

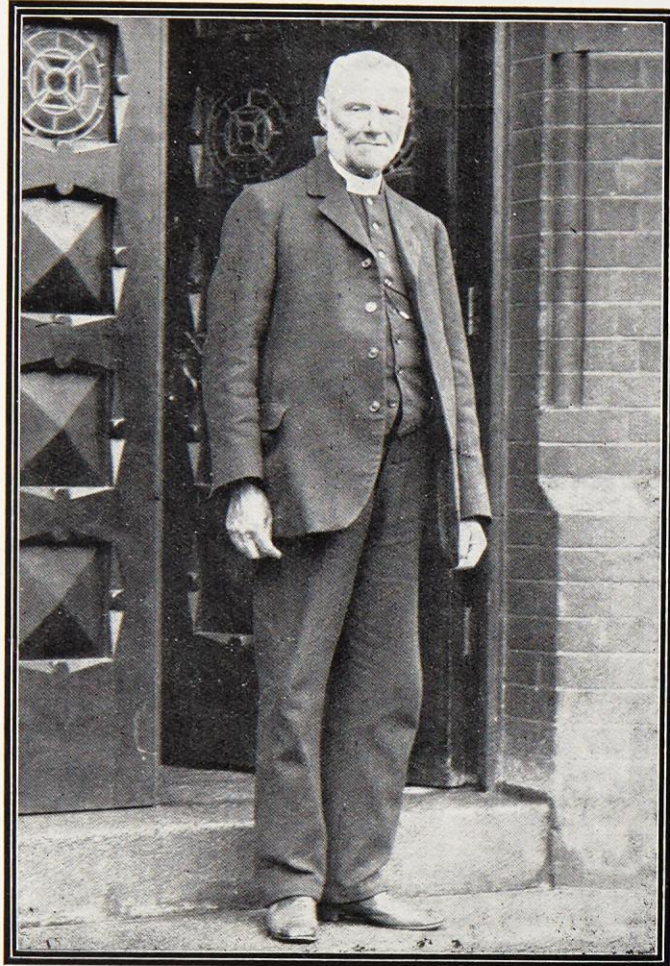
WHO'S WHO
in
METHODISM
1933

*An Encyclopaedia
of the Personnel and Departments,
Ministerial and Lay
in the*
UNITED CHURCH OF METHODISM

PRICE SEVEN SHILLINGS AND SIXPENCE

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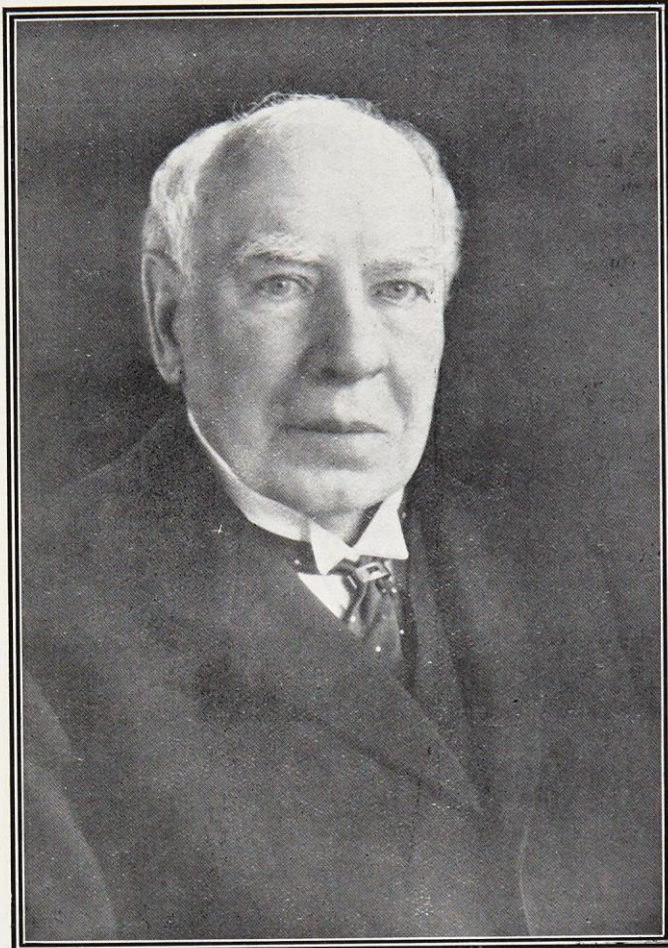
The First President of The Methodist Church.



Rev. J. Scott Lidgett,
M.A., D.D. (London & Oxon), C.H.,
Vice-Chancellor London University.

Was elected President of the United Church of Methodism
at the Albert Hall Uniting Conference, September, 1932.

The First Vice-President of The Methodist Church



Sir Robert W. Perks, Bart.

Was elected Vice-President of The Methodist
Church at the Uniting Conference at the
Albert Hall, September, 1932.

The Second President, 1933-4.

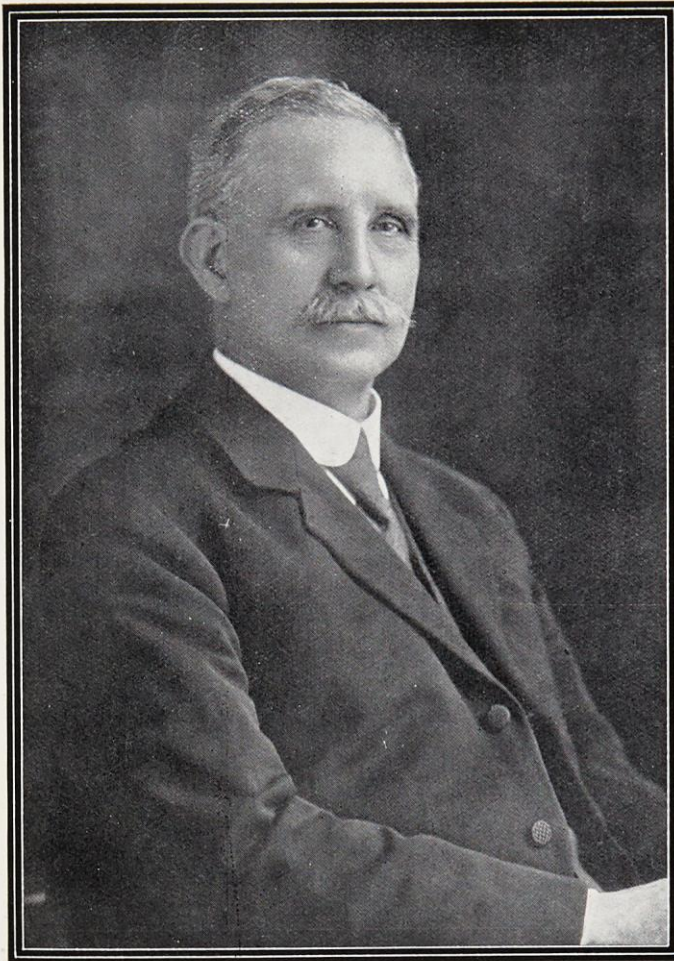


(Photo by courtesy of the Officials of the Birmingham Central Mission.)

Rev. Frederick Luke Wiseman, B.A.

Was designated President of The Methodist Church for 1933-4 at the Uniting Conference held at Westminster Central Hall, Sept. 1932. He was President of the Wesleyan Methodist Conference held at Bristol, 1912.

The Second Vice-President.

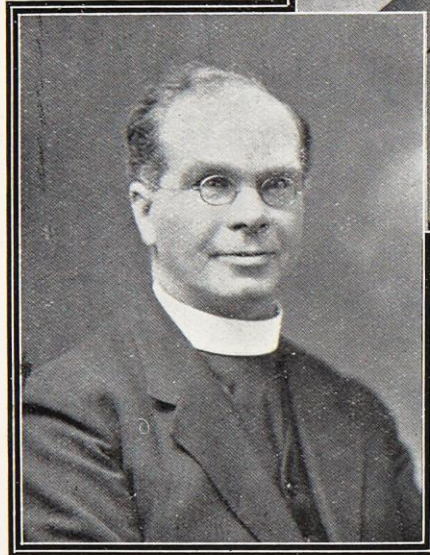
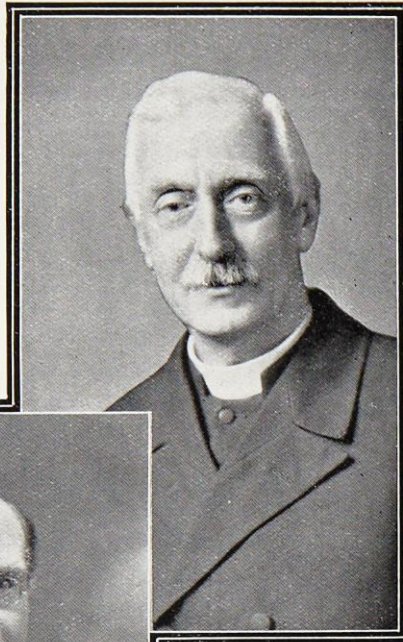


Mr. Moses Bourne, J.P.

Was designated Vice-President of The Methodist Church for 1933-4 at the Uniting Conference held at Westminster Central Hall, September, 1932. Mr. Bourne was Vice-President of the P.M. Conference at Manchester, 1926.

The Secretaries.

Rev.
Robert Bond
Secretary.

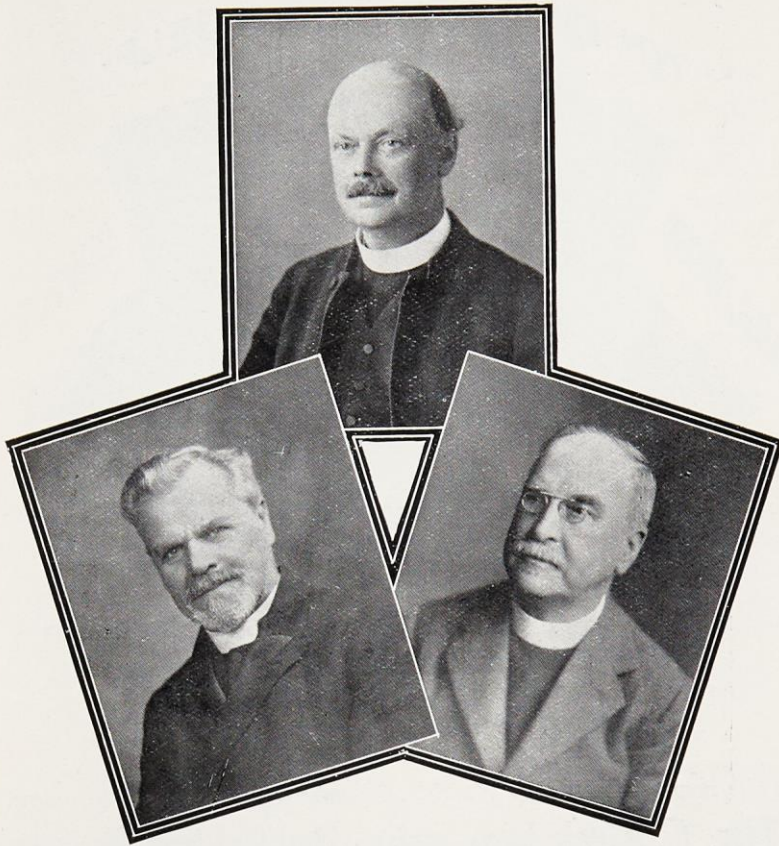


Rev.
Jacob Walton
Assistant Secretary.

Before Union Rev. Robert Bond was Secretary of The Wesleyan Methodist Church and Rev. Jacob Walton was Secretary of The Primitive Methodist Church.

The Men who Piloted Union.

The Secretaries of Methodist Union Committees.



Rev. E. Aldom French,
Former Wesleyan Church.

Rev. Samuel Horton,
Former P.M. Church.

Rev. Henry Smith,
Former U.M. Church.

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PREFACE.

The consummation of Methodist Union, by which three Churches—Wesleyan Methodist, Primitive Methodist and United Methodist—became one great Methodist Church, makes necessary a comprehensive Methodist "Who's Who." The present work contains, in addition to vital statistics of British Methodism and a summary of the legal documents of union, a complete Who's Who of the ministers of the new Church and details of the careers of several thousand of the most prominent laymen and women.

Thus the personnel of the three uniting churches are introduced to each other. The names are arranged in alphabetical order for the convenience of all who will use this valuable work of reference.

It is fitting that a publication of this type should be undertaken, not by any official organisation, but by an independent newspaper, "The Methodist Times and Leader," which serves Methodism all the year round and is in an entirely detached relationship with Conference. The collecting and editing of details concerning ten thousand names, even with the willing co-operation of most of the people concerned, has been an enormous task. In the face of much difficulty, however, all possible care has been taken to ensure accuracy.

Certain information reached us as the book was in the press, too late for inclusion in its proper place. This has been incorporated in a separate section under "Late information." (*See Page 69*).

It is purposed to review and bring up to date the information in the volume from time to time, and the Editors will always be glad to receive useful particulars for inclusion in later editions.

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The Methodist Church Uniting Conference.

The Uniting Conference of the Methodist Church assembled in the Royal Albert Hall, London, on September 20th, 1932, at 2.30 p.m.

The Rev. John Scott Lidgett, M.A., D.D., was elected President of the Conference.

Sir Robert W. Perks, Bart. was elected Vice-President of the Conference.

The Rev. Robert Bond was elected Secretary of the Conference.

Other appointments were made at the Uniting Conference as follows : Rev. Jacob Walton, (Assistant-Secretary), Rev. George W. Potter, (Record Secretary), Rev. John Swinden, (Journal Secretary), Revs. John Telford, B.A., and William O. Smith, (Correspondence Secretaries), Rev. Noel F. Hutchcroft, (Precentor), Rev. Tom Robson, (Scrutineers' Secretary, Representative Session), Rev. H. W. Beecher Chapman, (Scrutineer's Secretary, Ministerial Session), Rev. Archibald W. Harrison, M.C., B.A., B.Sc., D.D. (Secretary of Memorials Committee).

The Rev. Frederick Luke Wiseman, B.A., was nominated as President of the Conference of 1933.

With Mr. Moses Bourne as Vice-President, and the Rev. Robert Bond as Secretary of the Conference of 1933.

THE METHODIST CHURCH GENERAL PURPOSES COMMITTEE.

The General Purposes Committee of the Methodist Church consists of The President of The Conference, The Ex-President, Vice-President, Ex-Vice-President, President-Designate, Vice-President-Designate, Secretary of the Conference, Treasurer of the Committee, one Minister and one Layman appointed by each District, and twelve Ministers and twelve Laymen appointed by the Conference. The Secretary of the Conference is Secretary of this Committee.

The General Purposes Committee has power to take action on all National occasions on behalf of the Methodist Church ; and in all cases affecting the interests, duties, rights, and privileges of the Methodist Church. The Committee, however, must act in conformity with any resolution of Conference. It is provided that this Committee shall meet at least twice each year.

The Methodist Church Organisation

The following is a brief statement of the organisation of Methodism, together with a survey of the principal provisions of "THE DEED OF UNION" and "THE MODEL DEED." Although in no sense official, it has been prepared with care, and is intended for the general guidance of ministers and lay officials of the Church. For that purpose it is now issued by THE METHODIST TIMES AND LEADER, in the hope that it may be of service to many.

IN a Methodist WHO'S WHO it seems fitting to include a question, "What's what"? especially in regard to Methodism. The following statement, though brief, is an answer.

Methodism, which began its course in 1739 by the formation of its first "Society," has continued its mission for nearly two centuries, and is now entering on a new era, with considerable promise. Its influence in the past, however, has been somewhat diminished by serious divisions, regrettable if not disastrous, and there is now much rejoicing that the reproach has, as far as possible, been wiped out. After long discussion and careful preparation Methodism to-day stands before the world as one Church. Even distinguishing prefixes, such as "Primitive," "United" and "Wesleyan," have been dropped, in favour of a simpler designation, and the Church is now known as "The Methodist Church."

Union was consummated, September 20th—23rd, 1932, in London, when "the Deed of Union" was publicly read, at a specially convened Conference, officially signed by representatives of the three uniting Churches (Primitive, United, and Wesleyan) and duly witnessed at the Royal Albert Hall, London, in the presence of the duly elected representatives of the three Churches, their Royal Highnesses, the Duke and Duchess of York, and a company of ten thousand people. This was rendered possible and legal by the unanimous votes of the three contracting parties and by an Act of Parliament—"The Methodist Church Union Act" of 1929. Thus all "properties" belonging to the three Churches passed into the hands of one Church, and all ministers (with just a few exceptions) became the ministers of the said Church. Much remains to be done by way of adjustment, arrangement, and amalgamation, and time is allowed for that work, financial and otherwise. Part of such work is of a connexional character, and part of a more local type. But assuming the continuation of the spirit which led to Union, no insuperable difficulty lies ahead. To meet financial requirements special funds are being raised; and their success will smooth the way.

Two outstanding documents were necessitated by Union, and they are of the utmost importance, demanding a more detailed statement than is possible here.

THE DEED OF UNION

This was inevitable, not only to give validity to Union, with all that it involves, but to set forth, as clearly and as unmistakeably as possible, the constitution of the new Church, and its functions:

**The
Constitution
of
Conference**

The Deed comprises forty-one clauses. After a somewhat lengthy legal "preamble," certain necessary definitions of important words used in the document are given. Then follow about twenty clauses dealing with the Conference, as "the Governing Body" of the Connexion, its constitution, its sessions, its officials, its powers and responsibilities. The representative Conference shall consist of an equal number of ministers and laymen, 450 of each, to be elected by the respective District Synods, according to allocation. The first Conference has special powers to elect 60 members as representatives, 30 laymen and 30 ministers; and 10 each year afterwards to fill in vacancies caused by such representatives as retire by rotation. Its principal officials are PRESIDENT, VICE-PRESIDENT, and SECRETARY. Though the Vice-President "shall be a *layman*," the President and Secretary must be ministers. Each is to be elected by the Conference by ballot, and each must secure "a clear majority of votes." In addition, there is a Ministerial

**Ministerial
Session
of
Conference**

Session of the Conference, to consist of 650 members, 450 of whom have been members of the preceeding Representative session, and 200 of whom are to be elected direct by the respective Synods for the Pastoral session only to deal with pastoral questions. The Vice-President's functions, however, are confined to the Representative Session.

One clause of the Deed of Union is of peculiar interest. The Conference has the right to appoint a minister to any particular church for *three* years, "notwithstanding anything to the contrary contained in the Trust Deeds of the said churches." Moreover, subject to Quarterly Meeting votes, (at least three quarters of those present), ministers can be invited for *seven* years in succession, but no longer, save by the special consent of the Conference. The remainder of the clauses of the Deed of Union deal chiefly with Synods, their constitution and functions, and the election of Chairmen and Secretaries.

Two items claim special mention. The Sacrament of the Lord's Supper is for the present to be administered according to the *usage* of the respective churches. Still more, "If it can be shewn that proper administration fails," through lack of ministers, a circuit "may apply to the Conference for the authorisation of persons *other than ministers*, to administer the Sacrament," authorisation to be made from year to year "by the Conference in its *Representative Session*."

Nothing, however, exceeds in importance Section 32, dealing with the doctrinal standards of the Church, inasmuch as doctrine concerns not machinery but the nature and spirit of the Church, its mission and message. Broadly, the **Doctrinal Standards** doctrines, in harmony with the "fundamental principles of the historic Creeds and of the Protestant Reformation," are "based on the Divine revelation recorded in the Holy Scriptures," which revelation is accepted as "the supreme rule of faith and practice." More definitely, these doctrines "are contained in Wesley's Notes of the New Testament and his Sermons," 44 in number, which "Notes and Sermons are regarded as standards of preaching and belief," securing "loyalty to the fundamental truths of the Gospel." Significant are the clauses which follow.

Though the Conference is "the final Authority, within the Methodist Church, with regard to . . . the interpretation of its doctrines"; it has no "power to alter or vary, in any manner whatsoever, the Clauses . . . which define the doctrinal standards of The Methodist Church"—a twofold responsibility, sacred and solemn enough. Subject to these restrictions and another found in clause 4, the Conference may "alter, amend, or repeal any provisions of the Deed, or of the constitution of the Church" if it be found necessary, provided such a change secures a three-fourth's majority of the votes of the Conference assembled for the purpose.

Moreover, "the Methodist Church may by special resolution of the Conference unite or amalgamate with any other Church, or religious body or association, upon such terms and conditions as the Methodist Church, by a resolution **Power to unite with other Churches** of the Conference passed and confirmed as in this Clause provided, may determine," subject, however, to a three-fourth's majority vote, and stipulated conditions.

A necessary provision as to the voting of the Conference is as follows: "Except as in this Deed otherwise expressly provided, the vote of the majority in number of the members present and voting at any meeting of the Conference shall be taken as, and be the act of, the Conference for any of the purposes for which such act is hereby rendered necessary"; and, in case of "votes being equal, the person presiding at the Meeting shall have a second or casting vote."

Another important matter is the wide power of the Conference, beyond the one already stated, as to ministerial appointments. The Conference "shall appoint as ministers and probationers to the several Circuits for the ensuing year such persons as shall be recommended by the **Stationing of Ministers** Committee or *such other persons as the Conference shall think proper*." The duty of the Stationing Committee referred to is expressly stated thus:—It shall "recommend to the Conference ministers and probationers for appointment to the several Districts and Circuits for the ensuing year."

The basis of Membership in the Methodist Church, which, of course, is all important, is broadly put in the following sentence.

Basis of Membership "All persons are welcomed into membership . . . who sincerely desire to be saved from their sins through faith in the Lord Jesus Christ, and evidence the same in life and conduct, and who seek to have fellowship with Christ Himself and His people, by taking up the duties and privileges of the Methodist Church."

One of the most essential of all clauses, however, is the one which secures validity to all acts and proceedings of the Conference, or any other important official meeting, notwithstanding "any informality in the summoning" of such meetings, or "by reason of the failure to give due notice" of such meetings. "No vote, act, or proceeding . . . shall be hindered or rendered invalid, void, or voidable" by such informality.

These are the principal questions dealt with in the "Deed of Union," and as touching the Constitution of the Church now called "The Methodist Church"; but the whole document deserves careful consideration by students of the church.

THE MODEL DEED

A SECOND DOCUMENT, not less important than the first, and in some respects even more important, is THE MODEL DEED OF THE METHODIST CHURCH.

A lengthy document like the first, it covers about twenty pages of printed matter, as compared with twenty-seven. From beginning to end, it is couched in legal language, and is not easy of interpretation, save to legal minds. The necessity for such a Deed, however, is obvious, when one thinks of the extensive properties belonging to Methodism, to be used for Methodist purposes, or in harmony with its principles and usages exclusively.

Object of Model Deed The chief object of the Deed may be stated thus. (1) To secure to the Methodist Church all properties (Lands, Churches, Chapels, Schools, Halls, Colleges, Institutions, Grave-yards, etc.) intended for Methodism, whether bought, or given, or bequeathed, or built. (2) To secure legal accuracy and, as far as possible, uniformity of procedure in all "trust" transactions. (3) To secure the proper maintenance, in good condition, of all properties within the Connexion, and belonging to it. (4) To guard Methodist interests, that nothing be done on Methodist premises contrary to Methodist principles, laws, and usages.

In order that this end may be reached, as effectively as possible, separate trusts are formed for separate properties, and powers adequate to needs are ensured to the trustees, in whom such properties are vested. Consequently, the rights, duties, and privileges of Trustees are defined, whilst their responsibilities are set forth and duly guarded. No responsibility is assumed by them save for the express purpose for

which such Trustees are appointed. The provisions of the Model Deed should be carefully studied by all Trustees, Ministers, and especially Superintendents, as, not infrequently, irregularities take place through want of adequate knowledge.

For general guidance, a few of the principal provisions of the Deed follow. It should be understood that all appointments of Trustees shall be made in accordance with the Trustees' Appointment Act, 1850-1890, or any subsequent statute made for similar purposes.

1. The number of Trustees for each trust should not be allowed to fall below six, and when they do fall to six, trusts should be renewed as by laws prescribed. No maximum number is fixed, but the average is about twenty. Continuing Trustees and new Trustees are appointed at a meeting specially convened for the purpose, due notice having been given in writing (fourteen clear days,) to existing trustees.

2. Trustees have power to buy or sell, borrow money or mortgage, build or alter, or enlarge for Methodist purposes, also to let pews, houses, schoolrooms, etc., but in most cases, their decisions are subject to the approval of the higher Courts of Methodism, viz., Quarterly Meetings, District Synods and the Conference. In certain extreme instances, where income is inadequate to meet expenses and liabilities, Trustees can sell properties, without even the approval of the Conference, provided due notice of the sale is given to the Conference, or the President for the time being, and that the Conference fails to act either with pecuniary aid or to provide other Trustees.

3. One of the most significant duties of Trustees relates to ministers. It is for them to take the necessary steps to secure an official enquiry respecting any minister, should they "believe that a charge" affecting "ministerial character and discipline, or fidelity to the standards of the Methodist Church" should be made. The charge must then be considered by the ministers of the District, specially convened, and the meeting is to be presided over by the Chairman of the District. Stewards and Leaders of Classes share a similar responsibility.

Trustees are also required not to permit any person or persons to preach or expound God's Holy Word, or perform any of the usual Acts of Worship, on any part of Methodist premises if they "maintain, promulgate, or teach any doctrine or practice contrary to the doctrinal standards as stated in the Deed of Union." This double responsibility is a serious one, in that Trustees are not only guardians of the respective buildings, etc., vested in them; they are also guardians of the ministry of the pulpit, and of the orthodoxy of its preachers, ministerial and lay. Happily, they are very, very seldom called on to function in this capacity.

A similar responsibility with regard to Methodist buildings is assigned. It is for them to see that no meetings or gatherings be held to interfere with "the public worship of Almighty God"; and also that Methodist premises are not used for purposes "contrary to the general rules of the Methodist Church."

**Use of
Places of
Worship**

4. Provision is made for an *annual Meeting of the Trustees* to receive Trust accounts, in order that they may be duly audited; and to make official appointments for the year. Regular meetings are not necessary and special meetings are only called in case of urgency or to consider matters of importance which arise from time to time.

Trustees Meetings For all meetings fourteen clear days' notice should be given, in writing, and the object of the meeting specified. The Superintendent, or a colleague authorised in writing by him, presides, and "the votes of a majority of those present and voting shall decide any question or matter proposed at such meeting, and respecting which such votes shall be given." In case the votes be "equally divided, the Chairman of such meeting shall give the casting vote, and which casting vote he shall have in addition to the vote which he shall be entitled to in his character of Trustee, Superintendent, Preacher or otherwise." Minutes of all meetings must be carefully kept and duly signed.

Ordinarily, however, Trustees devolve much minor work upon local Trustees, i.e. Trustees of the particular church who are authorised to act as a Trust Committee, and these function for those. This arrangement saves time and labour, and avoids legal formalities, as to notice. Their decisions, however, must be duly minuted, and reported to the next properly constituted Trustees' Meeting, for approval or otherwise.

5. A somewhat curious provision of the Model Deed relates to the Chairmanship of the *several Meetings held in a Circuit*, and it may be summarised as follows. "The Superintendent Preacher, for the

Chairman of Trustees and other Meetings time being of the Circuit, in which the said Chapel or place of religious worship shall be situated," shall be "the Chairman of and shall preside at . . . all Meetings held under, or by virtue of these presents;" Or the Superintendent may "nominate and appoint a Deputy," in writing under his hand, to preside, and he "shall have a vote" as such Deputy. But if the Superintendent or his Deputy fail to attend, or shall attend and decline to act as Chairman, or if the Superintendent neglects to appoint a Deputy, then it shall be lawful for the meeting "to choose and elect" from its own members a Chairman to preside; and every meeting so held "shall be as valid and effectual as if the said Superintendent or his Deputy had been the Chairman thereof and had presided thereat."

6. But one peculiar "power" of the Trustees has been reserved for special mention, because of its great importance. Should the Conference, or any "Superintendent Preacher," or "any

authority lawfully constituted by the Conference " neglect or refuse to appoint a *preacher* to a Chapel or Place of Worship, or a suitable *person* to fill up any such vacancy, and should the vacancy remain for one calendar month, then the Trustees may, at their discretion, appoint a person or persons " to preach and expound God's Holy Word, and to perform the usual acts of Religious Worship in the said Chapel, or Place of Religious Worship " ; but the person or persons so appointed " must be duly qualified to officiate . . . according to the general rules and usage of the Methodist Church." Such a contingency is hardly likely to arise, but the powers necessary to deal with the case are wisely vested in the Trustees, who are responsible for any particular Chapel or Place of Worship.

The expression " general rules, usages of the Methodist Church " means " the general rules, usages and practice of the Methodist Church as the same general rules, usages and practice respectively *do* and *shall* appear in and by the Annual Minutes of the said Conference, from time to time, printed and published by them, as provided by the Deed of Union, but subject at *all* times to the proviso respecting Doctrines in these presents, expressly or by reference contained."

ORGANISATION

THE organisation of Methodism is peculiar to the Methodist Church, for no other Church is quite like it, in that respect. In all probability, the Presbyterian Church most nearly resembles it. The peculiarity referred to arises from the fact that the Methodist Church assumes the form of " a Connexion," with a yearly Conference as " a governing Body " of the whole.

As far as possible, however, the organisation is evenly balanced, as to power, between the laity of the Church and its ministers ; and every part so dovetails into other parts as to secure smoothness of working and efficiency as to results.

DISTRICT SYNODS.

Passing from the Conference downwards, the next important assembly is the District Synod, which for practical purposes is a miniature Conference, coming midway between the Conference, on the one hand and the respective circuits of which it consists, on the other. It differs from the Conference, however, in that it is not a

Constitution of District Synod

legislative assembly. It functions as a minor court for the major court of the Church. Consisting of ministers and laymen in almost equal numbers, it meets twice a year, in May and September, the former covering about three days and the latter one day. Whereas in May there are two sessions, one mixed and the other ministerial, in September there is but one session,—

mixed. The Synod consists of a Chairman, Secretary, the Ministers of the District, Circuit Stewards, Circuit Representatives, and other laymen elected by the Synod for committee work, and District Treasurers of Connexional Funds. At present, the Chairman and the Secretary, who must be ministers, are chosen by the Conference and so appointed, but it is hoped that arrangements will soon be made for giving the Synod a voice, or at least the power of nomination, in such elections. The Districts now number 46.

The *duties of the Synod* are too numerous to be detailed here; its May Agenda has 102 questions, the ministerial 25, and the September Agenda 38; but one special duty is that of gathering together the reports and statistics, the recommendations and suggestions of the

**Duties of
District
Synods**

District for presentation to the Conference; and also of considering and reporting on the state of the work of God in the District.

Each May Synod has power to elect ministers and laymen to attend the Conference in its Representative Session, (according to a Conference allocation) by ballot, after nomination, from among the ministers and laymen of the District; but, whether the elected be men or women, they must have been members of one of the uniting Churches for not less than five consecutive years.

Each Synod has also power to elect one minister and one layman, by ballot-vote of the Representative Session of the Synod, as members of the *Stationing Committee*—one of the most important Committees in Methodism. These elections must be made by the united votes of ministers in full connexion and lay members of the District Synod, which meets in September.

The *Chairman* of each District "has authority to call a special Synod of the District, on any application of ministers or people, which appears to him to require it."

"Any proposed legislation, provisionally approved by the Conference, must be sent to the Synods as 'provisional legislation'; and the Reports of the Synods shall be considered by a Second Conference, before the proposed legislation becomes law." But legislation found necessary to make necessary adjustment of the Uniting Conference is not regarded as "provisional legislation."

All *Minutes* of each Synod have to be forwarded to the Conference, the Synods retaining a copy of the same for District purposes.

The *Pastoral Session* of the May Synod is limited to similar questions to those dealt with by the Pastoral Session of the Conference, but it has not the same finality of vote. It can only prepare and send forward to the Conference its recommendations and suggestions.

CIRCUITS.

The size of the respective circuits varies considerably. In towns and cities they cover a comparatively small area, whilst in the country they cover a much wider area, and include far more places. Each District consists of a given number of circuits, while the circuit in turn comprises all the places which appear upon its official Plan.

One significant difference between a Circuit and a Synod, or the Conference, has reference to balance of power. In both the Conference and the Synod, laymen and ministers are practically equal in number, whereas, in a Circuit, ministers do not, at most, number more than six or seven. Laymen largely preponderate. This fact is particularly noticeable in the constitution of the Circuit Quarterly Meeting. Another equally significant difference is that whilst the Conference and a Synod are presided over by a minister elected by the Conference for the purpose, the Chairman of a Circuit Quarterly Meeting is the Superintendent of the Circuit, who presides by virtue of his position as Superintendent. Failing him, one of his Colleagues, generally the Senior Colleague, takes the Chair.

The *Circuit Quarterly Meeting* is composed of all ministers of the Circuit; Circuit, Society, and Poor Stewards; Class Leaders, their Assistants (if duly appointed) and Leaders of Junior Society Classes; fully accredited Local Preachers; Trustees of Chapels within the Circuit; the Superintendent of each Sunday School; elected Representatives of such Schools, and Representatives annually elected by the respective Societies; also the Circuit Lay Secretary and Treasurer for Foreign Missions, and the Circuit Lay Secretary and Treasurer of the Women's Department.

N.B.—“ Trustees of Chapels . . . named on the Circuit Plan, such Trustees being members of Society in the Circuit.”

Some of the functions of the Quarterly Meeting are as follows. Annually to appoint or re-appoint two Circuit Stewards, who have been nominated by a special Circuit Committee, of which ministers are members; to consider the spiritual condition of the Circuit; to make provision for Circuit Funds; to approve Local Preachers recommended by the Local Preachers' Meeting; to invite ministers; to send to the Synod such recommendations as it deems desirable; to elect representatives to the District Synod; to recommend Candidates for the Ministry; to consider and recommend plans for extension within the Circuit, important alterations of property, and matters affecting the general welfare of the Circuit. Happily, the Meeting has complete freedom to memorialise the Conference “on any subject deemed suitable, and no Chairman can refuse to submit a Resolution which is in harmony with the Constitution, or to rule out of order any memorial to the Conference.” Such memorials, however, must be decided upon by the June Quarterly Meeting.

Its Functions

CHURCHES.

Methodism began with a small Society, and, in the course of two centuries, such Societies have vastly increased in number. These are grouped together into Circuits, as per regulation. “The several Churches . . . forming parts of the Methodist Church shall be formed into Circuits, constituted in accordance with direction from time to time made by the Conference; and such Circuits shall be arranged in Districts, in like manner.” Obviously, apart from Societies, Circuits and Districts would be impossible. The geographical areas covered by them would remain, but Methodistically they would

Grouping in Circuits

disappear. In the Churches, therefore, we get one step nearer to the nuclei of Methodism.

Subject to regulations, each Society or Church is practically self-controlled, and its official work is largely done and supervised by two important bodies—Trustees and Stewards of the Church. But “no person is allowed to be an office-bearer who teaches doctrines contrary to those of the Methodist Church; or who holds doctrines likely to injure the peace and welfare of the Church.”

TRUSTEES.

These must be members of the Methodist Church, but not necessarily members of the particular Church for which they act. Some of the trustees are chosen and appointed from other Churches in Methodism. Their powers and responsibilities having been already dealt with, it is not here necessary to do more than specify a few of their chief duties. Being responsible for the material side of a Church, its grounds and fabric, it is for them to see that the premises are well insured, kept clean, in good condition and repair; to see that the buildings are properly lighted and warmed; to appoint a caretaker; to appoint a secretary and treasurer; to appoint Chapel Stewards, and if necessary, sidesmen; to appoint an Organist and Choirmaster; to receive and record and disburse all moneys that belong to their department of Church work and service, and to have their Treasurer's accounts annually audited, also to dispose of surplus money, if any.

The Chairman of all Trustees' Meetings, held in a Circuit, is the Superintendent of the Circuit, or a Colleague appointed in writing by him, though provision is made for a Substitute should both fail to attend, or decline to preside. No person is entitled to vote in a Trustees' Meeting, however, except he be a Trustee, or the duly appointed Chairman. But if occasion requires, a non-Trustee may be invited to be present, to give information or advice. Though thus entitled to be present and to speak, he cannot vote.

CHURCH OFFICIALS

CIRCUIT [STEWARDS.

Two of the most important local officials are Circuit Stewards, whose duties involve somewhat weighty responsibilities. They are now more than ever the officials *of* a circuit as well as *for* a circuit, seeing they are no longer nominated by a superintendent minister, but by a specially appointed committee and duly elected by the Quarterly Meeting. Of that Committee, however, the ministers of the Circuit are members. In most circuits, Circuit Stewards are materially assisted by a Committee chosen for the purpose, sometimes termed an “Invitation Committee,” and sometimes a “Finance Committee,” and in other cases, combining both functions. A few of the many duties falling to the lot of Circuit Stewards are here stated,

Nomination of Circuit Stewards

To receive and disburse Circuit moneys, and to furnish a statement of them to each Quarterly Meeting ; also certain moneys allocated to Synod and Connexional objects ; to pay over Allowances due to the ministers, and to Circuit supplies ; to see that ministers' houses are comfortably furnished and well repaired, and to discharge liabilities for rent, rates, taxes, and in some cases, Insurance premiums ; to

Duties of Circuit Stewards secure an inspection of every minister's house at every change of minister, by an independent sanitary expert, (if possible by the Sanitary Inspector of the local Authority) and to forward a certificate of the good condition of the house to the Chairman of the District before August 21st ; to invite, on behalf of the circuit, new ministers as occasion requires, and to take the initiative in invitations to ministers to remain from year to year ; to pay travelling expenses to outgoing ministers, and luggage expenses to incoming ministers ; and to suggest each year to the Quarterly Meeting for its approval such alterations as may be necessary in the allocation of circuit expenses, especially where an assessment principle is acted on ; annually to audit the Trust accounts of each church in the circuit, or to see that suitable substitutes are arranged for ; and finally, if possible, to attend the District Synod. The success of a circuit may depend most of all on its ministers, but hardly less on the watchfulness, the devotion, the sympathetic interest of its Circuit Stewards.

The more spiritual side of the Society falls to the Society and Poor Stewards, Class Leaders, and other officials, who constitute "The Leaders' Meeting." Its members, including those just mentioned, comprise the Minister, duly-appointed assistant Class Leaders ; a Circuit Steward, if a member of the particular Church ; a Superintendent of the Sunday School ; and Representatives of the General Society Meeting. The Leaders' Meeting at its Annual Meeting has "power to co-opt Local Preachers, belonging to that Society." Moreover, "a Christian Endeavour Society is regarded as a Class Meeting, wherever the President and Vice-President are appointed by the Leaders' Meeting as Class Leader and Assistant Leader, and these thereby become members of the Leaders' Meeting."

Powers and Duties of the Meeting are as follows. To be a first court of Discipline for members of the Society ; to consider the returns of membership, and the spiritual condition of the Society ; to keep and examine a Church roll, name by name, not less than once a year ; to care for the poor, and administer the Poor's Fund ; to devise plans and methods for promoting Church work ; to appoint Class

**Nomina-
tion of
Officers** Leaders ; to appoint, for the year, Society and Poor Stewards ; and to appoint a Secretary for the Meeting, who must be a member of the Meeting. It should be borne in mind that "It is within the power of any member of the Leaders' Meeting to nominate a Society Steward or Poor Steward." But notice in writing must be given to the Minister at least fourteen days prior to the December Leaders' Meeting, of such intended nomination

It falls to the lot of Society Stewards to be present at the public services ; to welcome the appointed preacher, and, if necessary, to provide hospitality ; to prepare with care the Church notices for the day ; to see that the appointed Collections are duly made, counted, and entered into a Cash Register, and to transmit, in due course, such moneys to the respective Treasurers ; to prepare for the Annual Meeting of the Society, and, not least, to take a sympathetic oversight of the work of God in the Church of which they act as officials.

Class Leaders, men or women, are in reality Co-Pastors with the ministers. Their special work is the care of the members committed to them, and whose names appear on their respective Class Books. It is not enough for them to meet, and seek to feed, such members as can assemble from week to week for spiritual encouragement and stimulus, it is theirs also to shepherd the sick and the elderly assigned to them. This subdivision of the pastoral work of a Church is peculiar to Methodism, and is one of the most distinctive provisions of her somewhat complex organisation. What can be more necessary than proper and adequate provision for the spiritual oversight of each member of a Church ? This is effected by the *Class System* and the leaders.

These are appointed with the view of providing to some extent for the neediest members of a Church, and nothing is more important. The pity is that such a Fund as a Poor's Fund should be a necessity, but alas ! it is, as it has ever been. Poor Stewards receive all moneys allocated for the purpose, and disburse them, according to the decisions of the Leaders' Meeting. They are also required to make the necessary provision for the Sacrament of the Lord's Supper, and generally assist the minister in that most sacred service, as need may arise ; not less to secure the orderly movement of those who approach and retire from the table of Communion, so as to guard against any confusion. What can be more Christlike than to minister to the poor, so long as they need sympathy and help ?

MEMBERSHIP.

At last, we come to the nuclei of Methodism, around which everything gathers, the separate cells of which the body is built up. No members,—then no Church ! All the organisation of Methodism, from top to bottom, has to do mainly with ecclesiastical machinery and its smooth working ; and officials are busily engaged to see that every part is kept in good going order. Much depends on their tact, efficiency, and devotion. But members form the Church and are its heart, its soul, its dynamic power. Ecclesiasticism may depend on officials, but Evangelism depends on the spirit, the consecration of individual members. No perfection of machinery can ever substitute for Pentecostal witnessing ; its warmth, its daring, its enthusiasm. No machinery can galvanise members into living, throbbing units of the Church, but Methodism, realising the need, does strike a note of the utmost significance, which deserves to be listened to by every one who calls himself a Methodist. The following summary makes that point quite clear. " The

Church is the company of the disciples of Jesus Christ, consisting of such as confess Him as their Saviour, and Lord, who love one another and unite in the fellowship of those who serve."

It emphasises the need of "a personal change of heart wrought by the Grace of God, issuing in a new birth, in a personal experience of the forgiveness of sins, and of divine sonship, assured by the witness of the Holy Spirit, and in the spiritual glow of a joy unspeakable and full of glory—as the privilege of every believer in Christ."

It proclaims "the necessity of a living fellowship in the realities of the Christian experience in order to nourish the life of God in the Soul and to enrich the body of Christ." Moreover it teaches "the possibility, here and now, of Christians being made *perfect in love*, through the obedience of faith."

Such a clarion call to the full realisation of Christian privilege and power is surely enough to rouse every member of whom the Methodist Church consists, and on whom it depends for its success.

Ecclesiastical machinery, though approximately perfect, and well adapted to its purpose, without an adequate dynamic, is but an exhibition of human skill and ingenuity, and practically useless. The required dynamic can be supplied only by the members of the Church.

AUXILIARY AND COLLATERAL INSTITUTIONS

METHODISM is not only well organised as a Church, she is very rich in Auxiliary and Collateral Institutions. Of these there are so many and of such vast importance that they deserve special treatment; but to do them justice a volume would be required. Each has its own peculiar organisation.

Local Preachers are an essential part of the Church, and they deserve a Chapter to themselves. Indeed, they are co-ministers of the Church, and without them Methodism could not continue her course. Likewise, of peculiar significance are the varied institutions for *Children and Young People*, particularly the "Sunday School Department" and its kindred Societies, such as Scouts and Guides, etc., Wesley Guilds and Christian Endeavour Societies. *Foreign Missions*, representing the extension of Methodism in distant lands, are well to the fore, and *Home Missions*, standing for the evangelisation of our own land, are much in evidence.

Seven Colleges are busily engaged preparing students for the ministry, whilst many *Public Schools* are assiduously caring for the young, in addition to a considerable number of Day Schools. There are also Colleges to prepare young men and women as Day School Teachers. *Children's Homes and Orphanages* provide for children of misfortune and distress, and are scattered through the land. *Temperance and Social Work* is superintended by a special Department, and carried on vigorously.

A *Book Room* provides wholesome Literature in the shape of inspiring books and helpful magazines. All that concerns *Methodist Property*,—Chapels, Schools and Halls, is watched over, guided, and helped by a vigorous and representative "Chapel Committee." *Special Work for Women* comes under the heading of *Deaconess Work*, with a preparatory Institution at Ilkley, and some 350 Deaconesses; whilst helpful assistance to *Young Local Preachers* is provided at Cliff College. The peculiar needs of cities, large towns, and dense populations are met by *Special Mission Centres*; and the claims of Wesleyans in the *Army and Navy*, and those of Seamen are responded to by direct ministerial appointments. Institutions, so numerous and so varied, call to the "Power Station" for an abundant supply of working force, and fortunately it is forthcoming.

Methodist Colleges for the Training of the Ministry.

RICHMOND COLLEGE, LONDON.

Principal : REV. C. RYDER SMITH, B.A., D.D.

Tutors : The Shrubsall Chair of Systematic Theology, C. Ryder Smith, B.A., D.D.

Chair of Philosophy (anonymously endowed), Eric S. Waterhouse, M.A., D.D.

Pastoral Theology and Church History, Leslie F. Church, B.A., Ph.D. (Resident Tutor).

The Lamplough Chair of New Testament Language and Literature, and Classics, F. Bertram Clogg, M.A., B.D.

Assistant Tutor : George A. E. Cornforth, M.A.

HANDSWORTH COLLEGE, BIRMINGHAM.

Principal : REV. WILLIAM F. LOFTHOUSE, M.A., D.D.

Tutors : Systematic Theology and Philosophy of Religion, William F. Lofthouse, M.A., D.D.

The Mr. and Mrs. J. Arthur Rank Chair of Pastoral Theology, Church History and Organisation, Henry Bett, M.A. (Resident Tutor).

The Lamplough Chair of New Testament Language and Literature, and Classics, Wilbert F. Howard, M.A., D.D.

Old Testament Languages and Literature, Christopher R. North, M.A.

Assistant Tutor : Harold W. S. Page, B.A.

HEADINGLEY COLLEGE, LEEDS.

Principal : REV. JOHN W. LIGHTLEY, M.A., B.D., D.Litt.

Tutors : The Lamplough Chair of Pastoral Theology, Church Organisation and Hebrew, John W. Lightley, M.A., B.D., D.Lit.

Systematic Theology and Philosophy of Religion, J. Arundel Chapman, M.A., B.D.

The Ferens Chair of New Testament Language and Literature and Classics, Vincent Taylor, D.D. Ph.D.

The Banks-Crossfield Chair of Church History and History of Doctrine, Howard Watkin-Jones, M.A., D.D.

Assistant Tutor : C. Leslie Mitton, B.A.

DIDSBURY COLLEGE, MANCHESTER.

Principal : REV. THOS. H. BARRATT, B.A.

Tutors : The Lamplough Chair of Pastoral Theology and Church Organisation, Thomas H. Barratt, B.A.

The Rowbotham Chair of English and the English Bible, W. Bardsley Brash, M.A., B.D., B.Litt.

The Robert H. Posnett Chair of New Testament Language and Literature, J. Alexander Findlay, M.A.

Systematic Theology and Philosophy of Religion, Charles J. Wright, B.D., Ph.D.

Assistant Tutor : John W. Waterhouse, B.A., B.D.

HARTLEY COLLEGE, MANCHESTER.

Principal : W. LANSDELL WARDLE, M.A., D.D.

Tutors : A. Lewis Humphries, M.A., W. Lansdell Wardle, M.A., D.D., T. Atkinson Lee, M.A., Henry G. Meecham, M.A., B.D., Ph.D.

VICTORIA PARK COLLEGE, MANCHESTER.

Principal : J. T. BREWIS, B.A., B.D.

Tutors : E. W. Hirst, M.A., B.Sc., G. G. Hornby, M.A., B.D.

WESLEY HOUSE, CAMBRIDGE.

Principal : REV. H. MALDWYN HUGHES, M.A., D.D.

Tutors : The Michael Gutteridge Chair of Systematic Theology, H. Maldwyn Hughes, M.A., D.D.

The William Greenhalgh Chair of New Testament Language and Literature, R. Newton Flew, M.A., D.D.

CLIFF COLLEGE, CALVER via SHEFFIELD

A lay workers' college which provides opportunities of education in the work of evangelism for local preachers and young men desirous of being trained as lay evangelists for Home Mission work. It not only trains men for this work but it has a large number of evangelists who conduct missions under its direction in various parts of the country. During the college vacation, bands of students are sent out "on trek" to evangelise the villages and towns. The nominal course is one year of three terms with eleven weeks in each term.

Principal : REV. J. A. BROADBELT, Cliff College, Calver, via Sheffield. *Tel.* Baslow 41.

THE DEACONESS COLLEGES

The training of candidates for the ministry of women is undertaken by the two Deaconess Colleges at Ilkley and Wandsworth, London. The former was the College for the Wesleyan Methodist and the latter for the United Methodist Church before Union. Candidates are accepted after examination and reside at the Colleges for periods of two years. Many of the Deaconesses are engaged as Missionaries on the Foreign Field, others are engaged as Sisters of the People in connection with Central Missions and Circuits. Their work includes pastoral visitation, work amongst women and children, and social work of all kinds, whilst there is an extremely valuable evangelistic side to all of the work. Deaconesses are members of the Leaders' Meetings of the Society and Quarterly Meetings of the Circuits to which they belong.

The officers are

Wardens : REVS. W. RUSSELL MALTBY, D.D., and R. W. GAIR
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SOUTHLANDS COLLEGE

for WOMEN TEACHERS

Admits candidates for the Teaching profession for the Two-Year Course for the Teacher's Certificate, the examination for which is now conducted by the University of London.

Applicants must be over 18 years of age on August 1st, and should pass with FIVE CREDITS in their qualifying examinations.

Principal : Miss F. M. WOOD, M.A.

Address : Wimbledon Parkside, Wimbledon, S.W.19.

WESTMINSTER COLLEGE

for MEN TEACHERS

Admits for a Four-Year Resident Course. Candidates for the Teaching Profession reading for a University of London Degree—Honours or Pass—in Arts, Science or Economics ; and the London Diploma in Teaching.

Applicants must be over 17 years of age and must hold the London Matriculation Certificate (or its equivalent by exemption).

Graduates of any University are admitted for a One-Year Course for the Diploma in Teaching and Teacher's Certificate.

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Address : 130 Horseferry Road, Westminster, London, S.W.1.

METHODIST RESIDENTIAL SCHOOLS FOR BOYS AND GIRLS

The following residential schools are under the direction of the Methodist Education Committee and the staffs are almost entirely Methodist. The religious atmosphere and tone embody the best Methodist traditions, and the education is absolutely efficient.

Particulars and Prospectus from the Headmaster or Headmistress.

BOYS :

ASHVILLE COLLEGE, HARROGATE

Headmaster : J. T. Lancaster, B.A., M.Litt.

NEW COLLEGE, HARROGATE (*Preparatory School*)

Master : J. L. Hawking, M.A.

EAST ANGLIAN SCHOOL, BURY ST. EDMUNDS

Headmaster : John W. Skinner, M.A., Ph.D.

KENT COLLEGE, CANTERBURY

Headmaster : Alfred Brownscombe, M.A.

LEYS SCHOOL, CAMBRIDGE

Headmaster : Rev. H. Bisseker, M.A.

THE QUEEN'S COLLEGE, TAUNTON

Headmaster : C. L. Wiseman, M.A.

RYDAL SCHOOL, COLWYN BAY

Headmaster : Rev. A. J. Costain, M.A.

SHEBBEAR COLLEGE, BEAWORTHY, DEVON

Headmaster : J. Rounsefell, M.A., B.Sc.

TRURO SCHOOL, TRURO

Headmaster : Egbert H. Magson, M.A., D.Sc.

WOODHOUSE GROVE SCHOOL, NEAR BRADFORD

Headmaster : Clifford W. Towlson, M.A.

GIRLS :

EDGEHILL COLLEGE, BIDEFORD

Headmistress : Miss E. Cuthbertson Hill, B.A.

HUNMANBY HALL, EAST YORKS (NEAR FILEY)

Headmistress : Miss Hargreaves, B.A.

KENT COLLEGE, FOLKESTONE

Headmistress : Miss Walker, M.A.

QUEENSWOOD, HATFIELD, HERTFORDSHIRE

Headmistress : Miss Ethel M. Trew

WEST CORNWALL SCHOOL (York House), PENZANCE

Headmistress : Miss Killip, M.A., and Fellow of Durham