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Religious Miscellany.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting-place,
And deem that death had left it almost fair;
And, laying snow white flowers against my hair,
Would smooth it down with tender fulness,
And fold my hands with lingering caress.
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be loved and mourned to-night.

I should die to-night,
Even hearts estranged would turn once more to me
Recalling, tho' days remorseful
The eyes that chill'd me with averted glance,
Would look upon me as of yore perchance,
And soften in the old familiar way
For who could war with dumb unconscious clay?
So I might rest, forgiven all, to-night.

HYMNS OF THE CHURCH: A BOND OF CHRISTIAN UNITY.

The following paper, by Rev. J. Lathern, copied from the *Montreal Daily Witness* was read at the meeting of the Evangelical Alliance recently held in the city of Montreal.

Rev. John Lathern, of Halifax, read the following paper:—

It is almost impossible to over-estimate the influence of really good hymns. To the Church of God they constitute an imperishable treasure. A sagacious statesman has been credited with the expression of a belief that, if permitted to make the ballads of the nation, and thus give direction to the currents and enthusiastic impulses of popular feeling, he did not care who made the laws. Upon the same principle, applicable to religious life as to political movements, the immortal hymns of the Church represent some of the most potent and persuasive elements and forces of the Christian world.

The hymns of the ancient Church, the inspired Psalms, will always live. Their moulding power has been immeasurably great. The Book of Psalms has been designated a Hymn Book for all times. In them every emotion of the heart, every aspiration of the mind and every variety of spiritual experience, through all grades of fear, doubt, hope and anticipation, from the first sob of penitential anguish to the full rapture of joy in God, find clear and ample expression. The pure impassioned strains which in the early Church, beneath the brightness of the Shekinah, were sung by the temple-choir must ever constitute an important element in sanctuary worship. "Songs," says Tholuck, "which like the Psalms have stood the test of three thousand years, contain a germ for eternity." Doubtless to the music of golden harps they will be chanted by the ransomed Church of God.

The early Christians spoke to each other in "psalms and hymns and spiritual songs, making melody and singing with grace in their hearts unto the Lord." Pliny noticed that Christians of Bythynia met at early dawn to sing hymns of praise to Christ. In the experience of Augustine, on the occasion of his baptism, we have evidence of the power of congregational singing in the first centuries of the Christian Church. During the mediæval age in which the controlling influence of the time was mainly a proud and powerful ecclesiastical despotism, there was comparatively little of the spontaneity and fulness and power of spiritual life which seeks expression in praise.

The statue of Memnon, at Thebes, on the banks of the Nile, is said to have remained silent and impassive while the cold shadows of night rested upon it; but when struck by the first bright beams of morning light the marble breathed and gave forth its wondrous vibrations and mystic harmonies of sound. The Christian Church in days of spiritual declension was mute and her lips sealed; but revival power and the gracious visitation of the Spirit of God came as the breathing of a new life and the inspiration of holy song.

In the land of Luther hymns were sung at the Reformation. The noble chorals of Germany are monumental evidence of the deep, broad wave of religious feeling which at that period swept over the Fatherland. In England, according to Bishop Burnet, the singing of psalms was a sign by which men's affections to the Reformation were measured. Not until the eighteenth century, however, in the British Isles, did the power of Christian life find adequate expression. When the deep fervor evoked by the revival which then swept through the land, demanded utterance, He who is the

"Source of old prophetic fire,
Fountain of light and love,"

breathed an inspiration of rapt devotion, and touched hallowed lips with flame. Dr. Watts wrote hymns of light and sweetness, and Charles Wesley became pre-eminently the bard of that revival epoch.

Recent revivals have not constituted or inaugurated any new or nobler era in the composition of songs for the sanctuary; but they have been distinguished by the use of hymns as an evangelistic agency. "The old, old story" is sung as well as told in the great congregation with wondrous power and pathos. And those hymns of the Church "borne inward into souls afar," which have struck home to the heart of Christendom, and which belong alike to services of revival power and blessing in all Evangelical Churches, do not present "the truth as it is in Jesus," in diluted or depleted form. They supply language of penitential supplication and of faith which appropriates the merits of the Redeemer's sacrificial offering. They are full of Christ. The gold of the Gospel, fused as in the crucible of the refiner, flows forth in a pure rich stream of sacred psalmody. "That is all my theology," said the late venerable and accomplished Bishop McIlvaine, of Ohio, referring to that hymn of heart-trust so often heard in prayer service,

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.

In these experimental and richly Scriptural hymns, to which our common Christianity is so largely indebted, all purposes of devotion, and all demands of Christian effort, are met and satisfied. Their value in supplying language and in furnishing expression to deep and varied feelings of the heart, and to higher purpose of Christian life, is often manifested in a very marked and memorable manner in the conferences and conventions which have become a distinguished feature of this age of the Church. As words of electrical earnestness, like fire amongst stubble; and a tide of magnetic feeling, like wind upon the waving wheat, sweep over the audience, the emotion aroused can only find fitting expression in joyous song. Hearts beat faster and countenances glow with the suffused light of holy aspiration as pent up feelings and longings of soul find utterance in

"Nearer my God to Thee."

Challenged and charged by motives the most sacred and imperative to high and hallowed consecration, there rises not seldom on such occasions the earnest and impassioned strain of what has been called the "Marseillaise Hymn" of the battalions of the Militant Church:

"A charge to keep I have
A God to glorify."

Evangelical alliance and the growing intercourse of Christians have developed some essential elements of a vital Christian unity, and have indicated aspects and possibilities of union of which until now we have scarcely been cognizant. The distinctive attributes of our common humanity are independent of all logical rules and all arbitrary distinctions. Vocal articulation and the vital forces of life—the heart throb with its mystic murmuring and the tear that glistens in the eye—are common to all. There is in these the touch of nature that makes the world akin. So in spiritual life there are great essential things, consciousness of need, the thrill of renewed existence, breathing of the soul after God, pulsation of heart and life to that which is heavenly and divine, which demand considerable expression:

"Our fears, our hopes, our aims are one,
Our comforts and our cares."

Hymns of faith and hope and love are, therefore, the *vernacular* of Christian life. For this oneness of His people, the Saviour prayed On the eve of His "cross and passion," the sublime petition was presented: "That they all may be one, as Thou Father art in me, and I in Thee, that they may be one in us"

Organic unity we need not hope to attain. Even in the millennial days of the Church there will be more than one ecclesiastical organization. Uniformity does not necessarily constitute the noblest unity. There was a visible unity in the encampment of Israel upon which, with wonder and awe, from the height of Peor, the Midianitish diviner looked. To his vision the tents of the tribes, though separate and distinct, presented a scene of perfect order and marvellous completeness. In the centre was the costly and beautiful sanctuary. There too hovered the pillar-cloud of the Divine presence which, as the sun sank to the horizon, shot forth its crimson, fiery splendor. Nearest to the Tabernacle were the priests and the Levites, and beyond these, in a square, were the tents of the tribes. The law of encampment was:

"Every man of the children of Israel shall pitch by his own standard with the ensign of his father's house."

There was division into tribes and also into families; but such was the orderly distribution and the perfect harmony produced that Balaam exclaimed

"How goodly are thy tents, O Jacob, and thy tabernacles, O. Israel! As the valleys are they spread forth, as gardens by the riverside, as the trees of lign-aloes, which the Lord hath planted, and as cedar trees beside the liquid waters."

Could there be a more beautiful or complete type and representation of the spiritual unity of the Church of Christ upon earth? With ancient tribal divisions correspond present denominational distinctions. Each section of the Church has its own ensign and own "standard;" but above all sectional symbols, upon the hill of God, waves that standard broadest, brightest, loftiest, to which all the nations flew. This illustrative tribal allusion is the more legitimate and instructive because in vision and prophecy it is carried on to the last, best glorious period of the Church. In the magnificent scenes of the Apocalypse, when the anthem strain of Redemption is to be celebrated, the choir worshippers are selected and sealed, not from one tribe, but all the twelve tribes of the spiritual Israel of God.

Unanimity, perfect identity of belief in matters of doctrine and creed, we cannot hope fully to realize. Even if the Apostles' Creed and the Nicene Creed were accepted with complete accord, we should be compelled to discuss and divide upon the Athanasian Creed or some other venerable formula of Christian antiquity.

As eminent divines and astute theologians, acknowledged exponents of formulated truth held by the bodies to which they belong, follow each other in these representative gatherings, we are sometimes sensible to suggestions of differences. At one time there is a threading of Anglican theology, then a touch of Calvin's massive power, and again, with quiet mastery of thought we are led into the richness and freeness of evangelical Armenianism. There are points indicated which, possibly, in other days, when Christians seemed more eager for polemical fray than for aggressive enterprise, would have constituted a battle-ground of creeds and parties. But whatever may be the accent and terminology of essays and exposition in hymns and devotion, all suggestions and shadings of denomination and distinction alike are dispelled. They vanish like the morning mist from the mountain brow.

Toplady and the Wesleys were doughty champions of their respective systems, making sad havoc at times of theology, in getting materials for checks and counter-checks; but the moment they emerge from the dust and din of the controversial arena, to write their immortal compositions, "Rock of Ages, and "Jesu, Lover of my Soul," there is no longer a note of dissonance. The chords of thought and feeling beat and thrill in perfect unison. To no one Christian community, however influential, do the most treasured hymns of the Church belong. There could not possibly be any monopoly of the noble and venerable *Te Deum*, of Cowper's "Fountain filled with blood," of Dr. Watt's hymn of Calvary, "When I survey the wondrous cross," of Charles Wesley's fervent lyric, "O for a thousand tongues," or Perronett's Coronation, a noble tribute to the regal glory of Christ, "All hail the power of Jesu's name."

The missionary hymn of the sainted Heber belongs to no single denomination. It is the glad evangel of the whole Church. The beautiful selection of "hymns selected to be sung" at this General Conference, commencing with the psalm of praise:

"All people that on earth do dwell
Sing to the Lord with cheerful voice,"

and closing with the sweet stanzas, beginning:

"Blest be the tie that binds
Our heart in Christian love."

is nobly representative, and is in itself almost sufficient to constitute a basis and a bond of evangelical alliance.

On a visit to Ireland, entering, quite a stranger, a place of worship, the first voices heard were familiar as voices of the household, hallowed by precious memories of worship and the "Communion of Saints" on both sides of the Atlantic, always music to the ear and more than music to the heart:

"Arise my soul, arise,
Shake off thy guilty fears."

It was not easy to leave that service without publicly giving expression to gratitude for a rich heritage of hymns, for the unity of worshippers in sanctuary service, and for the common bond of Christian Communion. Oh, do we not feel that in hymns of praise we attain to a glorious spiritual unity! They bind us into one. Denominational hues are dissolved into soft, pure, white light. Here we shall probably find the true *Irenicon* of the Christian Church.

It has been suggested in one large section of the Protestant Church, that instead of several selections, one hymnal might be used by all congregations bearing that name, without distinction of clime or speech.

Is it too much to hope that throughout the Holy Catholic Church, in all the world, hymns of the ages shall yet, by constraining impulse and common consent, constitute one accepted standard of sanctuary worship?

The possibility of a blessed spiritual unity, not of dogma, or of polity, but of devotion, is clearly intimated in the beautiful language of inspired prophecy:—

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

Shall that bright vision of the evangelical prophet have its accomplishment in the full measure of the sublime idea?

Once united, and universal prayer would have seemed impracticable. The "Week of Prayer" is now an established institution of the Protestant Church. Christians of every name and worshippers of every clime unite in grand embassy to the throne of Omnipotence. The followers of Jesus of every kindred and tongue meet simultaneously at the common Mercy-seat. The censer which is in the hand of the angel at the golden altar overflows with the "prayers of all saints." A few years ago the man would have been deemed a mere visionary who ventured to predict a time at hand when, on the plan of "an international series," several evangelical Churches would, by special arrangements, select, from week to week, for prayerful perusal and earnest study, the same sacred page and the same theme of the living oracles of God.

Is it not within the range of possibility in view of the growing unity of the Church, a unity of faith, feeling and of deepening sympathy with the soul-saving purposes of the Redeemer, that we may, in the inspired psalms of David, and the rapt strains of Isaiah, in compositions such as those of St. Ambrose and St. Bernard, of Watts and Wesley, of Heber and Keble, Montgomery and Bonar, and others whose gifted minstrelsy has been sanctioned and accepted by all evangelical Churches, find a higher and more hallowed bond of the unity for which Jesus, on His way to Cavalry, offered sublime intercessory prayer? It might not be deemed essential or even desirable that any section of the Church should dispense with its own standards of devotion and of public worship. The object at which we aim—a closer bond of Christian unity—would be attained if supplementary to each hymnal, bearing the *imprimatur* of the Evangelical Alliance, there were a selection of psalms and hymns, in which, at least on special occasions, if not in one service of each Sabbath, all Christian people could unite in praise and thanksgiving to Almighty God.

In the grand and glowing imagery of the Prophet Ezekiel, the ideal and ultimate glory of the Church shapes itself into a magnificent temple not made with hands, not of material form, and frame work never realized in earthly architecture, carved ceder and sculptured marble, but built up of "living stones." In that temple of God there shall be altar and testimony—holy priesthood, and spiritual sacrifices, —a choir-song with its accompaniments—sounding cymbal, silver of sweet bells, stringed instruments,—and courts thronged with worshippers of every land and clime, with their tribute of prayer and praise, incense and a pure offering.

The full accomplishment of that prophetic vision will doubtless be signalized by *œcumenical service of praise.* From the Church upon earth in the brightness and fulness of millennial triumph there shall roll up the exalting chorus:

"One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

By the use of one language in worship, the Church of Rome, true to her instincts and traditional policy, has attained, in her splendid ritual an imposing service, to a dead level of uniformity. A nobler unity may yet be realized by the Churches of Protestantism, in which with the same comprehensive liturgy, the worship of God shall be celebrated in all the living languages of the earth.

In an oratorio, the production of some great master, one sublime idea is wrought out through all changes and variations of measure and melody, clearly intimated in the prelude and gradually swelling into magnificent chorus. The variations do not interrupt the unity of the matchless composition, but contribute to its grandeur and impressiveness. The perfection of praise in the Church will be attained in the complete blending of denominational variations into triumphant harmony of sacred and universal song. "Praise in the Church by Christ Jesus," is the superb conception of the Apostle Paul, sweeping centuries and cycles in an unbroken continuity "throughout all ages, world without end." Already hymns of the Church supply language of worship to millions of people on this continent, to the many nations and tongues of civilized Europe, to Chinese Christians, American worshippers, the redeemed tribes of Africa, islanders of the distant sea, and to groups gathered for praise and prayer by the sacred rivers of India and amidst the spicy groves of Ceylon.

Beginning with the rising sun in the distant East, and following the orb of day in his glorious course, through western nations, the voice of praise is wafted across the wide waters of the Atlantic, taken up by the thousands of Christian assemblies on this American continent; thence borne over the Pacific ocean, the strain rolls back to the land of the rising sun. Thus the language of ancient prophecy has found a more liberal accomplishment than could have been anticipated even in the rapt vision of the Seer: "From the rising of the sun to the going down of the same the Lord's name shall be praised.

The united song of Christendom is the prelude and prophecy of praise throughout all ages.

From earth with her ten thousand tongues from "Afric's sunny fountains," from the Thames and the Tiber, from the Nile and the Ganges, from the Mississippi and the St. Lawrence, from rivers yet unknown to song, there shall swell up mighty and continuous as "the sound of many waters" the anthem of universal praise.

"Till nation after nation taught the strain
Ear h rolls the rapturous Hosann h round"

The voice of praise in the Church shall sweep on unbroken, throughout all ages, until amidst the splendors of jasper and gold and burning sapphire, before the throne of God and the Lamb, it shall become the choir-song of heavenly worshippers—the Hallelujah Chorus of eternity.

Between the Church on earth and the Church in heaven there is a glorious unity:

"They sing the Lamb in hymns above
And we in hymns below."

"And they sang a new song, saying Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."

The mighty matchless symphonies of redemption in which all voices blend and all choirs chant and all harpers harp and all angels sing, and to which all harmonies conspire shall crown and consummate the eternal unity of the ransomed Church of God.

PROCEEDINGS OF THE FIRST GENERAL CONFERENCE.

OF THE

UNITED WESLEYAN METHODIST CHURCH OF CANADA.

THIRTEENTH DAY—AFTERNOON SESSION.

Rev. R. Whiting hoped that the Conference would consider the matter now before them in the most favorable manner, and referred to instances of success connected with the German work on the Ottawa which were exceedingly gratifying.

Rev. L. Gaetz moved the following resolution which was adopted unanimously:

"That this Conference express its sympathy with the German work, and that the Section C of the Book Committee's Report be referred to the Missionary Committee with the earnest recommendation that the prayer be granted"

The election of Book Stewards and Editors was then proceeded with. Revs. W. J. Griffin, S. F. Huestis, J. Lathern, and W. J. Hunter, were appointed to assist the Secretaries in counting the ballots. The Rev. S. Rose was appointed Book Steward by a large majority, there being no less than 119 ballots in his favor. The few scattered votes no doubt were made for a little pleasantry. Mr. Rose thanked the Conference for the honor they had done him by the election. He never was fond of speech-making, and as he gets older he becomes more and more averse to it. He had been since he entered the Book Room, emphatically a man of one book. He had sedily kept his eye upon the interests confided to him No doubt success greatly depended upon himself, but also upon the united efforts of the ministers, who could do a great deal towards making his career a successful one. He sought the smile of God daily on the vast interests committed to his care, and he believed that his success hitherto was to be mainly attributed to this fact. Some thought him hard, but they little knew the vast interests with which he had to do, and the difficulties with which he had to grapple in reducing the debt $33,000.

The Editor and Book Steward of the PROVINCIAL WESLEYAN, Halifax, N. S., was next in order. When the ballots were counted it was found that the present incumbent, Rev. A. W. Nicolson, was the choice of his brethren, there being 120 votes cast in his favor. Mr. N. ascended the platform, and expressed himself as being very thankful for this expression of confidence. He took the liberty of saying that since their coming to Toronto, he and his brethren from the East had received nothing but the greatest kindness. The hospitality of the people had been unbounded, for all of which they felt profoundly thankful, and took this opportunity of so expressing himself. When he was first appointed to the office of Editor and Book Steward, he was taken from a work which he dearly loved, and in which he had spent many happy days. He would do all in his power to meet the wishes of the Conference. His work was hard, but he was happy in the discharge of duty.

The ballot was next cast for Editor of the *Christian Guardian*, when it was found that 94 votes were cast for the present incumbent, which was a very large majority. Mr Dewart addressed the Conference, thanking them for their confidence in placing him in such an onerous position at this important juncture of their church history. He avowed his loyalty to the cause of Methodism, and his unswerving fidelity to truth and righteousness. He hoped that the brethren would do all they could to help the circulation of the *Guardian*, and speak a good word whether they approved of the editor or not.

The ballot was next taken for Assistant Editor, when Rev W. H. Withrow, M A., was declared duly elected. Mr W was loudly called for. He said he felt satisfied at the result of the ballot, though he had hardly dared to expect it. He had strong faith in the future of this country, and in the mission and prosperity of Methodism. All that he possessed of heart and brain should be thrown into the work assigned to him

On motion of Rev. Professor Burwash, seconded by Rev W J Hunter, it was resolved that our Missionary Secretaries shall now be elected, when it was found that in the first ballot there were 89 votes for Dr. Wood, which was a large majority of the whole. The venerable doctor said he was thankful; as he never had an appointment which he had sought. He never wrote a line for, nor asked a vote in his life. He had endeavored to follow the leadings of Providence, and was thankful that he had received help unto this day. When he came to Upper Canada he made sacrifices, but he came at the request of the fathers at home for a term of two years, accompanied by his beloved friend, Dr Rice, and there he had remained. His life had not been without trials, as they all knew; but he was thankful that he had had grace according to his day. He valued this vote, especially as the Conference was of a mixed character, and he regarded the appointment as from God. He asked the favor of the prayers of his brethren; and he said that the sentiment of Satorious was his: "I enter Not on this work for gain, or good deeds, but to assist in spreading the Redeemer's kingdom."

The Assistant Secretary was next balloted for, when it was found that there was no election in the first ballot, though the successful candidate was within three votes of being elected; a second ballot was therefore taken, when the Rev. A Sutherland was declared to be duly elected, and on being called for, said he was almost overwhelmed with the honor now conferred upon him; but this he knew, that the office involved harder work and graver responsibilities. His parish would now be a very extensive one, as it would extend all the way from the banks of Newfoundland to Sarnia, to say nothing of the Missionary Districts in the North West. He had been told, that even should he not have been elected, he had a good place in Montreal, so that he was all right any way. It had been said, that young men should prepare themselves for office and look forward with anticipation to the time when they might be occupants of the same; but he believed that the best mode of preparation was to work hard wherever you might be. One thing he was certain of the office to which he had been appointed was no sinecure.

The last office balloted for was that of Treasurer of the Missionary Society; but though last, it was by no means considered the least in importance. John Macdonald, Esq., was unanimously elected to that office. Mr. M. thanked the Conference and assured them that he was not ambitious about office, and would not retain the Treasureship one moment longer than the Conference gave him their unanimous confidence; as it was no pecuniary benefit to him, all he desired was the welfare of the church and the prosperity of the Redeemer's kingdom. During his occupancy of office the funds had largely increased, not that he attributed the increase to himself, by any means. He had often been compelled to assume important liabilities, and was glad that the position of the Society had become so important as it is, there being an income of $129,000.

Mr. W. H Gibbs moved, and Mr. James Squelch seconded a resolution, which was carried unanimously, that the next General Conference shall be held in Montreal, commencing on the first Wednesday in September, 1878, at nine o'clock a.m.

EVENING SESSION

At 7.30 the President took the chair, and announced a hymn, after the singing of which the Rev. H. Williams led in prayer. Minutes of the afternoon session were read and confirmed.

The first business in order was the appointment of the members of the Central Board of the Missionary Committee.

Rev E. Ryerson, D.D., President of General Conference.
Rev J. A. Williams, President of London Conference.
Rev. E. Wood, D.D., President of Toronto Conference.
Rev. J. Elliott, President of Montreal Conference.
Rev. E. Wood, D.D., and A. Sutherland, Secretaries.
John Macdonald, Lay-Treasurer.
Rev J McMurray, President of Nova Scotia Conference.
Rev. H. Pope, President of New Brunswick Conference.
Rev. G. S. Milligan, President of Newfoundland Conference.
Rev. David Savage, President of New Connexion Conference.

Elected by the Annual Conferences.

MINISTERS.	LAYMEN.
Dr Green.	W. H Gibbs, Toronto.
Dr Rice.	Judge Jones, London.
S. McRitchie.	Judge Deacon, Montreal
S F. Huestis.	Judge Wilmot, New Brunswick
Dr. Pickard.	E C. Foster, Nova Scotia
Thomas Harris.	Hon J. J. Rogerson, Newfoundland.
W Williams.	R Wilkes, M P., New Connection.

with the following elected by the laymen at the General Conference, Hon. J Ferrier G. H Starr, W. E. Sanford, W. Clendenning, and J Lister, Esqs.

Dr Norris read report No. 2 of the Committee on the Itinerancy and Ministerial Support, which recommended that the salary of married ministers shall be $800 and travelling expenses, and that the minimum shall not be a less total than $750. The salary of single ordained ministers $200, and that of probationers, $150, besides travelling expenses and board. The Committee also recommend what is commonly called the Envelope System and weekly support, as supplementary to the plan now observed in collecting moneys in support of the various funds of the church.

The first part of the report was taken and much time was consumed respecting various items. Several enquiries were made respecting the mode which obtains in various parts of the Church. Rev. S. F. Huestis said that those coming from the Eastern Provinces did not understand this way of dividing the allowances into piece-meal, as it was the custom with them to appropriate a given sum, which generally exceeds that spoken of as the minimum in the Report. Several suggestions were made relating to amending the phraseology of the Report, as it was contended that to fix any amount, was an interference with the right of the laity, but on the other hand it was argued that the minimum sum was only mentioned, the laymen might add as much more as they thought proper.

Judge Jones said he was sure that the people were well able to sum up to the standard laid down, though they had not power to compel out-of-pocket payments, still he thought that with the increased expensiveness of living, and the demands made upon the resources of Ministers, that it was high time there was a great advance made in respect to their allowances. With many people, voluntary withholding, but he thought that there was just as much injustice in not paying the baker and butcher, as there was in not paying the Minister.

Mr. Webster, Mr. Washington, and Mr Bowles, all agreed that would be better to allow the scale to remain as it was and not fix any sum as either maximum or minimum, and they thought in so doing more would be secured, as they were of opinion that in some instances $800, is not greater than $650 in other places.

Mr J. Patton, Mr. Narraway, and Mr. Pearce spoke in succession, and urged that greater pains should be taken to educate the people to give. Mr P. said that ministers should be in as good circumstances as the best of their people. The salaries paid at present, with very few exceptions, would be repudiated in good business houses. The recommendation of the Committee was adopted. The minimum not to be less than $750, including $800 salary.

The next part of the report relating to single ordained Ministers and Probationers. The Committee recommended $200 and $150 respectively, besides travelling expenses and board. An amendment was moved which ultimately prevailed, that the amounts should be $250 and $180. Some were for making the amounts even larger.

Dr. Douglas said that, with piety, such were the inducements held out in the walks of commerce for young men of ability, that it was difficult to secure a sufficient supply for the ministry. The demands of the Church could not be met, and it was time when the golden gate were being flung open elsewhere, that the Church should be disposed to mete out simple justice to its ministers.

Rev S F. Huestis said, that as Superintendents were expected to see that their colleagues behaved well and wanted for nothing, he desired to know if that meant that his colleagues were always to be paid whether the Superintendent was paid or not. Dr Jeffers replied by no means, but on a proportionate scale. Dr. Rice, however, argued that the increased allowance to unmarried ministers would simply mean in the end, that the Superintendent would be largely deficient, and that would be a great hardship, as it would affect in some instances, at least, great suffering upon large families. He did not speak for himself, but on behalf of those whom he knew would be effected.

Professor Burwash gave the result of his experience when he entered the ministry; he gave up his situation as school teacher for a much smaller salary, and also had larger expenses, which he would have avoided had he not entered the ministry. There was horse and travelling equipments required, and a large expenditure must also be made in books; so that, young men, as he knew, were often seriously embarrassed.

Respecting the *envelope system* as a mode of raising the means of support, several explanations were given by those who had adopted it, and they were very eulogistic respecting it, as that in every instance the income of the circuit had largely increased. Dr. Jeffers opposed the system, and argued that nothing could surpass the old Methodist regulation, not that he meant that none should give more than one penny per week and a shilling per quarter, but that each member should be asked how much they could give.

Rev. J. Lathern said that the system recommended was neither more nor less than just laying by in store as God had prospered them.

Judge Wilmot defended the system, but reminded the Conference that collections were still taken up, and urged that in Sabbath-schools there should be a collection, in order that the children might be trained to give.