

boys. The work done in the several companies varies greatly, but in every case drill parades and Sunday classes are held, and in addition each develops its own characteristic activities with perfect freedom from anything in the shape of "headquarters' interference." Many summer camps have been held in the past, and it is now the custom for the Liverpool battalion to make its own encampment each year, and for the London battalion to camp in full force at Deal, in Kent. The general work of the Brigade is in the hands of a Council and

General Executive, with Mr. Ronald P. Jones, M.A., as President, Rev. John C. Ballantyne as hon. Sec., and Mr. W. T. Pritchard as hon. Treas. Mr. Jones is also President of the London Battalion, Mr. Ballantyne its hon. Sec. and Treas., and Mr. Ronald Bartram its Major, while in the Liverpool Battalion, Mr. C. S. Jones, M.A., acts as Chairman of the Executive, Mr. Lawrence D. Holt as hon. Treas., Mr. Lawrence Hale as hon. Sec., and Mr. A. C. McCann as Major.

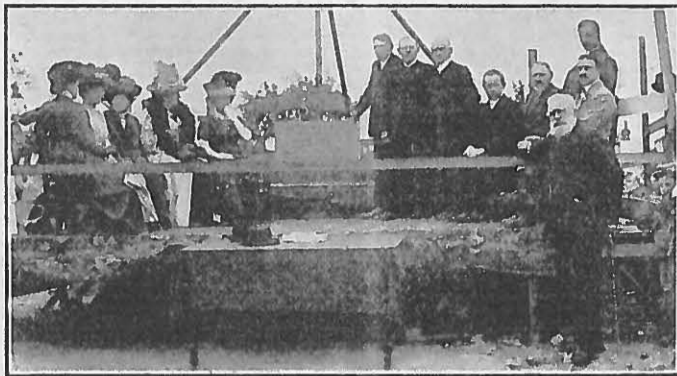
JOHN C. BALLANTYNE.

UNITARIANISM IN NEW ZEALAND.

In 1900 Rev. William Jellie, B.A., formerly of Ipswich, settled at Auckland, and under his able ministry our church there, founded in 1898, made rapid and permanent progress. Three years ago, he was succeeded by an equally vigorous and enthusiastic Unitarian propagandist, Rev. R. J. Hall, M.A., who, soon after his settlement at Auckland, established a Unitarian Van Mission for New Zealand. At Wellington a new Unitarian church was opened in 1909, under the ministry of Rev. Dr. Tudor Jones, who had begun work there early in 1906. In February, 1910, Dr. Jones (now of Unity Church, Islington, London) completed his ministry at Wellington, and was succeeded by Rev. William Jellie, who carries on the work of the church with considerable success. At Timaru a new Unitarian congregation was formed in 1911, under Rev. J. H. G. Chapple.

He has done admirable pioneer work on behalf of the principles of Unitarian Christianity at Timaru, where a church hall has been opened. A movement of great promise has been started at Dunedin, where Rev. F. W. Kennedy has been conducting services with marked success. A Unitarian Missionary Conference for New Zealand has been formed, with the objects of uniting the scattered Unitarian churches by means of a Van Mission and other practical missionary methods, to publish suitable literature, and

in no spirit of over-confidence, to attempt the task of building a church. At the end of 1901 was opened the first structure in



Laying the foundation-stone of the new Unitarian Hall at Timaru, November 16th, 1911. Mr. A. M. Patterson presided at the ceremony; there being on the platform Messrs. Wells, Anstey, Barton and Brown; the Hon. J. Anstey, M.L.C., and Messrs. G. H. Lightfoot, George Wells, and H. Goodwin.

the Colony specifically erected and dedicated as a Unitarian church. Previous to this I can trace the existence of individual Unitarians for more than sixty years. For all I know our religion may have been represented among the earliest colonists of the North Island from 1840 onwards. Dunedin was founded in 1848 by a band of Free Kirk Presbyterians, under Rev. Thos. Burns, a nephew of the poet. Christchurch in 1850 took shape under the impress of the Anglican Church, an impress it bears to this day. The North Island settlers were more miscellaneous in their religious origin; and as time passed the dream of establishing a new, freer, and happier Britain in this natural paradise of the Southern Seas fired the imagination of some of the finer spirits of our churches, and so far back as religious statistics are available some hundreds are to be found who dared to avow themselves of the despised religion. The Colony was fortunate in its founders. From the first, in institutions and legislation, they made themselves free of the bonds of tradition; and we cannot be surprised that many who were trained in the special atmosphere of our churches set their mark upon its fortunes. It has been inspiring to me to meet with names like Wicksteed, Probert,



The Unitarian Hall, Timaru, opened May 2nd, 1912. Rev. William Jellie, Rev. J. H. G. Chapple, and Rev. R. J. Hall, standing in porch.



Revs. WILLIAM JELLIE, B.A., J. H. G. CHAPPLE, and R. J. HALL, M.A., at the opening—the first occasion on which so many Unitarian ministers had been together in New Zealand.

to keep in communication with isolated Unitarians throughout the Dominion. The President is Mr. J. C. Macky, of Auckland.

After the foregoing had been put into type and we were on the point of closing up, an excellent account of Unitarianism in New Zealand came to hand from Rev. William Jellie. We have space for only a few lines. Mr. Jellie says: In 1898 a commercial traveller of Unitarian proclivities, whose business brought him frequently to Auckland, thought to discover fellow-religionists with whom he might have social intercourse during his visits, and called a meeting by advertisement. It was attended by some who were the descendants of early Unitarian colonists, some who had come straight from Unitarian congregations in the Homeland, and some who had learned their Unitarianism in Australia. There were not more than a dozen; but they decided that they were too many to be contented with social intercourse. They resolved to begin public services. For two years these services were conducted by a persistent layman from Larne; help was given by visits from Rev. Geo. Walters, of Sydney, and Rev. R. H. Lambley, then of Melbourne; and in 1900 Rev. W. Jellie was commissioned by the British and Foreign Unitarian Asso-

ciation, Paget, Holt, Montgomery, Trimble, Rathbone; though, alas, in nearly all instances I have had to regret a departure in the children from the faith of their fathers. In 1853 arrived with his wife Mr. C. W. Richmond, a London barrister, whose father's name stands second on the list of Presidents of the British and Foreign Unitarian Association. For a while they were in Auckland, but passed on to New Plymouth. He thought to have bid farewell to the law when he emigrated, but first he became attorney for his province, then he was returned to Parliament, became a Minister of the Crown, and finally accepted a judgeship, which he held till his death in 1895. He was a great admirer of Dr. Martineau and a student of German and French Biblical Scholarship. As his family grew up he conducted services every Sunday morning in his own home. His liberal views were known all over the Colony. He made no secret of his theological position, and his influence on the developing political life of the Colony was profound. The name of Richmond is now associated with the Kindergarten Schools of Wellington, the founder of which is Miss Mary E. Richmond, his daughter, and the present Chairman of the Committee of the Wellington Unitarian church,

OFFICERS OF THE AMERICAN UNITARIAN ASSOCIATION.



Read from left to right—standing: Rev. HENRY WILDER TOOLE, Secretary Department of Church Extension; Rev. W. CHANNING BROWN, Field Secretary for New England; Mr. F. STANLEY HOWE, Assistant Secretary; Rev. ELMER S. FORBES (sitting on table), Secretary Department of Social and Public Service; Rev. WM. J. LAWRENCE, Secretary Department of Religious Education; Rev. LEWIS G. WILSON, Secretary. Seated: Mr. GEORGE W. FOX, Assistant Secretary Emeritus; Rev. SAMUEL ATKINS ELIOT, D.D., President; Mr. HENRY M. WILLIAMS, Treasurer; Rev. CHARLES W. WENDTE, D.D., Secretary Department of Foreign Relations.

UNITARIANISM IN DENMARK.

WHENEVER I receive an invitation to speak or write on "The Unitarian Work in Denmark," my heart sinks within my bosom. For it seems to me that, to make clear the significance and results of a religious movement in a given age or country, one must begin by painting pretty elaborately the background on which it stands forth; that is to say, that any effort to give foreigners an adequate idea about the Unitarian work in Denmark primarily demands a sketch of the whole Church situation of the day in this country.



Pastor UFFE BIRKEDAL

To do this I should, it seems to me, have to write a whole book. The symbols of the Established Church of Denmark are:—The Apostolic, the Nicene, the Athanasian Creeds, Luther's Smaller Catechism, and the Augsburg Confession; but only ministers are compelled to subscribe to them. Anyone born in Denmark and baptized by a minister of the Church, so long as he has not formally seceded, is deemed a member of the Church, and no subscription to or confession of creed is demanded. Up till the year 1849 parents who were not either Jews, Roman Catholics, Methodists, or members of the Reformed Church, were by law compelled to have their children baptized into the State Church within a certain date after their birth. This having been the

state of things ever since the time of the Reformation, the whole people virtually belonged to the Established Church. The demand of the Church for "orthodoxy" in the laymen being so lenient as here described, the tradition has been kept up, so that at the present day about 97 per cent. of the people formally belong to the Established Church.

In the year 1900 the first Unitarian congregation, *Det fri Kirkesamfund*, was founded, with Mr. Birkedal, formerly a minister in the State Church, as its minister. For some years it existed merely as

an association inside the State Church, with services every Sunday, but its members soon felt compelled to profess their faith in word and deed; in doing so they were found to be seceders by the authorities of the Church. A lawsuit ensued, and by decree of the Supreme Court they were in 1903 legally expelled from the Established Church. It is impossible for me to explain how this could come to pass without unseemly demonstration and bravado on the part of the Unitarians or uncharitable persecution on the part of the Church authorities. It did come to pass, simply and as the natural consequence of faithfulness to truth and conviction colliding with the laws of the land. We lost our lawsuit in so far as we were excommunicated, and had to form a Free Church, but by it we advanced in a way that we never dreamt of. The decision of the Supreme Court caused a stir all through the country; it was discussed in the Press and on the platform, with the result that people were made to hear of, to inquire, and read about Unitarianism. What this meant, anyone interested in the spreading of intellectual knowledge will know. Ten years ago Unitarianism was an empty word to most people in this country; to-day it is used not altogether wrongly even by the uneducated masses. And it has been publicly said by ministers in the Church and other competent judges that the greater part of the religiously interested members of the State Church are really Unitarians; while the "orthodox" section of the State Church constantly accuse liberal ministers and teachers of being "Unitarianised."

I believe that the faith of Channing is at this moment the dominant faith in the State Church, counting ministers as well as laymen. It must not, however, be inferred that these men and women profess themselves Unitarians; while, on the contrary, it seems to me that



Mr. THEO BERG

SOME OF OUR CONTRIBUTORS.



Rev. F. BLOUNT MOTT



Rev. J. J. WRIGHT, F.R.S.L.



Rev. CHARLES ROPER, B.A.



Rev. W. R. SHANKS



Rev. A. W. FOX, M.A.



Rev. LUCKING TAVENER



Pastor PAUL TEISSONNIERE



Rev. W. TUDOR JONES, Ph.D.



Rev. E. THACKRAY, Ph.D.



Rev. W. C. HALL, M.A.



Rev. W. G. TARRANT, B.A.



Rev. J. A. SHAW



Rev. ALFRED HALL, M.A.



Rev. H. FISHER SHORT



Rev. JAMES RUDDLE



Rev. T. L. MARSHALL

if there is one point on which the liberals agree it is this one: Unitarians we are not. So while Unitarianism spreads and carries the whole Church its way, the number of openly avowed Unitarians hardly increases. There are at this moment only two Unitarian congregations: Denmark, one (Copenhagen); another in Aarhus in Jutland, numbering altogether not above four hundred members. No greater proof can, to my mind, be given of the strength and vitality of Unitarian opinion in this country than the fact that, with hardly four hundred openly acknowledged supporters, it is at this moment the nightmare and bugbear of the supporters of "orthodoxy." This is not a state of things to rejoice in. However good and well the spreading of true knowledge of a rational theology may be to the Unitarian, it seems of little avail if it does not serve to rouse men to sincerity, to force them to be in earnest in religious matters. To the Unitarian the fact that the Church can, almost unnoticed by its members as long as the old rites and creeds are retained, change its theology from Trinitarianism to Unitarianism, from "orthodoxy" to liberalism, is a cause for anxiety and sadness. Therefore, the principal task set to-day before Unitarians in this, as in all other countries, is, to my mind, to stand forth bravely and unswervingly for the great truth that, not by adherence to creeds and dogmas, but by sincerity and singleheartedness, does a nation, like individuals, attain true intellectual knowledge and gain a strong religious faith. I venture to say that the Unitarians in Denmark have felt this from the very day they formed their first congregation. Foremost among those who have taken a prominent part in our work stands our minister, Pastor Uffe Birkedal, who by his

rich gifts and strong religious faith has been a help and support to all; and next to him come other men, such as Theo Berg, P. P. Högsted (the lay preacher to the congregation at Aarhus), Christian Möller, and Alfred Sørensen, who by their unselfishness, perseverance and faithfulness have borne the burden and solved the difficulties of the day. Other names stand forth in my memory filling my heart with thankfulness and cheer, but I was asked for a short article and feel that already I am on the verge of trespassing. One word more, however. When the English Unitarians look back on the work accomplished during the past century, let them remember that by it they have moulded minds and forged tools that are at this day at work in many nations for the kingdom of truth and spiritual liberty. We in Denmark do not forget it, and on this day of commemoration our hearts are turned towards our English brethren, full of gratefulness for the past, and of good wishes for the future.

MARY B. WESTENHOLZ.

NORWAY. The first Unitarian church in Norway was founded by Kristofer Janson, a Norwegian poet, at Christiania. The Unitarian congregation is now under the charge of Rev. Herman Haugerud. In Bergen, Rev. Carl Konow, a Lutheran pastor, has recently undergone no little persecution for his religious opinions. The late Björnstjerne Bjørnson, eminent as a poet and in public affairs, sympathised with the Unitarian point of view, as do also many other scholars and public men. There are four Unitarian churches among the Norwegians in the United States.

THE OUTLOOK.

CHEERY MESSAGES FROM HOPEFUL LEADERS.

Rev. JAMES DRUMMOND, LL.D., D.Litt., &c.,
Ex-Principal of Manchester College, Oxford.

Mr. William Smith's Act of 1813, which repealed various statutes directed against Unitarianism, occupies a very inconspicuous place in Histories of England, and practically may have done little more than recognise existing facts. Nevertheless, in relation to the convictions which prompted it, it was an Act of great significance, and though it was not intended to express approval of Unitarian *theology*, it in effect gave formal sanction to a *principle* which has always been dear to Unitarians, the principle that heresy is not a crime, and ought not, like theft and murder, to be subject to legal penalty. In the hottest time of the Unitarian controversy Unitarians always placed in the forefront of their contention that men were to be judged by their character and not by their creed. This principle, which is founded on reverence for the individual conscience and on the observed facts of life, is the basis of liberal religion. It is slowly becoming really operative in people's minds, killing old antipathies, and, while not obscuring sincerity and truth, transferring men's zeal more and more from the uncertainties of theological discussion to the firm foundations of spiritual character. I cannot pretend to foresee the future; but principles slowly work out their logical results, and this principle ought to undermine, and is, I think, already undermining the separating barriers between the sects, and ought in time to bring about some wider comprehension than the world has yet known. The principle is so ingrained in Unitarians that perhaps we take it too much for granted, and do not make it sufficiently prominent in our teaching; and, without neglecting the interests of theology or thrusting into a subordinate position the worship of God and the ameliorating social influence which belong to all religion, we ought to hold on high the banner of religious liberty, display a sympathetic mind towards all who are feeling their way into a larger fellowship, and lead the advancing hosts which are marching along converging paths towards the unity of the Spirit.

Rev. H. ENFIELD DOWSON, B.A., ex-President of the National Conference.

The great problem of the future for liberal religion is not the extent of its liberalism, but of the depth of its religion. It is one of the best signs of the times that attention is being riveted upon it—none too soon. It is a part of a far larger problem than ours, affecting, as it does, all the Churches in the common decline of the influence of religious service and of the spirit of religious reverence. But it is our own special danger. Our liberalism is a birthright in which we glory; but if we prize it as an end in itself, its glory has departed. It is of value only as the handmaid of faith, and the minister of religion, devout and deep. If it ministers to indifference, emptying our churches, and quietens the fires of devotion on our altars, instead of our glory, it is our shame. But by whom can spiritual life be more surely nurtured and the call to worship be more surely heard than by those who believe, as we do, that the Spirit of God in England to-day breathes in His children's souls as truly as it did in Jesus in Palestine of old? That is a gospel to bring men to their knees in a worship in spirit and in truth.

Pastor PAUL TEISSONNIERE, of the Liberal Christian Church, Brussels, Belgium.

Catholicism is to a large extent everywhere in Belgium only a disguised paganism. Those who are preoccupied with intellectual, moral, and social questions have liberated themselves more and more from the Church. But having freed themselves from Rome they still refuse to fall again under the yoke of any other dogmatism. The "orthodox" Protestant Churches seem powerless to attract them. It is only around a liberal Church that a rally could be possible. The difficulty is to enter into close relation with these emancipated minds, and to dissipate their prejudices against all that is religious. It is necessary to show them that the work of criticism must be followed by work of reconstruction. Unfortunately, we multiply the temptations for them; campaigns of lectures, unions for the propagation of truth, federations for moral culture are numerous. Unfortunately, too, our financial means are too limited. However, a few who are becoming more and more numerous understand and appreciate our effort. Our hope is that these may increase; and then the harvest will be great.

Professor RUDOLF EUCKEN, D.Phil., of Jena.

Religion will be able to overcome the present crisis in which it is placed only in so far as it succeeds in bringing freedom and insight into close connection with one another. Religion needs freedom in order to gain the universality which the present day with right wishes for, and in order to differentiate clearly between the eternal and the temporal in order that the aspiration of mankind after a spiritual content of life may be satisfied—a spiritual content which becomes ever more urgent. In fact, without insight and depth there is no freedom; and without freedom there is no insight and depth. For freedom is only possible when an independent spiritual world opens out for man over against the mechanism of the visible world. But man cannot enter such a spiritual world, neither can such a world become his possession without his own decision and his own energy over against all opposition and doubt. Freedom without insight easily becomes a shallow subjectivism, and insight without freedom becomes a rigid dogmatism. Nowhere has the union of both taken place more than in England. May the growth of such a union succeed more and more for the salvation of England and of the whole of mankind.

The late Pastor CARL JATHO, of Cologne (written a few weeks before his death).

Christianity will remain faithful to its original nature in so far as it separates itself from creeds and confessions and becomes the religious development of humanity. In its beginnings it was no other than a gospel of love to God and to men. The love of God was not narrowed into a dogmatic mould, but meant the essential nature of God. And love to men was not limited either by external commands or by ceremonies of any kind. It meant something quite self-evident—something founded upon the very moral nature of man. Every binding of men to a written confession renders it more difficult to be a Christian, and cuts off the essential and further growth of the Christian religion. The future of Christianity lies in the fact that its free developing capacity is preserved. Every conception of God can and must become effectual under its protection; every claim of social justice and of personal need of salvation can and must be satisfied. When all this happens, Christianity will become the religion of humanity.

Rev. E. T. RUSSELL, B.A., McQuaker Missionary Minister for Scotland.

I can only speak of the outlook of the Unitarian movement in Scotland, where I have been working for nearly sixteen years. From the knowledge I have gained in going up and down the country I feel confident that from many points of view the outlook here is very bright. Men are thinking very seriously about the old doctrines, and they are feeling that those doctrines cannot all be literally true. Moreover, men are reading, not so much the books that advocate the teachings of the past, but books and pamphlets that maintain the new ideas, and they are ready to stand and listen attentively to any one propounding these ideas. I have addressed hundreds of meetings in the open air in different parts of the country, and have only once had any difficulty in obtaining a good hearing. Leading citizens will stand for more than an hour listening intently, and afterwards they will say to me, "That is what I have been thinking for a long while." People are wanting a freer, more progressive, more rational, and a more humane religion than what has been preached in Scotland, and they are willing to listen, at any rate, in the open air when one preaches such a religion. But will the Unitarian churches increase in number in Scotland? Only very slowly. The difficulties are many. But of one thing I am certain, the other Churches will become—are becoming—Unitarian in their teaching and methods. The forward movement is leavening all the Churches.

Rev. E. SAVELL HICKS, M.A., Dublin.

The progress and prospects of progressive religion in Ireland are distinctly brighter than they were. There are various evidences of movement of thought in a broader direction, though there are also plenty of reactionaries to whom any form of faith other than their own is anathema. It is, however, satisfactory that in connection with the work of the Irish Unitarian Christian Society I have had various applications for Unitarian literature from rectories and mansees, and in several instances requests for more have followed. There is also a considerable amount of theological unrest among the laity of the various denominations, and the result of these "troublings of the waters" must inevitably

be the steady advancement of a freer and more rational faith. A minister not of our household of faith once told me that although he read and agreed with Higher Criticism, he never preached it for fear of unsettling the minds of his young people. But his knowledge even in spite of himself must necessarily penetrate what he preaches, and modify the form and treatment of his message. The remark applies to very many whose flocks devoutly believe they are critically "sound." The flowing tide of a more rational faith is steadily rising. Like the sun, it reaches Ireland somewhat later than England perhaps, but like the dawn, it comes to both inevitably at last.

Rev. EDGAR THACKRAY, M.A., B.D., Ph.D.,
Huddersfield and Dewsbury.

What we most need is a baptism of the old Calvinism (that which is older than Calvin). The new Calvinism is a very perverse and mischievous thing, for instead of allowing *God* to elect, it gives the power of arbitrary choice to any Tom, Dick, or Harry who may come along to give his vote without name or reasons. Like Plato's democratic "horses and asses," we are become so "gorged with freedom" that we "run at any one who does not get out of our way," instead of feeling that we are not our own, and that the more power we get the more sober and responsible we ought to be. "Ye have not elected *me*, but I have elected *you*," said Jesus, who himself had no words nor works nor will of his own. When the truth has really gripped *us* (rather than *we* the truth) it will be ours "not to make reply," ours "not to reason why," ours "but to do or die." Even our senses will be held by the same loyalty. What did Speaker Lenthall say to the intruding Charles I? "I have neither eyes to see nor ears to hear, nor tongue to speak, except as this House shall direct." The Old Testament: "Thus saith the Lord" is received as a mere ancient form of speech, the Biblical text a nose of wax, and the bulls of an infallible Church nothing more powerful nor divine than the fulminations of ecclesiastical politicians; but let us not suppose this to be the end of authority and obedience. There is a loud cry for a new race of Isaiahs, with their "Here am I; send me," and of Luthers, who can say and "do no other" than God's truth will let them.

Rev. HENRY GOW, B.A., Hampstead.

The Liberal Religious movement is growing in all directions. It would be easy to write a triumphant account of its advance. On the other hand, the attendance at public worship is declining, and the number of adherents to our own group of free churches does not increase. The great problem which challenges liberal Christianity is the problem of public worship. So far as men and women are "orthodox" they go to church or chapel. The decline of attendance in "orthodox" churches is due, not to the abstention of the "orthodox," but to the lessening numbers of the "orthodox." The decline of attendance in liberal Christian churches is due not to the lessening number of the liberal Christians, but to their abstentions. Public worship seems no longer to be a religious necessity with them. It has passed through the various stages of being regarded as a duty, a pleasure, a useful convention, a trouble, and a bore. Liberal religion as expressed in public worship has to prove, not its intellectual wisdom, but its spiritual worth. It has to make men feel that it is a religion which, like all true religions, carries with it the necessity of worship. The great need for liberal Christianity is devout ministers and laymen. Those of us who believe in liberal Christianity have to show that Christianity means more to us than liberalism, and that the essence of Christianity is God revealed in Christ and in humanity. It is not our business to scold men to worship or to attract them or to persuade them. It is our business to preach a Gospel in which the necessity of public worship is felt to be inherent. I believe that such a Gospel does exist in liberal Christianity, but it needs a passion and faithfulness and a self-consecration which are seldom found among us. None of us looking into our own hearts would claim that we possessed it; but there is no other way in which we can attain or deserve success.

Rev. G. A. PAYNE, Knutsford; Clerical Secretary, Unitarian Home Missionary College, Manchester.

Forty-one years after the passing of the Trinity Act, viz., in 1854, the Unitarian Home Missionary Board was established in Manchester by Dr. John Rely Beard and Rev. William Gaskell, M.A., who have been succeeded by scholarly men who have carried on the work in the same

spirit of devotion. The name has changed from Board to College, and a Hall of Residence was opened in 1905. The educational standard from time to time has been raised, and men are fully equipped for the Unitarian ministry. Yet while this is so, and while many of the students have taken degrees in arts and theology, the original intention of the founders has been kept in mind from the beginning, and special aptitude men—men who have shown a practical interest in the work of our churches and the institutions attached to them—are still able to receive a training for two years to fit them for taking up the work of the ministry. No fewer than 225 ministers have been or are being trained in the College, and under the auspices of Principal Mellone, backed by a vigorous Committee, there is no reason why even greater success may not be attained in the future than the College has ever known.

Rev. F. BLOUNT MOTT, Cardiff.

Every one admits the confusion of thought in religious matters at the present moment. Thousands of people are doubting the old assumptions and wondering what they should believe. But the chief issue is becoming clearer every day. It is this: Is religion a fixed revelation, binding and holding its obedient devotees securely and unchangingly to the faith once delivered to the saints, or is it a living spiritual seed ceaselessly budding and changing within the soul? Will you sign on as a traditionalist or a reformer? The day of decision has arrived between miraculous revelation and scientific development, between dogma, tradition, ritual, and creed, or reason, conscience, and life. The Unitarian Church has met the difficulty squarely, and is prepared to welcome and fellowship all of every sect or name who make this momentous decision. It has no circumscribing or excluding creed; it unites not by fixed formula of what must be believed, but by common purpose to follow the path of unfolding life, which leads through reason and discovery through faith and love towards truth and God. As astronomers and chemists, botanists and biologists, by putting away superstition and necromancy and following natural methods, have been able to formulate a valuable body of well attested and now universally accepted facts, so in religion Unitarians have winnowed away the discredited and find themselves in possession of an inspiring gospel which they accept not as a revelation or a compulsory creed, but as having the indisputable assurance of established truth. The permeating presence of God, the outstanding example of the life of Jesus, and the universality of his great spiritual declarations, the essential element of human goodness, and the certainty of eternal spiritual progression of the soul . . . these are the nucleus of attained religious truth, the heart of religion. Expanding from this nucleus a glorious gospel of faith and hope the Unitarian Church clears away the confusion and doubt involved in the conflict of modern knowledge with ancient tradition, and offers the key which admits to the present kingdom of the ever-living God.

Rev. CHARLES HARGROVE, M.A., Leeds, ex-President British and Foreign Unitarian Association.

Cardinal Newman, in "Loss and Gain," the story of a convert, written shortly after he had himself joined the Church of Rome, tells us how it was brought home to him that Romanism was not, as Anglicans pretend, another form of Christianity, another "branch of the Church," but a distinct religion. The Roman Catholic differs from the Protestant, not merely in belief and ritual, but in his whole outlook. Faith and morals, holiness and the way to it, duties and ideals, all changed for him when he laid aside his private judgment and accepted the authority of the Infallible Church. It has often struck me that the same thing is true of Unitarianism as contrasted with all the other Christian forms of faith. The difference between us and the "orthodox" Churches does not lie mainly in our rejection of certain doctrines which they maintain. It begins with this, but it speedily grows into a different attitude of mind towards religion and life. This is common to the most conservative and to the most advanced among Unitarians. Common religious words take on a different meaning: God, Christ, Atonement, Salvation, Heaven, and Hell. The Bible and Revelation mean another thing for us when we give up the doctrine of the Trinity. We view life and death, duty and pleasure, heresy and orthodoxy from another standpoint, and they all take another aspect. Unitarianism, by whatever name it calls itself, is another religion,

and it is well for us to recognise it as such. And if it be so, we should not complain that we are excommunicated by all other Christians nor be discouraged that our apparent success is so discouraging. The hallowed traditions and deep-rooted prejudices of the ages are opposed by us. The doctrine of the Trinity does not stand by itself. It is the foundation stone of the whole scheme of what we believe to be the false doctrines which go by the name of Christianity and are not Christian. To attack it is to attack the errors in doctrine and practice of eighteen centuries. We have acquired the right of attack, and the right becomes a duty. We are Anti-Trinitarians because we believe Trinitarianism to be neither rational nor religious, and we are under obligation to avow ourselves as what we are. No Trinitarian scruples to call himself such. If no Unitarian denied his own name we should be stronger and more successful than we are.

Rev. ALEXANDER WEBSTER, Aberdeen.

The term *Unitarian* is indispensable to physical science, to philosophy, to ethics and religion, because it expresses the essential principle pervading the universe. The physicist uses it to indicate the unity of life, the ethicist to denote collective obligation, the religionist to refer to worship of One All-loving Spirit. Its original doctrinal and controversial significance, as the antithesis of *Trinitarian*, is dissolved, and a naturalistic and more permanent connotation has come upon it. It points to catholicity of thought and international fraternity in harmony with universal truth and need. The cosmos warrants it by the unity of its energies, the uniformity of its laws, and the comprehensiveness of its evolutionary procedure. The oneness of humanity requires it to express its moral imperative, and it is a fit term for the synthesis of philosophy regarding the motor power of the universe. It promotes one attitude towards the universe—that of rational reverence; one method of knowledge—that of free inquiry and sincere reflection; and one motive of progressive advance by wisdom and serviceability. It stands now for faith in a common origin of mankind, for duty based on brotherhood, and the procession of the race towards fully developed and wealthily adjusted life.

Rev. T. E. M. EDWARDS, ex-Missionary Minister, London and the South-Eastern Counties Provincial Assembly.

You have my heartiest good wishes for the increasing prosperity of THE CHRISTIAN LIFE in the days to come. It has borne an unflinching testimony on behalf of our Unitarian faith, and an unwavering of those principles which are destined to liberate Christianity from traditional beliefs and unreasonable doctrines. Watching the signs of the times, there are evidences on every hand that while some Churches cling to the old theology, the majority are breaking away from the old creeds and cherishing larger and grander conceptions of Christian truth. But the growth of liberal thought must not cause Unitarians to imagine that their work is done. Their testimony will always be needed, for reactionary forces are ever in existence. But the problem which faces us at the present day is not only the theological but the social problem. Emphasis is being laid upon the word "brotherhood," and men argue that if the brotherhood of man could become a realised fact the social problem would be solved. Unitarianism, maintaining as it does the Fatherhood of God and the brotherhood of man as the great essentials of religion, is specially qualified to secure the desired results. It does not need much acumen to perceive that if society were based upon the foundation of love to God and man the world would soon be turned upside down. We shall witness this revolution sooner or later, but in the meantime our aim as Unitarians should be to do what we can to bring about this glorious consummation.

Mr. H. G. CHANCELLOR, M.P., President of the National Unitarian Lay Preachers' Union.

I am glad to learn that THE CHRISTIAN LIFE is to commemorate the centenary of the Trinity Act by a special Number. That Act marks a distinct step in the slow but irresistible progress of liberty, and a confession of the impotence of penalising laws to fetter permanently the human soul. Exclusion from the Toleration Act could not, and did not, prevent our spiritual fathers from proclaiming the great truth of the Unity of God, which is the foundation of our faith, at all risk to their lives and liberty. Since then we have stood for freedom and equality to all to think and to publish their thoughts on all matters affecting religious experience, repudiating

the right of majorities or of Churches to impose on individuals restrictions and limitations that would prevent the free and full exercise of their God-given faculties in the discovery and proclamation of truth, however distasteful to authority or unsettling to ancient prejudice. Our battle is nearly won. Legal persecution has passed into toleration. Toleration is now felt to be an insult, and is gradually evolving into freedom. And free men are demanding equality for Churches and individuals alike. State favouritism towards or patronage and control of any Church or form of religious belief is an anomaly which the growing spirit of freedom will not tolerate much longer. To this great work of emancipation our churches have contributed out of all proportion to their numbers. They have been pioneers of freedom. If our young people would acquaint themselves with the history of the Unitarian movement and with the lives of its heroes from Servetus and Socinus to Parker and Martineau, they would learn how precious a thing it is, and be led to greater devotion and more strenuous effort. May this Commemoration Number stir up new interest, and may THE CHRISTIAN LIFE enjoy long years of helpful stimulus to clear thinking and pure religion.

Rev. LUCKING TAVENER, Aberdeen.

The future is certainly full of hopefulness. The long years of patient work done by our predecessors is at last bearing its undoubted fruit, and we who are actively employed to-day find our position much easier to maintain than any who have gone before us. That those who are relaxing their hold on the worn-out creeds are not inclined to give the due credit to our past ministers should not worry us. We live and work for truth, for the clearing away of error; and as we see signs on every side of efforts in the same direction our hearts must rejoice. There is, however, a danger that we should think our work is finished. It is not. There is much still to be done, which can only be done by churches like ours, which stand for a fearless acceptance of the findings of science, and a presentation of the truth of the universal spirit of God. We must be thankful that we have not to wage such incessant warfare on superstition as the past has shown was needed; but we must take up earnestly and vigorously the responsibility that falls upon us to show how the principles of righteousness are to be applied to modern concerns.

Rev. HENRY AUSTIN, Cirencester.

A ministry of more than forty-nine years has more and more deepened my conviction that the grand message of Unitarian Christianity is its faith in and love of the One God and Father of all; its toning effect on "orthodoxy;" and its influence inspiring a higher liberalism, above party politics. It is ever on the side of peace and goodwill to men. It makes for social harmony and international brotherhood. Its gospel has a great future—the harbinger of consolation for the sorrowful and for all mankind.

Rev. JAMES A. SHAW, M.A., Wolverhampton.

Freedom is a principle of tremendous potency and wide implications. It cannot be too jealously guarded or too zealously championed. Everywhere there are fields of opportunity for those who link a worthy courage with a passionate love of freedom. To gain as much freedom as we can both for ourselves and our fellow-men is an end that should appeal to all members of the liberal movement. If the workers are to have more liberty they must have more economic power and better conditions both of life and labour. Social justice is implied in religious freedom. The Churches that are out for human emancipation in the fullest and broadest sense—in other words, that seek to give men universally a chance of living the kind of life God meant for them—will have a great part in creating the moral values of the future. If it be true, as Tyrell said, that the Roman Catholic Church will bleed to death if she cuts her finger, and also that when she dies other Churches may order their coffins, then the future of the liberal religious movement should be assured, unless the aspirations of devout humanity are to go unfulfilled—a thing that is unthinkable.

Rev. H. S. MELLONE, M.A., D.Sc., Principal of the Unitarian Home Missionary College, Manchester.

Without any attempt at argument, I can only put on record my conviction that the future of the Unitarian movement depends in the main on two things. (1) *Our appreciation of Christianity.* If we simply deny the various doctrines which Christendom has hitherto regarded as funda-

mental, we are leaving much truth behind us and "advancing" to nothing. We cannot separate religion from its history. It is the past out of which we have grown, which has helped us to whatever of wisdom we possess. From the nineteen hundred years of Christendom we have a heritage containing that within it which is of everlasting worth. It is well to have our eyes fixed on the future and the vision of things yet to be; but that vision will be most truly seen by him who has the most insight into the increment of truth received from many generations of men. We need to break down the irrational limitations and qualifications by which "orthodoxy" conceals the real meaning of the truths which most of its dogmas embody; we need to universalise the truths which, even in the imperfect forms in which it holds them, give to "orthodoxy" its strength and power over the human heart. (2) *Our capacity for co-operation.* The whole story of evolution unites with the verdict of human experience at large to tell us that the supreme test, not only of the fitness, but of the capacity to survive, is the power and the will effectively to co-operate for purposes recognised as good. Brotherhood is a mere sentiment unless it is realised in active and effective co-operation. Co-operation is the one great constructive principle whose significance—social, national, and even international—is surely and slowly dawning on this age. It is the great testing principle of our time in every department of life. Its application is a thing to be learnt; and if our people will not learn it far more thoroughly than they have done as yet, then the movement for which they stand will have no place among the movements of the coming time.

Rev. R. NICOL CROSS, M.A., Southport.

The outlook of the Unitarian movement is a very ambiguous phenomenon. It has two faces to it, like the ancient Janus. There is the Unitarian movement which comprises Presbyterian, Unitarian, and other liberal religious and kindred non-subscribing congregations. And there is the Unitarian movement that comprises Catholic, Anglican, Congregationalist, Methodist, Baptist, and other kindred nominally subscribing and non-believing parts of congregations. The paradox about the former movement is that, so far as I dimly see, it does not move. It stands and watches with some glee and approval the antics of the latter movement, which is no doubt a most picturesque and fascinating object. For not only does it move, but it cannot help moving. It has got on to an inclined plane with the law of gravitation behind it. It ought, indeed, to roll along with a constant acceleration, gathering momentum as it goes. It should accordingly in the near future become a great danger to the universe, as was the former movement before it came to a state of stable equilibrium; but this devoutly-to-be-wished-for consummation won't happen, owing to the operation of an effective system of brakes which slows down progress to a rate that will not inconvenience or disturb people unadapted to velocity. By thus respecting the greatest happiness of the greatest number this scattered phase of the Unitarian movement is, I think, likely to make steady, if slow, advance in the future. The other and more advanced phase will, however, continue in existence by the law of inertia.

Rev. R. B. DRUMMOND, B.A., Edinburgh.

I am sometimes inclined to think that religious liberalism is now practically triumphant in Scotland. It is at least hardly conceivable that there should be any decided set-back in the direction of even a modified Calvinism. The growth of ritualism is more probable, but the old dogmas are everywhere obsolescent, if not obsolete, and the influence of the Unitarian propaganda in bringing about this change is beginning to be more widely recognised.

Rev. J. WORSLEY AUSTIN, M.A., Birmingham.

You ask for a short message from me on the future outlook of the liberal religious movement. To be short, it can embody, and that inadequately, a single idea. Religion always tends to live too much on its inheritance, and to be carried along too exclusively by forces generated in days gone by. And when that is so the same thing happens in church life as in individual life. Vitality runs low. Because there is not sufficient central creative strength it fails to resist the disintegrating forces that bear upon it from the world around. The liberal religious movement shares in this weakness, which has become fairly general in our age. We are passing through a phase in which the message almost everywhere is somewhat less clear, triumphant, certain; in which the full measure of thought and struggle, toil,

and anguish has not gone into it, and the full measure of conquering conviction and joy consequently does not come out of it. The great question on which our outlook depends is the question as to the depth and strength of the life that can be kindled in our own borders under modern conditions of thought and experience and of that freedom in which we rejoice. It is the movement that generates the greatest intensity of fundamentally religious conviction that will emerge as victor. Our heritage is magnificent. Our response to it must be a life of our own, secure in its own self-won conviction. Please place me among the sanguine. Our day has not come yet, but it is coming. The world is growing daily to need what just is being matured and perfected among us. As touching movements I believe in something more than opportunity, namely, in a measure of destiny, because I believe in God.

Rev. ARTHUR W. FOX, M.A., Todmorden.

In these days some of our leaders rejoice to say that our work as Unitarians is all but done. Consorting themselves with men who are in a false position, and yet who will not come out of it, they forget the large mass of "orthodoxy" outside of such circles. The main body of Ritualistic opinion is more nearly Roman Catholic than anything else. Moreover, "orthodox" Nonconformity, though gradually changing, has by no means completed its change. In one of its inter-denominational associations the Evangelical Free Church Council is still tied by an adjective designed to exclude Unitarians, and which in most cases does exclude them. The other body—the Sunday-school Union—also excludes Unitarians from its fellowship. In many towns our "orthodox" fellow-Christians deny us the name of Christian entirely. No doubt wider views are spreading slowly, especially amongst the Congregationalists. But what we as Unitarians need to realise is that such views do spread slowly, and that it is our duty to make our message more known to our land than is the case to-day. One of the great foes to real religious progress is a certain reluctance to face the consequences of freedom of thought. Old associations lead otherwise noble men to make all kinds of excuses for remaining within the sphere of their old associations. They do not realise that it is not possible to be "orthodox" and free at the same time. Hence they give rise to sneers on the part of the worldly-minded, who would not suffer such a line of conduct in business. As Unitarians we are called to insist upon intellectual sincerity. If a clergyman, for instance, can no longer say any of the three Creeds of his Church, that is not the place for him. Occasional conformity is not quite straightforward in the ranks of conformists. The law of the land commands such Creeds to be recited. It is not fair to recite them with mental reservations, and in a sense very different from their intention and plain meaning. Neither has any one the right to omit the Athanasian Creed so long as the law of the land and the theology of his Church compel him to repeat it. The same principle holds with reference to "orthodox" Nonconformists. When they have undertaken to obey certain standards, which are deemed to be essential to salvation, but no longer accept those standards, there is only one course open to them. Unitarians then are called to proclaim fearlessly the truth as it is revealed to them and to protest against that intellectual insincerity which is doing no little to sap the moral thought of the nation.

Rev. E. L. H. THOMAS, B.A., Cross-street Chapel, Manchester.

The Unitarian movement represents an increasingly intensive culture of religion and a decreasingly extensive culture of theology. It is heralding the general course that religion, as a whole, seems destined to pursue. Religion will pursue the ways of a quest, and not, as theology largely did, the ways of a conquest; it will be more than a conqueror; it will be an heir; it will inherit the earth. It will put up its sword and put out its fire. With bread from Heaven it will feed earth's hunger, and with living water it will slake the world's thirst. Its quest will be to find satisfaction for its experiences, not primarily to find explanations. The exciting explanations of the physiological basis of hunger and thirst will not be its dominating concern. It is not a quest for certainty of explanation, but for certainty of satisfaction. The "theology" of Jesus was perfectly simple. It never strayed far away from the compelling needs of religion. To his questions "What think ye?" "How judge ye?" came the inevitable answers; a wayfaring man, even a

fool or a sinner, could not err therein. A hungry or a thirsty man is much more grateful to you if you satisfy his hunger or his thirst than if you try to beguile his hunger and thirst by displaying to him explanations of the wonderful physiological basis and cause of his sensations—even "the first great cause least understood." So Jesus endeavoured to get men to rid their hearts of corroding cares and impurities, primarily anxieties and covetousnesses, so as to receive the refreshing water of life. To a thirsty man the chief thing is to know that there is water, not what it is, and to a spiritually thirsty man that there is a God, not what He is. What He is, as a healer, provider, comforter is revealed, not explained—and that was the end of the quest. He who would seek more will find less—probably nothing. The satisfied experiences discover what God is, not as an object of the intellect, but as an indwelling guest of the heart. This is the extent of the "theology" of Jesus. It coincides with his religion. When we give our whole attention to the religion of Jesus, instead of to the "theology" about Jesus—and the religion of Jesus means largely the experiences of every man made clear to himself by means of the pure interpretation of Jesus—then there will be some hopeful prospect at last of religious and theological unity in the world, and every great movement for the spiritual progress of the race will have the whole-hearted inspiration and force of what we might call the *amor theologicus* instead of the half-hearted or no-hearted and feeble help that springs from a religious world and a Christian Church rent asunder by the *odium theologicum*. That, indeed, will deserve to be called a "New" Theology that will banish the "Old" *Odium Theologicum*, and help to bring in a new heaven and a new earth—all Churches advancing under the "New Adam," forgiving, if not forgetting, the "Old Adam," advancing in line to establish a world-order of true liberty, equality, and fraternity, of the wise and good, of friends in need, of brothers indeed, pursuing the Divine Quest of the realisation of the Kingdom of Heaven within and without, journeying together as pilgrim "Christians" from the City of Destruction to the City of Construction, whose Builder and Maker is God, to the City of God, to another "country," even a Heavenly.

Rev. JAMES H. G. CHAPPLE, of Timaru, New Zealand.

Through the Timaru movement the people of the South Island of this Dominion know more about Unitarianism than they did three years ago, and the interest does not flag, for letters of inquiry and the desire for pamphlets continually reach me. With the fundamental idea of men's brotherhood there should be a strong social note in our gospel, and this, coupled with the ethical and rational notes, will win the day in this country. There should be no flirting with "orthodoxy" and no angling for patronage. These new countries with proper men will carry all before them, if the true Unitarian note is sounded and all fads and crankisms dropped, and especially those new-cult ideas connected with Eastern moonshine that come to us from India by way of America. Science is gradually teaching us that the supernatural (so-called) is the natural not understood. Let us teach the people religion in the best sense, as Jesus understood it—God-consciousness—that inspires to noble deeds, an ethical and rational life and a deep interest in the humanities. Along these lines Unitarianism will make a wide appeal. There is a splendid field here for the men who do not fear the bullying world nor Mrs. Grundy. We are not troubled with conservative roots a thousand years deep. If I understand the Unitarian ideals aright, they should in the effort to attain them help a groaning and evolving democracy. The Unitarian effort should ease the birth-pangs of the struggling industrial world—a world out of touch with "orthodoxy." Personally, I feel in my "new work" on my free platform like one emerging from a long, dark and damp tunnel lined with fungus growth and stepping out into the golden sunlight and sweet, pure air laden with the smell of honeysuckle and the hum of bees filling the ears with spring music.

Rev. W. R. CLARK-LEWIS, Gainsborough.

I fancy I can see in the small field of labour just around me some cheering outlook for the liberal faith, for wherever its main features are frankly stated it appeals to the heart and reason of our fellows, who listen to its message and acquiesce to it, because it meets the needs of their spiritual nature without contradicting their reason and common sense. While I write this note a letter comes to me from a

retired gentleman in one of the professions, in which he says: "I feel your friendly hand still, and am quite grateful for having heard your common-sense—or I might say uncommon sense—discourse at the little chapel. It is permitted me to hold a spot very sacred and near the heart. I love your church, and it has my ardent wishes in its onward career." Such messages have frequently come to me during my four years' sojourn in this town, which are distinctly encouraging to go on preaching the Unitarian message. I sometimes fear lest we are too sensitive—that is, in the literary and cultured sense—to speak forth the great virtues of our faith, just as men do in their business. If their business terms are not clear, then they stand to lose, and if our religious terms are not definite and clear we stand to lose the opportunity of winning our fellows to the liberal faith.

Professor GEORGE BOROS, Kolozsvár, Hungary.

The new life of Hungarian Unitarianism began almost simultaneously with English Unitarianism. Traces of intercourse are rather scarce up to 1858, when Rev. S. A. Steinthal visited us. Since 1860 the Unitarians of the two countries live almost as twin brothers. The official correspondence fills up three big folios; the friendly letters of men and women is hardly less. There is only one thing to be regretted up to the present, that we had not been able to have your young men with us here. Just now we enjoy the presence of two young ladies, one of whom is the grandchild of the highly revered Robert Spears.

Rev. W. TUDOR JONES, M.A., Ph.D., Islington.

The moment is opportune for us to gauge our situation and prospects. A great deal of time has had to be spent during the past fifty years in connection with the critical aspects of theology. This work has been absolutely necessary, and it is not yet completed. Many weighty theological tasks are awaiting solution, and ministers and laymen are called to the work of solution. In the midst of all the results of science and philosophy we cannot allow our intellectual notions concerning the highest things to remain in the rear of the modern interpretation of the universe and of life. The more of meaning we get concerning the highest things the better it will be all round. Men and women, even in religion, cannot live without their heads or without realising that it is of fundamental importance to know as much as possible regarding the deepest questions. But religion deals with something which is beyond the limits of the understanding. It is in the last resort a valuation, appreciation, and possession of the things which the deepest life stands in need of. This deepest life finds its content in values which are super-personal and which have cosmic significance. In other words, it is belief in these values and in what is beyond these—in God. We are then called to-day to consider more than ever these spiritual needs of our souls. When these needs become pressing, the need of worship

becomes pressing at the same time. Prayer and meditation become the sweetest solace and the greatest strength of the soul. When this happens the value of the Church will be seen, and men and women cannot possibly absent themselves from the place which has been set apart for religious worship. The petty, critical attitude will more and more disappear. This is a lesson which is so needful everywhere to-day. We are seeing to-day further the value of the past. Its great personalities and the great social and moral movements of the world are to be viewed as revelations of the Divine. They are not merely objects to be criticised or reduced to their lowest terms. It requires but little talent and still less soul to perform that kind of work. They are values to be appreciated, to act as symbols and inspiration for us in our ascent towards truth, goodness, righteousness, and God. May we continue to increase in power of understanding the things of theology and religion. May we continue to increase in appreciation, wonder, and reverence before all things which are great and good and noble.

Rev. J. E. STRONGE, Kidderminster.

The future prospects of the Unitarian movement seem to me in one aspect of them no different from those of the "orthodox" religious movements of our time. The causes which affect the progress of the latter are common to all. The materialism of the age touches all religious denominations alike and disables great masses of the people, both rich and poor, from deriving or seeking to derive any benefit from religious worship. The social unrest which is characteristic of the age and which arises from a sense of social and economic injustice alienates the sympathies of the working classes from all the Churches. No discrimination is made in the minds of the people between one ecclesiastical organisation and another. A common suspicion that the Churches support and sustain the present state of economic arrangements falls upon all irrespective of the theological differences. This materialism, which is admitted, and this suspicion, which has little justification, are among the causes which render the prospects of the Unitarian and other religious movements exceedingly grave, if not gloomy. The only source of hope, so far as these common causes are concerned, is that materialism does not and never can completely satisfy the human soul; and the present social state is not a permanent condition of human relationships. But while the Unitarian movement labours under these obstacles to progress in common with other religious movements, there are certain characteristics of our time favourable especially to our progress. I mean our progress as a movement of religious thought and not as a Church. My own experience has led me to the conclusion that it is one thing to convince a man of the truth of Unitarianism and a much more difficult task to induce the same man to become a mem-

ber of a Unitarian church. Other influences, to which I need not further refer, often prevent the convert from entering into close and helpful fellowship. The characteristics of the thought realm of our time which are favourable to our movement are the evident dissatisfaction with the old creeds and dogmas; the scientific method which has entered into all spheres of intellectual interest; the more rational views of the Bible which the Higher Criticism is helping to form; and our increasing knowledge of the universe and its method of creation. These are all favourable to the progress of our Unitarian thought. It depends to some extent upon the zeal and devotion and loyalty of Unitarians themselves whether the Unitarian movement is to become a large and powerful Unitarian Church or to remain a movement.

Rev. ISAAC WRIGLEY, B.A., Lye, Stourbridge.

Attendance at religious worship seems everywhere on the wane, but there is no reason to suppose that we of the liberal faith are more adversely affected than the rest. Rather, I think, to the contrary. There is a great deal of indifference and a want of clear and honest thinking on the part of those who have been brought up to believe in the so-called "orthodox" creeds. But this phase will pass, and a more earnest spirit and a clearer understanding of religious questions will by and by appear. When that time comes liberal religion will come to its own. Of its ultimate triumph I have no manner of doubt. In the meantime it is necessary that the great truths we profess should be patiently held and persistently affirmed. The future is theirs who greatly do and greatly dare.

Rev. G. CROSWELL CRESSEY, Ph.D., D.D., Effra-road Church, Brixton.

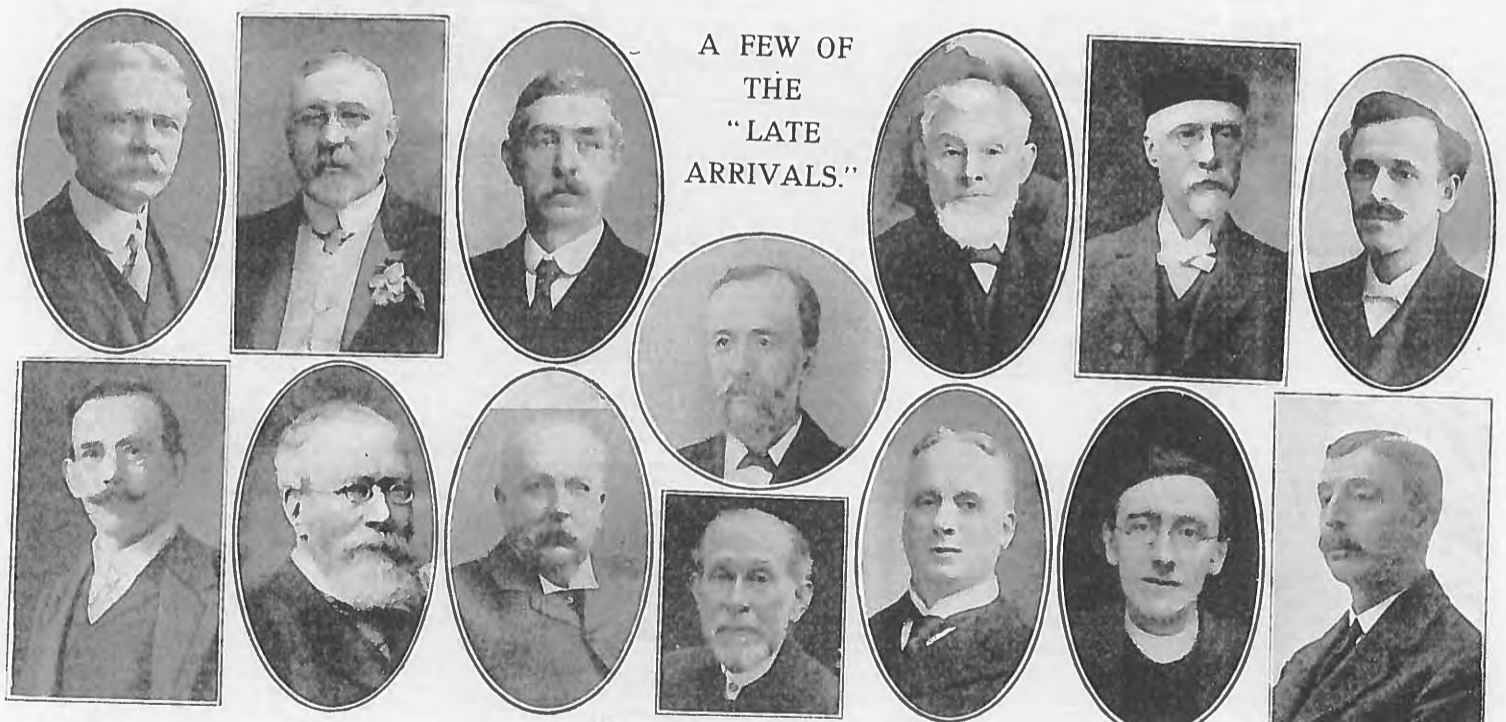
In the world of to-day tolerance and political liberty are approximately secured, at least as universal attainments of humanity they are in sight. The next two corresponding aims are universal religious fellowship and social freedom. These are higher ideals and involve more profound changes in the spirit and relations of men. The former is a vital element in liberal religion. It is an ideal and the very essence of Unitarian Christianity. The latter is, of course, a demand on all true religion. Freedom and fraternal fellowship are indispensable for any revival in spiritual things which shall move the heart of the modern world. To reach its intellect the spiritual must be included in the natural and all arbitrary distinctions abolished; to enlist its interest, too, the highest social welfare of man must be recognised as a definite aim of organised religion. These three principles are characteristic of Unitarian Christianity. For the former two it alone openly stands, and a denomination which publicly and definitely upholds them is a necessity. In this great work Unitarianism in its specific name and organisation, and as the essential thought of many, to whom the name is unknown or unwelcome, will have a vital part.

James Drummond, J. Blaine Mott, Robert B. Drummond.
 H. Eufor Doron, Charles Hargrove, J. Mosley Austin
 Paul Peissouin, Alex. Webster, Arthur...
 Rudolf Eucken, J. E. M. Edwards, E. L. Thomas
 Carl Jatho, W. H. Channing, James H. Chapin
 E. J. Russell, E. King Tavenor, W. R. Clark Lewis
 E. Sarsell Hicks, Harry Austin, James A. Shaw, George Boros
 S. H. Mellon
 E. Thacker, R. Newell Cross, W. Tudor Jones.
 George A. Payne, J. Strong, Isaac Wrigley
 G. Crosswell Cressey.

Words of encouragement & expressions of good wishes for the success of the Commemorative Number have also been received from:-

- W. Copeland House Newcastle. J. Ruddle Lennox Dale
- William C. Hall E. Ronald Jones
- Alfred Hall S. Shannon Mullin P. J. M. G. F. Becken
- William Bonding A. M. Pike P. S. Russell Howthorpe
- Charles Peach Binal Gosh J. Motley Mills Old Reed
- C. Street W. L. Jones R. Balmforth Elizabeth J. Spencer
- Robt. J. Orr A. W. Lifford J. A. Withell Florence Hill
- W. W. Jones John Ballantyne J. Arthur Pearson
- Emily Simpson Amy Lucan Davies Charles Roper Herbert Whiting
- W. H. Lambell E. R. Hogg J. M. Murray H. W. Young
- Ch. Santesson spelling Williamson Howard Young
- William Davies J. Dunkerley John Elliot W. Young & Henry Hughes
- Alfred E. Rump Fred J. C. Cook J. Kelly W. Young
- Robert Reapers J. Frank Wright J. Channing Matthews
- E. Wilkes Smith J. C. Wright George W. Wright
- L. P. Hall Jennett Humphreys J. S. Newman
- M. J. Deubar J. F. Melan E. Harding
- Mr. Humble Johnson H. A. Whittey Caroline Tifford
- D. Endy Gate George Motte T. H. Jones
- Arthur Weight-Matthews B. Russell S. P. Remarden

Koller (Carpenter) J. Arthur Thomas G. E. Coleman John Hinkins
 J. Russell J. Bonch Nancy E. Wans. Tom Pittard H. D. Roberts
 J. Thomas J. Bonch Nancy John A. Charlesworth
 Alice Gordon Robert P. Jones J. Parviter John K. Wood
 W. S. Farnham H. Lang Jones
 A. M. Blatchford John Sale
 J. W. Kneenheadmet J. Anderson Betham Lister Herbert New
 W. J. Evans J. Brown Odgers Woodell Smith T. S.
 Gaetano Conte V. D. D. Fred Jackson W. E. Mollison
 James Harris G. G. Whizer John Birks A. S. Holland
 Alexander Mackenzie William Chubb C. W. Wylde W. S. James
 Arthur Scruton J. M. Nolan W. L. Phillips
 H. J. Cross W. Birks Geo. B. Stallworthy
 Douglas Wilson Herbert C. Hawken Joseph Wilson



A FEW OF THE "LATE ARRIVALS."

Top row, left to right—Rev. Dr. CRESSEY, soon leaving Brixton for America; Mr. WILLIAM KIRKHOPE, Edinburgh, Vice-President Scottish Unitarian Association; Mr. S. PESCOU, Treasurer, Church of the Divine Unity, Newcastle, for many years Treasurer Northumberland and Durham Association; Mr. WM. HALL former Treasurer, Clifton Church; Rev. M. S. DUNBAR, M.A., Downpatrick, Ireland; Mr. H. N. CALEY, Lay Minister, Bermondsey, London. Centre (circle)—Rev. DAVID EVANS, Cribyn, Llanybyther, the last of the noble band of Unitarian ministers who for over one hundred years kept successful grammar schools in Cardiganshire. Bottom row, left to right—Rev. WILLIAM JELLIE, B.A., Wellington, New Zealand; the Right Hon. THOMAS ANDREWS, P.C., Belfast; Major-General JACOB, I.A., Tavistock; Rev. T. E. M. EDWARDS, Missionary Minister, London and South-Eastern Provincial Assembly, 1893 to 1909; Fleet-Surgeon WHITELEGGE, R.N., Treasurer, Cork Church, and Member of Committee of High-street Chapel, Portsmouth; Rev. MORTIMER ROWE, B.A., Norwich 1908-13, Preston 1913; Mr. VICTOR JENNINGS, Glasgow, Treasurer of the Scottish Unitarian Association.

UNITARIANISM IN NEW ZEALAND.

(Continued from page 290.)

With Judge Richmond came his brother-in-law, who afterwards played a distinguished part in the preservation of Taranaki during the Maori War, and as Sir Harry Atkinson won honour from friend and foe as Premier of the Colony and one of its bravest and most faithful public servants. Ten years subsequent to Judge Richmond's arrival came the Bradley family from Co. Down. One of the sons, Mr. Franklin Bradley (the surname points to the traditional spirit of the home) had been trained for the Unitarian ministry and had served in Crediton and Ravara. He, too, had relinquished his profession on emigrating, but on arrival at Auckland he found so many of his own faith that he was persuaded to hold services in an auction mart. These were continued for a year and a half, until Mr. Bradley with his family removed hundreds of miles away to take up land. They were then discontinued for lack of a leader. The descendants of those early Unitarians are among Auckland's most prominent and useful citizens to-day; but scarcely one has interest in our present movement. They were not trained in the tradition, and were absorbed into other churches. I have often speculated on the issue if, fifty years ago, in the infancy of the Colony, the British and Foreign Unitarian Association had been as enterprising as it is to-day and had sent a minister with the generous support which subsequent organisers have received. The ripeness and fertility of the field for liberal preaching of religion are demonstrated by the steady advance since 1900. In less than two years a church building was erected in Auckland. In 1904 Rev. C. Hargrove, M.A., toured the Colony as an exponent of Unitarian and liberal religion, and left behind him as memorial a Unitarian Society in Wellington. This Society continued to meet and grew steadily until in 1906 it felt strong enough to ask the British and Foreign Unitarian Association for help and a minister. Dr. W. Tudor Jones remained for four years and built the present church. In 1911

services were begun in Timaru by Rev. J. H. G. Chapple, who had been recently expelled from the Presbyterian body for heresy, and found his inevitable resting place in Unitarianism. In about eighteen months he, too, had a commodious hall erected, with a congregation which could fairly startle most of our churches at home. And now a gallant attempt is being made by Rev. W. F. Kennedy to establish a movement in Presbyterian Dunedin. In 1896, according to the Census, there were 375 Unitarians in the Colony. In 1906, with the coming of organisation, these had increased to 789, and in 1911 the number was 1316. This is the greatest proportional increase of any religious body in the country, and the number would be larger by at least two or three hundred to-day. The amount of property held by these churches must be valued at quite £5000 or £6000, and the expenditure of the British and Foreign Unitarian Association by way of grants covering the fifteen years cannot be more than £1500, quite £1000 of which has gone to Wellington alone, which has proved the most difficult, as it is perhaps the most important, place for a liberal church.

New Zealand has a great future. It has enormous undeveloped economic resources. Its population must go on doubling and trebling, drawing a proportion, as before, from our own churches at home. It has a tradition of liberalism in everything except religion, and the number of those who are throwing off the yoke of religion—as who will not when it becomes a yoke in a free country—is growing very fast. Here is a new land with abounding opportunities for us, if we can send the right men. Here is a country which ought to attract ardent spirits. Whatever be the vicissitudes of the present churches (and they are bound to have ups and downs), history has proved to the hilt that New Zealand is a Unitarian field which must never be abandoned, but, on the contrary, fed with men and money until the time comes when it can "cut the painter."

OUR PORTRAITS.

(Biographical notes appearing in our Special Missionary Number of 1908 are not here repeated.)

The Right Hon. WILLIAM DRENNAN ANDREWS, P.C. (Ireland), was born January 24th, 1832. He is the son of John Andrews, of Comber, his mother, Sarah Drennan, being a descendant of Matthew Henry. He was educated at the Belfast Academical Institution and Trinity College, Dublin, receiving the LL.D. degree in 1860, and was a senior gold medallist. He was called to the Bar in 1855, and became a Q.C. in 1872. In 1882 he was appointed Judge in the Exchequer Division of the High Court of Justice, Ireland (since merged in the King's Bench Division). After a distinguished career, he resigned the Judgeship in 1910. He is an earnest supporter of our causes in Comber and Dublin.

Rev. HENRY AUSTIN, President of the Western Union, born 1840 at Atherstone, Warwickshire, entered Unitarian Home Missionary College, 1861, and on the completion of his course was (1864) for nine months minister at Warminster, then for two years (1864-6) missionary for the Lewin's Mead Domestic Mission, Bristol. In 1866 re-opened the old Unitarian chapel at Cirencester, which had been closed for some years. Mr. Austin's ministry at Cirencester and close connection with the life of the town has lasted for the long term of forty-seven years and still continues. But his work has not been confined to the town of Cirencester. In neighbouring towns and villages, notably in Cricklade, Fairford, Lechlade, Swindon, and Stroud he held services and lectured, and distributed Unitarian literature, with the help of lay workers, at one time distributing weekly as many as one hundred copies of THE CHRISTIAN LIFE and other periodicals and tracts. This valuable work gave Mr. Austin among his friends the name of Apostle to the Cotswolds. In 1867 Mr. Austin published a "Catechism of the Christian," which was bought up and burnt by the then vicar. Lectures in "Defence of Unitarian Christianity," given in Cirencester, were published in pamphlet form. Actively engaged for many years in political and educational work; founder of the Cirencester and District Liberal Association; a manager of the Stratton Denominational School.

Rev. JOHN WORSLEY AUSTIN, M.A., son of Rev. Henry Austin, of Cirencester, was born there in 1872. He was educated at the Grammar School in the town, and in 1888 became a student at Mason College, Birmingham, and took his B.A. at London University in 1891. After three years at Manchester College, Oxford, he received the Hibbert Travelling Scholarship. He spent a year in Germany, returned to England and took his M.A., and then went to Harvard University. He next became minister of the First Church at Dedham, Massachusetts, where he remained four years and returned to England in 1902. He was elected to the vacant pulpit of the Church of the Messiah, Birmingham, in 1903, where he still ministers.

Mr. OWEN BALMFORTH, J.P., is a prominent townsman of Huddersfield, and a devoted member of our congregation there. Secretary to the Huddersfield Education Committee.

Rev. GUSTAV F. BECKH, Ph.D., M.A., the son of a German physician, was born in San Francisco. His parents removed to Germany when he was about twelve, and he has lived in that country about fourteen years, terminating his studies by taking the degree of the philosophical doctorate at Marburg. Desirous of making a more detailed study of English language and literature, Dr. Beckh became a student at the Albert Memorial College, Exeter, and came under the influence of Rev. R. H. U. Bloor, obtaining an exhibition at Manchester College, Oxford. In November, 1911, he accepted a unanimous invitation to Oakfield-road Church, Clifton, Bristol.

Rev. KENNETH BOND was born at Cuttack, in Bengal. Grandparents pioneer missionaries of the then existing

General Baptist denomination. Received his education in England, and studied art in London. Entered the General Baptist College at Nottingham under the influence of Dr. Clifford, where he studied for four years, spending a fifth year under the London Baptist Association in social and religious work in Holborn. Held his first pastorate for fourteen years at Swadlincote, near Burton-on-Trent, where he enjoyed considerable intellectual freedom after a serious split on theological heresies. Was then called to the Union Church at Desford, near Leicester. Resigned his charge after two years, having become definitely Unitarian in doctrine. Held Sunday summer evening services in Leicester market-place through 1907, and, having joined the Unitarian Association, was called to the pulpit of Narborough-road Free Christian Church, commencing his ministry in January, 1909.

Professor GASTON BONET-MAURY, D.D., was born in Paris on January 2nd, 1842. His father was General Frederick Bonet-Maury, of the Polytechnic College of France. He studied theology at Geneva, and at Strasburg before its annexation to Germany. From 1868-72 he was pastor of the Reformed French Walloon Church in Holland, and from 1872-79 pastor of the Reformed Churches of Beauvais and St. Denis, near Paris. Made a Doctor of Letters by the University of Paris, he was elected in 1879 Professor of Ecclesiastical History by the Faculty of Protestant Theology at Paris, a position he has filled for many years. In 1893 Professor Bonet-Maury went to the United States to attend the World's Parliament of Religions in Chicago, a theme on which he has written interestingly and eloquently. He is a member of the Council of the French Society for International Arbitration, and Vice-president of the International League against Atheism and the International Association against Alcohol. He is a LL.D. of the University of St. Andrews in Scotland, and also a D.D. of the Universities of Glasgow and Aberdeen. Dr. Bonet-Maury's true life and service are to be found in his writings. Besides innumerable contributions to periodicals, he has published a large number of valuable works.

Mr. FREDERICK CHARLES BOWRING, C.C., J.P., President of the Liverpool Domestic Mission, is a son of the late John Bowring and a cousin of Sir W. B. Bowring, Bart., and director of the firm of C. T. Bowring and Co., Limited, with branches at London, Cardiff, New York, and St. John's, Newfoundland. He is a member of the Watch and Licensing Committees, of the Library, Museum, and Arts Committee, and chairman of sub-committee dealing with children trading in the streets. He is much interested in and a generous contributor to, many of the charitable institutions of the city, and especially the Royal Liverpool Country Hospital for children, of which he is Hon. Treasurer and which is the pioneer hospital for dealing with crippled children in open-air wards. He unsuccessfully contested the Abercromby parliamentary division of Liverpool in 1910, and is now the prospective Liberal parliamentary candidate for Cardiff.

Mr. C. R. BRETTELL, secretary of our Dewsbury congregation, is a grandson of the late Rev. Jacob Brettell, and belongs to the Brettells about whom there is a chapter in Herbert Spencer's Autobiography. He was for two years Mayor of Huddersfield.

Rev. THOMAS FREDERICK MITCHELL BROCKWAY, our minister at Woolwich since 1912, for some years worked as a missionary in Madagascar during the French War there. Returning to England, he held the pastorates of Congregational churches in rural Norfolk and industrial Bradford. Before going to Bradford, Fred Brockway had taken a midway course when faced by the problems of liberal theology and social progress. Despite the opposition of his deacons and the most influential members of his church, he soon allied himself with the liberal theologians. At a meeting of Bradford ministers he boldly defended the "New Theology," and won the tribute of the Rev. Professor Duff, M.A., D.D., LL.D., that his speech was one of the ablest statements of the modern position he had ever heard. Needless to say, this courageous stand for truth and righteousness as he saw it, brought upon

him the wrath of the Church authorities, and, in spite of the love and support of the people among whom he worked, he was compelled to resign. Ultimately he decided to seek the freer atmosphere of the Unitarian movement, and after some patient waiting he found a suitable sphere for his enthusiasm for liberty of religious thought and communal advance at Woolwich. Mr. Brockway is a thoughtful preacher, has deep convictions in the truth of religion. His wife is a no less earnest worker and advocate of advanced views, and assists her husband in his church work.

Rev. STOPFORD A. BROOKE, M.A., LL.D., was born at Dublin in 1832, and was educated at Trinity College, Dublin, where he gained the Downe Prize and the Vice-Chancellor's Prize for English verse. He graduated B.A. in 1856 and M.A. in 1858. He was curate of St. Matthew's, Marylebone, 1857-9; curate of Kensington, 1860-3; minister of St. James's Chapel, York-street, St. James's-square, 1860-75; and minister of Bedford Chapel, Bloomsbury, 1876-92. He was appointed a Chaplain in Ordinary to the Queen in 1872. He is the author of "Life and Letters of the Late F.W. Robertson, of Brighton," "Theology in the English Poets," &c., and of several volumes of sermons. He has also written many beautiful hymns. In 1880 he succeeded from the Church of England, and the majority of his congregation sharing his views, he continued to preach for twelve years in Bedford Chapel. Dr. Stopford Brooke was special preacher for the British and Foreign Unitarian Association at various Unitarian chapels, 1897-1901, at Little Portland-street, London, 1902-4. He has also preached for several successive Sundays at Hampstead, always attracting large congregations.

Sir JOHN TOMLINSON BRUNNER, Bart., was born at Everton, Liverpool, in 1842, son of Rev. John Brunner, of Canton Zürich, Switzerland, school-master at Everton. Sir John for many years sat in Parliament, and was looked upon as one of the commercial kings in the House of Commons. He retired from parliamentary life a few years ago. He is head of the largest manufactory in the world (Brunner, Mond and Co.), and is deeply interested in science and education generally. Sir John has done much for the propagation of Unitarian Christianity, of which he is a staunch adherent. He rivals Mr. Carnegie in the number of free libraries, town halls and scholarships which he has so generously given, especially in Cheshire, the Northwich Division of which he represented in Parliament. He urges that the young men of the day should be given a scientific education, and says that every penny he has in the world comes "from the application of science to commerce."

Mr. B. P. BURROUGHS was educated at the Liverpool Institute and Cambridge University. He was brought up at Hope-street Church, also joining the Ancient Chapel congregation on his marriage. He is a solicitor by profession. Mr. Burroughs was appointed Secretary to the Liverpool District Missionary Association in 1904, Thomas Anison (1861-1869) being the only other layman found in the list of its secretaries. Mr. Burroughs is also Secretary to the Augmentation Fund. He has served three years as member of the Flintshire County Council, besides assisting in the management of the Liverpool Dispensaries. Mr. Burroughs, like his late mother, Mrs. Elizabeth Burroughs, is most zealous in the cause of Unitarianism, and has rendered to it very valuable service.

Mr. H. N. CALEY is a comparatively recent "convert" from Wesleyanism, and was influenced in his decision through reading the writings of Theodore Parker and Rev. R. J. Campbell. Through Rev. J. A. Pearson, who has a genius for discovering promising young men, he was in 1911 appointed lay minister at Bermondsey.

JOHN CAMPBELL, M.A., M.D., M.Ch., F.R.C.S. (Eng.), LL.D. (Hon. Causa), elder son of the late Rev. Robert Campbell, minister of the Old Presbyterian congregation, Templepatrick, Co. Antrim, was born at the Old Manse, Templepatrick, educated at the Royal Academical Institution, Belfast, Queen's College Belfast, the London Hospital, and the Medical Schools of Paris, Vienna, Bonn, and

Heidelberg. He is senior surgeon to the Samaritan Hospital for Women, Belfast, and consulting surgeon to the Belfast Maternity Hospital. Descended from one of the earliest Scottish Presbyterian settlers in Ulster and connected with one of the original seventeen Remonstrants, he, in 1905, by a paper on "The Spirit of the Reformation," inaugurated the formation of the Non-Subscribing Presbyterian Church of Ireland and its Sustentation Fund. He is a member of All Souls' Church, Belfast.

Alderman HERBERT CARTER, J.P., Mayor of Poole, is a son of Mr. and Mrs. William Carter, of Parkstone, Dorset (whose portraits also appear in this issue). Like his parents, Alderman Carter is a staunch Unitarian, and is connected with our churches at Poole and Parkstone. His grandfather, Mr. Alfred Balston, was a borough magistrate, for a long period of years a member of the Town Council, and Mayor of the borough in 1878-7. His father was also for some time a member of the Borough Council, and is a Justice of the Peace for the county of Dorset. His uncle, Mr. Charles Carter, is an alderman and borough magistrate, and has twice filled the important office of Mayor. His mother is one of the most earnest Unitarian women workers of the town and neighbourhood—a lady everywhere held in the highest esteem, but nowhere more so than among her own people at Parkstone, where she has regularly conducted Sunday evening services at Emerson Hall. Mr. Herbert Carter himself has a fine personal record outside his municipal work, being specially prominent in connection with adult school work at Emerson Hall.

Mr. JOHN KENRICK CHAMPION, Bristol, was President of Western Union, 1893, and Treasurer since 1904. Of Unitarian ancestry for many generations. Grandson of Rev. George Kenrick, London. Great-grandson of Rev. Timothy Kenrick, minister, Exeter, 1784-1804. Great-nephew of Rev. John Kenrick, Professor, Manchester College, and minister, York. A life-long member of Lewin's Mead congregation; for many years trustee and member of committee; treasurer, 1879-81. For nearly twenty years Sunday-school teacher and superintendent, and still takes an active interest in the work. With his family, has rendered invaluable help to Lewin's Mead Domestic Mission, for which he is and has been for twenty-seven years treasurer. Is also a member of Oakfield-road congregation, Clifton. In business was a director of the firm of Christopher Thomas and Brothers, Bristol, retired through ill-health 1899. Is one of the busy men of Bristol in religious, educational, and philanthropic work—member of Bristol Municipal Charity Trustees; governor of Bristol Grammar School, Rod Maids' School, Queen Elizabeth's Hospital; feeoffee of Stokes Croft Boys' Day Endowed School; on Council of Redland High School for Girls and Bristol Civic League of Service.

Rev. JAMES H. G. CHAPPLE, founder and minister of the new and flourishing Unitarian cause at Timaru, New Zealand, was born at Rockhampton, Queensland, in 1865, and was brought up in the Somerset village of Bedwell under the religious influences of two aunts, who attended the Methodist chapel there. Through these influences his mind has ever since been keenly interested in religion and philosophy. At the age of thirteen events took him back to Australia, and at twenty-one he became an evangelical preacher, subsequently becoming a minister. "Thirteen years' pastoral work under the Calvinistic banner," he tells us, "brought about strange mental battles. The psychic struggles of the final years no one knows about except my wife, whose mind rationalised first." After thirteen years' ministry, then, on the thirteenth day of September, 1911, and with thirteen children, Mr. Chapple resigned his charge and began to deliver Unitarian lectures. Fortunately, out of fifty-eight candidates, he was appointed town's librarian. This raised a storm in the "orthodox" camp, because he conducted Unitarian services on Sundays. He bravely kept on, in spite of bitter opposition, drawing considerable numbers. He is now enabled to devote his whole time to the work of the ministry, and is doing splendid work. By the way, he informs us that he resigned his post as librarian on January 13th, 1913—blessed number! The compiler of these biographical notes was born on the 13th; so were some other great men!—for example, Joseph Priestley, Thomas Arnold, Dean Stanley, and Robert Louis Stevenson.

Professor ALEXANDER CHIAPPETTI, born at Pistoia, 1857. Taught in Padua and Florence; since 1886 a professor in the University of Naples. His voluminous work "Interpretazione Platonica" (Interpretation of Plato) won for him instant renown in Italy and abroad, and this was increased by his monographs on Greek philosophy and literature, published in academic papers and reviews, some of these written in Latin and in German. In 1886 he brought out in Florence a volume on "Modern Philosophy"; in 1887 a first volume on "Studies in Ancient Christian Literature," which was followed in 1902 by a second volume on "New Pages on Ancient Christianity." His studies in primitive Christianity led him to discuss present-day social, political, and religious questions in modern periodicals, articles of his appearing in the *Nuova Antologia*, the *Reforma Sociale*, and in the volumes "Essays and Critical Notes," 1895; "Socialism and Modern Thought," 1899; "Reading and Meditation," 1900; "Voices of our Time," 1903. In the principal reviews and in the literary and political journals he published literary criticism, arts, philosophy—and we would specially record *Napoli nei Carri dei Poeti Stranieri*, 1889. Philosopher, historian, learned and profound critic, distinguished and popular orator, he has held conferences in Rome, Naples, and Florence. Celebrated abroad specially on account of his studies in Greek philosophy and for his religious, social, and philosophic criticisms, he has been distinguished by high honours, and belongs to the most celebrated scientific academies and institutions.

Rev. WILLIAM ROBERT CLARK LEWIS, Gainsborough, was born in Ross, Herefordshire, in 1865. Came of an old dissenting family. Began preaching at seventeen. Travelled many thousands of miles over Britain as evangelist. Served several Congregational churches as minister. Is a life-long abstainer and non-smoker. Imperceptibly grew into the liberal faith, as one after another of the "orthodox" planks gave way. He had only once worshipped in a Unitarian church prior to entering it as a minister, and had only heard one of its ministers preach, Rev. Charles Hargrove, M.A., at Mill Hill, Leeds, whom he thought was a veritable born bishop of the church. Became a Unitarian minister in 1909. When he met the Advisory Committee, the chairman (Dr. Blake Odgers, K.C.) said: "Now, you'll find us Unitarians a queer lot of folks, but you must just push ahead amongst us." Became minister of the defunct congregation at Gainsborough, 1909. Has been successful in building up a fairly good congregation. Mr. Clark-Lewis is a thorough-going "Vanner"; he looks upon the Unitarian gospel among the people. He is an enthusiastic social reformer; much interested in the housing problem; was elected on the Town Council,

April, 1911; is a member of the National Committee for the Prevention of Destitution, also on the Committee of Inquiry on the Control of Industry.

Rev. E. E. COLEMAN, M.A., spent six years at Rawdon College in training for the Baptist ministry, and is a graduate of London University. His offer of service to the Unitarian churches is not, as in some cases, the result of any revolutionary change in theological conviction, still less of any disharmony with the Church to which he formerly ministered. He was for twenty years minister of a Baptist church in Nottingham, in which position, though holding substantially the same beliefs as those which he now professes, he enjoyed the utmost liberty of expression and was encouraged in the utterance of advanced opinion. He left Nottingham—where, however, he occasionally spends a Sunday with his former congregation—at the invitation of Rev. R. J. Campbell, a close friend for many years, to assist him privately in his work, and he subsequently became Tutor to the Pioneer Preachers, whom Mr. Campbell had formed into an Order. Recent changes in the connection with that Order having led to a rearrangement of the tutorial work, and Mr. Coleman's exclusive services being no longer required, he was invited to offer himself for service in the Unitarian ministry, and this he has done. Soon after receiving recognition from our Advisory Committee he suffered sore bereavement through the death in November last of his devoted wife. In the domestic dislocation thus sadly occasioned Mr. Coleman was not averse to a temporary pastorate, and accepted the invitation of the church at Dudley to act as *locum tenens* pending the settlement in July of Rev. Evan Glyn Jones.

Mr. W. T. COLYER, hon. Secretary to the London Lay Preachers' Union, was born in August, 1883, of Congregational parents; educated at Bradford-on-Avon Grammar School. Coming under the influence of the late Rev. Henry Rawlings during his ministry at Hackney, he joined the church and became a teacher in the Sunday-school. Mr. Colyer is now a member of our church at Highgate, and takes special interest in the Young Peoples' Guild, the Adult School, and other institutions.

Mr. EDWARD COX-WALKER, Hon. M.I.E.E., who is prominently connected with our church at Darlington, and well known as an able lay preacher, was born at Stockton-on-Tees in 1838. He superintended the Sunday-school at Stockton-on-Tees for three years during Rev. Robert



Rev. T. M. FALCONER, B.Litt.
Minister, St. Vincent-street Church, Glasgow.

Spears's ministry there. It was Mr. Spears who induced him to become a lay preacher, and he preached his first sermon there in 1895. Mr. Cox-Walker's business career has been eminently successful.

Rev. HENRY CROSSLEY, who was educated at Owens and Lancashire Independent Colleges, was for over seventeen years the devoted minister of our congregation at Birkenhead. In 1911 he settled at Ansdell, Lytham.

Mr. H. D. DAND has for many years been the hon. secretary of our church in Dundee, and is well known as the author of some useful tracts.

Mrs. AMY LUCAN DAVIES, M.A., is the wife of Rev. W. T. Davies, our minister at Wakefield; was educated at the University of Liverpool, where she specialised in Philosophy, proceeding to the degree of M.A. in 1906. At the examination for that degree she took the first place in each branch of Philosophy she offered—Psychology, Ethics, Greek Philosophy, and Metaphysics. This fact excited much interest at the time, as all the other candidates were men. She was also successful in obtaining the Diploma of Education of the Liverpool University, and obtained first place in that examination also. From 1906 to 1908 was Special Lecturer in Geography at the Widnes Secondary School and Pupil Teachers' Centre. In 1908 she went to the Thoresby High School, Leeds, where she did a considerable amount of lecturing in connection with the certificate classes organised by the City of Leeds Training College. Mrs. Davies is an eloquent and impressive speaker, and has preached in a large number of our Unitarian churches all over England. She has also done a considerable amount of public speaking in connection with the Unitarian Women's League, as well as with Van Mission in Yorkshire and London. She is a convert to Unitarianism, having previously been connected with the Church of England.

Rev. ROBERT B. DRUMMOND, B.A., minister of St. Mark's Church, Edinburgh, 1858-1912, is the oldest Unitarian minister in Scotland. Last year he retired from active service after a ministry extending over fifty-four years. Mr. Drummond was born in Dublin in 1833, where his father was minister of what is now known as Stephen's-green Church. He was inducted at St. Mark's at the age of twenty-five by Dr. Martineau, who was then Professor of Mental and Moral Philosophy at Manchester New College. Mr. Drummond had leave of absence from his congregation for a year's tenure of the Hibbert Scholarship

of £300, and he studied at various European academic centres. During his career he has published several scholarly volumes, including what is considered a standard treatise on Erasmus. He has the distinction of having attained his jubilee, and added a few odd years to the fifty as minister of his one and only congregation.

Rev. MICHAEL S. DUNBAR, M.A., spent his boyhood in Falkirk, going to Glasgow University in 1860. After taking his degree he entered the Theological Hall, having Dr. Caird as Professor of Theology, and after being licensed by the Haddington Presbytery became assistant first to Dr. Gordon, of Newbattle, and then to Dr. Gray, of Lady Yester's, Edinburgh. Having sympathised with Unitarian views for some time he made the acquaintance of Rev. R. B. Drummond, and going to London found a friend in Rev. Robert Spears. His first pulpit was at Horsham, whence he went to Hunslet and then to Evesham. For the last nineteen years he has been minister of the Non-Subscribing Presbyterian Church, Downpatrick, which three years ago celebrated its bicentennial.

Rev. THOMAS DUNKERLEY, B.A., who is now for the second year Moderator of the Non-Subscribing Presbyterian Church of Ireland, was born in Manchester 7th September, 1839. His parents were members of the Church of England, and entertained the hope that their son would become a clergyman of that Church. But doctrinal difficulties stood in the way. Mr. Dunkerley became a Unitarian, and spent some years in teaching. While so engaged in London he was advised by Dr. Sadler and Rev. J. J. Taylor to enter Manchester New College. This he did in 1867. On the completion of his course he was chosen in 1874 to succeed Rev. R. Spears in the charge of the Stamford-street congregation, which he resigned in 1879 in order to accept the pulpit at Comber, which continues to be the sphere of his labours.

Professor B. D. EERDMANS, D.D., was born in 1868, and was a pupil at the Latin School of Kampen until he went to the University of Leyden in 1886. Educated and confirmed in the Orthodox Dutch Reformed Church, he gradually, as a student, under the influence of scientific and history, became a liberal in religion. Besides theology, he studied the Semitic languages at the Universities of Strassburg, Leipzig, and Heidelberg. In 1896 he became minister of the Dutch Reformed Church at Midwood. During this period he also was a lecturer at Leyden University for the Assyrian and Aramaic tongues. Impressed with the necessity for the organisation of the liberal elements in the Reformed Church of Holland, he, with other kindred spirits, founded in 1907 the Evangelical Union. In 1898 he was appointed Professor of Old Testament Studies in the University of Leyden, which had of late years become newly celebrated as a centre of Biblical science through the labours of Kuenen, Scholten, Oort, Kosters, Tiele, and others. He has written many scholarly articles (most of them pertaining to his own department of Semitic languages) for the *Theologisch Tijdschrift*.

Rev. SAMUEL ATKINS ELIOT, D.D., born in Cambridge, Mass., August 24th, 1862. His grandfather, whose name he bears, is well remembered as a public-spirited citizen of Boston, and for three terms Mayor of the city. His father is Dr. C. W. Eliot, ex-President of Harvard College. Mr. Eliot was educated in the Boston schools, and graduated at Harvard in 1884. After a short sojourn in Europe, he entered the Harvard Divinity School, and there took the degree of Master of Arts in 1889. Meanwhile he had spent a year in active missionary work, being the first minister of the newly gathered Unitarian church in Seattle, Wash.; ordained minister of the Unitarian church in Denver, Col., on November 10th, 1889, and had there a prosperous ministry of four years. He was quickly drafted into public service, and was associated with many of the benevolent and educational enterprises of Denver, holding, among other offices, that of the president of the Associated Charities. The National Conference of Charities met in his church in 1892. In 1893 he was called to the First Unitarian Church of Brooklyn, New York, and served there five years. Here, also, he took an active part in public affairs, and was in demand as a public speaker on civic occasions. In 1897 Dr. Eliot was elected Secretary to the American Unitarian Association, of which he had been a director for four years. In 1900 he was elected President, and has since been the executive chief of the National Association of the Unitarian Church.

Miss ELLIS, of Sidmouth (sister of Mr. Edwin Ellis, J.P., of Guildford) is eighty-four years of age, but still teaches in the Unitarian Sunday-school, where she has been a most faithful worker for many years—a grand example!

Sir JOSEPH BAXTER ELLIS was born at Bramley, near Leeds, in 1842, and was taken to Newcastle-on-Tyne as a child of five in 1847. "When the city was awakening out of a Rip van Winkle sleep of centuries." In recognition of Sir Joseph's public services to Newcastle the honorary freedom of the city was conferred upon him in March last. He is an enthusiastic member of the Church of the Divine Unity and President of the Northumberland and Durham Missionary Association. In the old days he used to drive Rev. James C. Street to Choppington on fine Sunday afternoons to conduct open-air services there.

Professor RUDOLF EUCKEN, D.Phil., the distinguished German philosopher, was born in Aurich, East Prussia, Prussia, January 5th, 1846. Through his friend and pupil Dr. Tudor Jones, Professor Eucken's works now well known in this country.

Rev. MELCHISEDEG EVANS was educated at the Presbyterian College, Carmarthen. Was ordained minister of the Congregational church at Saundersfort, a seaside resort in Pembrokeshire. Has since held pastorates at Cardigan, Brecon, Pontypool, and Bradford. In Bradford he came in touch with men like Dr. Anderson, of Dundee, Rev. T. Rhondda Williams, of Brighton, Rev. R. Roberts, Dr. Duff, Principal Simon, and others, who were all earnest students dissatisfied with the "orthodox" theology. In touch with such men it was impossible to remain passive, and many a night and sleepless night followed. But he was ultimately compelled to take steps and definitely sever his connection with the denomination he had been connected with since a boy. "It was a painful work, but the freedom one has gained in the pulpit and elsewhere is a valuable compensation for loss of old associations and friends. The way from 'orthodoxy' to the broader field, where you are able to seek what is true and not what is 'safe' is a very painful one, but the freedom of soul that comes when the battle is won is very refreshing, and one is glad there is one body of Christians which is willing to accept men who seek truth and not doctrinal 'safety.'"

Rev. E. GWILYM EVANS, B.A., our minister at Dukinfield, and President of the South Wales Unitarian Association, was brought up at Bow Street, near Aberystwyth, and he frequently visits South Wales, where, of course, he preaches in Welsh. Prepared for Carmarthen College by Rev. David Evans, of Cribyn, he matriculated at London University in 1892 and left Carmarthen at the end of his

third session, proceeding to Oxford, where, after two years at Lincoln College, he took an exhibition at Jesus, and graduated with honours in history. Continuing his studies at Manchester College, he took charge in 1901 of the Unitarian church at Chesterfield, which in 1906 he exchanged for his present charge.

Rev. F. C. FLEISCHER, though not mentioned by our esteemed Dutch writer, is a prominent minister of the Mennonite body in Holland. Mr. Fleischer was born at Amsterdam in 1808, and was brought up to be a teacher, and from 1887 to 1891 served as such in the public schools of his native city. After passing through the University of Amsterdam, supporting himself mainly by tutoring, he studied for a time theology at the Mennonite Seminary, and in 1896 took charge of a congregation at Broek op Langedijk, composed of open-minded, industrious and peaceful country people. There he remained till 1902. In 1908, Mr. Fleischer accepted a call to Makkum, on the east coast of the Zuyder Zee. He has published one or two volumes of sermons, and written a number of historical and theological treatises which give evidence of an acute mind and most conscientious investigation. He has also written extensively for reviews and scientific and other journals, not only in Dutch, but also in the German and English languages.

Dr. FOAT, the minister of the Richmond Free Church, is a Master of Arts and Doctor of Literature of the University of London, being an old research student of University College. He is Lecturer in Literature and Public Speaking at the City of London College, and holds at the same time a Public School Mastership at the City of London School, Victoria Embankment. He is also examiner in Arts to the London Hospital, and has been Chief Examiner for Scholarships of the London County Council, as well as Director of Studies to the Progressive League, which Mr. Campbell founded in 1908. He is the author of various works on the History of London, on Grammar, on Palaeography and Archeology, on Roman Education, on the "New Theology," &c. &c. He has for the last ten years carried on concurrently educational and religious work, being one of the foundation managers of the new schools at the Garden City, Letchworth, and chairman of committees in connection therewith at the same time that he was minister of Stoke Newington-green Church. He has specialised in Greek art, and has some reputation both among anatomists and sculptors for the application of a scheme of anatomical proportions which satisfies the Greek ideals. This and other scientific researches have been carried on at the same time as his literary investigations during four years at the British Museum, at Heidelberg, Bonn, Paris, Oxford, and other centres of learning. His articles in German on the tachygraphic features of certain newly discovered manuscripts won him some note in Europe, and he is a linguist of great ability.

Mr. THOMAS FURBER is a veteran supporter of Oakfield-road Church, Clifton, Bristol. His father, a goldsmith in Cheltenham, held Unitarian services in his workshop till a chapel was erected.

Rev. FRED HALL, the blind preacher, was born at Hartford, Cheshire, May 1st, 1870. He was reared in Wesleyanism; began to preach at sixteen years of age.



Rev. S. BAART DE LA FAILLE, D.D.
Minister of the Dutch Church, Austin Friars, London.

For twenty-two years he continued actively associated with Methodism; did a considerable amount of pioneer missionary work; and, owing to his bold outspokenness of the larger hope that grew upon him, was assailed with charges of heresy, against which he defended himself triumphantly. He ultimately resigned voluntarily from the Wesleyans to seek a larger intellectual and moral opportunity in Unitarianism. In 1904, owing to a heavy

fall through slipping on a banana skin, he became totally blind. Unable to recover his sight, he mastered the Braille system of reading and writing and the use of a typewriter for correspondence. In 1908 he became Unitarian minister at Congleton; revived a dying church, drew large congregations, and established a Unitarian mission at Biddulph, a few miles away. After two and a-half years at Congleton, he removed to Blackburn as minister for the new Unitarian movement in that town, where he has still larger scope for his abilities. Mr. Hall is strongly optimistic; difficulties never daunt him. He is a fine extempore preacher, and a platform orator of no mean order. Widely read and endowed with a retentive and well-stored memory, and withal a clear thinker as well as a forceful speaker, his sermons are of high quality in matter as well as in delivery. He has rendered able service, too, in various parts of the country as Unitarian Van Missioner. In many ways Mr. Hall is an interesting and a unique personality. Bereft of bodily sight, he is blessed with keen mental insight and moral and spiritual vision, by which he is able to impress others. He is actively engaged in the work of the Postal Mission, has established a Braille library of progressive religious and Philosophical literature and is now President of the North and East Lancashire Sunday-school Association.

Mr. E. C. HARDING, of Ambleside (late of Manchester), reached his ninetieth birthday on February 25th last. He is an ex-secretary to the Unitarian Home Missionary College, ex-President of the Manchester District Association, ex-chairman of Cross-street and Plate Chapel committees, and has for a long period served the denomination faithfully and well in many other capacities.

Rev. CHARLES HARGROVE, M.A., retired after thirty-six years' ministry in Leeds. During that period he delivered 2500 sermons in Mill Hill Chapel without, until quite recently, repeating a discourse, save by request. He is an eloquent and scholarly preacher, and has rendered yeoman service to the denomination as well as to the town of Leeds. Perhaps his most marked service in the latter direction has been in connection with the Leeds Charity Organisation Society, whose chairman of committee he has been for a considerable time. He was largely instrumental in founding the Leeds Children's Summer Holiday Fund, of which he was for several years one of the honorary secretaries. About eleven years ago Mr. Hargrove became a total abstainer, and has since then taken a share in temperance propaganda in Leeds and elsewhere. Like many of his predecessors, he has been actively associated with the Leeds Philosophical and Literary Society, as president and lecturer, and also with the Leeds University. His services to those of his own household of faith were recognised about three years ago, when he was appointed President of the British and Foreign Unitarian Association for 1910-11. As such it fell to him to represent the Asso-

SUNDAY SERVICES.

(Where there is a settled minister the name is given.)

- LONDON.
- ACTON, Creffield-road.—11.15 a.m. and 7 p.m. Rev. A. C. Holden, M.A.
- BERMONDSEY, Fort-road.—7 p.m. Mr. H. N. Caley.
- BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.—11 a.m. and 7 p.m. Rev. J. C. Ballantyne.
- BREKTON, Effra-road.—11 a.m. and 7 p.m. Rev. G. C. Cressey, D.D.
- CHILD'S HILL, All Souls' Free Church, Weech-road, Finchley-road.—11.15 a.m. and 6.30 p.m.
- DEPTFORD, Church and Mission, Church-street.—6.30 p.m. Mr. E. A. Carlier.
- FINCHLEY, Granville-road, Ballard's-lane, North Finchley.—11 a.m. and 6.30 p.m.
- FOREST GATE, Upton-lane.—11 a.m. and 6.30 p.m.
- HAMPESTEAD, Rosslyn-hill.—11.15 a.m. and 6.30 p.m. Rev. Henry Gow, B.A.
- HIGHGATE HILL, Unitarian Church.—11 a.m. and 6.30 p.m. Rev. A. A. Charlesworth.
- LEFORD, Unitarian Christian Church, High-road.—11 a.m. and 7 p.m. Rev. A. H. Biggs, M.A.
- ISLINGTON, Unity Church, Upper-street.—11 a.m. and 7 p.m. Rev. Dr. Tudor Jones.
- KENTISH TOWN, Clarence-road.—11 a.m. and 7 p.m. Rev. F. Hankinson.
- KILBURN, Unitarian Church, Quex-road, N.W.—11 a.m. and 7 p.m. Rev. Charles Roper, B.A.
- LEWISHAM, Unitarian Christian Church, High-street.—11 a.m. and 7 p.m. Rev. W. W. C. Pope.
- LEYTONSTONE, The League House, 632, High-road.—6.30 p.m.
- LIMEHOUSE, E., Durning Hall, Elsa-street.—7 p.m. Rev. John Toye.
- MANSFORD-STREET CHURCH AND MISSION, Bethnal Green.—7 p.m. Rev. Gordon Cooper M.A.
- PECKHAM, Avondale-road.—11 a.m. and 6.30 p.m. Rev. D. W. Robson, B.D.
- RICHMOND, Ormond-road.—11.15 a.m. and 7 p.m. Dr. F. W. G. Foat, M.A., D.Litt.
- STEPNEY, College Chapel, Stepney Green, E.—11 a.m. and 6.30 p.m. Mr. W. R. Marshall.
- STOKE NEWINGTON GREEN CHURCH.—11.15 a.m. and 7 p.m. Dr. J. Lionel Taylor.
- STRATFORD, Unitarian Church, West Ham-lane.—11 a.m. and 6.30 p.m.
- UNIVERSITY HALL, Gordon-square, W.C.—11.15 a.m. and 7 p.m.
- WANDSWORTH, East-hill.—11 a.m. and 7 p.m. Rev. W. G. Tarrant, B.A.
- WEST CROYDON, Wellesley-road.—11 a.m. and 7 p.m. Rev. W. Moritz Weston, D.D., Ph.D.
- WIMLEBON, Smaller Worples Hall, Worples-road.—7 p.m. Mr. William Lee, B.A.
- WOOD GREEN, Unity Church, Newnham-road, N.—11 a.m. and 7 p.m. Rev. Joseph Wilson.
- WOOLWICH, Unitarian Church, Angelsea-road.—3 p.m. and 6.30 p.m. Rev. Fred Brockway.
- PROVINCES.
- ALTRINCHAM.—Dunham-road Chapel.—11 a.m. and 6.30 p.m. Rev. Dendy Agate, B.A.
- ATHERTON, Chowbent Chapel, Bolton Old-road.—10.30 a.m. and 6.30 p.m. Rev. J. J. Wright, F.R.S.L.

- BARNARD CASTLE Free Christian (Unitarian) Church, Newgate.—10.45 a.m. and 6.30 p.m. Rev. J. B. Robinson.
- BIRMINGHAM, Moseley Unitarian Christian Church, Dennis-road School.—6.30 p.m.
- BLACKBURN, King William-street, near Sudell Cross.—10.45 a.m. and 6.30 p.m. Rev. Frederick Hall.
- BLACKPOOL, Dickson-road, North Shore.—10.45 a.m. and 6.30 p.m. Rev. J. Horace Short.
- BOLTON, Unity Church, Deane-road.—10.30 a.m. and 6.30 p.m. Rev. E. Morgan, B.A.
- BOURNEMOUTH, Unitarian Church, West Hill-road.—11 a.m. and 6.30 p.m. Rev. V. D. Davis, B.A.
- BURY, Chesham Unitarian Chapel, Halstead-street.—10.45 a.m. (for children) and 6.30 p.m. Rev. J. M. Bass, M.A.
- BURY ST. EDMUND'S, Churchgate-street.—11 a.m. and 6.45 p.m. Rev. George Ward.
- CARLTON, NEAR BARNSELEY, Welsh Free Church.—10.30 a.m. and 6 p.m.
- CHATHAM, Unitarian Christian Church, Hamond-hill.—11 a.m. and 6.30 p.m. Rev. J. Morgan White-man.
- CHESTER, Matthew Henry's Chapel.—11 a.m. and 6.30 p.m. Rev. D. Jenkin Evans.
- CLIFTON, Oakfield-road Church.—11 a.m. and 6.30 p.m. Rev. G. F. Beckh, Ph.D., M.A.
- HALIFAX, Northgate-end Chapel.—10.45 a.m. and 6.30 p.m. Rev. W. Lawrence Schroeder, M.A.
- HASTINGS, South-terrace.—11 a.m. and 6.30 p.m.
- IPSWICH, Unitarian Chapel, Friars-street.—11 a.m. and 6.45 p.m. Rev. A. Golland, M.A.
- LEWES, Westgate Chapel, High-street.—11 a.m. and 6.30 p.m. Rev. J. M. Connell.
- LIVERPOOL, Ancient Chapel of Toxteth.—11 a.m. and 6.30 p.m. Rev. C. Craddock.
- LIVERPOOL, Ullet-road Church.—11 a.m. and 6.30 p.m. Rev. J. Collins Odgers, B.A., and Rev. E. Stanley Russell, B.A.
- LUTON, Unitarian Christian Church, 3, Church-street (1909).—6.30 p.m.; S.S. 3 p.m. Sec., A. Weight Matthews, 60, Rothesay-road, Luton.
- MANCHESTER, Cross-street Chapel.—10.30 a.m. and 6.30 p.m. Rev. E. L. H. Thomas, B.A.
- MANCHESTER, Failsworth, Dob-lane Chapel, Oldham-road.—10.45 a.m. and 6.30 p.m. Rev. J. Morley Mills.
- MANCHESTER, Longsight Free Christian Church, Birch-lane.—11.45 a.m. and 6.30 p.m. Rev. B. C. Constable.
- MANCHESTER, Upper Brook-street Free Church.—11 a.m. and 6.30 p.m.
- MARPLE, Unitarian Free Church, Liberal Hall.—10.45 a.m. and 6.30 p.m. Rev. Leonard Short.
- NEWPORT, I.W., Unitarian Christian Church, High-street.—11 a.m. and 6.30 p.m. Rev. James Ruddle.
- In the High-street of Newport, I.W., stands the quaint and neat little Unitarian church. Its history dates back to the year 1728, when a General Baptist chapel was erected in Pyle-street, but it was not until 1774 that the congregation boldly came forward and established their present building in the High-street. The pulpit has had a long and honoured roll of names, from Rev. William Mott and Rev. John Sturch, of the seventeenth century, and Rev. Robert Aspland, of the early eighteenth century, down to recent years of Revs. John Dendy, W. J. Jupp, Clement E. Pike, H. M. Livens, and to-day of our good pastor, Rev. James Ruddle; and if the pulpit has been well represented, no less so has been the pew, as the names of Hughes, Pincock, Morley, Eveleigh, and

- Chatfield-Clarke are all honoured and respected. Any of our friends who may visit the Isle of Wight will always find a warm welcome at this church.
- NORTHAMPTON, Kettering-road.—11 a.m. and 6.30 p.m. Rev. W. C. Hall, M.A.
- PORTSMOUTH, High-street.—11 a.m. and 6.45 p.m. Rev. G. W. Thompson.
- RINGWOOD, Meeting House-lane.—11 a.m. and 6.30 p.m. Rev. C. E. Reed.
- SHEFFIELD, Attercliffe School Church, Shirland-lane.—6.30 p.m. Rev. W. J. Cook.
- SIDMOUTH, Old Meeting (Unitarian), High-street.—11 a.m. and 6.30 p.m. Rev. William Agar.
- SOUTHAMPTON, Church of the Saviour, London-road.—11 a.m. and 6.30 p.m. Rev. A. R. Andreae, M.A.
- SOUTHEND, Darnley-road, York-road.—6.30 p.m. Rev. Thomas Elliot.
- SOUTHPORT, Portland-street Church.—11 a.m. and 6.30 p.m. Rev. R. Nicol Cross, M.A.
- STOCKPORT, Unitarian Church, St. Petersgate.—10.45 a.m. and 6.30 p.m. Rev. H. E. Perry.
- TODMORDEN, Unitarian Church.—10.45 a.m. and 6 p.m. Rev. A. W. Fox, M.A.
- TORQUAY, Unity Church, Montpellier-road.—11 a.m. and 6.30 p.m. Rev. A. E. O'Connor, B.D.
- TUNBRIDGE WELLS, Unitarian Church, Dudley Institute, Dudley-road.—11 a.m. and 6.30 p.m. Rev. G. B. Stallworthy.
- WEST KIRBY, Meeting-room, Grange-road (next to Public Hall).—11 a.m. and 6.30 p.m. Rev. H. W. Hawkes.
- WIGAN, Park Lane Chapel.—11 a.m. and 6.30 p.m. Rev. H. Fisher Short.
- WALES.
- ABERYSTWYTH, New-street Meeting-house (near the Parish Church).—11 a.m. and 6.30 p.m. Visitors always welcome.
- CARDIFF, Unitarian Christian Church, West-grove.—11 a.m. and 6.30 p.m. Rev. F. Blount Mott.
- PONTYPRIDD, Unitarian Church, Morgan-street.—11 a.m. and 6 p.m. Rev. J. Park Davies, B.A., B.D.
- IRELAND.
- CORK, Princes-street.—12 noon and 6.45 p.m.
- DUBLIN, Stephen's Green.—12 noon and 7 p.m. Rev. E. Savell Hicks, M.A.
- MONEYREA Meeting-house.—Sunday-school 10.30 a.m.; service 12 noon. Rev. Mathew Watkins.
- COLONIES.
- AUCKLAND (NEW ZEALAND), Unitarian Church, Ponsonby-road.—11 a.m. and 7 p.m.; Sunday-school 3 p.m. Rev. R. J. Hall, M.A.
- DUNEDIN (NEW ZEALAND), Trades Hall, Moray-place.—7 p.m. Rev. W. F. Kennedy.
- TIMARU (NEW ZEALAND), Unitarian, Church-street.—7 p.m. Rev. J. H. G. Chapple. Sunday-school 2.30 p.m.
- VICTORIA (BRITISH COLUMBIA), Unitarian Church, Eagle's Hall, 1310, Government-street.—7.30 p.m.
- (The charge under "Next Sunday" in our ordinary issues, paid in advance, is 10s. per annum for three lines, including change of preacher's name when necessary. Separate notices 3d. per line. Alterations should reach Publishers not later than first post Friday.)

then, strengthened by the allegiance of many of his original congregation, he has successfully carried on his ministerial duties and still continues his mission of "hitting the target" in the course of his weekly sermons to the numerous seekers after truth who are attracted thither.

Rev. NICOLAS JOZAN was born in 1869; received his education at the Unitarian Colleges of Torda and Kolozsvár. After a course of theology under Professor Boros, he acted as assistant pastor and schoolmaster at the mission station of Polgardi, an annex of the Unitarian congregation in Budapest. This was followed by a three years' course of study at Manchester College, Oxford, devoted chiefly to literary and philosophical studies, together with occasional preaching at Whitechurch (Salop), Hinckley, and other places. Returning to Hungary, he was unanimously called to the pastorate of Torosok, an ideal place, secluded from the world, with a warm-hearted people. After four years of service he accepted a call in 1899 to the important Unitarian congregation at Budapest. Here he officiates as minister, teaches religion in the day schools, is dean of the district (Hungary proper), and secretary of the Francis David Association. He is very popular as a preacher in Budapest, has published tracts and sermons, translations, essays, hymns, and occasional verse.

Rev. SAICHO KANDA was born November 3rd, 1863, and attended an old-fashioned Chinese classical school until 1876. The town authorities introduced a new system of education and started a new school, to which the young Kanda was sent, and from which he graduated in 1879. Thence he went to Osaka, entered a medical school, and studied pharmacy. In 1882 he went to Tokyo to attend a German language school; but the following year, in accordance with his father's wish, he went to Yokohama and began the study of English in a private institution. He went to the United States in 1885, remaining nearly four years. His family were devout Shintoists, and in this faith he also was reared. At Osaka he was greatly influenced in his religious thinking by an American medical missionary, Dr. Taylor. While in California doubts concerning the "orthodox" form of Christianity arose to trouble him. He was advised by a Presbyterian pastor to put himself into communication with the Unitarian church in San Francisco. Reading the works of James Freeman Clarke convinced him that Unitarianism was the form of Christianity best suited to his intellectual and moral needs. Those who met him at this time were impressed with his sincerity, humility, and sweetness of nature, and his deep religiousness. Mr. Horace Davis, in especial, became his adviser and friend. In 1888 he was aided by him and by Dr. Stebbins in preparing himself for the Unitarian ministry at the Meadville Theological School. A year later he decided not to complete the course, but to return at once to Japan and aid in the institution of the Unitarian Mission in Tokyo. In company with Revs. A. M. Knapp and Clay MacCauley, and three newly appointed American professors at the University, who also held Unitarian opinions, Mr. Kanda sailed for his native country on September 24th, 1889, and began his long term of faithful service to the Unitarian cause and of devoted labours to his fellow-countrymen.

Rev. J. A. KELLY is the present minister of Dunmurry, near Belfast, where he was installed in July, 1896. This is his second charge, the first, following immediately the conclusion of his college course in Manchester, being

Rademon, in his native county, that of Down, where for fifteen years he laboured with fruitful zeal. During his convenship of the Irish Sunday-school Committee he suggested, organised, and raised the funds necessary for the memorable United Gathering of Sunday-schools held in the Botanic Gardens, Belfast, in July, 1891, when there were fully five thousand persons present. He has been Hon. Treasurer of the Irish Non-Subscribing Body since 1889; Hon. Secretary of the Ulster Unitarian Christian Association (an article on which from his pen appeared in our special issue of June, 1908) since 1898. Appointed the first Clerk of the recently re-organised Irish Churches,



The Late Rev. JOHN TAYLOR
Many years Minister of the old Carters Lane Mission, London.

and having always taken a deep and active interest in their welfare, he has filled every office practically in connection with Non-subscribing Presbyterianism in Ireland. For fully a score of years he has been a member of the Board of Directors of the Presbyterian Widows' Fund (of which he has also been President); the present membership thereof stands at 424, all ministers; its beneficiaries, who now receive £46 per annum, number 154; and its invested capital is almost £105,000.

Mr. W. BYNG KENRICK is the President, Ministers' Stipends Sustentation Fund; President of the Midland Christian Union; President of the Church of the Messiah Domestic Mission, Fazeley-street, Birmingham; and Chairman of the Church of the Messiah Vestry Committee.

The Right Hon. WILLIAM KENRICK is a son of Archibald Kenrick, of West Bromwich, and was born in 1831, and in 1862 he married a daughter of the late Mr. J. Chamberlain, and sister of the Right Hon. Joseph Chamberlain, M.P. It may be mentioned that Mr. Chamberlain's first wife was a sister of Mr. Kenrick. He was at one time a hardware manufacturer, and won the gold medal for Chemistry in 1850. Mr. Kenrick was Mayor of Birmingham in 1877, and represented the northern division of that city in Parliament as a Liberal Unionist in 1885-90. It was in the latter year that he was made Privy Councillor. He was President of the British and Foreign Unitarian Association, 1904-6. The Freedom of the city of Birmingham was conferred on him two years ago.

Rev. HERBERT W. KING commenced his career as an engineer, but turned his thoughts to the ministry, and was accepted by the Wesleyan Methodist Conference of 1906. He was sent to the Pontypridd Circuit for one year and then proceeded to Headingley College, Leeds. At the College he was confirmed in the misgivings already felt, and, finding an outlook on life with which he could sympathise, but could not share, he resigned. Turning to social reform, Mr. King studied for the Social Studies Diploma of Birmingham University. While at Birmingham he became associated with the Old Meeting Church, and went, on the recommendation of Rev. Joseph Wood, to Manchester College, Oxford. After two years at this institution, Mr. King accepted an invitation to be assistant minister at the Free Christian Church, Hastings, in 1911, and has recently commenced a ministry at the Church of Our Father, Rotherham.

Mr. JOHN LEWIS, of Pontypridd, perhaps one of the best-known and most enthusiastic Unitarian laymen in Wales, is the President of the South-East Wales Unitarian Society, and is actively associated with our church at Pontypridd, and a member of various local organisations.

Mrs. LEWIS, R.A.M., is the wife of Mr. John Lewis, of Pontypridd, and sister of Rev. J. M. Lloyd Thomas. Like her husband, she is an ardent Unitarian and a busy worker. Besides the various church and denominational activities in which she is engaged, she is a member of the Pontypridd District Cottage Hospital Board of Management, is on the Executive of the District Nursing Association, Hon. Secretary, Pontypridd Branch, B.N. Lifeboat Institution; a member of the local Police-court Mission, the British Women's Temperance Association, &c.

Professor OTTO EMIL LINDBERG was born on May 3rd, 1850. He has been Professor in Semitic Languages at the University of Göttingen since 1898. He is a distinguished Orientalist and religious writer, his works running to many volumes.

Mr. ARTHUR WRIGHT MATTHEWS was born in 1865 at Bridport, a member of an old Birmingham Unitarian family, and is a brother to Rev. W. B. Matthews, of Poole. He was the fifth Secretary to the Society for Unitarian Christian Mission Work, founded by Robert Spears; initiated the Unitarian movement at Luton a few years ago, and he frequently preaches. He is interested in genealogical researches, being honorary draughtsman to the Carmarthenshire Antiquarian Society, to whose "Transactions" he has contributed articles; member of the Bedfordshire Historical Record Society; author of some books and pamphlets, mostly printed at his private press by himself, among them etchings of "Unitarian Churches of Middlesex" and "Life of Sarah Bache."

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ciation at the Coronation of George V. At the close of the twenty-first year of his ministry a testimonial, together with £600, was presented to Mr. Hargrove by his congregation. Two years ago Mr. Hargrove tendered his resignation to the Chapel Committee, but at the unanimous request of the congregation consented to retain his position till the completion of the thirty-sixth year of his ministry.

Rev. G. DAVES HICKS, M.A., Ph.D., Litt.D., was born at Shrewsbury, September 14th, 1862, and was educated at the Royal Grammar School, Guildford, Owen's College, Manchester, and Manchester College, Oxford. He was minister of Unity Church, Islington, 1897-1903; lecturer for London Society of Ethics and Sociology, 1897-98; Vice-president, Aristotelian Society, 1901; sub-editor, *Hibbert Journal* since 1902; and was Examiner in Logic and Moral Philosophy in University of Glasgow; Professor of Moral Philosophy, University College, London, since 1904. Dr. Hicks is chairman of the Committee of Carmarthen College, and has for many years been the Examiner in Philosophy at the annual examinations there. He is the author of various philosophical works.

Rev. J. CROWTHER HIRST, born in Huddersfield, 1848. His youth was passed in Halifax, and he esteems as one of the most fortunate circumstances of his life the fact that during the formative period he came under the influence of Rev. Russell Lant Carpenter, then minister of Northgate-end Chapel. After serving for some years as Sunday-school teacher, and for a shorter time as lay preacher, in 1868 Mr. Hirst relinquished the business of chemist and druggist, to which he had almost completed his apprenticeship, to enter the Unitarian Home Missionary Board as a student. His first ministerial settlement was at Clover-street, Rochdale, 1871-74. He left Rochdale, tempted by the prospect of pioneer work in Scarborough. During his ministry of a little more than three years in that town a church and school-rooms were built at a cost of about £5000, and opened practically free from debt. Broken health necessitated his retirement. A year's rest and a voyage to Australia enabled him to resume active work. Since that time he has ministered at Bayhill Church, Cheltenham, 1878-82; Dewsbury, 1882-85; Hale, 1885-98; Gateacre, 1898. Mr. Hirst has preached before the Provincial Assembly of Lancashire and Cheshire, and occupied its presidential chair; acted as secretary of the Settlements Bureau of the Ministerial Fellowship, and as president of the Fellowship. In addition to a considerable amount of journalistic work, Mr. Hirst has published "Hiram Greg," a novel in three volumes; two volumes of "Half-hours with the Parables"; a small book, "Is Nature Cruel?" and several volumes of stories for young people.

Rev. JOHN HINKINS, M.A., was in 1882. Received first education at London Board School. Worked in factory at account-book binding between the ages of thirteen and nineteen. Friends at the Robert Browning Settlement gave impetus and help towards a college career. Took Master of Arts degree at Glasgow, 1905, obtaining third prize in Moral Philosophy and distinction in Economics. Received theological training at Hackney College, London. Held temporary post as tutor in Economics, Industrial History, and the Gospels, 1910-11, at Fircroft, Bourneville; from September, 1911, to December, 1912, Congregational Missioner at Howbridge. Severed his connection with Congregationalism at the end of 1912, and has since preached in Unitarian pulpits; has been "recognised" by one of our Advisory Committees.

Mr. ALBERT JOHN HOBSON, J.P., ex-Lord Mayor of Sheffield, was born on July 28th, 1861, being the second son of the late Alderman John Hobson, J.P., who had served as secretary, chairman, and treasurer of the Trustees

of Upper Chapel, Sheffield, his ancestors having helped to build the chapel. There is no more prominent figure in the life of the city of Sheffield than Mr. A. J. Hobson, for not only is he in the front ranks of the business world, but he has served the community in almost every conceivable public capacity. His remarkable business aptitude allows him to be the keen and efficient head of several great concerns, as well as the ready servant of the community in its leading offices. He is the principal partner in the entire firm of Thomas Turner and Co. and Wingfield, Rowbotham and Co., chairman of William Jessop and Sons and J. J. Saville and Co., steel manufacturers, and director of Richard Hornsby and Sons, Grantham, engineers. Mr. Hobson was Master Cutler in 1902-3; made a magistrate in 1904; held the office of President of the Chamber of Commerce from 1908 to 1912; has been member of the Council of the Sheffield University from its foundation, holding the post of treasurer from 1910 to the present time, and was elected without opposition as a member of the City Council in 1911, in order to be unanimously appointed Lord Mayor immediately. No one has held that high office with greater dignity or given more complete satisfaction to the city. In politics Mr. Hobson is an independent Conservative and a strong Free Trader. To the Unitarian churches Mr. Hobson has been a tower of strength. A member of the Upper Chapel congregation, he served as its secretary from 1886 to 1891, has been a trustee since 1891, and was treasurer to 1911. He is also a trustee of the Upperthorpe Chapel. For a long time he has been president of the Bisher Institution whose benefits are divided between Unitarians and Roman Catholics. When the Sheffield and District Association of Unitarian, Free Christian, and Free Congregational Churches was founded, Mr. Hobson, then Lord Mayor, became its first President, and he still holds the office. The highest dignity that the Unitarian body in this country can confer on any of its members, the presidency of the British and Foreign Unitarian Association, was offered to him, but he felt unable to add this to his many other great obligations.

Mr. WALTER HOLLAND, Liverpool, was, until his retirement last year, the senior partner of the well-known firm of Lampool and Holt, in which, with his lifelong friend and associate both in business and philanthropy, the late Mr. C. W. Jones, he was trained. He is a nephew of the late Rev. W. Gaskell, and not unnaturally unites distinguished literary attainments with high business ability and experience. Though his energies have been mostly devoted to the development of a great commercial concern, he has given much time and thought and substance to the many calls of charity in the city, chiefly in connection with the Northern Hospital and the Domestic Mission. Of the latter he has been a member of the Committee for forty years and the Treasurer for thirty. A few years ago he built a new wing to the Domestic Mission at a cost of £2000, and now he is about to defray the expenditure of additional buildings necessitated by the growing demands of the Mission activities.

Miss JENNETT HUMPHREYS, who for many years has been an earnest and devoted worker at our Domestic Mission in Bell-street, London, was born on April 17th (Good Friday), 1829, in Oxford-street, London. Her parents were members of the congregation of Free-thinking Christians which formerly met in St. John's-square, Clerkenwell. She has written a large number of charming books for young people, and has contributed to many magazines. Being an accomplished musician, she commenced to give her attention and voluntary help to missions and Sunday-schools in 1860, and assisted at the opening of our churches at Notting Hill, Acton, Brompton, Wandsworth. She is one of the managers of a group of voluntary schools under the London County Council.

Mrs. NOEL JOHNSON has for a long time been prominently connected with the Postal Mission in Manchester, where in her position as hon. secretary, she has carried on an important work. She is deeply interested in matters of theology and religious and social problems. She is "a friend to all who need her." Although she devotes her greatest energy and deepest thought to Unitarianism, she has materially assisted the work for the Permanent Cure of the Feeble-minded. Through her efforts a branch was established in Altrincham and district.

Mr. RONALD POTTER JONES, younger son of the late Charles W. Jones, of Liverpool, was born in 1876; educated Shrewsbury and Magdalen College, Oxford; M.A., 1901; architectural training, Liverpool University School of Architecture and as pupil with Mr. Reginald Blomfield, A.R.A., P.R.I.B.A. To indicate some of his varied activities, we need only mention that he has been Secretary, Essex Church since 1904; Joint Secretary, Mansford-street Mission since 1907; Treasurer, London District Unitarian Society, 1908-13; member, British and Foreign Unitarian Association Executive Committee since 1908; Chairman, Home Missions Sub-committee, 1910-12; member, Provincial Assembly of London and South-Eastern Counties Committee since 1908; Secretary and Treasurer, Lindsey Hall since 1911; President, Boys' Own Brigade, since 1910; President, London Unitarian Swimming League, 1910-13. He is also a Vice-president, Laymen's Club, and a few months ago became Treasurer of the Sustentation Fund. His architectural work in connection with the Unitarian churches include:—Liverpool: The Renshaw-street Chapel Memorial (on site of chapel, now a public garden); and new porch and vestibule, the Ancient Chapel; font, Ullet-road Church. London: The Blyth-street buildings and panelling of school-room, Mansford-street Mission; memorial font and chancel decorations, Essex Church; panelling of school-room, and new school buildings, Stratford; church hall and rooms, Finchley; Lindsey Hall, Kensington; new school buildings, New Gravel Pit Church, Hackney.

Rev. PERCY W. JONES, of Doncaster, known locally as "the Workers' Parson," is in the forefront of those who interest themselves in the welfare of toiling humanity. A man imbued with noble ideals, he has "wearied not in well-doing" since he has been resident at Doncaster, but has laboured for the common good with a zeal worthy of the best traditions of his profession. As a preacher, philosopher, and traveller he is well qualified to minister to the spiritual needs of his fellow-men, uniting in his discourses the knowledge of the scholar with the experience gained by travel, and such is the magnetism of his personality that he never fails to "draw all men unto him" when he preaches. Born at Great Malvern, in Worcestershire, he received his early education at private schools in Great Malvern and Weston-super-Mare, and afterwards was trained for the ministry at Harley College, London, and at Nottingham College, undergoing a full theological course. Having volunteered for missionary work, he was sent by the London Missionary Society to Central Africa, being located four years at Lake Tanganyika, and returned to England in 1900. Subsequently he became pastor of a Congregational church at Freshwater, Isle of Wight, where he sojourned for six and a-half years. In 1908 he settled at Doncaster as assistant pastor at Hall Gate Congregational church, ultimately becoming pastor; but as his doses of pulpit "medicine" were too strong for a section of his flock, the desire of the malcontents for a different brand prompted them to effect a change of doctor, which they obtained by invoking the aid of the law, to the exclusion of Mr. Jones, who resigned two years ago and transferred his ministrations to the Guild Hall, his flock ultimately joining the Unitarian congregation. Since

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Rev. GEORGE NEIGHBOUR, born in London in 1862, was brought up with the Evangelical party, but says he has always kept an open mind. He has been much influenced by the writings of Emerson and Channing. He took a prominent part in the "New Theology" movement. He says:—"My first association with Christian work was in connection with the Tower Hamlets Mission, London. After six and a-half years' active work (honorary), including Y.M.C.A. and work in connection with the Evangelical Society, I accepted a call as assistant pastor at Chester, Lechlery (Hereford), where I remained for three years. My next sphere was at Longhope (Glos.) After three years' pastorate, I went to Ruardean Hill, Dean Forest, where I remained over eight years. My next pastorate was at Mountain Ash (Glam.), where, after four and a-half years' pastorate, I was compelled to resign through the difference of opinion and my attitude on social problems. A large number of members remained faithful to me, and the Brotherhood Church was formed. After five years of happy and useful work, it continues to more than hold its own. The church has joined the South-East Wales Unitarian Association, in which we have found a brotherly and warm fellowship. We have maintained the cause here in face of much opposition."

Rev. J. H. M. NOLAN, M.A., B. Litt., was acknowledged by the Southern Advisory Committee in January, 1911. He is an Australian by birth, and was educated at the University of Sydney, where he took his B.A. degree in 1900 and his M.A. in 1903. He entered the Presbyterian Theological Hall of St. Andrew's College, one of the University Colleges, in 1902, and after a three years' course was inducted into an up-country parish, where he spent three years of pioneer work. In 1908 he made a trip to England, and entered as a research student at Oxford, taking the degree of B. Litt. in 1910. While at Oxford he became Unitarian in his views, and so severed his connection with the Presbyterian Church of Australia. In 1911 he became assistant to Rev. E. I. Frupp, B.A., of Leicester, being stationed at Loughborough and Coalville.

Mr. WALTER NORGROVE, Treasurer of Frenchay Chapel, who is a veteran in the service of his church, was first appointed to the office in 1875 on the death of Mr. Joseph Good, who had held the post for some years previously. Mr. Norgrove, having been born in the village and attended the services with his parents from a child, knows and loves every stone in the old place sacred as it is to generations of Norgroves, whose names may be traced in the church records for over one hundred years. Before the introduction of organs, Mr. Norgrove, who is an accomplished violinist, together with his father and others, provided the instrumental portion of the music at the services, which were also enriched by the voices of many who have passed away. One (a lady), however, remains, who is seldom, if ever, absent from service.

Rev. ARTHUR ELLIS O'CONNOR, B.D., born of "orthodox" family in County Derry. Educated Fulneck (York) and Nisky (Germany). Assistant master in England and Switzerland. In 1880, views having become heterodox, to Geneva University as theological student, attracted by liberal character of teaching. B.D. in 1883. Thence to Paris, studying at the Protestant Theological Faculty and at the Sorbonne. Minister (five years, 1884-9) at St. Germain de Calberte (South of France), the church one of the liberal section of Reformed Church of France, then one of the Established churches. In 1880

returned to England. Minister successively at Halstead, Cradley, Moira, and for the last fourteen years Torquay, where, until the new church, of which a picture is given in this number, was opened last year, minister and congregation had up-hill work, owing to the disadvantages of their place of meeting. Mr. O'Connor, who is an authority on the history and position of the Protestant Churches of France, has been Secretary since 1907 of the Exeter Assembly of West of England Presbyterian Divines (founded 1855, and has been known also as the Assembly of the United Brethren of Devon and Cornwall) and of the Devon Ministers' Conference (founded 1892).

Rev. J. COLLINS ODGERS, B.A., minister of Ullet-road Church, Liverpool, from 1904, was educated at Bath Grammar School, University College, London, and Manchester New College, London. He has held pastorates at Evesham, Dean-row, and Styl, London and Bury. Mr. Odgers, whilst minister of Ullet-road Church, has taken great personal interest in the various societies through which the aims and ideals of the community are achieved. He has been President of the Liverpool District Missionary Association for several years continuously. He is also a member of the Liverpool University Court.

Rev. JAMES EDWIN ODGERS, D.D. (who prominently figures in the M.C.O. group) was born at Plymouth in 1843. After a distinguished student's career at Bath, Manchester New College, London, and University College, London (of which he became a Fellow), he entered the ministry in 1866 as assistant to Rev. J. Hamilton Thom at Kenshaw-street Chapel, Liverpool. Subsequently he held pastorates at Kendal, Bridgewater, Toxteth Park, Liverpool, and Altrincham. During his ministry at Toxteth Park he acted as theological tutor at the Unitarian Home Missionary Board, Manchester, of which institution he became Principal in 1884, in succession to the late Rev. William Gaskell, M.A., and continued in that post till 1891, when he was appointed Hibbert Lecturer at Manchester College, Oxford; he has been Tutor there since 1907.

Mr. S. PESOOD was for many years treasurer of the Northumberland and Durham Unitarian Association; he is now secretary of the Church of the Divine Unity, Newcastle-on-Tyne.

Mr. STANTON WILLIAM PRESTON, one of the grand old men of London Unitarianism, will celebrate his ninety-second birthday in a week or so. He is the third son of Henry John Preston, and was born on May 17th, 1821. Educated at London University School, afterwards at a private school, Mr. Preston entered business life in the firm of his father, Preston and Sons, at Smithfield. After some years he failed in health, left business and London, and lived at various places in the country, his longest residence being at Tatton, in Somerset. When he returned to London he settled at Hampstead, and took an active part in the work of the congregation of Rosslyn-hill Chapel. It was greatly through his efforts that Rev. Brooke Herford became minister there, and they two were chiefly instrumental in founding the Mansford-street Church Mission, of which Mr. Preston has been Hon. Secretary for some years. Like all the members of the Preston family, Mr. Stanton W. Preston is an ardent Unitarian of the active and progressive type; he takes a keen and intelligent interest in denominational affairs generally, and is at the present time a member of the Council of the British and Foreign Unitarian Association, and also serves on the Executive Committee.

Mr. HUGH R. RATHBONE, M.A., J.P., President of the National Conference, bears a name that has for generations past been honourably associated with all that makes for the highest and best in the civic life of Liverpool. There is perhaps no philanthropic or educational movement of any importance in the great city of the North with which he is not more or less closely connected. He is an ardent Unitarian. "There was no doubt," he said recently, "that many people attach unpleasantly dogmatic ideas to the name Unitarian which Unitarians do not choose for themselves. It behoves us, therefore, to do all that we can to disabuse the minds that are ignorant or prejudiced, and present the grand principles of our liberal faith in their simplest and broadest spirit." He was for years President of the Liverpool Domestic Mission Society.

Professor GOKARU SUBBA RAU was born of Brahman caste at Mangalore, Madras, 1872. Brought up in the Brahma-Somaj. Graduated B.A. with honours, Madras University, 1891, and L.T. 1904. Teacher in colleges since 1891. Vice-principal and Professor of Mathematics, Zamorin's College, Calcutt, since 1902. Secretary and minister (honorary) at Calcutt of the Brahma-Somaj. Editor of the *West Coast Spectator* (bi-weekly) and the *Theistic Light* (monthly). Actively interested in the political, social, and religious movements of the province. Professor Rau has studied at Meadville and Harvard.

Rev. C. E. REED was educated privately for Anglican ministry 1900-3, and at Manchester College, Oxford, 1911-12. Had charge of St. George's Mission Church, Plodder Lane, Lanes, 1902-3. Minister, St. Thomas's Chapel, Kingwood, since January, 1906. He was Secretary to the Southern Unitarian Association, 1908-11; Secretary, Southern Unitarian Postal Mission since 1910. Mr. Reed is a member of Ringwood Parish Council.

Rev. DOUGLAS WALTER ROBSON, B.D.; born in South London in 1881, and has lived there all his life. Father a Londoner; mother Scotch. Educated at a private school, and in business for five years. Connected from youth with the Congregational Church. In 1902 left business life and entered Hackney College, Hampstead, to train for the Congregational ministry. Always a progressive in thought, whilst at College thinking developed along definitely liberal Christian lines. On leaving College Mr. Robson, banned as a heretic and labelled a "New Theologian" by the officials, refused assistance in settling, or ordination if settled. In spite of this official opposition, still tried to enter the Congregational ministry, but found all doors closed against him. After three years' vain effort to find a free pulpit in Congregationalism, Mr. Robson offered his services to Unitarianism, without pretending that it was necessary to modify his theological views in any way. Accepted by the Advisory Committee and invited to preach at Avondale-road, Peckham. Mr. Robson received a hearty call from the congregation there, and was officially appointed their minister in November, 1911. He has since had a very happy eighteen months' work there, and in August, 1912, married and brought his wife to share his labours.

Rev. WILLIAM ROSLING, minister of Broadway-avenue Church, Bradford, was born in 1853, of Scotch Roman Catholic descent. Worked on the farm, and in the ironstone mines when a youth. Became a member of the Methodist church when fifteen years of age, and a lay preacher two years later. Spent his spare time in mental discipline and improvement. Acquired an elementary

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knowledge of Latin and Greek. After a year at Lawrence Academy at Cleaton Moor, entered Glasgow University in 1881. After a short term as assistant minister to Rev. D. E. Irons, M.A., B.D., at Bethany Congregational Church, Glasgow, was ordained minister of Albert-street Congregational Church, Coatbridge, on December 6th, 1886. He was successful in liquidating a debt of £1150 on the buildings. Succeeded Rev. J. Bruce Wallace, M.A., as minister of Clifton Park Church, Belfast, 1889. Minister of the Congregational Church, Oban, from 1896 to 1902; Ryan-street Congregational Church, Bradford, 1902 to 1906, when, along with fifty members of his congregation, he seceded, and founded Broadway-avenue Unitarian Church, and became its first minister.

Rev. H. D. ROBERTS is by birth a Londoner, and spent his life in strictly evangelical Church of England surroundings. He was prevented from going to Cambridge by the accident, on the football field, of bad concussion of the brain, which affected him for many years and curiously modified his mathematical faculty—hitherto his strong point. He was for some years a grammar school master, and in 1884 went, for reasons of health, to Australia, where he had good teaching appointments, and was eventually included in the staff of Extension Lecturers to the Sydney University. He had long had a desire towards the ministry, but was debarred from the Church by the necessity of subscription. On his return to England in 1893 he obtained good tutorial work at Wimbledon, where for the first time he became acquainted with Unitarians. In 1894 he entered the Unitarian Home Missionary College. His first settlement as minister was at Chester, where he wrote a history of Matthew Henry's chapel. In 1900, on the invitation of the Liverpool District Missionary Association, he left Chester for Liverpool as Missionary to the Association. Three years later, by the earnest invitation of Rev. R. A. Armstrong, ratified by the church, he became co-pastor at Hope-street Church, where he devoted himself to sowing and keeping with his people as long as was possible Mr. Armstrong's valuable life. His relations with Mr. Armstrong were of the happiest and most affectionate description. On Mr. Armstrong's death in 1905 he took the sole charge of the church, by the unanimous invitation of the congregation. His ministry in Liverpool has been notably successful. When in March last he intimated his intention to resign the ministry of Hope-street, he was met with much sorrow and protest on the part of the congregation. In September he becomes minister-at-large to the Liverpool District Association, with, however, a larger field and much greater facilities than before. His social energy in Liverpool has been remarkable, especially with regard to sweated women labour, in connection with which he was instrumental in founding the Liverpool Branch of the Anti-Sweating League. Among his multifarious activities in Liverpool Mr. Roberts has found time to write a monumental "History of Hope-street Church."

Rev. MORTIMER ROWE, B.A., of Norwich, who has accepted an invitation from the Unitarian congregation at Preston to succeed Rev. Charles Travers, is the son of a Congregational minister, and was born at Leeds. A deep theological thinker, Mr. Rowe joined the Unitarian church at his native town, when a youth. He was educated at Leeds University and Lincoln College, Oxford, where he secured the B.A. degree in 1905, with first-class honours in natural science. He afterwards engaged in a three years' course in theology at Manchester College, Oxford, at the close of which he accepted (1908) a call to the pas-

torate of the historic Octagon Chapel, Norwich. He commences his duties at Preston in June.

Rev. JAMES RUDDELE, our minister at Newport, I.W., was born at Trowbridge; brought up as a Wesleyan. When he was twenty, finding evangelical doctrines incredible, sought an acquaintance with Rev. Samuel Martin, and became a member of the Congregational Chapel congregation in Trowbridge. Lived between four and five years in the United States; returned to Trowbridge; was accepted as student of the Unitarian Home Missionary Board 1878; commenced his ministry at Hastings in 1881; settled at Newport towards the end of January, 1909.

years, and has filled the offices of Secretary and President of the Mission Committee, besides taking office at the Church of the Messiah. He is also Secretary to the Ministers' Benevolent Society. He is a member of the Free Libraries Committee of the Corporation and of the General Hospital Committee and Bailiff of Lenoh's Trust.

Professor GUSTAF SANTESSON was born on July 7th, 1862, and has been Professor in Pharmacology at the Caroline Medico-Surgical College of Stockholm since 1895. He has published a number of popular lectures on religious and theological subjects.

Rev. ARTHUR SCRUTON was born at Leeds. Spent the first years of his educational life at the parish church school, and was brought up in a home where religious teaching (from a doctrinal viewpoint) was conspicuous by its absence. Having no religious training as a child in the old sense, he was free from bias until he reached the age of seventeen or eighteen, when he came under the influence of Wesleyan Methodism. He says:—"I learned from John Wesley's 'Notes on the New Testament,' his 'Fifty-three Sermons,' and 'Field's Hand-book of Theology;' all the old doctrines of God, a personal devil, Fall of Man, Original Sin, Redemption, Justification by Faith, Eternal Punishment, &c. For a number of years I preached these theories as an evangelist, and after serving on the staff of the Manchester Wesleyan Mission for two years I went to Scotland, where I studied and laboured in connection with the Presbyterian Church till 1900. For a long time my mind had been in an unsettled state. I had read the works of Parker, Channing, Martineau, and other great souls of the liberal faith, not with the object of becoming a Unitarian, but with a thirst for truth and a desire to know what these men had to say on the fundamental doctrines of the Christian religion. The fact that I am a Unitarian was a discovery which I made in my inner beliefs and convictions, and which was confirmed by coming into contact with Rev. E. T. Russell, B.A. In the early part of 1909 I accepted an invitation to the pastorate of Ross-street Church, Glasgow. Here I found peace, freedom, and sympathy. I am a Unitarian not merely in opposition to Trinitarianism, but because the Unitarian ideals and humanitarian principles appealed to my heart and reason, and they found in return an honest response." During the present year Mr. Scruton has removed to Stockton-on-Tees.

Rev. H. FISHER SHORT; born 1874 at Sheffield, and reared among Methodists. Up to becoming Unitarian he was an active member of the Methodist New Connexion, lay preacher, and mission worker. His studies in preparation for entrance into the Methodist College for the ministry converted him to Unitarianism. He joined the Upperthorpe Unitarian Church, Sheffield, 1896, was Sunday-school teacher there, and guild worker, became a lay preacher for the Yorkshire Unitarian Union, and had charge of the services at Flagg Chapel for some months; student for the Unitarian ministry, Unitarian Home Missionary College, 1900-1902; minister at Abordare, South Wales, 1902-4; at Crewe, 1904-0. In 1909 he became pastor of our congregation at Mossley, and early in the present year received and accepted a hearty invitation to Park Lane. Mr. Short is an earnest and effective Van Missioner, is a member of the Committee Missionary Conference, member Systematic Religious Instruction Committee, Manchester District Sunday-school Association. He has done much lecturing, engaged in frequent controversial discussion on Unitarianism.



Rev. J. MORGAN WHITEMAN,
Chatham.

Mr. THOMAS HAWKES RUSSELL, born March 30th, 1851, is the oldest son of the late Dr. James Russell. He was educated at the Birmingham and Edgbaston Proprietary School and at University College, London. He adopted the profession of the law and practised as a solicitor in Birmingham till 1905, when he retired and devoted himself to his favourite study of botany and other occupations. He lectures on the Natural History of Plants and Plant life, illustrating the lectures with his own drawings. This work is found to be of great use to the early morning schools, where he lectures on Sundays. He was elected a Fellow of the Linnean Society in 1906. He conducted a class of elder scholars at the Church of the Messiah Mission for ten

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Rev. SYDNEY HOPE STREET, B.A., is a son of the late Rev. James C. Street, and a younger brother of Rev. C. J. congregation, Liverpool, since 1900.

Rev. GEORGE BURNETT STALLWORTHY, of Tunbridge Wells, was born in Samoa. Father and maternal grand- father agents of the London Missionary Society at Samoa and Tahiti respectively. Educated at the School for the Sons of Missionaries, now Eltham College. After four years in the City became resident master at Belgrave College, Pimlico. Entered for the Congregational ministry at New College, Hampstead, 1867. Settled successively at Wells-next-the-Sea, Norfolk, 1873; Haslemere, 1883; Tunbridge Wells and joined the Unitarian ministry, 1910. Has written the "Buddha Legend," "Legends of Samoa," and other verse; also "Young People's Bible," "Sermons and Sermonettes," &c.

Rev. LUCKING TAYNER, of Aberdeen, is a Londoner by birth. He early plunged into journalism, and at the time when the Pall Mall Gazette was at the zenith of its career under the trenchant editorship of Mr. W. T. Stead that strenuous advocate of universal peace found in Mr. Tayner a zealous and valued contributor. From then until now in all kinds of papers Mr. Tayner's busy pen can be traced, giving powerful advocacy to the forces that make for progress. In his early life in London he was brought much into touch with the late Mr. G. F. Watts, East London boy in paintings, a task to those who may contemplate it almost verging on the impossible. He is and never hesitates to use and to describe the world's great pictures in his sermons, while his work in connection with Sunday-school teaching has on various occasions been the subject of illustrated articles appearing in the religious Press. In the pulpit he is fluent, sympathetic, and yet definite and comprehensive in his grasp of subjects. Trained originally for the Baptist ministry, Mr. Tayner became minister of the Brotherhood Church, Walthamstow, London, from 1897 to 1900, and since then he was at Ipswich and Huddersfield (Lydgate Chapel) respectively before accepting the call to be the successor of Rev. Alexander Webster at Aberdeen in 1911. In his work he is ably seconded by his wife (whose portrait also adorns our present issue), for Mrs. Tayner possesses that tact and every humour which every minister's wife should have and also Irishwomen almost certainly has.

Mr. ATHLETIC ARTHUR TAYLER, chairman of Committee, London District Unitarian Society, was born in 1869. A son of the late Nathaniel M. Taylor, he succeeded his father as treasurer of Stamford-street Chapel, and on its amalgamation with Blackfriars Mission in 1877 became on the Executive of the British and Foreign Unitarian Association, and one of the trustees of Dr. Williams's Library and Charity.

Rev. T. ARTHUR THOMAS, one of our foremost ministers in South Wales, is a native of Cwrnnewydd, and was educated at Carmarthen College, settled as minister at Phildefald and Llandysul, 1895. Mr. Thomas is the editor of the Welsh Unitarian magazine Yr Ymgydd; and secretary to the South Wales Unitarian Association; Alderman of the Cardiganshire County Council, and

chairman of the committee of the Joint Counties Asylum, Carmarthen.

Rev. J. M. LLOYD THOMAS was born in 1868 at Llanarth, Cardiganshire. He was educated at the Grammar School, Newquay, in that county, and at Christ College, Brecon. Brought up to the law, he practised as a solicitor for three years. He became a Unitarian, gave up the law, and went to Manchester College, Oxford. His first pulpit was at the Memorial Church, Lisford. Two years afterwards he went to the High Pavement, Nottingham, where he remained for eleven years, going to Birmingham in the autumn of 1912. A book from his pen, "A Free Catholic Church," was published in 1907.

Rev. G. W. THOMPSON; minister of High-street Chapel, Portsmouth, since 1911. He was born and brought up in "orthodoxy." Bereaved in childhood of father and mother. Forced by circumstances to face the battle of life in early years. In the absence of books and liberal influences, obliged for many years to grapple alone with religious and other difficulties. After several years' experience in business, entered Didsbury College, Manchester, as student for Wesleyan ministry. Spent there three of the happiest and most helpful of years. Naturally these years served to strengthen doctrinal difficulties. The years immediately following in active work were in spite of ever-increasing difficulties—difficulties which, treatment by brother ministers and by conference after conference, ended at last in resignation and the surrender of a position which offered great opportunities for service.

Rev. CHARLES THREFT was a Domestic Missionary at Belfast, 1894-6; minister at Ballyhemlin, 1896-1910. Since 1910 he has been Missionary at the Fazeley-street Domestic Mission, Birmingham.

Mrs. CAROLINE TREFORD is one of the most faithful members of the household of our faith; she attends Unity Church, Islington, and was present at the opening of the building over fifty years ago, and has ever since been a devoted worker there. For more than twenty years she was Secretary to the Ladies' Committee, and has done excellent work in connection with the local branch of the Women's League. On the occasion of the jubilee of history of the church from its foundation in the seventeenth century to the present day. Her only daughter, Mrs. Leyden Sargent, is following her mother's example.

Rev. ANTONY N. TOPITSKY, the first regular Unitarian minister in Bulgaria, and President of the recently-formed Bulgarian Unitarian Association, was educated at an American Missionary College. For some years he was an "orthodox" missionary preacher in Bulgaria and edited some periodicals printed in Bulgarian.

Rev. W. J. B. TRANTER has been the Missionary of the Church of the Messiah Home Mission, Birmingham, since 1884.

Mr. F. W. TURNER, the oldest member of the Stoke Newington congregation, London, and a devoted teacher in the Sunday-school for over sixty years, celebrated his eightieth birthday on March 1st last. He was the recipient of a letter of congratulation and affectionate appreciation of his services, signed by about seventy teachers and elder scholars.

Mr. W. CHANNING WATKINS is a Bristolian both and bred, and educated at the Bristol Grammar School. He was for many years, with his parents, a regular attendee at Lewin's Mead Meeting, and worked there as a Sunday-school teacher. He is the present secretary of the Frenchay church, and for the past seventeen years has, with the assistance of friends from Bristol and Giffton, maintained the regular Sunday services there. Mr. Watkins's father as a young man used to walk with others to Frenchay and teach in the Sunday-school during Rev. H. E. House's ministry.

Rev. W. MORITZ WESTON, D.D., Ph.D., of Croydon, was for some years a priest in the Church of Rome. Of German origin, Moritz Weston was born in London in 1868. His parents returned to Germany when he was quite young. At the age of fourteen he was sent to a school at Dresden. School at Birmingham to learn English, and then returned to the Continent, and became a student at a secondary school in Rouen. From 1885 to 1887 he studied at Heidelberg University, and from 1887 to 1888 at Gottingen. In 1880 he proceeded to Berlin, and in 1890 was, under a tutor, an outside student at Balliol College, Oxford. He graduated at the German University, taking the degrees of D.D. and Ph.D. For four years he travelled extensively, the only country of importance through which he has not journeyed being Thibet, which he was precluded from doing by the action of the authorities owing to the unsettled state of affairs then prevailing in that land. In 1895 Dr. Weston joined the Church of Rome, and studied for the priesthood of Valladolid, in Spain. In 1902 he was ordained priest; he then came to England and worked in the Midland counties. He succeeded in 1910; subsequently settling at Croydon as minister of the Free Christian Church, where he is building up a strong congregation.

Mr. LEWIS N. WILLIAMS, J.P., Aberdare, has from infancy been an indefatigable worker in the Unitarian cause. He was born almost within a stone's throw of the Old Meeting-house (Welsh), the oldest Nonconformist church in the valley. His father, whose bardic name was "Carv Coch," was a Welsh poet and an enthusiastic Eisteddfodwr, national institution refer to Eisteddfodau y Carv Coch as some of the most successful ever held in the Principality. A few years ago Mr. L. N. Williams published a Welsh volume containing his father's bardic and prose works. To-day, he stands out prominently in South Wales, not only in industrial circles, but in the religious world. In Wales he has occupied every position of honour in the denomination, and while a member of the Old Meeting-house he conducted the chapel choir and led them to victory in many contests. Fifteen years ago he was President of the Welsh Unitarian Association, and his eloquent presidential address in Cardiganshire, which was afterwards published, created a profound impression. He was the first Secretary of the South-East Wales Unitarian Society, and subsequently Treasurer, which positions he filled with ability and tact. For two years (1906-7) he occupied the office of Secretary of this Society, and during his term of office devoted himself with characteristic energy to wipe away a debt of £450 on one of the weakest churches in the division, viz. Glanrhondda, Centre Rhondda. Heading the list with £25 he succeeded in reducing the debt to £50, and thus relieving the small fraternity worshipping there in an isolated spot, but in the midst of huge and gorgeous Church of England and Nonconformist buildings, of

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By D. DELTA EVANS
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SINGULARLY enough, this is the first history that has appeared of British Bardism. We have had plenty of books on the Druids, and on Druidism, but, while all the Bards were Druids, not all the Druids were Bards. The Bards were a distinct order, not poets merely, but philosophers and prophets; and here we have a learned, yet popular, and intensely interesting inquiry into traditions concerning their history, philosophy, religion, ethics, and rites. The writer is familiar with the ancient Cymric literature, and waxes eloquent in praise of "that mysterious poetic religion which, more than any other, expresses the very voice of Nature." I have been greatly interested, not only in the history of Bardism, but in the vivid sketches of the ancient Bards and "Bardlets," and in the chapters devoted to such subjects as "The National Eisteddfod of Wales," "The Place of the Triad in Bardic Wisdom," &c., and the illustrations help the book.—Great Thoughts.

Mr. DELTA EVANS has succeeded in writing a book that is engagingly interesting. . . . Many English readers will be glad to possess this compendium of knowledge upon the subject, and will think all the more highly of the race whose blood, derived from the brides of the conquerors by conquest won, still pours in their own veins, and gives to their Teutonic steadiness and grit the idealism, the imaginativeness which are like the carving of lily work upon the columns in the Temple of Solomon; and will be grateful to the assiduous and enthusiastic author who placed his labours at their feet.—The Inquirer.

"Will mark a new epoch in the interpretation of this branch of Celtic lore, not only by the curious light it sheds on the hitherto obscure traditions of Bardology, but also by the trenchant manner in which it deals with the various so-called descriptions of the 'Druids' which have been current since the time of Julius Caesar, and its lucid analysis of many interesting periods of British history."—The Daily Telegraph.

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UNITARIANS believe in "One God the Father;" not in a Trinity of persons in the Godhead.—Matt. xxiii. 9; 1 Cor. viii. 4, 6; Eph. iv. 6; 1 Tim. ii. 5.

UNITARIANS worship "God the Father only," as commanded by Jesus Christ, not the Virgin Mary, Angels, nor Christ.—Matt. iv. 10, vi. 9; John iv. 23.

UNITARIANS believe "The Lord is Good to all, and His tender mercies are over all His works;" not that God has decreed the perdition of a single soul.—Ps. ciii. 8; Ps. cxlv. 9; Matt. v. 45; Luke vi. 35.

UNITARIANS believe "that Jesus is the Christ, the Son of the living God;" not that he is God the Son.—Matt. xvi. 16, 17; John xiv. 28; Acts iii. 26.

UNITARIANS believe "that to love the Lord thy God with all the heart, and soul, and mind, and strength, and thy neighbour as thyself," is the fulfilment of the law.—Mark xii. 29-33; 1 Tim. i. 5.

UNITARIANS believe of human nature "God has made us and not we ourselves;" not that we are born totally depraved, and incapable of goodness.—Ps. c. 3; Matt. xviii. 3; Mark x. 14; 1 Cor. xiv. 20.

UNITARIANS believe "He that doeth wrong shall receive for the wrong that he doeth;" and that everyone shall receive for the things done in this body whether they be good or evil.—Col. iii. 25.

UNITARIANS believe that "Jesus Christ came to live and die to save us from our sins;" not to suffer, in our room and stead, for our sins.—2 Cor. v. 14, 15, 17, 19; Titus ii. 14; 1 Peter ii. 21.

UNITARIANS believe in Salvation by the free and unpurchased Grace of God; not by a mere profession of faith, nor by the merits of good works.—Eph. ii. 8, 9; Titus iii. 5-7.

UNITARIANS believe "That if the wicked foresake his way" God "will abundantly pardon;" and if we forgive we shall be forgiven.—Is. lv. 7; Ezek. xviii. 27; Matt. vi. 14; Luke vi. 37.

UNITARIANS believe that the Bible contains the Word of God; not that every word it contains is God's Word.

UNITARIANS maintain the right and duty of Free Inquiry, and of Private Judgment in forming religious opinions, and that no man has any authority over the consciences of other men.—Matt. xxiii. 8; Luke xii. 57; Acts xvii. 11; 1 Thess. v. 21.

UNITARIANS believe that "The Lord will not cast off for ever," and that all punishment is remedial, not eternal.—Lam. iii. 31-33; Micah vii. 18.

UNITARIANS believe in a future state of endless happiness for mankind.—John xiv. 2; 1 Cor. xv. 24, 26, 53; 2 Cor. v. 1.

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finding £20 for interest alone year after year. In his own church, Highland-place (English), Aberdeen, Mr. Williams has devoted valuable time, energy, business capacity and money towards the cause. For sixteen years he was the Church Secretary, his mantle having now fallen on his second son—Mr. Richie D. Williams—who performs the secretarial work to the eminent satisfaction of all the members. Mr. Williams is one of the Managers of the Ministers' Sustentation Fund, and few conferences which have anything to do with Unitarianism are held anywhere without his genial presence and helpful advice. He takes a prominent part in local public life, and has been a member of the local Urban District Council for eighteen years.

Lady WILSON, the wife of Sir R. K. Wilson, is known far and wide as a worker in connection with the "Church of the Unattached" branch of the Central Postal Mission.

Rev. JOSEPH WILSON, of Wood Green, was born in 1877, and comes of an old Nonconformist stock, his parents being well-known Congregationalists in the city of Birmingham. He describes his transition to Unitarianism as "a roundabout way to liberty." Early in life Mr. Wilson came under the influence of an Anglican clergyman and proceeded to a college of that persuasion. In 1899 he was licensed by Bishop to work in the diocese of Winchester, where he laboured for several years. But the love of religious liberty quickly asserted itself, and

He "I left Anglicanism a parcel of unbeliefs, not knowing what to find the truth." From 1904 until 1910 Mr. Wilson was pastor of the Congregational church in Exeter, when the "New Theology" controversy disclosed to him that his true self could only find expression in the Unitarian household of faith. Divesting himself of the remaining fetters of "orthodoxy," he accepted an invitation to assist that venerated apostle of rational religion, the late Dr. Mummery. The much-beloved Doctor passed hence shortly after Mr. Wilson's settlement, and the newly-arrived assistant was unanimously invited to succeed him. During the last two years a debt of £700 has been cleared off, and the Unity Church buildings dedicated to the memory of Dr. Mummery.

Dr. JOHN K. WOOD, of Dundee, was born at Manchester, May 22nd, 1877. Educated at the Owen's College, Manchester. Obtained the degree of B.Sc., with first-class honours in Chemistry in 1896 and the degree of D.Sc. six years later. Fellow of the Chemical Society; lecturer in Chemistry in University College, Dundee; author of numerous original papers published in the "Transactions" of the Chemical Society, and of a monograph on "The Chemistry of Dyeing;" honorary treasurer of the Students Union, University College, Dundee. For many years treasurer and organist of the Unitarian Christian Church, Dundee, and for the last few years assistant superintendent of the Sunday-school. President of the Scottish Unitarian Sunday-school Union from 1904 to 1907. President of

the Scottish Unitarian Association since November, 1910. Secretary to the Scottish Unitarian Sunday-school Union since May, 1910. An ardent Unitarian and an enthusiastic worker.

Rev. JOSEPH WOOD, who is well known as the author of a very useful volume entitled "The Bible: What it Is and is Not," entered the Congregational ministry in 1866 as pastor of Wycliffe Church, Leicester. Among important positions he held in the town was that of chairman of the School Board. He was even then regarded as a man of broad views, who was not afraid to associate with those who differed from him theologically if he thought



FRIENDS

the cause of Christian unity and religion could be thereby promoted. In 1884 he succeeded Rev. Charles Clarke as minister of the Old Meeting Unitarian congregation, Birmingham, in which position he still continued, appreciated by his congregation and respected in the city, till 1912. In 1894 he preached the anniversary sermon of the British and Foreign Unitarian Association, from the words "Sleepers, awake!"—a sermon which had the merit of not pleasing Dr. Martineau, at least, so whispered those who sat near the famous theologian during the service. It may be added that Mr. Wood has served as President of the "National Conference."

Rev. JEFFERY WORTHINGTON, B.A.; born at Manchester, 1834. Third on list of first students enrolled Owen's College; B.A. (Vict.), 1882. On staff of *Manchester Guardian*, 1853-60, and teacher Lower Mosley-street Sunday-school. At Manchester New College, London, 1861-4. Minister, Bolton, 1864-73; Brixton, 1874-83; Taunton, 1883-1900. At Gullompton, where the congregation has received new life from the advantage of Mr. Worthington's ministry since 1901, a disaster came upon minister and congregation in March, 1912. The cob-walled chapel erected 1815 on the site of the original Meeting-house (1662) collapsed shortly before evening service, happily without injury to life. Members of the congregation a once set to work to clear away the debris and save what could be saved, and have been active in various ways in raising funds locally for a new chapel, while Mr. Worthington, in spite of his seventy-eight years, devoted himself to the task of asking help from friends in other parts of the country, with such success that the foundation stone of a new chapel, which, it is anticipated, will be opened free from debt in the early summer, was laid by the minister in November. The stone is inscribed: "This chapel is dedicated to the worship of Almighty God. The foundation stone was laid on November 25th, 1912, by Jeffery Worthington, B.A., to whose effort and devotion the erection of this building is mainly due." Besides holding many other offices, Mr. Worthington has at various times been secretary of North-East Lancashire Unitarian Mission, Lancashire and Cheshire Provincial Assembly; on Committee, British and Foreign Unitarian Association, Unitarian Home Missionary College, London Domestic Mission, Western Union (President, 1895), Somerset Archeological Society, Somerset and Taunton Education Authorities.

AN UNOFFICIAL ALLY.—In our article on "Unitarian Periodicals" it would not have been inappropriate to have mentioned the *Christian Commonwealth*, which, though not a Unitarian organ, has for some time past taken a sympathetic interest in our work. Owing no formal allegiance to any religious organisation, it has consistently fought the battle of religious freedom in all denominations, and has imparted a leaven of liberal thought in circles which are closed to definite Unitarian influences. Unitarians and kindred communions have always been largely boycotted by the religious Press, and it was something of a new departure when the *Christian Commonwealth* began to display a generous understanding of our view of religious truth. It has repeatedly pleaded our claim to recognition, and urged that the dividing line drawn by supposedly "orthodox" communions between Unitarian Christians and themselves should be broken down. Its record in the past justifies our hope that we may continue to regard the *Christian Commonwealth* as an unofficial ally in the liberal movement in religion. An advertisement calling attention to the features of the journal appears on another page.

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"We commend the book to the study of all."—*Stratford-upon-Avon Chronicle*.

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"This is a very concise and able statement of the arguments of Unitarian Christians, and has the recommendation of being well written."—*Evening Reporter*.

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"The authorities are so numerous that it is a good book of reference."—*Huddersfield Examiner*.

"We have given the book a careful and thoughtful perusal, and can testify to the manifest ability and skill with which the writers conduct their argument."—*The South Wales Press*.

"We commend the industry and breadth of scope which belong to the Essay; it has the merit of being as good as a sermon, for no one will be able to gainsay it in such a way as to interfere with the influence it has exercised over thousands of readers."—*Rastrick Gazette*.

"The Essay is able and lucidly written, and gives an instructive outline of the history and development of the doctrine of the Trinity."—*Airedale Observer*.

"As an exhibition of the Unitarian side of the argument it possesses no inconsiderable value. Although we dissent from the conclusions of the authors, we unhesitatingly admit that they have defended their cause with learning and courtesy."—*Kelso Mail*.

"Most people have asked themselves the question, Where did the doctrine of the Trinity come from? This book traces the doctrine step by step in all its developments. Nothing is more pleasing than the spirit in which it conducts the inquiry and its entire straightforwardness, freedom from verbosity, and padding."—*Greenwich Observer*.

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"All theological students, and especially Unitarians, should read this Essay. It is full of information, and embodies the results of a vast amount of reading and research."—*North Notts Advertiser*.

"Its teaching is plain, and if such a book were used more frequently by the members of the Christian Church there would be less disputes about the Trinity of God. It should be in every household."—*The Invergordon Times*.

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