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# THE United Methodist

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## The Purpose of the Advent.

JOHN states it in a way that brings encouragement in these days when Diabolos seems to be rampant, "To this end was the Son of God manifested that he might destroy the works of the devil." What were the works of the devil which the Son of God was manifested to destroy? They were mainly four. The devil, who is a liar from the beginning, misrepresented the character of God so as to excite distrust of Him in the hearts of men: he bred enmities in men themselves that drove them apart: he fed passions in the individual man which tended to degrade him: he clothed death with a terror that made the fear of it a life-long bondage. Christ, whose advent we are about to celebrate, came to destroy all these works, and, despite discouraging appearances, is slowly but surely doing it.

### The Advent and God.

The first work of the devil which Christ was manifested to destroy affects God. What a man thinks of God determines his whole attitude to Him, gives character to his worship and shape and colour to his life; and the aim of the devil is to slander God so as to alienate mankind from Him. At the beginning the devil betrayed Eve into sin by insinuating a false thought of God into her mind. The same process has been going on ever since with the result that men have come to think of God as their enemy rather than their friend; to be dreaded rather than trusted and loved. Many of the alienations among men and nations are due to misunderstandings. They are born of ignorance of one another's character and aims. Sometimes the subtle tongue of slander is responsible for the doubts and fears that warp the judgment and heat the heart. In the same way men are alienated from God through misconception of His character. Distrust deepening into dislike grows out of misunderstanding of His character. The devil fills them with false ideas of God, and in his subtilty often makes the saint and the priest the mouthpiece of his falsehood, for some of the most cruel things about God have been said by people devoted to Him. The Son of God was manifested to clear the character of His Father of the slanders by which the devil had maligned it, and to show men His heart of light and love. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." "The Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth." God is in the essence of His being, in His governing thoughts and loves, what Christ was among men. "If ye had known Me, ye should have known the Father also." "He that hath seen Me hath seen the Father also." Through His disclosure of the inmost mind and character of God, He delivers us from the most mischievous of the works of the devil, and turns fear into trust and love and enmity into friendship. "God was in Christ, reconciling the world unto Himself."

### The Advent and Human Relations.

The second work of the devil which Christ came to destroy affects the relations of men to one another. He excites tempers in them that drive them into antagonism, encourages motives and aims that create personal jealousies, social rivalries, commercial strife, religious controversies, international conflicts, so that war prevails where peace and mutual service were meant to reign. Selfishness is the prolific mother of every kind of warfare. It is the root of sin and is a divisive influence among individuals and communities. At the dawn of history it filled Cain with jealousy of Abel and fed the hatred which made him a murderer of his brother. The devil has worked in men ever since to make selfishness the mainspring of action. Change the selfishness into love as the motive and rule and you create a new world at once in which the lion and the lamb lie down together. Order takes the place of chaos and peace of strife. Love unites as selfishness divides, and in the measure in which it reigns in the hearts of men they find their joy in service rather than in conflict and are at peace with one another. Love gives insight into the mind of our neighbour as selfishness blinds us to his real character. You never discover the best there is in any man until you love him, as you never come to full knowledge of God except through love. "He that loveth not knoweth not God; for God is love." Love is the source and support of justice. Selfishness disturbs the balance of the judgement, love holds it even. Christ came to change the ruling motive of life from selfishness to love and thereby destroy another work of the devil. Give Him a chance and He will soon make a new Europe in which there will be a real and abiding peace.

### The Advent and the Individual.

The third work of the devil which the Son of God came to destroy affects the individual himself. There are two men in every man who struggle for the mastery of his life, and his character and destiny depend upon the issue of the struggle. Paul calls them two minds, the mind of the flesh and the mind of the spirit. One of these minds allies the man to the world and tends to make him an animal: the other allies him to God and tends to make him an angel. To be governed by the mind of the flesh is death, but to be governed by the mind of the Spirit is life and peace. The devil appeals to the mind of the flesh and seeks to degrade the man to his own level. He indulges the appetites which make the body the master of the soul. He feeds the lusts of the mind, the greed, vanity, ambition, concupiscence which disfigure and weaken the whole moral character. Christ appeals to the mind of the Spirit and seeks to nourish it into dominating strength, to raise it into completed supremacy over the fleshly and the worldly and make us truly godly.

I have only space to mention the fourth work of the devil which Christ came to destroy. He partook of flesh and blood that, through death, he might bring to nought him that had the power of death; and might deliver them who through fear of death were all their lifetime subject to bondage. "The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

J. FOSTER.

## Faith Unconfessed.

THERE is a faith that deeper lies  
 Than boasting men will bravely own;  
 Beneath their false denying cries  
 They reverence still its secret throne.  
 The fateful day that makes demand  
 On more than human skill or might,  
 The hour that none can understand,  
 Calls forth the hidden prayer to light.  
 And with his truer self allied,  
 And simple as his childhood days,  
 A man forgets his perilous pride  
 And walks in God-reliant ways.

FRANK NOBLE WOOD.

Hull.

## Mr. AITCHISON'S

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## A Greeting of Gratitude

FROM

Rev. F. and Mrs. GALPIN

To the friends who had a share in subscribing the Jubilee Gift presented to them at the London District Meeting of 1916 at Hither Green.

The Presentation was a great surprise, and its happy memory will not perish.

We find that it is not easy, even if practicable, to send a message to each subscriber, but we have their names recorded, and now express our thanks to them, in our own newspaper.

We assure our friends that their generous gift has increased the joy of an already happy life. We cannot forget the gracious kindness of the Chairman, and the Secretary of the District Meeting, and that good will was supported by the whole meeting. We were really overwhelmed by the great affection manifested.

The kind service of the two Secretaries who undertook the work of securing the gifts of friends, has placed us under great obligations. They are both busy men fully occupied, and we still wonder how they found time for this extra duty. We heartily thank them.

## NATIONAL CHILDREN'S HOME.

(Founded by Dr. Stephenson.)

CHIEF OFFICE: 104/122 CITY ROAD, E.C.

Principal: Rev. W. HODSON SMITH.

Will our Friends remember the needs of our great family in this time of stress and strain. Gifts of money and also of clothing will be greatly appreciated.

W. HODSON SMITH.

Remittances from the U.M. Churches should be sent to the Treasurer, Rev. HENRY HOOKS, 12 Farringdon Avenue, London, E.C.

Cheques crossed "London City and Midland Bank."

## Talks to Young Men.

### The Enemy Within our Gates.

FOR over two years we have been engaged with an enemy outside our borders—strong, unscrupulous, active, dangerous. But there are enemies within, and because within more subtle, and more difficult to deal with. A single spy can do more damage than a dozen Zeppelins. "A man's foes shall be they of his own household." Within the enclosure of this island there are foes, and one of the stoutest of them is Drink. Society is a method of living together. It establishes relationships. Drink is a danger to that Society and to those relationships. There is no evil quite like that of drunkenness. We license a house, and create forces to deal with its pernicious results! How blind and stupid we are!

Temperance Sunday has come and gone, and some of us did our usual thundering. But the Government takes no heed. If any have the right to speak on this subject surely it is the Christian Church. Our concern arises out of our love of country. The concern of the brewer and publican is simply to make and to sell.

### Through Other Eyes.

Lord Kitchener said that all possible steps should be taken to prevent efficiency and discipline being impaired through intoxicating drink. The great private shipping firms saw Mr. Lloyd George and lodged a complaint and made a request. The complaint was that they were being crippled by the drinking of the men, and the request was for drastic action. The press joined in. They urged the plea that something should be done. What did he say? "We are fighting Germany, Austria, and Drink, and the greatest of these is Drink." The fact is that "the Trade" is discredited, and yet so little has been done. This country does not even yet realize what it is up against, or it would not wait a single day before it threw off some of the fetters of its bondage. Mr. J. Redmond said that the proposed increased duties on Ireland's great industries—brewing and distilling—would be ruinous. Did it ever occur to him that if we lose this War we are all ruined?

"Not ripe for extreme measures," say some. But this country has proved itself equal to raising an Army of five million men. It has shown itself to be ripe enough for raising vast sums of money unparalleled in the history of the British nation. Yes, ripe enough for commandeering works for munitions and men for service. And this country was ripe enough for dealing a staggering blow to this traffic in strong drinks.

This nation has got a big business on hand, which is making a demand on its resources of manhood, of womanhood, of physical energy and mental alertness. Then let all handicaps go. Drink is one of them. Half a million workers are required by "the Trade." Millions of tons of coal have been used since War began, yet miners have gone to serve their King in thousands, and the output of coal is therefore restricted. Food material is diverted, and in War-time!

### The Hour for Sacrifice.

Surely this is the hour for sacrifice! And sacrifices are being made on all hands, of brothers, sons, husbands, and lovers. Cannot this Trade sacrifice something? No. What do its makers and sellers care? What is national honour to them? What, so it would seem, even winning the War? At the bar of common justice and of heaven it stands condemned, and yet unblushingly they go on with this nefarious traffic.

I would that England in this dark hour of her life could do the right thing. Drink is criminal waste. A man does not need it. He is better without it. Nor can he afford it. It yields a tragedy in every street, Statesmen are baffled by it, and politicians are corrupted by it. We have given in, wavered, until it has become more entrenched than the Germans before the guns of the Allies. The Bishop of London said the other day that the East End clergy had told him that they had never seen so much drinking amongst women as during the present War. This evil goes down to the roots of Government, national efficiency, family life, and true citizenship. Can we hope to win? I almost tremble to put the question. Do we deserve to win so long as we refuse to cast from us this gigantic evil?

"Wherever wrong is done

To the humblest and the weakest 'neath the all-beholding sun,  
That wrong is done to us, and they are slaves most base  
Whose love of right is for themselves and not for all the race."

T. NIGHTINGALE.

### "The Students of Asia."

By G. Sherwood Eddy, M.A. (Religious Tract Society; 3s. 6d. net.)

Mr. Eddy is a secretary of the Y.M.C.A. in Asia, and has been in close contact with the students in India, China, and Japan. He has seen among them a remarkable movement towards Christianity, and in these pages he records some facts, statistical and biographical, that are full of encouragement for Christian workers. There is special interest in the brief accounts of a few of the men and women in these lands who have been most successful in winning their fellows for Christ. Mr. Eddy believes (with all missionary leaders) that China is to be won through Chinese and India through Hindus and Japan through Japanese; and he urges the young men and women of Great Britain and America who wish to invest their lives at greatest profit to seize the opportunity that is offered by the student movement in the great nations of the East.

G. G. H.

## Happenings.

—Lady White, wife of Sir Luke White, M.P., died last week.

—155,000 working days were lost during last month through trade disputes.

—In the current year £713,942 was received from dog licenses.

—There are now 16,190 War Savings Associations, 678 being added last week.

—The first consignment of beef direct from Rhodesia has been on sale this week at Smithfield.

—New writs have been issued for the Hallamshire (Sheffield) and Ashton-under-Lyne Parliamentary vacancies.

—The total number of establishments controlled by the Ministry of Munitions is now 4,585.

—For unlawfully wearing a gold stripe of a wounded man a Holloway labourer was sentenced to three months' hard labour.

—Sir Frederic Samuel Eve, the well-known surgeon, of Harley Street, died last week after two days' illness with influenza.

—Through a leakage of gas an elderly couple and their married daughter and her nine year old girl were found dead in their beds in a house at Plymouth last week.

—The Hove Town Council have decided to purchase the Hove Baths and Laundry on the sea front for £6,500.

—By a majority the members of the Agricultural Labourers' Union favoured the operation of the rules to enable the Union to go in for political action.

—A plebiscite taken in Denmark as to whether the Danish West Indies should be sold to the United States has resulted in 283,694 votes in favour of the sale and 157,596 against.

—A scheme for the pooling of labour on the Tyne for the acceleration and provision of merchant shipping has been approved at an Engineering and Shipbuilding Conference of Newcastle.

—Four of his Majesty's judges were unable to sit in the Court on Monday owing to influenza.

—The German Peace Note was received at the Foreign Office on Monday.

—In connection with the London County Council only twenty-three men have taken advantage of the Small Dwelling Acquisition Act to purchase houses.

—Mr. R. A. Yerburgh, President of the Navy League since 1900, died on Monday after a short illness. He was sixty-three years of age.

—The Committee in charge of the employment of Conscientious Objectors have decided that no men in their service shall be granted week-end, Christmas or other leave that involves railway travelling.

—As a Christmas gift the British Red Cross and Order of St. John have sent £20,000 to the Italian wounded. At the request of the Queen of Italy £10,000 will go to men who have lost limbs and the other half will be spent on surgical stores and comforts.

—A man and his wife were found unconscious in their bed at Southport suffering from gas poisoning, and both subsequently died. The gas fire in their bedroom had been burning with incomplete combustion, causing a discharge of carbon and monoxide gas.

—Eight million envelopes are to be put on British dinner tables on Christmas Day with an appeal that they may be filled with a donation for feeding the hungry children in Belgium. If these envelopes were placed end to end they would spread from London to Berlin (758 miles), while they weigh over 22 tons.

—A gardener employed by the Kingston-on-Thames Corporation, while digging up a flower bed at Canbury Riverside Promenade on Monday, discovered over one hundred articles of jewellery which had been buried in the flower bed. They are part of the proceeds of a £1,500 robbery.

—Soldiers on leave are to have first claim to trains during Christmas time.

—200 more German prisoners arrived at Southampton on Saturday.

—A shortage of workers in the jewellery trade is reported from Birmingham.

—Seven workers were each fined £5 for having matches in a high explosive factory in a north country town.

—Over 400 steel merchant vessels of 1,428,000 tons are being constructed in private yards in the United States.

—Since it came into existence the Central Control Board (Liquor Traffic) has closed 66 licensed houses—32 in England and Wales and 34 in Scotland.

—A black rabbit sent by a poor shepherd to a Red Cross sale was sold for £20 and then returned by the purchaser to the donor.

—Lord Howard de Walden has given £2,000 to enable the Royal Normal College for the Blind (of which he is president) to meet the requirements of the Carnegie trustees.

—An Amsterdam report states that the Kaiser, the Empress and the German Princes have officially announced that they will not celebrate Christmas on account of the severity of the time. They ask that nobody will send them greetings.

—During the past three weeks a large number of collieries in the South Wales coalfield have been idle for days together for want of railway trucks. It is estimated that in this way one million tons of coal have failed to get distributed.

—From the 1st of January there will be only one day and one night express from London (St. Pancras) to Carlisle and Scotland daily. On the west coast route three important expresses leaving Carlisle about noon for London, Preston, Liverpool and Manchester, will be cancelled.

## Things that are being Said.

### What it is to be Rich.

To be rich is to possess the world, and nobody can do this without knowledge and experience and sympathy.—ARNOLD BENNETT in the "Strand Magazine."

### The Rumanian Campaign.

The Rumanian campaign does not write off the three huge failures of the enemy during the year, and it is only successful in the negative sense of providing more territory to recover.—The "Nation."

### Mr. Asquith and Lord Grey.

There has never been in the history of this country or in the history of any country a nobler, more disinterested passion for great ends than that which Mr. Asquith and Lord Grey have given to the world in these dark years.—A. G. G. in the "Daily News."

### Below the Wave Crest.

The crest of the wave of war may be white with the splendour of sacrifice; but below, in its black depths, dark and dreadful things are afloat. The underside of war is crowded with sickening horrors.—PROFESSOR SCOTT HOLLAND in "The Commonwealth."

### Sunday Rest Essential.

If the maximum output is to be secured and maintained for any length of time, a weekly period of rest must be allowed. On economic and social grounds alike this weekly period of rest is best provided on Sunday.—Health of Munition Workers' Committee.

### The Rumanian Army.

That the Rumanian Army is in retreat, that it is hard pressed, that Bucharest is in the hands of the Germans, are great inconveniences, or rather are terrible blows to Rumania, but as the Rumanian Army has not been destroyed the Germans have not yet achieved anything essential.—The "Spectator."

### Avoiding the Plague.

We hope the new Government will avoid like the plague all the smashing, shouting, loud advertising designs that are attributed to them in some quarters. Though it is not always recognized, the art of governing the country and the art of editing popular newspapers are entirely different things; and schemes which may make effective headlines for the newspaper may be total disasters for the country.—The "Westminster Gazette."

### The Late Prime Minister.

To me, even in his hours of greatness, he seemed to be quite the same as the slim young barrister I used to see taking his cup of coffee and his bun at Groom's in Fleet Street—that strange little coffee shop where the barrister takes his tiny lunch. He never gave himself airs; you were talking to Mr. Asquith, the man, not to the Prime Minister of a great Empire.—MR. T. P. O'CONNOR, M.P., in "Reynolds's."

### Giving Each Other Credit.

Let us give each and all the credit, as I do without any reservation, for the best motives and the most single-minded desire to serve the country and carry on the War; let us, above all, do whatever we can, by speech or by action, by hearty co-operation to facilitate the task which is before the country now.—MR. ASQUITH.

### The Nineteenth Century Literary Man.

The successful literary man of the nineteenth century, living in perfect security and considerable comfort, knew little of the darker mysteries of human suffering. Could Emerson have borne to turn his graceful epigrams if he had lived in Belgium in 1914, or in Armenia in 1915?—DEAN INGE in the "Constructive Quarterly."

### One Thing We Know.

One thing we do know: The new Prime Minister is not relegated to the position of an irresponsible spectator of the War. He has wisely decided not to apply to Mr. Lloyd George the drastic principle which he applied to Mr. Asquith. Circumstances in this instance have altered cases. The new Prime Minister is to be Prime Minister in fact as well as in name.—The "Star."

### Is the Moral Law Cosmic?

Whether the moral law is cosmic, i.e., whether the entire universe in all its processes is working out a moral purpose, and every least movement of evolving matter is co-operant to a moral end, is too large a question for us to answer. There are certainly many facts which challenge such a faith. But it is hard to see how anything can be moving to no purpose, how any cosmos can come by accident, how, again, some things can be steered to intelligent purpose and others be only random happenings.—PROFESSOR RUFUS M. JONES in "The Friend."

### The First Advent.

The first Advent came at a time when, if the world was not at its darkest, it was at least in sore need of a new hope. The world to-day is once more again in that need, and it is for us to do our part in realizing the hope. There are few things more glorious than the contagion of a hope founded on trust and confidence in an overshadowing Power; and it is that trust and confidence alone which will carry us to victory in the field in the first place, and to the even greater victories which must follow if we, as a people, are true to ourselves and to the destinies entrusted to us.—The "Guardian."

# United Methodist Table Talk.

## "U.M." AND CHRISTMAS HOLIDAYS.

In consequence of the Christmas holidays we shall have to go to press on Saturday morning next with the issue for December 28th. All news, etc., intended for that issue should arrive not later than first delivery on Saturday morning.

## ROLL OF HONOUR.

### RIFLEMAN A. G. ATKINSON.

The Rev. C. A. Davis conducted a memorial service for Rifleman Albert Owen Atkinson, of the 10th Royal Irish Rifles, in our Bobbers Mill Church, Redcliffe Road Circuit, Nottingham. A large congregation assembled. Rifleman Atkinson was a young man of great promise who decided for Christ in a mission conducted by Sister Janet (of Bowron House) a few years ago. Ever since that time his delight was to walk with the Master. Joyfulness was one of the characteristics of his life. In his last letter home he made pleasing reference to the days when he went to and fro to chapel on the Sundays. It must have been shortly after penning this letter that he was wounded in the head; and he died the same night (Sunday, November 12th) in the hospital. It is less than five months since he was married to Miss Lily Jackson—a valued worker in our Bobbers Mill Church—with whom much sympathy is felt.

### LANCE-CORPL. MARTINSON.

Lance-Corpl. Matthew Martinson was the son of Mr. and Mrs. Charlton Martinson, of Bellingham. His parents have for many years been connected with our church at Bellingham, and his father is at present an esteemed local preacher and plan secretary of the circuit. Matthew joined the ranks at the outbreak of the War and was attached to the 4th Batt. Northumberland Fusiliers. In that severe encounter on September 15th he was killed. A more sincere and devout Christian young man it would be difficult to find anywhere. Brought up in our Sunday School he passed into church membership and became also a teacher in the same school where he had been a scholar. He did fine service as secretary of the Christian Endeavour, and in any possible way the church which he loved received his loyal support. Letters from officers and comrades in the Batt. have, since his death, borne testimony that such was the witness he gave by everything in his life and conduct unto the very end. A memorial service was held at Bellingham on Sunday, December 10th. Rev. D. O. Dempster preached, and the church was all but filled.

### LANCE-CORPL. ARMSTRONG.

Coupled with the name of Matthew Martinson was that of Lance-Corpl. Edwin Armstrong (4th Batt. Northumberland Fusiliers), son of Mr. and Mrs. Thomas Armstrong, of Bellingham. He was a scholar in our Sunday School throughout his boyhood, and attended our church services. A quiet, upright young man, he was held in high regard. He fell in the same encounter, September 15th, at the age of only twenty-one.

### A MINISTER'S BRAVE SON.

We are glad to report that Reginald Lewis (youngest son of the late Rev. R. Lloyd Lewis) was presented at the North Riding Court last Thursday week with the testimonial in vellum from the Royal Humane Society, also with a handsome silver watch from the trustees of the Carnegie Hero Fund. His name is also to be placed on the Roll of Honour, for saving the life of John Thompson his friend and assisting to bring the body of Miss Thompson ashore.

[We offer Reginald and his mother hearty congratulations.—ED., U.M.]

### BETHLEHEM.

Christ Jesus came at Christmas-time,  
At Christmas-time, at Christmas-time,  
Christ Jesus came at Christmas-time,  
To Bethlehem in Judah.

His star shone out in distant lands,  
When Mary, with her own meek hands,  
The Baby wrapped in swaddling bands,  
In Bethlehem in Judah.

"All glory in the highest height,  
And peace on earth," sang angels bright  
To shepherds watching in the night,  
At Bethlehem in Judah.

From Eastern lands came three great kings,  
Led by His star, and offerings  
They brought, of gold and precious things,  
To Bethlehem in Judah.

"Peace on the earth, to men good will,"  
O'er lands that sounds of battle fill,  
The angel-strain is stealing still,  
From Bethlehem in Judah.

Oh, let us heed the message sweet!  
The Christ Child let us haste to greet;  
And turn our weary war-soiled feet  
To Bethlehem in Judah.

CUTHBERT ELLISON.

### THANKS!

The Editor desires to thank numerous readers most sincerely for letters written to him about the UNITED METHODIST and especially about recent articles on Sir W. Robertson Nicoll and Mr. Lloyd George. All do not agree with the Editor's position in these articles, but, with one exception, all welcome the articles as stimulating thought and in most cases vocalizing

opinions felt by the correspondents. The Editor is conscious of much imperfection in both articles but he very gratefully appreciates the letters of his correspondents and asks them to accept this the only possible method left him in his busy life of expressing his gratitude to his large number of correspondents.

### WORDS OF CHEER.

A Baptist Minister, who is a prominent leader in London Free Church life, writes:

"Allow me to thank you most heartily for your weekly. I heartily congratulate you upon the high tone, lofty outlook and optimistic spirit of every issue. I hail it as a spiritual tonic each week."

### PRINCIPAL AND MRS. REDFERN LEAVE FOR CHINA.

Principal and Mrs. Redfern, together with their three children, have left England for Ningpo. Unavoidable circumstances rendered it difficult to decide the date on which they would commence their journey. Regretfully, therefore, the idea of a public valedictory meeting had to be abandoned. In its place Principal Redfern attended a service at our Packington Street Church, Islington, when public leave was taken of the brave little party. Mr. S. Arnold, one of the London District Missionary Secretaries, voiced the earnest wishes of the whole denomination for a safe voyage and many more years of successful labour in the greatly blessed work of our splendid College at Ningpo. Principal Redfern spoke of his hopes and desires concerning this great educational enterprise—which was also truly evangelistic—and expressed his belief that it has a great part to play in the future life of "changing China." The Rev. A. J. Hopkins, the minister of the church, and his missionary-designate to East Africa, offered the valedictory prayer with very deep feeling. A small company of friends assembled at the station to bid farewell and to wish Godspeed to the travellers, amongst them being the Revs. F. Galpin, W. R. Gair, G. G. Nicholson, Mr. E. Widdowson, and the District Missionary Secretaries, the Rev. W. S. Welch and Mr. S. Arnold.

### PEACE SUNDAY.

The Secretary of the Peace Society (founded 1816) writes:

"Will you permit me to remind your readers that 'Peace Sunday' falls this year on Christmas Eve? In accordance with its usual custom the Peace Society has issued an appeal to the clergy and ministers of all denominations throughout the British Isles to observe the day by directing the thoughts of their congregations to peace and good will among nations.

"The warring countries are face to face with a crisis—a choice between opening negotiations with the object of securing a durable peace, or a continuance of the tragedy with all its unspeakable horrors. In view of the German overture an effort ought surely to be made to ascertain whether this is not now possible. To advocate a vague continuance of the War with its slaughter and maiming of additional millions of men, and the deepening of hate that must follow, is to incur a grave responsibility.

"At this time when we recall the coming into the world of the Prince of Peace, it will be well pleasing if we ask Him 'to guide our feet into the way of peace.' While statesmen are exercised by international problems, may we not serve the Kingdom of God and our beloved nation by waiting upon God and asking Him to grant this sorrow-stricken world His peace?"

### PERSONAL.

At the close of the evening service at Gosforth on December 17th, opportunity was taken of wishing God-speed to the Rev. H. J. Shingles, who was leaving the next morning for three months' work at the Front in the Y.M.C.A. huts, and presenting him with a sum of money to use at his discretion to assist the lads he may find in need "out there."

Ald. J. Blomley, who has been associated with Lower Place Church, Rochdale, nearly all his life, and has served as teacher and in several official capacities, has received hearty congratulations from many local friends on his appointment as a Justice of the Peace.

The Rev. J. T. Henwood has been elected President of the Barnstaple Free Church Council.

### CHRISTMAS, 1916.

DARKNESS around, darkness above, beneath,  
Impenetrable as the shades of death!

"How long, O Lord, how long," the nations cry,  
"This strife and toil, this desolate agony?"

By day, by night, we pray. If Thou hast heard,  
Sharper than any sword send forth Thy word!"

O Sun of Righteousness, with healing rise,  
Stretch forth Thy hand and gently touch our eyes,  
Lest Hate should blind them and we cannot see  
The Love of Bethlehem and of Calvary;  
That men may gaze upon a hope reborn  
And stand together in a brighter morn.

Yes, Peace shall come again with golden days  
And quiet thoughts and dear, familiar ways;  
Earth's sights and sounds be fair as once before:—  
The shepherd with his sheep on the high moor,  
The old, old pleasure in the winter sky,  
The flush of the rose, the river's melody,  
The rainbow in the cloud—and, far above,  
Friendships once lost renewed, and nobler love;  
Old evil gone,—old hatred and old strife,  
And, for death's bitterness, triumphant life.

EMILY HOWSON TAYLOR.

### REV. W. E. STOCKLEY'S GREAT BEREAVEMENT.

There will be widespread sorrow in the United Methodist Church to hear that the wife and two sons of the Rev. W. E. Stockley, the superintendent of our Hexham-on-Tyne Circuit, were found dead in bed on Saturday evening as the result, apparently, of gas poisoning and that Mr. Stockley, who occupied the same room, is himself in a critical condition. It was found that the gas stove in the bedroom was burning at full pressure, the window was closed, and the chimney was choked by a jackdaw's nest which prevented the fumes from escaping. Deep sympathy will be expressed to Mr. Stockley in his threefold bereavement and prayers will be offered that in God's mercy he himself may be restored.

### FIFTY YEARS AGO AND NOW.

The Rev. Henry T. Chapman has just had a delightful experience which shows that some of the asperities of fifty years ago have now passed and that a better and gracious mood has taken its place.

Fifty years since Mr. Chapman left his native town of Sandbach to begin ministerial work. Between the local Wesleyan Church and the local then Methodist United Association Church, little love was lost at that time: feeling ran high, while prejudice was very strong and here and there not a little bitter. About six months ago, to Mr. Chapman's great surprise, he received a letter inviting him to visit the Wesleyan Church, Sandbach, to preach the choir sermons. For the moment he was filled with wonder, but the tone of the invitation was so gracious that he thought it deserved consideration, and replied that he was giving it careful thought. A few days afterwards he received a letter from the superintendent minister of the Wesleyan Circuit stating that the trustees were warmly unanimous in sending the invitation and that he personally hoped Mr. Chapman would allow nothing to stand in the way of his saying Yes. That settled the matter and Mr. Chapman forthwith accepted the invitation. The services were held on the first Sunday in this month. The preacher had a most cordial reception, the music was exceptionally fine, and the services were much enjoyed.

Fifty years has seen much and done much to soften both thought and feeling among the different Methodist Churches, but much yet remains to be done before Methodist Union is completely accomplished in the British Isles; but happenings like this at Sandbach do much to prepare the way.

The Treasurer of the National Children's Home, Rev. H. Hooks, acknowledges with thanks the following contributions: Rev. J. Morris, 2s. 6d.; C. W. N., £1; A Well-wisher, 9d.; H. R. C., 10s.; Rev. C. W. and Mrs. Limb, 5s.; B. Hardy, 5s.; M. G. Marsden, Bristol, 5s.

## United Methodists and the Soldiers' Christmas Pudding Fund

Asked for, £105. Received, £322.

FUND NOW CLOSED.

### TENTH LIST OF SUBSCRIPTIONS.

To First Post on Tuesday, December 19th.

	£	s.	d.
Reported last week	...	...	...
Darlington Circuit, per Rev. J. H. Rodda:	...	...	...
Victoria Road Women's Own,	...	...	...
£3 16s. 6d.; Albert Road Women's Own,	...	...	...
£1 17s.	...	...	...
Per Rev. Sam Spencer: Coun. Mrs. and	...	...	...
Miss Ombler, 7s. 7d.; Mr. and Mrs.	...	...	...
Hudson, 5s.; Mrs. and Misses Beck-	...	...	...
with, 4s.; Mr. Betting De Beer, 2s. 6d.;	...	...	...
Mrs. Smith, 2s. 6d.; Miss Manger, 3s.;	...	...	...
Mr. Bettley, 2s.; Rev. Sam Spencer,	...	...	...
2s.; Sunday School Scholars, 2s.;	...	...	...
Smaller sums, 7s. 6d. 50 per cent on the	...	...	...
above from Fund of Soldiers, 19s.	2	17	0
Retiring Collection at U.M. Church, Stirch-	...	...	...
ley, per Mr. T. W. Thompson	1	6	6
Draycott Church, per Rev. A. D. Gifford	1	5	6
Retiring Collection, Tuesday night service,	...	...	...
St. Columb U.M. Church, per Rev. S.	...	...	...
Poad	1	0	0
Washwood Heath Sunday School, Birming-	...	...	...
ham, per Rev. W. T. Anderson	1	0	0
Mickley Square C.E. Society. Prudhoe Cir-	...	...	...
cuit, per Rev. S. T. L. Hacker	0	15	0
Young People's Guild, Market Street U.M.	...	...	...
Church, Wakefield, per Mr. Joseph	...	...	...
Chambers	0	15	0
Muntz Street U.M. Church, Birmingham,	...	...	...
per Rev. E. White	0	12	6
Jack Titley (aged 10), Money earned by	...	...	...
painting the Allies' Flags on Book	...	...	...
Markers	0	10	0
"T"	0	9	0
Three Readers of the "United Methodist"	...	...	...
and the "Daily News," Cheshire	0	7	6
5s. each: Jack Lea, Brighouse; E. C. S.;	...	...	...
Norman Crago	0	15	0
Rev. J. H. Blackwell	0	2	6
Manchester, Salem Sunday School, per Rev.	...	...	...
G. W. Potter (additional)	0	1	8
A. M., York	0	1	0

£322 12 9

Any additional amounts should be forwarded direct to the Chief Clerk, "Daily News," Bouverie Street, London, E.C.



## Our Local Preachers.

### WHERE DO WE STAND?

THE largest part of Europe now is enveloped in darkness. We are as men who travel across a trackless moor at midnight. No one expected to pass this way: no one knows quite where or how we shall emerge. It is plainly our duty to take our bearings, if that is possible. If the City of Light towards which we believe ourselves to be travelling, is not in sight, then it may be there are certain stars in the heavens that will indicate our whereabouts. The pain of the present situation is partly due to the complexity of our emotions and to change of opinions. We envy the man whose mind is made up once and for all, who has settled every subject; who knows precisely the mind of Christ, and the unspeakable infamy of the human heart. The pity of it is that the noble and lofty Quaker has often to keep company with the scorner and the cynic, as well as the man who preaches love with a fierce accent.

But why be afraid of appearing inconsistent? Consistency, I think it is Emerson who says so, "Consistency is the hob-goblin of little minds." There is a blind and desperate adherence to what was once, but is now no longer a conviction. The man who says now exactly what he said two years ago, may claim to be consistent, but in remaining changeless, he has shut his mind to new truth and done violence to his spiritual nature. It is a sign of grace to keep an open mind, and true consistency means nothing more than fidelity to fundamentals and a humility which admits that mistakes are possible! The vast majority of people, without doubt, have modified many of the opinions they had two years ago; they have changed their views on many phases of war: they are learning lessons which, however obvious, were not learnt beforehand. Where then do we stand now?

Civilization appears to be bankrupt: it is a thing almost incredible that homes in every hamlet, as well as every city, have lost in blood and battle, sons and husbands and fathers the healthiest, manliest of our race. It can hardly be believed that nearly all the resources of learning, science and manhood are now ranged in trenches and decimating noble life by tens of thousands every week. A whole generation will be blotted out, or so stricken and maimed as to make the most hideous hiatus in the European peoples that history has ever known. Meanwhile statesmen, and Churchmen, Socialists and reformers, are apparently helpless, and sometimes talk only of such an issue as can be secured and maintained by binding upon the peoples a tyranny as hateful as the one we are trying to crush. For what is the use of blinding our eyes to this fact, that if our aim is to "crush Germany," and, of course, to keep her abject and helpless, it can only be done by a military system which means for the victorious nation the fetters of an intolerant militarism?

But has the Church no voice, no message now? Has the Gospel of Love as the healing and redemptive agency of the world suddenly become obsolete? If I mistake not, history holds little comfort for the man whose Gospel is one of hatred and crushing. Punishment does not imply hatred, whether of a nation or an individual. It is here and now a voice and a leader are needed. We have all become weary of platitudes: we are beginning to see that statecraft cannot save us, and that the Church must not be an appanage of the State. What have we to say who stand up to proclaim Christ? It is not "another Christ" we have to preach, but the same "Strong Son of God, immortal Love." Let us look again at the situation in the light of our Master's Word. He says in His own final, lucid and peremptory way, "Seek ye first the Kingdom of God, and His righteousness." There can be no mistake about His meaning.

But that is just what has not been done. Parliaments have made no pretence of doing this. Business has become impersonal, and so inhuman, hence men and women are "hands." We have not put God's Kingdom first in our pleasure, nor in our homes; and, plainly, the Churches with their worldliness, unbelief, divisions, unbrotherliness and spiritual apathy, have fallen short. Now we are living in chaos again. But why should we despair? God is in His heaven; and there is much to hearten. When chaos obtained in dim ages past, a great Spirit brooded over the vast abyss, and the result was light, life, order, beauty, progress; so even now that same Spirit is with us; and He will repeat His work, if haply we do not quench Him.

To-day we feel sure there are sorrowing hearts who say it is not God's fault; the men and women stricken most are, somehow, the least angry; penitence is superseding anger; and the moral implications of this international tragedy are far-reaching and obscure. People have not given up praying; the belief in God is stronger than before; the yearning for heaven is unmistakable. The time may be quite near for a great leap forward. "The creation waits with eager longing for the son of God to be revealed." This revelation is the need of our day: God the Father has to be revealed in His Sons. Now is the great opportunity. "Arise, shine, for Thy light is come." The Church must come forth with the beauty of holiness; her features radiant with the love of Jesus Christ. And all that means that the note of the pulpit must be strong, winsome and definite. The preacher must be a leader, and he must not be ashamed or afraid. To fail just now in prayer, in love, in self-sacrifice, in holy passion or in redemptive yearning, may be the supreme tragedy of a thousand years. "He that hath ears to hear, let him hear, what the Spirit saith unto the Churches."

R. PYKE.

Shebbear College, North Devon.

## A Question for the U.M. Church.

BY A U.M. SOLDIER.

"ARE we going to keep our boys in the Church after the War is over?" was a question that was asked me by a prominent member of our U.M. Church, whilst spending a few days' furlough in England. Speaking as a Nonconformist, to me this is a most sincere and serious question, and needs all the attention of our Churches to-day. My personal opinion and my decisive answer is No. True, we get some splendid reports from our Chaplains, and I have not one word to say against them. But if the Churches mean to help the boys in their spiritual life out here, then I say with all my heart and soul, Wake up, and let us have "Something attempted, and something done."

May I put one or two straight questions? (1) Are we as Methodists doing all we can for the boys at the Front with regard to helping them to keep on the straight path. (2) Are the ministers of our Denomination keeping in touch with the boys? I know of a period during the heavy fighting on the Somme when we were unable to have a service for seven weeks. I should suggest that we should at least send a tract every month to our boys, with a cheery message from our President. This would, in my opinion, have even more effect than the message we receive from the Chaplain. I know cases where our boys have never even received a word of cheer from the minister. The boys out here, even if they have grown lukewarm, are more than conquerors. They have indeed copied the example of the Master—sacrifice, "for greater love hath no man." I say if we intend to keep the boys we shall have to be far more alert. The Roman Catholics are up, and doing. My reason in writing this short message is that I feel that we are going to be greatly on the decrease in numbers if we as a Denomination do not make a move; for I still believe the best is yet to be. Instead of our churches being partly full we shall have them almost empty, if we do not look into the matter at once. During the last few weeks I have been told by several that the Churches at home are decreasing in numbers. I am a great believer in "Where two or three are gathered together in My Name." The few may be saints, but without numbers and enthusiasm we are useless. I know the Churches are greatly tried in these days of strain, but we must see to the lads out here if we are to be a successful Church in the future. Wake, brethren, wake! Let the Churches at home make that their watchword in the near future.

J. H.

### A Soldier on the "U.M."

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I have often thought I would like to express a word of appreciation of the "U.M.," and after reading the article, "Growing Pains," in your issue of Nov. 23rd, I felt I must do so right away. I have been out here in France thirteen months and owing to the kindness of a dear friend I have regularly received the "U.M." I think it is one of the finest papers anybody who is out here could wish for. The articles are helpful in many ways, and though of course I have not agreed with some of them, they have caused me to think more deeply on many subjects. It has never been my privilege to attend a service out here of our own Church, and I have only met one United Board Chaplain, and that was a year ago. So on Sunday nights I have made it a custom to have an hour or two with the "U.M." and have never regretted so doing. Never did I value the paper so much as during the big push in July. We were occupying dug-outs which only a few days before had belonged to the enemy. We were shelled night and day, and it was scarcely safe to move out of the dug-out. A day or two before going up my "U.M.'s" arrived, and I found room for them, and down there in those German dug-outs I read them as never before, and realized what a high tone prevailed throughout the whole paper. Since then I have never missed a week, and find the reading of them a great help and spiritual blessing.

With best wishes for its future success,

Yours sincerely,

B.E.F., France.

H. A. T.

### Books for Our Local Preachers.

To the Editor of THE UNITED METHODIST.

DEAR MR. EDITOR,—Through the kindness of a few friends, and a combination of happy circumstances I need not describe, I am able to distribute a small quantity of new and second-hand books to local preachers once again.

My resources are so limited, and the times so unpropitious for an appeal, that I must impose two or three simple conditions:

(1) I will ask no one who has previously received a book from me to write.

(2) An applicant must be understood to be one of the numerous and glorious band who have to think furiously before they can buy a book.

(3) It should not be asking too much to stipulate that any brother receiving a book shall return the postage with his acknowledgement.

No names of recipients will be published, of course, and a post card with name and address will suffice as an application. The brethren who get no response from me will understand that my silence is due to exhausted means. Yours faithfully,

Shebbear College, N. Devon.

R. PYKE

P.S.—Any ministerial brother who is engaged in the wholesome business of thinning out his library, and is convinced that his discarded volumes are "living and powerful" might send them, carriage paid, to Dunsland Cross Station: I will see that they are given a new lease of life.

## If I Could Find a Little Muddy Boot.

A LITTLE elbow leans upon your knee,  
Your tired knee that has so much to bear;  
A child's dear eyes are looking lovingly  
From underneath a thatch of tangled hair;  
Perhaps you do not heed the velvet touch  
Of warm, moist fingers holding yours so tight;  
You do not prize this blessing overmuch,  
You almost are too tired to pray to-night.

But it is blessedness! A year ago  
I did not see it as I do to-day—  
We are so dull and thankless; and too slow  
To catch the sunshine till it slips away.  
And now it seems surpassing strange to me,  
That while I wore the badge of motherhood  
I did not kiss more oft and tenderly  
The little child that brought me only good.

And if some night when you sit down to rest,  
You miss this elbow from your tired knee,  
This restless, curly head from off your breast,  
This lisping tongue that chatters constantly;  
If from your own the dimpled hands had slipped  
And ne'er would nestle in your lap again;  
If the white feet into their grave had tripped,  
I could not blame you for the heartache then.

I wonder so that mothers ever fret  
At little children clinging to their gown;  
Or that the footprints when the days are wet,  
Are ever black enough to make them frown.  
If I could find a little muddy boot,  
Or cap or jacket on my chamber floor;  
If I could kiss a rosy, restless foot,  
And hear it patter in my house once more;

If I could mend a broken cart to-day,  
To-morrow make a kite to reach the sky,  
There is no woman in God's world could say  
She was more blissfully content than I.  
But, ah! the dainty pillow next my own  
Is never rumpled by a shining head—  
My singing birdling from its nest is flown,  
The little one I used to kiss is dead.

—EXCHANGE.

### "The Way of the Winepress."\*

AT our house we have just returned from a new excursion in the Riley country, and we've had a good time.

They tell me there is no virtue in choosing Pomfret cakes when you may have peppermint creams. Well, I'm not at all sure about that, though I know which suits me best. "The Way of the Winepress," however, while imparting delight also provokes thought.

Like "Windyridge," the scene of this interesting history is to be found in the West Riding, and readers will have little difficulty in finding the modern equivalents of Cribberley Bridge, Bexleigh and Briar Dene. While following the experiences of Louis and "Vic.," as they move amongst the village folk after their stay in Nicholson's Court, readers are sure of enjoyment. The portraits are speaking likenesses, the sallies of shrewd native wit, the homely dialect, the descriptive touches will give delight.

Sam Lightfoot's "a bad 'un," who introduces the tragic, and incidentally calls for the exercise of the Christian graces, but Seth and Susan Halstead are dear old souls who will be as great favourites as is "Mother Hubbard." A love story develops, but Mr. Riley never descends to the obvious, just when the reader thinks he has run him to earth, he breaks new ground and is away again, the unexpected happens, and interest in the story grows through the 300 odd pages.

As the title indicates, the author has more in mind than entertainment. David Middleton, a Broadbeck merchant and manufacturer, is a character familiar as the product of the dreary stern countryside above Bexleigh, self-opinionated and self-willed, "cantankerous," yet good-hearted, difficult to move, but straight as a die. David holds views on the dispensations of Providence which are clearly not those of the author. Job's problem is handled with skill. Mr. Riley moves with confidence in the realm of motive and conviction. My favourite chapter is, "He trusted in God."

"E's a Reformer is David, or summat o' t' sort, but when 'es i' Briar Dene 'e swoops about between t' Wesleyans an' t' United's accordin' to 'ow 'e falls out wi' em. 'E's a good friend to 'em boath when 'es that sideout, and when he isn't—I'm sorry that Stephen Truman is drawn as one of "them that are without the Church." Perhaps that's because one's sympathies lie "within," but he certainly challenges our practice and calls for the elimination of our narrowness. E.

\*By W. Riley. (Jenkins; 5s.).

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## Farewell to the Old Year.

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

DEUT. VIII. 1-6.

(C.E. Topic for Dec. 31st.)

A GREAT experience, stretching over half a lifetime, of peril and prosperity, of war and want, of disappointment and deliverance—that is the subject of these six verses. Israel's great leader is pictured looking backward and gathering up the lessons of the wilderness wanderings. He speaks of the manner in which God humbled them that He might test their character, of how He permitted them to go hungry that they might awaken them to their need of God, and of the chastening by which He was shaping them for a great destiny. He throws the emphasis on three things: distress, discovery, and discipline. Let us apply this analysis to our own experience. We are crossing another hill-top on life's road. Before the scene behind us is shut out as we descend into the new valley, let us take another look over the panorama. Flood and fire have marred the scene, but the glory of the setting sun shines through winter's watery mist, touches the ruins with heavenly light, and bids us turn eastward strong in hope, the hope of a better to-morrow.

### Distress.

Moses does not dwell on their distresses unduly; neither must we. But we have all had disappointments, some have had great disasters, and we shall face the future more courageously if we realize that distress has its meaning and its value, even when it is caused by sin. The Hebrews were led up and down the wilderness, long journeys that seemed only to be marking time, while men grew old and passed away and children grew to be gray haired. But it was all "that He might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no." Pride was there: not merely the shallow pride of dress or position, but the deeper pride of the heart, the pride that trusts in self and does not tremble before God or earnestly seek to know His will and obey it. Therefore God led them through dry and barren deserts, when they had hoped for "milk and honey"; and made them toilers whose dream was of conquest and mastery. What, then, of our dreams and hopes? Self-trust leads to humbling. Pride goes before the fall. Those ruins that dot and blot the landscape may be the memorials of our over self-confidence. But are they tinted now with the glow from the sky? Have they humbled us before God and taught us to trust Him and obey Him utterly? When Israel had learned that lesson she did great things.

### Discovery.

The learning of that lesson is the making of a discovery—the discovery that we cannot do without God. But we do not all discover it in the same way. Some learn it by the breakdown of their plans; others find it in the path of suffering. It is a many-sided truth, too, this truth that man cannot get along without God, so many-sided that we keep on discovering it in one and another of its innumerable phases, as they flash out upon us like sparks from the flints of life's pathway struck with the steel of faith. He "suffered thee to hunger, and fed thee with manna . . . that He might make thee know that man does not live by bread only, but by everything that proceedeth out of the mouth of the Lord." What are the things that proceed out of the mouth of the Lord? They are the things which have a message, which carry a revelation, which speak for God—anything and everything belonging to nature and life that makes me more conscious of the Divine power and presence. And the point is that physical things cannot satisfy, cannot even sustain us amid the daily conflict, and that sometimes Providence allows us to suffer that we may discover our dependence on God and get back to Him. Life is too much for unaided man.

### Discipline.

Does all this seem hard? Some have not hesitated to say that disappointment and suffering are too great a price to pay for the peace of God. But the apprentice finds it worth while to learn a trade, and the school-boy is repaid for his studies. Shall not then the knowledge of God and the joy of His guidance and protection repay us for all life's vicissitudes? My doubt is all the other way, as to whether there is anything to repay: for the disappointment that destroys a delusion and brings me back to reality is not an evil but a good, and the suffering that leads me closer to God is not a weight but a wing. Therefore, go forward into the future with confidence, ever seeking the hidden good in seeming ill, and remembering that "as a man chasteneth his son, so the Lord thy God chasteneth thee."

Owing to the delay in the post, we regret that the "Sunday Afternoon" Column is not to hand at the time of going to press.

## Young People's Topics.

BY REV. J. T. BREWIS, B.A., B.D.

### JEWISH CARE OF CHILDREN.

Ex. xxii. 22-24; Deut. vi. 4-9; Josh. iv. 15-24; Luke ii. 40-43.

(For the week beginning Dec. 31st.)

THE love felt by Jewish parents for their children has always been great. "The strength of the family affection is the brightest feature of Oriental life." The presence of children in a home was interpreted as a signal mark of Divine favour, and their absence occasioned bitter grief. David would fain have died in the stead of his rebellious son Absalom (2 Sam. xviii. 33); Job in his sorrow remembers with a keen sense of irreparable loss the time when his children were about him (Job xxix. 5); the bitterest mourning possible to Israel is likened to the "mourning of an only son" (Amos viii. 10). Such facts illustrate the value which was put upon children by the Jewish people and also the link of love that bound parent and child together in Israel.

But such love must express itself in care; hence Jewish parents have always felt responsibility for the careful nurture and training of the child. The child is a sacred trust from God and must be treated as such. Moreover, the future of the nation depends upon their proper handling. "Our chief ambition," writes Josephus of the practice of his own day, "is for the nurture of our children." This care was first a care for the body and physical well-being of the child. In the earliest code of Israelitish law known to us, viz., the Covenant Code, we find an injunction that the fatherless child must not be afflicted (Exod. xxii. 22), and a like humanitarian note is found elsewhere in the Old Testament. The Jewish parents' care was furthermore a care for the education of the children and especially for their instruction in morals and religion. Deut. vi. 4-9 shows us that from their infancy Jewish children were taught the fundamental truths and obligations of the national religion; while Josh. iv. 15-24, and many other passages, call attention to the undoubted fact that Jewish children were familiarised with, and taught to feel due pride in, their ancestral traditions. Such instruction would begin in the home and be given especially by the mother (cf. 2 Tim. i. 5, iii. 15). As the Old Testament grew to completion it (and more particularly that earliest portion of it known as "The Law") furnished the basis of the child's instruction. It would appear that about the time of Christ a school system had begun to come into being, the school being attached to the local synagogue. In these the education of the Jewish boy begun in the home was carried forward, the text of Scripture being the subject of instruction. Later still Jewish boys if they chose an ecclesiastical career could proceed to the schools of scribes—go to College, as we might say—and there receive further instruction in the official interpretation of the Scriptures. Moreover, all Jewish boys were taught a craft that they might be made self-supporting. Even those destined to be Rabbis learned some trade that they might be in a position to earn their own livelihood and so teach the Scriptures gratuitously (cf. Saul of Tarsus, Acts xviii. 3). It will thus be clear that Jewish parents strove to do their duty to their children. They cared for them in body and mind and were specially concerned that they should receive what was deemed to be right moral and religious instruction. They sought to equip them for the work of life and to make them worthy and useful members of the community.

This week's topic has been specially chosen for the purpose of calling attention to, and commending to your practical sympathy and support, the work done in this country by the National Children's Home and Orphanage. As a denomination we have some responsibility for the maintenance of this much-needed and admirable institution. At the present time the home has some 2,400 inmates, including some whose fathers have fallen in the war. In the homes these orphan children are cared for by loving hearts and hands, are educated and taught the way of godliness, and are instructed in some trade or profession that they may be fitted to fill a useful and honourable place in life. Think of what your home has meant to you. Think then of these orphan derelict children, whose only home is that into which they have been gathered by Christian sympathy, and whose only hope of an honourable future is based upon the care and training they there receive. Will you give something to this worthy work? Will you try to raise something through your society for it? Send your contribution when complete to the Rev. H. Hooks, 12 Farringdon Avenue, London, E.C. He will be delighted to receive it. "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

"God's Minute." (The Vir Publishing Co.; 2s. net.)

A book of 365 daily prayers arranged in calendar form, each prayer brief enough to be repeated within sixty seconds. It is a distinctly American production, Dr. Clifford, Dr. Meyer, and Rev. Frank Ballard being the only representatives of the English pulpit. It is curious to miss from this list of over 360 ministers the names of Dr. Jowett and Dr. Campbell Morgan.

"The Restoration of Cain." A Mystery in Three Acts. By Henry Morland, M.A. (The Potter-Sarvent Publishing Co.)

A dramatic poem, "The Story of David," is included in this volume, and both poems contain passages of unmistakable charm and power. The "mystery" is built up on the tradition that Cain attained to the grace of a true repentance. The "drama" sets forth what may have been David's thoughts and feelings—suggested, in the main, by Psalms xxxii. and li.—during the night succeeding his confession before the prophet Nathan. E. F. H. C.

## Young People's Examinations.

### Birmingham and Dudley District.

Prevailing war conditions have taken away many of our school enthusiasts and the Examination this year in this District has materially suffered. Fifteen circuits out of 19 were represented, and 30 schools out of 89. Three hundred and thirty-five entered, of whom only 177 sat for the Examination. The successes were as follows: 13 Honours, 68 Firsts, 75 Seconds, and 20 failures. Many papers were of great worth. The awards as set out in the report give Honours to 8 Junior Upper and 5 Junior Lower. Firsts: 2 in Senior Upper, 6 in Senior Lower, 30 in Junior Upper, 30 in Junior Lower. Seconds: 8 in Senior Lower, 38 in Junior Upper, 29 Junior Lower. The examiners were Revs. M. de J. Lark, J. Crothers, and E. Cato.

J. H. PHILLIPSON, Secretary.

### Cornwall West District.

There were 205 entrants, representing 35 schools and 12 circuits, of whom 150 sat. Successes as follow: Senior Upper: First Class 3, Second Class 2. Senior Lower: Honours 1, First Class 1, Second Class 3. Junior Upper: Honours 1, First Class 23, Second Class 50, failures 14. Junior Lower: Honours 6, First Class 21, Second Class 19, failures 5. North Parade School, Camborne Circuit, takes premier position. Three Divisions were represented in the Examination and "honours" received in each. The examiners were Miss E. B. Vivian, Revs. J. R. Abel, A. Ivey, and W. F. Newnham.

W. E. C. HARRIS, Secretary.

### Liverpool and North Wales District.

Three hundred and seventy-four scholars entered and 213 sat for the Examination, representing 17 circuits and 30 schools. The Senior Upper had 11 candidates; Senior Lower, 16; Junior Upper, 99; Junior Lower, 87. The results are as follows: Senior Upper: 2 Honours, 6 First Class, 2 Second Class, 1 Failure. Senior Lower: 1 Honours, 4 First Class, 8 Second Class, 3 Failures. Junior Upper: 10 Honours, 42 First Class, 47 Second Class. Junior Lower: 21 Honours, 33 First Class, 33 Second Class. As compared with last year, the Senior Upper has an increase of 9 candidates, the Senior Lower an increase of 1, the Junior Upper an increase of 20, and the Junior Lower a decrease of 10. The examiners were the same as last year, Rev. W. R. A. Budd, Mr. W. Shimmis, Revs. R. H. Kipling and Arthur Lee.

LEONARD ENGLAND, Secretary.

## Death of Dr. Stenhouse, Arnold.

DR. STENHOUSE, of Arnold, in the Redcliffe Road Circuit, Nottingham, passed away on the 8th inst., and was interred at the Arnold Cemetery on the 13th. He will be remembered by many as one of the earliest medical missionaries to North China. Most of those on furlough from that field found their way to his home, Arnold House. He retained his interest in missions and was a most efficient missionary treasurer for the circuit. Until recently he rendered most valuable service as a local preacher. The expression of affection by the people was most marked. He was esteemed as a doctor, and beloved by his patients. Many of the poor will greatly miss him. The Vicar of the parish accurately portrayed Dr. Stenhouse in a letter to the family. He wrote of the splendid record of life service of the highest order. He never knew a man who did so much without making the slightest fuss about it; he was a man to whom one looked as an example of quiet unostentatious service to God and man. The Rev. J. Baxter summarised the qualities of the doctor at the funeral service in our Ebenezer Church, Arnold, as a beloved physician, a Christian gentleman, and a good and faithful servant of Christ. The Rev. T. Scowby, who knew Dr. Stenhouse previous to his going to China, offered the memorial prayer. The Revs. J. E. Meir and C. A. Davis, and many local preachers and friends were also present. It was a great disappointment that his son Harold had not arrived from the Front. Much sympathy was expressed for Mrs. Stenhouse and family.

## COMMENCE THE NEW YEAR WELL!

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## The Soldier and the Kiddies.

It came about in this way. The Lee School Superintendent told the soldiers on a recent Sunday evening that the children had gone without their annual Treat this year that the money so saved might be spent in parcels for the boys at the Front. This had been done—the parcels sent, and a warm letter of appreciation received from every participant. "That is good," said a man in khaki. "May I make a speech? I have never done such a thing in my life, but I want to try now." And up he got from his seat to the platform. There was a lump in his throat and a suspicion of moisture as he said, "Chums, this has touched me very much: this is a noble thing that these kiddies have done. Can't we do something for them. Are you good for twopenny each?" "Aye, aye," came a chorus of voices. "Well, lads, I am coming round with the box." He was a Methodist steward, surely, somewhere! He did it as to the manner born, and amid general excitement, when the box was opened—as it was forthwith—it contained the sum of £1 5s. 0½d. A great shout went up. And we said: "Well done, Boys!" Other friends added subscriptions, and it was decided that the "kiddies" should have a good time. It came off last Thursday. A sumptuous tea; fruit and sweets galore, and then, a succession of jolly games that kept the schoolroom ringing with shout and laughter. And you should have seen the soldier—he of the maiden speech, and a dozen of his comrades with him. They carried the children shoulder-high, and romped in blind man's buff, and seemed like a lot of children themselves. It was a little bit of Christmas before the time; and, to crown all, all the children went home with a couple of shining pennies, to burn a hole in their pocket till next morning.

The "kiddies" were glad, but the gladdest of all were the soldiers themselves. A. H.

## Metropolitan Free Church Council.

THE Metropolitan Free Church Federation held its annual meetings on Wednesday, Dec. 13th, at St. Peter's Presbyterian Church, Upper Tooting, S.W. The attendance was good, but the apologies for absence were numerous. The Rev. G. P. Gould, M.A., D.D., closed his year of service as president, and introduced his successor, the Rev. J. Stephens Roose, M.A., who presided over the business session. The turn for the president-elect fell to the Primitive Methodist Denomination, and the Rev. Joseph Johnson, their Book Steward, was unanimously elected. The treasurer, Ald. E. C. Rawlings, J.P., and the secretary, Rev. Wm. Thomas, were re-elected.

The secretary presented a most satisfactory report of the work accomplished during the year. Several matters of importance were referred to the Executive, but a resolution was unanimously passed on the question of Drink and Food, calling upon the Government for further restrictions to be placed upon the sale of alcoholic liquors on licensed premises and in clubs, and for the absolute and entire prohibition of the use of all articles of food value in the manufacture of intoxicating drink, the resolution to be sent to the Prime Minister and Food Controller.

At a well-attended public meeting in the evening the Rev. J. Stephens Roose, M.A., delivered his presidential address. Taking for his subject, "A Call of the Churches," he dealt with exceptional power with the evils in social life which the Church of to-day must combat, as the only way to the establishing of the Kingdom of God in the world. The Rev. J. Scott Lidgett, M.A., D.D., followed with a brilliant address.

## Our Sunday Schools.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I have read with painful interest your remarks at various times anent the decrease of Sunday School scholars. By your permission I should like to offer two or three suggestions.

Some time ago I made the following suggestion to the officials of the school with which I stood connected. Draw up a list of names of the parents and guardians of each scholar in the school. Get a personal interview, if possible, or in some other way give each parent or guardian a kind invitation to attend a social gathering in the schoolroom at some convenient hour one evening. Provide suitable refreshments free. Invite minister to attend, when he and one or two others would be able to lay kindly before the friends the claim the Sunday School has upon them—not in the spirit of "You mustn't," etc., but rather "Will you?" etc. I think I understand enough of human nature to know that such a gathering would tell in the long run. If we could only gain the sympathy of a tenth of the audience untold good would ensue.

Another suggestion is: Teachers should prepare themselves for their work. Fancy teachers taking story-books to read to boys and girls of the 4th, 5th, and 6th standards! Is there not enough fascination in the Book of books for an afternoon's lesson? If day school teachers can interest their scholars five hours per day for five days per week, surely Sunday School teachers should be able to interest their classes for one hour per week!

Another suggestion. Make good use of the School Hymnal. To my mind it is the best book of the kind. The responsive services are simply grand. If reverently (not slavishly) used I am convinced great good would be the outcome.

In conclusion I would urge all connected with the Church and Sunday School to aim high and not to rest content until our scholars are brought into the fold of Christ, that great Shepherd of the sheep.

Yours sincerely,

ANXIOUS.

## Minor Miseries.

By REV. W. P. RHODES, C.F.

"... that I may dread  
The grave as little as my bed."

THUS we sang in the dear Homeland. The assumption was that there was dread of the grave, but none of the bed. Bed was the place of whiteness and warmth, of quietness and security, a place wherein to rest and recuperate after the day's stress and strain. The hymn was sung in the pre-war days, when bed was a place of delight, and not of dread. But it would not be difficult now to find many men for whom bed holds as much dread as the grave: at least, "bed" has long ceased to be to these a place of ease and peace.

When a few thousand soldiers are put into a little dilapidated French village, it is quite impossible to find comfortable accommodation for all, and we don't expect it, or grumble because we don't get it. "C'est la guerre," as we say here. I have a room just now which hundreds in the village would jump to have. I am thankful for it. But what is it? A rubbish heap and a rat run: there is not a thing in it which ought not to be burned. There is the thick accumulated dirt of years, from its cobwebbed ceiling to its brick floor. There is a bed on which I lie (not in, oh dear no!), so built as to be an ideal place for rats' nests. Indeed, the rats are the distinctive discomfort of this place. The quantity of biscuit tins nailed all about the room are evidence of attempts of previous occupants to keep them out. And I have done my share. But as soon as darkness comes, they begin to gnaw their way through again. They have got quite used to the noises I make to scare them. I sometimes lie awake for hours, listening to them romping and squealing and gnawing. Then, when finally I fall asleep, they come and gambol on my body. It is not that I am afraid of them. But I loathe them, and my chief dread is of being awakened in the darkness to feel them breathing in my ear, or tickling my nose, or nibbling the nape of my neck. Yet this place is preferable to my last one.

\* \* \* \* \*

My last bed was in a tent. The ground was damp, and horribly lumpy, and wriggle as I might, I could find no hollows for hips and arms. But all this was as nought, compared with what, to me, is the crowning horror of life under canvas. To see officers and men sitting in the garb of Eden searching their linen, and madly using their nails, has a funny side until you yourself become a victim. Rats are pests, compared to these other loathsome pests. You have done with rats when the daylight comes. But these other creatures, ooohhh! "That I may dread," etc. Why, bed for the time being is a place to dread more than the grave. An English King once referred to the luxury of scratching. We do not appreciate it; indeed, we shrink from acknowledging it. But the good folk at home should know of the things suffered here, and this is a suffering which, while only occasional perhaps, is torture to body, mind, and spirit. Yet even that place had advantages over the one preceding it.

\* \* \* \* \*

There had been torrents of rain, and when we marched off, it was over roads thick with mud. My orderly was with me, pushing a somewhat heavily-laden bike. We managed well enough until darkness fell. Then we turned from the main road into a temporary track, which was more like a river of mud. It was pitch dark, and not one step in front could be seen. We followed the sound of squelching feet. There were pools of liquid chalk, and on the high ground, thick, gluey mud. The road seemed endless, and we were wet with perspiration. But we said we should not mind if there was a nice dry bed at the end of it. We thought we were going to a village. But, arriving at midnight, we learned that we had got to bivouac on an open common, with no more shelter than bushes. The long grass was drenched. But we had no choice but to spread our ground sheets, and lie down in it. The next day we made ourselves an arcadian bower of branches and leaves. That night, and the following day and night, we had terrific rain and wind. And there was absolutely nothing to do in the daytime but stand up in it, and at night to lie down in it. It is no exaggeration to say that for two nights our beds were in pools of rain. And then the Hun found us, and began to rain shells. In the day time it was not so bad, for we could see where they were falling, and move off to comparative safety. But some were killed, and others wounded. The night time shelling was the thing to try one's nerves. Think of it, you to whom bed is a place of white sheets and eider down, and try to imagine how it feels to be lying in the open, with everything wet, a cold wind blowing, and then, through the inky darkness, to hear the sound as of a distant door loudly slammed, followed by a swiftly rushing sound like a great sigh of pain, and then—crash! And in some English home a mother sighs in her sleep, for another brave lad has passed from the dreared bed to the peace of the grave. But even as you lie wondering who it is, there comes another, and it is nearer. You know it is useless to get up, for now they are falling here and there, and to walk about in the night will be, perhaps, to walk where the next one falls. So you lie just where you are, and though the whole body is one tremble, a sense of security comes as the Voice within whispers, "He shall cover thee with His feathers, and under His wings shalt thou trust. . . . Thou shalt not be afraid for the terror by night."

## National Children's Home and Orphanage Festival.

THE annual festival of the National Children's Home and Orphanage was held in the Queen's Hall, Langham Place, London, on Monday evening last. The Rt. Hon. T. R. Ferens, M.P., presided, supported by Rev. Simpson Johnson, President-Elect of the Wesleyan Conference, Rev. W. Hodson Smith (Principal), Rev. S. Carroll Myers (Assistant Principal), Rev. Herbert J. Sugden, the deputation secretary, and a number of members of the Committee. During the evening Sir Charles Wakefield, ex-Lord Mayor of London, visited the Festival for a few moments, to the gratification of the audience and to the delight of the children. There was a very large and representative company, especially considering the darkness of the streets.

The Chairman spoke of the work of the Homes as a great child-saving work, and especially valuable in these days when children were of the first importance to any nation. The year had been one of many activities and of increasing responsibility for the homes. Nearly 700 children had been taken into the Homes, many of them children of soldiers and every one of the sixteen homes was now crowded. The work had cost last year £75,000 for the maintenance, etc., of 2,400 children, but when they remembered that £500,000 per day had been spent on drink during the last year, they felt that the sum spent on the Children's Homes was comparatively small. Something ought to be done, and done at once, to deal with the drink evil.

During the evening the Principal, Rev. W. Hodson Smith, addressed the company. The cost of the maintenance of their Homes had gone up £10,000 during last year, but he was delighted to report that the income had more than gone up with the increased expenditure. They had been much gratified and encouraged by the reception of generous gifts, among them a gift of one thousand guineas from the Chairman for the maintenance of the Ferens House. One thousand of their boys had joined the Forces, and forty of them had sacrificed their lives for the country. Owing to the abnormal demands, and the admission of many children of soldiers and sailors, there were this year 130 children on the waiting list. The children received remained with them on an average 5½ years, during which period they were well educated, trained, and fitted for useful careers without the taint of "charity." Col. and Ald. Sir Charles C. Wakefield (then the Lord Mayor of London) opened last year at Sheringham a special branch for the convalescent sons of Service men; the accommodation was already fully taken up. . . . They had never refused a soldier's child. Delicate children and cripples received special care. The Sanatorium at Harpenden was acknowledged to be one of the finest in the Empire. Here, and at Chipping Norton, the Cripples' Branch, many modern miracles of medical and surgical science have been wrought, giving suffering little ones new hope of happiness and independence. They wanted six more houses and also funds with which to deal with special cases and with the children now on their waiting list. He was glad to report that at the moment their income showed an increase of £868 as compared with last year at this time, but there was still need for their friends to do the utmost they could. Mr. Hodson Smith read a Chairman's List which totalled over £380, and subsequently announced that, with £100 given by Chairman, the result that evening was £504 17s. 11d.

During the evening the children as usual greatly delighted the vast audience with their drills and especially their action songs. The Farnborough Home Boys' Band showed that it was still maintaining its old reputation for efficiency, and a number of the boys of the Harpenden Branch gave drill displays which showed careful training. Special features of the evening were the action songs, "The Fairies," composed by Mr. Walter E. Neale, the chorus, "Ye Mariners of England" (Pierston), a recital, solo and chorus "N.C.H.O.," words by Rev. H. J. Sugden and music by Miss Edith E. Mann. But the features of the evening entertainment which evoked loudest applause and were really very picturesque and delightful were the action-song, "Song of the Sailors" (Mackenzie), and the song and chorus, "Our Own Dear Flag" (Darewski), which formed the closing feature.

## Mr. Lloyd George and the Press.

IN the art of influencing the Press Mr. Lloyd George has no superior in British politics. He works indiscriminately through editors, through owners, and through members of newspaper staffs. Before and during the recent crisis he cultivated all his Press connections with extreme assiduity and really remarkable adroitness. A large portion of the time and the energy which are popularly supposed to be devoted to "winning the War" are in fact spent in interviewing journalists and wire-pulling editors. His emissaries are in the political clubs saying what he wants said with a verbal correspondence that is sometimes almost comic.—The "New Statesman."

## Mr. Asquith and the Press.

Mr. Asquith, on the other hand, will have nothing to do with the Press. Like Mr. Balfour, he has always professed a rather exaggerated contempt for it. Since he became the head of the Coalition Government his aloofness has been intensified—possibly because he wished to cut all party connections. He will neither see nor communicate with any newspaper representative. In this attitude we think he is greatly to blame. He may despise and disapprove of the influence of the modern Press, but to ignore it as he has done is simply to play into the hands of any irresponsible group which cares to employ that influence against him and against the national unity of which he is the trustee.—The "New Statesman."



# The United Methodist.

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## Should we Respond to Germany's Overtures?

THE German Chancellor sprang a great surprise on the world on Tuesday of last week when he announced in the Reichstag that Germany and her Allies, "conscious of their responsibility before God, before their own nation and before humanity," had proposed that morning to the hostile Powers to enter into Peace negotiations.

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The speech in which this announcement was made was not a model of persuasive and ingratiating oratory. Rumania had entered into the War to roll up Germany and her Allies—with what result was known. The grand offensive on the Somme, which was intended to pierce their lines, had failed. The Italian offensive was to paralyse Austria-Hungary, but it had not done so. "With God's help our troops have so shaped conditions that they have given a security which is not only complete, but still greater than ever before." The West Front stood, and was equipped with larger reserves of men and material than had been formerly the case. The "unparalleled genius" of Hindenburg had made possible things which were hitherto considered impossible. To these great events on land were added heroic deeds of equal importance by their submarines. "The spectre of famine which our enemies intended to appear before us now pursues them without mercy." "The Empire is not a besieged fortress, as our adversaries have imagined, but one gigantic firmly-disciplined camp with inexhaustible resources."

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This presentation of the condition of things may be intended mainly for home and neutral consumption; but it an unfortunate and blundering preamble to a suggestion for peace negotiations with the Allies; for the picture painted is not one that will be accepted for its verisimilitude in any of the countries with which it is proposed to open up negotiations. And really the talk about "humanity" as urging Germany and her Allies to make suggestions for peace has no effect but that of creating mental and spiritual nausea. The heroes of the Belgium rapes, murders and cruelties unnameable; the instigators of the recent slave drives, of the "Lusitania" and a hundred other barbarous sinkings of ships containing defenceless women and children; the consenters to the butchery or worse of hundreds of thousands of Armenian men, women, and children naturally seem to the Allies to be speaking as hypocrites when they talk of being moved by feelings of humanity. The less they strike that note the better chance they have of being heard by their opponents.

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Germany and her Allies doubtless want to open negotiations because in their heart of hearts their peoples long for peace. But all the peoples of the earth, our own among them, have the same deep longing. That may be a reason for Germany suggesting peace negotiations. Indeed the movement towards peace seems to have been intenser and wider in Germany than in any of the belligerent countries, probably because the people there are suffering more keenly and more extensively than in any of the other countries at war—a fact which greatly discounts the roseate account of things which Herr von Bethmann-Hollweg gives in his speech. But the desire for peace is not in itself a sufficient reason for concluding peace. The Allies entered into the War with certain specific aims and objects. We were fighting for this, not for that. It is never in mortals to command complete success, and it may be that we shall never attain all we aim at. But there is an irreducible minimum we must attain for Belgium's sake, for Rumania's sake, for Serbia's sake, for the sake of France, for the sake of England and the British Empire, and for the world's sake. If that is not attained men will say that the blood of our sons, the impoverishment of our resources, the sufferings of our peoples have been in vain.

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Is Germany prepared to give us our irreducible minimum as the price of peace? At the moment these notes are written the public does not know what terms of peace have been suggested by Germany and her Allies, nor if any terms have been suggested at all. The newspapers talk as if they knew them, but we must beware of even the "intelligent anticipations" of the most expert guessers. We shall probably not know authoritatively what the suggested basis of peace is until Parliament meets next Tuesday and possibly not

then. In face of these uncertainties, guesses and surmises, what then? If the Notes to Great Britain and its Allies suggest a basis of peace, what then? "What then?" asks Lord Northcliffe, Mr. Horatio Bottomley, and the little band of secular popes which always has an infallible remedy for all the ills that flesh and governments are heirs to, "why brush the whole thing aside and get on with the War." We agree that unhappily the necessity is laid upon us to get on with the War: it would probably be bad policy and helpful to the enemy to suspend hostilities even while negotiations proceed. But pass on in silence as if Herr von Bethmann-Hollweg had not spoken, as if his speech and the Note following it were worthy only of contempt? That, I venture to say most respectfully and earnestly, would be a mistaken, mischievous and hazardous procedure. It would be playing the enemy's game in a fine style.

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Germany suggests peace. She should therefore be asked definitely to table the terms upon which she suggests it. If they are not such as the Allies can accept—and it would be a wonder to us all if they were—she should be told so and be informed at the same time what our terms of peace are. I agree with the "Manchester Guardian" that the time has come when all the cards of all the belligerents should be put on the table. The silence of contempt would be a mistake in every way. Bad manners are always bad form. In this instance they will be bad policy too. There can be no doubt that Germany has an eye to impressing neutrals by suggested peace negotiations. All along the enemy has been more conscious of the need to win the approval of neutral countries than we in our pride and consciousness of right have been. It is good to know that your motive is right, but it is good also to make the other fellow know it too. The good in yourself is strengthened and vitalized by his appreciation and approval. To ignore the German approach, to treat it as beneath notice, to regard it in any other than a serious way will tend to create a new sympathy with Germany, and we can ill afford to do that. Besides, to regard the proposals seriously, to reply to them by tabling our own terms, will be a strong moral tonic to the nations whom the Allies represent. The first fine moral frenzy of the beginning of the War has largely passed—to our loss in every way. To re-define our aims and our motives will be to give them not only a sharper definiteness, but a more resonant appeal to ourselves and to all who fight on our side. It would constitute a fresh summons of the nations to the higher, the worthier, the only enduring, to what, like a reveillé, will call the soul from the partial slumber into which what has become customary and everyday and more and more material has unfortunately cast us. It may not mean peace at the moment, but it will mean peace by and by, and a peace richer and better worth having. The German overture should be faced as if it might mean peace and should be used as a stepping-stone to peace, if not now, later on.

HENRY SMITH.

## Jottings.

LORD RHONDDA, the great Welsh coal magnate, better known as Mr. D. A. Thomas, has become a member of Mr. Lloyd George's Government. His large business experience and his immense power of organization should prove a valuable asset to the Government.

The "Liverpool Courier" says that when it was rumoured that Mr. Thomas was drowned in the "Lusitania" a Welsh miner said, "No, no; he may have gone down; but he'll come up again, and you'll see that when he comes up he'll have a fish in each hand."

That is a very vivid putting of a characteristic.

I hear that the Rev. J. H. Shakespeare, M.A., the Chairman of the United Army Board, visited the French Front by special invitation last week. Over 100 United Board Chaplains are at work on that Front, and they would be delighted to see a man whom they recognise not only as their chairman, but as their brother.

The following appeared in the leader in last week's "British Weekly." Their significance is best brought out by the use of "the deadly parallel."

"We have never thought it any part of our duty to criticise our contemporaries. We regard with loathing the Pott and Slurk business, and we deprecate personal attacks, groundless calumnies, and the imputation of base motives. The Press may be very powerful, but a clear distinction must be drawn between circulation and influence."

"We have no hesitation in saying that the 'Daily News' has been a worse offender against the laws of decent journalism than any of Lord Northcliffe's papers. For execrable temper, for ill-conditioned and slovenly style, for rabid venom, we have seen nothing to compare with such performances as A. G. G.'s open letter to Mr. Lloyd George. Mr. Lloyd George characterised this letter as the work of an assassin, and he was right."

The approach of Christmas Day drives all lovers of Dickens to a re-perusal and a re-enjoyment of his Christmas books, especially his immortal "Christmas Carol."

But except in one or two particulars every reader will feel that a true patriot must this year keep a long way from Dickens's typical Christmas.

Dickens's typical Christmas weather was either one of dreary fog or one of ice and snow.

You have both in the "Christmas Carol." On Christmas Eve, "It was cold, bleak, biting weather: foggy withal. . . . The city clocks had just gone three, but it was quite dark already—it had not been light all day. . . . The fog came pouring in at every chink and keyhole, and was so dense without, that although the court was of the narrowest, the houses opposite were mere phantoms."

Quite a change came on Christmas Day: "They stood in the city streets on Christmas morning, where (for the weather was severe) the people made a rough, but brisk and not unpleasant kind of music in scraping the snow from the pavement in front of their dwellings and from the tops of their houses. . . . The house fronts looked black enough, and the windows blacker, contrasting with the smooth white sheet of snow upon the roofs and with the dirtier snow upon the ground."

A characteristic of Dickens's Christmas was the decorated room and abounding plenty. "The walls and the ceilings were so hung with living green, that it looked a perfect grove; from every part of which bright gleaming berries glistened. The crisp leaves of holly, mistletoe, and ivy reflected back the light, as if so many little mirrors had been scattered there; and such a mighty blaze went up the chimney, as that dull petrification of a hearth had never known in Scrooge's time, or Marley's; or for many and many a winter season gone."

And of course Plenty empties her horn. "Heaped up on the floor, to form a kind of throne were turkeys, geese, game, poultry, brawn, great joints of meat, sucking pigs, long wreaths of sausages, mince-pies, plum-puddings, barrels of oysters, red-hot chestnuts, cherry-cheeked apples, juicy oranges, luscious pears, immense twelfth cakes and seething bowls of punch that made the chamber dim with their delicious steam."

Dickens unfortunately thought no Christmas gathering complete without its bowl of punch. We have learned that it is the one thing likely to mar the true joy of Christmas time. And as to the extravagant plenty he associates with Christmas we know that it cannot patriotically be associated with this Christmas, even if the monetary means permitted of it, which they will not in thousands upon thousands of homes.

The typical Dickens Christmas was a time of much merry-making. I have not space for quotation, but the lover of the "Carol" will remember the glowing description of Christmas Eve at old Mr. Fezziwig's, the Christmas party at the home of Fred the nephew of Scrooge, and, sweetest of all, Christmas Day at Bob Cratchit's and the delicious delight of Tiny Tim.

Best of all is Dickens's association of Christmas with the ministry to others. "At this festive season of the year, Mr. Scrooge," said the gentleman, taking up a pen, "it is more than usually desirable that we should make some slight provision for the poor and destitute, who suffer greatly at the present time. Many thousands are in want of common necessities, hundreds of thousands are in want of common comforts, sir."

Scrooge, the "squeezing, wrenching, grasping, scraping, clutching, covetous old sinner," enquires if there are no prisons and no workhouses left. "Under the impression that they scarcely furnish Christian cheer of mind or body to the multitude," returned the gentleman, "a few of us are endeavouring to raise a fund to buy the poor some meat and drink and means of warmth. We choose this time, because it is a time, of all others, when want is keenly felt, and abundance rejoices. What shall I put you down for?"

"Nothing!" replies the skinflint degenerate. When the Spirit of Christmas has worked upon him, what a change!

"Do you know the poulterer's in the next street but one, at the corner?" Scrooge enquired.

"I should hope I did," replied the lad.

"An intelligent boy!" said Scrooge. "A remarkable boy! Do you know whether they've sold the prize turkey that was hanging up there?—Not the little prize turkey: the big one?"

"What the one as big as me?" returned the boy.

"What a delightful boy!" said Scrooge. "It's a pleasure to talk to him. Yes, my buck!"

"It's hanging there now," replied the boy.

"Is it?" said Scrooge. "Go and buy it."

"Walk-er!" exclaimed the boy.

"No, no," said Scrooge, "I am in earnest. Go and buy it, and tell 'em to bring it here that I may give them the directions where to take it. Come back with the man and I'll give you a shilling. Come back with him in less than five minutes, and I'll give you half-a-crown."

"The boy was off like a shot. . . ."

"I'll send it to Bob Cratchit's!" whispered Scrooge.

The best characteristic of all at Christmas time is the thought of others, the brotherly love towards them, the desire to serve them which alone truly become us at this time of the year. It will not be difficult to show that spirit towards our fellow countrymen and towards our Allies. But towards "our enemies"? Just now it is one of the most difficult things possible.

Yet we shall not be keeping Christmas in the true Christian spirit if we fail of this. After all, Jesus Christ is the Brother not only of the Englishman, the Frenchman, the Russian, the Italian, but literally of the German, the Austrian, the Hungarian, the Turk and the Bulgarian. That is true, though it seems incredible. And we Christians, in theory at least, accept it as true. When shall we all accept it in practice and so attain to the true Christmas spirit

PROVINCIAL.

## Departed Friends.

### Mr. John Henderson, Woodroyd.

The Woodroyd Church, Huddersfield, mourns the death of Mr. John Henderson, who for forty-five years was intimately associated with its activities. The widespread respect inspired by his noble life and beautiful character was evidenced by the large company of friends attending the funeral on December 4th. Representatives from all the churches in the High Street Circuit attended, and others from the Lindley Circuit and neighbouring churches. Revs. C. A. Ashelford, Herbert Lee, and Jas. Rutherford took part in the obsequies. Revs. G. W. Stacey (former pastor) and J. E. Black also attended. In an appropriate address Rev. C. A. Ashelford paid fitting tribute to a life marked throughout its seventy-nine years by Christian integrity, helpful influence, and unstinted service. Mr. Henderson was a man of wide culture, kindly humour, a diligent student of the word of God, a preacher of acceptance in his earlier days, and ever the trusted counsellor and friend of the ministers and preachers. His wise judgement, his far-reaching influence on the life of the young in his Sunday School ministry, and his devotion to all the interests of the Kingdom of God were referred to. He and his devoted wife had for nearly half a century taken a deep interest in our Mission enterprises, and by their efforts had been instrumental in raising nearly £1,000 for those funds. The last Sabbath of his life saw him in his accustomed place in the sanctuary, in the life of which he was the most conspicuous figure. He died in the calm faith and hope which characterized his life, after a day's illness. The life of the circuit is the poorer for his passing, but has been enriched by his career and his example of so rare a type, for which we give God thanks.

Mr. Henderson leaves behind him his widow, a faithful partner in good works for many years, three sons (one the present choirmaster of the church, another a Captain on service in France) and a daughter, to whom widespread sympathy is extended.

### Mr. William Brown, Stalybridge.

A link with the past is broken in the calling home of the above, in his eighty-second year. He was one of the few survivors who were present at the stonelaying of the present Booth Street Chapel, in 1839. Throughout his long life, he was a devoted supporter of our cause. He was one of the oldest trustees. Up to a short time ago, when he removed to his daughter at Whitworth, he was most regular in his attendance at both services and noted for his punctuality. By his unostentatious consistency of character he gained the respect and esteem of those who knew him. His father was one of the founders of the Booth Street Church and for thirty-six years school superintendent. It is worthy of note that his grandson, James Brown, occupies the same position and serves as circuit secretary. With the widow, who survives, in her eightieth year, much sympathy is felt.

### Mr. Z. Martin, Stourbridge.

OUR church at Stourbridge has suffered a great loss through the passing to his eternal rest on November 23rd of Mr. Zachariah Martin. He was happily possessed of a most genial character and evenness of disposition. He was exceedingly liberal in all his dealings with the Christian Church, and he was highly prized by those who knew him best. He greatly appreciated the services of the sanctuary, and its general ministry found in him sympathy and help. Beautifully reverent in the house of prayer, he will always remain worthy of emulation and a treasured memory.

The last rites were performed by Revs. S. O. Rider and W. H. Cockersole.

Leeds.—The Lady Lane Central Mission, Leeds, has sent a Christmas parcel to all the men belonging to the Mission who are serving in the camps at home and in the Army abroad.

## For Our Teachers.

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

### HINTS ON THE INTERNATIONAL LESSON, DECEMBER 31st, 1916.

#### REVIEW LESSON.

#### CHRIST'S COMING AND COMING TO CHRIST.—Rev. xxii. 6—14.

Teachers should attempt, in this final Review Lesson of the present course, first, to present a complete though summary picture of the development and spread of Christianity in the first century; secondly, to indicate some things that resulted from this Coming of Christ to the Dark World of ancient heathenism; and lastly, to suggest that the movement of the new religion did not cease with that ancient time—Christ is Coming still! This last idea may be happily suggested under cover of the story of "How Christ came to England."

#### Hints for Teachers' Study.

(1) The Book of Revelation closes with the thought, conveyed both through the express declaration of Christ Himself, and the prayer of the writer, echoing that of the whole Church, of the Second Coming of Christ, xxii. 20. As interpreted by the Early Church, the thought took shape as the expectation of a literal coming of Christ to earth again, the consequent end of the world, and the passing of the victorious Church to Heaven. This expectation was part of the secret, though only part, of the buoyant courage with which the early Christians faced persecution, martyrdom and death.

(2) We shall find it more fruitful to interpret the thought of the Second Coming of Christ in other ways, e.g., historically and spiritually. Thus, historically, He has been coming wherever His Gospel has spread, to the Roman Empire, to Europe, to America, to Australia, to heathen lands. Great results, spiritual and moral, have issued from His coming in this way—a new temper, spirit and disposition in men, conscious of a new moral authority, and thus changed and ever-changing conditions of life. His Coming spiritually is the counterpart of this Historical Coming, for wherever a human heart makes room for Him, and lives by His Spirit in likeness to Him, there Christ has come again!

#### Hints on Teaching.

##### (a) Junior Classes.

(1) The year's course should conclude, as it began, with the map of "the Dark World," i.e., the heathen Græco-Roman world into which Christianity came, but the map should show the lines of white indicating the spread of the Light to Ethiopia, Asia Minor, Macedonia, Greece and Rome. With quick and graphic sentences, recall the main outlines of the great story we have been following all through the year, the history of the Early Christians, as we learn it from the Acts of the Apostles, the letters of Paul, and the Book of the Revelation; or putting it in another way, the story of the followers of Jesus after the Crucifixion.

(2) Remind the class that the Crucifixion of Jesus took place about A.D. 29, and that John, the last of the Apostles, perhaps the last of those who had actually known Jesus, died somewhere between A.D. 90—100, so that we have been telling the story of the first sixty years of Christianity. Recall the history of the first Christians in Jerusalem, the death of Stephen, the conversion and journeys of Paul, the great persecutions under Nero, A.D. 64—66, and Domitian, A.D. 81—96, and the destruction of Jerusalem, A.D. 70. During all this time the Christians were growing in numbers amongst both Jews and Gentiles, through the work of apostles like Paul, Peter, and John.

(3) Lead the class to think what changes this spreading of the Light brought to men. Show the children how we may speak of it as the Coming of Christ to places like Ephesus, Corinth and Rome, for the results were just as though Jesus Himself had gone to these places. Men learned to live purer lives, to love each other, to think of God as their Father, of Jesus Christ as His Son, and because they thought Him more worthy of obedience than any earthly king, to suffer persecution and death for His sake. So much did the Coming of Christ mean to the world of long ago!

(4) But we must not think that the Coming of Christ ended with that first century. The Early Christians often used to speak as though the Jesus whom they knew were coming to earth again. Did they but know it He was coming to the whole world in a way they

never dreamed of, as His Gospel was taken to lands and peoples of whom they had never heard.

(5) For example, it was possibly in that first century that the Gospel of Jesus first was brought to Britain. We can easily picture how one of the very soldiers to whom Paul talked when he was a prisoner in Rome might later be sent to Britain, and be the first person in Britain to speak of Jesus. A very beautiful old legend says that it was one of the friends of Jesus, the Joseph of Arimathea who took His body down from the Cross, who brought the Gospel to Britain, settling at Glastonbury in Somerset, "where the winter thorn blossoms at Christmas, mindful of our Lord," and building there, "with wattles from the marsh, a little lonely church in days of yore." (See Tennyson: "The Holy Grail," lines 45—67.) And other people have thought that Paul himself once came to Britain.

(6) But however the Gospel came, there were Christians amongst the Ancient Britons even before Augustine and his monks came to the Saxons of Kent. For before Augustine came to England, Patrick had taken the Gospel to Ireland from Wales, and Columba from Ireland to Scotland.

(7) So lead up to the coming of Augustine to Saxon England. Let one of the children tell the familiar story of the slave-boys in Rome. So came Jesus to England! Raise the question: What difference should His Coming make to us? Help us to live pure lives, to love each other, to believe in God as "our Father," and to be brave and patient and strong for the sake of Jesus Christ! And because we do not always do these things we ought the more earnestly to pray the prayer of "the Revelation": "Even so, come quickly, Lord Jesus!"

##### (b) Senior Classes.

(1) The passage from Rev. xxii. 6—17, 20, might be read as illustrating the N.T. expectation of the Second Coming of Christ. Note in this connection the moral factors that enter into consideration, see vv. 11, 15. The city of God is also the city of holiness; the coming of Christ which will establish the former may exclude some who do not satisfy the conditions that determine entry into the latter.

(2) The various ideas, literal, historical, and spiritual, that attach to the Coming of Christ should be indicated. The connection of the first with the courage and faith of the Early Christians should be pointed out; the historical developments in the first century and afterwards which are the embodiment of the second should be outlined (see Junior Notes); but chief insistence should be laid on the spiritual interpretation.

(3) Consider and discuss this last with the class, noting the moral and spiritual enrichments that have come to men through belief in and acceptance of Christ, e.g., purer lives, a gentler yet noble type of character (see the Beatitudes, Mt. v. 3—11, and Gal. v. 22), a more personal conception of God, a sure and supreme moral authority in Jesus Christ Himself; and the social characteristics which should result as the Spirit of Christ is more and more, though slowly, embodied in Church and State.

## For Our Boys and Girls.

### SPROUTS!

"What can a little chap do  
For his country, and for you?  
What can a little chap do?"

JOHN OXENHAM.

LITTLE Reggie was longing for the time to pass, so that he could become a *real* Boy Scout. In the meantime he was an enthusiastic "hanger-on."

The boys of the Scout Brigade dubbed him "The Sprout," and regarded him as a nuisance. He had followed them repeatedly on cross country marches and had been carried home more than once on a stretcher made of the big boys' clothing. He was just eight years old, and smiled quite as cheerfully when told to "git" as when bidden to "come on."

One beautiful sunny Saturday he hung around the squad of khaki-clad boys as they formed up in line for a march. One tall boy shouted to him across the square, "I say, Sprout, you're not to follow this round. We're going 'over the hills and far away' and there's one thing sure—we have made up our minds not to carry *you* home!"

Reggie grinned broadly, and took a fresh grip on his trousers pockets.

"We mean it, Sprout, so you'd better git," another boy concluded, as they marched away.

Reggie's mind, however, was quite as firmly "made up." He, too, would march "over the hills and far





away," and he didn't mean to be carried home either—not he!

All went well for a mile or two. And then, in his effort to reach a hazel nut bough, which tempted him high in the hedge, he slipped and twisted his ankle. He limped a few paces further down the road after the jolly big trampers ahead, and then with a serious face he sat down to consider the situation.

"I want to be a so'ger—and I've got to turn back—and—and I've got to walk home without cryin'!"

To be a soldier, and to turn back, was to Reggie an impossible combination. To walk home without crying he determined to do, even if he failed as a soldier.

He ate a bit of chocolate which was melting in his pocket, and then valiantly limped back his first half mile. After that he sat down to rest again, wondering why he felt so sick and tired.

Away up the road came a tall man in khaki. Reggie watched him wistfully. His step sounded so cheerfully over the hard white road.

"Left, right—left, right"—Reggie repeated softly to himself, and forgetful of his aching foot, he stood up and saluted as the sunburnt warrior passed by. And then with a little groan he slipped back into the hedge.

"Hullo—*Je-mima*—what's this?" the big man exclaimed as he stooped over the small white face.

Reggie sat up. "It's my foot; it's hurt. I'm only a Sprout, but I'm going to be a Scout some day, then perhaps I won't have to turn back—so'gers never turn back, do they?"

The big man laughed heartily. It was such a nice surprise to find him "all alive O."

"Yes, Colonel Sprout—soldiers do turn back sometimes; but if they do it bravely it's almost, if not quite, as good as a victory."

"Sure?" Reggie asked, with sparkling eyes.

"Aye—sure, my mannie" (he had been in the retreat from Mons, so he knew all about it), "but never mind about that, let me see the foot," the soldier said gently.

"It hurts a bit—but I ain't cryin'," Reggie remarked steadily as the swollen ankle was laid bare by the big kind hands.

"Well, Colonel, you are not walking another step, you must ride upon my shoulder and I'll trot you home," his friend suggested with a smile.

"What does a so'ger do when he hurts his foot?" Reggie asked dubiously.

"His comrade carries him, as I shall carry you!" the man answered earnestly.

"I want to be a so'ger more'n anything at all," Reggie affirmed eagerly.

"And so you shall be, son," the big man said convincingly as he tramped along towards his little comrade's home. "Endurance is a big word for a small boy, but it just means turning back bravely when you cannot possibly go forward. It means not crying when your foot is badly hurt, and it means being carried when you can't walk, sometimes too," he explained smiling up at Reggie—"and," he went on, "while you are learning all this you are *sprouting*; soon you'll be scouting—then you'll be a man, and a soldier!"

In spite of a very painful and swollen foot, Reggie was a proud and happy boy that night.

I wonder how many little boy Sprouts there are in England to-day? A. C.

## 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." 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.

#### Changes.

Page, F. L., leaves Sheringham at Conference, 1918.  
Fletcher, R. J., leaves Hunslet (Leeds) Circuit at next Conference, having requested the Circuit to release him from his promise to serve a fourth year.  
Parry, F. J., leaves Gateshead, Durham Road Circuit, at Conference, 1918, after three years' service.

#### Engagements. 1917-18.

Bowker, J. H., Laisterdyke Section of the Farsley, Pudsey and Yeadon Circuit.  
Hacker, S. T. L., Prudhoe-on-Tyne a second year.  
Henwood, J. T. and Harper, S. E., remain in the Barnstaple Circuit another year.  
Hicks, G. W., Swansea, a sixth year.  
In the Shanklin Circuit Revs. J. A. Dobson, J. Edwards, and L. Westlake remain another year.  
In the Nottingham Central Circuit Revs. F. Jones, G. Mellelieu, and J. Proudfoot remain another year.  
Rhodes, F., South Yorkshire Mission a third year.  
Vivian, W., South Yorkshire Mission a fifth year.

#### 1918-19.

Dodgeon, T., Ilkeston Circuit a third year.  
In the Sheffield, Hanover Circuit, Revs. R. Noble, C. Greenwood, H. Chatterton, W. Richardson, and J. Martin remain another year.  
Jackson, W. C., Manchester First a seventh year.  
Thornton, F. H. J., Crosshills a third year.  
Trolley, R., Farsley Section of the Farsley, Pudsey and Yeadon Circuit a third year.

#### 1919-20.

George, A. C., Long Eaton Circuit, making seven years, when he will remove.

1921-22.

Britton, W. R., Bermondsey, Manor Mission a fifth year.

### CHAGFORD.

WITH a view to stimulating attention to the urgent problem of winning and retaining the young people for the Church and School, a well-attended conference of Christian workers was recently held. The afternoon gathering was presided over by Mr. J. Hindle and addressed by Rev. W. Rickard, of Torquay. Several took part in the discussion, and in the tea table conference which followed. It was decided that a more urgent evangelical note is needed in our work amongst the young. Mr. P. Down presided over the evening meeting, which was addressed by Revs. W. Richard and H. C. Putt (pastor). In every way the meetings were excellent, and already they are bearing fruit.

### LEEDS.

#### Park Chapel Debt of £1,040 Gone.

A FEW months ago Mr. J. S. Shaw, an old scholar, made the church the exceedingly generous offer that he would pay half the Trust Debt if the friends would secure the remaining half. The challenge was enthusiastically taken up. A subscription list was opened to which the local friends gave to the point of real sacrifice and most valuable assistance came from outside sources. To close the effort a Sale of Work was held. In the much-regretted absence of the President of the Conference, the minister of the church declared the Sale open. Miss E. Jakeman presided. On the second day, the Sale was opened by Sunday School scholars, and Mr. A. Longfellow presided in the absence, through indisposition, of Alderman J. Chippindale. The Sale realized £97. As a result of the whole effort, the entire Trust Debt of £1,040 has been cleared off, and also practically all the current deficiencies. The friends are greatly encouraged and heartened by this splendid result.

### MANCHESTER AND SALFORD.

THE December meeting of the Manchester and Salford U.M. Guild was held at the College Chapel, Longsight. A good number of members partook of the hospitality of the College Chapel friends, to whom a hearty vote of thanks was accorded. After tea the president (Mr. W. T. Egerton) presided. Sympathy was expressed with Mr. C. Fitton, one of the Guild members, in the bereavement he has sustained through the death of his son, Second-Lieut. Norman Fitton, in the service of his country. A highly-satisfactory report was presented of the Young People's Demonstration recently held in the Free Trade Hall, and it was decided to hold another next year. The Guild has issued a circular dealing with the effects of the entertainments tax on our churches, and the president and secretary were thanked for their services in connection with the same. After the conclusion of the ordinary business Rev. W. J. Hopper read a paper on "Christ and Recent Criticism." Facing a not uncommon fallacy that Christ was not a real historic person, but a legendary figure evolved out of a Christian consciousness, the speaker, by powerful argument and abundant evidence, demonstrated the truth and majesty of the Christ of the Gospels. The paper dealt most opportunely and in a masterly way with a subject of supreme value to the Churches, and Mr. Hopper was cordially thanked for it, and was earnestly requested to allow the Guild to take steps to have it published. The next meeting of the Guild will be an open meeting, and will be held in the Central Openshaw Church and addressed by Prof. A. L. Humphries, M.A.

### Anniversaries.

**Barnstaple.**—The twenty-first anniversary of the C.E. was held in the schoolroom. Mr. J. L. Brock presided and there was a record attendance. The secretary, Mr. C. J. Boundy, reported a total membership of 114, 10 of whom were at present serving or in training with the colours and 2 were on war service. Two hundred eggs had been contributed to the Mayoress of Barnstaple's Fund, £2 had been raised to provide comforts for former members of the church now in the Army. The Society has presented a set of chairs to the vestry and contributed £1 2s. to the Christmas Pudding Fund and £5 to the Primary Department of the Sunday School. A delightful musical programme was given during the evening. Rev. J. T. Henwood and Rev. S. E. Harper gave short addresses.

**Batley.**—The foreign missionary anniversary services were held on Sunday week, the deputation being Rev. Walter Cooper, Leeds, Rev. W. Hall, Goole, the latter contributing his experiences as missionary in Jamaica. On Sunday afternoon, Mr. Cooper addressed a crowded school at Zion under the presidency of the circuit mission secretary, Mr. Wm. Rushby; the effect of the meeting will long be felt by the scholars. Rev. C. N. Mylne, recently returned from West China, spoke at Broomhill on Tuesday, and at Zion on Wednesday afternoon addressed the W.M.A. on the women of West China. In the evening Mr. Mylne spoke on his work amongst the so-called "Wild Men" of West China. The Mayor of Batley, Ald. J. W. Blackburn, presided over the gathering. The circuit's enthusiasm and generosity for missions were fully maintained.

**Bridlington.**—The anniversary preacher was Rev. W. Conrad Balmer. At the evening service the choir rendered special anthems. Many soldiers were in the congregations. On the following night Rev. George Hooper spoke interestingly of our boys in the camps and hospitals. A Churchman, Councillor Charlesworth, occupied the chair. The anniversary was very successful. A social hour is held at the close of the service on Sunday night and is attended by large numbers of young people. The school is open daily as a soldiers' room with a canteen, and is very popular with the troops. The soldiers call it the Umfkey (U.M.F.C.) Club. A committee of the ladies and gentlemen of the Church gladly give their services, and every Friday night a "sing-song" is held.

**Cleckheaton (Central).**—Rev. C. N. Mylne, of China, was the preacher at the missionary anniversary morning and evening. He also gave an address in the afternoon to a large number of young people. The chairman was Mr. E. Wood; Mr. J. Craven gave the report, and Mr. Mylne presented prizes to a number of juvenile missionary collectors. On Monday afternoon there was a meeting of the W.M.A. at which Mr. Mylne gave an address on "The Women and Girls of Nosu Land." The evening public meeting was presided over by Mr. J. G. Mowat. Rev. J. Roberts read the report, and the Rev. G. N. Mylne gave a very interesting lecture on "The Wild Men of West China." At the close of his lecture he answered a number of questions put by members of the audience.

**Holmfirth.**—At the chapel anniversary the return visit of Mr. John Lawson, J.P., of Birmingham (formerly of Holmfirth, and still a foundation trustee), was much appreciated. On the Sunday he addressed the P.S.A. and preached in the evening. The public tea on Monday was followed by a most interesting lecture by Mr. Lawson on "Home." Mr. Geo. Sykes, of Longwood, formerly of Holmfirth, presided, and the choir rendered special anthems. Large congregations assembled.

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**Bazaars.**

**Barrow-in-Furness** (Christ Church).—A small effort started to raise £30 to clear the books for the end of year grew to a gold and silver tree and sale of work which yielded over £100, thus placing every church fund in a satisfactory condition and paying off at least £50 of the trust debt. On the first day the tree was to have been stripped by Mrs. Balfour, but owing to illness her daughter, Mrs. Heslop, performed the duty instead. On the second day the opening took the form of a children's entertainment. The chairmen were Mr. J. Cleator and Mr. G. A. Bassett.

**Cardiff** (Miskin Street).—The annual sale of work has been the greatest success yet achieved. The treasurer, Mr. J. German, made an offer to give £35 if the friends raised by this effort £165. The challenge was entered into with heartiness. Mr. H. Cocks was the chairman, and Mrs. R. W. J. Sutherland, the opener at the sale. The second day was the children's day. A section of the Boys' Brigade was put through its evolutions by Master Jack Wiltshire (sergeant), then in marched the children, one by one, dressed differently, representing nationalities, sixty in number, and rendered solos, recitations, etc., most interestingly. Master Wesley German presided. Miss E. S. Pratt received the children's gifts, and Miss Edna Blake declared the bazaar open. The children had been well trained by the pastor, Rev. F. J. Highley Coles. Total proceeds, £263 10s.

**Chatham** (Union Street).—A most successful gold and silver tree was recently held. Mr. W. H. Hales, of Hartlip, presided. In the unavoidable absence of Mrs. Hales the tree was stripped by Mrs. J. W. Cooper, of Stoke, whose daughter, Miss Olive Cooper, was the soloist at the opening ceremony. The total receipts amounted to £30 19s.

**Gosforth**.—On Wednesday last a sale of work was held in the manse; chairman, Rev. H. J. Shingles; opener, Dr. G. Harbottle. Tea and supper were served in the drawing-room, where also a concert was held. Proceeds, £72.

**Halifax** (Brighouse).—The annual sale was opened by the Mayor of Brighouse, Alderman J. Wood, J.P., and Mr. A. O. Stocks, J.P., presided. The Mayor expressed the hope that they would accomplish the £2,000 scheme which they had set before themselves. The second day the sale was opened by Mrs. Harry Dawson, of Huddersfield, Mrs. A. H. Leach, of Brighouse, presided. The total proceeds reached the goodly sum of £190.

**Jarrow** (Grange Road).—The annual sale of work was opened on the first day by Mrs. Jas. Marshall (of Blyth), Mr. J. Weston Moore presiding. A solo was rendered by Miss Ethel Hall. The sale of work was re-opened the following day by 40 children, trained by Mrs. Spencer. Master Nelson Plumpton presided, Miss Marjorie Kennedy opened, and Mrs. R. Graham received the children's purses. The total proceeds realized upwards of £120—the best result of the annual effort for several years past.

**Nottingham** (Redcliffe Road).—The annual sale of work realized over £230.

**Rochdale** (Lowerplace).—The Allies' Carnival and Sale of work was opened on the first day by Coun. T. E. Kershaw, Dr. Wilson presiding; on the second day by Ald. W. Cunliffe, J.P., Mr. W. E. Robinson, J.P., being the chairman. The Member for Rochdale, Mr. A. G. C. Harvey, M.P., declared the sale re-opened on the Saturday, and Coun. W. Davidson, J.P., occupied the chair. Total receipts about £170.

**Evangelistic Services.**

**Shebbear** (Sheepwash).—A twelve days' mission has been conducted by Mrs. Thompson. The results have been most gratifying. Large congregations throughout the mission. Twenty professed conversion, chiefly adults. A faith tea at the close realized £4 2s. 2d., leaving a substantial balance in hand after all expenses were paid.

**General.**

**Clitheroe** (Moor Lane).—In order to raise funds for the Christmas parcels, socials were held in the School, and proved very successful, the sum of £33 12s. being realized. A parcel, including a letter of greeting from the church, has been sent to each of the 100 "boys" on the Roll of Honour. The other churches in the circuit have also sent parcels to those belonging to them.

**Cowling**.—At a church meeting it was resolved to forgo the annual "At Homes" and to raise a subscription list in aid of the Church funds; to this a noble response has been made, over £128 being subscribed.

**Greetland** (Thornfield).—A very successful series of "At Homes" has been held. Mrs. Harry Dawson, of Huddersfield, presided on the first day, and Mr. J. Harger Mitchell gave the opening address. The chairman on the second day was Mr. A. W. Smith; the host and hostess, Mr. and Mrs. Farrar, of Brighouse. On the last day Mr. A. Fielding presided; host and hostess, Ald. W. H. Ingham, J.P., and Miss Ingham, of Halifax. Total result, £79.

**Louth**.—The annual choir festival was given in aid of the British Red Cross Fund. Rev. E. Lang conducted the morning service on the Sunday and Rev. M. W. Marsh conducted the evening service. There was special music at both services, including "O clap your hands" (Stainer), "Fear ye not, O Israel" (Dudley Buck), "O Lovely Peace" ("Judas Maccabæus"). In the afternoon the "Holy City" was given, the soloists being Miss Pansy Moore, Miss Gwladys Searson, Mr. George Veal, and Mr. Charles Pighills. Alderman Hickling, J.P., presided, and Miss Mary Gibson was

at the organ. Mr. Charles Pighills, Miss Pansy Moore, and Miss Gwladys Searson were the morning and evening soloists. On the Monday evening a grand concert was given, with the Mayor in the chair, the soloists of the Sunday and Miss Bertha Shaw, of Louth, with the Sunday afternoon soloists, rendering the chief items. The choir rendered Mozart's "Glorious is Thy Name" and Mendelssohn's "Be not afraid." The quartette which had been given on the previous evening, "God is a Spirit" (Bennett), was repeated by special request. The Red Cross Society will benefit to the extent of fully £20.

**Oxford**.—The sale of work was presided over by Sir Robert Buckell, the Mayor of Oxford, and opened by Sir Walter Gray, J.P. Net proceeds, £136 9s. 8d. Circuit quarterly meeting, December 7th. Mr. L. Plested, lay preacher in the circuit for three years, unanimously and heartily recommended for the College and ministry.

**Sheringham**.—The churches at Sheringham and Cromer have recognized the presence of the military in large numbers as an opportunity for "doing their bit." Parade services of the United Board are held in both churches, Rev. F. L. Page being the officiating minister. Good numbers of the men attend the services; several have given papers at the C.E. meetings, and some have taken preaching services. The schoolroom at Sheringham is opened on Sunday evenings for a "Soldiers' Hour," with music and singing, social chat and refreshments. At Cromer the schoolroom is used every evening for reading, writing, refreshments, etc., and the workers of the church have been most devoted in their endeavour to brighten the lot of the men. At other places in the circuit (Cley, Salthouse, Blakeney) special arrangements have been made for the attendance of the men at our churches. Rev. F. L. Page (Sheringham) will be glad to know of U.M. soldiers who may be stationed in the neighbourhood.

**Southport** (Manchester Road).—On Wednesday, Dec. 6th, Mrs. Clayton gave a tea on behalf of the Congregational Hall. After tea a capital entertainment, given by several friends, was presided over by Miss Turnock. The devotional service at the opening was conducted by Rev. T. Rider. The financial result was highly satisfactory.

**Spalding**.—Rev. G. Eayrs, F.R.Hist.S. (District chairman) visited Spalding on December 14th in connection with the "District increase" campaign, and preached in the afternoon a sermon that was much appreciated. At the tea tables a conference was held on our Sunday Schools. Mr. F. Bennett, of Downham Market, presided over the evening meeting, at which addresses were given by Rev. G. Eayrs, Miss L. Cook and Mr. G. James. The circuit quarterly meeting was held on the same day, and was largely attended. A strong committee was elected to arrange for the District meeting, which is to be held in Spalding in May. The income for the quarter was above the expenditure.

**Swansea** (Oxford Street).—At a lecture by Rev. F. Sparrow on Russia, Capt. L. P. Godfrey took the chair, and Mr. J. D. Williams, editor of "Cambria Daily Leader," in moving a vote of thanks to the lecturer and chairman, spoke of the many activities of Oxford Street Church and congratulated them on being alive and in having a live pastor.

**Quarterly Meetings.**

**Barnsley, Blucher Street**.—Rev. J. Ibbotson presided. The chairman referred to the increasing difficulties of carrying on their work and appealed for faithful persistence from all. It was reported that Mr. T. Musgrave (Monk Bretton) had lost a son at the Front and Mr. T. Lindley (Barnsley) a son-in-law. Messrs. J. Taylor and J. F. W. Peckett expressed the sympathy of the meeting to these friends and their families, the vote being briefly acknowledged by each. Mr. J. Taylor, who referred to the great need for the help of local preachers, appealed strongly to friends in the churches to offer their services. Membership five less than at Conference. Debit balance of £11 7s. 7d. The chairman reported the formation of a new trust at Monk Bretton, particulars of which were laid before the meeting and confirmed by it.

**Barnstaple**.—Rev. J. T. Henwood presided. Rev. J. T. Henwood having intimated he would be leaving at the end of the fourth year, a committee was appointed to secure a successor. At the evening meeting a good address on Preaching was given by Rev. S. E. Harper. Mr. Henwood presided and several laymen took part in the meeting.

**Bideford**.—Rev. A. E. J. Cosson presided. Balance in hand in spite of extraordinary expenditure. Mr. J. Adams presented Manse Furnishing Account, and was cordially thanked for his services. A good tone prevailed throughout the meeting. Circuit in a healthy condition.

**Cardiff, Newport Road**.—Rev. Chas. Pye presided. Votes of sympathy were passed with Mr. Graham Bird in the loss of his son, who fell while fighting in France, and with Mr. T. H. Mordey in the loss of his respected mother. The salaries and invitations of ministers were discussed. The stipends of the ministers were raised £10 each per year. Revs. Chas. Pye and E. Marshall Moyle received unanimous invitations to continue in the circuit until 1920 and 1919 respectively. Each asked for time to consider before giving consent. The financial statement showed a balance in hand.

**Clitheroe**.—Rev. F. B. Dutton presided. A balance in hand reported. The meeting expressed its warm appreciation of Mr. Dutton's willingness to serve the circuit, until Rev. W. H. Jeffries, who is acting as chaplain in France, can return to take up the duties. It was decided to ask each church to observe the last Sunday in the year as a day of intercession and thanksgiving and to use the form of service prepared by the National Free Church Council.

**Crosshills**.—Rev. F. H. J. Thornton, chairman. Adverse balance of £93 turned into balance in hand of

£2. Increase of 12 members, decrease of 29 Juniors and increase of 21 on trial, as compared with Conference returns. Glowing spiritual reports from all the Churches. Decided that 140 men on active service should receive a wallet from the circuit.

**Farsley, Pudsey and Yeadon**.—Rev. G. Graves presided. Deficit of £3 4s. 1d., and decrease of 8 members for quarter. The Laisterdyke section expressed its willingness to liberate Rev. H. R. Barry for Y.M.C.A. work if it were deemed necessary. Mr. Arthur Booth, of Rodley, introduced the question of the Connexional "Chinese Scholarship Scheme," and Mr. Collins, of Pudsey, was appointed treasurer of the funds to be raised in the circuit for the object.

**Hick's Mill**.—Chairman, Rev. W. Veale. Balance in hand of £1 2s. 9d. Mr. R. Chinn (Carharrack) was passed on to the approved local preachers' plan. Mr. W. Seymour (Greenbottom) was accorded a vote of thanks on his retiring, after three years' labours as circuit steward.

**Huddersfield, Crosland Moor**.—Revs. H. Sunman and E. H. Johnson having expressed a desire to serve the Y.M.C.A. at the Front, sanction was given to a scheme by which they may be liberated for four months each, in succession. Blanche Smithies, of the Moldgreen Church, was reported to have passed the recent Scripture Examination with Honours.

**Leigh and Hindley Green**.—Rev. A. Percy Hoare presided. An increase of 2 full members and 7 on trial. Finances satisfactory. The chairman was promised a war bonus to help meet the increased cost of living. Two representatives were appointed to serve on the committee of the Manchester District Laymen's Missionary Movement.

**Louth**.—Presided over by Rev. Walter Wilby. The financial statement for the first time for fourteen years showed a credit balance. Mr. S. Birkitt entered upon the twenty-fifth year of devoted service as secretary. Permission was unanimously given to Rev. Walter Wilby to minister to the troops in France for three months. The ministerial stipends were generously increased, and a fine spirit pervaded the meeting.

**Manchester North**.—Rev. G. W. Potter presided. Numerical and financial statements satisfactory. Coun. W. P. Burnley, J.P., treasurer for twenty-seven years, and Mr. B. Powell, local preachers' secretary for twenty years, with other officials, re-elected.

**Market Rasen**.—Rev. Ernest R. Squire presided. It was resolved that a wallet (issued by the Book Room), be sent to each of the young men belonging to the circuit on military service. A letter of sympathy was ordered to be sent to Mr. J. Robinson, of Lissington, in his illness. Mr. C. S. Searby, of Binbrook, was congratulated upon being raised to the magisterial bench. A helpful and harmonious spirit prevailed throughout. Dinner and tea were provided by Mr. and Mrs. B. Hardy, to whom hearty thanks were accorded.

**Wisbech**.—Rev. W. H. Martin invited to remain another year and granted a war bonus of £10. Strong resolution against liquor traffic sent to Government. Committee appointed to deal with situation arising in circuit out of Connexional Circular. Balance in hand, £4 7s. 8d.

**An Appropriate Christmas Gift.**

Two friends, driving, narrowly escaped a serious accident. They were so upset over the affair that the drive homeward was practically without conversation. The elder of the two men was a Christian, and he felt that night, as he thanked God for his deliverance, that he had neglected an opportunity. Why had he not taken the moment when both were thinking about their escape from possible death to speak to his young friend about living the Christian life? He resolved to be more thoughtful in the future.

Things jogged on as usual. The next he heard of his friend was that he had been stricken with typhoid fever, and removed to the home of his parents, some miles out of the city. Now the lost opportunity reproached him almost remorsefully. He resolved to atone for his unfaithfulness to God and his friend by going at once into the country, and asking his friend to give himself to Christ. It was in December, and he had several miles to walk after leaving the trolley. On arriving he found his friend too ill for conversation. He was allowed only the privilege of visiting the room and holding his hand for a moment. Again conscience smote him deeply.

When he learned that his young friend was on the way to health, Christmas was near at hand. A happy thought came to him. He wrote and asked this convalescent if he would not give his life to Christ as a Christmas present. A covenant card was inclosed for signature, with the request that it be returned for Christmas Day. The letter closed with an assurance that if the signed card came back to him on Christmas Day he would prize it more highly than any other gift he might receive. Constant prayer followed his letter. He seemed to have the assurance his prayer would be answered. He could scarcely wait for the Christmas morning. In fact, he did not have to wait, for he received a letter inclosing the card with his friend's signature on Christmas Eve.

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**FORD-CHIVERS.**—December 20th, 1891, at Hebron Chapel, Bedminster, Bristol, by the Rev. Nathaniel Fysh, Reginald Ford to Hilda E. Chivers. Present address: School House, Castle Green, Bristol.

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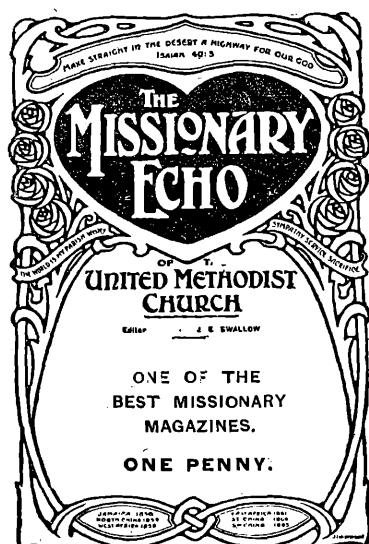
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**SUNDAY, DEC. 24th.**

	<i>Morning</i>	<i>Evening.</i>
<b>LONDON.</b>		
<b>Brixton—Streatham</b> (Rigisdale Road). 11 <i>a.m.</i> , 6.30 <i>p.m.</i>	J. H. Blackwell	R. L. Wildridge
<b>Clapham Junction—</b> (Mallinson Road). 11 <i>a.m.</i> , 6.30 <i>p.m.</i>	C. A. Johnson	C. H. Buxton
<b>Stockwell—</b> (Paradise Road) 11 <i>a.m.</i> , 6.30 <i>p.m.</i>	R. W. Gair	R. W. Gair
<b>Fulham—Walham</b> Grove. 11 <i>a.m.</i> , 6.30 <i>p.m.</i>	E. O. Dinsley	J. H. Greenwood
<b>Fulham—Munster</b> Road 11 <i>a.m.</i> , 6.30 <i>p.m.</i>	J. H. Palmer	B. W. Hird
<b>Park Crescent—</b> Clapham Park Rd. 11 <i>a.m.</i> , 6.30 <i>p.m.</i>	H. Cooper	J. H. Blackwell
<b>Newington—</b> Brunswick, Gt. Dover Street. 11 <i>a.m.</i> , 6.30 <i>p.m.</i>	G. G. Nicholson	G. G. Nicholson
<b>PROVINCIAL.</b>		
<b>Bridlington—</b> 10.45 <i>a.m.</i> , 6.30 <i>p.m.</i>	W. Conrad Balmer	W. Conrad Balmer
<b>Brighton—</b> Bristol Road. 11 <i>a.m.</i> , 7 <i>p.m.</i> Stanford Avenue. 11 <i>a.m.</i> , 7 <i>p.m.</i> Old Shoreham Rd 11 <i>a.m.</i> and 7 <i>p.m.</i>	D. Watkins L. H. Court J. G. B. Corin	L. H. Court D. Watkins J. G. B. Corin
<b>Bristol—</b> Redcliffe Crescent 11 <i>a.m.</i> , 6.30 <i>p.m.</i>	R. T. Buttle	R. T. Buttle
<b>Sheffield—Scotland</b> Street Mission 10.30 <i>a.m.</i> , . . .	F. Hancock	W. Madgen

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