

affect another Conference, then the President of the Conference and representative of the District interested must consent.

The above plan would permit a properly regulated "invitation system," do away with many abuses of our present *custom*, and meet some objections to the plan submitted in a previous article on "The Invitation System." It would provide an easy and more equitable means of transfer than now prevails, and give a larger sphere of usefulness to men and churches. It would largely eliminate the element of personal interest from the Stationing Committee, leave that body more untrammelled in the proper exercise of its functions, and secure a wider sphere for its action.

But a still greater benefit arising from the proposed change would be the effect upon the sessions of Conference. Who has not felt that the mind of our Annual Conference was overburdened with the stationing business? Laymen are watching the interests of circuits, and ministers are anxious about their stations. It is all but impossible to get the undivided and unselfish interest of the entire body concentrated upon the real work of the session. Is there not far too little time and attention given to the discussion of the reports of the different committees? Is not the whole work of Conference made too much a matter of mere routine business? Are reports and discussions of that spiritual and practical character that are calculated to rouse enthusiasm and send all away stimulated and helped for the work of another year? Do Annual Conferences interest, edify and assist as they should our churches and people in the towns and cities where held? As in comparison with other denominations whose Synods, Conventions or Unions are not charged with the stationing of ministers, are our sessions as promotive of the highest and best interests of the kingdom of God? As a great Christian body, would we not accomplish more good in the world if the work of the Stationing Committee were entirely separated from the Annual Conference, thus leaving its sessions wholly free for the consideration of not merely the schedule topics of the Discipline, but of such other questions as the interests of Christ's work demands? Would not the introduction of more of the convention idea enable us