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LONDON, NEW YORK and PARIS ASSOCIATION OF FASHION,

Grace Building, 283 Water Street,

Methodist Conference.

CARBONAR.
CONFERENCE SUNDAY, June 29.

Conference Love Feast.

A number of the ministers and lay delegates availed themselves of the opportunity of attending the Love Feast, held on Sunday at 9.30 a.m. in the church. One of the oldest veterans of the Methodist Church is the Rev. Jas. Wilson, who has labored incessantly in the colony as a Christian minister for over forty years, presided over the meeting. It was indeed a service of sweet fellowship of "saints below," and blessed community with our Heavenly Father.

Conference Service.

There was a splendid congregation on Sunday morning to hear the Conference address, the preacher being the Rev. Dr. Bond, President of the Conference, assisted by Chairmen of the Districts the Rev. Dr. Saint, Rev. W. T. D. Dunn, Rev. Chas. Howse, and the Rev. J. T. Newman. The President took for his text, Ezekiel II. (1) "Son of man, stand upon thy feet, and I will speak with thee." The prophet is here telling us something about his communion with God. It is a great thing to hold fellowship with the Master. It is indeed the greatest thing a man can have. It was a real communion; and mark you, it was held by a man of like passions as ourselves. We sometimes forget that, the prophets, like the leaders of to-day, were men who had to deal with the problems of the community. They had put themselves into relationship with God that God might speak to them and through them to the people. Brethren that is our duty as well as our privilege. "Stand upon thy feet."

(2) The appropriate position of Respect. When the Governor comes into our presence we stand and pay our respects. When we enter into the worship in the sanctuary we stand and sing. The lack of proper reverence is an evidence of mental ineptitude and moral decay. Alas, it characterises the age in which we live. God demands more outward respect.

(3) Attitude of Attention. If a soldier was going along the street and heard some one shout—tion: he would unconsciously stand to attention. It is but the force of habit. God calls to us, but with the voice of God comes many other voices, each calling our attention. Listen to the voice of God. He is ready to make wonderful revelations to man, if only man would put himself into right relationship with Him. The call comes to each one of you brethren to play the part of a man, to walk with your head erect; you cannot disobey this call and be a real man, for in this there is a challenge to real manhood. It is only when you are at your best that you can hear God, and that God through you can serve the present age. God wants your intellect; ignorance is not the mother of worship. It leads to sin, and sin causes you to stoop. There is a tendency to compromise. In the very act of compromise you are stooping. You can't stand upon your feet and sin. When a man stoops, he knows it, and hates himself; but if he keeps on sinning he becomes unconscious that he is playing the lower part in the battle of life. To-day pretty names are applied to sin. Men call pet sins by pet names; but whatever name you may give to the various forms of sin, it is still the same.

Let me point out to you that the voice we listen to is the voice we obey. And the voice we obey, becomes our master. Man's religion consists not in church going; that is a great mistake. True religion is revealed in life and conduct. Life is always the answer to a call, "Stand upon thy feet, and I will speak to thee." That is God's call. In St. John's the great trouble with the telephone is that you may ring up a person on the 'phone, and he may hear but refuse to answer. Oh, how God has been ringing us up and we have refused to obey Him.

God calls to every man and woman in this congregation this morning. Are we listening? Some years ago two men were seen going up Signal Hill. One had a box under his arm. They came to a house, and one set up a kite and took the string into the house. There was an instrument in that building, and for hours that man sat there, but suddenly there was a click, click, click. On the other side of the ocean a man was sending a message, and Marconi was receiving it. That was the beginning of the wireless telegraphic system. Over

that stormy ocean thousands of messages have been flashed. The idea is old; God in heaven has been flashing messages to this earth of ours; have we received them. God is wanting to speak; are we listening. He speaks in such a way that every one of us can understand. He has spoken to us by His Son. He has redeemed the world by the blood of Christ. Thank God for the many who have stood upon their feet, and once again redeemed this world by that blood. "As Christ died to make men holy, they have died to make men free."

In our lesson (Heb. I.) we read that in these last days God has spoken unto us by His Son. In St. John's Gospel we read, "In the beginning was the Word . . . and the Word was made flesh." You and I are called upon to receive that Word. We want to be a re-incarnation of the Word of Christ; that it might be true of us that God is speaking by His Son.

I heard a man once say, "a middling physician is a poor thing; a middling lawyer is a poor thing; but God save me from a middling man of God." I would emphasize that. God save us from middling men of God. If you go into an electric station you may get near enough to learn all about it, and to tell others about it, but it is only when you put your hand upon the conductor that you can feel the thrill. No one will be able to tell you what it is, you must realise it yourself. And if you were to stand upon a glass stool and put your hand upon the conductor you would become so electrified that if you were to put your finger near a gas jet you might ignite it.

God wants you to-day to put your hand upon the conductor and be electrified with the spirit. There is a story of a Scotchman, who it is said, shook hands with Prince Charles, and because he had shaken hands with Bonnie Prince Charles, he refused to shake hands with any one else. Let us never shake hands with anyone else but Jesus Christ, and then go out and win the world for Him.

An anthem by the choir and the Benediction by Dr. Curtis closed the service.

—J.A.W.

(Saturday.)

The usual session came to order at 2.30 p.m., Dr. Bond in the chair. After the usual devotions were gone through the Conference received the report of the Board of Examiners, which after a keen discussion was accepted.

REPORT OF THE BOARD OF EXAMINERS.

Course of Study—Preliminary.

Theological—Wesley's Sermons and the Main Points—Rev. W. Grimes, B.A.

The Worker and his Bible—Rev. W. B. Bugden, B.A.

Wesley and his Century—Rev. Dr. Fenwick.

To meet the Literary requirements, a certificate of having passed the Junior A.A. Grade shall be presented. (First Year—On Circuit.)

(1) English Bible Study—Gospel of Luke (Century Bible); Life of Jesus of Nazareth—Rev. E. C. French.

(2) Greek Testament—Rev. D. B. Hemmison, B.A.

(3) Religious Education—The Church School—Rev. C. R. Blount.

(4) Church History—The Victory of the Gospel—Rev. H. G. Coppin.

(5) Sociology—The Spirit of Social Work; Rural Church Movement—Oliver Jackson.

(6)—Homiletics—Rev. Chas. Howse. Required Reading, Claims and Opportunities of the Christian Ministry—S. Bennett.

The Work of the Preacher—E. Broughton.

Individual Work for Individuals—W. Cotton.

Pages' Poets of the Nineteenth Century—H. Royle.

(Second Year—On Circuit.)

English Bible—(1) Acts of the Apostles—Rev. J. R. Saint, B.A., D.D.

(2) Greek Testament—Rev. D. B. Hemmison, B.A.

(3) Theology—Christianity: Its Nature and Truth—Rev. J. T. Newman.

(4) History: Social Aspects of Foreign Missions—Rev. M. Fenwick, D.D.

(5) Homiletics: Lectures on Preaching Sermon—Rev. W. T. D. Dunn.

(6) Sociology: Christianizing Community Life—Rev. E. P. Ward. Required Reading: A Theology for the Social Gospel—Rev. E. W. Forbes, M.A., B.D.

Origin and Nature of the Bible.

Rev. J. T. Newman.

The Educational Ideal in the Ministry—Rev. E. Moore.

Long's History of English Literature; Bronson's English Essays—Rev. L. Curtis, M.A., D.D.

Regulations:—

(1) Examinations shall be held in the first week of April.

(2) All examination papers shall be forwarded by the examiners to the Secretary of the Board on or before the 15th day of February.

(3) Marks shall be sent to the Secretary of Board immediately after examination.

(4) The Chairman of the District shall notify the Secretary of the Board on or before February 1st of the subjects on which each probationer desires to write; also the address of the presiding examiner in each case.

(5) All papers must be written under the personal supervision of the presiding examiner and initialed by him.

(6) Examiners shall specify the time allowed for each paper, which shall be valued at one hundred marks.

(7) All examination papers must be sent by registered mail.

(8) Sermons required in Homiletic section must be forwarded not later than March 20th. No sermon will be received which has not been mailed before that date.

Resolved, that the Secretary be authorized to secure sets of post cards covering all the Exam. courses, which shall be mailed to the candidates and probationers showing the marks they have obtained for each subject on which he has written; also that he provide printed post cards as reminders to the examiners as to the date on which his papers are due and the number of copies required.

Courses for Exhorters and Local Preachers.

(Exhorters.)

(1) The Fact of Conversion (Jackson)—Rev. M. Fenwick, D.D.

(2) The Living Christ and the Four Gospels (Dale)—Rev. E. Moore.

(3) Christianity: Its Nature and Truth (Pealer)—Rev. H. Royle.

(Local Preachers.)

(1) The Bible: Its Origin and Nature (Dods)—Rev. J. T. Newman.

(2) The Fact of Christ (Simpson)—Rev. E. P. Ward.

(3) Practical Lay Preaching and Speaking to Men (Jeff)—Rev. E. Broughton.

(4) Methodism (Workman)—Rev. E. C. French.

Resolved that Rev. J. T. Saint be Secretary of the Board of Examiners.

Conference then adjourned to enable the laymen to meet in session

and subsequently a ministerial session was held.

WELCOME RECEPTION.

At 6.30 p.m. Saturday, June 28, the members of the Conference were elegantly entertained at a sumptuous repast prepared by the kind friends of Carbonar. I am sure that every member of the Conference and every returned hero, who were also invited, is deeply grateful to the ladies for so hospitably entertaining them. At night a public reception was held to welcome especially the ministers and probationers of our Conference who had so nobly and heroically upheld the traditions of Methodism, even on the bloody battle-fields of Europe. Several of the returned ministers spoke for a few minutes on the subject of their religious experiences at the front. Dr. Bond presided over the meeting. The choir beautifully rendered the anthem, "The House that stood the Storm."

Chairman's Address.

We are met here to-night to do honor to the men who have so valiantly fought for us, for our Newfoundland, for the Empire, yea, for the world. The world must be the better for their suffering. I am always glad to be in any meeting that recognizes the valor and sufferings of our men.

I was in a street car not long ago when a wounded soldier came in. I immediately rose and said, "I take off my hat to you, Sir." Mark you. I wouldn't take it off to a politician, but to a wounded soldier, yes, every time.

There is one thing I admire about the returned soldier, and that is, you can't get him to tell you about his own experience. He will gladly tell you about the noble deeds of his chum, but of his own experience he is dumb. There is a reason for it; not that of modesty only, but every soldier is anxious to forget the devilry of war.

The first to address the meeting was the Rev. Albert Johnson, a member of the Royal Flying Corps.

Mr. President, ladies and gentlemen, I shall not detain you long, but there are a few things I should like to say. It is not always gloomy; there is a bright, a humorous side. I think of a Methodist district meeting which five of us held just behind the lines. We had just come out of the lines for a rest when I unexpectedly met some friends from this side. It was always a joy to meet a person you know on the other side. We sat by the side of an old bench, while Bro. Barnes—many of you know him—was in the trench reaching up biscuits and tea to us. Once again we were billeted in an old barn. It was Sunday, and there had been no church parade. As a rule the soldiers hated church parades, not that they disliked religion. Some of them were noble men, but they disliked the idea of being forced to go to church. Give the soldier the free and easy meeting and he enjoys it. This cold evening we were sitting there when one of the soldiers said to me, "You're a bit of a parson, aren't you? Let's have a bit of a service." I did my best. We sang some old familiar hymns, prayed, and read to them the Scripture, then in a humble way I spoke to them of Christ.

I shall never forget my last experience in the air. We had been in action for two or three days, and then I was sent back for a rest. When 5 p.m. that day, I received word to go into action. The battle had begun for Cambrai, and the Germans gave us a hot time. We were sent to observe over the enemy's lines and he was determined to prevent us. Shells were bursting all around us, and for a time it got very warm. But that was not the worst. As I looked I saw seven German machines coming, and we were alone. To escape was impossible. My pilot did all that could be expected. There 12,000 feet in the air, the enemy put a bullet in our gasoline tank and our machine took fire. The machine came to earth at a terrible rate, and there with the machine burning and my tunic aflame, I gave myself to God; but here again Newfoundland came to the rescue, for as I lay unconscious two on this very platform rescued me—B. Warr and N. Cole.

I have often thought for what purpose did God bring me back from the jaws of death. Was it not because He has a work for me to do in Newfoundland. That to me was a positive call to God's work. I trust that these experiences will make me a better minister of the Gospel than ever I had hoped to be.

(Continued on 9th page.)

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