

There was too much sectionalism, he thought, in their enterprises, different conferences and different departments being absorbed in their own work; there had been more criticism of their leaders than generous-hearted allegiance. Thomas Nixon, an energetic layman from Manitoba, denied this alleged sectionalism, and said that the Church as a whole was loyal to its great missionary and educational enterprises.

Rev. J. E. Lanceley argued in favour of raising two million dollars instead of one as being the easier task of the two. He also advocated the scheme by which the Church should take over all the Church property from the congregations and control it on lines larger than mere local ones. It was argued in reply that the Church debts were chiefly in the larger cities, that they were only a small percentage on their Church assets, and it would be impossible to create an enthusiasm throughout the country districts for the debts on city churches. Dr. Richard Brown, a sturdy Englishman, expressed his enthusiastic belief in the feasibility of the project in parody on the Jingo phrase, "We have got the Church, we have got the men, we have got the money, too." The Hon. Senator Cox expressed himself in hearty sympathy with the movement, and would do what he could to help it. He believed the Methodist Church owed it to the God of their mercies to pay their honest debts. The Church was indebted in many ways, and the obligations should be met. Mr. Edward Gurney said the Church was fettered by limitations and indebtedness of which it should be relieved for her usefulness and aggressive work. A delegate suggested that, to show their earnestness, instead of the "ayes" and "nays" they should vote by standing, when almost every man sprang to his feet, and the vote was carried with the greatest enthusiasm. A prolonged debate ensued on the disposition of the Fund. It was finally decided to make the following the beneficiaries: The Educational, Missionary—Home and Foreign, Superannuation and Supernumerary interests, and local debts, each donor to be at liberty to designate that which he preferred.

THE BANQUET.

One of the most interesting episodes of the Conference was the magnificent banquet tendered it by the Social Union, of Toronto. This delightful exercise of hospitality owes its inspiration largely to Mr. Chester Massey, the president of the

Union, but he had the hearty co-operation of every member of that body. The Horticultural Pavilion was a vision of delight. It was gracefully festooned with three thousand yards of bunting in red, white and blue, and coloured electric lights gleamed from clusters of evergreen. Over the platform hung a portrait of John Wesley, with the words, "The world is my parish." Portraits of Drs. Punshon, Ryerson, Nelles, "Bishop" Black, and other makers of Methodism in this land, were displayed on either side. Shields and scrolls bore the names of scores of men and women dear to the heart of our people from Barbara Heck, the mother of American and Canadian Methodism, down to later benefactors of our Church.

Sir Oliver Mowat, an elder of the Presbyterian Church and a noble Christian statesman, the Lieutenant-Governor of the Province of which for a quarter of a century he was Premier, gave a delightfully fraternal address. He said his first speech was given at a Methodist meeting fifty-seven years ago, before most of his hearers were born. He certainly made a good beginning of a most distinguished public career. Dr. Raymond spoke eloquently of the Methodism of the present, its achievements, and the problems that confronted it. Dr. Coke Smith with prophetic vision, foretold the triumphs of its future.

MAINTAINING THE STANDARDS.

One of the most important debates was on the proposal of Dr. James Mills, seconded by Mr. F. S. Lazier, Q.C., to eliminate from the Discipline the clause explaining the general rules as forbidding the use of intoxicating liquors, dancing, playing games of chance, engaging in lotteries, attending theatres, horse races, circuses, dancing parties, etc. It was urged that these specifications were like the minutiae of the rabbinical additions to the laws of Moses, prescribing the tilthings of mint, anise and cummin.

Dr. Mills proposed the substitution of a paragraph enjoining upon the members of the Church whatsoever is required in the Holy Scriptures and forbidding whatsoever is contrary to the letter or spirit thereof. He referred to the prejudices against the organ and piano in former times, the conscientious scruples of the Quakers, Mennonites, and also of the Omish sect, who regard it as a positive sin to use buttons on their clothes instead of hooks and eyes. He urged that it was wiser to assert general