

THE "CLEAN PEACE" WE MUST HAVE (Page 615).

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AFTER MANY DAYS (See Below).

WAR AND THE CHRISTMAS IDEAL (Page 614).

THE

United Methodist

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THURSDAY, DECEMBER 20, 1917.

[Registered at the General Post Office as a Newspaper]

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After Many Days.

THE cultured and informed Head Master of a well known West-country College has recently given oral expression to the opinion that the things emphasised by teachers of history are not always the most significant, nor laden with the weightiest fruitage; and, among other illustrations of his point, cited the "strange warning of the heart" which John Wesley experienced in Aldersgate Street, London, as the event of greatest consequence in the memorable year 1738; and the establishment of the British and Foreign Bible Society as the outstanding happening of that fruitful year when Waterloo was fought and the Bible Christian Denomination came into being.

The title of the leading article in a recent number of a well-known literary journal was, "How it will strike posterity," and the writer in elaborating his theme proved beyond dispute that contemporary judgements sustained severe modifications with the passing of the years. In the same journal, and still more recently, this appeared:

"Even Gladstone was undoubtedly right when he told the Scottish burgesses, in whose book he and Tennyson had signed their names, that Tennyson would in future be much better known than himself. But that is not how it looks to contemporaries. For the moment Mr. Winston Churchill is known to thousands who have never heard of Mr. Yeats, or Mr. de la Mare. And even yet Parnell, half forgotten as he begins to be, probably interests as many people as Meredith."

A lover of contemporary poetry labouring under the delusion that our most gifted poetess would be as well known to our booksellers as Mr. Arnold Bennett, or Mr. H. G. Wells, asked the representative of, perhaps, the largest booksellers in England to secure for him a copy of Mrs. Meynell's latest poems, and after waiting several days received a post card stating, "Our people cannot trace Mrs. Meynell's latest poems, and, would you oblige by giving title and publisher?"

Revision of Contemporary Judgements.

The potent and permanent forces are not always recognizable by those who live in such close association with them, as we live with Mr. Churchill and Mr. Wells. Posterity will revise contemporary judgements, and from out the jostle and clamour of current controversy those who have contributed to the abiding wealth of life will emerge presently in undisputed ascendancy; while those who have, by superficial gifts, succeeded in arresting the popular ear, will recede from the vision and the thought. A close reading of history affords ample proof of this. There were arresting figures and mighty doings in that great Elizabethan period of our history, when Armadas were shattered and the foundations of England's sea-power were so securely laid. But, after the revision and re-revision of the centuries, whose name stands out from among the names of those famous worthies in uncontested supremacy? Who, among that galaxy of splendid personalities, is the most alive in the thought of modern men? The memory is laden with names which those who love England will never allow to recede into the wastes of forgotten things; but the supreme name, dwelling apart like a star, is the name of him who gave

us Hamlet, Lear, Macbeth and the Merchant of Venice—the man who has enriched the literature of our tongue beyond all compute. Among the illustrious names of the Cromwell age, who would hesitate to place John Milton first? And in the Romantic period, the surviving and outstanding names are not those which sounded loudest and longest in contemporary ears, but one, William Wordsworth, who with his "vision splendid" revealed to common men the wondrous truth that the temple of Nature with her hills and vales and trees and streams, is none other than the dwelling-place of God. And another, who went out of life before the morning hours were spent lamenting that his name was "writ in water," but which we, who regard him from the aloofness of a hundred intervening years, recognize to be written in material more durable than granite, more imperishable than brass.

Our Dreams of Good.

Francis Thompson, in his beautifully conceived "Poppy," dreams of the time when he shall have secured his merited place among the singers of our tongue, and says:

I hang 'mid men my needless head,
And my fruit is dreams, as theirs is bread:
The goodly man and the sun-hazed sleeper
Time shall reap, but after the reaper
The world shall glean of me, me the sleeper!

And who can doubt that the mantle of prophecy was upon him when, writing of Alice Meynell's verse, he said: "It is poetry, the spiritual voice of which will be audible when the 'high noises' of to-day have followed the feet that made them." Those who are wedded to high thought and lofty endeavour are heartened and inspired by the reflection that the best does ultimately find recognition among men, and that those who assess the values and determine the place of the silent dead, have a true instinct for that which is rare and worthy. The good, of which noble men have dreamed in moments of unclouded splendour, is not delusion, but prophecy; and, despite the discouragements of the brave, and the chill which creeps into the souls of those who pursue the ideal with unhesitating feet, the children who enter into their labours, and inherit the legacy of their hopes, do, soon or late, bring their garlands and olive branches to those whom the god of this world has failed to lure from the hills of vision and of dream.

The Significance of Bethlehem.

Doubtless the supreme illustration of the truth here emerging is that great world-wide festival which is again upon us. Bethlehem has been lifted into universal significance and universal fame by the birth of a little Child. The eyes of the world are upon it to-day, not because it has been so recently delivered from the tyranny of the alien, but because it was the birthplace of One Who, when in this life of mortal flesh "had not where to lay His head." It was a rude, uninviting place, where in this radiant Child first saw the light—the abode of the kindly beasts; a fitting birth-place for One who was to be "despised and rejected of men." But this Life, which began in obscurity and ended in tragedy, has affected the trend of the ages. Cathedral and Temple rich in beauty and architectural grandeur have been dedicated to His Name. The genius of the centuries has laid its trophies at His feet. He has inspired our noblest art, our loftiest music, our greatest poetry; and, like a little trickling stream which has its origin away on distant hills, but which broadens and deepens as it approaches the great waters, the influence of this wondrous Child has so amazingly deepened and increased that all life has felt its potency and been illumined by its piercing rays.

To those who take long views of life the portents are tinged with gold. In those who observe the direction in which the waters move, hope kindles, burns, glows. For those who with dispassionate eyes behold the forces which ultimately triumph, there is an increasing conviction that this world, with its sin, suffering, weariness and sorrow, does roll "onward into light." The growing significance of the Child named Wonderful assures us that sometime, after many days, perhaps, all high endeavour, all holy quest, all obedience to the "heavenly vision" shall be justified in the eyes of men.

JOHN JOB.

The United Methodist Magazine.

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THE CHURCH'S INEFFECTIVE WITNESS. A Symposium. I. By Rev. William Stephen.

A BIT OF OLD SUSSEX. By J. C. Wright, F.R.S.L. (Illustrated).

CALLED HOME. Mr. John Clarke (Norwich). By Rev. Alfred Bromley.

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From Our Correspondents

What the Minimum Salary Means.

Mr. John G. Wilkin, Carlisle, writes:—
Thank you for your very lucid article in this week's "U.M." The urgency of increasing every minister's salary to something approaching a living wage must be apparent to all thinking laymen, and every circuit has I am sure endeavoured faithfully to fulfil its obligation to this respect. I agree with you in thinking that the time has come when a Connexional Sustentation Fund is also required, and I suggest that a scheme to be worked on something like the following lines might commend itself to our people:— A Central Fund of £5,000 annually should be provided by our generous laymen. Each Circuit Secretary should endeavour to raise throughout his circuit either by subscriptions or church collections a sum averaging at least 1s. per member per annum and remit the amount to the Treasurer of his District. Three-fourths of the contributions in the District Treasurer's hands should be retained and the other fourth sent to swell the Central Fund, which might possibly then reach £7,000. After deducting a certain proportion for the widows of ministers, one moiety of the balance should be divided amongst the Districts in proportion to the total amount of their respective contributions to the Central Fund and the other moiety divided amongst the Districts in proportion to the ministers, active and supernumerary, resident therein. (For this purpose two supernumeraries might be taken as representing one minister in full work). From the sum then in his hands the District Treasurer would allocate say £10 to each supernumerary and apportion the balance amongst the remaining ministers in equal shares.

Such a scheme (which would benefit every minister) if carried out entirely by laymen would undoubtedly entail a good deal of work each year, but it is well worth the effort. Our ministers have been trained for the special work of the ministry and it is their intention to do their best in God's Name for their people. If we can spare them from spending an undue amount of time and labour in providing for the necessities of their work we shall be helping our church to go forward with greater efficiency and success.

[The value of any correspondence on this subject will be increased if every correspondent will write under his own name.—Ed. U.M.]

Ministers' Salaries.

"Provincial Minister" writes:—
Your brethren thank you for the fair and comprehensive survey of the financial position of the ministry in this week's "U.M." But there is one aspect of that position which deserves a little more emphasis because it affects the children of the manse, and in these days the importance of the child is universally recognised, although the cost of maintenance is not realised, I fear, by people who are not blessed with children. Only parents know the big demand they make upon the purse—far bigger than their size and age might lead a casual observer to expect. They do not know how to take care of clothes and make them last as do older folk, and it is astonishing how quickly they grow out of them; while the growth and development of their physical frames accounts for appetites often as large as adults. When there are three or four of these healthy, hearty growing children—all consumers and none producers—as there are in many manse, the pinch of poverty is a very real thing to-day. The figures you give for a family of three must be doubled in the case of a family of seven but the income is not—that is only increased by £15. So that a minister with a salary of £150 and four children is very much worse off than one with the minimum salary of £120 and one child. What then must be the position where the cases are reversed and the bigger family is in receipt of the smaller salary! It is the children of the manse who are suffering most in War time through an inadequate supply of nourishing food. . .

Our Khaki Number.

A correspondent writes:—
"My lad is in a Training Camp at —. Of course we sent him a Khaki 'U.M.' I know you'll be glad to see the following extract from his letter yesterday:—
'My word, the "United Methodist" is a wonderful issue. Everybody in our Hut is clamouring to read it; as I keep reading bits out. It's so great a thing that the Corporal, who, although a decent chap, is by no means a Christian, says, "There must be something in all this religious talk if it helps chaps so much. Let me read it when you've finished." You ought to tell the Editor what good work it's doing.'
"And so I send on his word, and I'm mightily proud that our paper is doing its bit, as my boy's letter seems to indicate."

Miss Elizabeth Bolshaw, Crewe.

By the death of Miss Elizabeth Bolshaw at the age of 74, Hightown Church has lost its oldest and one of its most devoted members. She was connected with the church from childhood, her father, the late Mr. Joseph Bolshaw, having been one of the first trustees of the first U.M.F. Church in Earle Street, before the town of Crewe was built. For many years she was greatly afflicted, but her loyal and generous assistance to the church continued to the end. Unable to attend the church services, except on rare occasions, she constantly prayed for the Church and had no higher joy than to hear of its prosperity. She will be greatly missed. The interment took place in the Crewe cemetery on November 28th, a preliminary service having been conducted in the Hightown Church by Rev. S. G. Jenkins. Members of the choir and many friends attended the service.

Happenings.

—President Wilson has issued a proclamation formally declaring war on Austria.

—Mr. Baldwin says that it is not proposed to declare any extra Bank Holiday at Christmas.

—The Christmas mail from the U.S.A. this year is a record—20,000 sacks, which arrived at Euston last week by special train.

—Much activity of the German aerial forces has been observed on the Dutch coast. Among the forces were a Zeppelin and several aeroplanes.

—The conclusion of a commercial convention between England and Spain has produced an excellent impression, wires the Exchange from Madrid.

—The London County Council is arranging for the sale and delivery of seed potatoes to allotment holders in the County of London at 1s. 6d. for 14 lbs., or 12s. a hundredweight.

—A fine of £20 or two months' imprisonment was imposed on a butcher's vanman, at Douglas, Isle of Man, for selling a bottle of whisky to an alien interned in Douglas Detention Camp.

—£170,000 was realized for 4,000 acres at the sale of Lord Shrewsbury's Cheshire estates.

—Stamp duties on the letters patent creating Sir John French a viscount amounted to £200.

—Mr. H. B. Irving will speak on "Religion and Drama" at the City Temple to-day (Thursday) mid-day.

—Lord R. Cecil has promised to try to obtain copies of the German polygamy pamphlet and place them in the House of Commons Library.

—A tenant against whom application for possession of premises was made at Clerkenwell County Court was said to be owing nearly four years' rent.

—Ten million pounds sterling has been contributed by the U.S.A. for Y.M.C.A. work as the result of Mr. J. J. Virgo's mission which started last September.

—Without counting 1,413 men already serving in dockyards and military stations on the outbreak of war, 5,031 Metropolitan police officers are engaged on war service.

—Sir Arthur Yapp told Y.M.C.A. workers at Newcastle that he had been promised three huts for Jerusalem and expected an early cablegram for their installation.

—Boot and shoe traders in various centres are objecting to the scheme for training disabled soldiers on the ground that the terms are inadequate.

—Arrangements are being made which, it is hoped, will result in the services of prisoners of war being made available for farmers in small numbers.

—A fourth sentence of two years' hard labour was promulgated last week on Mr. J. Scott Duckers, who has already served three terms of imprisonment for refusal to obey military orders.

—Eye accidents in engineering, shipbuilding, and other industries are causing a large increase in the number of one-eyed workmen; the compulsory wearing of goggles is suggested by the Greenock Eye Infirmary.

—Mr. H. A. L. Fisher informed a deputation of teachers last Wednesday that he hoped to be able to lay proposals before Parliament for establishing a suitable pension scheme for secondary and technical teachers.

—Mr. William Skindle, who in his earlier years followed the calling of a postillion, and who was afterwards joint founder with his father of the famous riverside hotel of that name at Maidenhead, celebrated the 101st anniversary of his birth last Thursday.

—"It is most desirable," says "War Savings," "to get savings out of stockings and mattresses, but £100 thus obtained is less helpful than £5 obtained by reduced demands for unnecessary goods and services."

Things that are being Said.

No Peace with Veiled War.

No peace would be worth the name which, although involving the laying down of arms, permitted a "veiled war" to be carried on by other methods.—MR. ASQUITH.

The Degeneracy of the Child of To-Day.

The degeneracy of the child of to-day is due to a multiplicity of causes—the War, absence of one or both of the parents on War work, cinemas, pernicious literature, and, chief of all, lack of home instruction, religious essentials, and lack of parental control.—MR. ROBERT PEACOCK, Chief Constable of Manchester.

The Churches and Social Questions.

In my view there is no Church and no clergyman or minister who, as such, could do anything more than devote himself to the spread of generous Christian views on industrial subjects, to spiritualising the individual, and to creating an atmosphere in which industrial co-operation instead of industrial strife can be fostered.—THE RIGHT HON. WALTER RUNCIMAN, M.P.

Jerusalem.

To Christians and Jews Jerusalem is of all cities the holiest, while in Mohammedan eyes its sanctity hardly yields to that of Mecca. Its associations are immortal and touch all that is deepest in man's religious life. For here have been enacted the most tremendous scenes of history since the days when the Ark first rested upon its rock.—The "Mail."

Our Part To-Day.

Our part to-day is with a brave heart to continue steadfastly in the course on which we have started, constantly awake to new opportunities and new methods of work and service, but inflexible in our resolution to continue our battle with Prussianism by every means in our power, until it stands ruined and discredited among men.—The "Round Table."

Khaki, Khaki Everywhere!

Scenes that were very familiar to English people three years ago are becoming familiar here. It is khaki, khaki everywhere! What is it that is drawing the ends of the earth together in the fellowship of war? It is surely something that is dear to all the nations when people in every continent are uniting in its support. We are fighting for the right to be righteously free.—DR. JOWETT, writing from New York.

An Element of Irony.

There is an element of irony in the fact that the long struggle for the recovery by the Christian nations of the city of the Prince of Peace should have come about as the result of the most terrible war in history between countries which for centuries have professed the faith of Christ. The history of the Christian nations is full of such ironies, and in this hour of victory we shall do well to let this great episode speak to our hearts the language of nobler things than the triumphs of war and the savageries of human conflict.—The "Times."

"Dora."

If anybody had told me three years ago that Dora would compel free Britons to go to the Press Bureau to get a licence for any leaflet or pamphlet "relating to the present war or to the making of peace," I should have burst into a fit of frantic laughter. Yet Dora has done this thing and called it "Regulation 27 C." I am glad she has done it, for it was time to teach Dora a simple lesson in the alphabet of liberty.—MR. JAMES DOUGLAS.

IF YOUR DAUGHTER OR YOUR SISTER had faithfully served the Churches through the United Methodist Deaconess Institute for 25 or 30 years, and then been compelled to retire through loss of health and strength, WOULD YOU REGARD IT AS JUST that no adequate provision had been made for her declining years?

There is only one answer to that question.

Will you help us to PREVENT THAT INJUSTICE by sending as generous a contribution as you can towards the Sisters' Retiring Allowance Fund now being established?

£1,000 ALREADY SUBSCRIBED; but much more is needed to form a Fund at once sound and equitable.

Gifts will be gratefully received by the Warden (Rev. H. Smith), 25 Bolingbroke Grove, London, S.W. 11.

United Methodist Table Talk.

NOTICE.—When Articles or Letters are signed with the writers' names or initials, or with pseudonyms the Editor must not necessarily be held to be in agreement with the views therein expressed or with the mode of expression. In such instances insertion only means that the matter or the point of view is considered of sufficient interest and importance to warrant publication. The Denominational position on any subject can of course be defined only by the Conference.

The Editor's address is 188 Rye Lane, Peckham, S.E. 15.

OUR PRESIDENT AND CHRISTIAN PRINCIPLES OF RECONCILIATION.

At the meeting of the "British Council for promoting International Friendship through the Churches," held last Friday at the Central Buildings, Westminster, the Right Hon. W. H. Dickinson read the following letter from our President:

"I am sorry that my duties prevent me from being present, but I wish to identify myself with the purpose you have in view. I rejoice that you have felt Divinely urged to attempt to promulgate the Christian principles of reconciliation and brotherhood in national relationships, and that you seek to call the churches to an endeavour towards realising the ideal of their Lord. The present seems to me to be a fitting time for such a movement. The soul of the nation is slowly awakening to the truth that only in Christian principles and sentiment can we find security from any such world-wide calamity as the one we are witnessing to-day."

MR. MELROSE'S SONS.

Mr. Andrew Melrose, publisher of "A Student in Arm," has just received news that his second son, Douglas, who is a private in the West Kent Yeomanry and was wounded last year in Gallipoli, has received the Military Medal for "coolness and gallantry under shell and machine gun fire in an advance of 2,500 yards" with his battalion in the recent fighting in Palestine. The medal was presented to him before the whole Brigade, and, one of his comrades writes, "with the approval of every man." Douglas Melrose comes of a fighting race on his mother's side; his uncle being General Sir John Woon, K.C.B. Another uncle is Major in the South African Irish Regiment; a third is Captain Harry Woon, author of "Twenty-five years Soldiering in South Africa." Another soldier uncle is Colonel John Waring, D.S.O., of the Gunners, serving in France. His eldest brother was lately invalided out of the Army; another brother is in an English Military Camp, and the youngest, after three months in the ranks, is about to enter a cadet corps for a commission in the R.F.C.

A CHRISTMAS CAROL.

"Unto us a child is born . . . and the government shall be upon His shoulder . . . and His named shall be called . . . The Prince of Peace."

The lambs slept in the fold.
When the High God came—
Came to a life so poor,
And a death of shame!

With the sweet kine He lay,
A manger for His bed.
Ah, woe! did Mary see
Thorns around His head?

But the glad angels sang
In that winter wild,
And in His lowly crib
Little Jesus smiled.

JOHN TAYLOR. A.

PERSONAL.

Rev. W. E. Stockley left on Monday for four months' work in connection with the Y.M.C.A. in France.

Rev. F. Nightingale, of our Duke Street Church, Southport, has recently been invited to be a member of the Committee of the United Kingdom Alliance and has accepted the invitation. He has also been appointed as one of the clergy and ministerial auxiliary of the League of Nations.

Information is to hand that Second-Lieut. John Young, son of Mr. W. H. Young (a Steward of the Ripley circuit) has been wounded in Salonika.

On Tuesday of last week, the Rev. J. H. Burditt of Liverpool, paid his fourth visit to the Manchester Geographical Society, and lectured to a large audience on "Round about Lake Geneva and Chamoni." This week Mr. Burditt is delivering the annual lecture to the children of the members of the same Society in the Geographical Hall.

In the October examinations of the London University, Miss Dora S. Sayers, student of Bedford College, London, obtained the degree of B.A., with second class honours in English. She is a member of our Mitcham Church, a Sunday School teacher, and the organist during her brother's absence in France.—[Congratulations! Editor, U.M.]

BARLEY FOR BEER- INSTEAD OF BREAD.

Mr. Dickerson Lang, Crown Mills, Lincoln, calls our attention to the anomalous state of affairs by which Millers were denied the Barley that is grown on their own doorsteps for manufacture into breadstuffs. This difficulty has lessened for the time being as Millers are now obtaining more of the local grown, not the quality they would choose, but still that which helps to make a fairly satisfactory loaf. He says, "I should like to empha-

size two further points:—(1) That millers not being able to obtain home grown corn, in many cases have had to fill up with foreign barley at 20s. per quarter more money. The extra price thus paid comes out of the taxpayer's pockets as the Government makes up the millers' losses incurred through the drop in the price of the loaf to 9d. (2) Lord Rhondda stated in reply to Lord Harris that the object in maltsters being allowed to give the higher price was to influence farmers to grow barleys which are of better quality but have not necessarily the greatest yield (to keep them in cultivation). It is almost impossible to believe that in our present difficulties farmers should be encouraged for any reason whatever to grow any quality which has not the most prolific yield. Many of us believe Lord Rhondda to be the right man in the right place but in this matter we think he has advisers who are hopelessly out of touch with the needs of the nation. The past fortnight's losses through the U boats ought to have convinced everyone that all the barley remaining should be reserved for the loaf or beer should be rationed."

100 GUINEAS RAISED FOR "OUR BOYS."

For the third time Bethesda, Hanley, essayed to give her "Boys" some tangible proof of her remembrance. The effort took the form of a social, with musical items and cafe. Mr. T. Huntbach, in the absence of Mr. O. Dyke, J.P., presided, and Mrs. G. F. Adcock, opened. The pastor, Rev. F. J. Wharton, read the Roll of Honour and offered intercessory prayers for bereaved and those in peril. The officers, Mr. J. France, and Mr. E. Simpson, were much gratified with the result in every respect.

A fortnight later the children of the school, under the guidance of Miss Shenton and others, gave an entertainment, with the result that £12 was received in collection and cafe. This, together with the larger effort, resulted in the handsome sum of 100 guineas. Bethesda has now raised round about £250 for the Boys, for 3 year's parcels.

YOUNG PEOPLES TOPICS, 1918.

The syllabus of Young Peoples' Topics for 1918 is the best yet issued. The notes on the three courses will be written for our pages by Rev. W. C. Jackson, B.A., Rev. W. G. Peck and Rev. H. J. Watts, respectively. The first four months' course on the New Testament, is a sequel to the 1916 course on the Old; the second on "the Christianizing of the British Empire" is a missionary course of special interest just now, and the third on "Joining the Church," should give us what we have long been wanting—a course of lessons for preparing young folk for Church membership. These topics should be followed with special interest, week by week, and should prove very profitable to all who study them.

MR. SAMUEL CARTWRIGHT, SOUTHPORT.

MR. SAMUEL CARTWRIGHT, a member of our Manchester Road Church, Southport, has just celebrated his 90th birthday. He was born in Macclesfield. When three years old his parents removed to Manchester, where he resided until about 3½ years ago when he and his wife made their home in Southport. Soon after settling in Southport his wife died. They had been married 61 years within a week. In Manchester he was connected with our Bethesda Church and School, Pendleton, as scholar, teacher and officer. It was at the time he was a teacher that Queen Victoria visited Manchester. He recalls with great enthusiasm the glories of that day when 80,000 Sunday School children and teachers gathered before the Queen in Peel Park and sang the National Anthem. In the latter years of his Manchester days he attended our Boston Street Church because his home was then nearer to it than to Bethesda. But to this day he is a trustee of our Bethesda Church, Pendleton. His friends will be glad to know that he enjoys good health, and walks about five or six miles most days, "just to keep in trim," he says. His chief trouble is this, that failing sight has deprived him of the joy of playing bowls and the joy of books and the daily paper. He rarely misses the service on the Sunday evening. "The hoary head is a crown of glory, if it be found in the way of righteousness."

LESSON NOTES FOR 1918.

To our very great regret, Rev. E. C. Urwin, B.A., B.D., has found it impossible to continue the very excellent service which he has rendered to our teachers by his notes on International Lessons for the last two years. Our Correspondence abundantly shows that his work has been much appreciated and been found most helpful by teachers. We are fortunate in having secured his wife, Mrs. E. C. Urwin, who is a trained teacher, as her husband's successor. She will seek to develop as much as possible the outstanding feature of her husband's notes, namely, suggestions to teachers how to teach the particular lesson they have to give, and we anticipate a continuance of the interest and profit in her notes as was found in Mr. Urwin's.

C.E. NOTES FOR 1918.

In this issue appears the last of the series of notes on the C.E. Topics from the pen of Rev. T. A. Jeffries, F.L.S. For some years Mr. Jeffries has unfailingly given Christian Endeavour readers stimulating thought and most helpful guidance in their handling of the Topic week by week and we know that many Endeavourers join us in tendering him hearty thanks. His successor is Rev. Herbert J. Watts, whose weekly contributions are sure to be most suggestive and helpful.

PRESENTATION TO MR. A. BLENKINSOP, F.E.I.S.

The Leeds Teachers' Association has presented a kit bag, an easy chair, a set of expanding book cases and a wallet containing War Certificates of the eventual value of £25 to Mr. Alfred Blenkinsop, F.E.I.S., in recognition of his valuable services to education and to the teaching profession during twelve years as a representative of Yorkshire upon the executive of the National Union of Teachers. In returning thanks for the gift,

Mr. Blenkinsop said that his executive work had entailed one hundred thousand miles of railway travelling and had taken him not only to all parts of the country, but to France, Holland and Belgium. Mr. Blenkinsop has been the Secretary of our Lady Lane Mission, Leeds, from its inception and is treasurer of the Trust. Before the circuit was divided he was circuit secretary and circuit steward for many years. He is a most acceptable local preacher and a member of the District Young People's Committee.

"LET US NOW GO EVEN UNTO BETHLEHEM."

To Bethlehem, to Bethlehem,
Let us arise and go!
Our eyes are dim; our spirits fail;
And the lamp of life is low.
There we shall hear the song of peace
By angel voices sung,
And see the radiant star of hope
In the dark night-sky hung.
And we shall rest awhile there,
And hear the shepherds tell
How Christ for love of us was born,
And lives—Immanuel.
The Christ Child we shall see there
In baby helplessness,
Yet stronger than the proudest strong
In all his mightiness.
And He will smile upon us,
And Mary will take our hand
And bring us in; and we shall kneel,
And learn, and understand.

CUTHBERT ELLISON.

U.M. ROLL OF HONOUR. SECOND LIEUT. F. G. WHEATCROFT.

We regret to announce that Second Lieut. F. G. Wheatcroft, son of Coun. J. Wheatcroft, of Alfreton (steward of the Ripley Circuit) has been killed in action. The Colonel of the young officer writes: "He was killed in the attack on a village bravely leading his men." Lieut. F. G. Wheatcroft was held in great esteem, and leaves a widow and one child.

SERGEANT WALTER JONES.

The Walham Grove Church, Fulham, has sustained a great loss in the death of Sergeant Walter Jones, at the early age of 23. He volunteered at the outbreak of war and served with marked bravery through practically the whole of the Gallipoli campaign. From Gallipoli he was drafted direct to France, where he met his death at the hands of an enemy sniper in the recent struggle for Cambrai. In a letter announcing the sad news, his Major referred to the high esteem in which he was held, and to his courage at the end. At a largely attended memorial service on Sunday evening, Rev. C. W. Soper referred to his noble character, and to his work in choir and Sunday School at Walham Grove and Munster Road. Sergeant Jones was the son of the Secretary of the Walham Grove School, whose other three sons are all serving at the war.

PRIVATE W. EATON.

Friends connected with Bethesda Church, Hanley, are sorrowing over the death of Private W. Eaton whilst on active service. Only a few days before his death he sent a message overflowing with good wishes towards his old church and Sunday School, where he will be much missed. Great sympathy is felt with the bereaved friends.

CHANGE OF ADDRESS.

Rev. Hedley Naylor, Beeston, Swaffham, Norfolk.

Rev. H. Hooks, for the N.C.H. and O. desires to acknowledge with thanks, 2s. 6d., from anonymous.

Ministers and Hospital Work.

REV. H. HINCHCLIFFE, C.F., who has charge of the United Board Hospital work in the Plymouth district, writes:

"Men in the army, healthy men, need comfort and encouragement but the men in hospital need it still more. I am sure that the ministers realize this, overworked as they are, but it is necessary for the churches to realize it too, in such a way that they will say to their ministers, 'Never mind visiting us, save where there is sickness, sorrow or distress; go into the hospitals, you are needed there and we will help you.' There are men in hospital who feel the loneliness to such a degree that they come near to breaking-point, others who are burdened with home or business worries or other cares. A little talk and the showing of some personal interest cheers them up for days. The work is so vast that each hospital must be regarded, as far as Nonconformity is concerned, as an integral part of each particular church or circuit which happens to be nearest to any particular hospital, and it must be regarded as a most important part of it, each minister and church taking a steadfast interest in the members of their own church in hospital, so to speak. Under present conditions, this way of working will make more for union than anything else. But the Churches will need to make some sacrifice to enable their ministers to do this. The order should be soldiers in hospital and all soldiers and the wives and families of soldiers first, and the ordinary work of the church next. Whether the soldiers of the different sections of Nonconformity in hospital be many or few, in the mind of the Churches, the hospitals should stand pre-eminently first. No time is wasted that is given to these men and to those they love. I believe that our ministers and churches are working along these lines, and I believe that they will do this more so as time goes on."

Sunday Afternoon.

BY REV. ERNEST F. H. CAPEY.

THOUGH Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn.

JOHANN SCHEFFLER.

The current number of "Goodwill" contains a poem by Mr. Harry J. Preece, written on December 27th, 1915. I give the first two stanzas. The poem is entitled:

The Coming of Christmas in War-time.

"I saw old Christmas come the other night—
The same old friend, unchanged, but I could see
Within his eyes a new and tenderer light,
And, by his manner, told at once that he
Was feeling keenly all our world's dire woe;
At first he did not speak—he only smiled;
But then, with hands on mine, and speaking low,
At last he said: 'Oh, lose not heart, my child!'

"And then he turned and went among a crowd
Of weeping women, where one cried aloud,
With breaking voice, 'We thought you would not
come!
Old Christmas for some moments, like one dumb,
Stood still, with arms outstretched, and on them gazed;
Then suddenly, with arms and head upraised,
And eyes aflame, he cried aloud and said:
'How could I stop away when Love's not dead!'

Lose not Heart.

Jesus, seeing their faith, said unto the sick of the palsy,—*Courage, child.* Matt. ix. 2.

Behold a woman diseased twelve years
touched the hem of His garment. And Jesus turned
round and said—*Courage, daughter.* Matt. ix. 22.

The ship was now in the midst of the sea, tossed with
waves. . . . And when the disciples saw Jesus walking
on the sea . . . they cried out for fear. But straight-
way Jesus said—*Courage, it is I, be not afraid.* Matt.
xiv. 24, 26, 27.

In the world ye shall have tribulation; but, *courage;*
I have overcome the world. John xvi. 33.

The chief captain, fearing lest Paul should have been
pulled to pieces commanded the soldiers . . . to
bring him into the castle. And the night following the
Lord stood by him, and said—*Courage, Paul.* Acts
xxiii. 10, 11.

We know that if this mere tent,
Our habitation on earth, be taken down,
A solid building, reared by God, we have still,
A habitation no hands fashioned ever,
A home eternal, in the Heavens.
Yea, and He who for this very consummation hath
fashioned us is God,
God, who has given us His Spirit
As the earnest of the fulfilment of His promise,
Therefore are we ever in good heart.

2 Cor. v. 1, 5, 6 (Way.).

Love's not Dead!

If it were! If the Eternal Love, which
came down at Christmas,
Love all lovely, Love Divine,

proved itself to be a fickle and expiring flame! If men
lived in a loveless, Christless world—what then? Mr.
Coulson Kernahan furnishes an answer in his vision:

"The Child, the Wise Man and the Devil."
"I looked down upon a Christless world. . . . Many
I saw who wandered backward and forward aimlessly,
as if seeking for something which they found not.
. . . . Then said I to one who passed by, 'For what
seek you?'

"For the answer to the Riddle of Life," he replied.
"Except God reveal Himself to man, man knows not
what God is, nor whether God be at all."

"Once I believed that God had so revealed Himself,
and then this earth was the ante-chamber to heaven.
Now it is but a prison whence there is no escape. . . .
When I believed that God Himself had stooped to share
our joys and our sorrows human life was made ever-
more beautiful and divine. Then the very earth beneath
our feet was sacred, since He had trodden it; then was
this robe of flesh, which He had worn, a white garment
that, for His dear sake, we must keep unspotted from
the world. Then did art and song, picture and poem,
sunrise and sunset, and the play of evening light upon
the sea combine in one Divine conspiracy to urge us
Heavenward; then not a flower in the field, not a face
in the street, but called us to a higher and holier life.
But now our life!—but what matters our life? If Christ
be not; if God be not as Christ revealed Him!"

"Once more, in my dream, I saw, as in a glass, a
picture of a Christless world.

"A strong man stood, in impotent anguish, looking
down upon the death-throes of his only child. . . . She
is gone. . . . Falling upon his knees, the stricken
father-heart prays aloud in his anguish:

"Lord Jesus, Lover of little children! Take Thou
my little maid."

"And then he remembers that there is no Jesus, it
may be even that there is no God. . . . But in heaven
I saw the Divine Figure of the Man of Sorrows; and
lo! on His bosom lay the little child."

Prayer.

*Love Divine, all loves excelling, we cannot do without
Thee. Now would we hear Thee say: Courage, child, for
our weak hearts fail us and our eyes are dim with tears.
Peace on earth! This is Thine Angels' song, and we scarce
can hear it amid the noise and tumult of the peoples. Save
us and redeem us. Let the pitifulness of Thy great mercy
loose us from our sins, for Thy Name's sake, Amen.*

Whither Am I Going?

BY REV. T. A. JEFFERIES, F.L.S.

PSALM CXIX. 57-64.

(C.E. Topic for December 30th.)

WHITHER am I going? The question confronts us at
all critical moments; at the end of the year it is in-
escapable. The atmosphere is full of stock-taking: we
reckon up our position; we look backwards, with plea-
sure, it may be, or perchance with regret; and we look
forward with wistful wondering and chastened hope.
Am I making progress? Does my life move forward to
any definite goal? What advance has the past year
seen? What is likely to be the outcome of my days if
they are continued on this basis? And what does it
all mean? When year is added to year and the seven
ages of men are all passed, what then? Is life to vanish
into the void, or shall I pass to some greater thing?
Whither am I going? Whither?

Here and Now.

Let us try to realize before we are too old to profit by
it that everything depends upon our aims. Life is not
made by what a man has but by what he seeks. The
answer to the question we are discussing is the chief
factor. Mr. Runciman the other day told a meeting
about the son of a well known industrial magnate who
wrote home from the trenches urging his father "not
to devote any more of his wealth to investments for
him, as he had discovered that there was something
greater in life than being at the head of a wealthy
business concern." That is a great discovery which poor
men need to make as much as rich. The pity is that
we should need to discover it, that we cannot muster
sufficient humility to sit down at the feet of Jesus and
learn it from Him, for He said it most emphatically and
His spirit repeats it every day. "A man's life consisteth
not in the abundance of the things that he possesseth."
"What shall it profit a man, if he gain the whole world
and lose his own soul?" Of course a man had better
be after money than after nothing. He must be going
somewhere. We have missed one of life's great lessons
if we have not realized that the striving after things
makes life richer than their possession. The effort is
more than the attainment. The will must work. Life
is a river, not a stagnant pond. But whilst we see that
striving is essential to fullness of life, we must not sup-
pose that any aim will do as long as it inspires a genuine
quest. Prussia had its aim, but its aim has blighted
Europe and led Prussia into hell. "The will to power"
has come to misery, mania, and murder. The will to
wealth is little better. "The love of money is the root
of all evil." Mr. Runciman's young friend had dis-
covered "something greater." What is that something
greater? What says our Lord? He put aside posses-
sions and wealth, but He never rests in negatives.
"Follow Me, and I will make you fishers of men";
"Seek ye first the Kingdom of God." There is a posi-
tive goal: is it yours? Are you after the Kingdom?
Is your soul filled with the heavenly light, your face
towards the coming dawn? If so, life cannot fail to
yield its rich harvest. "Blessed are they that hunger
and thirst after righteousness."

Then and Hereafter.

A great aim makes life great. Can it carry us
beyond? I think it can. Christ's life was full of His
great purpose, but it did not finish this side of the
grave. There is an illuminating phrase in the fourteenth
of John: "I go unto the Father." It was His way of
talking of His death. If you had met Jesus on the way
and asked Him whither He was going, He might have
said Capernaum, or Nazareth, or Bethany, but I think
it is very likely He would have said, "I am going to
Father." The homely phrase is big with meaning. And
it grows bigger every time we get a new glimpse into
all that Christ meant by the word "Father." How many
of us think of life in this way? Perhaps young men
think more frequently of death now than formerly. They
have reason to do so when they hear so often of So-and-
so, who was in France "only two weeks," "only five
days." But do we think our way through death? Do
we, like Jesus, see beyond it the face of our Father?
And do we see God's face of holy love so vividly that
it stays with us and becomes the Pole Star of our sky,
the ultimate aim of life? If so, we are strong and free.
Blessed are they who, when on their knees they close this
year and ask themselves, "Whither am I going in 1918?"
can answer, "Life is full of uncertainties, but this is
sure, whatever comes, whatever goes, I am going to
the Father."

Some War Poems.*

TWO stanzas from this little book of songs of the war—
nineteen in all—will show the quality of Mr. F. Noble
Wood's work:

Like stars that o'er a darkened sea
Cast tiny lengths of tremulous gleam,
So faint in gulphs of memory
The distant hours of joyance beam.

Yet by these little strands of right
I bind me to the days afar,
Forget the long year's weary flight
Within the plesance of each star.

There is a tender note in most of the poems, comforting,
soothing music in the ears of those whom the war has
bereaved. Our friend is to be congratulated on the issue
of the second volume of selected poems.

* "Songs amid Strife." By Frank Noble Wood. (The Kingston Press,
Hull. 6d. net).

Young People's Topic.

BY REV. H. CHATTERTON.

DRINK AND THE NATION.—CHILD VICTIMS OF DRINK.

Scripture Lesson: MATT. XVIII. 1-10.

THE last topic we are to consider in relation to drink
and the nation will appeal to the sympathy of all. The
child victims of the drink demon are a great and pathetic
army. No one can visit the slum areas of our great
cities and remain unimpressed by the touching sight of
cold, ragged, neglected children who swarm there. And
when you inquire into the cause of this misery, the
answer comes decisively from the lips of all who have
troubled to investigate: "Drink!"

How Drink Hurts the Child.

Often the weapon that wounds the child starts on its
course ere the child is born. Alcoholic parentage is a
pitiful and appalling fact, handicapping its offspring's
career for the whole length of life. The defective ner-
vous system and ill-nourished body condemns the child
to swell the nation's army of incapables. Parents who
indulge in alcohol should remember it is now classed
among the racial poisons and should therefore know
they are adversely affecting the health and happiness of
the next generation. For medical researches establish
beyond all dispute that the larger proportion of the de-
formed, defective, epileptic and imbecile child life of the
nation comes from alcoholic families. Surely the first
right of any child is to be born with a healthy body; but
thousands are robbed of this, their elementary right,
through drink.

Mind, Morals, Misery.

Not only the body of the child victim is cursed by
drink but its mind and morals also. Take the mind—
and remember the nation needs every ounce of intellect
it can obtain. Investigation among school children has
given us the illuminating and admonitory fact that while
only 10½ per cent of the children of abstainers are dull-
witted, 53 per cent of the children of drinkers are so
afflicted. Child victims of drink!

As to morals, the hereditary taint comes out, as one
should expect, in a much lessened power of self-control
and hence its issue in crime!

That drinking leads to poverty we can verify in every
village and town of England. And who suffers from the
privations of poverty to the same extent as the child?
Is he not the victim all the time? We reckon the hap-
piness of its children one of the nation's most valuable
assets. Yet, through drink, the childhood of thousands
is made wretched beyond redemption. Boyhood and girl-
hood are a long-drawn misery that memory recalls with
a shudder.

There is no reader of these lines who could not cite
authentic examples of maternal neglect through drink.
Sometimes we sing, "Can a mother's tender care, Cease
toward the child she bare?" Yes, if the mother con-
tracts the drinking habit. Everything goes down before
that.

Cruelty.

The humanitarian impulse is exceedingly strong to-
day, and he is a callous mortal who can listen unmoved
to the story of child suffering. But look at the facts in
this connection. The secretary of the Church of Eng-
land Home for Waifs and Strays says that 60 per cent of
the children dealt with by their society have been brought
to their pitiful condition through the drinking habits of
their parents. Fatherhood disgraced and motherhood
dishonoured that the craving for alcohol may be in-
dulged. Dr. Barnardo said 85 per cent of the children
in his homes owed their ruin to the drink lust of either
parents or grand-parents. The National Society for the
Prevention of Cruelty to Children reports that at least
90 per cent of the crimes against children are drink
caused. And the inspectors declare many of the crimes
are too horrible to put into words. This indictment might
be added to indefinitely, but enough has been said to
reveal alcohol as the blight and bane of childhood.
Therefore, in this last lesson of the series, we earnestly
appeal to all our young people not to trifle with this
horrible curse, but to do all that lies in their power to
rid the land of the most malignant enemy that affronts
the will of God, antagonises the mind of Christ, and
hurts the highest interests of men.

Strength of Britain Movement.

THE financial report of the Strength of Britain Move-
ment has just been issued, and circulated to their sub-
scribers. During the year ending June 15th last, the
Committee received £16,029 for general purposes. £13,580
has been paid for newspaper and poster adver-
tising, literature, mass meetings, deputation work,
and the historic memorial to the Government. With
outstanding liabilities at the end of the financial year
of £2,108, the total expenditure on the general account
was £15,688. A further sum of £2,879 has been
received and expended in connection with the book
"Defeat or Victory?" of which 230,000 copies have been
sold and distributed, and some thousands were in hand
at August 14th.

Some results are noted in the decision of the Govern-
ment to reduce the beer barrelage from the pre-war
supply of 36,000,000 to 10,000,000 barrels, and in the
corresponding reduction in the wines and spirits available
for consumption. There has been a later decision to
increase this output in spite of the serious food crisis
which has developed. In view of the recent utterances
of responsible statesmen pointing to, a long war, the
report emphasises that the Movement stands to-day, as
it did a year ago, to put the full strength of Britain
into the War for speedy and complete victory.

Young People's Examination.

Nottingham District.

THERE are herein 19 Circuits, 187 Churches and 134 Sunday Schools. In the recent examination, 16 circuits and 68 Sunday Schools were represented. Entrants 788, an increase of 216 upon last year. Examinees 480, an increase of 168. In the senior upper division 4 out of 10 sat, 8 securing honours, and 1 first class. Rev. T. Poynton Dale, writes: "These are all excellent papers. Candidates have taken their work seriously. Each paper indicates careful study." In the senior lower division, 65 entered, 37 sat, 3 gained honours, 16 first class, 16 second and 2 failed. "Generally speaking," remarks Rev. W. O. Meir, "the work indicates application and good understanding. Several young people have done splendidly. In the junior upper division, there were 301 entrants, and 187 examinees, 23 gained honours, 108 first class, 50 second and 6 failures. Rev. W. Rupert Clarke, says: "On the whole the papers show evidences of careful study. The best feature is that the moral lessons inculcated seem to have been assimilated." In the junior lower division, 357 entered, 202 sat, 38 obtained honours, 89 first class, 55 second and 20 non-successes. Rev. T. B. Pope, observes: "The papers reveal on the whole, a good understanding of the subject and an intelligent grasp of the questions set." From each division papers have been forwarded for Connexional competitions. There are twelve District prizes awarded. The whole examination shows gratifying advance.

GEO. MELLELIU.

Newcastle-on-Tyne District.

From this District, 407 candidates entered and 251 sat; of these 109 were in the junior lower division, 10 passing in honours, 63 first class, 36 second, and 3 failed. In the junior upper division, out of 102 candidates 8 received honours, 61 first class, 32 second class, and only one failed. In the senior lower division, out of 88 examinees 6 passed in honours, 20 first class, 6 second class, and one failed. Four candidates appeared in the senior upper division, 1 received honours, 2 first class, and one in the second class. These figures show an increase of 121 in the number of entrants, and an increase of 60 in the number who appeared for examination. This District offers special prizes for the candidates, and the winners are as follows:—Junior lower division, Mary Laughton, John E. Spoor, Thos. Murray, J. W. Tugate, John Rice, Amy King, Ethel M. Pattison, Isa E. Hall, Joseph Tomlinson and Margaret S. Harbottle; Junior upper division, Harry R. Ward, Mary Ireland, Gertrude Holroyd, Robert F. Hughes, Percy W. R. Allison, Thos. F. Catliff, Stanley G. Hollows and Elizabeth Thompson; Senior lower division, Dorothy Anderson, Margaret I. Hughes, Amelia M. Barker, Thos. A. T. Railton, Thos. G. Hughes and Eva Curry; Senior upper division, Alice Wilson. The Examinees were: Revs. H. J. Shingles, Isaac Edees, G. T. Coulthard and S. T. L. Hacker, who all comment very favourably upon the work done by the competitors.

W. E. STOCKLEY,
Examination Secretary.

Hanley District.

There were 287 entrants; 150 sat for the examination, an increase of 46 on last year. In all divisions there were 60 Honours, 50 first-class, 38 second-class, 9 failures. The best paper in Senior Upper was that of Miss Maud Sutton, Longton, Zion.

Mr. H. J. Handley says: "The Senior Lower candidates showed a very satisfactory grasp of the book and several papers were exceedingly good." Rev. J. G. Williams says of Junior Upper papers: "They reflect great credit upon the examiners. There is evidence of careful teaching and in some cases of independent thinking." Rev. Ed. Cocker says of the Junior Lower papers: "The work has been well done on the whole. The papers clearly show that the best results are obtained by scholars who have received patient tuition."

J. H. BARON.

Birmingham and Dudley District.

Senior Upper (Examiner, Rev. W. H. Cockersole): Entrants, 4. Results: Honours, 1; first-class, 2; second-class, 1. Senior Lower (Examiner, Rev. Jas. Crothers): Entrants, 22. Results: Honours, 4; first-class, 10; second-class, 8. Junior Upper (Examiner, Rev. W. T. Anderson): Entrants, 102. Results: Honours, 10; first-class, 51; second-class, 40. Junior Lower (Examiner, Rev. W. A. Cooper): Entrants, 95. Results: Honours, 22; first-class, 51; second-class, 16. There were only 7 failures, 1 in Junior Upper Division, 6 in Junior Lower. Twenty-seven Schools out of the 89 in the District took part in the Examination, representing 18 of the 19 Circuits.

GEO. BENNETT, District Y.P. Sec.

"The Majesty of Conscience."

UNDER this title the Rev. F. B. Meyer, B.A., D.D., has published through the "National Labour Press, Ltd., 30 Blackfriars Street, Manchester, a 20-page pamphlet (2d.). Though Dr. Meyer cannot take the attitude of the Conscientious Objector in regard to the war he pens a powerful and reasoned plea for a different treatment of those whose objection has been proved to be genuine than that which the Government is now meeting out to them. The plea is so sure and based so much on principle that it is difficult to see how any convinced Nonconformist can say it nay or refuse to join in its plea for the abolition of repeated punishment for the same offence and for the ending of the present impasse concerning proved conscientious objectors.

N.C.H.O. Festival.

THE Christmas festival of the National Children's Home and Orphanage was held in the Queen's Hall on Monday last. The gathering has usually been held in the evening, but it was moved to the afternoon this year, happily with no appreciable falling off in the attendance which filled the great hall. Mr. T. E. Morel, of Penarth, was to have presided, but in consequence of the regretted illness of his wife he was unable to be present and Sir Charles Wakefield, Bart., an old and most generous friend of the homes, presided. Prayer was offered by the Lord Bishop of Chelmsford. All the items in a long and most interesting programme were greatly enjoyed, especially two fairy story game songs (a) Cinderella and (b) The Pied Piper, the various action-songs by the children, the drill by the boys of the Harpenden Branch, the choral singing of the massed choir of children, and the music by the Farnborough Boys' Band. The following interesting facts were given on the programme: 12,000 children have been rescued. 2,600 now being sheltered and trained. There are no hard-and-fast rules. Need, not creed, determines a child's admission. Children are constantly received through police court missionaries, and on the application of clergy, ministers, and social workers of all denominations, boards of guardians, etc. Special care is given to crippled and consumptive children. The sanatorium at Harpenden is a house of mercy and healing, in which many little ones have been nursed back to life, health, and happiness. The Principal, Rev. W. Hodson Smith, C. Ald., had a most cheery report to give. The year had witnessed considerable extensions of the buildings at the disposal of the Committee. They had been able to receive a good number of motherless children whose fathers were at the Front, and to care for the children of widows doing munition work. The increased cost in food and clothing made a very much increased demand upon the generosity of their friends and they were thankful for the response given. They had 146 children on the waiting list. (The Chairman, Sir Charles Wakefield, subsequently promised £25 towards taking some of them off the list. Other promises were made and it is understood that the Bishop of Chelmsford became responsible for taking the last off so that at the close of the festival there were none waiting for entrance to the Homes). Mr. Hodson Smith had some very pertinent words to say about the value of the child and the very special need of giving it the best in the way of education and help towards its higher and richer life.

As usual, Dr. A. H. Mann, M.A., was at the organ and piano, and his gifted daughter, Miss Edith E. Mann, A.R.A.M., conducted with her usual skill. The festival was much enjoyed by a large and eager audience.

Women's Missionary Auxiliary.

Items for this column should be sent to Mrs. Vivian, 49 Windsor Road, Doncaster, and not to the Editor.

Exeter, Mount Pleasant.

THE Annual Meeting was the most successful yet held. The meeting was presided over by Mrs. W. R. Brealy, and a fine missionary address was given by Mrs. F. Durbin of Exmouth, who was for many years a missionary in Ceylon. Reports were given by the Secretary and Treasurer. Miss Ethel Davey was the soloist and Mrs. Cooper the organist. The meeting was followed by a coffee supper of which 100 partook. The net proceeds were £5 4s. 6d.

Barnstaple.

The annual meeting proved very successful. A public tea largely attended, was followed by an organ recital by Miss L. B. Jones, L.L.C.M., the soloist being Miss Copp. Miss Cox presided over the evening meeting, the deputation being Rev. C. Stedeford, of Birmingham, who delivered an excellent address on his experiences in China. Mrs. H. Hammett, Secretary, presented an encouraging report. The financial proceeds £5 16s. were in advance of those of last year.

Metropolitan Free Church Federation.

THE Annual Meeting of the Federation was held at the Holborn Hall, Gray's Inn Road. The retiring President (Rev. J. Stephens Roose, M.A.) presided, and after the devotional exercises called upon Rev. Joseph Johnson, whom he inducted into the presidential chair. Rev. Henry Smith of the United Methodist Church was unanimously elected to succeed Mr. Johnson as President-Elect, Ald. E. C. Rawlings was re-elected Treasurer, and Rev. W. Thomas, Secretary. The financial statement showed the Federation to be in a much improved position, and the Secretary's report indicated the vast amount of work which has been accomplished during the year.

Public resolutions were passed upon children outside public houses; in condemnation of Premium Bonds in business establishments; in approval of the Education Bill, and the Criminal Law Amendment Bill and the expression of earnest hope that both would pass speedily into law. A resolution of appeal to H. M. Government to prevent the repeated punishment of Conscientious Objectors was also passed. The Rev. Joseph Johnson delivered a very powerful address, his subject being "The Challenge of the War to the Churches." The meeting was well attended, and a very optimistic spirit prevailed throughout.

THE Shebbear booklet named in these columns last week can be had from Rev. R. Pyke, Shebbear College, Highampton, Devon, for 6d. post free.

Our Deaconesses.

Evangelistic Missions.

Mr. John Ross, Belper, writes:—

Sister Eva has just concluded a ten days' mission at our Salem Church, and I feel it incumbent upon me to let you know that the Holy Spirit has indeed blessed her work in this church. We have been awakened up and quickened as never before. The earnest, thoughtful Gospel sermons she has preached to us have warmed all our hearts; indeed, she has brought us glad tidings of great joy. That peace which passeth all understanding, was found in her interpretations of the Scriptures. May the Lord Jesus bless her work in other spheres, as he has blessed it here.

Rev. J. Hartley Duerden, writes:—

In connection with Sister Lily Cowmeadow's ten days' mission at Mousehole, an excellent work has been done. On Sunday evenings the chapel was filled, and on week evenings the congregations have been very good indeed. There have been 95 cases of decision for Christ, and 11 cases of re-consecration. Of these numbers 18 were over 16 years of age. The converts belong to all the churches in the neighbourhood, and include the Church of England, the Wesleyan Church, and the Salvation Army, besides our own. Lists of converts have been sent to all the churches concerned. Sister Lily's devoted services will leave a lasting mark upon the lives of many.

Thanks!

The Young People's Sewing Meeting of Trinity Church, Prestatyn, have again sent us a splendid lot of garments, both new and second hand for the Sisters to distribute in their different districts. In these days of scarcity and high prices the gift is specially acceptable.

The officers of the Ladies' Helpers' League desire to acknowledge the following, with thanks:—Miss M. J. Dent, Penrith, 2s. 6d.; Mrs. North, Lee, parcel; Mrs. Demain, Clitheroe, parcel.

The Retiring Allowance Fund.

I desire to acknowledge gratefully the receipt of the following sums towards our Retiring Allowance Fund since May 10th:—

Mr. W. Mallinson, J.P., £100; Mr. W. J. Mallinson, £25; Mrs. Oates, St. Just, per Sister Ada, 2s. 6d.; "Loyal," per Sister Rose, 2s. 6d.; Mrs. Ashcroft, Blackpool, 10s.; Mr. F. J. Perry, Nottingham, £1 1s.; Mr. Wm. C. Trevel, Bristol, £1; Mrs. Atteridge, Liverpool, 10s.; W.M.A., Park Church, Brighouse, per Mrs. Womersley, 14s. 6d.; Mrs. G. H. Ellis, Tipton, 2s. 6d.; Miss Stebbings, Sidcup, £1; Mr. W. Craven, per Rev. Luke Hicks, 2s. 6d.; Rev. Luke Hicks, 2s. 6d.; Crosshills circuit, per Rev. F. H. J. Thornton, £4 7s. (Lothersdale, £3 6s.; Crosshills, 16s.; Silsden, 6s.); Mr. Joseph Wood, Wisewood, £2 2s.; Mr. William J. Martin, Redland, 2s. 6d.; Mr. James Cocker, Oldham, 10s. 6d.; Mr. J. L. Carter, Keynsham, 5s.; A friend, per Sister Lily, 10s. 6d.; Battersea Park Road Friends, per Miss Town, £2; Unett Street Friends, Birmingham, per Mr. J. Cox, 10s. 6d.; Rev. John Thornley, 5s.; Mr. M. Wardlow, Sheffield, £40; Mrs. Hall, Bradford, 5s.; Rev. T. Scowby, 5s.; Mr. Joshua Kaye, Loxley, £1; Mr. Henry Lewis, Oxford, £1 1s.; Mr. Walter Edge, Bradford, 10s.; Mr. James Morrison, Sheffield, 10s. 6d.; Mr. James Bedford, Hyde, 5s.; Mr. W. H. Kempster, Bury, 10s.; Mrs. Button, Harrogate, £1 1s.; Ald. W. Cunliffe, J.P., Rochdale, £5; Mr. Oliver Dyke, Stone, £1 1s.; Sister Edith, £1; E.M. and A., 5s. 3d.; Mrs. Millie Eatock, Bolton, 10s.; Mr. and Mrs. T. H. Harrison, Stapleford, 5s.; Mr. James Wheatcroft, Alfreton, 2s. 6d.

As I have previously explained, I am anxious that the total of this Fund shall reach at least £1250 by April next. £100 in special gifts, along with the £125 kindly promised additionally by Mr. W. Mallinson and Mr. W. J. Mallinson, will bring us to this goal. The challenge offer means that every £1 sent is worth £2 5s. to us. I shall be so grateful for help—great or small—towards this worthy and just Fund.

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ROBERT H. WHITEHEAD,
61 CH-APSIDE, LONDON, E.C.2,

War and the Christmas Ideal.

A United Methodist Soldier's View.

By GUNNER LAUNCELOT H. STUCKEY.

SOMEHOW or another Christmas, though primarily a time for gladness and rejoicing, makes men think: and I am no exception to the rule. This Christmas I am in England and grateful to God that I am. So am I in a great measure away from the war: nevertheless my thoughts wander back to it and especially to last Christmas which I spent in the never-to-be-forgotten Ypres sector. Well I remember how I attended Divine service on that memorable morning. It was held in a tumble-down—rather I should say shell-ruined—building which was once a brasserie (brewery), situated a little way in front of Dickebusch, and therefore well within the danger zone. It was a plain but inspiring service. We sang the usual Christmas hymns; there was the usual simple prayer and address given by the padre. But this is the incident that will always remain vivid in my memory. We were singing the ever-popular Christmas hymn, "Hark, the herald angels sing!" and had just got to "Peace on earth, and mercy mild," when the guns opened out, with a maddening fury that only those who have experienced can realize. A bombardment had started, and we knew it as a call to duty. The singing, "Peace on earth and mercy mild," had cheered our hearts, had warmed our souls, had given us the while a new lease of life—and life of joy, had reawakened loud memories of happy Christmases enjoyed in England. But the guns—they blasted our hopes, and as their smoke hid the blue of God's dear skies, so the smoke of grim reality hid our cheering visions, banished our fond memories. I could but think of Tennyson's words:

Peace! come away, the song of woe
Is after all an earthly song:
Peace! come away! we do Him wrong
To sing so wildly: let us go!

And so we went out from the serenity of a Christmas service into the tragedy of war. So it is at times. I do not wonder that some men are cynical, but rather am surprised that there are still left those who can look beyond the darkness into the dawning and can still say with Browning, "God's in His heaven, All's right with the world."

And now we come to the fourth Christmas of the war. We who are here in England will be singing as we have so often sung, the hymns of Christmas cheer and comfort: and the same sort of sermons will be preached, I suppose, this Christmas as have been preached for many a long year. We shall talk of Peace on earth and good will among men: but meanwhile the men "out there" will be experiencing the tragedy of war; they will pass "through the jaws of death, into the mouth of hell." Do you wonder that men pessimistically question the genuineness of Christmas? Do you wonder that they ask where is the Church of the Christmas ideal and what has it done? Do you wonder that they say it is all a mockery? How can they see beyond

The chequer-board of nights and days
Where the War-lord with men for pieces plays?

The smoke of the guns hides the skies of God: the smoke of the bellicose ideals and selfish aims hide the grandeur of the principles of the Prince of Peace.

Let us then this Christmastide reconsider our attitude. Let us seriously think awhile, and pray the while, and renew our faith and hope. Let us try to show men that despite the War the principles of the Prince of Peace are as gloriously true to-day as they were two thousand years ago.

I thank God I was born in a West-country Methodist home where faith in God reigns supreme. So am I convinced, and my faith is strengthened each day that passes, that it is not God but man who is wrong. God never ceases to be good; His mercy is for ever sure; seed-time and harvest do not fail; day has never yet ceased to follow the night; Beauty is never absent from life; Love never ceases to exist; the Sermon on the Mount (where, says John Morley, "so many secret elements of social volcano slumber") stands out as an eternal truth. Nor can any deny that Love has benefited earth more than Hatred, that Peace has blessed and War has cursed. Rather it is men who are wrong; only they will not or cannot see the error of their ways. It is God who builds

and man who destroys. Now it is we see for awhile the triumph of man's selfishness, of man's animality. It is the hour of trial that calls for strong men: men with clear visions, men with noble purposes, men with godly ideals. Let us then reconsecrate ourselves to the Christmas desires and work for their fulfilment. Let us preach even now "Peace on earth, good will amongst men," and let us strive for the attainment of our goal. True, it may be that men are born fighters, but that does not mean that men are naturally bellicose and rejoice in maiming and destroying. I remember seeing the wounded coming down after a fierce struggle on the Somme. I saw them, Germans and British, who an hour or two previous had been foes, struggling to the aid-posts and dressing-stations, arms interlocked, Germans helping British, British assisting Germans: and there was no look of hatred in their eyes, rather there was the expression of mutual sympathy. The truth is that war, and especially this modern war, is hateful to men. Humanity has a lot in common. Every man, no matter what his nationality be, has a heart and soul that yearns for the better and lovelier things of life, and especially for the concrete expression of the Christmas ideal.

Men are strange creatures: they are apt to be moved by every wind (of thought, of passion, of action) that blows. If we could only turn their hearts to the Great Sympathiser, to the All-glorious Prince of Peace we should not need to fear for the peace of earth: the dream would be a reality.

But now all things seem dark, nevertheless let us not despair: joy cometh in the morning, and the morn will come eventually. Hopes have been blasted? Take heart again! Dreams have been shattered? Renew thy faith and see thy vision again. For even now all is well!

Aye, all is well, though faith and form
Be sundered in the night of fear:
Well rolls the storm to those who hear
A deeper voice across the storm

Proclaiming social truth shall spread,
And justice e'en though thrice again
The red fool fury of the Seine
Should pile her barricades with dead.

Let us hold fast to the Christmas ideal. Peace will come on earth, good will be amongst men, though war occurs a hundred times yet. What God has decreed God will fulfil. Trust God, see all nor be afraid.

Raid Reprisals.

It is with reluctance but under a sense of compulsion that we call attention to the Air Board's policy about raid reprisals.

Lord Rothermere, Air Minister, replying for the Air Forces at the dinner given by the benchers of Gray's Inn last week, at which Mr. Lloyd George spoke, made the following announcement relating to reprisals.

"At the Air Board," he said, "we are wholeheartedly in favour of reprisals. It is our duty to avenge the murder of innocent women and children. As the enemy elect, therefore, so it will be a case of 'an eye for an eye and a tooth for a tooth,' and in this respect we shall strive for complete and satisfying retaliation."

"General Ludendorff proclaims the present war a war of nations, suggesting that the civil population is as much a mark for the airmen's bombs as the fighting men. We detest this doctrine, holding it grossly immoral. But fighting for our lives, and for the lives of our women and children, we will not consent to its one-sided application."

"We have too much at stake in this contest to concede any advantage to a treacherous enemy. He has to learn in this, as in larger things, that it does not pay. We are determined, in other words, that whatever outrages are committed on the civilian population of this country will be met by similar treatment upon his own people."

We call the attention of our readers to the apparent abandonment of air raids for purely military objects only. Lord Rothermere frankly accepts the German policy that "the civil population is as much a mark for the airmen's bombs as the fighting men." His Lordship pays lip-service to virtue and to humanity by saying that the Board detests this doctrine and holds it to be "grossly immoral." All the same we are going to practise this grossly immoral teaching. "We are determined," says Lord Rothermere, "that whatever outrages are committed on the civilian population of this country will be met by similar treatment upon his [the enemy's] own people."

Bishops of the Anglican Church and leaders of Nonconformity have united in reiterated protests against resort to reprisals for other than strictly military objects, on the ground that they are barbarous, cruel, ineffective, unjust and unchristian. The protestors represent vast masses of quiet people in the Church, but their protest is ignored and brushed ruthlessly aside. The churches count when what they say and do coincides with the wishes of the politicians; they are ignored when in the name of humanity and religion they protest against the resort to methods of war that in July, 1914, all of us would have scouted with abhorrence and with Hazael's scornful cry, "Is thy servant a dog that he should do this thing?" And yet there are sapient souls that remind us that the majority of the War Cabinet consists of Nonconformists and that if the Churches had willed it they could have stopped this war! Apparently it is a beating of the air, but if we were wholly alone—and thank God! we are not, either in the Church or outside it—we should still protest against associating the name of England with methods of barbarism and acts that are openly described by those who are proposing to imitate them as "grossly immoral." There are some things that it is not worth the while of the British to do even to win this war.

The Healing Spirit of Christianity

To the Editor of the UNITED METHODIST.

Sir,

In this time of deep and universal heart-searching many people are becoming increasingly convinced that neither arms or politics can save civilization from the risk of destruction, but that only the spirit of Christianity can bring healing to the world. Since Christian people in this country are feeling this, we cannot but believe that their convictions must be shared by Christians in other lands.

Is it possible to find a means by which such convictions can have expression? There has been some discussion lately of the possibility of holding an International Christian meeting, and an Interdenominational Council has been formed in this country with that object. The Council consists of men and women of very varied religious and political opinions. Their object is to promote a purely religious meeting which will discuss neither the causes of the war, nor the political conditions of peace, but which will demonstrate the true unity which even in the midst of this bitter conflict unites all Christians in allegiance to their common Master.

It is thought that if belligerents and neutrals could meet in prayer together they might help to create the atmosphere which is essential if the Governments of the nations are to conclude and to preserve a just and lasting peace.

The same thoughts seem to be stirring in other nations, for an invitation has just been received from Archbishop Söderblom of Sweden (a well known leader, even before the war, in the cause of Christian unity) and Bishop Ostenfeld of Denmark, and Bishop Tandberg of Norway, to a Christian Conference at Upsala on December 14th, of belligerents and neutrals. We are grateful for the spirit shown by this invitation, but we fear that the time is too short to organise a Conference which would be really representative.

The British Council hopes, however, to go on preparing the way for such a meeting, to be held whenever the right time may arrive, and we ask all Christians to join us in prayer for this object.

Parmoor; E. W. Barnes (Master of the Temple); J. Estlin Carpenter; M. P. Davison (Gen. Secretary Primitive Methodist Church); H. R. Gamble (Canon of Westminster); Alfred E. Garvie (Principal of New College, Hampstead); R. C. Gillie; A. Herbert Gray (Glasgow); Henry T. Hodgkin; R. F. Horton; W. R. Inge (Dean of St. Paul's); J. Scott Lidgett; W. Lock (Warden of Keble College, Oxford); Thomas Phillips.

Those who desire further information should apply to the Hon. Secretary, International Christian Meeting (British Council), 74 Parliament Chambers, 14 Great Smith Street, Westminster, S.W. 1.

The Value of Prayer.

Private Ernest Hill writes us from the Flanders front: "Away from home and loved ones; away from the church and Divine worship which we love so dearly, but now miss so much; surrounded by the temptations so common to the soldier, camped away from the beauties of nature and the things which speak loudest of the love of God; looking upon everything which speaks of this awful war, and often with that feeling of the approach of death at any moment, we have learnt to value prayer above all. We realise with St. Peter, 'Lord, to whom shall we go? Thou hast the words of eternal life.' We have been continually reminded of God's faithfulness in answering prayer. We had a proof of this last Wednesday night. While our week-night service was going on, two men of our company gave themselves to God, deciding to live for Him. One has Christian parents and a godly sweetheart who have been praying that he might be won for Jesus. Thank God those prayers are answered. Their boy is won. The other was a Christian before joining the army, but had gone back because of the severe temptations. He had decided to return to the way which leads to eternal happiness and peace. Every night a few of us who are Christians meet together in a quiet spot where we read our Bibles, and join together in silent prayer each asking for the things he stands in need of. This to us is very helpful and uplifting, and by meeting together in this manner we are helping our comrades to follow on to know more of the love of God. I cannot express the joy which has been ours, nor tell how much we have been encouraged by the result of our labours. It has been no easy task for us to hold services every Sunday as we have done, seeing we are a labour company and can seldom be visited by a chaplain or Christian worker; but with the help of God, and the prayers of our friends at home we go forward, happy in the thought that God knows, so all is well."

"Pray for our comrades who have decided to live for Christ, and for us. We need your prayers, dear fellow workers. God will reward you. Let me express my thanks to you for your most interesting paper which I read with an ever-increasing interest. To me its pages are full of inspiration. Only those who are here, and situated as we are, can tell of the joy and pleasure obtained through the reading of the UNITED METHODIST. May God bless you in your all-important work, and may there be given to our church an outpouring of God's Holy Spirit."

—Preaching at the mid-day service at the City Temple last week Dr. Fort Newton suggested that Jerusalem might be made a place in which hereafter to sign treaties of peace.

UNITED DAY OF PRAYER

JANUARY 6th, 1918.

A Special FORM OF SERVICE has been prepared for use in Methodist Churches for the National Day of Prayer and Thanksgiving on the first Sunday in the New Year. As the Royal Proclamation is appointed to be read in all churches on that day, its full text is included.

We are issuing a limited supply of this Service for use in United Methodist Churches. Price 2s. per 100. Postage: 100, 3d.; 200, 5d., and 1d. per hundred after. Specimen free on request.

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The United Methodist.

THE WEEKLY JOURNAL OF THE UNITED METHODIST CHURCH.

Publishing Office: 12 Farringdon Avenue, E.C.4. Editor's Address: 188 Rye Lane, Peckham, S.E.15.

The "Clean Peace" we Must Have.

'Hear the Angels Sing.'

THE time draws near at which only a few brief years ago we were accustomed to recall with joy that "suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace among men in whom He is well pleased." The song contained a vision and a hope: it fostered an ideal of human and national and international relations that thrilled our hearts and kindled aspiration. We are now in the midst of the greatest war in history: shall we forget our visions and cast aside our hopes? Shall we call them Utopian—creatures too bright or good for human nature's daily food? Shall we say that the ideal is not realizable in this work-a-day world? Surely, surely not so faithlessly and unworthily shall we act. "See that thou make all things according to the pattern that was showed thee in the mount," was the command to Moses; and it remained binding even when Aaron and the people fell to worshipping the golden calf. "Tasks in hours of insight willed, Should be through hours of gloom fulfilled." Mr. Asquith last week called peace "the most priceless of human blessings." So we should all have called it before the War. That the War has come is not a reason for changing our ideal concerning peace, but for emphasising it afresh and girding ourselves to more earnest and determined efforts to realize it. The War has not abolished the need for peace but emphasised it, and shown that the alternative to peace is tragedy, nightmare and the destruction of what is noblest, best and most spiritual in civilization and personal and international relations. Indeed, we see now clearly that the alternative to peace is Milton's "Chaos and Eternal Night." So far, therefore, should we be from being ashamed of the love-song which the angels sang, and which man at war with man hears not, that we should rather as Christians hush the tumult in our ears and hearts and joyously "hear the angels sing." And as they sing we should strive to form a clearer notion of the peace they sing of, what it is, whence it springs and how it may be attained. We should do this even though we were sure the talk of peace is inopportune and overtures for peace inappropriate to the moment. It is never inopportune nor inappropriate to sharpen the definition of our thought, to deepen and widen its meaning, to see it in lovelier form and now winsomeness.

The Peace that is Worth While.

Those of us who are most profoundly convinced of the justice of this war and are most sure that we could have had peace for ourselves as a British people only "at the price, if not of chicanery, at least of dishonour," are also convinced that there is a peace which, in the words of Mr. Asquith, "has become the supreme and dominating need of the world," and we feel with him that "there is no greater enemy of the human race at this moment than the man, if there be such a man, who by word or act makes it more difficult to achieve." What is the peace that is thus worth while? What are its main marks and characteristics? These are not questions whose answers we should consider ourselves at liberty to defer until we are nearer the time when peace is to be negotiated. We need to formulate the answers for ourselves now, for they define for us the ends we think ought to be aimed at as we prosecute the War. The War is a means to an end—a stable peace. What will give us a stable peace? Let us be thinking out that question to-day so that our aim in the War may be precise and definite and such as commends itself to us in our hours of calmest thought and deepest insight.

For students of the Bible there is a significant and guiding word about peace in the eighty-fifth Psalm, verse ten:

Mercy and truth are met together;
Righteousness and peace have kissed each other.

We may set aside the combination "mercy and truth" for a moment. But the combination, "righteousness and peace," is very significant and fundamental. You cannot possibly have peace with unrighteousness. That is a disturbing element which makes peace for ever impossible. The one cannot consort with the other any more than oil and water can blend. Nay, that is too mild a simile. Injustice is an explosive—dynamite or T.N.T.—when it touches peace. And it must ever be so, while humanity remains moral. Only righteousness is the element in which peace can grow and put forth her leaves of healing and her fruit every month. So,

according to St. Paul, the Kingdom of God is "righteousness, peace and joy in the Holy Spirit." The order is vital, the association indissoluble. As soon expect to build a pyramid on its apex as peace or joy without righteousness. "Righteousness and judgment" are the foundation of God's throne, said the Psalmist. They are the foundation of every true throne and dominion whether of peace or joy. On no other foundation can they be built. So when the Messiah came He was "first, by interpretation King of Righteousness and then also [but not till then] King of Salem, which is King of Peace" (Heb. vii. 2). He was that in His atoning work, for He was in that the One "whom God set forth to be a propitiation . . . to show His righteousness . . . that He might Himself be just and the justifier of him that hath faith in Jesus" (Rom. iii. 26). Only so could He bring peace between man and God, for till the claims of righteousness are met there can be no peace in earth or in heaven.

Its Meaning for To-Day.

This thought of righteousness as the basis of peace we must carry over and rigidly apply to our conception of a world peace for to-day. We must carry it over into our notion of the peace we are to work for and accept. That must be nothing less than a peace deep founded in righteousness. A peace which left Belgium in the hands of Germany or left Belgium in the hands of the Belgians without reparation for the desolating losses Germany has inflicted; a peace which meant the filching of the rights of nationality and self-government from Serbia, Montenegro and the Balkan peoples; a peace which denied to other peoples and nationalities the right to determine their own form of government and left them simply as pawns on kings' and emperors' chess boards—a peace that meant this would be an unrighteous peace and a mockery, a delusion and a snare. Again, a peace that meant the transference of peoples or countries to this or that dynasty, or to this or that group of peoples, without the consent of the governed would be a gross denial of national rights and most unjust. A peace which left unchastened and unabashed what President Wilson has called "this intolerable thing of which the masters of Germany have shown us the ugly face, this menace of combined intrigue and force which we now see so clearly as the German Power, a thing without conscience or honour or capacity for covenanted peace"—a peace with a Power of which that remained true would be an unrighteous peace: it could only be concluded by striking hands with an evil that menaces civilization and morality and religion: and it could not stand, for it would be founded on injustice. The world is longing for peace with an ardour which few of us measure; lovers of peace in the churches and elsewhere are longing for it with desire that is a pain and an agony long drawn out; but let us not make the fatal mistake of allowing desire to dethrone knowledge—the knowledge that neither in heaven nor on earth, neither in the hearts of individuals nor of nations can there be peace in unrighteousness. Righteousness must kiss peace and peace righteousness, truth must spring out of the earth and righteousness look down from heaven, if an amity among the nations which is worth while and which endures is to dwell among the peoples.

Methods of Attainment.

In order that this may be brought about I see nothing at the moment save that the present priceless outpouring of life and treasure must go on. Germany is not yet in the mood for negotiating a peace that is either just or tolerable for Europe or the world. A peace made with her now would not endure for a decade, would be the prelude of a war as much greater and more terrible than this war as the battle of the Somme or of Passchendaele was greater and more cruel than that of Waterloo, and would, I sincerely believe, be the enthronement of principles and methods of rule which would curse the world. There seems nothing for the time being except to fight on for "the right to be righteously free." With a proud military class that is the method of the moment which it best understands, the method that is most likely to bring about the better frame of mind which will prepare the way for a worthy and an enduring, because a righteous peace. The humanitarian, the moral and the spiritual appeal is for the present powerless with Prussianism: its faith in its gods—guns, shells, gases, submarines and barbarities manifold—remains unshaken and it will listen to no other voices just yet.

Our mistake just now is not in fighting on. It is rather in thinking and talking as if fighting alone can ultimately bring us the peace we desire. Other methods—diplomatic, political, economic, moral and spiritual—must help. I believe that both Lord Lansdowne and Mr. Asquith are helping greatly by declaring that we do not desire the annihilation of Germany as a Great Power; that we do not seek to impose upon her people any form of Government other than that of their own choice; that, except as a war measure, we have no desire to deny to Germany her place among the great commercial communities of the world; that we are prepared after peace to enter into a League of Nations, to include Germany, for the settlement of international disputes by peaceful means. I believe that President Wilson is helping towards the goal of peace when he declares that as soon as the people of Germany are prepared to accept the common judgement of the nations as to what shall henceforth be the basis of law and of covenant for the life of the world, "we shall be willing and glad to pay the full price of peace and pay it ungrudgingly. We know what that price will be. It will be full impartial justice—justice done at every point and to every nation that the final settlement must affect, our enemies as well as our friends." When that stage is reached it may even be possible for "mercy and truth" to "meet together" as in the Psalmist's dream. I believe that the Allies would help immeasurably towards peace if they jointly brought the statement of their aims up to date and formulated them solemnly and deliberately before the world. The failure to do this recently has worked disastrously in Russia since the revolution; it aids enemy propaganda both in neutral and enemy countries, and, according to Mr. J. H. Thomas, M.P., is a source of restlessness among the workers and of loss of moral in the nation. If the Allies' statement of aims could embody in President Wilson's sense the formula, "No annexations, no contributions, no punitive indemnities," so that the peace we seek shall be based "on generosity and justice to the exclusion of selfish claims to advantage even on the part of the victors," to quote the President's phrases, the rally of all that is best in all the nations to the side of the Allies would immensely strengthen their moral and spiritual position and immensely help in bringing Germany to the better mind that is necessary before peace can be made with her. She must certainly be brought to that mind, whether soon or late, and all must make their contribution to this end—the soldier and sailor by heroic daring and sacrifice, the civilian at home by co-operation and fortitude, the diplomatist and statesman by the best use of the best means open to them, and all of us by whatever social, political, moral or spiritual force we can wield. To all this the Churches need to add prayer—a method of bringing a just and settled peace which we have not used as fully and believably as we ought. Whether through us or over us or in spite of us, may God in His mercy and in His own good time mercifully grant us the "peace on earth among men of His good pleasure" about which the angels sang and about which we all do well to think and pray much at this Christmas season and at all times.

HENRY SMITH.

Jottings.

A GOSSIP ABOUT DICKENS.

No reader of Mark Rutherford will regard him as a man of facile or rash judgement. There was knowledge and weight and worth in almost everything he wrote. Yet I wonder if something he said in 1882 about Dickens is likely to become true.

Dickens was enormously popular at that time, yet Mark Rutherford thought that men were only beginning to appreciate him at his proper price and that when half a century had passed and men found that no repetition had been vouchsafed to them of "that inimitable story-telling power, that perfect pathos, that sympathy with unrecognised forms of human worth," men would then, and only then, "begin to place the master on his proper pedestal."

Dickens truly has an inimitable story-telling power, he has depths of pathos, he shows sympathy with people little known and understood, but have we placed him yet on his proper pedestal? Are we likely to do it within the five years which remain of the half-century covered by Mark Rutherford's prophecy?

I am full of admiration of Dickens and I should probably shock some of my literary readers if I named the height of the pedestal on which I would place Dickens—almost as high as that on which Tennyson makes St. Simeon Stylites finish his days. But to my sorrow I fear that I see no sufficient signs that Dickens will get on the pedestal where I would put him and where he ought to be, within these next five years.

I wonder why that is. Of all great writers since Scott, Andrew Lang held that Dickens was probably the man to whom the world owed most gratitude. "No other has caused so many sad hearts to be lifted up in laughter; no other has added so much mirth to the toilsome and perplexed life of men, of poor and rich, and of

learned and unlearned... we may say that with Dickens, a happy smile, a joyous laugh, went round this earth. To have made us laugh so frequently, so inextinguishably, so kindly—that is his great good deed."

Why then is he not already long on that pedestal the author of the "Revolution in Tanner's Lane" said would be his? Is it because of his mannerisms of method and of style? "All his own genius was needed to carry his mannerisms"—I am again quoting Lang. But it did carry them, and carry them triumphantly for the readers of his own generation, and it does the same for thousands upon thousands of this generation also. This is not what the clever people call the final reason.

Sir W. Robertson Nicol seems to put the cause down to gravy—gravy with too much butter in it, so giving it undue richness, and too much flour in it, so giving it too much body and thickening. "Dickens himself supplied the passion for gravy of the thickest and most savoury character in an eminently liberal manner," says Sir William. And he quotes the account of John Westlock's wooing of Ruth Pinch in evidence, finishing up with the comment, "And so forth and so forth. Here is richness, quite enough for the gentleman of Todgers—enough to make the blood run cold. The luscious, fruity, and juicy character of Dickens' death-bed scenes need not be spoken of again. It is impossible not to be affected sometimes, even by such glutinous matter, and yet it is an evil thing, to nurse and fondle and cultivate pathos."

Lang is almost as severe upon the point as Sir William Robertson Nicol. He dares to say of the famous death-bed scene of Little Nell that "there is more true pathos in many a page of 'Huckleberry Finn'." All this of course is heresy in the ears of the true Dickensian.

As for myself I may confess that in stories I like "gravy" and I like it fairly rich and thick. I am one of those who revelled in the Kail Yard School, and I should do the same to-morrow, with the pathos and everything else, if another set of writers of the skill of Barrie (in his early days) and Ian Maclaren came among us. I know I am old-fashioned in this, but I like emotion not only in stories but in speeches and in sermons. I have an idea that God gave us our emotional power to be used in moving ourselves and in moving others. Man is not pure intellect, but he has sensation as well: as we used to put it, he has not only brain but heart. And unless I am greatly mistaken we are at the dawn of a new day for emotional writing and speaking. The War is breaking up the fountains of the great deeps. It is showing us that intellect is not enough for the making of the new earth we dream of, that feeling, sentiment, emotion must come in and play their part. I do not mean that the emotional will regain the position it formerly held: it will not dominate the orchestra, but it will be one of the chief instruments in making the music by which men's souls will be helped to nobler dreams and nobler life and endeavour.

So the emotional element in Dickens's writings will be looked upon with new favour soon. In any case Dickens must continue to be read for that which is his forte—his power of caricature, the ease with which he introduces one into the world of humour. Here, as Andrew Lang says, in his successful studies or inventions of the humorous, of character parts, his genius is all pure gold.

"Detached experiences, vagrants of every rank that come and go, as in real life, are all the material of the artist. With such materials Dickens was exactly suited; he was at home on high-road and lane, street and field-path, in inns and yeomen's warm hospitable houses. Never humour escaped him and he had such a wealth of fun and high spirits in these glad days as never any other possessed before. . . . Nature taught him that while he wrote with Nature for his teacher, with men and women for his matter, with diversion for his aim, he was unsurpassable—nay, he was unapproachable."

This high quality, in spite of his pathos, or along with his pathos, as the case may be, may yet give him the pedestal which Mark Rutherford prophesied would be his within a half-century from 1882. According to that well-edited and always interesting monthly, "The Dickensian," a librarian was recently asked which was the most popular author among his readers. "Charles Dickens without a doubt," he replied emphatically. "I have had more demand for Dickens's books during the last three months than I have had for years." This was mainly among "upper middle-class" readers. Book-sellers and others who have been consulted confirm the librarian's verdict. "Possibly," said one, "it is the pure human nature of the master's work that in time of trial has brought him back to popularity. It is certain that many ladies we supply are reading Dickens over again because they derive real comfort from his books."

I set out to urge my readers to turn once more to the "Christmas Carol" as appropriate reading even for the fourth Christmas of the War, and I have been led on and out until I am afraid that I have, greatly daring, discussed Dickens as a writer in general, rather than as the writer of "The Christmas Carol," as I intended to do. But I am not sorry to have attempted the larger thing. It has given me enjoyment and clarified some of my thinking about Dickens; and I hope it will not be uninteresting to the reader.

As to the "Carol" it remains the classic for Christmas reading. Sir W. Robertson Nicol is of opinion that the "Christmas Carol" and some other of Dickens's minor productions "are nearly all thick gravy." That makes them rather unsavoury to Sir William. Mrs. Todgers as the keeper of the celebrated commercial boarding establishment in "Martin Chuzzlewit," speaking of her troubles in meeting the needs of the commercial

gentleman said, "The gravy alone is enough to add twenty years to one's life, I assure you." Well, the gravy in the "Carol" subtracts from the years, as far as I am concerned, instead of adding to them. Frankly, I enjoy everything in the "Carol"—except the punch drinking. I even like the Ghost and I revel in the sentiment! And the fun is glorious!

As to the book as a whole I am prepared to subscribe to John Forster's verdict about it:

"It told the selfish man to rid himself of his selfishness; the just man to make himself generous; and the good-natured man to enlarge the sphere of his good nature. Its cheery voice of faith and hope, ringing from one end of the island to the other, carried pleasant warning alike to all, that if the duties of the Christmas were wanting no good could come of its outward observances; that it must shine upon the cold hearth and warm it, and into the sorrowful heart and comfort it; that it must be kindness, benevolence, charity, mercy and forbearance, or its plum pudding would turn to bile and its roast beef be indigestible."

Whatever you leave unread this Christmas, be sure to have another look into the "Carol." It is Seasonable, it is humanizing, it is in a broad sense eminently Christian. It will send you out among men with even a kinder heart and deepened generosity of spirit. It is the very antithesis of what is mainly meant by war, so it will recall nobler ideals and worthier endeavour.

PROVINCIAL.

The C.E. Topic.

MY DEAR ENDEAVOURERS,

I have written this week on the concluding C.E. topic for 1917 and with it I cease my connection with this column. For eight years I have kept it going without a break. On special missions, in seasons of exceptional pressure, on holiday, wherever I have been, whatever has been afoot, the C.E. column has had to be prepared. More than once I have retired from the discussions of Conference to think out and pen my notes. Quite a number of my articles have been written in trains. Once I had left home without particulars and a C.E. syllabus was not obtainable, so I had to invent a topic! I have often wondered how many C.E.'s were puzzled by that contribution. Some will criticise these confessions, but they are the common adventures of busy men who try to do a little regular writing. The serene atmosphere of the minister's study is largely a myth. Latterly, however, I have come to feel that I ought to hand over this task to someone else. Other interests have been pressing for attention and new responsibilities have come to me as my life has developed. War service has recently made big demands. The last straw was provided when the Spiritual State Commission asked me to act as its Secretary. Of that Commission some of us are hoping great things, and in order to do justice to the secretaryship I am compelled to give up some of my "extras." The column will not suffer, for the editor has secured in the Rev. H. J. Watts a contributor of great ability, wide experience, and deep interest in young people. I relinquish my task with considerable relief, not unmingled with regrets at parting with an audience which has frequently rewarded me with warm appreciation of my efforts. We shall probably meet again in other connections. Meanwhile let me wish you good success in your endeavours Christward and make one request. It is that all readers of this column should take a very special interest in the work of the Spiritual State Commission and pray daily for God's blessing upon their work.

Yours sincerely,

T. A. JEFFERIES.

Littleborough, Dec., 1917.

The Christian Crusade.

A NUMBER of lay people under the names of the Laymen's and Women's Christian Crusades initiated a movement which has now been developed and unified under the title of The Christian Crusade. The Marquess of Salisbury is the President and the members are found in various churches.

The Crusade is a great united effort to win for Christ the new world which is to be built up after the War. To make a Christian nation through the personal witness and the united prayer and thought of those who are seeking to discover the Will of God for the common life. Not a new church or sect or society, but a movement for fuller fellowship in working for the Kingdom of God.

Its scope is all that concerns the Kingdom of God in personal, local, national, and international life. First, all that would make more Christian the personal action of each Crusader, at work and at leisure. Next, all that would unite Christian people, in every city, and town, and village in England, to work out the Will of Christ for the place they live in. Afterwards, all the wider problems of national action.

This is to be done by realizing the power of Christ and the presence of Christ in every part of life; by openly accepting His sovereignty in all things, and confessing it; by steadfastly combating every force that works against Him; by uniting in prayer and thought with others, irrespective of all religious and social differences; by seeking with them to apply the Spirit of Christ to all the problems of life.

Christians of every kind and of every age and rank are needed. All who will own our Lord Jesus Christ as the Supreme Guide and Power in human life. All who will help, by work and prayer, by sacrifice, by influence and example. All who will work in unity and plan in fellowship.

Particulars may be had of the Hon. Secretary, The Christian Crusade, 8a New Cavendish Street, London, W.1.

Christmas Address to Boys and Girls.

"BIRTHDAYS."

MY DEAR BOYS AND GIRLS,

A birthday belongs to one's own self: that is perhaps why we think such a lot of it. Of course many others have the same day for theirs, but we don't think of them. Bank holidays are all right, but they belong to everybody, and that is quite different. The pity of it is that our birthday comes only once a year. King Mindon, king of I forget where, was visiting a mission school and learned that the children were to have a half-holiday because it was Queen Victoria's birthday. "And why cannot they have a half-holiday on my birthday?" he enquired. "Certainly, your majesty," the missionary replied; "if you will kindly let us know when is your birthday." "Tuesday," answered the king. "Yes!" said the missionary, "but which Tuesday, your majesty?" "Every Tuesday," the king replied. That would just suit me, wouldn't it you? I shouldn't be very particular which day, so long as it came once a week.

I wonder whether they keep up the birthdays in heaven! I suppose the angels will have birthdays, as they haven't lived for ever. But have you ever thought—Jesus would never have had a birthday if He had not come to earth. And the world would never have had any Christmas, for we keep Christmas because Jesus was born on Christmas Day in the morning. Christmas, as you know, is Christ's birthday.

We always think of presents, do we not? on birthdays. I have heard of a Quaker family where it was the custom at morning prayers for each member of the household to repeat a text of Scripture. And in the family was a little boy who had set his heart on a watch for his birthday present, and this watch was to be bought by father and mother and brothers and sisters putting their present money together. On the morning before his birthday, when it came his turn he repeated some words which Jesus had spoken to His disciples, though with another meaning, "And what I say unto you I say unto all—Watch!" And a very appropriate text. I think even Jesus would smile at the little fellow.

One of our writers, E. V. Lucas, tells us that he had a grandfather who, after he had reached a certain age, used birthdays as occasions on which to give away rather than receive presents, and I am sure he was right. Mr. Lucas adds, "I would fix a period in life when the wise man should begin to unload his acquisitions, accumulating only up to that point and then dispersing among the young." I say "Hear! Hear!" to that, don't you? "Acquisitions" is a big word, and I don't quite know what it all means, but I have no doubt we could all do with a few. However, I am very sure that is what Jesus wants us to do on His birthday—to give away to others. Indeed, we can only make Him birthday gifts by looking after His poorer children: those in our great Orphanages, such as Dr. Barnardo's, our own National Children's Homes, Mr. Müller's at Bristol, and others. Then there is Sir William Treloar's Christmas Hamper Fund for London's crippled children, and Sir Arthur Pearson's Fund for the children of our Blinded Heroes, and all the little ones whose fathers have been killed in the war or are away fighting for us. You will not have far to look before you will find someone whom you can cheer. So just think for a moment what there is you can do and what there is you can give; and remember we have Christ's own word that what we give for His sake He will accept as if it were actually given to Him.

Yours ever,

G. H. KENNEDY.

Always Dying—Always Living.

CHRISTIANITY is always dying of the Churches and Liberalism of the Liberal Party; nevertheless both survive. They live because the soul of man wants them, and cannot do without them.—The "Nation."

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For Our Teachers.

BY REV. E. C. URWIN, B.A., B.D.

HINTS ON THE INTERNATIONAL LESSON, DECEMBER 30th, 1917.

REVIEW GOD'S REDEEMING LOVE.— Psalms cxxiii., cxxiv.

WITH this lesson, we are to review the course covered in the last six months, a period of Old Testament history, stretching from 722—444 B.C. (or rather later), and therefore really comparable in time with English history from the defeat of the Spanish Armada in 1588 until to-day. One of the best ways of overcoming the remoteness of Old Testament history is to draw parallels—roughly of course—with our own history, and apply the lessons of the one to the other. The hints this week are in accordance with this principle.

Hints for Teachers' Study.

(1) The period of Old Testament history from 722 B.C. to 444 B.C. may be divided into three, and teachers should endeavour to form a clear impression of each. Note that we are concerned, except at the outset, solely with the kingdom of Judah. (a) 722—586 B.C., the period of accumulating sin and peril. The shadow of impending doom on Judah is seen from the first, from the fate that overtook the sister kingdom of Israel with the destruction of Samaria in 722 B.C.. From that point on, we have prophets like Isaiah and Jeremiah striving with might and main to avert the threatened judgement upon a sinful nation; but, first in 597 B.C. and then, finally, in 586 B.C. the blow of doom falls, Jerusalem is destroyed by Nebuchadnezzar's armies, and her people enter into exile. (b) 586—538 B.C., the Exile. This has been sufficiently characterized in preceding notes, dealing with the broken years of captivity. (c) 538—444 B.C., the Return from Exile, the re-establishment of Jews in Jerusalem, and gradual building up of a Jewish theocratic (i.e. "God-ruled" or religious) State. This includes the tentative steps in re-formation of the Jewish State undertaken by Zerubbabel and the more solid and permanent work accomplished by Nehemiah and Ezra.

(2) Of the two Psalms suggested in the course for Biblical material, Ps. cxxiv is the more useful for the purposes of this review, and the exposition here given is confined to that. Note that it is one of the Pilgrim Songs (Songs of Ascents, a collection of Psalms made in the Greek period), though its title also suggests that it was found in the "Davidic" hymnbook, compiled in the earlier Persian period. The theme of the Psalm is obviously a great historical redemption, such as the Return from Exile must have seemed to every after generation, though the relatively placid and serene love of confidence of which the great deliverance is spoken of suggests that the Psalm was written at a time somewhat remote from the actual event, when feeling concerning it had become conventional and the memory of it had become more subdued. Two points of interest only need be mentioned. (a) Note the picturesque and even graphic figures under which the catastrophe that came upon them is described: "men rose up against us," "they swallowed us up alive," "their wrath was kindled against us," "the waters had overwhelmed us," "the stream had gone over our soul." (b) The deliverance that came is described in the most graphic figure of all—it was like the escape of a fluttering bird from the trap in which it had been caught; "our soul (life) is escaped as a bird out of the snare of the fowlers; the snare is broken and we are escaped." But supreme above all this is the religious lesson—the deliverance was God's doing, "He who made heaven and earth." "If it had not been the Lord (Jehovah) who was on our side, then—!" This thought of God's redemption is very beautifully expressed in the Golden Text: Ps. cxxx. 7. To this, however, we suggest that there should be added the further thought of the purpose of the redemption, which prophets like the second-Isaiah urge so extensively, viz., that Israel was redeemed to serve the world by giving it the knowledge of God!

Hints on Teaching.

(a) Junior Classes.

(1) Ps. cxxiv. is so rich in simple and natural figures of speech to describe a great peril and a deliverance from it, that the lesson might well begin by a reading of it, either aloud by the teacher, the class following, or silently by the children. Encourage the children to find the meaning of the Psalm for themselves, and especially let them discuss the kind of peril and deliverance which they think the Psalmist had in mind.

(2) So lead up to the idea that such a Psalm might be sung on days of commemoration and thanksgiving by after generations of Jews in Jerusalem for the Return from Exile. Being in captivity in Babylon was like a bird caught in a cage or a trap; when the armies of Nebuchadnezzar came, they might easily be compared to a great flood of water, and to men rising up to devour the people of Jerusalem. And when at length, the Jews were allowed to go back to Jerusalem, we can imagine how they felt, thankful to God for his great deliverance. "If the Lord had not been on our side!"

(3) With this great impression of deliverance left by the return from Captivity, may be compared the impression left by the crossing of the Red Sea upon "the children of Israel" (cf. Pss. cv. and cvi. and Ex. xv.), and in English history, the effect upon the English people of the time of the defeat of the Spanish Armada in 1588. (Teachers would find a good account of this in Kingsley's "Westward Ho!" chapters xxxi. and xxxii.; people lining the cliffs of Kent to watch the fight, etc.). Let the children also suggest other episodes in the history of the Jews in Jerusalem that would leave the same impression, e.g. the rebuilding of the walls of the

city under Nehemiah in spite of the opposition of the Samaritans.

(4) Let the lesson end with a forward look. Why did God take so much care of these Jews of Jerusalem? Was it because He loved them more than other kinds of people? No—but because through them He wanted to help and bless other people too! Remind the class that it was near Jerusalem (at Bethlehem), 400 years after Nehemiah's time that Jesus Christ was born; and that we may be thankful that God did bring the Jews out of their captivity; for their sakes, because He loved them, for our sakes, because He loved us; and because through them we have learned about God and have found a Saviour. Lead up to the idea that it is always so with the love of God. He loves us not for ourselves alone, but for the good we can do to others. If he loves England, it is in order that England, the land of the free, may teach the world the glory of freedom, if he loves us, it is to help us to serve our fellow-men. End the lesson by learning Ps. cxxx. 7.

(b) Senior Classes.

(1) Remind the class that we come now to the end of a six months' study of the Old Testament, and briefly review the three great divisions of the period we have been so closely following, viz. (a) 722—586 B.C. (b) 586—538 B.C. (c) 538—444 B.C.

(2) Why do we study the Old Testament? One great reason is for the religious impression its history makes. All history can be treated religiously, but it is characteristic of the Jewish people so to treat it. Consider, therefore, the religious impression that was likely to be left by the disasters and deliverances of the period under review. Two impressions predominate; first, that created by the disasters that brought about the Exile; second, that created by the deliverance from captivity. The first left a deepened sense of sin and Divine justice, cf. the prophets. The second provoked the winsome thought, God loves us still! Read Ps. cxxiv and cxxx. 7. as expression of this.

(3) But God's love is always to be regarded as an incentive to service. This thought also found expression in the greatest souls of Judaism, e.g., the second-Isaiah and the author of Jonah. It shapes itself into the idea that Israel was to be the world's religious teacher, imparting to it the knowledge of the true God. Alone, Judaism could hardly have accomplished this task, though even apart from Christianity it remains the most impressive religious creation in human story. Actually, Old Testament religion achieved its purpose, Judaism completed its task when it gave Jesus Christ to the world, and gave birth to Christianity as its fairest fruit. If time permits, apply the same principle to English history; God's purpose in making England free is surely to teach the world the worth of liberty.

Mr. W. S. Snell, Wanstead.

THE body of William Scotchburn Snell was laid to rest in St. Mary's Churchyard, Wanstead, on Wednesday, December 5th. Prior to the interment a service was held at our Wanstead Church, conducted by the Rev. H. Jones. Scripture was read by the Rev. J. W. Armstrong (Forest Gate) and the Rev. R. P. Campbell. The Rev. James Ellis (circuit superintendent) offered prayer, and also gave an address of great tenderness and power. The large congregation present included friends from other churches in the circuit, and the Revs. Joe Boden and W. E. Chivers, B.A., and Messrs. T. Hulbert and W. Ayers from Forest Gate Circuit. The Rev. C. H. Poppleton represented the London Church Extension Fund. Colleagues from H.M.'s Patent Office also attended. Among the large number of beautiful wreaths were those from the Sunday School, Church and Circuit.

A memorial service was held in our Wanstead Church on Sunday evening, December 9th, conducted by the Rev. H. Jones.

Mr. Snell was born in Liskeard, Cornwall, 51 years ago. In early life he felt the spell of London; but before leaving home he brilliantly passed the Civil Service Examination, his position on the list being seventh in all England. This gave him choice of certain posts under the Civil Service Commissioners, and his selection fell upon H.M. Patent Office. Here his business life has been spent, and he attained the position of headship of his Department. A colleague writes: "I have worked harmoniously with him at the same table for 30 years."

Mr. Snell was built on big lines, and the roots of his character were buried deep in God. He had a richly-furnished mind and a well-disciplined soul. A giant in stature, he was gentle in disposition, and children loved him. He was the most loyal of friends and the most generous of opponents. He had a keen sense of humour and loved a joke; but there was never a sting in either.

Our friend revealed himself at his best in his home life. Here is a home typically English and Christian. It is more than a "castle": it is a sanctuary. All fair and helpful things have been pressed into its service, and both parents have given themselves with intelligent and passionate devotion to their four children.

Mr. Snell was a loyal and generous supporter of our Wanstead Church. He has held many of its most important offices, and at the time of his death was secretary steward and Sunday School superintendent. He was also secretary to the Walthamstow Circuit and the Plan Committee and a member of the London Church Extension Fund Committee.

To his duties he brought a keen insight, a balanced judgement, and an unflinching courtesy, and all were discharged with quiet and efficient industry. He has left us a fine example of Christian character and a noble tradition of Christian service.

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News of Our Churches.

All communications sent by the halfpenny post for this page should bear on the outside, distinctly written, the words "News for the Press," and should be directed to "The Editor, 'United Methodist,' 188 Rye Lane, Peckham, London, S.E.15." A number of communications have been surcharged through omitting to conform to these Post Office regulations. News should arrive not later than the FIRST delivery on Tuesday morning, and be written on one side of the paper or postcard only.

MINISTERIAL ARRANGEMENTS

Engagements.

1918-19.

In the Hanley Circuit Revs. J. H. Messa and E. Cocker remain a third and fourth year, respectively.

Richards, E., Falmouth and Penryn, a second year.

Stockley, W. E., the Brimrod and Castleton section of Rochdale, Castlemere Circuit.

Taylor, John (B), St. George's and Dawley Circuit, a second year.

Treize, F., remains St. Columb Circuit a second year.

Trolley, R., has been requested to reconsider his decision to remove from the Farsley, Pudsey and Yeadon Circuit next August and has consented to stay until 1919.

Wright, F., Redcliffe Road Circuit, Nottingham, as second minister.

1918-20.

Nield, J. W., Ripley, making 13 years covered by his two appointments to the circuit. He intimated his intention of leaving in 1920.

1919-21.

Clark, W. Rupert, Belper, completing five years.

Changes.

Baron, J. H., has decided to leave Burslem, Hill Top Circuit, in 1919, after four years' service.

Downing, W., has declined a unanimous invitation to remain a fourth year at Appleby and leaves in August next.

In consequence of re-arrangements concerning the working of Canning Town Church and the decision of the circuit to reduce its ministerial staff, Rev. J. B. Booth will leave the circuit next Conference.

Todd, M. M. leaves York next Conference, after three years' service.

LONDON.

THE London Church Extension Committee held its quarterly meeting on Friday last at the Central Buildings, Westminster, Mr. F. Cole presiding. Resolutions of sympathy with the families of the late Mr. W. Vanstone and Mr. W. S. Snell were adopted. In each case the committee felt it had lost a valuable friend and helper. Mr. T. Hulbert was elected to the presidency in place of Mr. Vanstone. The following elections took place: Vice-Presidents, Revs. S. Gordon, H. Hooks, H. Smith; Messrs. S. Gee, J.P., E. C. Pannett, E. Widdowson, I. W. Bullen, and W. P. Neden. Sub-Committee, Revs. W. Bainbridge, J. Ellis, R. W. Gair, S. Gordon, A. Hancock, J. Martin, H. Smith, W. S. Welch; Messrs. F. Cole, C. H. Ferrier, S. Gee, J.P., W. P. Neden, H. B. Ormerod, J. H. Palmer, and T. O. Shutter. The Secretary announced that in a few days he hoped to complete the £200 as the result of the Anniversary. The Committee decided to invite Rev. James Wright and Rev. John Moore to be the speakers at the next anniversary. Grants were made to the following churches in aid of their debt reduction efforts: Lloyd Park, Walthamstow; Percy Road, Kilburn; Sutton; Bellenden Road, East Dulwich; Higham's Park, Walthamstow, and Grange Road, Bermondsey. The treasurer reported that the house he had purchased as the official residence of the Home Mission Secretary was settled in the name of this Committee, so that in the event of the house being no longer required as an official residence, the income of the property would revert to that committee. The action of the treasurer was heartily approved. The District meeting having appointed this committee a special mission committee for London, a series of standing orders and other resolutions had been framed by a special committee. These were considered and adopted. A Capital Fund of not less than £10,000 is to be raised, the interest of which shall be used. Circuits struggling with difficult causes will be assisted, and, where it can be mutually arranged the Committee will take over financial responsibility and control of such causes. A board of trustees will be formed in whom all such properties will be vested for the U.M. Church. The Committee will seek for ministers best adapted for the work of such churches and adequately support them financially so that they shall be free for the work of evangelization. An association of workers is to be formed for spiritual activity, and the help of women is to be enlisted in all departments of activity. If the District meeting agrees to the policy and programme laid before it the committee will ask the permission of Conference to change its name to "The London Church Extension and Home Mission Committee."

Bazaars.

Burnley (Hanover).—In connection with the annual bazaar this year a special effort has been made with a view to reduction of debt. The effort has been very successful. The receipts amounted to £405.

Burslem (Hill Top).—The annual sale of work was opened, in the absence of the Mayor of Stoke-on-Trent (Ald. W. E. Robinson), by the Mayoress. Mr. S. H. Price presided. Proceeds, £139—an increase of £12 over last year.

Cheslyn Hay (Salem).—By a special gift and a successful sale of work, another £100 has been raised towards the Trust funds and centenary effort of the church. The gift consisted of a loan of £47, invested at 5 per cent, which has been conveyed to the trustees by Mr. G. Pearson, a much-esteemed member, leader, trustee and local preacher. The gift is his contribution for lack of other service which feeble health has made him incapable of rendering. The sale realized £56, being £20 more than was expected.

Huddersfield (Berry Brow).—At the annual sale of work Mrs. Alfred Roberts gracefully performed the duties of opener. Mrs. Harry Dawson, also of our High Street Church, presided. The second day's proceedings were opened by Mr. John Whiteley, J.P., of Golcar, Councillor Walker Priest presiding. Net proceeds, including the ladies' effort, £125.

Jarrow (Grange Road).—At the annual sale of work His Worship the Mayor (Coun. R. J. Dodds, J.P.) presided on the first day, and the sale was opened by Mrs. A. B. Gowan, of Jesmond. Mrs. Alec Burt was the soloist. The second day was the Children's Day. Master J. Weston Talbot presided, and Miss M. Palmer received the purses. The sale was re-opened by Miss Peggy Findlay. At the conclusion of the ceremony, Master Robert Wood, on behalf of the children, and as an expression of their love, presented a lovely umbrella and box of handkerchiefs to Mrs. Spencer, who, along with Miss W. Holmes, had trained the children. The total receipts amounted to £233, being the largest amount raised for many years past.

Leeds (Hunslet Carr).—The "Flags of the Nations" bazaar was opened on the first day by Mr. Peter Gilston, J.P., with Mr. J. W. Thorp as chairman, and on the second day by the children, with a musical performance of "Windmill Land." Mrs. R. Scruton received purses of money collected by the children, and Mrs. Foster, the minister's wife, presided. The young people were trained by Miss D. Scruton, Mrs. Geo. Heron, and Miss Whitaker. The friends are greatly encouraged by the generosity manifested and the net receipt of about £180.

Anniversaries.

Ashton (Dukinfield).—A sale of work was opened by Mr. H. Pratt; chairman, Mr. G. H. Hollingworth, and re-opened the next day by Mr. M. Pickard, chairman, Mr. T. Moss. The gratifying sum of £150 was raised—an advance of £20 on last year's effort and £30 on that of two years ago.—A fortnight previously a Soldiers' Comforts' Service was held and the collection amounted to £18 9s. A P.O. and a book are being sent to each of "our boys" for Christmas.

Bolton (Hanover).—The visit of Rev. Charles Stedford as missionary deputation has been a season of heartening. He preached at Gilnow Road and Peace Street on the Sunday, and was the chief speaker at meetings at the same places on Monday and Tuesday evenings. The chairmen were Alderman G. S. Ikin and Mr. G. Hulme, both our own men, and the Revs. H. W. Kelley, C. Whiteley and J. E. Swallow also took part in the meetings. Enthusiasm for missions is deepening and the collections were higher than last year.

Radstock.—Young men's Bible class anniversary services were conducted by Rev. D. J. Rounsefell, of Bristol, and by general consent were the most successful that have been held for some years. The choir, under the conductorship of Mr. B. C. Catley, rendered anthems. In the afternoon a Bible class rally was presided over by Dr. D. B. Ross and a stirring address was given by Rev. D. J. Rounsefell. Solos were rendered at each service by Miss Ruby Latchem, of Salisbury. On Monday evening an organ recital was given by Madame E. M. Perry. Soloists, Miss Ruby Latchem, and Miss Violet Bennett; elocutionist, Miss Violet Cooke, of Bath. The total proceeds amounted to £15, which will be devoted to a Christmas parcels fund for the members of the class and church serving with the forces.

Penzance (Parade Street).—When Rev. J. Hartley Duerden's children's choir, "The Sunbeams," held their anniversary, Mr. G. A. Neale and Rev. J. Hartley Duerden were the preachers. In the afternoon the "Sunbeams" gave the cantata, "The Gentle Shepherd."

St. Austell (Zion).—Rev. F. J. Dymond as missionary deputation was faced by very fine congregations morning and evening which listened with deep interest to his fine sermons. A Young People's service was held in the afternoon, when the senior circuit steward, Mr. G. Bunt, presided, and addresses were delivered by Revs. H. Smart (Baptist) and F. J. Dymond. On the following day an afternoon missionary conference was presided over by Captain Multon and addressed by Mr. Dymond in a way that delighted a good congregation. A largely attended tea was followed by a meeting presided over by Mr. Syd. Hancock, J.P. Mr. W. J. Nicholls, J.P., gave the report and addresses were delivered by Revs. J. R. James, B.A. (Wesleyan), F. J. Dymond. The collections were considerably in advance of last year's.

St. Austell.—A very successful series of missionary services have been held in five of our country churches. Rev. J. R. Abel, of Penzance, was the deputation, and his excellent sermons and speeches were very much appreciated. The collections in every place were in advance of those of last year.

General

Birmingham (Farcroft Avenue).—To meet a deficiency on the Trust current accounts and a heavy outlay caused by the bursting of the heating apparatus, an "At Home," with sale of work and treasure tree was held. The result of the day's efforts was very encouraging,

£48 being raised. Messrs. J. H. Helliwell and W. Cory acted as opener and chairman respectively at the afternoon proceedings, and Alderman A. Sanders and Mr. W. S. Tandy officiated at the stripping of the tree in the evening. Madame Coney and Miss Edith Hall were the soloists.

Bristol (Bishopston).—On Wednesday a concert organized by our Temperance Society was attended by an appreciative audience. On Sunday afternoon the Sunday School had a special service, presided over by Mr. F. J. Pugsley, the speaker being Captain Rev. R. C. Griffin. Collections were taken in aid of the Christmas Parcels Funds.

Castleford (Whitwood Mere).—Flower day was recently organized to raise funds to send Christmas parcels to all the 122 soldiers and sailors whose names are inscribed on the "Roll of Honour." A total of £47 19s. 6d. was raised—an amount considered highly satisfactory.

Penzance (Parade Street) has been favoured with a visit from Rev. F. J. Dymond. A meeting for children was addressed by Mr. Dymond, and later the adults listened with rapt attention to an address on "Winning China for Christ." There were no fewer than seven ministers present in the meeting. Captain H. Row presided over a good attendance. Mr. Dymond's message will long be remembered.

Sheffield (Broomhill).—With the opening of the year 1917 a debt of £52 faced the trustees. By special effort at the Trust anniversary £52 was raised and the debt thereby extinguished. At the annual sale of work and bazaar effort there was required £170 to meet all deficiencies in the several departments of the church and to pay for repairs of the heating apparatus. Great was the rejoicing of devoted workers when on the Thursday night Rev. John Fleming announced that £186 had been raised. Messrs. R. W. Carr and T. J. Hardy, with Mrs. J. Corbett and Mrs. W. A. Ward, took prominent places in the opening ceremonies.

St. Austell (Zion).—The young people have knitted nearly fifty pairs of socks for the boys at the front and between sixty and seventy parcels have been dispatched and the cost, £18, has been met by the church. In addition, a gramophone and records, costing £7, have been purchased by the friends and forwarded to France.

Tavistock.—Record missionary services were favoured with a visit from Rev. Frank Dymond, who spent one year in this circuit when home on his first furlough. The church on the Sunday was well filled, and the congregations greatly enjoyed his interesting and helpful sermons. On Wednesday a good company gathered for the afternoon service and at the tea. In the evening there was a large audience of appreciative friends. Mr. Dymond on both days was in good form and was greatly helped by the Holy Spirit. His solos also were greatly enjoyed. The financial result realized close on £10, being several pounds in advance of any previous year since the union of the two churches in the town.

West Cornforth.—The lecture of Rev. S. C. Challenger on Discipleship, Membership and Service, was much appreciated by the workers in connection with the Sunday School.

Quarterly Meetings.

Barnsley, Blucher Street.—Rev. J. Ibbotson, the chairman, referred to the many evidences throughout the circuit of very faithful service and sacrifice on the part of those who were left, and assured the meeting of a quickened life and love throughout. Numerical returns normal. Balance due to stewards of £3 11s. 9d. Reports of the spiritual state of the churches good. Mr. Ibbotson was unanimously granted a further war bonus of £25, making £35 in all, for the next 12 months, the matter to be further considered at the September meeting. The two circuit stewards, Messrs. Councillors G. Cooke and S. Haigh gave notice of their intention to resign at the next meeting after 27 years' joint continuous service. These were received with great regret.

Barnsley, Ebenezer.—Rev. T. M. Rees presided. Increase 16 members. Balance in hand, £70 9s. 2½d. Salaries revised as follows: Superintendent minister, £155 and £10 bonus; second minister, £145 and £10 bonus; circuit missionary, £120, and £10 bonus and travelling expenses. Manse fund debt of £97 cleared from accumulated fund. Circuit for present to be worked with two ministers and missionary.

Birmingham, Farcroft Avenue.—Chairman, Rev. A. C. Phillips. Good spirit prevailed. Owing to abnormal expenditure a small deficit was reported which is to be met from the proceeds of the forthcoming circuit rally.

Burslem, Hill Top.—Chairman, Rev. T. Rees Bott. Many expressions of regret were given on the intimation that Rev. J. H. Baron would terminate his ministry in the circuit in 1919. The balance in hand was slightly increased.

Crosshills.—Rev. F. H. J. Thornton in the chair. Decrease of two members on the quarter. Balance in hand, £4 8s. Spiritual reports good. Shortage of ministers considered; adjacent circuits to be approached. Rev. R. Key, lay pastor at Silsden, unanimously recommended for the ministry. Rev. F. H. J. Thornton unanimously invited for fourth year. A fine spiritual tone throughout the meeting.

Radstock.—Rev. W. H. May presided. A resolution of appreciation of the late Mr. Aaron Parfitt (Carlingcott) was adopted. Sunday School reports very encouraging. Decrease of 5 members. Balance in hand nearly £2, after a Christmas gift of £10 to each of the circuit ministers and after paying £25 off the manse debt.

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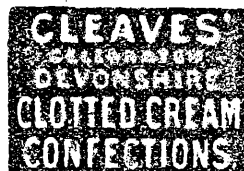
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Our Chao Tong Training School. Revs. E. J. T. Harris and J. G. Hyde.

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	Morning	Evening.
LONDON.		
Clapham Junction— (Mallinson Road). 11 a.m., 6.30 p.m.	C. H. Burton	C. H. Burton
Stockwell— (Paradise Road). 11 a.m., 6.30 p.m.	R. W. Gair	R. W. Gair
Park Crescent— Clapham Park Rd. 11 a.m., 6.30 p.m.	J. H. Blackwell	J. H. Blackwell
Fulham—Walham Grove. 11 a.m., 6.30 p.m.	E. P. Fothergill	C. W. Soper
Fulham—Munster Road. 11 a.m., 6.30 p.m.	J. H. Palmer	— Noddings
West Kensington— Rhodeser (North End Rd.). 11 a.m., 6.30 p.m.	C. W. Soper	G. A. Wilson
Bethel (North End Rd.). 11 a.m., 6.30 p.m.	G. A. Wilson	J. H. Greenwood
Westminster— Vauxhall B'ge Rd. 11 a.m., 6.30 p.m.	E. W. Warner	W. Smith
Newington— Brunswick, Gt. Dover Street. 11 a.m., 6.30 p.m.	G. G. Nicholson	G. G. Nicholson
PROVINCIAL.		
Brighton— Bristol Road. 11 a.m., 7 p.m.	L. H. Court	D. Watkins
Stanford Avenue. 11 a.m., 7 p.m.	D. Watkins	L. H. Court
Old Shoreham Rd. 11 a.m. and 7 p.m.	J. G. B. Coeln	J. G. B. Coeln
Bristol— Redcliffe Crescent. 11 a.m., 6.30 p.m.	R. T. Buttle	R. T. Buttle
Sheffield—Sootland Street Mission. 10.30 a.m. 6.0 p.m.	W. Madgen	W. Madgen

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