

And now in this place that he loved so dearly, with the voice of praise and the prayer of faith, we take our last earthly farewell.

At the graveside, Rev. C. Dimond read the committal sentences, and Rev. T. W. Slater the final prayer. Subsequently Mr. James Vivian, permanent secretary to the Loyal Fort Lodge of Oddfellows, read the "last rite" of the Lodge service, and the brethren of the Order filed past to drop their sprigs of green myrtle into the open grave.

On Sunday morning, January 8th, a memorial service was held in Claremont Church, when the officers and members of Sydney Road Church attended, having decided not to hold their own morning service. The service was conducted by Rev. C. Dimond and Rev. T. W. Slater. Rev. C. Dimond preached and gave an address, in the course of which he said: Our worship to-day is shadowed, for it is touched with feelings of personal regret at the passing on into the higher life and service of our late friend and brother, Edward Frederick Tonkin.

My purpose to-day is to give a personal impression I have formed of the spirit which animated our late friend, a veteran, and in a noble sense, an old warrior. I have only had the privilege of knowing him a few months, but he and my father knew each other, and were colleagues together in the same circuit in the North of England twenty years before the end of the reign of Queen Victoria; a time when my own father was engaged in building a new church, the kind of work our late friend was to undertake later on, in more than one circuit. But I do not wish to refer on this occasion to those circuits in which our friend laboured. His work is finished now, and I am proud to think how well it stands, and promises to abide. There are churches in stone and brick in various towns which testify to his passionate desire to extend the Master's Kingdom. But in my judgment, more important (even than that), there are men in the active ministry of the United Methodist Church to-day who owe their early encouragement, training and guidance to Edward Frederick Tonkin. A few days after my arrival in the town last summer, he came to see me with photographs of many of younger ministers anxious to know if I was acquainted with any of them. In many instances I was able to say Yes, and our old friend said with simple grace and natural pride, "He was one of my boys." I have been astonished to find how many of the younger prophets in Methodism owe their first call and help in the initial stages of their career to our late Brother Tonkin. I found his heart in his seventy-seventh year still young; his mind still considering possible ways of serving his Lord and Master. He even conferred with me on the question of conducting a regular service of his own, not quite realizing, as some of us had already begun to realize, that any such task would be beyond his physical powers. He still had the forward look. He had expressed a wish to discuss with a few of us the future policy of United Methodism in Newquay, but illness intervened, and his desire was not fulfilled. His illness brought great suffering, intense pain, and increasing weakness, with a second serious ordeal under the hands of his surgeon a month ago. All this he endured in a magnificent spirit; not the hard marble coldness of the stoic, but in the sheer strength of a definite Christian faith, a faith strong, firm, and immovable as the granite hills of his native county.

So to-day our prayers are with our friend and sister, who feels this separation the most keenly, and with the family; our trust is that in this day of grief they may know the sustaining power of the divine grace. And on that little monument which I erect in my own mind to the memory of Edward Frederick Tonkin, I inscribe these lines by Robert Bridges:

"Rejoice, ye dead, where'er your spirits dwell,
Rejoice that yet on earth your fame is bright,
And that your names, remembered day and night,
Live on the lips of those who love you well."

Mr. Bennett Opie, A.R.C.O. (organist) conducted the musical portions of the service, and played Chopin's "Funeral March."

Preaching at St. Michael's Parish Church, Newquay, the same morning, the vicar, Rev. C. S. Fleet, M.A., referred to the great loss Newquay had sustained by the death of Rev. E. F. Tonkin, and referred to the fact that in his infancy his parents had taken him to the parish church for baptism.

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TRIBUTES.

REV. A. C. GEORGE writes:

The late Rev. E. F. Tonkin to the end of his days found immense satisfaction in the fact that in our ministry were several of his "old boys," this being the term he applied to those whom he encouraged to become ministers of our Church. Being one of these, I desire to pay my tribute to the help of a real friend. Having had previous associations with my family through residence in the Camelford and Wadebridge circuit in the early days of his ministry, learning of my desire to become a ministerial candidate, Mr. Tonkin, then in the Radstock circuit, invited me to join him there for some months. During this period he showed me untold kindness, admitting me to his home, his well-stocked library, and to his big, warm heart; and with some of my brethren I owe more than I can tell to his guidance and encouragement in those early days of preparation.

In his circuits Mr. Tonkin was the friend of young men in particular, and beyond many of his brethren was the means of not only winning them for Christ, but of leading them to the glorious service of preaching.

A big-souled and friendly man has gone from our midst, but in the hearts of his "old boys" his name will remain fragrant to the end of the days, and then we shall be glad to meet him again on the "other side."

MR. J. H. TRELEVEN writes:

A more practical Christian minister than dear Tonkin I do not remember. Thank God there are many others one knows besides him, but, being a familiar friend of mine during the whole of his fifty years' ministry, I must subscribe my view of him as that of one tried and trusted. His daring and delight in advancing the cause for which he laboured every time, was exemplary. His genial, generous disposition were assets to him, which he used for the good of all with whom he came in contact. How he will be missed, whose greeting with a smile (still flickering when he passed) and appreciative nature, made him an encourager, and "succourer of many." To Mrs. Tonkin, his charming consort and family, we tender sincere sympathy, and trust that their reliance upon Him, on whom the dear departed one relied, may support them in their great bereavement. The severance of such tender ties will, I believe, disclose more divine grace and glory for us all.

The Funeral of Mr. H. Ellis Hill.

THE funeral service of the late Mr. Henry Ellis Hill was held at Streatham Church on Tuesday morning, January 3rd, and was conducted by the pastor, Rev. Walter Hall. Sir R. Walter Essex read the Lesson, Rev. G. T. Akester offered prayer, and Rev. C. H. Poppleton delivered an address.

There was a large congregation, representative of the religious, Connexional, social and political activities with which Mr. Hill was identified.

The following members of the family attended: Mr. H. Ellis Hill, Mr. T. Cuthbertson Hill, Mr. E. Cuthbertson Hill (sons), Miss Katherine C. Hill (daughter), Mr. and Mrs. Arthur G. Akester (daughter and son-in-law), Master Harold Hill (grandson), Miss Irene Hill (grand-daughter), Mr. and Mrs. Alfred Cuthbertson, Mr. and Mrs. Ralph Cuthbertson, Mr. and Mrs. H. Jones, Professor L. Jones, Mrs. Ormsby, Mr. and Mrs. E. Graham (nephews and nieces), with the circuit ministers and the Revs. F. Bavin, J. Payne, C. H. Buxton, Jas. Ellis and B. H. White; Messrs. Wilson and Mitchell (representing Messrs. Coode, Fitzmaurice, Wilson and Mitchell, consulting engineers), Messrs. Musson, Nicholls and Cowan (members of the staff); Mr. and Mrs. F. Wheeler, Mr. L. Speed, Mr. A. Burton, Messrs. E. Cropper, O.B.E. and A. Webster (treasurer and secretary Streatham Church), Mr. C. Sayers (Mitcham), Mr. Cramp (Herne Hill), Mr. C. A. Johnson (Paradise Road), Sister Ethel (Merton), Mr. Wm. Mallinson, J.P., Mr. W. S. Welch, Mr. A. W. Edwards (London District) and Major Warne (Streatham Liberal Association).

The Rev. C. H. Poppleton said:

We meet this morning in the spirit of triumph, gratitude and a great hope. We are in the shadows but not in the darkness, and in the shadows pale and sheltering we see and rejoice in the light that is all about us. An element of sadness there may be, but it is a minor chord that emphasizes the deep-toned harmony of the whole. For in reality deep down in our hearts is real joy as we meet to pay our tribute of respect, admiration and affection to the memory of one of the worthiest, wisest and most faithful of comrades and workers.

It is impossible to gather together all the traits of his character and personality but there stands out, at least before those who knew him best, that he was a very earnest seeker after truth, which was one of his most conspicuous qualities. His keen, active and well-balanced mind explored many departments of thought, social, scientific and religious. In each, the conclusions he reached were based upon premises well and truly laid. His careful pursuit of truth and knowledge through the years gave him an increasing clearness of vision which led him to discard some of the older forms of thought and helped him to see with some degree of certainty the essential facts belonging to the reality of life; and this clearness of thought and equal clearness of statement commanded great respect from all who knew him. He had also very fine ideals of character. The moral principles which governed him and the spirit that ever urged him to the best unfolded a personality of unblemished honour and of sterling integrity "Who revered his conscience as his king, wearing the white flower of a blameless life." He always radiated the finest influence for good, which was accompanied by many activities for the progress of the common life, as was shown in a lesser way by his interest in social and political questions all through his life. But the greater proof is that he took a very great share in the ideals and fellow-

ship of the Church. All through his long life, from a very early age, he was associated with the Church and he became an eager and earnest worker therein.

His work in this church is too well known to need much to be said. He was in at the inception of the Church Society which in 1887 erected the school premises and he played a very large part in shaping and in carrying through the scheme which resulted in the present church being opened in 1901. His services at leaders' and trustees' meetings were most consistent, unvarying and valuable and he will be greatly missed from these. He was well known in the circuit and District, and honoured for his loyal and abundant service.

On the spiritual side of his work in the church he contributed his own distinctive element; not so much by speech as by the transparent sincerity of a noble character. In the old days, when I became the minister of this church and prayer-meetings were held every Sunday night, there was a no more regular supporter than he, and his prayers were always an inspiration to thought and emotion.

His services for this church all through the years in every capacity can never be adequately measured or valued, and what can we say of the home life? Wedded to one of a kindred spirit with an equally fine disposition and character, there was a centre of blessed personality which made the home life almost ideal. To-day his wife and children in the shadow of his withdrawal from the flesh are radiant in their spirit as they think of what he was, of all that he had been to them as husband and father. His children rise up and call him blessed. Joy and gratitude fill their hearts in the great hope that they shall meet again. Whatever tears there may be, they are filled with joy; whatever sorrow there is, it is overwhelmed in the gladness of memory and in the splendour of their hope. Now vanished is his face; silent is his voice. He has gone—Whither? The curtain is thick that hides the other side. There are those who tell us that there is no beyond whatever. But such a personality, a mind so clear, so vigorous, a heart so full of noble aspiration and eagerness to serve, a character so upright, surely has found another place in which it can still grow and unfold. The higher life, with all his powers quickened and elevated, shall find him still pursuing life's great purpose in the house of many mansions where he will have already met many of his old comrades; perchance may have looked on the face of the Man of Nazareth in whose personality and friendship he found strength, vision and joy. If there were no other foundation on which to build our hopes of immortality but that of his developing such a fine and radiant character, the conviction would surely come that such a personality could not pass away: could not die. And in the light of the teaching of Jesus our heart takes up the thought increased to certainty, especially as we hear Him say "Because I live, ye shall live also." Our faith rises triumphant: He lives on in the Eternal Love.

In the greatness of the revelation of the Master we believe that God is Good, that God is Love, and though there may be thousands of things against it that great fact is our only refuge and hope. We believe that God will justify His ways to men and we shall know and understand in that great stretch of the Eternal, things that to us to-day are full of mystery, difficulty and doubt.

For us now, we live and bathe in the Universal Life; it is the source and inspiration of all our powers. In the service this morning the most real thing is that God is with us, God is in us, not waiting for our invitation, but there within us ready to take advantage of any opening in mind or heart to secure the incoming of His own ideals, that He may win us slowly and surely to his own Eternal purpose. If this service serves this supreme end, it not only brings comfort and strength to those who were nearest to the one who has passed, but also gives us all the supreme conviction that we should consecrate ourselves in loving fellowship with the Eternal Christ and spend our life in common service for the common good. In the strength of these thoughts, in the vision of these ideals, let us go forth until, like the Master, we shall be able to say, "I have finished the work which Thou gavest Me to do."

The interment took place at Streatham Cemetery, where the Revs. C. H. Poppleton and A. E. J. Cosson officiated.

Tribute—Rev. Walter Hall.

In the course of a tribute at the Streatham Church on Sunday morning, January 1st, the Rev. Walter Hall said:

I know this church will wish me, as I certainly wish myself, publicly to express our gratitude to God for the life of our departed and esteemed fellow-member, Henry Ellis Hill. There is really nothing here for sorrow; only for the giving of thanks. Our friend has come to the grave in a full age, like a shock of corn cometh in, in his season. He has done so, surrounded by his wife and family, whose respect, as well as whose love, he won and retained to the end. If we opened our hearts this morning, probably every one of us would say, There is nothing I could desire better for myself, when my own appointed time comes, than that life should close under similarly gracious conditions.

It was indeed fortunate for the work of God, as well as for our friend, that he associated himself with the Church in early life. He brought to the Church, and received from its fellowship many things for which there was mutual need. Among the things he brought to bear upon church affairs was an exceptional clarity and quality of mind. To the church, this was a gift of a rare order. The church welcomes gifts of mind equally with gifts of heart. He also brought and rendered to the church a service of a special kind. Not too ready to accept a new idea, careful and anxious, however, to appreciate its merits, once the mind was convinced, he would give to it his unwavering support till the end was accomplished. I have been impressed, perhaps, most of all, by his understanding heart. He could put himself into another's place. Things which I should have had to explain to others, I never felt it necessary to explain to him. One felt, somehow, that he understood. His words were few and pointed; his actions as generous as they were manifold.

To estimate the service he has rendered to this church, and the place he has filled in its life, would be impossible at this time. It is indeed incalculable. I say little as to the length of it, though it covered the duration of an average life. He was with the cause at the beginning, forty years ago; he shared with others—alas! very few of whom still remain—the strain inseparable from the early stage of any great undertaking; and has remained faithful to its fellowship and life up to the present time. His is truly a distinguished record, and its quality is even greater than its length. He was thankful a few months ago to have been spared to see the consummation of his hopes in the extinction of our long-standing church debt. He has handed down to all associated with this church to-day, a rich inheritance, of which we shall prove worthy as we inherit his spirit of devotion, of generosity, and of Christian charity. It is by these virtues alone that we can hope to achieve still greater triumphs in the days to come. Need I remind you that the close of his earthly life is not the end of his interest and help? He has joined the great cloud of witnesses, none of whom is what he would never be content to be himself—a mere looker-on. He is now one of the spirits sent forth to minister, and those who knew him best know this—that to no earthly ministry which our Lord appoints for him will he respond with greater alacrity than that of rendering continued service to us who are still engaged in the work of this Christian church.

The Thames Flood.

Waterloo Road Mission.

MONEY and clothing are urgently needed for the relief of sufferers in the Waterloo district. Please address letters and parcels to: Rev. Bruce White, or Sister Mildred Sambrook, at 126 Cornwall Road, London, S.E.1.

The Editor acknowledges with thanks the following contributions for the National Children's Home and Orphanage: "Ebenezer, Barnsley," £1; "101," 10s.

Many Churches last winter accomplished a great work among their young people by holding a

CHRISTIAN VENTURE CAMPAIGN

Has your Church yet arranged for similar
Special Services?

The first year was a call to adventurous living for Christ in all relationships.
This year the programme concentrates on

PURITY AND SOBRIETY

General Plan of Campaign:

1. Preliminary Services: Four Meetings for Discussion and Prayer.
Full Guidance provided in "Notes and Suggestions."
2. Dedication Service: "The Son of God Goes Forth to War."
(Several Churches may unite for this.)
3. Following up Studies and Work, privately or in groups, four short courses guided by quarterly communications.

Literature from Y.P. Dept. or Bookroom: Notes and Suggestions (12 pp.), 2/6 per 100, 1/6 for 50, 1/- for 25, postage extra; Programme for Dedication Service (4 pp. illustrated, giving hymns in full) 1/9 per 100, including cards to sign and envelopes.

The New Year.

A HAPPY New Year to you! You have every right to be happy, Saintliness and sullenness have no sacred affinity. Holiness is not evidenced by a hang-dog look. Indeed, a frown is as unnatural as it is ungrateful. Sixty-five muscles must move before you can frown, while only thirteen are needed to produce a smile. Dante, in the fifth circle of the Inferno, places the souls of the wrathful and contentious. The sour waters of the Stygian Marsh actually boil and bubble over with the sighs of the *accidiosi*, the sullen, melancholic sinners who lie below, making the place noisome. These souls underneath the water were just those who on earth were cheerless. "We were dispirited," said they, "in the sweet air which the sunshine had made glad, and were always bearing about within us vapours that robbed us of a will to good. Therefore lie we in this black mire." What right have we, however tried, to be downcast; to shut out of our life the sweet air which the sun makes glad? The gracious figure of Jesus, standing in the warm sunlight, overflowing with the love of God and man, finding trees, corn-fields, flowers, birds, and the happy laughter of children in the market-place vocal of God's beneficence, radiant with that strange gladness which casts off sorrow as the down on a sea-bird's breast casts off moisture leaving it warm and dry though it floats amid boundless seas, and, with Calvary clearly imminent, talking of His joy and proclaiming His victory over the world, bids you be of good cheer.

Your very physical endowments invite you to be happy. Each of your five senses offers you treasures, saying, "God sends you these: He hopes you will be happy to-day." The eye gives you Nature's perennial refreshments—the green or golden fields, the umbrageous woods, the towering mountains, the star-spangled skies, the moon rising through the forest glade, the red sunset between the boughs of the pines, the orchard white with the snows of Spring—and the faces you love. The ear gives you the strains that ran rapturous riot in the souls of the master musicians. Along another nerve steals the sweet, modest soul of the flowers in perfume. Over the seven seas are brought things pleasant to your palate. The delicate, sensitive fingers of the blind reveal how touch may enrich.

And your mind invites you to happiness. Memory enables you to live your fleeting but happy lives over and over again. "God gave us memory that we might have roses in December." After all, how few are the hours which we would blot out of our lives! How small is the part we would have taken away compared to the part we would retain. The agnostic in Sir Alfred Lyall's poem entitled "Theology in Extremis," who finds himself suddenly called to endure torture and to sacrifice his life for his country, dreads the loss of memory more than that of anything else which makes life sweet to him:

"Surely He pities Who made the brain,
When breaks that record of memories sweet."

Imagination calls you to build and enjoy your own world. "Some men are as content to enjoy a happiness in a fancy as others in a more apparent truth and reality," as we read in the "Religio Medici." Creative faculty calls you to the joy of efficiently producing finished work out of raw material, and so to be labourers together with your own Creator.

Beyond all this, however, is the soul's power by faith to read the secret of Jesus—to know God as our Father Whose arm is strong and Whose heart is very wide, and love all men as our brothers. No greater happiness can enrich you than that of spreading happiness among your brethren; it is a sensation more thrilling than any conceivable pleasure of the mind or of the senses.

The saints, and their Master, were never so ungracious as to ignore the good of the world, nor renounce the happiness of living. They did not go about with long, sour faces, nor live uncomfortable, gloomy, ramrod lives. Jesus was the happiest Being in the world in the first century. How much happier was He than the Emperor who was reigning then! The power of Tiberius knew no control, his wealth no limit, his pleasures no check. On a little island of surpassing loveliness forming one extremity of the Bay of Naples, he built his home. The soil was rich, and vineyards and olive-groves clothed the sides of that matchless bay. Cool and healthful breezes blew from the bright, limpid sea, and there was hardly a day throughout the year in which the sun was not visible. Everything conspired to make Tiberius happy. Yet in one of the twelve villas which he had built, and among the azure grottoes which he had caused to be constructed, he wrote that memorable letter to the Senate in which he confesses his daily and unutterable misery. The elder Pliny calls him "the gloomiest of mankind." It is a question whether he ever liked or was liked by a single being. Francis of Assisi, "the troubadour of God," was the happiest being in the world in the thirteenth century—so completely happy that men instinctively turned to look after him when he passed, as though a strain of heavenly music vibrated on the air. Those nine Friends of St. Francis who settled at Oxford seven hundred years ago, were very poor: they did not worry about their food, nor make their friends of the rich. They did not say when they arrived at Dover, "What can we get out of this England?" They said, "What can we give?" Here were lepers, the sick, the prisoners, and the poor: and to serve these they had come. And because of this, not in spite of this, they sang their happy songs along the roads of England, and the echoes of their joy are heard to-day. They had nothing that they might possess all. They lived in the world as mere tenants, and without possessing anything of their own they found themselves wealthy. God gave them the usufruct of the universe, and they were content to enjoy without possession. They showed men that the fullest happiness is consonant with the narrowest humility of circumstance. Happiness is not in pleasures

that are external, mechanical, pursued. Happiness consists not of having, but of being; not of possessing, but of enjoying. It is the soul's joy in the possession of the intangible.

"During my whole life I have not had twenty-four hours of happiness," said Prince Bismarck. Eighty-three years of wealth, fame, honours and triumph—years when an Empire owned his sway—but not one day of happiness! Bismarck missed happiness because he profoundly distrusted human nature. What a contrast to Jesus of Nazareth, Who, having the perfect love that casteth out fear, and knowing the worst in men yet believed in the best, sought to evoke that best by the love that never failed, even at Calvary. The secret of happiness is in a love which goes outside self, and gives itself royally for others. To have the thing to give and to give it to the uttermost is to know the joy that is beyond joy. Many by-products are notoriously valuable to-day; and "What all the world's a-seeking"—happiness—is one of the incidental by-products of an unselfish life. Value other things above your own happiness, aim at something higher, and happiness will surely come to you. Happiness comes to those who love. He only lives who loves: and he who loves has the secret of the merry heart that doeth good like a medicine.

Give yourselves royally to the service of God and your fellow-men this year, and you will indeed have A Happy New Year.

CHARLES KELLETT.

Our Magazine.

Rev. C. A. Ashelford:

The January Magazine was assimilated under chilling weather conditions, but its glow and flow soon caused the mental and spiritual thermometer to rise rapidly. Please accept cordial and sincere thanks for the judiciously varied and appetising menu provided. The excellently-produced portraits alone greatly exceed in value its cost. How fresh and timely the Editorials always are! Obviously they are clear-sightedly anticipated and subsequently well matured. The memoirs of the Revs. Geo. Parker and W. O. Meir are gems of their kind. The long and crowded hours of Mr. Parker's life are vividly and tersely presented, and the impact of his personality distinctly felt. It is a delicate and difficult task—albeit one of love—to write a brother's memoir, yet the hushed soul of the reader rejoices at its restrained and reverent accomplishment. There is an assured future for United Methodism while it has such "honoured toilers," as Rev. Jas. Ellis and Councillor J. Duckworth, J.P., and men and women of grace, grit and generosity as at our Bethels in Crewe. One would fain be led "Beside the Still Waters" to "The Rock that is higher than I," by so genial and gracious a guide as Rev. Walter Hall. The youth of the Rev. H. V. Capsey must be constantly renewed like the eagle's, for his mind and heart are all "a wonder and a wild desire," which must capture and charm the mind and heart of the bairns. One could wish that youths and maidens of, or late of, our secondary schools would read "Jesus Christ and the Young Man of To-day." Don't miss Rev. Harry Kellett's "The Anti-Religious Tendencies of Our Day"—a thought-full, wide-ranging, skilfully-condensed valuable contribution. The portrait and the piquant Message of the President will be greatly prized. The serial story is commended by one who, in matters of "serials," walks by faith and not by sight. The New Year will be a bright and happy year indeed, if the prayer, "Our Future All Unknown," is presented and answered. We can best show our grateful appreciation by letting non-subscribing United Methodists know how much they miss by not reading the cheapest and choicest denominational magazine.

Rev. J. Boden:

May I commend our "United Methodist Magazine" to the fuller interest and wider support of our people? Besides the variety of its subject matter and the excellence of its contributions, it fulfils a service in our denominational life which we cannot afford to surrender. Its continued and increased support is one of the ways in which we can give expression to our Connexional interest and service and at the same time promote them.

Rev. F. Pearn:

I cannot forbear to express my appreciation of the January Magazine, which for the quality and variety of its contents, and its attractive appearance, is surely unsurpassed: and withal at the modest price of fourpence. There is something for the young of all ages, and on one can read its pages without cheer and comfort, challenge and inspiration. The President's Message, Farley's Challenge to Young Men, Kellett's Times Discernments, the inspiring story of Honoured Toilers, along with beautiful appreciations of Revs. George Parker and W. O. Meir, and much else, besides the stirring "Editorial," all conspire to make an excellent number of the new "Issue."

Mr. Lawrence Crowther, J.P.:

I appreciate very much the advance copy of "The United Methodist Magazine." I congratulate you, Mr. Editor, on such a fine production. Every United Methodist would do well to read each issue, as it would be an inspiration, in addition to keeping one in touch with the affairs of our Denomination. I have carefully read every word, as I do month by month, and I receive great joy and blessing from many of the articles. It is also a good thing to see photographs of honoured friends we love and to see in print what we know to be true.

A Serious Situation.

FOR some time it has been evident to close observers that a conspiracy was on foot among the various interests that support the traffic in alcoholic liquors, and at last it is possible to see pretty clearly what they are striving to accomplish. Last year they buried their feuds for awhile in order that they might unite in putting heavier pressure on the Government. They realize that this Government may not last much longer, and that 1928 is likely to be its last full session. They probably think, too, that they are not likely to fare better from any Government that may replace the present one. And they are desperate: for American prohibition has branded the drink traffic as an enemy of society and, although they have done everything that money can do to minimize the effects of the American reform, they know that the civilized world is learning the truth about alcoholism, and that their traffic cannot long survive the spread of this knowledge. The Trade therefore is playing a desperate game in the hope of getting a still tighter grip on the life of England.

Apparently they are making a strong bid to get rid of the remaining restrictions which were imposed during the war. The country went a good bit further than was desirable in this direction in 1921, but the restrictions maintained have been felt by thousands to be some genuine return for all the loss of the great struggle. The Trade, however, has no concern for England or her children, and if it can bully or buy the Government into removing the remaining restrictions it will. Just what the Trade interests are after only those behind the scenes know, but there are indications that they are out for three things.

In the first place, they want, in London and throughout the country, longer hours, and especially later hours: for it is the last hour of the day in which the public-houses and clubs are busiest and, one must add, in which most men and women are made drunk. Secondly, they want the bona-fide traveller provision restored, which in these days of easy and rapid transit would enable large numbers to get drink almost at any time. Thirdly, they want the relaxation of the restrictions on the supply of liquor in clubs. They have wanted these things all along, and it has not been difficult to see the main aims of this conspiracy.

Now it might be thought that no Government would dream of giving away these positions, and that in view of the known effects of the traffic—the crippling of industry, the damage to health, the degradation of politics and morals, the spoiling of homes, and the suffering of children—any change would be in direction of closer restrictions. But the power of the Trade in our political life is notorious and when brewers, retailers, and the club interests unite, as they are now united, their pressure is enormous. To that pressure the Government is in great danger of yielding. What the vested interests desire would require a first-class measure to be passed through Parliament, and if the Government decides to go forward with such a measure it will be mentioned in the King's Speech when Parliament reassembles in February. And the need of the moment is to prevent, if possible, the decision which would finally commit the Government to that course.

What can be done to save the Government from yielding to the pressure of the drink trade? Let every Christian man and woman think and pray about that question. Can you influence any member of the Government? Can you influence your M.P.? There is no time for meetings: they will be needed if this Bill goes into the King's Speech.

The present need is to help a Government which is weighing the pros and cons to realize how deeply any yielding to this demand will be felt and resented by all patriotic men and women, and to urge that if they cannot lessen the drink evil they should at least refrain from making it worse. Let all who have influence use it. Especially let all supporters of the present Government amongst us use their influence. By voice and pen do what you can and, whatever else you do, will you also pray: for the issues are weighted with suffering and shame.

T. A. JEFFERIES.

Births, Marriages, Deaths.

BIRTH.

MORTON.—On January 3rd, 1928, at The Yews, Tamworth, to the Rev. and Mrs. E. Morton, the gift of a son.

DEATHS.

BRENNEN.—On December 4th, 1927, at Pen Yan, United States, Rev. Margaret Agnes Brennen, formerly of U.M.C. Aged 90.

BULLEN.—On January 7th, 1928, Charles Bassett Bullen, of Hill Head, St. Stephens, St. Austell, dearly-beloved husband of Grace Bullen. Age 78.

POTTER.—On December 30th, 1927, at "Normanhurst," Grosvenor Road, Westcliff-on-Sea, Agnes Harriet Potter, the beloved wife of Henry Potter.

TAYLOR.—On December 28th, 1927, at 38 Manley Road, Whalley Range, Manchester, Bernard Douglas, beloved son of Hannah, and the late Rev. John Taylor, aged 46 yrs.

IN MEMORIAM.

DENING.—In loving memory of my husband, Rev. Charles Dening, who left us for the Homeland, January 7th, 1906.

HALL.—In ever-loving memory of Emilie, dear and only daughter of Rev. R. S. and Mrs. Hall, who passed into the Homeland, January 7th, 1923.

London Religion.

By REV. W. D. GUNSTONE.

FOR the second time I have left London. Forty-nine years ago I reluctantly turned my back to it—the scene of early and pleasant memories. It not only survived my withdrawal; but seemed to commence to flourish into new conceptions and forms. The London of my early years was dismal and sordid and dark. Fleet Street and the Strand, with their courts and alleys, though under the shadow of St. Paul's and Westminster Abbey and Buckingham Palace, seemed designed to show how splendour and squalor, wealth and want, ostentation and outlawry, charity and crime could be found in the same small area. Within three miles of the city the streets were in many cases unpaved and unlighted. The London of my boyhood was the London of Dickens and Wilkie Collins and Hesba Stretton and Charles Booth. "Sam Weller" I have ridden with night after night from the City. "Oliver Twist," "Noah Claypole," poor "Jessica" and "Bod-the-Shoeblack" were to me real and familiar characters. The sad spectacle of destitute children of the "Cut" and its adjacent neighbourhood—Lambeth—which called out the practical sympathy of the Rev. T. Bowman Stephenson, when he was the superintendent of that circuit, and which led eventually to the creation of the National Children's Home, were familiar objects to me in my boyhood. My brother-in-law was a young local preacher who helped Mr. Stephenson in those early days, and when the Bonner Road Homes were created, he was induced to give up his position at Lambeth and become one of the first "fathers" in the new centres. One of my earliest efforts in Christian philanthropy was the creation of a fund to help and to "evangelise" little match-boys and girls. I got my boy friends to subscribe a weekly sum, with which I bought copies of the New Testament, and of tracts, which, with coffee and a feed, I gave to some of these unfortunate ones. I am afraid I was imposed upon, but it was a boy's response to an appeal. One of the subscribers, falling on bad times, needed immediate help, and so, after consultation with the other "trustees," we handed him the "bank," which was never reopened. Sixty years ago, the squalor and poverty were more appalling than that which obtains to-day; and it was not relieved as present misfortune and destitution are, by well organised municipal and State assistance. The religion of London at this time was very much alive. It was the day of Spurgeon and Newman Hall, and Liddon and Farrar, and George (afterwards Sir George) Williams's daily prayer meetings, which have grown into the Y.M.C.A., and William Booth's "Christian Mission," which afterwards developed into the Salvation Army; it was the day of the great Moody and Sankey revival. The Agricultural Hall, accommodating 20,000, was crowded night after night, and the Royal Opera House every day at noon. The spacious temporary halls, erected in the East End and in the South, were often closed a long time before the advertised time for commencing, because every available spot was occupied. I was often crowded out of the Camberwell Hall, seating 8,000, on a Sunday morning, though after a walk of several miles I was there soon after seven o'clock, for the eight o'clock meeting. People in carriages from the West End would be told by the police that they could not be admitted by any private door; and that it was no use waiting, as even if some came out hundreds near the various entrances would demand to have their turn. Sometimes they would wait and take part in the song and prayer outside; sometimes they would sorrowfully drive away. This was the London I was acquainted with in my boyhood and youth, this was the London I left nearly fifty years ago. But as I have already stated, London did not succumb at my departure. It continued to live. It has grown, it has changed, it has put on new forms, it has advanced, it has expanded, it has improved. Of course I had seen somewhat of this when at intervals I visited the Metropolis; but it was not till I went to reside there again that the extent of the change came to be more fully realised. London has been for the most part rebuilt; its streets and roads have been widened; it is well-lighted; the night now is as the day. It is, as it was, never still, never even slow. The activity of the City at noon is transferred to Trafalgar Square at midnight. The people seem to sleep in relays. It is a sort of sixteen hours on and eight off. But the time off is never the same period for all. Just for two single minutes—Armistice Day—is London quiet, and even then its assemblies in huge crowds to swell and enjoy the music of silence. Notwithstanding its vastness London is one community, one body; and its great heart beats and throbs, and mourns and rejoices, as it is stirred by the occurrence and recurrence of striking events. The Lord Mayor of London is not allowed to step modestly and noiselessly into his position. He must, on the day of his installation, consent to be the chief figure in a great "circus." The staid City fathers, and august judges and generals, and chiefs from many nations, and soldiers and firemen pay on the day of the Lord Mayor's show a tribute to the method of the Salvation Army by marching through the streets following the drum. And the Premier and the chief ministers of State are thankful indeed if they can invent or discover a new sensation for the banquet.

Religion also has manifested its persistence and power by its creation of new churches and halls. When I was a boy the Wesleyans had not more than eight or nine chapels in London which would seat a thousand people. Now they have, including halls, perhaps one hundred and fifty or more. The United Methodist Church in its present proportion is also a modern development. The life which created these fine buildings must have been vigorous. It was; and the life which is sustaining them still exists and is assertive. Being a supernumerary and having no special local charge, I was able to get a bird's-eye view of the

general conditions. When not preaching, I was privileged to attend such old centres of enthusiasm as the Metropolitan Tabernacle, the Woolwich Tabernacle, the City Temple, etc. Though the crowds were no longer what they were, there were still life and enthusiasm. There were nearly a thousand present at the ordinary week-night service at Spurgeon's Tabernacle—and the only announcements were the three church prayer meetings. Institutional methods have not been substituted for purely spiritual fellowship. Dr. Wilson, the "Bishop" of Woolwich, who has been celebrating his jubilee as minister of his one and only church, still commands one of the biggest congregations in the South of London. Twice it was my privilege to hear him and once to take part in the service. He is an instance of the power of ministerial individualism. He found a small, struggling church, in an insignificant building, and by his gifts and enthusiasm has created the tabernacle which for forty years has been a great "power-station." In church life and experience, the "masses" seem impotent till they are stirred and led by some God-gifted individual. The efforts of the thousands of the Metropolitan Tabernacle are more than exhausted in the endeavour to retain the ground gained by one man. There has just lately been a correspondence in which Dr. Griffith Jones, of Bradford, has taken part, on the fervour of Londoners as compared with Provincials. I think the almost unanimous opinion was in favour of the Metropolis. My observation enables me to vote in favour of London. It is not difficult to ride from the centre of Manchester to, say, Altrincham or Ashton, or the centre of Liverpool to Garston or West Derby, without coming across a single open-air service. In many of our busy towns in the North, one could go from end to end without having one's attention arrested and his thought directed by any agent of the Churches. But that would be impossible in London. At many a street corner, and in squares and market-places, the little band of evangelists is at work. Earnest Christian young men will not allow themselves to be ousted by earnest Socialists. They literally fight for the ears of the people, and the Christian often wins by the reasonableness and force of his personality and message. It would be an education to our college tutors to hear some of these street preachers solve theological and ecclesiastical problems sprung upon them by the crowd. And the crowd is fair. Let the preacher deal wisely with one or two interruptions, and it will then give him a hearing to the end. The battle is largely lost or won by the character of the temper. Let the speaker lose his temper and he soon loses the crowd—unless there is a prospect of a real fight, and then to many the fun commences, and it is a real disappointment when the police ring down the curtain.

It fell to my lot, however, to be mostly preaching. I was most catholic in my comprehension. Baptist, Congregational, Wesleyan and U.M. churches were embraced in my new circuit. The way doors opened seemed so accidental, or shall I say providential. I was a stranger and quite outside the circle of old comrades. Scarcely anyone knew I had returned, even if they knew me at all. And yet without seeking, opportunities for service were suddenly presented. One day, shortly after I had introduced myself to our late dear friend Rev. D. J. Rounsefell, he met me in Lee. As we stood talking another minister suddenly stopped to speak to his neighbouring minister. Mr. Rounsefell introduced me. "Are you free next Sunday morning?" he asked. "I am Mayor's chaplain," he added, and the Mayor and Corporation are attending in State the Wesleyan church next Sunday and he wants me to go; could you oblige?" It was a bow at a venture. I might have let him down. However, he took the risk. And I held after the position as a sort of preacher in reserve, and they always gave me a cordial welcome. One night just as I had retired to bed a ring came. My flat was on the third floor. My son and his family were away. I took the window—the line of least resistance—and said, "Yes; whose there?" "It's I," was the reply. That did not assure me. I had no one to defend me but my wife, and she has no skill with a poker. So I said, "And who is I?" Mr. Griffith," he said—Rev. Mr. Griffith, I am the Moderator for the Congregational Church for London." I thought Moderators were far removed from burglars, so I went down. He said he really had called to see my son, of Eltham College, to ask him to help him out of a difficulty. The minister of an important church in the North-East of London had been seized with an illness, and they had phoned him for a supply. He himself was off to Wales in the morning and he must secure a supply. I offered to put him into communication with my son, but that did not satisfy him; I pleaded an engagement to spend the week-end at Rev. E. Colley's at Kew; but that was no obstacle. I could get through from Kew to Clapham. Eventually I was commandeered. That also was the beginning of a plot to sow from my basket. Now what struck me at these churches were the attendance, orderliness and fervour. In no case did I see such empty spaces as I have often seen in Leeds and Bradford. The Londoners excel all Provincials in getting to worship on a Sunday morning. I think they also set us an example in fitness and propriety. In almost all cases the sidesmen seem most alert and cordial. No one is allowed to enter and hesitate as to a seat. The welcome is given in the porch, and the stranger is led to a pew, and books promptly put on the rest in front of him. The offertory stewards nearly always commence in the front and finish at the back of the church. Then they wait till all are finished and those from the gallery have come down. Then together they walk down the aisle. The minister either receives the boxes and then offers a dedicatory prayer, or they themselves put the boxes on the table, and stand in a line while the minister in the pulpit dedicates the gifts by thanksgiving and prayer. This is almost an invariable practice, and it seems to me an improvement on the looser and less reverent method that is common in many of our Provincial churches. I think also that some of the

non-Methodistic churches are out-doing Methodists in cultivating the habit of public prayer. At one time the prayer meeting was conspicuous in all Methodist churches, and rare in many others. It seemed to me reversed in these days. Over and over again the deacons announced a Sunday morning prayer meeting half an hour before the service. This was not peculiar to one or two churches. It seems common. And days before my second visit to Clapton, I received a letter from the secretary asking me whether I would stay and conduct a prayer meeting on the Sunday night after the service. Our Congregational and Baptist friends are alive to the importance of social prayer.

I have said little about our U.M. churches. What has been done in London, what is being done, is a thrilling story. I have but limited knowledge, but what I saw gave me joy and confidence. With the Editor's permission, I will give in another issue my estimate of our position and prospects.

Young People's Examination Results.

London District.

THERE were 530 entries. Of this number only 316 took the examination. The largest proportion of non-sitters was in the Junior Division; 222 entered, 113 sat. This Division is very disappointing. Only 8 honours, 40 firsts, 52 seconds, and 13 failures.

The Intermediate Division is very good, the majority of papers reaching a uniformly high standard. 80 honours, 54 firsts, 15 seconds, and 3 failures. The Senior Lower is also good. The best papers give evidence of ability far above the average. 14 honours, 12 firsts, 6 second, 1 failure. The Senior Upper is not relatively so good as the Senior Lower. In both cases there is a big difference between the best and the weakest. Too often the students appear to be skimming upon the surface, glibly using words and phrases, with no real grip of the subject. 7 honours, 6 firsts, 5 seconds. The best papers are: Senior Upper: Stanley Williams, Brixton. Senior Lower: Edith Annie Fox, of Oxford, and Howard Beecher, Lee, equal. Intermediate: Vera Mary Holley, Chatham. Junior: Arthur Tyrrell, Brixton.

Our thanks are due to the examiners for their valuable assistance.

G. E. MINNEAR,

District Examination Secretary.

Liverpool and North Wales District.

THE entries this year were 296, being 37 more than in 1926. Of these 161 sat for examination, an increase of 4. Results: Honours 25, increase 13; first class 48, increase 5; second class 74, decrease 23; failures 14, increase 5. Total, 161.

Senior Upper Division, 19 entries (increase 10), 16 sat for examination. Results: Honours 2, first class 8, second class 5, failures 1. Total, 16. The highest number of marks in this class was obtained by Barbara Pattie, Hamilton Road School, in the Liverpool North circuit, who also had the highest number in 1926. Senior Lower Section, 20 entries (6 less than in 1926). Six only sat for examination. Results: Honours 1, first class 1, second class 2, failures 2. The highest number of marks in this section was 83, awarded to Jno. Hy. Dixon, of Prescott, Liverpool. Intermediate: In this class there were 122 candidates (increase 10), 60 sat for examination. Results: Honours 2, first class 13, second class 37, failures 8. Total, 60. Robert Platt, of Prescott, obtained 85 marks and obtains first place. He was also a prize-winner in 1926. Junior: In this part of the examination there were 142 entries, against 112 last year, increase 30. 79 sat for examination (increase 19). Results: Honours 20, first class 26, second class 30, failures 3. Total, 79. In this division there is a notable result of 100 marks having been obtained by Margaret Johnston, age 11, a scholar in the Netherfield Road School, Liverpool North circuit.

The examiners express the pleasure they have had in reading over the papers, and report that on the whole they were very creditable, and showed a marked intelligence and grasp of the questions submitted to them. It is also noted that again, for the most part, the writing was clear and neat and showed care on the part of the candidates. There was a marked decrease of the script writing, as noted last year.

R. M. ADAMS.

District Young People's Examination Secretary.

Rochdale District.

297 entered for the examination, but only 194 endured to the end. The results were as follows:

Senior Upper.—2 honours, 9 firsts, 1 second.

Senior Lower.—2 honours, 3 firsts, 2 seconds.

Intermediate.—9 honours, 63 firsts, 27 seconds.

Junior.—10 honours, 36 firsts, 25 seconds, 5 failures.

The first places in each division were gained by the following:

Senior Upper.—Jessy Dickinson, Spotland, Baillie Street Circuit, Rochdale.

Senior Lower.—Joint winners: George Ward, Eric Tattersall Thompson, Paradise, Blackburn Circuit, Blackburn.

Intermediate.—Janey Thompson, Hanover, Burnley Circuit, Burnley.

Junior.—Joint winners: Raymond Vipond, Muriel Vipond, Knuzden, Blackburn Circuit, Blackburn.

Thanks are due to the examiners, Revs. T. Fish, H.C.F., J. Rutherford, Robert J. Fletcher, J. Mills.

THOMAS VIPOND,

District Examination Secretary.

Letters to the Editor.

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

Methodist Union.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—As one of the circuit stewards of the Hackney circuit, I feel it my duty to protest against the letter of the Rev. W. H. Saturley in your issue of December 29th. I am sure it is calculated to give a very wrong and false impression to your readers in regard to Mr. W. S. Welch.

For a minister who has only been in the circuit 18 months, and for two circuit Quarterly meetings himself to be absent through illness, to complain that Mr. Welch made his first appearance at a circuit meeting for at least 18 months, without stating what every member of the Hackney circuit knows, that Mr. Welch has for more than that length of time been under medical treatment for serious heart trouble, and compelled to give up much of his work, and abstain from attending meetings, is, I think, unkind.

We in the Hackney circuit have a very high appreciation of the work and influence of Mr. Welch, both when he was one of our circuit ministers, and since then as a lay worker and preacher.

My co-steward, Mr. G. Asser, voiced the feeling of the meeting in expressing our deep satisfaction that Mr. Welch had so far recovered his health and strength as to be able to be with us once more.

I would like to state that at the circuit meeting there were 53 members present.

Surely there cannot be anything wrong in the mover of a resolution bringing it to a meeting in typescript, that all may understand it, or to secure a seconder beforehand, if necessary.

Yours sincerely,
JOHN F. EMINTON.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I am obliged to you for letting me see Mr. Eminton's letter. In reply to Mr. Welch's letter of last week and Mr. Eminton's of this, I wish to say:

(1) Mr. Welch is not the Hackney Circuit Quarterly Meeting reporter. He was not asked to bring its business before your readers. In reporting the resolution in question, he exceeded his office. In subordinating it to the uses of his propaganda, he was guilty of impertinence.

(2) When Mr. Welch quoted the resolution in your correspondence columns, he brought it within the sphere of controversy. Such an action in reference to Quarterly Meeting business, whatever its nature, cannot be too strongly deprecated. His public and personal use of the letter of the resolution was a public and personal challenge to the dissentient to tell the whole story. I accepted the challenge. I should do so again. In fairness to the minds of your readers, I could do nothing else.

(3) Mr. Welch calls me his friend and then tries to involve me in a quarrel with the chairman. This is not friendship. No colleague of mine has ever had occasion to question my loyalty. If Mr. Welch thinks it friendship to use the good will and forbearance of the chairman of a meeting which three years ago voted largely for union, and who, as it was, had to call him to order for exceeding the bounds of his subject, to the purposes of a controversy like that of the past few weeks, he had better revise his ideas of friendship. Let Mr. Welch be fair. I said no word in criticism of the chairman nor implied it. The only statement which by the widest stretch of imagination could be misinterpreted as a reflection on the chairman was that there was no discussion, for the sufficient reason—as I would have pointed out had I expected to be so misconstrued—that in the chairman's judgment to which I deferred, the report before us would come up again for discussion, and this, as both Mr. Welch and Mr. Eminton might have reflected, was undoubtedly the reason why I voted alone. Let me tell Mr. Welch that an attempt to create bad blood between your opponent and another person is no argument.

(4) On one point out of the six I raised, Mr. Welch proves me wrong. I suggested that the seconding of the resolution was arranged beforehand. As will be seen, Mr. Eminton evidently thought the same. The seconder of the resolution has a right to an apology and I tender it.

(5) With regard to Mr. Eminton. I am sorry he has come into this. He is a good, kindly man whom I hate to hurt. His letter is gratuitous, partial and beside the point. I did not calculate to give a wrong impression of Mr. Welch. I calculated to give a right one. My quarrel is not with the Quarterly Meeting nor with the chairman, but with Mr. Welch's public use of both, as Mr. Eminton might have realized, if his anxiety to love and to cherish Mr. Welch had permitted him to read my letter properly. The value of sympathy is in its distribution. If Mr. Welch had let the matter rest after the Quarterly Meeting, I should have said nothing. The sentiment of the Quarterly Meeting towards Mr. Welch is beside the point in a discussion of Mr. Welch's methods of propaganda. Nor does my absence make Mr. Welch present, like the old man and woman in the weather indicator. Let Mr. Eminton look up his books and see when Mr. Welch last attended a Quarterly meeting of the Hackney Circuit. I'll spare him the trouble. It was an adjourned meeting on January 19th, 1925, when Mr. Welch opposed the Methodist Union proposals. Does Providence restore Mr. Welch only when he is to oppose Methodist Union? If so, I am astonished.

The fact is that Mr. Eminton's description of Mr. Welch's state of health is fair neither to me nor to the discussion. If anything is calculated to give a wrong impression, it is Mr. Eminton's suggestion that I am attacking a weak and ailing man. During my sixteen months in London, of which I lost eleven weeks through a breakdown, I have seen Mr. Welch at all sorts of

meetings, at the District meeting, at the L.C.E.F. meeting at Westminster, at the City Temple, at a bazaar and at service. I even included part of his speech in my report in this paper of the L.C.E.F. dinner. Twice in three years has Mr. Welch attended a Quarterly meeting of this circuit.

I have no desire to score points off Mr. Welch or Mr. Eminton. The whole thing has been painful to me. You yourself, Sir, know how often I have used your correspondence columns. Twice or three times in nineteen years' ministry, and never in debate. I detest the whole hair-splitting business of newspaper controversy, especially religious. But I detest more the methods and the spirit of some anti-unionists, against one exhibition of the latter of which another member of the meeting afterwards protested, though Mr. Eminton does not say so, and whether I attack it alone or in company is to me a matter of indifference.

Yours faithfully,
W. H. SATURLEY.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Arising from the correspondence on this question during the past month, may I make a few remarks concerning the administration of the Sacrament by laymen?

By what argument or reasoning it is concluded that the Sacrament either must or should be administered by an ordained minister, I do not know. A careful reading of the New Testament record of its inception fails to reveal anything that would warrant this opinion.

If a layman is accepted by a Circuit-Quarterly Meeting as competent and worthy to preach Christ in any of its churches, surely there should be no question about the same man administering the Sacrament.

What and why all this mystery about the administration of the Sacrament? He who said, "Go ye and preach," also said, "This do in remembrance of Me." Is one thing greater than the other? If so, how and when did this arise?

The differential treatment proposed by the Scheme of Union, with its official sanctions, is calculated to cause many withdrawals from service as local preachers. I am sure I voice the opinions of many when I suggest that the clauses in the proposed Scheme of Union, referring to local preachers, should be so altered and amended as to leave the circuit meetings their present freedom of appointment, without the imposition of special sanctions which breed suspicions; and to make the calling of local preacher attractive to the best and worthiest young people of our churches.

Yours faithfully,
E. L. JOSELIN.

China and Opium.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—For brevity's sake I must not do more than answer Mr. Warrington's question. He asks me to state what was the nature of the obligation of China to receive Indian opium. The answer has already appeared in my letter in your issue of December 8th. It is simple: a treaty obligation. The treaty was that of Tientsin, 1858. Unlike some treaties, that treaty could not be ended by either party giving notice to the other. China was bound indefinitely—until we should please to release her.

I might stop there. But in fairness to Mr. Warrington I ought to ask and answer the crucial question: Did China accept the obligation willingly? The quotation in Lady Hosie's letter this week shows how far was the Chinese Government from wishing to legalize the traffic in opium. China had to make a choice of one of two evils—growing, smuggling or legalization. Left to herself earlier on she would have made short shrift of the smugglers. As I have previously shown, the force of circumstances was too much for her. She yielded to the inevitable. From that time we were content as a nation to let our Indian revenue profit by this treaty, under which China was obliged to admit Indian opium.

The best minds in her great country longed for her freedom from the obligation. Our own national conscience was stirred. Enlightened opinion in India became ashamed of the business. Exchanges of official views between China and Great Britain took place. In 1906 the decisive step was taken of accepting the House of Commons resolution, and in 1907 the ten-year period of slow extinction began.

We must not blame China because Civil War has arrested the suppression of poppy growing and led to a lamentable set-back.

Yours faithfully,
Batley.
January 7th, 1928.

[This correspondence is now closed.—Ed. "U.M."]

Greyhound Racing.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—The rapid extension of greyhound racing in London and throughout the country is possibly the most demoralizing temptation to gambling that has yet been devised. At the London County Council, Dr. Scott Lidgett said that at one famous track there were only two and a half minutes of actual racing in the whole evening, the remaining time being occupied by bookmakers plying their business.

When the first track was laid at Manchester, the National Free Church Council at once conducted a very thorough investigation on the spot, and communicated the results of this inquiry to the Home Secretary. He replied that he also was watching the matter, but that the Home Office was without power to take effective action. Since then a large number of tracks have been laid in other parts of the country in spite of the protests of provincial town councils and others, and it is obvious that the peril has very considerably increased.

Free Church Councils have already played an important part in making effective public protests against

the demoralization caused by this so-called sport, and I appeal to our federations and councils everywhere to continue to combat this growing evil.

Where land which is the property of public authorities is concerned, it is a comparatively simple matter to persuade those authorities that it would be against the welfare of the community to grant permission for the use of their land for the purpose of greyhound racing. On the other hand, where companies propose to secure land belonging to private individuals for tracks, the best course to pursue is to make a public protest, write to the Home Secretary, and endeavour by all other means so to educate public opinion that any Parliamentary proposals for the suppression or restricting of greyhound racing will be sure of a safe passage.

The National Emergency Committee of Christian Citizens, of which I have been elected a member of the executive, is taking united action against this evil, but in the meantime, I appeal to our councils to move on the lines I have indicated.

Yours, etc.,
Memorial Hall,
E.C.4.
THOS. NIGHTINGALE.

Y.P. Demonstration.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—The afternoon meeting in connection with the London Young People's Demonstration on February 4th will be devoted to consideration of problems of Sunday School Senior Departments. Mr. J. Owen Clover, of the staff of the Westhill Training College, will be present, and I have undertaken to submit to him a series of questions with the purpose of eliciting his expert advice and guidance in dealing with the difficulties we encounter.

It is, of course, most desirable that the occasion should be used as advantageously as possible, and that the scope of the questions should not be limited by the range of an individual experience. I shall therefore be glad if ministers, or superintendents or leaders of Senior Departments will let me know of the problems or difficulties that confront them. If they will do so, or if they will suggest the terms of questions, I will do my best both to present the case and, later, to communicate the substance of the answers.

I do not limit my request to officers of schools in London. There is probably no essential difference in our problems wherever they arise.

Now I know how easy it is to say to oneself, "I will do that," and then to forget. I would urge those who wish to help, or to be helped, to act without delay.

Yours truly,
"Highfield,"
Westwood Park,
Forest Hill, S.E.23.
J. VERNON RADCLIFFE.

South Durham Street Central Mission, Sunderland.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—May I acknowledge through THE UNITED METHODIST the receipt of a box of boots, shoes, etc., from Mr. Maltby, and a useful parcel of women's and children's clothing from "Two Readers of the United Methodist"?

Such gifts are of great service among us, and we are deeply grateful to the donors. We shall be pleased to receive parcels from other friends.

Yours sincerely,
GEO. HOOPER.

National Council for Prevention of War.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—The campaign for signatures to the General Disarmament Petition of the National Council for Prevention of War closes on the 31st inst. As your readers know, the essence of this petition is that the British nation should carry out the disarmament obligations into which it entered under the Peace Treaty of 1919, as to be willing to make the standard of disarmament applied in that year to Germany, Austria, Hungary and Bulgaria, the standard which should become the guiding principle of a General Disarmament Agreement.

The resignation of Lord Cecil from the Government, the entry of Russia into the Preparatory Disarmament Commission of the League of Nations at Geneva and the remarkable proposals put forward by its representatives, as well as the continued co-operation of America, all lead us to believe that a determined national opinion would really influence the policy of H. M. Government with regard to contributing towards an effective scheme for General Disarmament.

We therefore make this final and urgent appeal to all your readers to sign this petition, copies of which can be had for a post card to the N.C.P.W., 39 Victoria Street, London, S.W.1. Each petition has space for 25 signatures. We should welcome further help from any persons willing to canvass for signatures or to use the petition at public and private gatherings during the closing weeks of January.

Yours sincerely,
F. W. NORWOOD (D.D.),
President, N.C.P.W.
RENNIE SMITH (M.P.)
Directing Secretary.

THE well-known firm of Frank Wright, Mundy & Co., of Merton Road, Kensington, London, W.8, are offering, as they have been doing for the past 70 years, unfettered Wines of which the high quality and general excellence are widely recognized. These Wines can be sampled free of charge by Ministers and officers of any Church which is not already using them, and the smaller Churches especially are invited to ask also for particulars as to how small quantities can be procured to meet their requirements.

Departed Friends.

Mrs. Ellen Wilson, Sunderland, Park Rd.

WE have just witnessed the passing of a sweet and gracious lady, in the person of Mrs. Wilson, at the age of 76. Her memory will long be fragrant among us. Hailing originally from Wales, she came with her late husband to Sunderland from Durham, in the service of the late Alderman J. Sanderson, who may be described as the father of this church. From the very beginning of the present cause they were closely identified with every activity of the church life, and this autumn she remarked that for the first time since the church was built she had been absent from the harvest festival and the sale of work, being incapacitated by an accident in the home that everyone thought was but slight. She deceived the eye with an appearance of frailness, but her loyalty and eagerness to be at the services, both Sunday and week-night, whether her frailness was real or apparent, was a very fine example to all. Years ago, when she and her husband had the care of the chapel and school, they wrought their love into service in everything they did. She recovered from her accident, but it had taken too great a toll of her strength, and she went gently downhill into the sunset, receiving the ministrations of spiritual things with evident gladness and comfort, and passed peacefully over in the early hours of December 19th, leaving two daughters in the home, and others, both children and grandchildren, to mourn their loss, but assured that such souls do not die. The funeral took place on the day of the great thaw, as though Mother Earth warmed to welcome her to her heart. We thank God for a lovely soul, lent to us for so long. R. T. W.

Mr. John Henshaw, Stockport.

IT is given to few men to sustain so long an association as that which linked Mr. John Henshaw to the life and activities of Mount Tabor Church, Stockport. In the year 1860 Rev. Robert Henshaw, a name fragrant in M.N.C. annals, was appointed to the Stockport circuit. From that time to the present, during the 68 years, his son John has been actively and honourably associated with our church. In some respects he was the most conspicuous figure in our membership. To within a month ago he was in regular attendance on the Sabbath, twice every Sunday, despite his 83 years. His tall, erect, dignified figure, his stately courtesy, his genial humour and kindness, his shrewd and wise judgment, his reverence and simple faith, his loyalty to the church and its Master, gave him an outstanding place in our community. During the years he filled many positions with conspicuous fidelity and success. He was church secretary, treasurer, trustee, school teacher and superintendent, and for years has been the leader and president of the church in its financial schemes and efforts. He, years ago, filled with distinction important positions in the denominational life of the Methodist New Connexion. He was a member of the College, Home and Foreign Missions and Chapel Committees at various times, and for some years was College Secretary and Home Mission Treasurer. In recent years, especially after the death of his gracious and esteemed wife, he confined his energies to his own church. He was admired and respected in business circles, and built up a successful concern, in which his sons succeeded him. His long life was a rounded and complete experience. He usefully served his day and generation, and revealed in deepening measure those graces that expressed the ripening processes of Christian faith and virtue. He was a lover of the young, and youthful life responded to his kindly interest. He possessed even in his "eighties" that spirit that inspired Oliver Wendell Holmes to say, "I'm 80 years young." He loved life, its brightness, colour and harmony, and dwelt in serenity of spirit because his faith led him to affirm that the godness and joy of life expressed the love of God. A tranquil joy sprang from a serene faith. It is little wonder that his passing leaves our church with mingled feelings. We are thankful for his life, service and influence. We are regretful that we ne'er shall look upon his like again. Amid manifestations of sorrow and esteem the final obsequies were conducted by the Rev. Harry Rowe, a very old friend, and Rev. Herbert Lee (pastor). The latter conducted a memorial service in Mount Tabor, and paid tribute to one whom our people recognize has revealed that worth and fidelity upon which the everlasting reward abides. "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labours and their works do follow them."

Miss Margaret A. Brennen.

NEWS has come to hand of the death, at Pen Yan, U.S.A., in the 91st year of her age, of the "Rev." Margaret Agnes Brennen, known to an older generation as one of the most popular and eloquent speakers of the United Methodist Free Churches. Though born in the Metropolis and brought up in association with the Established Church, she was led to attend, when passing by, a special service in the Gateshead U.M.F.C., and was there led to religious decision. At the time she was eighteen years of age. Her gifts soon led to requests for her services as a public speaker; and, much against the wish of her parents, she felt constrained to respond. She soon established a reputation in the North of England as preacher, lecturer and evangelist. Such was the impression made that many still living remember her ministry.

In the United States her public gifts were quickly recognised, and a call came to the pastorate of a church. She was the second lady ordained minister in the States. Altogether Miss Brennen filled five pastorates there, visiting England, and preaching and lecturing in the intervals between these pastorates. Her closing years were tenderly ministered to.

Unfortunately her later years were overshadowed by blindness, but she was tenderly cared for by those to whom she formerly ministered.

Youth and Leadership.

(1) The World's Need of Leaders.

BY REV. CUTHBERT ELLISON.

1 SAM. x. 14-27.

(C.E. Topic for January 22nd.)

OUR topic passage introduces us to an interesting episode which marks an important stage in the development of the Israelites. Hitherto the nation had been purely a theocracy, having for its only ruler God, the invisible King. Now they would make a change; they would be as other nations. So "all the elders of Israel gathered themselves, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and they sons walk not in thy ways: now make us a king to judge us like all the nations." The whole story should be read, in the eighth, ninth, and tenth chapters of First Samuel.

Saul was an excellent choice. He was of a good appearance, a kingly-looking man. Also there is about him in the story an attractive charm that engages the interest of the reader on his behalf. There is a youthful modesty and diffidence revealed in his delightful, if rather foolish, attempt to hide himself. He was found seeking concealment "among the stuff." The first King of Israel began his reign with the fairest prospect of a brilliant career. His life developed into the most pitiful tragedy of the Old Testament, and ended at last in thick darkness. The reason for this as given in the Scripture is significant, and most pertinent to our topic to-day. Saul had been set as king under God. He could only be a wise and good leader of Israel in so far as he himself followed the Divine leadership. From that following Saul turned aside. His condemnation, spoken with a sorrowful heart by Samuel, is in the words: Behold, to obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.

History affords numerous illustrations of the powerful influence of great leaders both for good and ill. Strong, dominant personalities impose their wills upon others, and rise to positions of leadership; they rally the masses of the people and lead them to the accomplishment of their own purposes. Wise direction can only come from wise leaders. Advance along right lines can only be secured by following those who are governed by right principles. It has been said that in the long run a nation gets the sort of leadership that it deserves. It is a word to be seriously pondered by us who live in a community where the leaders are chosen by the general vote of the people.

I would recommend in connection with this topic the reading of such a book as Carlyle's "Heroes and Hero-Worship," or Emerson's "Representative Men." Says Carlyle, "There is no act more moral between men than that of rule and obedience. Woe to him that claims obedience when it is not due; woe to him that refuses it when it is." "It is natural," writes Emerson, "to believe in great men." And then, a little later, he goes on, "The world is upheld by the veracity of good men: they make the world wholesome. They who lived with them found life glad and nutritious. Life is sweet and tolerable only in our belief in such society."

The world has need of leaders to-day. The need is urgent, because the peculiar difficulties and dangers of the time demand the most careful treatment. In every department of life and thought we want safe guidance. Let us keep in mind that apart from goodness there can be no wise going. And let us refuse to follow any who lightly regard truth, and purity, and God. Those who would lead need to take the uphill road that leads to the heights, where the air is clear and invigorating, and the prospect is wide and world-embracing, and God is near. We need the leadership of consecrated souls, the guidance of men and women who themselves are directed by God.

Our topic has humbler reaches where we ordinary folk will find ourselves more at home. We are pledged to the work of bringing in the Kingdom of God, by loyalty to Christ and the Church. The Church for its success requires right leadership. Also in the various departments of its manifold activities leaders are called for. There are grades here. He who cannot direct the complex organization may lead successfully a small group. The gifts that are not equal to superintending a large school may give guidance and right direction to a class of children.

Seeking asses is an honest and honourable, if somewhat homely, occupation against which I have no word to say. But I suggest that it is a poor employment for the man who has been endowed by God with gifts for a higher, even if harder, task.

Mrs. Potter, Westcliff-on-Sea.

THE church at Argyll Road, Westcliff-on-Sea, has suffered loss by the death of Mrs. Potter, who has been a loyal and devoted member for twenty years. The end came peacefully, after a long illness, on Friday, December 30th. Mrs. Potter possessed a very real and very simple faith. Her sublime confidence in God was great. The funeral took place on January 2nd. A service, conducted by Rev. F. James (Baptist, Rye Lane, Peckham) and Rev. W. J. Redmore, was largely attended. Deep sympathy is felt with Mr. Potter, who is, for the time, separated from his life's partner of fifty-eight years, also with the son and relatives, by whom she will be greatly missed. Mr. Potter is better known to United Methodists than was Mrs. Potter. He has been, and still is, an ardent and generous supporter of our Westcliff Church, and several other churches in the London District have been helped by him. Mrs. Potter in her quiet way was "full of good works," and all who knew her are assured that the "Well done!" of the Master will be hers.

The Training of the King.

Early Days.

BY REV. F. W. STEWARD.

International and Junior Lesson for Sunday, January 22nd, 1928.

SCRIPTURE: Luke ii. 39-52; Mark vi. 1-3.

GOLDEN TEXT: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him."—Luke ii. 40.

Aim of the Lesson.—To show how Jesus, amid simple surroundings, and in the discharge of lowly duties, was being fitted for His work as King and Saviour.

Introductory.—There is a keen and pardonable curiosity that leads us to find out all that we can about the childhood of great men. "The child is father of the man." The very cottage in which they lived is treasured. All like to see the cottage in which Shakespeare or Burns or Livingstone lived. These are preserved and treasured. We love to hear details of how George Stephenson or Captain Scott lived as boys. Who would not like to know just what Jesus did as a boy?

Little Jesus, wast Thou shy
Once, and just so small as I?

Didst Thou kneel at night to pray,
And didst Thou join Thy hands, this way;

And did Thy Mother in the night
Kiss Thee, and fold the clothes in right?

Yet for 30 years the Bible is silent about Him. All those years are summed up in a sentence or two. How gladly would we learn about Him during those developing days! Legends have attempted to fill the gap. But the Scriptures are silent. Was it the Spirit of God that restrained the pen of Luke and Matthew so that the beautiful words of the Golden Text of to-day should be a picture of what Jesus was as a boy, and what every child should be? What Jesus was as a man shows us very definitely what he was as a boy. The child is the father of the man. All that we need to know about His childhood is given to us in the three incidents and in His own later parables and deeds when He went about doing good. The silence of those years was the gracious seed-time in which rich and holy lessons were being stored for future use and power.

Jesus as a Boy in the Home.—Nazareth was a busy little town of some 15,000 inhabitants. It nestled in a rounded hollow among the hills of southern Galilee. In this town lived Joseph the carpenter and his wife Mary. They had a family of five boys and at least two girls. They probably had but one room, with but little furniture. In that room all the household work was done, and at night the family slept on mats. Often that room would ring with merry laughter. Though poor, the home would have sufficient for its simple needs. Jesus, as the eldest of the family, would early have to help His mother in the simple domestic tasks. She was a busy and sometimes a tired mother. How He would love to watch her grinding the corn or making the bread. The bubbles in the dough were to Him a source of delight. Sometimes He watched His mother patching the torn garments of Himself and His brothers and sisters. Other times He would have to take those children out to play and to look after them in the narrow streets. When they were tired and a little cross He would gather them around Him and tell them delightful stories. None could tell better stories than He. Think of them gathered around Him, their eyes wide open as He told them tales suggested by Nature around, or by the life in the town itself, or by the travellers on the great roads a little distance from the town. Did His mother sometimes stop to listen as she watched those silent, admiring children? Jesus was a real boy. How He loved a game! It did not matter whether it was playing at funerals or weddings, His whole heart and soul went into His game. Not only His brothers and sisters, but also His companions knew Him to be a true friend and helper. Was it then, as Dr. Glover has suggested, that first was heard that word, that later has become so significant when people are in trouble, "Come to Jesus and tell Him our troubles"?

But Jesus would not always have His brothers and sisters to look after. He loved to roam on the great plains, that some little distance from His home spread away for miles, with loved hills like Tabor and Moriah and Gilboa in His view. Sometimes with others, often alone, He would revel in these long walks. Did His mother put up for Him some lunch so that for a whole

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day he could wander free and unrestrained, like the lad with barley loaves and fishes? He knew where the birds sang or the flowers grew. Or He would watch with boyish glee and the sense of adventure the great caravans of merchants as they passed within half an hour's walk of His home. Roman travellers, officials and soldiers all attracted Him. He could leave His quiet home and roam amongst the places so dear to His race; where Abram offered his sacrifice, where Saul fell, and where Elijah triumphed at Carmel. As a son He was obedient, as a brother He was kind and helpful. No boy would have a richer laugh or a keener joy in life than He. Home, Nature, Patriotism all stirred the depths of His nature.

Jesus in the Synagogue and Temple.—Twice every Sabbath and twice during the week, Jesus would be taken to the synagogue, which was to Him His church and school. There He would hear the Old Testament stories read and listen to the psalms. A short sermon from the leader or from a visitor would rivet His attention as they unfolded the great things of the past. Then, when Jesus was 12 years old, the greatest day of His life came, when He was allowed to go with His parents to Jerusalem for their annual visit to the Temple. What a journey that was for him! Every child would like a visit to London. To Jesus the finest of His people's history was suggested by that visit. How He revelled in every step of the way. How eager He would be to catch the first glimpse of its towers and walls. With what delight He would drink in every explanation of its great story. But it was the Temple that really thrilled Him. Every day He spent as much of His time there as He could. Even when His mother and father were ready to return He yearned to see and learn more. Tell vividly how His parents, after anxiety, found Him "in the midst" of the great doctors, both hearing and answering questions. Jesus was ever in His Father's House, in the home at Nazareth, on the hills, but nothing ever thrilled Him like that visit to the Temple.

Jesus the Carpenter.—After 12 years of age the curtain of silence is drawn and that for about 18 years. Joseph would probably soon die. Jesus, as the head of the family, would be the support of His mother and brothers and sisters. That she learned to rely on him is shown at Cana of Galilee. All this time He worked at His trade. In days of Justin Martyr it was said that implements He had made could be still shown. Lamp-stands, cradles and coffins, yoke for the oxen, all came perfect from His capable hands. Every time you look at a carpenter you should, as Dr. Pusey, see the Carpenter of Nazareth. As a real boy, as a true son, brother and friend, as a faithful workman, Jesus grew in wisdom and in grace. Faithful in the least, He shows how we can become strong in the favour of God and man.

The Graded Lessons.

Primary Course.

SCENES BY THE LAKE-SIDE.
I. THE FISHERMAN'S HOME.
Luke iv. 38, 39.

Beginners' Course.

JESUS IN THE WORKSHOP.
Luke ii. 40, 51, 52; Mark vi. 3a.

Junior Course.

JESUS, THE EXPECTED KING.
(b) THE TRAINING OF THE KING.
I. EARLY DAYS.
Luke ii. 39-52; Mark vi. 1-3.

Intermediate Course.

THE UNVEILING OF GOD BY JESUS.
III. GOD IS FRIENDLY.
Luke viii. 2; John xiii. 21-30; Mark ii. 13-17; John iii. 1-10; xx. 24-29; vi. 9.

Senior Course.

JESUS, LEADER OF MEN.
III. THE LIFE WHICH HE LED.
Matt. iv. 17; v. 5, 6, 7; Mark x. 32-45;
Matt. x. 5-23; xi. 28-30.

In Memoriam.

JABEZ SLADE HOCKIN.

I.

WELL done, thou veteran warrior of the Lord,
For whom the weight of years no terror knew
And no release from labour. Staunch and true
To the last hour thou stoodst, with unsheathed sword

Challenging wrong. There are who seek the hoard
Which well-spent years should render as the due
Of honest toil; and hold, as end in view,
A quiet eventide, with peace restored.
But not for thee that gentle sloping down
To the last step which brings the Great Divide:
With banners flying and undaunted zest,
Alert, thy last foe found thee. It was best!
Thou wouldst have asked for life no finer crown
Than—full in harness—thus to step aside.

II.

When the dread years had thinned for us the rank,
And holy offices were wanting men,—
Forth from its well-earned leisure once again
Thy brave heart ventured, and from nothing shrank;
Eager in joyous service thus to thank
Thy Captain; scarce less jubilant than when
Thy youth first heard His call. Sure are we then
That into His strong arms thy spirit sank.
How blest art thou, passing from toil to rest,
From conflict to thy coronation scene
With scarce a pang of parting! suddenly
To close on earth thy tired eyes and see
The Beatific Vision! Aye, thrice blest
Exchanging worlds with scarce a cloud between.
LEWIS H. COURT.

News of Our Churches.

MINISTERIAL ARRANGEMENTS.

Mitchell, J., will remove from the Accrington Circuit in 1930, after 5 years' service.

Bourne, Wilfrid H., has accepted an invitation until 1929 as superintendent of Newcastle Central Circuit.

England, Leonard, of Barrow-in-Furness, becomes superintendent of the Hurst and Hyde Circuit next Conference.

Strong, R., M.A., has accepted an invitation to succeed Rev. R. H. B. Shapland as superintendent of the Burton-on-Trent Circuit in 1930.

Oliver, J. T. Perry, has accepted an invitation to succeed Rev. J. Hooley in the Clay Cross Circuit at next Conference.

Wilson, F. E., will leave the Forest of Dean Circuit at Conference, 1928.

Morton, E., has accepted the unanimous invitation of the Tamworth Circuit to remain a fourth year, until 1929.

Bazaars.

Sandbach (Arclid).—At the annual sale of work on behalf of the "Ningpo" cot and the trust funds, the opening ceremony was performed by Mrs. E. Yarwood, of Brereton. Rev. H. Pritchard, who presided, regretted the absence, through illness, of Mr. John Young, who had never missed one of those events since he initiated the Ningpo cot fund many years ago. Everyone wished Mr. Young a speedy recovery. The proceeds, £31, were divided between the cot fund and trust funds. The amount raised was a record.

Evangelistic Services.

Bodmin (Tremodrett).—A 14 days' mission was commenced on December 4th. The mission was preceded by a week of prayer, when the spirit of God was felt in a very marked manner. Pastor E. Haigh, of Bugle, conducted the mission. His sermons were of a very high order, and delivered with great power and effect. Also his vocal gifts helped to make him an ideal missionary. Each service was preceded with a 15 minutes' song service, when favourite hymns were sung. The outpouring of God's spirit was felt from the commencement, and 32 converts, whose ages ranged from 12 to 55 years, boldly came to the penitent form, publicly showing their willingness to become followers of Jesus Christ. The mission closed on December 20th with a faith tea, followed by an address by Mr. Haigh. We feel assured that the church and neighbourhood has received a lasting blessing.

Hatherleigh.—Three mission services have been conducted during November and December by Mr. Davey, one of our local preachers of the Tiverton circuit. At each of the places the services were described as "wonderful times," and the friends said they never had such times before. At Iddesleigh there were quite a number of converts (10 converts on the last night of the mission). At Monkokehampton the services were more wonderful than at Iddesleigh. People came four and five miles to the services and were converted. One night Brother Davey had to ask the people to go home, as it was late; they went outside, but did not go home, and a second meeting was held, at which four adults were converted. One man had been to the public-house and had taken enough to make him forget his road, so he took the road that passed the chapel and went in to "see what was up," as he said, and could not go out, but stayed until he got sober and gave his heart to the Lord. A farmer near by lodged him for the night, and he went on his way next morning singing. The services at Sampford Courtenay were excellent, but not so many converts. The converts from the first two places came on to Sampford Courtenay, wonderfully helping the services. At each place the services have proved a wonderful awakening.

Quarterly Meetings.

Batley.—An exceptionally large attendance was presided over by Rev. Walter Cooper. Numerical and financial statements were adopted. Three young people, among them a young lady, passed on to their second quarter as local preachers. Report on financial situation respecting Hanging Heaton manse made by Mr. Blackburn. During the year generous contributions towards reduction of debt had been made by Mr. Crothers and Councillor C. R. Spedding, who had each contributed £25, and the debt at the end of 1928 would be about £42, and Mr. Spedding had made a further offer, that if £20 were raised by voluntary contributions during the year, he would himself be responsible for the balance, and so the manse would be free from debt. Mr. Spedding was thanked for his generous offer, and the meeting agreed to carry out his wish. Report on present situation as to Methodist Union with amendments of Scheme, presented by Rev. Walter Cooper, and received. The officers were thanked for their services, and all were re-elected: Mr. C. R. Spedding, as treasurer; Mr. J. S. Newsome, circuit auditor; Mr. Joseph Lodge, Young People's secretary; Mr. Wm. Rushby, local preachers' secretary; Mr. T. W. Fox, mission treasurer; and Mr. R. N. Radcliffe as mission secretary. The members were afterwards the guests of Mr. and Mrs. Spedding (Mayor and Mayoress) at tea.

and opportunity was taken to offer congratulations on the election of Mr. Spedding as Mayor of Batley.

Bristol South.—Rev. George Jobling presided. Strong action was taken against greyhound racing in a resolution viewing with alarm the increase in gambling in our midst, and protesting emphatically against increasing facilities for gambling, and urging the Bristol City Football Club not to grant facilities for greyhound racing on their ground. Rev. George Jobling was unanimously invited to remain until Conference, 1931, which invitation he heartily accepted. A scheme at Hebron to raise £2,000 for necessary renovations, coupled with a lowering of the choir stalls, is in operation; also a caretaker's house has been purchased. The circuit is accepting its liability to the Chapel and College funds, whilst at the same time raising funds towards laying a circuit foundation-stone at the Horfield New Church to meet the needs of new and large estate with 1,500 houses. Since the meeting we learn from "The Press" that the directors of the City Football Club have decided to turn down the Greyhound Racing proposal, and the congregation assembled on Sunday evening, in response to Rev. G. Jobling's appeal, rose in prayer and gave thanks to God.

Helston and Porthleven.—Rev. F. J. Highley Coles presided. The financial statement for the quarter showed a satisfactory balance in hand. Circuit collections for the blind amounted to £20. All circuit officers were re-elected. Rev. F. Trezise accepted a unanimous invitation to remain for the third year until 1929. Resolutions of sympathy with the relatives of deceased friends were passed. It was decided to send a letter of congratulation to Mrs. Lugg, of Tregidden, on attaining her 100th birthday on January 28th. Connexional communications received consideration.

Exeter, Providence.—Representatives from the Wesleyan and Queen Street circuits were heartily welcomed by the Rev. F. Sparrow, and interesting speeches were made over the tea-tables by the Rev. J. H. Cartwright, Messrs. P. Slader, F. T. Pike, J. T. Cock, W. E. Southard and Rev. H. E. Reed. The circuit steward reported a deficit owing to repairs, etc., at the Mount Pleasant manse. The following officers were elected: Stewards, Messrs. E. Bradley and F. T. Baker; local preachers' secretary, J. L. Brock; young people's secretary, W. J. Arnold; trust auditor, E. Bradley. Messrs. W. Eastmond and C. Short were recommended as candidates for the ministry. Evangelistic missions are to be held at Providence, Crediton, St. Cyres and Fordton, Mr. R. Blatchford offering generous financial help in aid of the missions. Messrs. F. T. Pike and W. G. Johnson were heartily thanked for their fine service as stewards.

Mossley.—Rev. Wm. Walker presided. Tributes of appreciatory remembrance given to the Rev. George Parker, a former superintendent of the circuit, and to Mr. John Heggibottom, who recently passed away in his eighty-third year. He was throughout his long life connected with Zion Church and Sunday School. Numerical and financial returns satisfactory. By special contributions from each church, circuit debt reduced by £50. The chairman presented the claims of the Connexional funds. Thanks were accorded the circuit officials for services during the year, and were re-appointed. Secretary, Henry Lawton, J.P.; treasurer, James Shaw; acting treasurer, Fred Mellor; local preachers' secretary, S. Ridgway; mission treasurer, Wm. H. Shepley; secretary, S. Langshaw; auditors, Thos. Freeman and H. Buckley; Young People's secretary, Wilfrid Lees. The meeting was much concerned with the increase of facilities for greyhound racing, and the following resolution was unanimously adopted: "This meeting views with grave concern the opening of greyhound racing tracks in various parts of the country, which are a menace to the best interests of the population; and will, without doubt, have an evil influence on the young life of the country. The meeting is of opinion that these tracks are not promoted in the interests of true sport, but to provide facilities for gambling and profits for bookmakers and promoters, regardless of the true interests of the community. The meeting urges Parliament to promptly pass a measure enabling local authorities to prevent such a danger being forced upon any district."

Rochdale, Baillie Street.—Rev. Dr. A. Jones in the chair. Sixty representatives present. It was reported, to the great regret of the meeting, that several loyal and devoted members of the churches had passed away during the quarter. It was directed that suitable messages of sympathy be forwarded to the families. Rev. J. Goodyear was invited to continue his work in the circuit until 1930. Mr. Goodyear accepted the invitation. Mr. R. Turner moved, and Mr. J. Whitworth seconded, a cordial vote of thanks to the local preachers for their services during the past year, and Mr. W. Mellor suitably responded. Mr. J. T. Schofield, Mr. A. Crook and Mr. R. G. Cook received as circuit preachers, Mr. Herbert Nutter appointed circuit steward for a further period of two years; Mr. and Mrs. P. Ogden to be collectors for the chapel and superannuation funds, and Mr. F. Bussy to be trust auditor.

Salisbury.—Rev. H. Marsden presided. The circuit account showed a balance in hand. The appeals, College and Chapel funds, were considered. These are already supported. The Sustentation Fund, it was stated, would be about the same as previous years—£15. It was reported that a shield has been presented to the circuit by Mr. L. Tenham, for competition among the schools taking part in the Scripture examination. The letter re the inter-communion with the other Methodist bodies was considered, but as this is already fairly frequent, nothing further was considered practicable. The letter on the altered clauses on Methodist Union was before the meeting, and there was a good discussion on the two clauses—Doctrinal and Sacramental. Disappointment was expressed at the altered clause on the Sacraments, and the meeting recorded its protest against this alteration in the Scheme.

St. Columb.—Rev. S. Arthur presided. After the election of officers the meeting proceeded to make arrange-

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ments for the circuit rally to be held on February 8th, when the President of the Conference will visit the circuit. A committee was formed to make arrangements for the District meeting to be held at St. Dennis. A request from the Quintrell Downs Church for a mission was heartily granted, and the Rev. S. Arthur was released to conduct the services. The young people's secretary, Mr. H. Thomas, introduced the question of junior membership. A helpful discussion took place, in the course of which various suggestions were made. The churches were urged to give this question serious and immediate attention. Following the meeting a public tea and meeting were held. Mr. F. Bullock presided, and addresses were given by Rev. I. J. Townsend and Mr. H. Hawkins.

General.

Bristol (Eastville Park).—Christmas in the Graded School was a time of radiant gladness. The message was presented in all departments in picturesque and memorable ways in tastefully decorated rooms. In Beginners' and Primary Departments, the staff told arrestive stories, and the little ones brought their gifts for Jesus. A real postman put in an extra hour to collect the gifts, and emptied from a huge pillar-box, constructed by the Boys' Brigade, the parcels to despatch to Santa Claus for distribution in the neighbourhood, and in the hospitals. In Junior and Intermediate Departments, each had a charmingly illustrated service, scholars taking the parts of Joseph, Mary, Shepherds, and the Wise Men, and songs, recitals and carols were rendered, and stories told. Again the "eye-gate" proved itself a medium of a vivid and delightful impression of the Christmas gospel. The Intermediates invited the Seniors to visit their department to see and hear them present the story. The joy was mutual among performers and watchers. How thoroughly our young folk enjoy their part in such worship, and how appreciative the elder scholars are of the trained service of their younger brothers and sisters. Next year, the Intermediates will doubtless go to the Senior Department, and see how well the 16 and 17-year-olds can dramatise the story. The Adult Bible Class and the Men's Bright Hour each held a carol service; they carried out once more their own benevolent work, which brings such good cheer among the poor. The men braved the cold, wintry weather carolling during Christmas week, and collected money for the unemployed, also provided tea and entertainment for mothers and bairns, Santa Claus coming to disrobe a well-laden Christmas tree. The Band of Hope had a special Christmas service, with seasonable lantern slides and cinema films. This section has taken a new lease of life by means of the new cinematograph purchased by the trustees. Each week the children are instructed by a series of home and travel films, and a Scripture story is illustrated by first-rate lantern slides. Short temperance addresses are delivered by the workers. It is proved that films attract, and also augment the funds. On Peace Sunday the Pastor (Rev. C. E. Penrose) preached in the morning on the League of Nations. In the evening 50 men from the Bright Hour led the singing of carols in place of the choir, who were serving the Redland Grove Church. The men's orchestra was led by Mr. Harold Purdy, and the organist was Mr. A. Stedford. The speakers were Mr. G. T. Tyler, Mr. H. Rowat, and the Rev. C. E. Penrose (pastor). Stimulus was given to our branch of the League of Nations Union, which has a membership of about 200. Each month 1,000 little papers, entitled "Peace in our Time," are being issued and sold at 1d. each. Mr. Tyler is the Editor, and for the second issue he has received personal messages from Mr. G. Bernard Shaw, Mr. Arthur Ponsonby, M.P., and Dr. F. W. Norwood, D.D. The Men's Bright Hour is responsible for distribution. It is hoped our local branch of the League of Nations Union will increase this year by thousands.

Chesterfield (Marsden Street).—Rev. C. Kellett, superintendent minister, was the preacher on New Year's Day, and after the evening service the covenant service and sacrament of the Lord's Supper was held, and six young people were received into church membership.

Darlington (Paradise).—A most impressive service was held on Christmas morning. The novel feature of the service (conducted by Rev. E. H. Johnson) was the "Christmas Gift Tree." This gift tree was originated last Christmas in order that all could show their indebtedness to God and His Church in a practical way. This Christmas it was introduced into the Christmas morning service in order that all departments of the church and Sunday School could show their appreciation of the work done for the poor boys and girls in the town and also help to make their Christmas brighter. Practically every member of the congregation brought gifts of toys, etc., and these were placed beside the gift tree. The Sunday School added to their contribution by the giving of solos, part-songs and recitations, which were suitable for the occasion. On the Wednesday following the annual Church Christmas Party was held, a large company being present. The gift tree was again in evidence and the friends brought their gifts to God and His Church.

Exeter (Providence).—There was a large congregation for the New Year's service, when Rev. F. Sparrow received new members into church fellowship. The annual church social was arranged by the gentlemen, who made themselves responsible for the programme and refreshments. Cheering reports were given of the work and progress during the past year in the Sunday School, Guilds, Band of Hope, W.M.A., and Bible Study Class. Offering amounted to £5. The treasurer reported that they began the year with a balance in hand after meeting heavy expenses. The usual Christmas efforts have been held in the circuit, with the following results: Providence, £25; Mount Pleasant, £28; Crediton, nearly £30; by tree and lecture by Rev. F. Sparrow at Silverton over £8 were raised in aid of new heating apparatus. Solos were sung by Mrs. F. Sparrow and Mrs. C. Hutchings. Mr. J. Bryant presided.

Gateshead, Durham Road (Eighton Banks).—December 25th was Choir Sunday. Service in the afternoon conducted by Mr. W. Hogg, who gave an address. Vocal and instrumental music, rendered by Miss A. Stephenson, Misses Lena and Maggie Smith. In the evening the choir rendered choruses from "The Messiah." Soloists, Misses Clements and Wanless and Messrs. Grey and Hooper. Choirmaster, J. Wanless; organist, F. Wanless. Boxing Day, a social gathering of church and Christian Endeavour was held in the Co-operative Hall, Springwell Colly. The young men presided over the supper table, and after games the Christmas tree was stripped. During the course of the evening opportunity was taken to give tangible expression of appreciation of services of Mr. J. H. Clements to church, school, choir and Christian Endeavour. Mr. J. Wanless suitably voiced the feelings in handing over to Mr. Clements a travelling-case. Mr. Clements has been compelled to leave the district to find employment, and the church wishes him well and trusts he may find a sphere of Christian service in Lowestoft, the place to which he has gone.

Gloucester.—At the annual covenant service on January 1st Rev. W. Bowell had the joy of receiving 20 new members into the church, 10 adults and 10 juniors, most of whom decided for Christ at the mission in October, conducted by the Rev. H. Shaw, of Leeds.

Haslingden.—After the evening service on January 1st, a large congregation assembled for the renewal of the Covenant and the Sacrament of the Lord's Supper. Rev. J. Rutherford conducted a very impressive service during which he gave a "Charge" and the right hand of fellowship to twenty-one young men and women who were received as church members.

Leeds East (Ashley Road).—Twelve new members—several of whom have attended a church membership class—have been added to the church. Eight were received into membership at the Covenant Service, conducted by Rev. F. L. Page on Sunday last.

London, Brixton (Merton).—The organ in connection with the church being badly in need of renovation, a few of the members resolved to see to the matter in their hours of leisure. They have done the work well and have saved an expense of at least £30. On January 2nd there was a reopening service. The full choir from

the Streatham Church came and gave a delightful programme of music, with their talented organist, Mr. Croley, at the improved instrument. Revs. Walter Hall and A. C. George were present, and took part in a service which was much enjoyed. Sister Ethel and her band of workers are facing the future with renewed hope.

Morecambe (Sandylands).—The annual "At Homes" have just been held, and proved a great success. The schoolroom was beautifully decorated by willing hands. The hostesses on the first day were Misses Murgatroyd, under the presidency of Mr. C. Nevison (Wesleyan). On the second day Rev. Jas. and Mrs. Ninnis acted as host and hostess, Mr. J. C. Francis presiding. A pleasing feature of this opening was the handing to the church treasurer by Mr. Ninnis of a substantial cheque, representing contributions privately sent him by several of his friends towards the heavy expenses incurred by the damage done to the church through the recent tidal-wave. On the third day the opening was in the hands of the young people of the church. Master D. Taylor (grandson of Alderman A. Coulthurst) presided; Master Allan Eastwood and Miss Etta Frankland filled the position of host and hostess. A fine programme of music was rendered each evening, the items contributed by "The Sandylands Dramatic Society" calling for special mention, together with the "contributions" of the Primary Department.

South Yorkshire Mission (Rossington).—Christmas and the New Year seasons have been well spent. Special services were conducted on Christmas Day, and the annual "At Homes" on December 26th will long be remembered as a happy family gathering. About 200 people assembled. On New Year's Eve the married men held the second of their efforts for the new building fund, in the form of a silver tree, concert, supper and social. The Maidstone orchestra, of Doncaster, supplied the concert programme. At the close of the proceedings a Watch-Night Service was held, attended by 250, and the atmosphere of the service was impressive. Special New Year services were conducted by Rev. G. Burgon on January 1st, when the day concluded with a Sacramental Covenant service, in which an evangelical fervour and solemn heart-searching were combined, and decisions were made for Christ.

Stockport (Mount Tabor).—Amongst the various social activities associated with the Christmas season it was a happy thought that prompted our friends to consider the interests of the crippled children of the borough. Assistance was given the committee by the local education authority and eighty children from various parts of the district were entertained. The sufferers ranged from 5-14 years of age, some brought in Bath chairs, others paralysed, were laid in favourable positions in the schoolroom. Most of them had to be carried, some necessarily attended by parents, others willingly assisted by enthusiastic and sympathetic helpers. The majority were brought by motor-cars which our people lent and drove to and fro that the sufferers might have their pleasure. There were some pathetic cases, but all seemed to forget their troubles in the enjoyment of a sumptuous tea and a varied evening programme. One poor diminutive girl of 14 years, nursed on her mother's knee, voiced a general spirit of appreciation, when she, poor child, expressed the hope that she might not be better before next year so that she might come again. The event is likely to be an annual institution and she and many others, alas, are not likely to cease to be our guests on the ground of recovery. Our people deserve credit for their generous thought and loyal service. £5 in hand after expenses were paid will form the nucleus of next year's fund. Rev. J. H. Rodda, of Sheffield, lectured under the auspices of the Literary Guild on "Dickens's Child Characters." The illustrations were well selected and graphically narrated. Mr. R. Loose presided over a large and appreciative audience. At an impressive Covenant service the pastor (Rev. H. Lee) received into the fellowship of the church 23 new members of various ages. The New Year gatherings have been somewhat shadowed by the death of Mr. John Henshaw, loved and esteemed by old and young, who for practically a lifetime was associated actively with our church. Further reference will be made to his Connexional interests. He has left a very gracious and helpful influence.

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Battersea Park (Battersea Park Road) — 10 a.m., Sunday School; 7 p.m., E. Bennett.
Clenham Junction (Mallinson Road) — 11 a.m., R. W. Gair; 6.30 p.m., R. W. Gair.
South Lambeth (Fentiman Road, near Oval Station) — 11 a.m., F. Barrett; 6.30 p.m., F. Barrett.
Stockwell (Paradise Road) — 11 a.m., A. C. George; 6.30 p.m., A. C. George.
Fulham, S.W.6 (Walham Grove), Nos. 11 and 14 buses — 11 a.m., J. T. Perry Oliver; 6.30 p.m., Supply.
West Kensington, North End Road (Bethel) — 11 a.m., F. Smith; 6.30 p.m., J. T. Perry Oliver.
Newington-Brunswick (Great Dover Street) — 11 a.m., 6.30 p.m.,
"Manor" (Galleywall Road, Bermondsey), (any No. 1 bus from Charing Cross or Waterloo to Galleywall Road) — 11 a.m., H. Bolitho; 6.30 p.m., H. Bolitho.

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