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ON SAVING MONEY ...

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METHODISM AND ITS LOCAL PREACHERS

By F. Harold Buss

ON Sunday, the 11th of November, 1739, John Wesley preached twice to great crowds at the Foundery, Moorfields, London.

The date and the place are for ever notable in the history of Methodism. Shortly afterwards, a few friends had made possible the purchase of the dilapidated building, and before the end of the year Wesley was asked to meet a company of people there for prayer and spiritual counsel. Of this meeting he writes: "This was the rise of the United Society, first in London, and then in other places."

It is scarcely possible that Wesley foresaw this development when he first began his work, but he had courage always to do what circumstance and his conscience assured him was necessary and right. If he might not preach, and his people could not worship, in the established churches, then other meeting-places must be provided for them, where they might sing and pray and have fellowship together. Out of this necessity the earliest Methodist chapels came into being, the Foundery first, and then one in Bristol.

From a like yielding to the leading of events arose Wesley's acceptance and employment of the lay ministry to which Methodism owes so much. He had already placed the Kingswood society under the supervision of a layman, one John Cennick, a writing-master who had walked from Reading to take charge of a school at Kingswood for the children of colliers. Cennick was charged to pray and to read and expound the Scriptures, but not to preach. Thomas Maxfield was now appointed to similar duties at the Foundery; and about the same time John Nelson, a working mason by day, held meetings at night for the purpose of public exhortation.

It will be observed that as yet these lay assistants were not authorised preachers. Their stated functions were strictly limited to "expounding" the Scriptures. Apparently they were regarded as something in the nature of Bible-class leaders, though they were evidently permitted to "exhort" if they felt moved so to do. The category of "exhorters," as an auxiliary to the ranks of the fully accredited local preachers, is first mentioned in the Minutes of the Bristol Conference of 1746.

But it was impossible for long to restrict the laymen to these lesser responsibilities, and Wesley was strong enough to acknowledge the inevitability of a course which he neither anticipated nor desired. In the *New History of Methodism*, the honour of being the first Methodist local preacher is accorded to John Cennick, and Dr. Simon agrees with this opinion. Wesley mentions a Joseph Humphreys, who assisted him in 1738, but his identity is obscure.

What is known is that on June 14th, 1739, John Cennick preached to a congregation gathered round a sycamore tree at Kingswood, and with such effect that he preached again and yet again in the days following. Objections were raised by some, but Wesley refused to listen to them. Instead he encouraged the young man, who thereafter preached frequently in Kingswood and the villages around.

Cennick's activities as a preacher were, however, most probably confined to the open-air or small meeting-rooms, and it was Thomas Maxfield's temerity in preaching from the desk in the Foundry chapel in 1741 which finally led to the regular accrediting of laymen as preachers. The story has often been told, but perhaps we may be allowed to set it down again here in the words of Dr. Abel Stevens. Wesley was in Bristol when he received the news of Maxfield's daring exploit.

"His prejudices for 'church order' were still strong, and he hastened to London, with no little alarm, to check the new irregularity. His mother was still at hand, however, to guide him . . . She perceived on his arrival that his countenance expressed dissatisfaction and anxiety, and inquired the cause. 'Thomas Maxfield', he replied, with unusual abruptness, 'has turned preacher, I find.' She reminded him of her own sentiments against lay preaching, and that he could not suspect her of favouring anything of the kind. 'But take care,' she added, 'what you do respecting that young man; he is as surely called of God to preach as you are.' She counselled him to examine what had been the fruits of Maxfield's preaching, and to hear him also himself. He heard him: 'It is the Lord, let Him do what seemeth to Him good,' was all he could further say."

Wesley himself in later years referred to Maxfield as the first layman who desired to help him "as a son in the Gospel," and he names two others as coming soon after, Thomas Richards and Thomas Westell. He was encouraged in his momentous innovation by the Countess of Huntingdon, who was so impressed by Maxfield's power in preaching that she wrote: "He is one of the greatest instances of God's peculiar favour that I know." By the year 1744 forty lay preachers were at work, and it is interesting to note that seven of them, among whom was the Thomas Richards mentioned above, attended the second Methodist Conference which met in Bristol on August 1st, 1745.

At the third Conference, held in 1746, also at Bristol, the question arose as to what standard of fitness was to be required of these lay preachers, whose aid in spreading the Gospel was now recognised to be so necessary. Then it was that the time-honoured and searching formula was evolved: "Have they grace, gifts, and fruits?" "As long as these three marks concur in any," the Conference affirmed, "we believe that he is called of God to preach. These we receive as a sufficient proof that he is moved thereto by the Holy Ghost." It is clear that Wesley, whatever may have been his views on ministerial orders, did not believe that ordination was an essential requisite for the office of preaching. These lay assistants of his were, by Divine right, as legitimate preachers of the Word as any priest or parson in the land. At first, these lay evangelists were restricted, in London at any rate, to delivering their discourses from the reading-desk, and to Thomas Walsh belongs the credit of being the first to claim the pulpit for laymen.

Strictly speaking, of course, the lay ministry whose origin and regulation we have been considering was not entirely "local," in the literal meaning of the term. So far from being confined to one place, it was extensively itinerant, passing from town to town almost daily, and changing from circuit to circuit every year or so. Indeed, it has been well called "the cavalry of Protestant Christendom," for its mobility was dependent on the faithful services of the horse. Many of these men were whole-time servants of the Church, though their pay was pitifully meagre. Others pursued their secular employments by day, and preached at night or on Sundays in their own neighbourhood. No special regulations were provided for these "locals." Their licences were renewed annually, and their instructions were contained in Wesley's famous "Rules for a Helper," which were intended to apply to all preachers, ministerial and lay, itinerant and local.

It would be interesting to dwell on the stories of some of the remarkable men among the early local preachers of Methodism, but space forbids. In no other Church could such men as, for instance, Jonathan Saville, Samuel Hick, William Dawson, and Billy Bray, have found full scope for their extraordinary talents. Great characters they were, not without their eccentricities perhaps, but inimitable in their courage and consecration. Because they spoke the things they had felt and seen, and knew the power and love of God in their own lives, their preaching, in the familiar and homely accents understood of the people, prevailed with men and turned many unto righteousness.

Mr. C. E. Vulliamy, in his brilliant monograph on John Wesley, says that "a far more important thing than Wesley's establishment of schools and meeting-houses was the institution of lay preachers . . . Wesley could never have built up the permanent structure of Methodism without the wonderful loyalty and courage of his lay preachers." Dr. J. R. Mott, in his book on *Liberating the Lay Forces of Christianity*, bears similar testimony to the laymen who helped to spread the great Methodist Revival of the eighteenth century, and says that but for their activities "this all-pervasive and profoundly transforming spiritual awakening would have been impossible." And still to its local preachers Methodism must look in large measure for the maintenance and extension of its great evangelistic mission. "Unlike the Anglican Church," say the authors of the *New History of Methodism*, "Methodism robbed of its ministry could still survive; deprived of its lay workers it would assuredly die. Not merely its *bene esse*, but its *esse*, lies in their service." And again: "Methodist work in the villages would be impossible but for the immense numbers of local preachers who for Christ's sake voluntarily and at their own cost serve the pulpits of the Connexion."

The forty Methodist lay preachers of 1744 have now grown into a mighty army of 34,694 men and 1,474 women in Great Britain alone, while the figures for world Methodism show a total of nearly 90,000. Great is their opportunity and great their responsibility. Their task is the most sacred and the most vital

to which human powers can be devoted. It calls for the best in any man who undertakes it, and it calls for the best men to give themselves to it. To the earliest Methodist local preachers, many of them poor and unlettered, but heroes for their faith, we yield all reverence and praise. Many of our brethren still are men of humble circumstance, and we honour them for their sacrifice and devotion. But to-day the ranks of the Methodist lay apostolate also include men of wealth and rank, of culture and influence, who find the chief joy of their lives in the proclamation of the saving truths of the Gospel. The future of the Methodist Church is so largely in the keeping of its consecrated laymen, and especially of its lay preachers, that it is earnestly to be hoped that many more of its gifted sons and daughters may hear the call to preach, and when they hear it, gladly devote themselves to a service so glorious and a work so great.

WHAT LOCAL PREACHERS MEAN TO COUNTRY METHODISM

By E. E. Martell

COUNTRY Methodism is one of the most virile and beautiful things in the world. One can have no true knowledge of Methodism without experience of her adherents throughout the country-side. From the time when John Wesley travelled on horse-back the length and breadth of the British Isles with the burning heart and the Evangel of the Cross, Methodism has been rooted in the wayside places of our land. The great itinerant preacher has been succeeded through the centuries by a host of men termed Local Preachers, filled with the same zeal and preaching the same Gospel, under whose ministry the Methodist Church has attained its present dimensions.

Without the sacrificial service of the Local Preacher, country Methodism would long since have lost its vitality. It is he who consistently carries on year in and year out, giving himself unstintedly to the maintenance of the Methodist Church. It is recognized that the Circuit Minister is of stern necessity not always able to be in the midst of the people in the country places, and an amazing fact is that unless this great band of organized Local Preachers existed, a large percentage of the places of worship in Methodism would be without Preachers. It is this willing army of voluntary Preachers and Teachers who maintain the frontiers of Methodism.

The Local Preacher loves his Church and is beloved of the people. He is vividly conscious that this work demands all that his powers can give it. He is a man "called" of God, one who has "fallen in love with the Lord Jesus." He has become an "Ambassador for Christ." Is it any wonder that with the gospel deep in the heart of

the Preacher, the Locals should be loved and respected throughout the length and breadth of Methodism? Surely it is a privileged and honoured position to occupy in the spiritual life of the people. How much of the character and morale of the nation is moulded almost unconsciously by these men, who stand Sunday after Sunday in the pulpits of village Methodism? In zeal, undaunted courage, unswerving devotion, and spiritualized vision they stand for all that is best in human life, and are numbered among those who keep the soul of the nation alive amid the terrible drift of present-day materialism and indifference.

The story of the toil and sacrifice of the great army of Local Preachers has never adequately been told, for it would need a heavenly pen to do justice to the travail of soul expended by these Crusaders of the Cross. It is a work that calls for willing sacrifice of time, leisure and ease that the gospel may be preached. A week of toil amid mundane circumstances, frequent long journeys to reach country appointments, and a Sabbath given to the needs of others is the usual lot of the Local Preacher.

Yet there is joy in this service, for God's witness is so clear and incisive through the humble ministry of men, upon whom the cloak of John Wesley has fallen, that the very life of the Church in the country places is bound up in this fellowship of service so willingly and spontaneously forthcoming through all the years of Methodist history.

It is not only in pulpit ministrations that the Local Preacher is of inestimable value to country Methodism. He stands as one who serves in multifarious ways in the many offices of the Church.

"And Jesus ordained twelve that they should be with him and that he might send them forth to preach."

He is still ordaining men to this great ministry, and in His name they go forth until the Kingdom be established in the fullness of its beauty and strength.

THE CONNEXIONAL LOCAL PREACHERS' COMMITTEE

By R. Arthur Button

Secretary

THE Connexional Local Preachers' Committee was appointed by the Uniting Conference held in Westminster in September, 1932. At that Conference the act of Methodist Union took place; and thereby the Primitive Methodist Church, the United Methodist Church and the Wesleyan Methodist Church became the present Methodist Church.

Each of those former three Churches had its Committee charged with the interests of the work which Local Preachers are called to undertake. The specific functions of those several Committees naturally varied in certain particulars; but their primary duties were to assist in maintaining the supply of Local Preachers and in increasing the efficiency of the service rendered by them to the Churches.

With the advent of Methodist Union the newly-appointed Connexional Local Preachers' Committee was instructed and empowered to carry on the same duties and thus continue the manifold work done by the former Committees.

The Committee consists of fifty-four Members, composed of equal numbers of Ministerial and Lay, with five Ex-Officio Members. The Lay Members of the Committee, of whom two are women, are themselves Local Preachers.

The total number of Local Preachers in the Methodist Church on March 31, 1934, was 34,694, of whom 1,474 were women. In addition there were 2,243 Local Preachers on Trial, mostly young people, serving a probationary period of preparation for the Biblical, theological and preaching tests of entrance to the office of a fully-admitted Local Preacher.

These numbers do not include the Local Preachers and the Local Preachers on Trial in the Overseas Missions of the British Methodist Church; nor in the Methodist Church in Ireland and other countries abroad.

Local Preachers are to be found in every walk of life, in the professions and among every grade of manual worker. Some are Members of Parliament, and some members of the judicial and magisterial benches. There are civil and municipal servants, university and college professors, heads of secondary and council schools, doctors, solicitors, authors, and prominent leaders in the world of commerce. The early leaders of the trade union movement were Local Preachers. Several are lay agents engaged by the Home Mission Committee or employed by particular Circuits. Local Preachers are workers in the factory and on the farm, in mine and mart, in shop and ship, in the office and at the forge, in the police force, on the railway and other transport services, in the officers' mess and in the ranks of the Navy, the Army and the Air Force.

The tens of thousands of this great order are they who have recognised and responded to the Divine Call to preach; and vast numbers of them, are, Sunday by Sunday, gladly, voluntarily and zealously yielding themselves to its imperious demand.

The Connexional Local Preachers' Committee is interested in anything that touches or affects this large and very influential Brotherhood and Sisterhood of Christian workers.

THE LOCAL PREACHERS' MUTUAL AID ASSOCIATION

Contributed by the Officers of the Association

THE Methodist Local Preachers' Mutual Aid Association was established in the year 1849. Its objects were to afford relief to those of its members who, by reason of sickness, accident, or old age, might be in need; and also to give help when necessary to the widows of deceased members. The Association was thus, from the first, rooted and grounded in love and pity for the needy, which is an essential part of the Gospel preached by the men who founded it. The extent of the poverty among local preachers, some of whom were actually inmates of workhouses while still taking appointments on their circuit plans, made it inevitable that the help of the Methodist people should be sought in the carrying on of the work. Progress at first was slow, but the appeal to the spirit of Christlike compassion, combined with a growing recognition of the value of the services of the local preacher, gradually overcame all obstacles and opened the door to an ever-widening sphere of benevolent ministry.

To-day there is no charitable institution in Methodism which is more sure of the sympathy and generous support of our people than the Local Preachers' Mutual Aid Association. What has already been accomplished will be seen from the following figures showing the amounts distributed in the years 1849-1933.

Sickness Benefit	...	...	...	£201,204
Superannuation Grants	...	...	...	£631,530
Funeral Allowances	...	...	...	£63,664

From its inception, the Association bore in its title the distinctive denomination of "Wesleyan", although it was, in constitution and practice, a pioneer of Methodist Union. Membership was open to the local preachers of the Wesleyan Methodist Church, the Methodist Free Church and the Wesleyan Reform Union. The brethren of the Methodist New Connexion were made eligible for membership in 1896, and the Bible Christian local preachers in 1907. On September 19th, 1932—the eve of the consummation of Methodist Union—negotiations were completed with the Primitive Methodist authorities, which opened to the local preachers of that Church the same opportunity of membership. It is now, therefore, possible for all Methodist local preachers, men and women, to join the Association, and so to share in the benefit and fellowship which the Association affords.

The membership of the Association is classified as follows :—

1. **Benefit Members.**—Subscription 12s. per annum. These are entitled to sick pay at fixed rates. Admission to this section has not been permitted since 1912.

2. **Ordinary Members.**—Subscription 4s. per annum, or 1s. per quarter, payable in advance. Entrance fees are payable in accordance with the following scale :—

Years next Birthday			Years next Birthday		
	£	s. d.		£	s. d.
Up to 45		Nil	From 64 to 65	3	0 0
From 45 to 55	5	0	„ 65 to 66	3	10 0
„ 55 to 60	10	0	„ 66 to 67	4	0 0
„ 60 to 61	1	0 0	„ 67 to 68	4	10 0
„ 61 to 62	1	10 0	„ 68 to 69	5	0 0
„ 62 to 63	2	0 0	„ 69 to 70	5	10 0
„ 63 to 64	2	10 0			

After 70 years the amount of entrance fee is determined by the General Committee.

3. **Associate Members.**—Subscribers of 2s. 6d. and upwards per annum, but of less than one guinea, who do not wish to derive any pecuniary benefit from the Association. Admission to this class was closed in 1930.

(Classes 1, 2 and 3, apply only to accredited local preachers).

4. **Honorary Members.**—Contributors of one guinea per annum.

5. **Life Members.**—Contributors of ten guineas and upwards in one sum.

The advantages of membership ought to appeal to every local preacher. In this uncertain life no one can be absolutely assured against reverses of fortune. Some of the saddest cases that come before us are those of men who were once comfortably off. But even those whose future is well provided for are urged to join for the sake of the large numbers of their brethren who need assistance. We are proud of the designation "Mutual Aid" in our title, for it indicates the spirit in which the Association was begun and has been continued by men who "were kindly affectioned one to another with brotherly love."

Weekly superannuation allowances are granted at the discretion of the General Committee, whose action is guided by the extent of the applicant's need and the state of the Association's funds. All the resources of the applicant are taken into account before a grant is made, such as receipts (if any) in the way of State Pension or Insurance, help given by children, amount of property, and so on. There are no fixed rates of allowance, but the average weekly grants in the year 1933 were 9s. 6d. for men and 7s. 6d. for widows.

Ordinary members, after they have been members for twelve months, are eligible to apply for superannuation allowances in times of need; and honorary members, if they are local preachers, may also be given assistance, if a reverse in their circumstances renders it necessary. The widows of deceased members are equally eligible to receive help in similar conditions.

The continuous expansion of the Association's benevolent activities is an evidence of the real need it exists to meet. The number of annuitants has risen to 1,224; 746 local preachers, and 478 widows, the largest number ever recorded in our history. The cost per annum of the grants to these brothers and sisters is about £25,000.

Apart from dividends and interest on investments, which account for about one-fifth of the Annual Revenue, the Association's principal sources of income are :—

1. **Members' Subscriptions and Entrance Fees.**—In this way, local preachers themselves, in one or other form of membership, subscribe over £5,000 a year, thus recognising the great principle of "Mutual Aid."

2. **Collections in Methodist Churches** at services conducted by representatives of the Association.

3. **Honorary Members** who subscribe one guinea a year; Honorary Subscribers of less than one guinea; and donations.

4. **Legacies.**

The Association publishes a monthly magazine, *The Local Preachers' Magazine*, edited by Mr. Edward T. Waite, which is its recognised official organ. It contains particulars of the work of the Association, reports of the meetings of the General Committee, branch anniversaries, etc. Its pages also provide articles for local preachers, reviews of books, and other interesting reading matter. A copy of the Magazine is sent free of cost each month to every Honorary Member.

A notable feature of our work is the voluntary labour which is devoted to its maintenance. It is obviously necessary to have a central office, but the paid staff and administrative expenses are very small in proportion to our activities. With that exception, the whole of the work of advocating and administering the affairs of the Association is done by men who give themselves freely and sacrificially to this beneficent cause. All the executive officers of the Association, all the members of the General Committee, and all the District and Branch Officials, are honorary workers. Not only do they receive no remuneration for their services, but they pay all their own expenses in their journeyings oft and far to plead for their less fortunate brothers and sisters.

It will thus be seen how fully this institution merits the distinctive title of "Mutual Aid." If to bear one another's burdens is to fulfil the law of Christ, our Association may claim to be doing that. But it is not only an expression of Christlike compassion and love, it is also a brotherhood which binds us all, those who serve and give, and those who receive, in one great fellowship. It is a means, under God, of spiritual inspiration and enrichment for our work as preachers. As the brethren gather from time to time in Branch and District meetings and in the great Annual Aggregate Meetings, they go back to their circuits filled with new enthusiasm and cheered by fresh visions of the glorious possibilities of their work.

Into this brotherhood of mutual service and fellowship in the highest things, we should like to enlist every Methodist local preacher. Join not for what you can get out of it, but for what you can give of service and sympathy to help your aged and needy brethren. And the word of our Master shall be our great reward: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

(Copies of the Annual Report and Rules of the Mutual Aid Association may be obtained from the General Secretary: Mr. W. E. Noddings, 1 Central Buildings, Westminster, S.W.1.)

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THE NECESSITOUS LOCAL PREACHERS' FUND

By the Rev. Dr. Workman

Secretary and Treasurer

THE Wesleyan Methodist Necessitous Local Preachers' Fund dates back to the Thanksgiving Fund. The success of this Fund enabled it to pay over the sum of £8,000 in the year 1882 for investment for the purposes of necessitous Local Preachers—a cause which came under the *fourth* class among the objects of the Thanksgiving Fund. The Trust Deed was executed on 5th June, 1882, by seven Trustees, and the Conference of 1882 appointed the first Committee to deal with the appeals which would be met from accrued income on the investments handed over by the Trustees to the Treasurer of the Committee.

The Trust Deed empowers the Trustees to receive legacies and donations; and since its inception nearly £2,000 has been added to the capital fund in this way. The Trustees are convinced of the importance of the Fund in the interests of Local Preachers who may have suffered through adverse circumstances and who are not provided for by the Local Preachers' Mutual Aid Association. The present Secretary and Treasurer of the Trust is the Rev. Dr. Workman, to whom all communications regarding the Trust should be addressed. It is important that the title, "Necessitous Local Preachers' Fund," should be used by intending donors.

The Committee responsible for the actual distribution of the funds rejoices that it has been able to assist a considerable number of Local Preachers who have been in great need of help. The causes have usually been either serious illness, misfortune, or old age, but in every case the need has been urgent and in some cases has involved considerable suffering through want. The circumstances of life, and, in some cases, acute distress through long unemployment, have pressed heavily upon these honoured brethren of our Church, and it has been a great joy to be able to ease their burden. Since the foundation of the fund fifty-two years ago, 2,427 different cases have been helped and 3,471 grants have been made.

The present yield on investments is approximately £350 a year, but the widespread need is very great and beyond the ability of the existing funds to meet fully. It should be noted that requests for assistance from the Fund should be addressed to the Secretary of the Committee—at present the Rev. Walter Charlesworth.

The advent of Methodist Union in 1932 brings in a somewhat similar Fund of the United Section of the Church which at present is working separately for the same purpose. This ex-United Methodist Fund was established in its present form in 1910,

from an existing compound fund of the then uniting churches, with the object of providing grants for "aged and necessitous" Local Preachers. Its present investments of nearly £4,000 bring in approximately £160 a year. Secretary: Rev. Henry Smith.

The ex-Primitive Methodist Local Preachers' Aid Fund was established in 1896, in order to provide annuities for aged Local Preachers, and to provide grants for Local Preachers in necessitous circumstances. The Trustees are at present considering their possible resources for uniting in this benevolent work among destitute Local Preachers. Its invested funds in 1926 amounted to just over £4,000, with an annual income from dividends of about £160.

THE METHODIST COMMEMORATION FUND

By the Rev. E. Aldom French

General Secretary

THE provision of a Commemoration Fund was included in the proposals for Union submitted to the Methodist Quarterly Meetings in 1924, when the vote on Union was taken.

Its absolute necessity was increasingly felt and the proposal was reviewed by the three Conferences of 1930 and adopted by the Uniting Conference of 1932. The United Conference of 1933 adopted a "Developed Scheme," for the Fund, as it was then evident that a very large number of schemes for local Unions were being prepared. The Conference of 1934 declared that the efforts of the Connexion are to be concentrated this year upon the raising of the Fund. The total of the Fund is to be "At least £500,000."

The Union of three great Churches (which, at the time of Union had 1,775 Circuits, 15,000 Churches and 5,000 Ministers) necessarily involves—in the amalgamation of Circuits, Connexional Funds, and the many other liabilities and legal costs—considerable expenditure. The Commemoration Fund was instituted that these liabilities may be met.

The Fund has, in effect, two parts. The larger part, £300,000, is to be available for the spiritual advance and aggressive development of Methodism. "The initiation of new attempts to reach those who are outside the Churches" has particular application to the vast development of New Areas all over the country, the

changing conditions of urban and village life, the amalgamation of Circuits and the transfer of Ministers thus disengaged, the adaptation of buildings set free by the union of congregations, the better equipment of work amongst young people in the Sunday Schools, and so on.

£200,000 was allotted, in the plans adopted by the separate Conferences and the Uniting Conference, to the work of the Finance Board. Thereby would be discharged the responsibilities of claims arising under the Enabling Act—the special expenses occasioned by Union to the Connexional Funds that are being united under the General Purposes Committee—the Auxiliary Funds be amalgamated in accordance with the requirements of the Act of Parliament, and so on. A Fund for these purposes was necessary to avoid recurrent appeals and increased assessments on the Circuits that would have been a hindrance to the work. The Commemoration Fund is devoted, therefore, to a great movement of Spiritual Advance throughout the whole Church.

A large Committee has been appointed for the Fund upon which all the Departments are represented. All money expended is to be administered by the Connexional Department concerned and all applications for assistance from the Fund must be made through the Departments.

The appeal for the Fund is based upon a democratic principle. There will be many larger gifts, but every Methodist member and adherent is asked to give "at least 5s. a year for two years—10s. in all." The Fund had reached, at the Conference of 1934, a total of £170,000.

The Conference has appointed the week, December 2nd to December 9th, 1934, to be observed as a "Hurricane Week" and all the strength of the Church in every Circuit is to be exerted on behalf of the Fund.

"The Address of the Conference to the Methodist Societies" just issued, includes this statement—"To raise the £500,000 needed the first week in December is to be set apart as a week of concentrated effort and of generous liberality. Arrangements are being made whereby during that week every member of the Methodist Church in Great Britain shall be personally invited to contribute according to his ability to this Fund. We bespeak a kindly reception of the collectors and a generous response to the Fund."

The urgency and indispensability of the Fund has become increasingly evident in the two years that have followed Union. It is a challenge to the faith and sacrificial spirit of the Church, and a supreme test of its readiness to respond to the challenging needs of the new age.

LIST OF ABBREVIATIONS USED

(Standard abbreviations have been used where possible but are not necessarily listed.)

a:	Address	Coll	College
A.A.	Associate in Arts	Comm	Commercial
A.B.I.	Associate Institute of Book-keepers	c.o:	Church Office(s)
Acad	Academy	Conf	Conference
A.C.C.S.	Associate of the Corporation of Certificated Secretaries	Crit	Criticism
Acct	Accountant	d:	Daughter(s)
A.C.G.I.	Associate City and Guilds Institute	d.d:	Date Deceased
A.C.I.I.	Associate Chartered Insurance Institute	Dea	Deacon
A.C.I.S.	Associate Chartered Institute of Secretaries	Dec	Deceased
A.C.P.	Associate College of Preceptors	Deleg	Delegate
A.F.I.	Associate Faculty of Insurance	Dep.	Deputy
A.I.C.	Associate Institute of Chemistry	D.I.C.	Diploma Imperial College
A.L.A.A.	Associate London Association of Accountants	Dir	Director
A.L.C.M.	Associate London College of Music	Dis	District
A.M.I.Chem E.	Associate Member Institute of Chemical Engineers	Div	Division
A.M.I.Struct E.	Associate Member Institute of Structural Engineers	D.L.	Deputy Lieutenant
A.Mus T.C.L.	Associate Music Trinity College, London	D.P.H.	Diploma Public Health
A.R.A.M.	Associate Royal Academy of Music	e:	Educated
A.R.C.A.	Associate Royal College of Art	Ed	Editor
A.R.C.M.	Associate Royal College of Music	Eng	Engineer
A.R.C.O.	Associate Royal College of Organists	F.A.I.	Fellow of the Auctioneers' Institute
A.R.C.S.	Associate Royal College of Science	F.B.S.I.	Fellow of Boot and Shoe Institute
A.R.C.Sc.I.	Associate Royal College of Science of Ireland	F.C.A.	Fellow of Institute of Chartered Accountants
A.S.A.A.	Associate Society of Auditors and Accountants	F.C.C.	Free Church Council
A.T.C.L.	Associate Trinity College, London	F.C.I.I.	Fellow of the Chartered Insurance Institute
A.T.I.	Associate Textile Institute	F.C.I.S.	Fellow of the Chartered Institute of Secretaries
A.T.S.	Associate Theological Senate	Fed	Federation
A.T.S.C.	Associate Tonic Sol-fa College	F.E.I.S.	Fellow of the Educational Institute of Scotland
Aust	Australia	Fest	Festival
A.V.C.M.	Associate Victoria College of Music	F.G.I.	Fellow Grocers' Inst.
		F.I.A.	Fellow of the Institute of Actuaries
		F.I.B.	Fellow of the Institute of Bankers
		F.I.C.	Fellow of the Institute of Chemistry
		F.L.A.	Fellow of the Library Association
		F.L.A.A.	Fellow of the London Association of Accountants
b:	Born	For	Foreign
Bd.	Board	F.Ph.S.	Fellow of the Philosophical Society
Bd of Div	Board of Divinity	F.R.A.S.	Fellow of the Royal Astronomical Society
B.F.B.S.	British and Foreign Bible Society	F.R.C.O.	Fellow of the Royal College of Organists
B.Mus	Bachelor of Music	F.R.C.S.	Fellow of the Royal College of Surgeons (England)
B.F.S.S.	British and Foreign Sailors' Society	F.R.G.S.	Fellow of the Royal Geographical Society
B.o.H.	Band of Hope	F.R.H.S.	Fellow of the Royal Horticultural Society
Br	Branch	F.R.Hist.S.	Fellow of the Royal Historical Society
B.S.	Bachelor of Surgery	F.R.I.B.A.	Fellow of the Royal Institute of British Architects
B.T.I.	Bible Training Institute	F.R.P.S.	Fellow of the Royal Photographic Society
B.W.T.A.	British Women's Temperance Association	F.R.S.A.	Fellow of the Royal Society of Arts
		F.R.S.M.	Fellow of the Royal Society of Music
c:	Circuit	F.R.S.S.	Fellow of the Royal Statistical Society
Calv	Calvinistic	F.S.A.	Fellow of the Society of Antiquaries
C.E.	Christian Endeavour		
Cent	Central		
C.F.	Chaplain to the Forces		
Ch	Church		
Chr	Christian		
C.I	Channel Islands		
C.L.	Class Leader		
Cl	Class		
Cmt	Committee		

F.S.A.A.	Fellow of the Society of Auditors and Accountants	Missy	Missionary
F.S.I.	Fellow of the Surveyors' Institute	M.O.H.	Medical Officer of Health
F.S.M.C.	Fellow of the Spectacle Makers' Company	Mod	Moderator
F.S.P.	Fellow of the Society of Philology	M.P.S.(L.)	Member of the Pharmaceutical Society (London)
F.V.C.M.	Fellow of the Victoria College of Music	M.R.C.P.	Member of the Royal College of Physicians
F.Z.S.	Fellow of the Zoological Society	M.R.C.S.	Member of the Royal College of Surgeons
		M.R.S.T.	Member of the Royal Society of Teachers
G.S.	Grammar School	M.S.A.	Member of the Society of Architects
G.I.Mech E.	Graduate Institute of Mechanical Engineers	M.Sc	Master of Science
Gen	General	Mtg	Meeting
Gld	Guild	Mus B.	Bachelor of Music
Gov	Governing; governor	Mus D.	Doctor of Music
H.C.F.	Honorary Chaplain to the Forces	Org	Organizing
H.S.	High School	O.S.Assoc	Old Students' Association
Hist	History		
Ins	Insurance	P.A.S.I.	Professional Associate of Surveyors' Institute
Insp	Inspector	Ph.B.	Bachelor of Philosophy
Inst	Institute	Pk	Park
Inter	Intermediate	P.M.	Primitive Methodist
Internat	International	p.o :	Public Office(s)
Ints :	Interests		
I.S.O.	Imperial Service Order	Q.	Quarterly; Queen
Jr	Junior	R.A.	Royal Academy
Jt	Joint	R.A.M.	Royal Academy of Music
Jnlts	Journalists	R.C.M.	Royal College of Music
		R.C.S. (Eng)	Royal College of Surgeons (England)
K.E.	King Edward	Rec :	Recreations
		Rep	Representative
L.	Lower	Res	Reserve
L.A.	Literate in Arts	Ret	Retired
L.C.M.	London College of Music	Roy	Royal
L.C.P.	Licentiate of the College of Preceptors		
Lect	Lecturer	s :	Son(s)
L.D.S.	Licentiate of Dental Surgery	S.A.	South Africa; Salvation Army.
L.L.A.	Lady Literate in Arts	Sc	School
L.L.C.M.	Licentiate of London College of Music	Sec	Secretary
		Soc	Society
LL.M.	Master of Laws	S.S.(U.)	Sunday School (Union)
L.N.U.	League of Nations Union	Stwd	Steward
L.P.	Local Preacher		
L.R.A.M.	Licentiate of Royal Academy of Music	T.	Teacher
L.R.C.P.	Licentiate of Royal College of Physicians	t :	Telephone
L.V.C.M.	Licentiate of Victoria College of Music	Test	Testament
		Th	Theological
		Th B.	Bachelor of Theology
		Treas	Treasurer
m :	Married	U.	Union
Mang	Manager	U. Counc	Urban Council
Mem	Member		
Meml	Memorial		
Meth	Methodist		
M.Inst B.E.	Member of Institute of British Engineers	V.M.H.	Victoria Medal Horticulture
Mil	Military	Wes	Wesleyan
M.I.M.E.	Member of Institute of Mining Engineers	W.Gld	Women's Guild
		W.Inst	Women's Institute
M.I.H.	Member of Institute of Hygiene		
M.I.M.M.	Member of Institute of Mining and Metallurgy	y.	Year(s)
Mins	Ministers	y.a :	Year Appointed
Missn	Mission	Y.P.	Young People

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