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The Schoolmaster Abroad

One immense change is creeping over the human race. The whole world is gradually learning to read. In countries where the State does not enforce or provide elementary education, Christian teachers and missionaries have set their hands to this great task.

In Japan to-day it is difficult to discover a grown man who is illiterate, and reading is far more general there than in some European countries like Portugal and Bulgaria.

Though India appears backward compared with Japan, yet Indian Schools and Colleges now include 7,500,000 scholars.

Throughout China learning has been venerated for centuries. In every Chinese village there are some who can read. The ancient system of education has recently been transformed; but institutions for the teaching of "Western learning" already embrace 1,600,000 students.

Even in Africa, with its Babel of many tongues, the schoolmaster is abroad. Every Christian Mission carries the lamp of instruction into the gloom of ignorance. In Uganda an inquirer is commonly known as a "reader," and the C.M.S. missionaries delay the baptism of a convert until he can read his own copy of the New Testament.

All over the world the printed page is winning millions of fresh disciples year by year. And while false and corrupt literature thus grows more powerful, it becomes vitally necessary to provide these multitudes of new readers with the Book which is above every book.

Scripture remains the supreme grammar of goodness, the one primer of true progress, the only book in which the living God is revealed and the brotherhood of man is made known.

Of this Book the British and Foreign Bible Society is the universal provider. Its list of versions includes 511 languages. Its issues now average ten million volumes per annum. It spends about £1,000 for every working day in the year. Will you help the Bible to keep pace with the schoolmaster by sending a gift to the Secretaries of the Society, 146 Queen Victoria Street, London, E.C. 4?

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"Of Whom the World was Not Worthy."*

BY COL. THE REV. J. PENRY DAVEY, A.P.C.

THIS text (Heb. xi. 38) comes as a parenthesis in the very striking 11th Chapter of the Epistle to the Hebrews. The writer has been discussing the principle of faith, and has also stated, that the operation of faith is revealed in the conduct of life.

He takes a retrospect of the old time, and draws a tragic picture of the trials, through which the men of faith in olden time persevered, in order to hand down to after ages the promise which God had made to the human race. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." "Of whom the world was not worthy." "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Costly Progress.

The cost at which Christianity came down to us, was thus tremendous. Through blood, through fire, through water, through every terror that can affright the soul of man, the human spirit succeeded in passing down this promise of God through the ages. The path of the messengers is to be traced in blood and fire. It has always been the same: Jerusalem, Rome, Africa, America, every part of the world has witnessed to the universal fact, that the transmission of the truth has been marked in blood, and that in a sense, every convert means a martyr; and at every stage, humanity must have been prepared to agree with the statement of the text—"Of whom the world was not worthy."

Four years ago to-day, we were living the careless free life of a people, prosperous and happy. To say we were content would not be true. There were things that occasionally worried us. The political atmosphere was hazy. Differences that loomed large in our then mental vision were over emphasised. Our living and days were luxurious, so much so, that at least one great nation was convinced that we were an effete and decadent people. We were certainly in danger of becoming so. We were inclined too much to pleasure, and the easy things of life.

A European War Impossible.

Many, myself amongst them, refused to believe that a European War was possible. We could not believe, that into a civilisation such as ours, there could come such a great evil. When at last its shadow was upon us, our national leaders tried their utmost to avert such a calamity. It was felt that it would mean the destruction of ideals that had taken centuries to build up. Wise men foresaw the Kingdoms of the West senselessly soaked in oceans of blood. Horrible as we thought it would be, cruel as we knew it must be, it has exceeded in horror and cruelty anything we conceived or imagined.

Never perhaps has the world known such sorrow as it knows to-day. Tears flow like a river. Countless homes are overshadowed. Many of us did not know what it meant to suffer before August, 1914. Life had dealt kindly with us, and we never believed its free joyousness could be threatened or destroyed. Then came

*An Address delivered by Col. Davey, at the Memorial and Intercessory Service, held at Conference, on Wednesday afternoon, July 10th, 1918.

the war with its long train of suffering. Homes were broken up, and for the first time an unspeakable loneliness settled on many hearts. For youth there were the hardships of the field of battle, the suffering of wounds, and the fear of violent death. For others there were the almost greater hardships of watching from afar; of hoping, fearing, sorrowing, and these sufferings still continue.

But through all that has come upon us, we have seen things that have rejoiced our hearts, and shown us that the Spirit of Christ strongly indwells the hearts of our people. Our men have answered the call to sacrifice and suffering in the cause of righteousness as did the martyrs of old.

Beneath Khaki Tunics.

Beneath the khaki tunics beat noble human hearts, and these hearts are singing their war song, even as the Psalmist did. There is much true religion out there. Hands are clasped in prayer in the hour of danger. Passionate faith burns in many a soldier's breast, and a spirit of sacrifice inspired by Christ himself sustains and ennobles thousands of our men.

We needed a terrible lesson to teach us the way to suffer and to sacrifice. It only dawned on our minds after months of bloodshed and innumerable acts of heroic deeds, that our boys, so careless, free, yet withal, so winsome, were cast in heroic moulds. We little thought, when by their restlessness they tried our patience in our Sunday Schools and Churches, that these boys by their great deeds and noble powers of sacrifice, would make the world ring through their simple devotion to ideals of honour and righteousness, and consider life itself of no value, that these might be maintained.

Unexpected Heroes.

Who recognised the hero in the West Country boy of our village churches? or in the boy of our Midland and Northern industrial towns and villages? or in the London City clerk? When in the first bloom of healthy manhood, the call to suffering, sacrifice and death was made, who had ever thought of the well-springs of passionate love within them—love for honour, righteousness and justice, that would burst all bounds and send them in its saving cause into horrors more unspeakable than Dante's Inferno?

Yet they were our boys, our sons, our brothers, United Methodists, bound to us by ties consecrated in a common fellowship. When they were with us we did not know the fine material of which they were made. We have learned that they possessed the spirit of martyrs, and were ready to die for the things they believed right.

That must be the most prominent thought with us as we take part in a solemn memorial service for those United Methodists who have fallen in the war. The world is not worthy of this pure sacrifice. They were young men of such promise and character and single-mindedness, that one stands amazed at the wonder of their self-sacrifice.

They satisfied unknowingly the canons of ancient Judaistic sacrifice. They were without blemish, without spot, fine representatives of their race, ready at a moment's call to be transfigured from a mere fighter to a true martyr, from a humble worker to a benefactor of the human race. Gallant, honourable gentlemen they were, who, within these walls and within the walls of our Methodist Churches everywhere, showed us how to be true and loyal in life, and on foreign fields they showed us how to be steadfast and true in death.

Our memorial of them will naturally include a special thanksgiving for their splendid example.

We offer to God our deep gratitude for the inspiration of their lives, for the power with which they have freshly invested the old watchwords of patriotism, courage, self-sacrifice and brotherhood.

For Our Sakes.

Their story has awakened echoes in our hearts from chords that have never sung, and they have quickened for us a new world, rich beyond imagining in high possibility and unexpected accomplishment. New thoughts occupy our minds, ideals and conduct have come nearer in our life, a shining glory suffuses our world, we tread a new earth and we see a new heaven. Shall we not be grateful that these, our brothers, for our sakes—Yes, literally for our sakes—faced the worst enemy, and in their measure took away the sting from death?

So far as we can gather from our Lord's words, our brothers who have given up their lives in this war are still conscious beings, still endowed with the faculty of memory, still animated by their former affections and friendships, and possibly aware of the affairs of earth. It may be that even now, this chapel and others all over the kingdom, bear to them its memories, that old

Methodist friendships are remembered with undiminished joy, that they even know what we are doing now. No place such as this church, no occasion as this service, so eloquently and suggestively makes real the Communion of Saints.

Methodist Brotherhood.

We understand quite well out there the phrase "The Brotherhood of Methodism." We recognise in the phrase those ties and influences that binds us together in one unanimous body, directed by a common impulse of loyalty and generous brotherliness into the current of Methodist life, daily life and public service.

The same unity of purpose prevails now—our brothers have gone—but the brotherhood is still unbroken. We pray for them—they pray for us. Their hearts and ours are of each other sure, now no less than when continents and oceans separate us.

One family we dwell in Him.
One Church, above, beneath,
Though now divided by the stream,
The narrow stream of death.

New Thoughts of Heaven.

We shall have gained in this service a new conception of the Communion of Saints. We shall see how evanescent is the veil of death, how largely it is a figment of our imagination. Quiet meditation upon the state of our beloved departed leads us from one helpful thought to another. The environment at such times is sympathetic, perhaps for the most excellent of all reasons.

"Life changes all our thoughts of heaven.

At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white
And things all strange to mortal sight.
But in the afterworld of years,
It is a more familiar place.
A home unhurt by sighs or fears,
Where waiteth many a well-known face.
With passing months, it comes more near,
It grows more real day by day,
Nor strange, nor cold, but very dear—
Where none are sick, or poor, or 'lone,
The place where we shall find our own.
And as we think of all we knew,
Who there have met to part no more—
Our longing hearts desire home too,
With all the strife and trouble o'er."

Such thoughts give us a view of the great hereafter, which will lead us to face the issues of the life beyond with fresh and eager eyes.

The Larger Life.

That next portion will come to mean the larger life, the fuller hope.

That is the life, which is now the condition of these Methodists "who have paid the price," whom we bear in grateful, in solemn, in admiring memory to-night. Let us humbly trust that by God's grace our service of honour, of gratitude, of reverent admiration may become known to them.

No text that was ever chosen is more literally true in its suggestion, than our text this afternoon—"Of whom the world was not worthy." What world ever deserved, or was worthy of these followers of Christ? "Greater love hath no man than this." These are our Lord's words and by them we know our brothers have touched the highest levels of sacrifice, according to the Divine scale of values—they have left an unchallengeable memorial behind them. No greater test of love can be devised. Our Lord's words are their enduring epitaph.

The Death of the Soldier.

The death of the soldier upon the battlefield stirs our hearts, and commands our admiration and reverence, because, that going forth to the field of death is the free act of a free man, the willing deed of an unselfish soul. "He died, and he might have lived." If you could see him, as I have seen him, going forward to certain death, not with bitterness, or for revenge, but to justify the cause of truth, liberty and freedom, you would be lost in wonder and admiration, that a man can give and sacrifice so much, and only think it a common duty. It is that sacrificial element in the soldier's death that makes it glorious and lifts up the heart of those who have lost their beloved in the war.

We were not worthy of the great Christ spirits, who in every age following their Master, have trodden the wine-press again and again, in the cause of righteousness, truth, liberty and love.

Again the call has come, to suffering, to sacrifice and to death; and the answer has been unhesitatingly given by our sons and brothers, by our co-workers and fellow communicants in United Methodism.

Fathers and Mothers.

And you, fathers and mothers of our Methodist boys, who have fallen on Europe's battlefields; the sword pierced your soul when it took away your boy; but the wound will not always remain an open wound. There is healing in the tender memories of the past—in the happy days of his boyhood and early manhood. There will be memory of his dauntless courage upon the battlefield, his patience, his endurance, his gallantry, and at last his glorious death. Then there is the new life of liberty, his sacrifice has made possible for the world—the free life of the free born, and we, who live to enter into that hard-won heritage of freedom will never forget the price that was paid.

This great sacrifice cannot leave us untouched. It pledges us to strive to be more clearly deserving of it. The memory of it must be a constant stimulus to us, to live nobly, purely and sacrificially in the world which they have freshly saved.

Their deeds will lie firm and deep in the new England and new world that will be.

Night and Morning.

Europe is passing through a night of sorrow and tragedy. For many, it seems as though there would be no sunrise, no to-morrow; but like the sentry in the trenches, we watch for the break of day. The night of sorrow will soon be over-past. The morning will presently come. We are on the outlook for the new day, and believe that the powers of wrong are weakening, and the dominion of night is losing its grasp. Just as the watcher in the trenches welcomes the morning after a night of weariness, so shall we welcome the light that will presently shine on a new day and a new world.

Ours will be the privilege of recreating, renewing and rebuilding this new world.

Are we worthy of this great and solemn inheritance? Can we respond to the pledge and challenge of our departed brothers, with the offering of a consecrated, devoted, unselfish life?

If we can, their blood will be the seed of a rich harvest, in which "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever"—Amen.

Death of Rev. W. Udy Bassett.

It is with deep sorrow, and a sense of irreparable loss to our African Mission Staff that we publish the following successive communications from our Foreign Missions Secretary announcing, first, that the Rev. W. Udy Bassett was suffering from Blackwater fever, and second, later in the same day, the death of Mr. Bassett. Our recent losses of missionaries are great indeed, and should bring us to much prayer for Divine help. At this time the hearts of all will go out tenderly to Mrs. Bassett.—ED "U.M."

Writing early on July 19th, Rev. C. Stedeford says: "I am very sorry to report, and our friends will be equally sorry to hear, that I have received a cable from Rev. J. B. Griffiths stating 'Bassett seriously ill Nairobi blackwater.' It is very distressing to learn that another of our workers has been laid low by the dreaded blackwater fever. This is the fourth member of our small staff in East Africa to be attacked by this malady in the last few years. It is fortunate that Mr. Bassett was at Nairobi, where he would receive the best medical attention. There is good reason to believe Mr. Bassett is pulling through, for the cable was sent on July 4th, and being sent at deferred rate, took a fortnight in coming. No other message having come is a very hopeful indication of recovery.

This sad affliction is another strong argument in favour of the new policy for working East Africa prepared by the Committee and adopted by the Conference, a policy which will make the healthy station at Meru the centre of our work in East Africa, and so arrange appointments that each worker will be required to spend only a part of each term of service at the coast stations.

"We deeply sympathise with Mr. and Mrs. Bassett, and pray for him a speedy and complete recovery."

Writing later the same day, Mr. Stedeford says:

"Since writing the enclosed I have received another cable from Mr. Griffiths, which says, 'Mr. Bassett at rest.'"

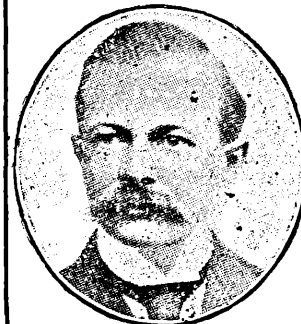
"This news is very painful indeed. It shows at what a great cost our mission in Africa has been maintained. Yet Mr. Bassett himself, who realised fully, and often spoke of, the price that has been paid, believed that the work should be maintained even at such a cost. We shall honour him, as he honoured the names of the noble men and women who gave their lives for East Africa. Mr. Bassett was a whole-hearted missionary. From the time he offered himself for that work, he never looked back, and never regretted his choice. He laboured conscientiously and successfully. About a year ago he was laid low with appendicitis, and underwent an operation. Probably that illness deprived him of the strength he needed to fight through the attack of blackwater fever.

"Mr. Bassett went to East Africa in 1907. He offered and was accepted before union, when a minister was needed for East Africa. Twice he has been home on furlough, and he won the hearts of our people by his cheerful and vivacious spirit, and his entire devotion to his work.

"He has passed to his rest and his reward. The work remains a challenge to our faith and devotion still.

"Our hearts go out in deepest sympathy with Mrs. Bassett, and a message of sympathy has been cabled to her."

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The late Rev. S. J. Finch.

It is with great regret that we announce the death of the Rev. S. J. Finch. Mr. Finch was born in the ancient city of Exeter, in 1862. His parents were devoted Wesleyans, and regularly attended the Mint Chapel. When a young man he removed to Cardiff, and became converted in our Diamond Street Church. Manifesting signs of usefulness, he passed through the usual course and entered the ex-B.C. ministry in 1888. During the last 30 years he served the Churches with growing efficiency and success. From the first he was a strenuous worker. He never spared himself. He was an ardent Temperance Reformer, and a pronounced Free Churchman. In common with many others, as a Passive Resister, he suffered for his convictions.

Four years ago he came to the Winchester Circuit. With characteristic energy and devotion he threw himself into the work of the Churches, and had the joy of being able to report progress in almost every department. His efforts were not confined to his own Church. Very soon he became Secretary of the Local Free Church Council. He took an active part in the work of the I.O.G.T., and aided the Y.M.C.A. efforts among the troops in the locality.

In the midst of his many labours towards the end of last year there were signs of failing health. Symptoms of cancer were detected, and in a short time his medical attendants could hold out no hope of recovery. With his dauntless courage, even when he knew the worst, he anticipated a few more years of service, but when the inevitable pressed itself upon him, he faced the future without a fear, conscious that he had fought a good fight, and had kept the faith. He passed to his reward on Wednesday morning, July 3rd.

Amid many signs of respect and sympathy, the funeral service was conducted in our Parchment Street Church Winchester, on the following Saturday. The local Non-conformist ministers were present, and the Rev. H. F. Lovell Cocks, B.D., attended on behalf of the Free Church Council. Mr. Geo. Weeks, and a deputation, represented the I.O.G.T. The Connexion was represented by the Chairman and Secretary of the Portsmouth District—Mr. C. Barnes and the Rev. J. M. Ward. The latter expressed the sympathy of the wider circle of United Methodists with Mrs. Finch and the members of the bereaved family in connection with the great loss they had sustained, and paid a fitting tribute to the work of Mr. Finch in the Circuit and the Connexion. Mr. Ward especially emphasised the humility of Mr. Finch—he was content to fill a little place, his wonderful optimism and his courageous faith. Others who took part in the service were the Revs. W. Dewdney, C.F., R. J. Pollard and W. H. Alford.

On the following Sunday evening, a well-attended memorial service was conducted by the Rev. W. H. Alford. Speaking from 2 Timothy, ii. 3, "A good soldier of Jesus Christ," he remarked that the text exactly embodied the salient features of Mr. Finch's life and work. He was naturally a soldier, but by his training and equipment, his association and objective, his endurance and achievement, he had proved himself not only a soldier, but a good soldier of Jesus Christ. "By the grace given he had earned the right to say like Bunyan's Mr. Valiant-for-Truth, 'My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles who, now will be my Rewarder.'" By his Christian character and devoted service he has left a splendid incentive for others to follow in his train.

Now the warrior's sun has set,
The light doth linger round us yet—
Bright, radiant, blest.

Publishing House.

Draft of Stations.—The final draft of stations was despatched on Saturday, July 20th. Any minister not receiving a copy should communicate with the Publishing House at once. A copy of this draft can be obtained post free for 3d. on application to Mr. Hooks, 12 Farringdon Avenue, E.C.4.

United Day of Prayer—August 4th.—We are issuing a special form of service for use in our Churches on first Sunday in August, price 2s. per 100, postage extra (see advertisement). Orders should be placed at once, as only a limited number is being printed.

Conference Minutes, 1918.—The Minutes of Conference will be ready for September parcels. The increased cost of production necessitates a revision of selling price. Cloth 2s. 6d., paper covers 2s. In ordering, customers will please say which edition is required. No copies will be included in parcels where a definite order has not been received.

HENRY HOOKS,
Steward.

12 Farringdon Avenue, E.C.4
July 22, 1918.

Robinson's "Patent" Barley and "Patent" Groats have been too long prime favourites with those who know their high qualities to need any commendation from us. Their proprietors, Messrs. Keen, Robinson and Co., Ltd., have recently issued a very complete guide, containing full directions for mothers in the rearing of children, and giving directions for making infants' food from "Patent" Barley, and for using "Patent" Groats. It will be found exceedingly useful in every household where there are children. It bears the title, "From Infancy to Childhood." This firm also publishes recipes for using "Patent" Barley and "Patent" Groats. They will be found specially useful during war time.

Conference Services and Public Meetings.

Young People's Demonstration.

Monday evening.

THE venerable Lady Lane sanctuary seemed to beam benevolently at the bright array of young people. They had come in little processions from our Leeds Sunday Schools. Yorkshire music is proverbially excellent, and in the service of praise the choir worthily maintained its reputation.

The Rev. W. H. Faulkner led helpfully in prayer. The Rev. S. C. Challenger, Connexional School Secretary, who closes his term of office, after strenuous and faithful service, gave an optimistic note to the meeting with reports of increase in several departments. He told of the message sent by our Sunday Schools to our soldiers in France:

"To the brave men fighting for me—
We thank you,
We trust you,
We pray for you."

Sir Douglas Haig wired an appreciative reply.

The Chairman, Mr. T. R. Blumer, of Sunderland, is ever welcome at a Conference Meeting. He said the nation had a finer sense of the value of child life. The time was opportune for the church to have a clearer vision of duty in relation to the young. There was a need in the denominational life for closer relationship between Church and School. Methodist Union may be well begun by closer union within our own organisations. When colleges re-opened, he hoped the students would be instructed in School methods and child life. In every School let there be a Teachers' Training Class. He urged that an appeal might be made to the Church for the best in the service of the children, that the teachers may be well equipped spiritually and mentally.

A number of well-trained children from Trinity Sunday School, Pudsey, gave a pleasing service, entitled "Peace." It was written by Mr. Tomlinson for our Pudsey scholars. We were approached through "Eye Gate," and "Ear Gate." A rainbow resting upon two arcs set forth a message of Hope in time of war. Two words were built by the children, forming—"Faith and Peace." The rainbow curve suggested the picture of the child in the midst. Mrs. Graves gave a forecast of the overcoming of hatred, and enthronement of Christly love.

We have pleasing memories of the successful though brief ministry of Sir A. Marshall, M. P., in a former section of our church. Though not as Parliamentary whip, yet with characteristic zeal he sought to arouse vital interest in the fundamentals of national life. He appealed to the young people, who were going to determine the future. A new time was at hand for all grounded on faith, a time filled with opportunities and duties, such as were never presented to a previous generation. The chaos and welter of war over the world is the proof positive of the collapse of Christian civilization in Europe. He referred to the disintegrating forces at work. We had been living according to principles really anti-Christian. We must get back to fundamental principles of truth, justice and honour. Life cannot be run on the same lines again. If the world was henceforth to be a decent place to live in, two things were essential: Good faith between peoples, and liberty between peoples. We could not save civilisation unless people set themselves to find out how to live together. Hitherto, great Powers had sought to increase dominance. To secure the world peace and well-being, we must get rid of "Supernationalism," and replace it by "Internationalism." This did not necessitate the elimination of national ideas and characteristics, but it did mean an effort to find a common denominator for them all, so that whatever tended to friction might be removed. We did not seek by war to impose our own peculiar culture on any other nation. We were not fighting for a "Pax Britannica," but for a "Pax Humana." The coming-in of America, with its exposition of freedom of action, through President Wilson, redeems us from selfish ends. We must get rid of Sectionalism, and amid all our essential differences, with their infinite variety, we must regard all interests as common. Let the Fatherhood of God be believed and acted upon, and all would be well.

A tribute of commendation should be given to the choir, the conductor, Mr. N. S. Bell, and the organist, Mr. Fred Lax.

W. W.

At Lady Lane Chapel.

BY OUR OWN REPORTER.

MESSAGE FROM SIR DOUGLAS HAIG.

THE first meeting of the Conference was devoted to the young people. There was a splendid audience in Lady Lane Chapel on Monday evening, when Mr. T. R. Blumer, J.P., of Sunderland, presided.

From 7 to 7.30, a young people's choir, under the leadership of Mr. N. S. Bell rendered sweet music.

After the opening hymn, prayer was offered by Rev. W. H. Faulkner.

At the outset a brief statement was made by Rev. S. C. Challenger (Young People's Dept. Secretary). He said they had again to report a decrease of Sunday School scholars, but the decreases were not so large as in past years, and he hoped that indicated that they were turning the corner. In some matters they returned an increase among the work for young people. The girls and boys would remember that they were invited to send a message to our soldiers through Sir Douglas Haig, which ran as follows: "We thank you, we trust you, we pray for you." They would be interested in hearing that they had received the following reply from Sir Douglas Haig: "All ranks of the British forces in France join with me in sending our heartiest thanks

to the teachers, officers and scholars of the Sunday Schools for the friendly and encouraging message that has been sent to us. We are all greatly touched by this mark of thankfulness and appreciation, and send you all our best wishes." (Applause).

CHAIRMAN'S ADDRESS.

Mr. T. R. Blumer was heartily welcomed as one having a great interest in the work among our young people, and in response gave a practical and inspiring address. He said they were there to express their interest and welfare in their young people. One of the results of the present war was that the nation was coming to have a finer sense of the value of child-life to the nation. They rejoiced in this fact. This year the Sunday School Union had dedicated the year as "a young people's year," and great things were expected from this year's work in the Sunday Schools. The time was not inopportune when the Church should have a clearer vision of her duty and opportunity to child life of her community. The Church had failed to take the interest in the children it ought to have done, and he hoped that day was past. They all knew what S.O.S. meant, and they might mean "starve the children and you starve the church." If the Church did not look to its young, the Church must decline. He was convinced of three things:

(1) In their denominational life there should be a closer union, fellowship and spirit between the Church organization and the organization of the Sunday School.

(2) That when the colleges are re-opened there should be special training of the students in the highest and best of Sunday School methods.

(3) In every Sunday School or Church there should be definite Teachers' Training Classes.

They need the spirit of the Master in regard to the children; then there would be a great response on their part, and they would be willing to hand the children from the Sunday School to the Church. In conclusion, Mr. Blumer told an interested audience that at Thompson Memorial Hall, Sunderland, they had the largest Sunday School in the local union, and three weeks ago, on the Sunday evening, eighty-six people, most of them from the Sunday School, wended their way to the inquiry room. (Loud cheers).

The members of the Trinity U.M. Sunday School, Pudsey, gave a very attractive display entitled "Peace," the various scholars acquitting themselves very well. The subject was timely, and the exercise was well carried out, and created much interest.

A CHRISTIAN CIVILISATION AND INTERNATIONALISM.

Sir A. H. Marshall, M.P. for Wakefield, was the principal speaker. He said there was one certitude among the people called Methodists, its positive faith, a faith which had been productive of much good work, and had taken upon itself civic, national and international duties which had been borne by the sons of Methodism. In the near future there was for all men and women, grounded in the faith, believing in great positive things, an opportunity and a duty, the like of which the world had never presented to any generation preceding this generation. He reminded them of the particular phase of history at the present time. They must never forget that the chaos and welter of the war was a proof of the breakdown of Christian civilization as they knew it. There was no cure for this war except to get back to the principles of Christianity—the only principles upon which this world could be carried on at all. There was a great deal of nonsense talked about of give and take between nations, which merely shewed itself in secret diplomacy. The world in the future could not be run on these lines, as in the past. They must first of all have good faith between the peoples of the world, and they must have liberty as between the peoples and the world. The problem they had to face was, not how they were going to put the world right, there was no way out of the present methods for this war—but the question was how could they save future civilisation. There were two things they must emphasise: first, they must get rid of what he would call super-nationalism, and replace it with what he might imperfectly describe as internationalism, or inter-dependence of nations. That did not mean they must eliminate nationalism altogether, but they must find a great common denominator. Why were they sure that victory would come to the Allies? Because the ascendancy of that victory would not produce the same manifestation as in the past, they were not fighting for *pax Britannica* but *pax humana*. They were fighting for an ideal, liberty, equality, and justice. Secondly, they must get rid of sectionalism within the realm, as well as nationalism without the realm. If they brought these ideals, which could not be strange to men who begin from the point of view that the whole family of man is banded together under the fatherhood of God and brotherhood of man, then the mistakes of the past, which had been due to their forgetfulness of this great truth would never be repeated. (Applause).

The Benediction brought a very good meeting to a close.

During the evening, Mr. Fredk. Lax presided at the organ with much ability.

Women's Missionary Auxiliary.

Tuesday afternoon.

THE W.M.A. has now become a very important department of the Connexional Missionary organization. It had a small beginning some seventeen years ago, but has won its way not only to recognition but to distinction and to a place in the front line of the Church's forces. Each Conference finds it steadily advancing in numbers, in influence and power, in achievement, in steadfast purpose and aim.

This year the Conference gathering was held in Roundhay Road Church, some three quarters of a mile from Lady Lane, and was largely attended, mainly by ladies. The proceedings were opened by Mrs. Field, of Cleckheaton, the re-elected president of the District Auxiliary. After the opening hymn prayer was offered by Miss Longbottom, of Louth, in the unavoidable absence of Mrs. T. Butler, of Bristol, the president. Mrs. Field, in a few well chosen words made a tender, sympathetic reference to the great loss the organization had sustained in the death during the year of Mrs. Grimshaw, one of the prime movers in the establishment of the W.M.A. She then introduced Mrs. Higman, wife of the minister of Victoria Road Church as chairwoman. Mrs. Higman proved a very self-possessed, ready and competent president for the occasion.

An able and inspiring report of the year's work was given by the secretary, Miss Ashworth, of Rochdale.

Mrs. Griffiths, from East Africa, was to have been the next speaker, but she was prevented from attending the Conference by a slight attack of African malarial fever. Her place was taken by Miss Richardson, a Primitive Methodist lady missionary from Southern Nigeria. Miss Richardson gave a most interesting and fascinating description of the people amongst whom she had been working, of their degraded condition and customs, the cruel subordination of the women, the fine possibilities notwithstanding, and their amenability and responsiveness to kindly Christian ministrations. Her speech showed the vigorous intellect and broad outlook of a statesman combined with the zeal and devotion of an apostle, and marked her out as a great leader in missionary enterprise.

Mrs. Dymond, from China, followed, and her simple recital of missionary experiences in the daily life which she has lived amongst the Chinese for so many years was charming and delightful to listen to. In homely conversational style, without any attempt at oratory or art of phrasing, she held us spellbound by the inherent interest of the life she depicted, and made us all feel that she could not fail to be an effective representative of the Christian faith and life among the people who had become dear to her through the redemptive love of Christ.

Miss Cicely Booth, of Rodley, by her glorious singing at intervals of two appropriate solos, accompanied by Miss Haynes at the organ, helped to render very memorable this Conference demonstration of the W.M.A., and the collection of £65 10s., taken during the meeting, showed the warm appreciation of the audience, and the deepening interest in missionary work amongst women, and the growing conviction of the place and need for women in the mission field.

Votes of thanks to all who took part in the meeting, and also especially to the Roundhay Road friends, who graciously provided at their own cost for a public tea, at 9d. each, which realized the sum of £10 to help the funds, brought the happy anniversary to a conclusion.

The Missionary Demonstration.

BY OUR OWN REPORTER.

Tuesday evening.

In the evening there was a magnificent Missionary Demonstration in the Conference Chapel. Mr. Joseph Briggs presided, and was supported by a number of returned missionaries and the Home and Foreign Missionary Committee officials.

The opening hymn, "All hail the power of Jesus' name," was sung with much power to the tune of "Diadem," when prayer was offered by Rev. H. T. Chapman.

SECRETARY'S REPORT.

Rev. C. Stedford (Foreign Missionary Secretary), presented an instructive and inspiring report. He reminded them that the effects of the war were being felt in every part of their missionary enterprise. They were happy to report increases of 276 full members, 52 junior members, and 947 enquirers, making a total of 1,275 newly admitted members. The war had reduced their missionary staffs, and vacancies in the staff could not be filled owing to restrictions. They were fortunate in securing the passages of Revs. R. T. Worthington and A. J. Hopkins, of whom reports had been received during the sittings of Conference that they were safely through the danger-zone. Finances had been seriously affected by the reduction in the value of silver in China, but he was glad to report an increase in their income of £2,107, and during the four years of war they had increased their income by not less than £5,807—largely owing to the successful missionary meetings at the Conferences and to the W.M.A. The increase was more than absorbed by the change in the Chinese silver currency, and they would require an increase of ten per cent if they were to meet all requirements. They were preparing for a general advance in the missionary enterprises as soon as the war was over. Feeling references were made to the sad losses by death of Drs. Baxter and Savin. The College Scholarship Endowment Fund was growing, and the Manchester District,

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through the energy of Rev. J. A. Thompson, had already completed its quota. In conclusion, Mr. Stedeford referred to the challenge made by the Chairman that evening, to give ten per cent of the amount secured by that demonstration, and hoped they would exceed the £2,000 aimed at.

CHAIRMAN'S ADDRESS.

Mr. Joseph Briggs gave an inspiring address from the chair. He referred to his long association and interest in missionary work. Although over seventy years of age he was sixty years ago associated as a collector with a Methodist Sunday School in Leeds and Bradford. A great missionary work was being done by their various missions, and they must be interested in this work as they heard of the great results being achieved, and especially the great scope for the work now open to them. It was for them to do their part, and make the efforts of the missionaries even more successful in the future than the past.

THE INFLUENCE OF NATIVE CHRISTIANS.

Rev. Dr. Swallow was the first of the returned missionaries to address the meeting, and was received with acclamation. Seven months ago he said he left China to bring a large number of coolies to France, and he was glad he had an opportunity of helping the Allies in this time of terrible strain. But he left one behind, and the message he got yesterday proved that she was still filled with the missionary spirit—visiting the native women in the churches far away from the mission centre. So long as she remained in China, Mrs. Swallow would be true to the great missionary ideal. He was glad that in his early years he lived among the native Chinese, finding out their characteristics and needs, but more especially was he glad to have come into close association with the women of China, and it was of them he wished to speak. By way of illustration, Dr. Swallow told of an interesting experience in his early period in China, of how the Mandarin had invited him to drink of wine presented to the Mandarin, who was afraid it was not fit to drink, but desired to prove it good or bad by its effect on the Doctor. It was difficult for the missionaries to do work in the villages without the help of the native Chinese Christians, who were of the greatest assistance to the missionaries by bringing them into contact with the people. A people like the Chinese were not of an age. They had a wonderful history behind them, and would be one of the greatest nations of the earth. They must see to it that they made friends with the people who would show appreciation of the little services they had been able to render to them. (Applause).

WORK AMONG THE MIAO.

Rev. W. H. Hudspeth, of Yunnan, who is rendering fine service among the Chinese coolies in France, had a warm reception. He said he was glad to be present as it was eight years ago since he had an opportunity of speaking of the heroic service of our missionaries in South West China. He had come from France, with the destruction of war all around them, but their missionaries in China were in the front trenches, with the difference that there, instead of destroying, they were building up, carry work on the work of construction. His work in China was among the Miao, the poorest of the aboriginal races—men who were living on the poorest soil in China. While the people to whom Dr. Swallow ministered were in China six or seven thousand years ago, the Miao were in Yunnan before then. They were a poor ignorant people, with no hopes, no outlook in life, full of superstition and ignorance. They were people living in darkness, almost worse than death. This was the battlefield on which these missionaries were fighting and how went the battle? Their successes were innumerable, and the speaker gave a number of stories of the success of the work among the Miao, to whom the revered Sam Pollard devoted his life. Captain Hudspeth revealed the wonderful influence of Mr. Pollard. They had had marvellous victories in the few years he was associated with Sam Pollard, many chapels had been built, and thousands of people won for Christ. Every evening the people gathered together, and services were being held in over two hundred chapels. One of the most beautiful things the world had ever seen was the translation of the Scriptures by Sam Pollard, and now they had in West China some ten thousand people who could read the Bible. (Applause).

South West China was now consecrated ground, Sam Pollard died there, Dr. Savin died there, they trod upon holy ground. What were they at home going to do to carry on the work? They heard of the fine retreat of Mons, when our men held the line, but the missionaries were holding the line just as heroically and they were waiting for them to send more teachers, and Capt. Hudspeth brought to a close his address with a moving appeal for more help, amid loud applause.

THE WORK OF THE CHAPLAINS.

Rev. J. P. Davey, the next speaker, is an Assistant Principal Chaplain to the Forces, and holds the highest rank but one in the Chaplaincy, with the rank of a Colonel, and he had an interesting story to tell of experiences in Gallipoli, Salonica, Egypt and France. He said they were in this war as United Methodists, hating war, hating it with the whole of their being. They were in it because while hating war they hoped the need for war would be done away with, but there were a few things in the world worth fighting for and dying for. He would rather they were as a people wiped out than let a nation like Germany dominate the world. (Applause).

Describing the organization of the Chaplaincies, the speaker said, at the General Headquarters was the Principal Chaplain, at the Divisional Headquarters were the Assistant Principal Chaplains, of whom he was one, and with the Brigade was a Senior Chaplain, with eight other chaplains, other than Church of England chaplains. The other Assistant Principal Chaplain was the Rev. S. Owen Watkins, the Wesleyan Chaplain, but they worked in perfect harmony, and gave an illustration of Methodist Union which they at the Front all desired. Every difficulty had been solved now, as the men at the Front did not ask for denominationalism, but whether the service was a Free Church service. Prior to a battle special posts, many of them being dangerous, were allotted to the chaplains, and many of their own men had acquitted themselves heroically. They were doing a noble work, and said little about it when they came home. His impression of the men was that they realised their need of Christ, and were ready to respond to a religious appeal. What were they going to do when the boys came back? They should get to work at once, and he would advise that a minister who had been associated with the troops, knowing them as he did inside out, should be appointed to each District to organise the right kind of work, visiting every circuit for this purpose, and if the organization was right they would get the men. But the appeal must be on heroic lines, as Jesus appealed for heroes to bear witness for Him. (Applause).

Mr. Joseph Ward (Foreign Missionary Treasurer) announced the financial result, which did not quite realise the £2,000 by the close of the meeting, but further sums were to come in.

During the evening, the choir rendered anthems, under the leadership of Mr. Brook, and added to the success of the meeting.

The Conference Missionary Meeting.

In a series of really great Conference Missionary Meetings, the Lady Lane Lane gathering this year must rank as one of the best. Not only were the speaking and singing always on a high level, but there were some really thrilling and memorable moments when one's emotions were deeply stirred, and impressions received which time will not quickly erase. When we stood to acclaim Dr. Swallow, whose name has been a household word amongst us as long as the present generation can remember; when Mr. Hudspeth slowly unwrapped a copy of the Miao New Testament, Sam Pollard's last great gift to his beloved people, and told us that thousands of them were able to read it; when Colonel Davey held us spellbound with his recital of the brave deeds of United Methodist Chaplains in France, and we waited in tense expectation for the name of each hero—at these moments, at least, the great audience was moved to the utmost depths of admiration, gratitude and love.

Mr. Briggs makes a quite admirable chairman. He is obviously very much "at home," and has the happy knack of imparting to the whole of the proceedings a sense of camaraderie, a feeling of intimacy and homeliness, which is delightful. As Augustine Birrell would say, the whole meeting was "as easy as an old shoe," in the sense that nobody felt any sense of constraint or stiffness. There are not very many septuagenarians who would attempt an unaccompanied solo in a Conference Public Meeting, but Mr. Briggs sang us a little ditty of long ago, "Give, said the little stream," and appeared exceedingly comfortable in the unexpected role of baritone vocalist. Leeds, he said, was his birthplace, and sixty years ago he was collecting for Missions from door to door in that city; hence he felt he could not very well refuse when pressed to take the chair at a Leeds Conference Meeting. As Mr. Stedeford reminded us in his admirable little report, the chairman offered ten per cent on any money raised by the collection and subscriptions—a generous challenge which ensured the financial success of the effort.

The enthusiasm and affection with which Dr. Swallow was received were unmistakable. One thought of the long years of devoted service he has given, and of the fact that at this Conference he is at last laying down his task, and it was fresh in every mind how a few years ago, in spite of physical weakness and advanced years, he offered to spend another term in the Ningpo Hospital. We remembered also, his wife, still labouring in China, and how whilst they have been abroad, two out of their three sons have been stricken down. Sympathy, admiration, affection—all these were in the cheers that greeted our veteran, as he rose to speak. His address defies analysis or condensation—it was a series of little cameos of Chinese life, revealing what manner of man we have set ourselves to win for Christ. We saw the Chinaman's quaintness, his terrible cruelty, his crass superstition, as well as the devotion and self-sacrifice of the Christian converts and teachers, and knew better than ever before what really is the task that confronts us in China.

Mr. Hudspeth, too, made a great impression on the meeting. He is young, and he looks a great deal more youthful than he really is; perhaps at the beginning that was one reason why the audience took him so quickly to its heart. He soon showed that God has given us a man who has many of the qualities of Sam Pollard, and who, if he is spared, may do as great a work—with something, too, of his power of enthusing and inspiring a popular audience. He drew an analogy between the soldiers fighting our battles in the trenches of France, and those other warriors representing us in the trenches of West China, and drew pictures of the achievements of the Gospel amongst the Miao, calling them our "victories"—a speech to make one "Thank God and take courage."

Everyone was interested to see and hear Mr. Davey, the young minister who by sheer grit and ability has risen to be one of the chief chaplains in France. No one was disappointed. The speech was not only informing, but singularly moving, and perhaps there was no point in the meeting when expectation was more tense than during the later passages of his address. An exceed-

ingly interesting proposal which he made was that after the war an ex-chaplain should be set apart in each district to organise work amongst the men returned from the Army. On such a subject his authority is very great, and whether it be possible or not to do just what he suggests, one hopes and believes that "the powers that be" amongst us will take the whole subject into earnest consideration. It was a speech that made us all intensely proud of our chaplains, and not the least, of their chief.

There was an animated scene, as usual, when the collection turned out still to be less than £2,000, and the Chairman and Mr. Joseph Ward set themselves to beg the balance from the audience. They did not quite manage it; but they got so near that Mr. Stedeford was able to announce in the Conference on Thursday, that the amount had been more than completed. A word should be said about the singing of the choir, whose choruses were rendered with much spirit, and were greatly appreciated.

H. J. WATTS.

The Ordination Service.

Wednesday evening.

ON Wednesday evening, the centre of interest was transferred from Lady Lane to the fine old Church in Woodhouse Lane. The sanctuary is one of the best examples of that type of architecture which sprang from the Nonconformist genius, and which owes nothing to the Gothic tradition. Abundance of light, spacious accommodation, a good sense of proportion, and that freedom of treatment which puts the preacher into direct communication with every hearer in every part of the structure—in fact, all that tends to the making of a perfect auditorium—were the objectives of these old Free Church builders, and it must be admitted that they succeeded to a large degree. Woodhouse Lane Chapel has, however, one grave defect. The main entrances are at the pulpit end of the building, an uninviting feature for the man in the street, and certainly one that is not conducive to the reverential conduct of the service.

At seven o'clock, a large, though not a crowded, congregation, had assembled, and the great organ pealed forth the strains of the opening hymn. It was evidently a war time ordination. The seven young brethren to be ordained presented a marked contrast to the rest of the men in the congregation. Within reach of the pew in which they sat, one counted many hoary heads; and as one looked back over the large congregation, a new and painful significance came into the line of T. T. Lynch's well-known hymn, which I doubt not many recalled in the circumstances—"Thou hast Thy young men at the war." It was a great sight to see the grey-headed fathers of the Church gathered about those young men with their high hopes and glowing ambitions; and with many of us, thought travelled back through the years to a memorable day in our own experience when we stood forth in like manner and knew a great consecration.

After a brief invocatory prayer by Rev. C. J. Hawken, the Scriptures were read by Rev. R. Pyke, Governor of Shebbear College. Christ's challenge of all would-be disciples to self-denial and cross-bearing; St. Paul's great conception of the Christian ministry which led him to "count nothing dear to him" so he might nobly fulfil his charge and finish his course with joy; his later reflection that he had so laboured in his task as to be free from the blood of all men—these were the passages from the word of God which gave point to the service. The President then put the usual questions as to the conversion, call and present experience of the men to be ordained. One after another they led us into the secret places of their experience and again, as usual, we found it was the religion of the home that had told. The influence of Godly parents had given the direction and impetus to the young life now standing forth in larger consecration. It was, in each case, in the early home life that the Christ-spell had begun its work. There was not one exception. With one, it was the saintly character of a grandfather that had stamped itself on the awakening child-consciousness; with another, the straight, sturdy Christian walk of a father; with a third, the gentle piety of a mother, "whose eyes were homes of silent prayer, and who remembered ever that her children were gifts of God." Strangely enough, the first two who bore testimony, were from the same home, though not brothers after the flesh. Some of us knew that home in the old city down West—knew the sweetness and sanctity of life in that family circle. We were not therefore surprised at this result. The head of that home was a just and God-fearing man, a true friend to the ministers and a devoted servant of the Church. A few years since he was called away suddenly in the very prime of his manhood; but surely, "He, being dead, yet speaketh." These two stalwart young men, now ordained as ministers among us, are to perpetuate his spirit and carry on his work for the Church he loved. Oh, that all our Christian parents could be present at an ordination service to learn a new sense of values as concerns the future welfare of their children, and the Church in the home.

It was evident that the terrible problems of these times had severely exercised the minds of these young men, but they could see no way out save Christ; and the pressure of things without had driven them in upon their own spiritual experiences, and had made Christ more real to them. All could testify to the indwelling presence and power which had strengthened faith and kept a shining purpose at heart through all the perplexities of these years of war. For W. P. Austin, W. J. Bleathman, A. Hearn, A. F. Deighton, M. W. Marsh, J. W. Pilkington, and E. B. Reed one cannot doubt that this was a great day in their experience, as for many others who were present.

The dedicatory prayer was offered by Rev. T. J. Cox, in words aglow with spiritual emotion and the vision of faith. Presentation copies of Holy Scripture were handed to the young ministers by the Rev. T. Scowby, who addressed to each an apt and impressive word of welcome and exhortation. Of the ex-President's charge, which will no doubt appear in due course, one need

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say little here. It was a fine Christian utterance, and in the speaker's own choice vein. Very tenderly he touched on those silent years in our Lord's life when His spirit was drinking in the truth revealed in the old Hebrew prophecies, the light and beauty of the old Galilean landscapes, and the charm of all things human—developing that mighty passion for the glory of God and the good of mankind, which won Him His supreme place in history. Such experiences must come in the life of every true prophet. The preacher must possess the certainty of Christian Truth—that Truth which comes not of mere philosophy, but of actual fellowship with Christ; Christian truth is just Christ's thoughts about things. Christian personality was shown also to be absolutely essential to the preacher. He must be, in aim and aspiration at least, the truth which he preaches. How could the great grace of the Gospel, its mighty love, hope, magnanimity find expression through a person of small mind and heart? Little prejudices would dim the lustre of great truths. Above all, let them remember that they were to minister Christ to the people. When Christ spoke of a man's life, there would always be those that were prepared to listen and give heed.—The service concluded with the hymn, "Dismiss me not Thy service, Lord." May its fruits be seen after many days.

L. H. C.

For Our Teachers.

BY MAUD A. URWIN.

HINTS ON THE INTERNATIONAL LESSON, AUGUST 4th, 1918.

COURAGE AND COURTESY.—Exodus ii. 11—21.

IN this year's scheme of lessons no place is given to the call of Moses. It is therefore proposed to include that story in this week's lesson, concluding with Moses' return to Egypt.

Preparatory Notes.

(1) As Pharaoh's adopted son young Moses would receive the training and education of an Egyptian prince, including astronomy, music, art, literature, and physical training (cf. Acts vii. 22). He stayed in Egypt forty years, feeling his kinsmen's position keenly, although himself exempt from their sufferings. The second period of his life, another forty years, was spent as exile and assistant shepherd to Jethro in Midian, S.E. of Sinai. Then came his call to service. In answer to his pleadings of unfitness God gave Himself a name, which was also a promise, "I am that I am," i.e., "I will be all you need." Signs of power given and the

appointment of Aaron as spokesman decided upon, Moses, with his wife and two sons returned to Egypt, to begin the third period of his life, another forty years.

(2) Teachers should consult a map, which shows the positions of Egypt, Sinai, and the Promised Land, and note Midian, Mt. Horeb or Sinai (synonymous terms for the same mountain, one used in the northern, the other in the southern kingdom), Goshen with the treasure cities of Pithom and Rameses.

(3) Note (a) Ex. iii. 2-8 is an example of the ancient chronicle "J" (see last week's notes); Ex. iv. 17-28 of "E"; Ex. vi. 2-12 of "P." (b) For the conception of God then abroad see Ex. iii. 2, iii. 4, iii. 20-22, iv. 14; He is presented more as a material than a spiritual being, anxious for the welfare only of one nation, and capable of anger and revenge.

Lesson Story for Juniors.

Can you remember some of the bills that were pasted up all over our cities at the beginning of the war? Most of them were "calls," asking men to come and fight for king and country. But other calls than that may come; to-day we shall hear of some of these.

Perhaps you have heard people speak of the call of the sea. It makes boys determine to go out as sailors; it sends men like Drake and those admirals of old exploring its waters for new discoveries. Then all of you must have heard of Captain Scott and Lieut. Shackleton. Surely it was the call of the frozen lands that made them go out as they did. Perhaps you can tell of other things such calls have made men do.

But after all, these calls, great as they are, are not so wonderful as another call, a call that comes to all, young and old. Once, quite a young man went to a great church, and there whilst the singing was going on, heard someone speaking to him. "Whom shall I send, and who will go for me?" That was a call, wasn't it? And the young man Isaiah knew from whom it came, and he bowed his head, and whispered "Here am I, Lord, send me!" And you all know how once that same voice spoke to a little boy in the stillness of the night, and how he answered "Speak Lord, for thy servant heareth!"

Now try and make a picture. A great stretch of sand with mighty mountain close at hand; in one place an oasis with its green foliage and cooling well; around that a flock of sheep grazing, and the shepherd sitting near by, deep in thought. He was going over some of the past days. He remembered the palace where he had been brought up, with a beautiful princess to care for him. He thought of the wise teachers he had had, who had taught him much about the world and the stars, who had showed him how to count and read and write. He remembered walks he had taken, where his heart had been filled with sorrow for poor slaves he saw working for the hard king. They were his kinsmen. Then he grew angry as he thought of two quarrels he had taken part in, and in one of which he had actually killed another man, a countryman of the king's. How

he had had to flee after that! And he remembered his hot, tiring journey, until he had come to this fresh land and rested at length beside a well. Then his face grew tender as he thought of a maiden he had seen there. She came with her sisters to draw water from the well for their sheep, intending to let it run into the deep troughs around, so that they might drink in comfort. But rough shepherds were there first, in fact, they always were, and wanted to push her away. But our shepherd had watched her, and getting up, had driven the shepherds back, and let her sheep get water first. And he smiled yet more tenderly as he thought how she had taken him home to her father, how he too had become a shepherd, and how, most wonderful of all, that lady had become his wife. Then his face grew grave again as he remembered those slaves back in the land he had left. They were ever in his thoughts.

Just then his call came. The blazing sun caught one of the bushes, setting it alight, and he drew near, wondering why it was so long in being consumed. And then God spoke to him. Yes, perhaps you can tell what He said, and what He commanded Moses to do. But have you ever read the wonderful promise He gave at the same time? (Read Ex. iii. 14). What did His name mean? Why this: "I will be all that you need." And though Moses was at first very unwilling to go back to Egypt and lead his people out of their slavery, yet trusting in that wonderful promise, at last he went.

That call will surely come to you! It may tell you, to do something as hard in its way as Moses' task was. But that wonderful promise is still true; trusting that, surely you will obey!

Suggestions for Seniors.

(1) As with Juniors make the "call" the central fact. Talk of various calls (see Lesson story) leading up to the highest call of all, i.e., from God.

(2) The call of Moses. (a) His days of preparation, first in Egypt, where qualities of leadership were developed, then in the desert where communion with God was fostered. (b) The experience. (c) The promise.

(3) Review other promises given by God to those embarking on new tasks, e.g., John xiv. 26. Such is God's help; what is our reply?

Mrs. Webster, Armley.

BY the passing hence of Mrs. Webster, in her ninety-second year, the Providence Church, Armley, has sustained a great loss. For fifty years she was connected with the Church, worshipping first in the old building in Town Street, and later, in the new one in Hall Road, and she maintained her interest in its doings to the last. She was always in her place if health permitted, and only a few weeks ago, although her strength was failing, she worshipped with us. Her generous support, her charming simplicity, and beautiful integrity will long remain a grateful memory. The last rites were performed by Revs. G. Graves and F. Keyworth.

SAVE THE BABIES!

MILK SCARCITY.

How to use DRIED or CONDENSED milk for infants.

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Notable Features of the Conference Sessions.

BY OUR SPECIAL CORRESPONDENTS.

The Spiritual State Commission Report.

Monday morning.

THE passage of the Report through Conference was attended by little for report or comment. This is not to accuse the Conference of indifference, or the Commission of failure. The facts are quite the other way, and yet to some, probably most of us, the conversation on this most vital report was disappointing.

This was due to the rigorous time limit Conference imposed upon itself. It was our first business of moment. We had three days only. The Blue Book was heavy with business, all important, some things, Methodist Union, e.g., of exceptional interest. Viewing this, knowing the invitation of the Report, old Conference hands feared prodigality of precious time. Hence we agreed that the Secretary, Rev. T. A. Jefferies, have a quarter of an hour, and other speakers five minutes. The self-denying ordinance was accepted by all, and at the time seemed wise. But in the event it proved a serious restriction that Conference could not overcome. Mr. Jefferies needed an hour; he had a quarter. He struggled gallantly to do the impossible. He compressed admirably. Few could have done as well under the conditions. But with an eye on the clock, and sensing the Conference eagerness not to lose time, how could he grip and hold the Conference—head and heart? And how could Conference breathe the atmosphere in which the Report was conceived and took shape?

It is not possible or necessary here to summarize the Report. It has already been described with some fullness in these columns, and will be printed and brought before our people. The secretary served the Conference by presenting a grouping of the Recommendations under the heads (a) The work of the Church in the world. (b) The internal work of the Church. (c) The personnel of the Church.

This classification does not appear in the printed report, but will be found of help in grasping the recommendations as a whole, and in taking the view-point of the committee.

Mr. Jefferies acknowledged indebtedness to other committees working along similar lines in the Wesleyan and Congregational Churches with whom the Commission had been in touch. The Commission, however, took full responsibility for its report. They also had help from the well-known work associated with the name of Swanwick.

Tributes were borne to the services of the Commission, and the signal ability with which its work had been done.

The mind of the Conference was quickly made up. It would adopt the Report. It did so. And its main concern—expressed by more than one speaker—was that the Report should go to the people, that the Churches might catch its spirit, that they might fully consider all its clauses, and begin to put them into practice.

In connection with this conversation, the ex-Secretary of Conference presented the statistics. With chastened joy the Conference welcomed the announcement that there was an increase of members. Whether the ebbing tide has at last turned or not, we cannot tell from a small increase in this one year after such a long series of heavy decreases. But that for one year the loss is stayed is matter for thanks and hope.

COOPER G. HAWKEN.

The Conference and Methodist Union.

Tuesday morning.

TWO great hours have been granted to the United Methodist Church in her short happy history—creative, expressive hours, such as make and make manifest men, nations and institutions. One such hour was hers in the Rochdale Conference of 1916. The doors of the noble Baillie Street Church were shut. The Conference shut itself in with God and duty. Then Jesus appeared in the midst with wounds in His hands. With love for Him and His Bride the Church, heart flowed to heart, sacrifices were offered, and the three Churches were united as never before. Another such great hour was given to our Church on Tuesday afternoon, July 9th, in Lady Lane Church, Leeds, as the Conference spoke of and resolved upon the larger union now before the British Methodist Churches. As one man, with one voice, without a dissident, the Conference resolved to accept the invitation of the Wesleyan Methodist Conference Committee on Union, and to join with it, with the Primitive Methodist Conference Committee, and others we trust, in a devout, patient effort to build one Methodism, and this more beautiful than any Methodism yet seen in Britain's green and pleasant land.

Preparatory and of good omen for the hour was the President's pointed and practical statement on Union in his inaugural. He left none in doubt as to his own conviction, that it was the duty of our Church to co-operate in this vast enterprise. And very happy was the arrangement made by the Connexional Secretary (Rev. Dr. George Packer) which brought Colonel the Rev. A. H. Holden, B.A., to give us greetings from the Methodists of Australasia, and to tell of the unqualified success of Methodist Union there. Then Dr. Packer presented the report of the Connexional Committee. This told of the invitation of the Wesleyan Union Committee to our Committee, to appoint Representatives to attend its meetings, to give information and learn the desires of the Wesleyan Methodist Church. Our representatives had been deeply impressed with the magnanimity, cordiality and geniality of the Wesleyan friends. There was a spirit behind the questions of organization, intended to get Christian

people to love each other and work together. Our experience of the Union of 1907 enabled us to decide whether this intention was possible and desirable. The Connexional Committee was convinced that it was both. Dr. Packer read the cordial terms in which the Primitive Methodist Conference had accepted the Wesleyan invitation, and appointed its contingent to a Methodist Union Committee. He moved that the Conference accept the report and do likewise.

Eleven short speeches followed, all commending the project, and supporting the resolution. Not a word was spoken against it. Mr. W. S. Skelton, J.P., declared that the Wesleyans were sincere in their overtures. They had come to love our Church and admire our polity and constitution. They received our honoured leaders and their knowledge with deference. Rev. J. B. Stedford urged that, while accepting the proposals, a widespread propaganda should be conducted to familiarize all our people with the facts of present-day Methodism. Rev. H. T. Chapman, who never expected to see such a happy day and prospect, thanked God for them. Mr. J. R. Bennett, J.P., urged that few, if any, buildings should be closed, if set free by union. The best building in a village or neighbourhood should be made beautiful and used only as a Church; another, adopted as a Sunday School; the third, as an institute for our villagers and others. Councillor Robert Turner, J.P., commended the project, and asked that there be no undue haste in its promotion.

The deep note was struck by Rev. George Parker, who has the confidence of the highest and the humblest in our church, and far beyond also. He felt that the matter was indeed serious. There would be a price to be paid by every uniting Connexion, and by each member, for union. There was a price paid for the last union. Was it too much for what we got? He was answered with cries of "No!" People asked him why he bothered about union. He had bothered enough, surely. He readily admitted that. He could truly say that in his labours he had more than once risked his life for union. He would again. It was worth it. No greater difficulties, in kind, were involved in the present proposals than those surmounted by the last union efforts.

The difficulties were too great for them, or for him, but not too great for God. He believed that God was in this present movement. Woe be to the man who hindered it!

Dr. Lloyd Snape seemed to bring into Conference dear familiar faces as he said how his beloved father, the late Mr. Thomas Snape, and others, longed for such a day as was now dawning for British Methodism. Rev. Principal David Brook, M.A., D.C.L., spoke with much emotion. He was a "Wesley Methodist"—a profound admirer of John Wesley, and was glad his "Letters" had lately been given afresh to the world. He could not help thinking that Wesley looked down with interest and approval on this movement among his followers. "And," added Dr. Brook, solemnly, "I ask also what my Lord thinks of this movement? It is His wish that we should all be one." The Chapel Secretary (Rev. E. D. Cornish) had had his doubts and fears removed by his conferences with the members of the Wesleyan Union Committee. He was sure that our Church would not be called upon to surrender any great principles. Rather, they would be enlarged in the new one Church to be. He supported the movement whole-heartedly.

Helpful words were added by Rev. George Hooper, Rev. James Crothers and Alderman A. O. Stocks, J.P. Then Dr. Packer's resolution was adopted unanimously. Later, a committee of fifty persons was sanctioned, in equal number of laymen and ministers. The Conference appointed the members who have served during the year (14 in all). To these will be added 36—a minister and layman from each of the eighteen districts, by appointment therein. Our Church is looking eagerly to the proceedings of the Wesleyan Conference, which is now assembled in Manchester.

GEORGE EAYRS.

Memorial and Intercessory Service.

Wednesday afternoon.

A UNITED Methodist Conference, however abbreviated, without a Memorial and Intercessory Service for our Soldiers, Sailors and Airmen, would be a Conference without a soul. The bereaved and anxious may be well assured that the heart of our beloved Church goes out in prayerful and affectionate sympathy towards them, and never ceases to bear them to the Throne of Grace.

Hence on Wednesday afternoon of Conference, promptly at five o'clock, Blue Books, Schedules, Voting Papers—everything that savoured of routine business—were put away, and the Conference, divested of its official trappings, set itself to seek God. Visitors and delegates intermingled in the body of the Chapel, for were they not common sufferers in a common cause, interceding in Christ's name for Heavenly solace and enduring strength?

Upon the platform were the President, Rev. J. W. Walls, whose memorial address last year found the deepest things within us; the Rev. H. Smith, Secretary of the Navy, Army and Air Forces Committee, whose watchful care over the chaplains and "boys" has secured for them so many rights of Free Churchmen; Col. the Rev. J. Penry Davey, A.P.C., who has seen service on at least four battle fronts; the Rev. T. Nightingale, whose unceasing work for the troops at Southport, has gladdened many a United Methodist home.

As we waited in that pensive moment, amid the subdued hush, we called to mind some stirring experiences of past years—a friendly chat with the Rev. J. Penry Davey at a former Conference, ere he ever dreamed of his present task—a day when the heart of white fire revealed itself—again, a story, told by a high official of his heroic search for a dear lad on those shell-swept sands and heights of Gallipoli—and we thanked God for this servant of our Church, who was ready when the call came.

In the congregation were poignant evidences of the ravages of war—here and there a touch of mourning, a grave countenance, a quivering lip, a premature splash of grey hair, tears that welled up from surging hearts of strong men and women, who are accustomed to lead us when the crises arise. These marks of grief are not signs of weakness, for "a tear is an intellectual thing."

Following the organ voluntary, the President led a brief, responsive service of intercession and thanksgiving for all men: kings, those in authority, and those entrusted with the safety of our land. Penitent and passionate pleadings were uttered, the responses being the National Anthem and sentences breathing the spirit of the Psalms, concluding with a prayer for the establishment of peace, righteous and enduring. It was very evident that our people are growingly conversant with this ordered form of service, which conduces to reverence and purposefulness in prayer. The Rev. T. Nightingale announced the hymn: "From every stormy wind that blows," and spirits nestled under the wings of God and souls soared to the spot where friend holds fellowship with friend. Then we turned aside to listen to the voice of God in the Scriptures—Psalm cxxiv., 1 Peter, i. 3-9. Mr. Nightingale put meaning into these by medium of wooing voice and radiant personality. We should say, he made dispersion of mind impossible.

Quietly, and with a full sense of the tragedy behind the figures, the Rev. H. Smith made a brief statement regarding "Our Boys" in the service. Between 70,000 and 80,000 have gone to defend us; nearly 6,000 have made the supreme sacrifice; over 6,000 have suffered wounds; hundreds have been made prisoners or are missing; whilst hundreds have received Honours—four being V.C.'s. Then he, with full and overflowing heart, took us to God, seemingly forgetful of none, and breathed his soul and ours in the Heavenly Places. Sentences like these linger in the memory: "Thy love is all around the children of men; the heart can rest itself in that love; may 'our boys' have unsullied bodies because they have unsullied hearts." After this we were prepared for the period of silence wherein special intercessions were made on behalf of our sailors and soldiers and airmen; for wounded and sick, prisoners and missing, and for all the bereaved families of our Churches. How startling and weird were the lightning flash and thunder claps of the storm raging without at that particular moment, as though to force upon us the reality of battle! Still kneeling we sang: "For all the saints," and as we did so, I saw a bighearted layman, with the hand of love, enfolding a minister—both of them had been through the fire. By these things men live, souls are fused, and all things are revalued.

Then Col. Davey spoke to us, his text being Heb. xi. 38—"Of whom the world was not worthy." After a brief exegetical note, he centred upon the history of the war, the modern situation, the heroisms of the men, concluding with a note of thanksgiving, and an appeal for greater worthship on the part of the Nation and the Church. It was a great word, and all the greater when one knew that it had been conceived and written on the battlefield; amid the exactions of administration and the burdens imposed by the German push. We anticipate the full report of this utterance in these pages, so desist from giving extracts, save this: "We who enter into the new life and conditions must never forget the price paid—memory must be a stimulus to us." The concluding note was one of Hope, and very aptly did the speaker use the figure of the Trench-Watcher. By the way, we trust those lines from the poem found on the field of battle will be printed in full. The Conference felt that Col. Davey had great reserves of knowledge and sympathy regarding the men and their splendid achievements. Though not worthy, all yearned to be "complete in Him."

The Rev. T. Nightingale then prayed so sweetly, so tenderly, and so quietly, helping us to penitence, to vision, to hope. "Abide with us till the morning of Eternity," and there he finished. Why go further? What more could be said? Since childhood we have known the old Methodist hymn, "Come on, my partners in distress," and wondered why it found a place in our hymn book, but Wednesday revealed the secret. Its truth was proved in the deed of song. Experience alone will teach us some things, and rarely have we heard singing with such meaning and fervour, choked at times by sobs of sorrow and undying hope. Yes—"You and I shall ascend at last Triumphant with our Head." It was a memorable service. Would that all our folks could have been present! The author of the service may be assured that his purpose was fully achieved. There was truly the touch of the Master-hand.

F. J. WHARTON.

Superannuated and Deceased Ministers.

Thursday afternoon.

IT has been my privilege this year to attend Conference as a visitor, and I want straightway to acknowledge how greatly I have been interested in most of its proceedings. These notes, however, are being written more particularly to set down a few recollections and impressions of the service held on the Thursday afternoon to pay affectionate and grateful tribute to those who are seeking relief from the overstrain of circuit labours for a season ere they go hence, and also to those who have already passed within the veil and inherit the glories unseen and unspeakable. As I try to discharge this task there is borne upon me the

feeling that neither the space afforded me nor my own powers of expression will permit me to do anything like justice to the things said and the things felt in the course of a high and holy hour. For a brief season there was a sense of "fellowship Divine" between many who were in the flesh and certain personalities who were out of the flesh. Commemoration turned to communion, and the living on earth knew there is no such thing as death or distance in the spirit realm. The present and the absent were assembled together before God.

The service was well ordered throughout. Hymns, prayers, tributes, spirit—all were in tune and full of grace. We opened with that sweetly simple expression of Christ's preciousness to men,

"Jesu, the very thought of Thee,"

and then the Rev. H. J. Watts took us into the inner shrine and made known our gratitude for the grace of God bestowed on the brethren who had served the Churches so long and so well, and prayed that even yet "other doors" of ministry might be opened to them and their souls be filled with peace as they wait for "an abundant entrance to be administered unto them into the kingdom of their Lord."

An address by Rev. A. Hancock followed—entirely appropriate and with tender spirit—setting forth the gifts and graces of the brethren who were now "facing the West." They had arrived at the autumn time of life. But the autumn has its peculiar value—its distinctive uses and beauties and charms. At this season the promise of leaf and bud in spring comes to fruition and Nature rejoices in a great abundance and variety of wealth. Even so, the autumn of life brings rich fruitage in holy character and in effective service for those who have done the Lord's work. We could heartily praise God for two things that had featured the figures retiring from our active ranks to-day. First, they had each developed high Christian character. They had kept the holiest of offices free from reproach. They had honoured their calling. Second, they had shown fidelity in service. These, said Mr. Hancock, were the two great moral qualities which secured the final appraisal and approval of the Master, and each of the brethren—Robert Swallow, M.D., Josiah Datson, Joseph Needham, G. G. Nicholson, C. H. Poppleton, Ed. Troughton, and W. T. Harris—who now seek much-needed and well-deserved rest, will receive the Master's "Well done" on these grounds. All were worthy, and we should pray that all might have the promised light at eventide. Fervent desire, however, was expressed that Bros. Troughton and Harris might yet be permitted to return again to the labours they had manifestly loved to do.

The second portion of the service was begun by singing the hymn,

"The King of Love my Shepherd is,"

and the Rev. E. Cato at its close offered prayer; and again those who worshipped here knew themselves to be in heart-fellowship with presence and powers unseen. Memories of holy men, and of the ministries they had rendered their generation, were graciously stimulated, and God was feelingly praised for all they had been and done. Comfort, too, was found in assurance that God had given His beloved rest, and that whatever labours engage our former comrades now, they are tireless and sweet. It likewise broke in upon us that we who remain should be more diligent, remembering "the night cometh" for us all.

It fell to the Rev. W. H. Proudlove to voice our appreciation of the following ministers who have left the earthly sphere since the preceding Conference, viz., William Rowe (entered ministry 1847), E. Askew (1858), M. Bartram (1862), N. Fysh (1864), J. Holgate (1865), John James (1866), W. Micklethwaite (1866), J. Pearce (1866), J. C. Bassett (1867), J. Honey (1868), J. H. Shilson (1871), G. H. Turner (1872), T. Rowe (1878), W. J. Smeeth (1879), Dr. L. Savin (1887), S. J. Finch (1888), H. A. Stenbridge, B.A. (1890), John Ash (1903) and S. E. Austin (1908). I deeply wish our Editor could find a place in his journal for the tribute Mr. Proudlove uttered. It was exquisitely done. Not a word out of place. Every expression was apt and happy. I feel I spoil it if I touch it. I am sure it all counted. In chaste and choice phrases he illumined as well as delineated the outstanding characteristics of the worthy toilers above named. It was inevitable, he affirmed, that we come to an occasion like this, but the remembrance of our noble dead is a gracious and inspiring exercise. We know them better after the veil of the flesh has been removed. We seem then to see their souls more clearly and understand their kindness, helpfulness, graciousness, sympathy and truth better than we did before. Some had been called to high Connexional office, but all had toiled earnestly and faithfully in the circuits they had served. And as one by one these true and useful servants of God were set before us "each in his own order" of ministry, hearts were moved to the recognition of souls that had unmistakably left benedictions behind them as they travelled along life's ways. The congregation afterwards sang

"Give me the wings of faith to rise,"

and we felt indeed that these comrades of ours had achieved the greatest of victories, and that they abide henceforth with their glorious Leader, even for ever. One minister I know was strengthened afresh for the warfare with evil powers, and gave God thanks for the example of departed saints.

A VISITOR.

Conference Sunday.

Owing to the limits of the Conference, no official Conference Sunday was celebrated this year, but on the Sunday preceding Conference, several Connexional officials preached in local churches, and special collections were taken for Conference expenses. In the afternoon a Young People's Missionary Demonstration was held in Trinity Church, Tempest Road, Leeds, addressed by Rev. F. J. Dymond, of Yunnan.

United Methodist Table Talk.

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

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

ABOUT OURSELVES.

As will be seen by an announcement on another page we are being rationed in paper, and are therefore under the necessity of reducing our pages with the next issue to eight. It is a great privation in times when Christian thought on the great problems of the day should receive as full an expression as possible; but the sacrifice is needed in the interests of shipping, and therefore of the war. We ask for the earnest co-operation and forbearing judgement of our readers. Before the war our weekly consisted of sixteen pages, and was none too large for the varied demands made upon our space. The war has multiplied our interests and the demands upon our space very greatly, and we are reduced to half our former number of pages! We want to maintain as many of our usual features as possible, though some of them will have to appear at longer intervals. As soon as the necessary arrangements can be made, we hope to make up for some loss of space by the use of a slightly smaller type. But in any case, all articles will have to be shortened, and Church news will have to be put into as brief a form as is consistent with clearness and accuracy. It is once more the problem of putting an ox into a teacup, and sets us a huge task. We appeal for the help of all our contributors in its accomplishment, and we are sure that we shall not appeal in vain.

On our part we will try to make this journal as varied, as interesting and as informing as our new limitation of space permits.

MR. ROBERT LAKIN.

An interesting feature of the general meeting of the Manchester Teachers' Association recently held was the presentation of a cheque for £80 to Mr. Robert Lakin, who recently retired from the position of teachers' representative on the Manchester Education Committee. Mr. Lakin became head master of the Culcheth School, Newton Heath, in 1869, and continued as head of the Brookdale Park School, which was built to replace it, retiring in July, 1915, after an unbroken record of forty-six years' service. He was one of the founders of the Manchester Teachers' Association, secretary from 1875 to 1878, and thrice the president. Mr. A. C. Gronno, the present president of the association, said that the minute books of the association formed the best records of Mr. Lakin's long and successful efforts on behalf of Manchester teachers, and the cheque was an expression of their love and gratitude for all he had done. Mr. Lakin has been intimately associated with the life of our Culcheth church since 1869, and continues as leader, local preacher, and Sunday School teacher. For many years he was secretary steward of the Manchester North Circuit, and he has been and still is a source of strength to the circuit and to the Culcheth church.

FREE CHURCH PRESIDENT WITH THE FLEET.

By an arrangement made by the United Board, the President of the National Free Church Council, Rev. George Hooper, will spend the first week in August with the Grand Fleet, and officially conduct services amongst Naval Free Churchmen.

REV. R. T. WORTHINGTON AND REV. A. J. HOPKINS.

Our Foreign Missions Secretary has received a cablegram announcing that these two missionaries had "arrived well" at Mombasa on July 11th, the day our Conference closed. It is pathetic to think that their landing was saddened by the death of Mr. Bassett, who had passed away three days before they landed.

U.M. MILITARY HONOURS.

LANCE-CORPORAL D. JOHNSON.

Lance-Corporal David Johnson, son of members of our Stafford Church, has been awarded the Military Medal for gallant conduct on September 20th, 1917, at Langemarck. He showed great initiative and resource with his Lewis gun under very heavy shell fire. He has since also received a bar to same on March 30th, 1918, at Thiennes.

SECOND-LIEUT. COCKER.

Among the officers recently decorated by the King was Second-Lieut. Cocker, son of the Secretary of our Bethel Church, Brighouse. He received the Military Cross "for conspicuous gallantry and devotion to duty." He was badly wounded under fire, but has now recovered and returned to duty in France.

IRLAMS-O'-TH'-HEIGHT "BOYS."

Pte. Herbert Garner, a Superintendent of Irlams-o'-th'-Height Sunday School, and a local preacher, has been awarded the Military Medal for devotion to duty during the Somme retirement, which commenced on March 21st. On other occasions he has been mentioned by the doctor for coolness and courage. Private

Garner is one of seven brothers in the Army, two of whom have paid "the last full measure of devotion." In a recent letter he wrote "tell my brethren, the leaders of the Church, I am their foreign representative just at present. The principles I have been taught in the good old Church have stood me in good stead. The Bible is a truer book than ever I thought it could be, and God is nearer on the battlefield than ever he could be at home."

A scholar of the same School, Gunner Fred Jones, has been awarded the Military Medal for bravery in taking ammunition to his Brigade under heavy shell fire from the Austrians on the Italian Front. He is a grandson of Mr. Gervase Wood, who is a Superintendent of the Sunday School at the Height.

Another scholar, Pte. Walter Edge, and a Choir member, Sgt. H. Griffiths, R.F.C., have each been awarded the D.C.M.

ROLL OF HONOUR.

SERGT. H. MARSDEN.

By the death of Sergt. H. Marsden, as the result of a chill while in charge of a funeral party, Sharrow Lane Church has now lost no less than eleven of its young men. He was wounded in the head by shrapnel in May of last year, and although able to render service at home, it has been only by the exercise of considerable will-power. Though only 23 years of age, he had attained considerable force of character which, combined with great modesty, made him a favourite both in his life in the Army and in the Church and School. His lieutenant of 1914-15 wrote to say that "Marsden's disposition was a rare and charming one." His captain said he was the most lovable man he had ever met. The funeral service was conducted by Revs. W. E. Perry and R. R. Baker.

PERSONAL.

The University of Bristol Examination for the Diploma in Education was passed in the first class by Miss Evelyn H. Langdale, with distinction in the theory of Education. Miss Langdale is the youngest daughter of Rev. M. Langdale, of St. Ives, Cornwall, and took her B.A. (Honours in English), at the above University last year.

A few weeks ago we chronicled the award of the Military Medal to Gunner Fred Haworth, R.G.A., of our Lord Street Church, Rawtenstall. We regret this week to record his death from pneumonia, at a casualty clearing station in France on July 8th. Widespread sympathy is manifested towards his wife with her two little children, and towards his other relatives.

Captain H. L. Gregory, M.A., M.B., B.C., son of Mr. H. G. Gregory, J.P., Treasurer of our Portsmouth District, has been gazetted Major in the R.A.M.C. He has been doing surgical work in France since 1914, and is still with the forces there.

Rev. R. E. Mansfield has been appointed a chaplain to the Forces, and his safe arrival in Kamara is reported. A correspondent in the Leeds, Hunslet Circuit, where Mr. Mansfield ministered, writes: "Mr. Mansfield will ever be remembered by the poor. His visits to our homes when in sorrow or sickness were very helpful, he always had the right word to say whether in prayer or in conversation and was a comfort to those to whom he ministered. Mrs. Mansfield will ever be remembered by her gentleness and sympathy; to know her was to love her. The wishes of their friends are that God will be with them."

United Methodists will hear with regret that in consequence of increasing deafness and other physical disabilities, Alderman Tresise is resigning his seat on the Burton-on-Trent Borough Council. After a strenuous contest he was first elected on the town council in 1897. A few years later he was offered the Mayoralty, but was compelled to decline it for business reasons. When it was offered him again in 1907 he accepted it, and filled a strenuous year of office. In consideration of his services he was raised to the aldermanic bench the next year. He has taken a strenuous part in the committee work of the Council, and in 1914 was made a justice of the peace for the borough. His many friends regret the need for his retirement from work which he has done with devotion and zeal.

In connection with the £500 Effort at Brunswick Church, Bury, Sir James and Lady Hacking, Mayor and Mayoress of Bury—themselves Anglicans—have generously promised £50 "in recognition and appreciation of the splendid work the Rev. James Ninnis is doing in our town."

Wilfrid John Doidge, son of the steward of our Embankment Road Church, Plymouth, has secured the first prize in the Sunday School Union National Competition (Lower Middle Division).

CHANGES OF MINISTERS' ADDRESSES.

All changes of addresses of ministers intended to appear in the new Minutes of Conference should be sent AT ONCE to Rev. Henry Smith, 188 Rye Lane, Peckham, London, S.E.15.

TO CORRESPONDENTS.

W. H. A.—Hearty thanks. F. G. G.—"Copy" for printers should be written on one side of the paper only. W. R., E. A., and others.—Thanks. But why multiply Mr. Hooks' work by sending to him at Farringdon Avenue and making it necessary for him to send to the Editor at Rye Lane? Please see paragraph in heavy type at head of "Table Talk." We are really at war and understaffed. G. P. S.—Little and often is better than much and rarely. We regret that the demands on our space necessitate considerable abbreviation of the account you send. J. P. T.—Sorry we have not space for your letter. F. R.—The matter shall have attention soon.

S. T. R.—Communications passed on to the Book Steward. W. D. B.—Warm thanks for your letter. C. F. H., and Other Correspondents.—The Rev. J. Moore's address is 68 Thurlough Road, Wandsworth Common, London, S.W. Will others kindly note also?

The Wesleyan Conference Representative Session.

BY REV. WILLIAM WAKINSHAW.

THE Representative Session of the Wesleyan Conference opened on Tuesday evening of last week under happy auspices, apart from the war. That, of course, is a tremendous exception. But as far as possible, we have tried to forget the struggle in which our Empire is involved, and to concentrate our attention on our particular tasks. We are in Manchester. We are in an excellent base, and it is thronged at each session by warm-hearted Lancashire Methodists. The President is one of their own "bairns." He was born and reared at Burnley, and he and the Conference and the crowd in the gallery have from the first, by a bond of sympathy, been in effective contact with each other.

The President Strikes Twelve.

Some of our Presidents steal into the chair, if not out of the cloisters of a monastery, at any rate from the seclusion of a professor's study. Not so with the Rev. Samuel Chadwick. From his entrance into our ministry he has been almost incessantly in the eye of the Methodist public. He is one of the most familiar figures in the Connexion. Moreover, his sympathies are broad, and he is well known wherever Free Churchmen muster. His official address on the Wednesday morning in every sentence was charged with ozone. He carried his hearers at a bound out of the muck and dirt of their surroundings to the North Shore or the pier of some spiritual Scarborough or Blackpool. He rang the changes on the alternative "revive or perish." It was a brave and brainy deliverance. Here and there were scintillations of humour that made his points all the more illuminating and effective. Altogether, it was a pungent and notable deliverance.

Methodist Union.

Those of us who are more or less fanatics for one British Methodism are overjoyed at the advance we have gained this Conference. The Mother Church has to all intents and purposes repeated the action taken by the Primitives and Uniteds. When the vote was cast in favour of enlarging our Committee, and endowing it with power to negotiate with similar bodies, only two or three hands were held up against the proposal. This does not imply that all opposition to our fusion is at an end. But it does prove that our whole community is ready to consider the subject seriously and sympathetically. Sir Robert Perks, who is our General Foch, had a supremely easy victory. He did not launch his counter-attack. The very men whom we expected to fight against us were lifting their hands and crying "Kamerad!" I have talked the matter over with several since the discussion, and the prevailing tone is one of infinite hope for the future.

The Three Georges.

Coming events cast their shadows before. With two Knights at my elbow, and a Baronet not far away, we were compelled as undistinguished Wesleyans to occupy seats on the floor. But when I dared to raise my eyes to the platform, there among its illustrious ornaments I beheld, all in a row, serene and to the manner born three famous Georges. For Dr. George Parker was buttressed on the right by the Rev. George Parker, and on the left by the Rev. George Eayrs. Pleasantly apart, it was a sight for the gods. We were delighted to see our brethren, and their presence augurs well for the future.

Our Distant Kin.

Not only were we favoured by the attendance of Methodists from other sections of our family in Britain, but we had in evidence almost the confines of our Empire. Ireland was represented by a minister and a layman. Canada appeared in the person of Major H. A. Frost, an Army Chaplain. Australia spoke through Col. A. T. Holden, the chief of our padres from the island continent. But the place of honour was very properly assigned to Bishop Anderson, of the Methodist Episcopal Church. He discharged his embassy magnificently. His speech was a wonderful blend of wit and wisdom. It captured everybody. It forged another of the many links that now bind together the two main branches of the Anglo-Saxon race.

The Temperance Question.

Much interest was aroused by the questions involved in the resignations of Sir Ernest H. Lamb, M.P., and Rev. Henry Carter, the Treasurer and Secretary of our Temperance Committee. Both of them (and especially the latter) have been persistently sniped by the extreme Prohibition section of our community. They have objected to Mr. Carter because he has joined the Liquor Control Board. He made a masterly defence, showing that he was on the Board merely as an administrator. Mr. Arthur Henderson and Mr. Walter Runciman rallied to his support, not as State Purchase advocates, for the latter was opposed to the principle, but because the Secretary was the most efficient man available. Mr. Carter was borne back to his post on a tidal wave of enthusiasm, and I expect that Sir Ernest Lamb, who was absent, will also resume his office.

An Omnibus Paragraph.

My space is rationed, and what is left must be eked out to cover several topics. We had on Friday a serious discussion on the State of our Church. The Walls of Jerusalem are battered and broken down here and there, but the spirit of Nehemiah is abroad. The Bishop of Manchester and a long retinue of clergy gave us a cordial welcome. The memorial service for our

fallen soldiers—7,000 since last Conference—was deeply impressive. On Saturday morning a Young People's Department was one of the chief items in a thickly-studded programme. With this sentence must end my report of the Representative Session, for as I scribble, its sands are rapidly running out of the glass.

The Wesleyan Conference and Methodist Union.

THE Wesleyan Albert Hall, Manchester, Thursday, July 18th, 1918, will be a place and day to be remembered in this year, and in the years to come. There and then the Wesleyan Methodist Conference decided emphatically to continue its leadership of the vast enterprise of uniting in one church organization all the branches of British Methodism. It was the decision of the Representative Session of the Conference. This consists of 600 persons—300 ministers and 300 laymen or women. The Annual District Synods elect them to this court. Every year it becomes more influential. It now leads the Wesleyan Church. On some subjects its decisions are reported to the Pastoral Session which follows it. These are seldom, if ever, reversed. During the five years in which these proposals for uniting Methodism have been under consideration, there has been nothing but concurrence and approval of the course begun by the Representative Session. There is not likely to be any other attitude. In this Manchester Conference, upwards of 500 representatives were actually present when this subject was submitted. There were but two dissentients. With this highly significant vote, and the good will of all, except of that infinitesimal proportion, the work of healing our divisions is to continue, led by the Mother Church of Methodism. A distinct step forward was taken. Every one felt that this was so.

The question of union, as such, was not discussed. When the Conference has learned the possibility of union, after the inquiries of its Committee in conjunction with the Committees which have just been appointed by other Methodist Conferences on its invitation, it will decide that question. So will those Conferences. But by every sign and token it is shown, and this increasingly, that these united inquiries will have one end. Four, if not all five of the British Methodist Churches will become organically one.

The actual discussion last Thursday morning occupied little time. All was designed to lead up to it and to help it. The Scripture with which the session opened, read by the Conference Secretary, Rev. John Edward Wakerley in magnificent ringing tones, was our Lord's high priestly prayer as given in John xvii.—that His followers may all be one. Charles Wesley's hymn on the same theme was sung, after a prayer which had the same burden in many of its petitions.

The Convener of the Union Committee (Rev. E. Aldom French) skilfully, but quite briefly, presented his report of the year's work, and moved the above decision. He is an ardent but tactful pro-unionist. He claimed that a United Methodism would be a greater evangelistic force throughout the country and the world; that the times make such a union urgent; that the committee's meetings have been signalised by the manifest presence of the Holy Spirit, and by a conciliatory, generous temper on the part of the Committee and the Representatives of other Methodist Churches united to meet it. They would find a basis for union, or a statement for continued separation, which they could justify to the conscience of the world.

Sir Robert W. Perks, Bart., was warmly acclaimed as he ascended the tribune to second the adoption of the report and recommendations. He is the doyen lay leader on this subject. Forty years ago, he said, he first attended the Conference and that first year, as charged by his father, the Rev. George T. Perks, M.A., to whom he referred with filial emotion, he tabled a proposal for Methodist Union. The vision he then saw as afar off was, he believed, about to materialize. Through the war the call had come to close all the ranks of Methodism. The coming union would be one of the greatest peace memorials the world would see. In Canada, Australasia, and even in Ireland, the Methodists are one. And in this country they had the fine union of three Methodist Churches in 1907. No one in any of these instances of union wished to go back to pre-union conditions. Union is financially and religiously a sound project. He was less cautious in this matter than some were. He had been accustomed to dare something—in finance, in religion, and even in matters of the home. They had already investigated this matter with great care. Their united meetings had been more than a class-meeting or a love feast. God was there. The question has been not what each party could get, but what could they give. As he had declared to Mr. Gladstone, in answer to his keen enquiries, the Methodists were all one in doctrine. They all devolved authority upon ministers and laymen together, although there might be some matters more suitably dealt with by ministers. As to financial problems, they did not capitalize all their domestic liabilities for twenty years ahead. They met them as they arose.

And so they could and would as a united church. They must make a new, better constitution to meet the new age. That Conference should follow the example of the Primitive and United Methodist Conferences and unanimously appoint its Committee to this great work, and so remove the scandal of a divided church, which hindered the coming of the Kingdom of God.

Sir Norval Helme, M. P., urged the desirability and practicability of the proposed union, and supported the above recommendations. He wished to heal the divisions of the past, and to develop still further the wise, generous policy which brought them together as ministers and laymen. He also wished for friendly relations with the Church of England.

Advocates of the Union Committee's proposals were in the Conference in plenty. Many wished to speak. The Rev. W. Bradfield, B.A., moved to the tribune, but the Right Hon. Arthur Henderson, M. P., feeling that the Conference was ready to vote, moved that the question be put. This was agreed to, with the result stated above. Sir Henry Lunn had tabled an amendment, which asked that under the new constitution, laymen should be formally recognised by Conference to administer the sacraments where a minister was not available. This will be duly considered at a later stage of the union developments.

During the discussion the gallery was crowded with visitors. Several United Methodists visited the Conference: Revs. Dr. D. Brook, J. A. Thompson, W. H. Cory Harris, J. Harrison, F. G. Stopard, William Walker, J. A. Watts, Mrs. W. H. Crothers, and Mr. W. A. Lewins. Revs. Dr. George Packer and George Parker were assigned seats immediately behind the ex-Presidents. Among Wesleyan friends who showed brotherly courtesies to United Methodists were the Conference Secretary (Rev. J. E. Wakerley), Alderman Alfred Jermyn, J.P., and Sir Robert Perks. The latter entertained some 70 friends to luncheon on Saturday last, among whom were the Presidents of the three uniting churches. GEORGE EAYRS.

Weddings.

ECCELESTON—BLACK.

ON Wednesday afternoon, July 10th, a pretty marriage ceremony took place at our Park Place Church, Liverpool, when Ernest Edward Eccleston was married to Bessie, the eldest daughter of Mr. and Mrs. James Black, who for over forty years have been actively associated with the Church. The bride, who was given away by her father, was attired in ivory crêpe de Chine, outlined with pearls, with an overdress of georgette, trimmed with silver lace and tissue, an embroidered tulle veil and orange blossom, and carried a bouquet of pale pink carnations and white sweet peas. Her only ornament was a gold slave bangle, the gift of the bridegroom. The bride's gift to the bridegroom was a gold wristlet watch. The bridesmaids—Miss E. V. Black and Miss F. A. Eccleston, wore biscuit coloured dresses of georgette and satin, with hats to match, and their gift from the bridegroom—a pearl necklace and signet ring respectively. They carried bouquets of sweet peas. Mr. R. F. Benton, of Shrewsbury, acted as best man, the second groom's man being Corpl. B. Black, M.M., of the R.F.A.

Rev. J. E. Black, brother of the bride, officiated, assisted by Revs. T. S. Willetts, W. W. Howard, and C. F. Hill.

The reception took place in the schoolroom, which had been daintily decorated for the occasion, and over 100 guests were present. The gifts were numerous and valuable. The bride and bridegroom left later for the Lakes.

BANNER—HOLYOAKE.

ON Thursday, 18th July, in the United Methodist Church, Broomhill, Sheffield, in the presence of numerous friends, a pretty ceremony took place, when Dora Holyoake, younger daughter of Rev. E. and Mrs. Holyoake, was married to Mr. Harold H. Banner, eldest son of Mr. and Mrs. John Banner, of Beech Hill Road, Sheffield. The bride's father officiated, assisted by the Rev. J. Fleming, Pastor of the Church. The bride, given away by her uncle, Mr. George Hall, of Huddersfield, wore a gown of helio and grey georgette, trimmed with silver lace, and carried a bouquet of pink and white carnations. Her cousin, Miss Elaine Hall, in blue georgette, and carrying a bouquet of sweet peas, attended her as bridesmaid, and her brother, Sergeant S. Holyoake, New Zealand Expeditionary Force, was best man. The service was choral, and Mr. Pickering presided at the organ. After the ceremony, the newly-wedded pair left for the Lake District. Beautiful and costly presents were received from many friends.

MAY—BOON.

A very pretty wedding took place in our Church at Falmouth, on Wednesday, July 18th. The bridegroom, 2nd-Lieut. Matthew Arnold May, is the only son of Rev. M. and Mrs. May (Willington), and the bride, Miss Gladys Mary Boon, the only daughter of Mr. and Mrs. J. E. Boon, of Falmouth. The bride was tastefully dressed in white satin, veiled in georgette, a bridal veil secured with orange blossom, and carried a beautiful shower bouquet of white carnations, white roses and white heather. She was given away by her father (who is circuit steward) and accompanied by four bridesmaids. Sergeant Norman Hicks, R.E., acted as best man. The ceremony, which was fully choral, was conducted by the bridegroom's father, assisted by Rev. E. Richards. After a quiet reception, the happy couple left for St. Ives. There were numerous and beautiful presents. Lieut. May has seen active service for three years, and been both wounded and gassed. He was stationed for a time at Flushing, near Falmouth, and made many friends; and the bride's family have been for many years closely identified with our Falmouth Church.

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MINUTES

of the Annual Conference of the United Methodist Church, held at Leeds, July, 1918. Indispensable to United Methodists. Order at once through your Minister, as the number printed will be strictly limited.

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Departed Friends.

Mr. Louis Dyer, Forest Gate.

Mr. Louis Dyer, who passed into the higher life on July 4th, 1918, at 60 years of age, was associated with the Field Road Church all his life. His father built the chapel, and Louis as a boy was a scholar in the Sunday School, and a member of the Band of Hope, and loyally kept his pledge to the end of his life. In early manhood he became a member of the church, later he became a trustee, and for several years, and up to the time of his death was the trustee treasurer.

He was of a quiet spirit, delighted in the worship of the sanctuary, and by integrity, gentleness and kindness won the regard and affection of the church. He suffered much during the last two years of his life. The end was one of perfect peace.

At the Sacramental Service on the Sunday evening which followed Mr. Dyer's death, Mr. T. Hulbert spoke a few fitting words on the esteem and affection he felt for Mr. Dyer whom he had intimately known for the past 42 years, and all present stood up as an expression of their esteem of the Christian character of their departed brother in Christ, and of their deep and sincere sympathy with the family.

Mrs. Henry Towle, Long Eaton.

OUR Zion Church, Long Eaton, has suffered loss in the death of Mrs. Henry Towle, on Wednesday, July 10th, in her 64th year. Forty-three years ago she was married to Mr. Henry Towle, of Stapleford. They started their married life at Long Eaton, and both at once threw their heart and soul into the work at our Zion Church. Mrs. Towle was keenly interested in Church life. She was possessed of a bright and cheerful disposition, and any service she was able to render was always cheerfully and willingly given, and her devotion and zeal were admired by all. After an illness of several months' duration, borne with Christian patience, she passed peacefully away, leaving her husband and two daughters to mourn her loss. The interment was conducted by Rev. G. G. Hornby, M.A., B.D.

Mrs. Kenworthy, Manchester.

Our Albert Street Church, Bradford, Manchester, has sustained a severe loss by the death of its highly esteemed Church Treasurer's wife, Mrs. Annie Kenworthy, after a few day's illness. She was a devoted wife and a pure soul. Rev. G. Dixon Thompson conducted a short service at the home, and the body was later laid to rest at Kersal. The affection in which Mrs. Kenworthy was held was manifest in the profusion of floral tributes.

From Our Correspondents

The Militarising of Schools.

Mr. E. Foster Brown, Secretary of Joint Commission on Education, 91 Avenue Chambers, Southampton Row, W.C.1, writes:

I appeal to parents among your readers, who desire good international feeling after the war, with better social and industrial conditions for the people, to be on the alert now in regard to the right education of their children. In many schools military drill is practised, and in some, the joining of a cadet corps is made compulsory. Through songs and stories for the little ones, and through the biased teaching of history and of current events to those that are older, boys and girls are being brought up in a narrow patriotism. Although the Government has not as yet proposed to introduce military drill into the schools directly by legislation, freedom to do so will rest with the Local Education Authorities, who are given great powers under the new Bill, and the only effective way to combat both the spirit and the practice of militarism in the schools is to bring steady pressure to bear upon each Education Authority. The responsibility rests with the parents. I shall be glad to hear from any who are interested.

A Soldier on the "U.M."

A SOLDIER, one of the sons of our own ministers, writes to his father:

"Very many thanks for the 'Khaki U.M.' Again let me bear my testimony. In some way it just supplies the things we need—honestly week by week. I would rather have the 'U.M.' than any other paper I know. Why? Well, it is intensely human, practical, and full of homely loving-kindness, and so you know, whether we be parson or cobbler, whether we be intellectual or illiterate, whether we be officer or man, at the bottom we are just men, and essentially we care not for creeds, feuds, social distinctions, intellectual discriminations—we have the same rations, share the same dug-out, duck at the same shell, and fight a common enemy, and loving-kindness touches us at a soft spot in the heart. By it we see visions, dream dreams, cherish ideals; thereby we are saved. Let me quote to explain. 'Henry Smith,' writing in the Khaki number, says to us soldiers, 'You see, we think no end of you, for we admire you; we believe in you; we love you.' That's the sort of thing that sets a man on his pins. He lifts his head, and keeps on keeping on. Not worthy of it, of course not. We none of us are, but when you cease to love us, pray for us, and to have faith in us—if at some dreadful moment one should believe in his soul, 'No one prays for me, loves me, or has faith in me—I stand alone'. . . Well then, the sun would cease to rejoice the heart, the 'meaning' of

things would disappear. So stricken, we should cease to be men. 'Provincial' is first class. I always appreciate the 'Sunday Afternoon'; when all days are alike, and mostly one never knows the day of the week, it just fits in nicely."

Exploiting Patriotic Sentiment.

REV. FRANK RHODES, Epworth, writes:

I wish to call your attention to the fact that efforts are being made to erect the public monuments to those who have fallen in defence of their country in Church of England churches and graveyards without recognition of the fact that many of those heroes are Nonconformists. I regard these efforts as being sectarian in spirit and as tending to offend the feelings of patriotic Nonconformists. The two local facts are: (1) At Owston Ferry, a farming village of 1,200 people three miles away, and served by a Wesleyan and a Primitive Methodist church as well as by the Church of England, a scheme has been broached by the Vicar in the parish magazine to erect by public subscriptions a monument to be placed, however, within the church to the fallen heroes from the village, many of whom are Nonconformists. (2) At Haxey, a wide parish of 2,000 people, three and a quarter miles, and including four Primitive, one Wesleyan and three United Methodist churches, as well as the Church of England, a meeting is to be held on the vicarage lawn on 6th inst. to arrange for a similarly publicly subscribed monument, but to be placed within the Church of England graveyard. In both these cases, and I hear of others further afield, the movement is led by the Church of England clergy, the Nonconformist sentiment is in no way consulted, but is evidently to be overborne, and the monuments, though subscribed for by Nonconformists and Conformists, would become the property of the Church of England.

I submit that in these country places our Nonconformist and Methodist prestige and usefulness will be seriously assailed if these sectarian movements to exploit the patriotic sentiment should pass unchallenged. We find local initiative insufficient to rouse public opinion to an adequate protest; and so appeal to strong bodies like our Connexional Committee, our Conference, and our "U.M." newspaper to lend their help by expressing in some way their sense of the grave danger menacing our Nonconformity and Methodism.

[We publish Mr. Rhodes' protest in the hope that the cases he cites are peculiar to his neighbourhood, and in the hope that action so partisan and so sectarian in spirit if not in aim is infrequent. Wherever it is found it should be protested against. The least that should be done is to consult local Nonconformists in such matters and not ignore their existence and their wishes by acting as if they had no voice in such things. When all the churches—Anglican and Nonconformist—are coming closer together, it is a pity to introduce needlessly action that is divisive.—ED., "U.M."]

"A spark neglected makes a mighty fire."—Herrick.



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SOLD THROUGHOUT THE WORLD.

In the School of Christ—Prayer.

BY REV. HERBERT J. WATTS.

LUKE XI. 1-13.

C.E. Topic for Week Commencing August 4th, 1918.

Prayer as Communion.

It was the sight of Jesus Himself praying that brought the disciples to Him for instruction. "Lord, teach us how to pray," they said. Yet it was no fresh thing for them to see a man praying. John had taught his disciples how to pray, and the Pharisees might be heard and seen any day offering their petitions in public. There must have been something unusual to these men about the prayers of Jesus—they had never known anyone who had such closeness of intercourse with God as He had. Prayer to Him was not merely asking for things for Himself, it was fellowship with God, thinking His thoughts and looking at things through His eyes. The model prayer is well advanced before a personal petition appears in it. Do not let us think of prayer merely as a means of getting things given to us. As a matter of fact and every-day experience, by far the most helpful thing that some of our best earthly friends can do for us, even in our time of need, is to let us talk things over with them; we do not need their positive aid so much as to drink in their spirit and listen to their suggestions and advice. When we have been into the secret place, and by faith have seen and talked with God, when we have entered into His spirit and looked at things from His standpoint, it often happens that we are in a position to answer our own prayers.

We kneel, and all around us seems to lower;

We rise, and all the distant and the near

Stands forth in sunny outline, brave and clear!

We kneel, how weak! We rise, how full of power!

Prayer as Petition.

It is true, however, that there is an "asking" side to true prayer. We are dependent not only on our own prayers, but on those of our friends. This is a world in which we are all bound up together in the bundle of life. If we do not pray, we rob not only ourselves, but those who ought to have been remembered in our petitions. And if it be asked why prayer is thus a means of getting things done which otherwise could not be accomplished, and why Divine power thus withholds some good things from God's children when they are not asked for, the answer is to be found in an analogy drawn from family life. Is it not the dependence of the child on the father and mother, its need to ask for food and for the supply of every elementary want, which compels a communion which in its turn leads to knowledge and then to love? It is out of the lowly root of a mere half-conscious cupboard love that there springs at last the highest affection of a child for its parents, and its most perfect sympathy with their plans and desires.

Prayer as Submission.

A child who had prayed for fine weather for the school treat was taunted by a companion with the fact that the day turned out wet. "God has not answered your prayer," he said. "Yes, He has," was the reply, "and He said 'No!'" We can never pray aright, unless we say like Jesus, "Thy will be done," and realise that the refusals of Divine wisdom and love are as full of grace as any gifts could be.

"The United Methodist."

Notwithstanding the tremendous difficulties of the war years in relation to the supply and much advanced prices of paper, we have been able to secure sufficient for our needs up to the present. But the Government regulation limiting supply by 50 per cent is becoming more stringent, so that we are under the very regrettable necessity of still further economising our present and prospective supply. It is therefore necessary to repeat what I announced in the recent Conference—that in consequence of the limited paper supply the UNITED METHODIST will, from the first issue in August, be reduced to eight pages, until the present conditions are relieved. We have striven our very best against great difficulties to avoid this reduction and we were hoping to succeed, but the prolongation of the War conditions—growing in acuteness month by month—leaves us now with no alternative. This reduction creates new difficulties for the Editor, but he will courageously face them and do the best possible—we have no doubt of this. I trust all our present readers will loyally stand by us and continue their support in these most testing and trying days.

Yours faithfully,

HENRY HOOKS, Steward.

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Young People's Topic.

BY REV. W. G. PECK.

THE ISLES OF THE SEA.

PSALMS XCVI. ISAIAH XLI. 1-9.

THE island continent of Oceania was the last of the earth's great regions to be discovered by white men. The Chinese may have known something of Australia six centuries ago, but it was not until Portuguese and Dutch explorers sailed the southern seas that the Western world began to learn of the existence of these remote lands, and it was not until the voyage of Captain Cook in 1768 that Britain began to take any interest in them. Since that time Australia and New Zealand have become important factors in our Empire and the island groups of the South Pacific have added a new chapter to the romance of civilization.

For the most part, the natural conditions of these regions are kindly and beautiful. There are tracts of cruel desert in Australia, but in the coastal regions there is great natural wealth and fertility. New Zealand has the ideal climate and a beautiful soil. And the smaller islands are often gems of loveliness where men, if they so choose, may exist with very little exertion. But the native life as it was when first revealed to civilised men was in gloomy contrast with the splendour of its setting. The Australian natives, the "black fellows" as the settlers called them, were amongst the lowest and most backward of human types. And if the Maoris of New Zealand and the other islanders were finer specimens of humanity, with something of a rudimentary civilisation, they were fearfully cruel, and practised, amongst other things, the horrors of cannibalism.

The early British settlements in Australia were communities of convicts deported for various offences, which ranged from atrocious crime to the sin of holding awkward political opinions. It was not a propitious beginning; and when the discovery of gold led to a great inrush of prospectors and adventurers, the moral and spiritual conditions gave rise to alarm amongst serious observers. However, the Christian churches of Britain rallied to the occasion—the Methodists amongst them—and the threatened evil was averted. The Australian natives are not numerous, and the problems connected with them are not extremely vexatious. Australia is now a white man's country. In New Zealand we have had a happy record. The Maoris have responded to the Gospel and to Western culture. They have been justly treated, and are being educated and cared for. And in Australia and New Zealand democracy is securely established.

The reputation of Britain has been consistently honourable in the South Seas, and the credit belongs very greatly to our missionaries. The spirit of Paton and Chalmers has been abroad in those distant places. Of course there are those who say that the missionaries have spoiled the free and graceful life of the natives. They regret the passing of the days of Herman Melville's "Omoo" and "Typee." But the life of the islanders was not all wreaths of flowers and merry dancing. It had its side of terror and degradation, and in any case it must have been made better or worse with the advent of trade. Robert Louis Stevenson's "Footnote to History" is all the apology we need. And we may thank God for the men who have lived and died that Christ might be seen by

"those wild eyes that watch the wave
In roarings round the coral reef."

General Church News.

Bow (Bruce Road).—A very successful gipsy social and sale has been held on behalf of the church funds. Mr. Jas. O'Neil presided and the gipsies in costume contributed songs and choruses and afterwards sold their wares to those present. Including a few donations, including the chairman's, the proceeds amounted to £16 16s.

Bristol (Bishopston).—At the last sacramental service Rev. G. H. Kennedy received 10 new members.

South Molton.—The circuit rally was held at Mr. J. Dallyn's Farm. The afternoon intercessory service, conducted by Pastor Gilbert Isaac, was a very impressive one. Rev. W. Bennett gave a very appropriate address to a very large gathering. After tea a very large barn, prepared for the occasion, was crowded to hear Mr. Bennett deliver his excellent lecture on Peter Mackenzie. Mr. J. Dallyn (circuit steward) presided. The financial result was satisfactory, being £18.

Lindley.—The collections this year, for Sunday School anniversaries, are so remarkable that they deserve to be published: Lindley, £96 10s.; Paddock, £90 6s.; Deighton, £820; Wellhouse, £160 10s.; Outlane, £90 2s.; Marsh, £109; total, £866 8s.

Nelson.—A successful garden party was held at "Glen-ravon," the minister's house, in aid of church funds. Choral items and solos were given by the choir and choir members.

Stalybridge (Booth Street).—A pulpit Bible and a hymn book presented by members of the family as a memorial token of the late Mr. William and Mrs. Jane Brown, was dedicated by Rev. Wm. Walker at a service held on a recent Sunday evening in the presence of a large congregation. Mr. J. H. Holland paid tribute to the character and work of Mr. and Mrs. Brown.

"The League of Nations the Opportunity of the Church" is the title of a most excellent and timely pamphlet written by Bishop Gore, of Oxford, and just published by Messrs. Hodder and Stoughton (3d. net). It should be read very widely in our churches and by our people. Wherever it is read it will inform, provoke thought and present an urgent duty which should appeal to the sensitive Christian conscience.

News of Our Churches.

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

MINISTERIAL ARRANGEMENTS.

Engagements.

Hall, Walter, remains at Goole a fourth year.

Kennedy, G. H., Bristol, Bishopston, a sixth year.

Changes.

1919-20.

Stacey, G. W., Superintendent Halifax, Hanover Circuit.

Stopard, F. J., superintendent Chesterfield Circuit.

Brookes, W. H., leaves Clay Cross in 1919, after six years' service.

Bleathman, W. J., leaves Nottingham Central, 1919.

Murphy, D. W., leaves Bodmin Circuit, Conference, 1919, after two years' service.

DEIGHTON.

Sunday School Centenary.

THE 100th anniversary of our Deighton Sunday School was celebrated on Saturday and Sunday, June 29th and 30th. On Saturday afternoon a large number of former teachers and scholars and of present members of the School walked in procession, headed by a brass band, to the top of the village. Hymns were sung at several places, the conductor being Mr. W. D. Poppleton. After tea, which was served in the school-room, a meeting was held in a field behind the school. Rev. H. Rowe presided. Mr. F. C. Langley read a number of letters from old scholars. Afterwards short addresses were given by Mr. W. B. Dyson, Mr. J. B. Jowett, Mr. George Hopkinson, Mr. W. D. Poppleton, Mr. John Taylor, Mr. Albert Varley. To the great disappointment of all, the president of the School, Mr. John Downing was unable to be present, through illness. On Sunday the usual anniversary services were held, and there was a good attendance at each service. Rev. H. Rowe, superintendent minister of the Lindley Circuit, preached in the morning, Rev. G. W. Stacey (pastor) in the afternoon, and Mr. Albert Varley (Wilmslow), a former scholar and teacher in the Sunday School, in the evening. The singing was exceedingly good at all services. Mr. W. D. Poppleton conducted, and Miss Cissie Poppleton was the organist at each service. The proceeds of the celebration of the Centenary reached the grand total of £320, truly a great effort, and a magnificent response. The money is to be used to clear off the debt on current accounts, and provide a working balance for the coming School year, also to clear off £180 money owing on the new organ.

HANLEY.

ON Sunday morning, July 7th, the Federation of Grocers' Associations of the United Kingdom attended Divine worship in our Bethesda Church. The local and national president is Mr. H. S. Adam, J.P., son of the late Mr. Boyce Adams, who was the highly esteemed treasurer steward of Bethesda, and doubtless he evinced

Births, Marriages, Deaths.

NOTICES of Births, Marriages, Deaths, etc., are inserted at the uniform price of 2s., unless they exceed 30 words, in which case 6d. extra for every eight words or under is charged. Notices, together with Remittances, should reach the office of the UNITED METHODIST, 12 FARRINGTON AVENUE, LONDON, E.C.4, not later than Tuesday 9 a.m.

REPORTS of Marriages, Silver Weddings, etc., intended for insertion in the Editorial Columns must be accompanied by a prepaid notice of the event at the rate above specified.

MARRIAGES.

BANNER—HOLYOAKE.—On the 18th July, 1918, at the United Methodist Church, Broomhill, Sheffield, by Rev. E. Holyoake, father of the bride, assisted by Rev. J. Fleming. Harold H. Banner, eldest son of Mr. and Mrs. J. Banner, Beech Hill Road, Sheffield, to Dora Holyoake, youngest daughter of Rev. E. and Mrs. Holyoake, Sheffield.

MAY—BORN.—July 17th, 1918, at Falmouth United Methodist Church, Second-Lieut. Matthew Arnold May, son of Rev. M. and Mrs. May, Wellington, to Gladys Mary Born, daughter of Mr. and Mrs. J. E. Born, Falmouth.

DEATHS.

CORBEN.—On July 22nd, 1918, at Third London General Hospital, 2nd Lieut. Victor Leslie Corben, Royal Fusiliers, second son of Mr. and Mrs. Fred Corben, of Clapham.

HARTMANN.—July 12th, 1918, at a Nursing Home in Leeds, Emma Louisa Hartmann, the beloved wife of Ferdinand Hartmann, J. P., Belle Vue House, Goole, in her 77th year.

by this lead his sense of indebtedness to the old church of his parents. There were present representatives from all parts of the country, some belonging to our own church in London. Their admiration for Bethesda and its noble worship was unbounded. The choir, under the leadership of Mr. John James, sang the anthem, "Holy, blessed Trinity" (Tchaikowsky). Rev. F. J. Wharton (pastor) was the preacher, and he delivered a suitable sermon. The collection was entirely devoted to the Grocers' Benevolent Fund and amounted to £21.

NOTTINGHAM.

At Redcliffe Road Church, on a recent Sunday, a brass tablet placed in the church to the memory of the late Mr. George Goodall, J.P., was unveiled by Mr. W. F. Cooper, the church steward, who remarked on Mr. Goodall's long and faithful service in that church. Rev. Thomas Scowby then gave an appreciative and fitting address. The service was impressive and inspiring.

Presentations.

Accrington (Stanhill).—In presiding over a well-attended meeting, Mr. Isaac H. Duckworth said that as a church they very much regretted that Rev. Herald Parish was leaving the circuit. Mr. Joseph Sharples (society steward) presented to Mr. Parish from the teachers and officers of the Sunday School, and also from the members of the Ivy Guild, a handsome morocco pocket wallet, inside of which was a sum of money, and expressed regret at the departure of Mr. Parish. Mr. Parish suitably responded.

Cowes, I.W.—Rev. J. E. Leonard, after ten months' service of the church, has been appointed as a Chaplain to the Forces, and at a recent sacramental service he was presented with a wrist watch as a token of the respect of the friends at Cowes and of their good wishes for his future in the Army. Rev. W. J. Bromiley, Wesleyan minister from South Africa, is by the request of the church and circuit carrying on Mr. Leonard's ministerial duties until the arrival of the new minister.

Leeds (Wortley).—At a recent meeting the churches comprised in the Wortley section of the circuit expressed appreciation of the work of Rev. J. H. and Mrs. Bowker during their seven years' residence in the circuit. Mr. J. Morphett presided, and he was supported by Messrs.

J. Abbott, J. Bolland, E. Butterworth, W. Inman, S. Flather and S. Bolland, all of whom took part in the meeting. On behalf of the Tong Road, Lower Wortley and Highfield churches, Mr. S. Bolland presented Mr. and Mrs. Bowker with a £25 War Savings Certificate and an oak case containing fish knives and forks. Mr. Bowker suitably replied. On the previous Friday the young ladies of the Tong Road church held a social evening at which they presented Mrs. Bowker with a chair and cushion.

Plymouth (Zion Street).—The members of the Young Ladies' Guild, at a special gathering and social evening, presented to Mrs. W. H. Tubb (wife of Rev. W. H. Tubb), a gold curb bangle, in appreciation of the active interest and sympathy which as president she has always shown in their work.

Rochdale (Brimrod).—A purse containing £70 has been presented to Rev. H. Raymont who is leaving this church for Ilkeston after six years' service. Appreciations of Mr. Raymont's services were expressed by Coun. C. H. Bryning, Mr. Charles Heape (by letter in consequence of absence through ill health), and by Alderman J. R. Heape, J.P., who made the presentation and said that the purse had been subscribed by members of the church and a few friends at Castleton and Castlemere.

Spalding.—To Rev. H. Cook, wallet containing notes value thirty guineas. To Miss Cook, writing-case from the W.M.A., of which she is president, and leather handbag from the C.E. Society and friends, on their removal to Glossop.

Anniversaries.

Bacup (Waterside).—The School sermons were preached by Rev. W. G. Peck (Blackburn). There was good singing, and the congregations were excellent. Collections, £77 3s. 10d., an increase of £15 on last year.

Barnsley (Hoyland Common).—The School sermons were preached by Mr. R. Nicholson, Sheffield, on the first Sunday and by Mr. H. M. Walker on the second. Special singing and solos by the children. Collection, £59 16s., passing last year's total by £12, which was the previous record.

Bradford (Four Lane End).—The Sunday School Anniversary sermons were preached by Rev. George Graves, of Pudsey. In the morning, Rev. Horace Burns, Con-

gregational Minister (Ingleby Road Church), gave an address to scholars, parents and friends. The augmented choir was conducted by Mr. Wm. Rycroft; organists, Mr. T. Bunney and Mr. A. Cockroft. Offerings over £36.

Chesterfield (Marsden Street).—The School anniversary preacher on the first Sunday Rev. R. Noble (Sheffield); chairman in the afternoon, Mr. S. Beresford. On the second Sunday Rev. J. Fleming (Sheffield) preached, and the chairman in the afternoon was Mr. Hickling. Mr. Brown conducted the singing. On the Monday a musical service was presided over by Rev. A. E. Burton. Collections well in advance of previous years.


Harrogate.—The Sunday School anniversary services were conducted by Mr. Joseph Hocking, who preached to large congregations, and on Monday evening lectured on "My Second Visit to the Front; How do we Stand?" The Mayor of Harrogate (Coun. F. G. Johnson) was chairman, and Mr. Hocking's thrilling description of his experiences in Flanders and France delighted the crowded audience. The collections were a record. On Sunday afternoon an interesting presentation was made to Mr. W. Newton (the co-superintendent).

Long Eaton (Mount Tabor).—The Sunday School anniversary services conducted by the pastor, Rev. A. C. George, were highly successful. The singing by the choir and children, conducted by Mr. Israel Cordon, with Mr. G. T. Cruse at the organ, gave delight. Collections, £178 11s. 0½d., the highest amount on record, and an advance of over £26 on last year.

South Yorkshire Mission (Westwoodside).—The 117th Sunday School Anniversary Services were conducted by Mr. F. Gagg, special hymns and recitations being rendered. In numbers and finance, the whole was a cheering success. — (Hibaldstow).—The 60th School Anniversary was conducted by Rev. Frank Rhodes, of Epworth. The eventual proceeds were an increase on previous years.

Quarterly Meetings.

Bristol, Bishopston.—Rev. G. H. Kennedy presided. Reports all regarded as satisfactory. Mr. Middleton reported that as acting treasurer he had paid off the final instalment to the Connexion of a free loan granted some years ago.



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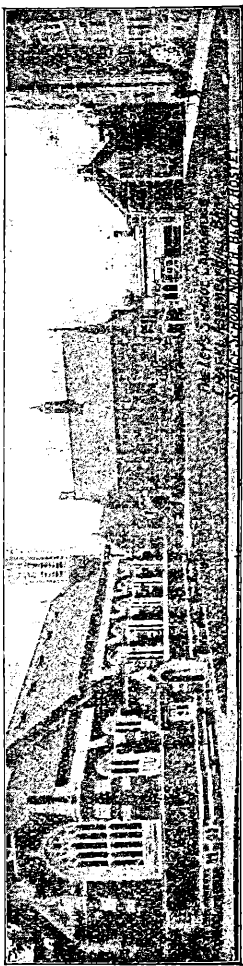
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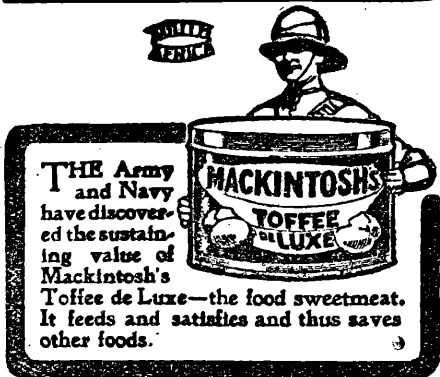
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Stockwell—(Paradise Road). 11 a.m., 6.30 p.m.	R. W. Gair	H. Smith
Fulham—Walham Grove. 11 a.m., 6.30 p.m.	C. W. Soper	C. W. Soper
Fulham—Munster Road. 11 a.m., 6.30 p.m.	T. W. McAra	F. V. Milton
West Kensington—Ebenzer (North End Rd.). 11 a.m., 6.30 p.m.	W. H. Prideaux	— Baker
Belhel (North End Rd.). 11 a.m., 6.30 p.m.	G. Britton	R. M. Wharam
Westminster—Vauxhall B'ge Rd. 11 a.m., 6.30 p.m.	C. Stubbs	J. H. Palmer
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Bristol—New Cut 11 a.m., 6.30 p.m.	— Parry	— Supply