

REPORT OF PROCEEDINGS

AT

An Open Conference

OF

Primitive Methodists,

Held on Wednesday and Thursday, April 14th and 15th, 1875,

IN SHAFTESBURY HALL,

TORONTO.

ROBERT WALKER, Esq., in the Chair.

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1875.



INTRODUCTORY.

This report is, as far as could possibly be secured, a full and faithful reproduction of what was said at the Open Conference of Primitive Methodists, lately held in Toronto. The greatest care was taken to prevent that meeting from being in any narrow sense a party meeting. It was designed to be, and it was, a meeting in which every member of the community in Canada who chose to attend, had the fairest and fullest opportunity to state his views upon the topics to which the attention of the meeting was directed. This spirit of perfect fairness bore its fruit. The whole of the sessions were passed through in a spirit of kindness. On the whole few bitter things were heard; men spoke earnestly, but with respect and Christian forbearance.

We hope the same spirit will be brought to the study of this report. The facts presented are weighty. The arguments used, are, many of them, of far wider application than the merely sectional aspect, which they appear at first sight to wear. The whole report is presented to our people, both in Canada and in Great Britain, without any party spirit. We are engaged in an important movement. We desire it to be conducted in a spirit of nobleness and candour. The brethren who call attention to the weak points and vast difficulties of our maintaining a separate church organization in Canada, ought not to be branded as either disloyal or wanting in fidelity to their trust. Their lives and services are sufficient answer to such charges. The brethren who believe in our duty to maintain a distinct existence, ought not to be charged with mere blind sectarianism, they are moved by higher motive. This report is commended to honorable and unprejudiced minds, with a sincere hope that the Lord Jesus will lead His servants to a wise and right decision.

PRIMITIVE METHODIST CONFERENCE.

A Conference, attended by a large number of brethren from the various fields of labor in the Primitive Methodist Church in Canada, opened in Shaftesbury Hall, April 25th, 1875. The conference was summoned in obedience to the following circular, copies of which were distributed to all concerned:—

“BRETHREN—The interests of Methodism, as a vital force in Christendom, have a high claim upon our devout consideration. The Dominion of Canada has been greatly blessed, through Methodist agency, under the presence and power of Christ. It must be a source of deep satisfaction to every intelligent Christian to notice the sincere and affectionate regard for each other which has of late years so perceptibly deepened and ripened between the different Methodist denominations in the country.

“Within the last year, two of these denominations have amalgamated on a platform and polity which appears to many to be liberal and safe. The United Church has taken up a position of the most courteous and fraternal relationship towards our own and other bodies.

“There are amongst us brethren who think that the interests of the Redeemer’s Kingdom would be greatly advanced by a further unification of the Methodist bodies; whilst there are still other brethren, who believe, that so far as they are concerned, we have been called of God to a distinct work and it is our duty to remain a distinct community.

“It is now proposed to invite all who are interested in this question to meet together for informal, brotherly, and prayerful consultation. For this purpose this circular of invitation is issued. Your attendance being desired, it seems to be right to state very clearly respecting the proposed meeting—

“First.—It is in no sense a mere party meeting, except that it is confined to Primitive Methodists. It is intended to be neither Union nor Anti-Union, but simply a meeting for **free** and full and brotherly consultation.

“Second.—This being the case, no resolution will be proposed in any way committing the members of the meeting on this subject.

“Third.—Nothing will be allowed that shall appear in the slightest degree to commit the connection to either one policy or another.

“As Brothers let us meet—as intelligent Christians let us realize the forces which are surging around us, and as men to whom the honour of the Lord Jesus is high above every thing else, let us consult as to the true course which our time and our historical position as Primitive Methodists require at our hands.

Yours fraternally,

“ T. GRIFFITH,
 “ T. GUTTERY,
 “ ROBERT IRVING WALKER.
 “ D. MCLEAN,
 “ ROBERT WALKER,
 “ THOS. THOMPSON.”

S. R. BRIGGS,

Sec. Committee.

The following questions for consideration were suggested by the Committee :—

1st. The Numerical and Financial position of our Church in Canada, Past and Present.

2nd. The Geographical position of our work in Canada.

3rd. The Distinctive features of Methodism in Canada. What are they?

4th. Are we justified in expending our means and energies for the further prosecution of Church Work in Canada as a Separate Denomination.

5th. Canadian Methodism ; its claims.

The following is a list of the brethren attending conference :—

MINISTERS.

Revs. Joseph Markham, Sanford ; Wm. S. Hughan, London ; Joseph J. Haylock, Woodham ; Robert Cade, Bowmanville ; John Goodman, Markham ; Wm. C. Allen, Pickering ; James Walker, Hawksville ; R. McKee, Blenheim ; Walter Reid, Laskay ; J. F. Ockley, Toronto ; Robert Boyle, Barrie ; Thos. W. Joliffe, Brampton ; Thos. Sims, Brampton ; Wm. Herridge, Hamilton ; Chas. Lazenby, Bradford ; James Edgar, Yorkville ; J. P. Bell, Brantford ; Thos. Boyd, Mitchell ; Wm. Nixon, Laskay ; Isaac Ryder, Hawksville ; Wm. Thornley, Scarboro' ; B. J. Brown, Laurel ; Jonathan Milner,

Orangeville; Joseph Simpson, Orangeville; Henry Matthews, Albion; Geo. F. Lee, Rosemont; Thos. Griffith, Toronto; N. Wellwood, Etobicoke; Jas. Smith, Malton; Wm. Bee, Toronto; Henry Parish, St. Catherines; Thos Amy, Reach; Thos. Crompton, Barrie; Geo. Wood, Toronto; C. W. Carleton, Malton; Eli Middlelou, Guelph; C. O. Johnston, Scarboro; John Garner, Etobicoke.

LAYMEN.

Messrs. R. Irving Walker, Toronto; Robt. Easton, Bowmanville; D. McLean; Robt. Walker, Toronto; Isaac Moore, Barrie; Dr. J. Bentley, Newmarket; M. Treadgold, Matthew M. Elliot, Wm. Elliot, Wm. Marshall, Joseph Cunmington, Brampton; Thos. Thompson, Toronto; Henry Diceman, Laskay; Chas. D. McGinn, Wm. D. Fitzpatrick, Scarboro'; Geo Flint, Toronto; John Higginbotham, Bowmanville; John Green, Orangeville; Joseph Banks, Amaranth; W. C. Fraser, Toronto; L. Walker, Brampton; Samuel Wadby, Albion; John Johnston, Hamilton; W. B. Butler, J. McCausland, Toronto; Wm. Train, Rosemont; John Bugg, S. R. Briggs, Toronto; John Ackrow, Etobicoke; John Kent, Toronto; Thos. Cooper, Bolton; Thos. Stibbert, Scarboro'; John C. Berkinshaw, Toronto; Cornelius Dicke, Sandford; Samuel Virgin, Toronto.

The Conference met at nine o'clock. Mr. Robert Walker was appointed Chairman, and the Rev. W. C. Allen, Secretary, the Rev. Thomas Crompton was appointed Vice Chairman.

It was resolved that this be a Conference of Primitive Methodists only, reporters excepted.

Resolved, that the action of the Committee relative to reporting this Conference, in the columns of the *Liberal* be sanctioned.

Resolved, that the five aspects of Methodism, as presented by the Committee be endorsed.

Resolved, that the following rules of order for the government of this Conference be adopted, with the exception that in relation to question No. 4, the first brother replying shall claim 30 minutes for said purpose:—

RULES OF DISCUSSION.

Speakers that open subjects shall not exceed 30 minutes and other speakers on same subject shall not exceed 15 minutes, and that when the Chairman shall have decided that the general discussion shall close; then the party opening the subject, shall have 15 minutes to reply, if he shall desire the same, question No. 4 excepted, in this they shall have 30 minutes.

Resolved, that we have a verbatim report of the proceedings of this conference if said members of such conference wish it.

Resolved, that we adjourn until 2.10 p. m.

AFTERNOON SESSION.

The Conference met at half-past two o'clock.

After prayer by Rev. T. Guttery, and singing of the hymn "There is a land of Pure Delight," the Chairman read a portion of the 52nd chapter of Isaiah, followed by a brief prayer.

It was resolved that a hundred cards be obtained with the questions for consideration printed thereon.

Moved by Bro. Guttery seconded by Bro. Crompton, that the word "brethren" be printed on the cards and used instead of "delegate." Carried.

The Chairman, in opening the proceedings, said that on being appointed that morning to the position he held, he thought it best not to make any remarks, but he considered it desirable he should now do so. He thanked them for the honour they had put upon him, and the confidence they had reposed in him by placing him in that very important position. He trusted that with their forbearance he should be able to render some humble service to the cause they had at heart, and give satisfaction at least to some as the Conference proceeded. He thought it would be proper to say a word or two with respect to the calling of the Conference. Some of them would know that the first intimation they had of the proposal to hold such a gathering was given at the meeting of the District Committee and General Missionary Committee held in Hamilton. He believed nothing officially was done at that time, but certain friends believed that a meeting of this kind would be a benefit to the Connexion in view of certain circumstances which had occurred, and that were still passing around them. So far as he understood the friends with whom he associated, the object was to discuss the subject of Methodism in particular, what had taken place recently among other denominations, and to ascertain whether or not any material change had occurred in the minds of their own people. Most of them were aware that in the Conference of 1871 that particular subject was fully discussed, very patiently and very candidly. A very large number of brethren delivered their minds on that occasion, and in a very proper manner. At that time the Conference was so constituted that the majority was exceedingly large against any change, so far as they as a denomination were concerned. If he remembered rightly, the division taken upon this great question was 18 to 43 ;—if he were wrong in the numbers he could be corrected. The same subject was discussed at considerable length at the Conference of 1873—at least he understood so. He was not present at that Conference, but from documents furnished to him when he was in England, it appeared

that the subject was discussed to some extent—rather considerably in fact—and the decision arrived at was rather more reverse than the former decision, there being a majority of 15 to 48. At the time, that appeared to the Conference to have settled the question in such a way that it would scarcely have come up again for consideration for some time to come. However, very material changes took place subsequently with regard to the Methodist Church of Canada, and the New Connexion Methodists, and also the addition of the British Provinces, Nova Scotia and New Brunswick. Most of them were aware that an organic union was formed by these respective societies of Methodists, and one great objection put forth by them (the Primitive Methodists) as a people, was that they could never, under any circumstances, be associated with the union under the name of any sect that then existed. Since then they knew that the name of the united body had been changed and matters had come to about what was suggested by their part of the Committee at the Union Committee's meeting. Now, in view of their Conference having taken action with respect to this subject at two or three gatherings,—he believed at three Conferences—they had appointed a Union Committee to confer with the other denominations on the subject of Methodist Union. It was a long time before the Committee met, but ultimately when they did so, they, as a denomination, were partly instrumental in bringing that body together. They took part in the proceedings of the Conference, and one of the great obstacles in their way was the name. Now it was argued by certain friends of theirs—men who had been engaged in gathering that meeting together—that since the alteration took place, a great change had come over the Church to which they belonged, and a great many men who formerly were firm in the belief that Primitive Methodism was a divine institution, and called of God to fulfil a particular work, and as such it was their duty to remain alone and not be numbered with the Churches, had altered their opinions. Hence that meeting had been called on the supposition that it would elicit the truth, and with the idea that they would be able to ascertain whether or not there had been progress in the direction referred to, as the probability was that the subject would again be brought up at their next conference. He confessed for one that he was not unwilling, but rather favourable to the calling of that meeting as a preparatory movement, in order that the denomination might have the subject fully brought before them, that it might be placed before the next quarterly Conferences in some shape or other. If so, the subject would come to their district meetings, and those meetings would have the question under their consideration in a prominent shape, and would instruct their delegates to the next Conference. Hence he hoped and believed—and still hoped and believed—that if the next Conference spoke upon the subject, it would do so intelligently, and give the mind of the people through

their representatives. On that account he had so far been favourable to the holding of that gathering. It had been urged, and he thought with some propriety, that it was necessary now—indeed, incumbent upon them—as good neighbours and brethren to the other Methodist Churches to again give their opinion on the matter. As he had said, they had spoken twice before—very adversely to Methodist union, and he thought it behoved them, after the changes which had taken place, that they should speak once more. He hoped it would be fully understood that they did not in the most distant manner expect that their voices in that meeting would go forth as connexional. (Hear). He stood there as an individual; and he believed his brethren there all attended as individuals, responsible for their own acts, and not thinking their own beloved denomination were all responsible for their proceedings. He hoped during their proceedings the most kindly and brotherly feelings would prevail, that every one who addressed the meetings would do so respectfully, avoid all personal reflections, give every brother an opportunity of being heard, and if possible, avoid those tremendous explanations. (Laughter). Often in meetings of that kind there was a brother here and there who rose to order, and said he must explain. (Laughter). Now he would advise them, if they felt they must explain, to get their teeth under their lip and hold it fast until the brother had done speaking. (Renewed laughter). This would be much better than intruding upon the meeting whilst another was speaking. He suggested that they should make that meeting as much as possible devotional—that they should have their proceedings well mixed with prayer, and the singing of God's praise, and that they should especially implore the Divine presence and guidance, and not desire to establish their own opinion higher than the throne of grace. Some were so well satisfied with Primitive Methodism as it was that they could scarcely pray to God upon this subject, for they considered that their views were self-evident, and there were others who thought there was no cause to pray on the subject of Methodist union for the importance of it was self-evident. Now let them put away these pre-conceived opinions altogether, for they needed light on both sides of the question. If in the course of the proceedings he should in any way fail in maintaining order, or err in his decisions, he should always be glad to take kindly hints and instructions from brethren, and if wrong he should be perfectly willing to be corrected. In conclusion, the speaker said he would not offer any further observations at this part of the proceedings. The arrangement agreed upon in the morning was that certain subjects should be taken up as they were printed upon the circular. The roll had already been called, and before they proceeded any further he would call upon one brother to engage in prayer.

Bro. JOHN GARNER then engaged in prayer.

THE NUMERICAL AND FINANCIAL POSITION OF OUR CHURCH IN CANADA, PAST AND PRESENT.

—

Rev. W. Reid, of Laskey, read the following paper:—

Without any remarks at present I shall proceed to lay before this meeting a statement of the numerical position of the Church in Canada as reported to the Conference of 1874, comparing it with that of 1864. Ten years ago we had six districts; now we have seven, with sixty stations, including missions and circuits.

	No. of Members, 1864.		No. of Members, 1874.		Increase.	Decrease.
Toronto District, ..	1,273	...	1,804	...	531	
Brampton do. ..	1,323	...	1,420	..	97	
Guelph do. ..	690	..	848	...	158	
Hamilton do. ...	620	..	614	..		6
London do. ..	764	...	913	..	149	
Kingston do. ...	649	..	517	...		132
Barrie do. ...	290	..	665	..	375	
Total, . . .	5,609	..	6,781	...	1,310	138

This tabular statement shows our increase for ten years to be 1,172, but from this there has to be deducted 50 members lost by the giving up of Stanley Mission, which makes our nett increase 1,122, or an average of 112 per year.

Perhaps it would be interesting to learn where the increases have been, or on what particular stations there has been most progress during the ten years. Take the Districts in order. First, Toronto District. Toronto Circuit, increase 415; Scarboro, increase 35; Markham and Pickering, increase 94; Reach and Sandford, increase 120. Bowmanville has a decrease of 133. Every station on this district has an increase with one exception, and the decrease on Bowmanville is mainly owing to the giving of some appointment in Darlington and Manvers.

BRAMPTON DISTRICT.

Albion Circuit, increase	..	..	...	...	...	98
Laskey do. „	...	...	...	...	...	57
Rosemount Mission do.	..	...	..	..	...	50
Brampton Circuit, decrease	..	..	...	..	..	38
Etobicoke and Malton Circuit, decrease	..	...	..	...	...	50
Orangeville and Amaranth,		do.	..	..	..	20

HAMILTON DISTRICT.

Hamilton Circuit and Hamilton West Mission, increase	...	...	...	...	...	50
Walsingham Mission, increase	..	...	...	...	..	45
Woodstock do. do.	..	...	..	...	...	45
Grand River Circuit, decrease	..	...	...	..	..	78
Walpole Mission, do.	...	...	..	..	..	3
Blenheim do. do.	..	..	..	..	...	56
Brantford do. do.	...	...	..	...	...	1
Paris do. do.	...	..	..	..	..	8

GUELPH DISTRICT.

On this district there is only one independent circuit, viz., Peel, and with Hawksville Mission, with which it was formerly connected, shows a decrease of 34.

Minto Mission, decrease	...	...	...	..	..	24
Guelph do. increase	..	...	..	...	..	25
Brant do. do.	...	..	..	..	..	29
Jubilee do. do.	..	...	..	...	...	118
Arthur do. do.	...	..	...	...	..	68

The decrease on Peel is explained by the increase on Arthur, which was separated from Peel, and reports 68 increase. The increases on this district are encouraging.

LONDON DISTRICT.

London Mission, increase	...	...	...	..	..	62
Plympton do. do.	..	...	..	..	...	35
Chatham and Dover Mission, increase	..	...	..	..	..	97
McGillivray and West Branch, do.	..	...	..	...	..	45
Stratford, with Mitchel and Woodham, decrease	..	..	..	..	..	1
Caradoc Mission, decrease	..	...	...	...	..	60
Bosanquet Circuit, decrease	..	..	..	..	..	29

KINGSTON DISTRICT

Is the most non-progressive part of our Canadian work, if any part of it can be said to be non-progressive.

Kingston Mission, increase	..	...	..	..	..	32
Hinchinbrooke do. do.	...	..	..	..	..	23
Portland do. decrease	...	...	..	...	...	61
Collinsby do. do.	...	..	..	..	...	39
Napanee do. do.	...	..	..	...	..	78

THE BARRIE DISTRICT

Is in a very encouraging state of prosperity, being progressive in every department. Its total increase of members for ten years is 375.

Barrie and Oro, increase	...	...	..	...	...	...	164
Osprey do.	..	...	..	..	..	..	4
Collingwood do.	...	...	...	..	..	..	19
Artemesia do.	..	..	..	..	...	...	82
Muskoka do.	...	...	..	..	...	...	135
Durham do.	...	..	...	..	...	...	24
Orillia do.	..	...	..	...	...	...	34
Bradford decrease	...	...	...	..	...	...	87

The decrease of members on the Bradford mission is occasioned by the giving up several places, which, I believe, was unwise and unwarranted in the circumstances.

At the Conference of 1874 the state of our connexion was as follows :

Circuits	..	...	..	...	...	...	...	21
Missions	...	..	...	...	...	...	..	38
Members	...	...	...	..	...	..	...	6,781
Ministers in the active work			..	..	..	...	...	78
Connexional Churches	..	..	..	..	..	..	..	205
Other preaching places	..	..	..	..	...	..	..	115
Parsonages	..	...	..	...	...	..	..	34
Value of Church property	...	..	..	..	...	...	\$258,308 00	
Ordinary income	...	..	..	...	..	..	\$26,942 00	
Missionary income	..	..	..	..	..	..	\$8,146 25	

The only new stations added to our mission work during the last eight years are Rosemount and Orillia. Grand River, Bosanquet, and McGillivray have become circuits from missions in the same time. Three circuits have been made from Toronto, one from Markham, one from Reach, one from Etobicoke, and one from Orangeville. London and Orangeville, that were circuits, have become missions. The following Missions have been separated from other stations in eight years :—Arthur from Peel, Dover from Chatham, Oro from Barrie, Hamilton West from Hamilton, Bruce Mines, Town of Paris, and part of Bradford have been discontinued. It will be clear that though there is reported thirteen additional stations, the Connexion does not cover any new ground. The increase of stations is caused by the division of stations as first mentioned. In 1864 there were reported 354 preaching places. This includes connexional churches and other preaching places. In 1874 there was reported 320, being 34 fewer preaching places than ten years ago. It may be in some instances that preaching places

have been united, thereby making the number less, and connexional churches may have been built; but the fact that we have fewer preaching places now than in 1864, along with the fact that we do not cover any new ground, shows that we have not been as aggressive as we should have been. For we ought to have so spread out that the number of preaching places would have increased instead of having lessened.

But a glance at the report of our connexional *status* for 1874, will show that there has been encouraging progress in some respects, as in the following instances: In ten years an increase of members of 1,122. Increase of connectional churches of 65, being on an average six and a half per year. Increase of stations about 13, in parsonages 19. Increase in the Mission Fund of two thousand seven hundred and forty-seven dollars and sixty-nine cents (\$2,747 69). In the same time ordinary income has more than doubled; but you will bear in mind that ten years ago the ordinary income was very deficiently reported, inasmuch as many missions did not report tea-meetings and extra efforts on behalf of salary; but making allowance for this, there has been a large addition in ordinary income, evincing a spirit of increasing liberality on the part of the church in sustaining the ministry.

I will now draw your attention to the expenditure of missionary money, and with what results. Not that we are to measure success always by the amount of money expended, but where there is a large expenditure of means and energies it is reasonable to look for increase in numbers. In ten years, (1864 to 1874), there was spent in grants to missions over seventy-two thousand dollars.

“ To 27 Missions in existence in 1874, ten years grant	\$54,927 00
To Missions organized since 1864, grants for	13,075 00
To Missions discontinued since, cost of grants alone.....	\$04,019 00
	<hr/>
	\$72,011 00
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The total expenditure of Mission fund	\$492, 92, 47
By grants	\$72,011 00
Other expenses.....	20,481 47
	<hr/>
Total.....	\$92,492 47

What of the results? If our ninety-two thousand dollars have been expended in ten years we reasonably expect considerable progress. From our missions alone there was reported in 1864, 2,790 members, and in 1874, 2,975, being an increase of 185. It is true that Grand River, Bosanquet, and McGillivray have been

made circuits, which is progress, and Rosemount and Orillia have been added. The missions, like our circuits, have suffered considerably by removals, yet, taking all things into consideration, the advance is small considering the means and labour expended. There are some points in our work that require some consideration and probably revision. Take the Kingston District from the year 1858, in which year, I think, the granting system was introduced. In that year the district reported 403 members, and in 1874 reported 517, showing an increase in sixteen years of 114, though for the past ten years it exhibits a decrease of 132. There was given in grants alone to this district from 1858 to 1874 \$14,909. In addition to this there have been special grants for house furniture, and removal expenses. And during these sixteen years no new mission has been taken up, those that were missions then are missions still. There may have been some additional appointments added to the stations, though of that I am not quite sure, but the number of stations is the same. Look at the same district from 1864 to 1874. In the first mentioned year it reported 649 members, and in the latter 517, being 132 less than ten years ago, while during that time \$10,324, have been given in grants exclusive of removal expenses and grants for furniture. But in explanation of the decrease of members during the ten years prior to the last Conference, I would say, that I judge the chief causes are removals and deaths. And while the Missionary Committee has spent a large sum of money, the district has probably contributed more than one-half of the expense and has raised besides a respectable sum in the way of ordinary income. The Portland station had in 1858, 206 members, and in 1874, 204, being two less at the end of sixteen years, notwithstanding that nearly sixty were reported on trial. It will be only fair on behalf of Portland to say that since 1858, Hinchinbrooke was separated from it with 51 members. From 1858 there was given to it in grants the amount of \$4,444, the station itself contributing towards the mission fund. Take a range of ten years. At the end of this period it has a decrease of 61, while during that time there was spent exclusively in grants \$2,561. This is to my mind an unsatisfactory condition of things and ought to receive immediate attention from the authorities of the church. The London district reports an increase of one hundred and sixty-four (164), but there are some points that do not exhibit that measure of numerical progress we all desire. I refer particularly to the Stratford, Mitchell, and Woodham stations, all of which some years since were included in the Stratford mission. This station was commenced in the year 1859, and reported 31 members. At the Conference of 1874 the report stood as follows: Stratford 50, Mitchell 42, Woodham 48, total, 140, an increase of 109 in fifteen years. In that same time there was spent in grants to Stratford, \$4,040; to Mitchell, \$1,393;

and to Woodham, \$1,377 ; a total of \$6,810 ; an increase of 109 members in 15 years, while nearly seven thousand dollars have been given in grants. An examination of this part of our work for the last ten years is not so satisfactory as that from 1859 to 1864. Ten years ago from last Conference these three stations reported an aggregate of 141, being one less now than ten years since. During the same time \$5,330 expended in grants alone, while special grants have been made for furniture, and removal of missionaries. The following items require the consideration of this meeting or of the Conference, the highest court of the church :

MISSIONARY MONEY SPENT.

Orangeville from 1864 to 1874, decrease of 20, and	\$2,131.
Blenheim do. do. 56, "	\$2,150.
Brantford do. do. 1, "	2,684.
Minto do. do. 24, "	1,151.
Kincardine do. do. 24, "	0,824.
Caradoc do. do. 60, "	1,612.
Collinsby do. do. 39, "	2,019.
Napanee do. do. 87, "	1,864.
Bradford do. do. 87, "	2,985.

Missionary money spent ! It should be remembered that these stations and, in fact, none of our Missions are wholly dependent on the mission fund. Each station holds its own missionary meetings, and sends all it raises to the general mission fund.

While the missions just named have not been progressive as far as the membership is concerned, they have been progressive, I believe, in some other respects. Blenheim and Bradford especially are looking up. There are other missions that present very pleasing and encouraging aspects. Muskoka, Barrie, Chatham, Plympton, London, Jubilee, Kingston, Brant, Guelph, Rosemount, Walsingham and several others are succeeding to such an extent as to warrant the committee in prosecuting the work on those fields. Since Conference tidings have been received of great success in the city of Montreal and the town of St. Catharines. I suppose our cause presents what every good cause does—its lights and shades.

In closing my remarks I may add that the revenue of the Church shows a growing liberality on the part of our people in sustaining the various funds and institutions of the church, there being nearly three thousand dollars increase in our mission fund during the last ten years and between fifteen and sixteen thousand dollars increase in our ordinary income in the same time. Some of our missions report a decrease of members, but others exhibit encouraging increases. Grants have been given to our missions, but they have not been wholly dependent, having contributed to the mission fund, and ordinary income. Some of the facts I have presented are

painful but there are others encouraging. This I say, brethren, if we remain a distinct ecclesiastical community, let us devise measures at once effective and economical for the better prosecution of our work in Canada.

BRO. HERRIDGE said he was almost committed to non-union views, for the lady at whose house we were stopping could not as she said take in a union man. He thought that the remarks of Bro. Reid calculated to lead somewhat astray. Most subjects have two sides, and in order that his statements may convey a proper impression, it is only fair to compare Bro. Reid's figures with those of other denominations. It is easy to make an impression like this, and present facts in their worst light, while, perhaps, other denominations have had a similar number of them of equally painful facts. What he was going to give had not been prepared for this meeting, but about twelve months ago, knowing the conference then held would be their 21st., it occurred to him that to make up a few statistics might help them. The statistics come down to 1873, and four Methodist churches, the Wesleyan Methodists, New Connexion, Methodist Episcopal and our own. During these years the smallest percentage of increase was that enjoyed by the Methodist Episcopal Church, namely, 61 per cent. during sixteen years from 1857 to 1873. We come now to the denomination nearest in size and general circumstances to our own, the New Connexion, which had an increase of 63 per cent. during that time. The Wesleyan Methodists, which is by far the larger body, and hence more difficult to increase in the same ratio, had 67 per cent. increase. Perhaps we are not prepared for the statement, but our own increase during this time amounted to 115 per cent. (Applause.) He made this statement, because he thought the facts should be brought out in connection with other churches. During this time we have lost more than 9,000 members by death and removal. As a compensation for this 9,000, we only received between 1,000 and 2,000 from all sources, including those from England, and including those under the heading in our report, "received from other stations." The Primitive Methodists should not be discouraged by the view of their comparative failure. The speaker was not here to-day to say the denomination had made as much progress as they should, and as they would if they had been more faithful. There was no question about this. At the same time, looking at our own progress, looking at other denominations, we have reason to be grateful. We have laboured under many disadvantages, such as we are all familiar with. In regard to missionary money and the districts to which these statistics refer, we did not confine any other churches to the employment of missionary money on old circuits. Take, for instance, the New Connexion Methodists. When they united last year with the Wesleyans to form the Methodist Church of Canada they had not a single station in all the work that

was self-sustaining. Every station had to be placed as a station called a domestic mission, consequently compared with our own and our self-sustaining stations. This fact counterbalances to a large extent the gloomy aspect that has been presented. In regard to the Wesleyan Methodists, they are employing missionary money just as we are. For instance, they have a German Mission in Hamilton, which cost last year over \$1,000 from mission fund. The town of Niagara cost \$400. Then a new mission has been started in London East, near our own, which cost \$800. Then there are Forest, Oil Springs, and Rockwood, which are not self-sustaining. Even the old town of Galt cannot support its mission, which cost the Wesleyans last year \$270. Then in the Kingston district, there are stations there, for instance, Portland, along side of our own. Harrow-smith station receives a greater grant than our Portland station. Take Gananoque, where the Wesleyans have been preaching for sixty years, that is not self-sustaining. These facts are given, not to show that these people do wrong, but rather to show that while we are laying out money in this fashion other churches are doing the same. He thought Bro. Reid's figures would bear a little modification.

BRO. MILNER said Bro. Herridge had made a sensible speech, but not fair and honorable. He willingly overlooked the facts of the case. The Wesleyans have circuits—Wilton, Odessa, Newburgh, and Waterloo, covering the very ground where we have missions. It is very true they have a mission at Hamilton, but it is a German mission, to reach a mass of German people not reached otherwise. He had prepared a few facts which he had gleaned from the reports of Conference. He had not been able to obtain correct figures for the years 1858-1860, as the report was made up beyond the ken of mortals. Twenty years ago the church had seven circuits and three Circuit Missions. The membership on the stations was 2,070, and there were also five missions, the membership on which was 601. London, Woodstock, Paris, and Brantford commenced in 1854, the expenditure being \$4,527 10. At the close of 1855 Conference, the balance of missionary money on hand was \$1,165 53.

In 1864 there were ten Circuits, and a membership on said stations of 2,442, an increase on Circuits. There were 29 Missions, with a membership of 3,790. The expenditure on Missions was \$7,464 00 for that year.

In 1874 there were eighteen Circuits and three Mission Circuits (there being 3,283 members on the Circuits alone, and 523 on Mission Circuits, making a total of 3,806), and thirty-eight Missions (not including St. Catharines, Montreal, and Manitoba), with a membership of 2,975.

The Circuits formed during twenty years are, three in Toronto, besides Pickering, Sanford, Laskay, Hamilton, Peel, Grand River, Bosanquet and McGillivray; also Mission Circuits at Malton, Reach

and Amaranth. The cost of Missions in 1874 was \$10,597.77, over \$3,000 more than in 1864, with 185 of an increase of members on said Missions.

Since 1854, Walpole and Blenheim Mission Circuits have come on the Mission list. We have also given up seven Missions since 1864, which cost the Mission fund about \$5,000. We have formed eleven new Missions since 1864, with a membership of 612, and cost in grants alone of \$13,175. We had twenty-seven Missions in 1874, which were Missions in 1864, and which have cost the Mission fund \$54,927 by grants alone. On those Missions there were in 1864 2,301 members, in 1878, 2,363 members, or an increase of sixty-two members on the Missions named, in ten years. The grant in 1864 was \$5,607 ; in 1874 it was \$5,762, being an increase of \$155.

Thus, with the exception of Brampton, which has decreased thirty-eight members, and Etobicoke and Malton Stations, fifty members since 1864, the rest of the old Circuits have an increase during the past ten years. It will also be seen that the Grand River Circuit has decreased seventy-eight members, and the Peel Circuit thirty-four members. Bowmanville has decreased one hundred and thirty-three members during the past ten years, and Bosanquet twenty-nine members. But Bosanquet and McGillivray are Circuits only in name. The former contributed but \$449 to pay the salaries of two ministers, and had \$331 60 deficiency ; and the latter contributed but \$549 for the salaries of three men, and had \$200 deficit in salary. These justly are not Circuits. On thirteen of the Missions, there has been a decrease during the past ten years, also on five Circuits. The largest increase and prosperity in any part of our work is in Toronto. The past ten years shows an increase of members in Toronto alone of 415, or more than one-third of the entire increase reported for ten years. The most prosperous district is Toronto district. There is but one decrease among the stations. The total increase for the district for ten years is 581 members. The next in increase is Barrie district, of 360 members ; then London district, 149 increase ; then Brampton district, 67 members increase ; then Guelph, 90 increase ; then Hamilton district, 4 increase ; and Kingston district reports a decrease of 81 members—a sad record. In fact one-third of our stations has a decrease during the past ten years. During the past twenty years, over 100 ministers employed have ceased from the active work ; 75 of those having left ; 14 having superannuated, 10 died and 2 left for England. In 1854 we had 35 ministers in the active work, and 2 superannuated. In 1874, we had 75 in the active work ; 13 superannuated ; and one student. The members in 1854 numbered 2,971 ; in 1864, 6,781 ; showing an increase of 4,110 members in twenty years. It will be seen that 2,255 of the increase of members during the twenty years, is on the old circuits in Toronto and Brampton Districts, including also the City of Hamilton—this is

more than one-half of the entire increase. On the old Mission ground of 1854, the increase is 206, making a total on the field occupied in the year 1854 of 2,461 increase of members, and leaving but 1,649 members for the new fields of labour occupied since 1854. The total amount of grants made for 1874, to Missions, was \$7,676, and the deficiency in salaries on the Missions was 2,623. To pay all the Missionaries in full, as the Ministers are paid on the Toronto and Brampton Districts, we need just that amount of deficiency added to the grants.

The cost to the Mission Fund, beside the grants made to Stations, averages about \$2,000 each year, so that to pay the claims on the Mission Fund, not less than \$12,299 income is required for each year, not including Manitoba, Montreal and St. Catharines.

The question of denominational influence and proportionate power for good in this country, he would leave for others to decide. The speaker concluded by saying that the stations are numerically and financially in some instances weak, and he did not see any reason to suppose that they could do better. It was plainly to be seen that the ratio of increase in the Church had not been so large as it ought to have been.

The CHAIRMAN thought there was a more hopeful side to the question, and if this was to go abroad to the world that the denomination was in a very deplorable state, no one will want to talk union with us. (Laughter.)

Bro. GOODMAN thought the last speaker proved most satisfactorily that if we want to do something and be something in the world we should continue a small body. If a man with a small capital could double it with more ease than a large one, and the same principle applied to denominations, if we want to double ourselves we must remain as we are. (Applause.)

Bro. GUTTERY had been very much impressed with the remark that was made on the missionary report. He could turn to the proper page and see the income clearly given, and a more clear or satisfactory statement he never saw.

Bro. MILNER asked Brother Guttery to turn to the reports for 1858, 1859, and 1860, and he would find his statements correct.

The CHAIRMAN ruled the discussion on the reports out of order.

Bro. GUTTERY simply referred to the remarks made by Bro. Milner. He proceeded to state that wherever there is a true personal piety it was reproductive, and a church with one hundred earnest, pious members it ought to be able to double its number quite as easily as one that has twenty-five members equally pious and devoted. If not, the accession of members does not imply the accession of power. He held that the accession of members meant increase of power, and if Churches are not progressive, the Churches that are increasing 115 per cent. is a better advertisement of Christianity

than one that progresses in a different ratio. He thought the figures given might, however, produce a wrong impression. The matter for them to discuss at this time was their duty in the future, and he did not think the figures were likely to help very much in deciding on that question.

BRO. CROMPTON wished to make a few remarks in reference to the statement that larger grants or as large had been recently made as were made ten or more years ago. He thought it should not be forgotten how much larger the number of agents now in the field was than ever before. It had been also stated that a certain sum of money had been expended upon a certain number of missions in a given space of time that was composed largely of missionary money. He very much regretted that our progress had not been large, and he thought a lamentable state of things in that part of the country where now Stratford and Woodham and Mitchell missions are situated, and also down east where Kingston and Napanee and Portland stations are. It was a sad state of things. These were specimens of the specially unproductive parts of our work. They should look at the whole connexion, at the cause as a whole. He was not satisfied with the ratio of progress made. At the same time we should look at these things. It was possible for statistics even to make an unfavourable impression on our mind. However the missions have raised a portion of the money contributed, and it was satisfactory to know that the salaries of many of the brethren had been largely increased.

BRO. GARNER thought there was one question that had been overlooked, and that the documents submitted only give a one-sided affair of it. Those figures show what the stations were so many years ago and the number of members they represent at the present time. Against them should be put the number that have died, the number removed, and the number that have left the connexion in any other way. It was a fact that on many stations where he had laboured they had lost, by death and removals, fully twenty per cent. of the membership; yet we make up the blanks and report an increase. At Etobicoke there had been a steady advance. During the last four Sabbaths in the ordinary work he had joined four in one day—another one—and last Sunday two. The Lord was with them in the work. Backsliders were being reclaimed and many sinners converted. This should be taken into account. The blanks caused by death or removal would be filled up with converted souls.

BRO. WADBY related his experience as a member of the Primitive Methodist Church. He told how, twenty-four years ago, the Church with which he was connected had met with only two members and how the seed which was then sown by the faithful labourers had germinated, until now they can boast of a flourishing Church and Sunday School.

Bro. BEE said he did not intend to go into the statistics which had been given, for he was one of those who had not received a card stating the subjects to be discussed, therefore he was quite unprepared. The expenditure on missionary account seemed large, and Bro. Crompton merely hinted at the fact that there was kept out of sight altogether the money raised on the missions where grants had been given. This ought to be taken into account, for it was a very important item, and Bro. Reid ought, in order to present a fair statement, to have put this alongside of his own. Why had not Bro. Reid given them particulars in reference to mission stations, which he admitted had made progress and done well. He certainly considered that Bro. Reid should have done this, rather than to refer to Kingston and other places, where he said there had been no advance made, for it was much better to refer to facts, capable of causing pleasure in connection with the work of God, than that which was discouraging. He had supposed Bro. Reid would have done this, and the course he had adopted had caused him some disappointment. He had heard people who differed from him in sentiment say that if people were converted, and went from the church militant to the church triumphant in glory, what did it matter, particularly, from where they went? They had all heard sentiments like this dropped at their Conferences—it was said that even if the Primitive Methodists lost the members other bodies of Christians gained them. But he would refer them to the fact that 9,000 members had left them, and they had only gained some 2,000 in the years which had been referred to. Let them put these facts side by side with the members which remained in Church fellowship with them to-day, and these who had gone to Heaven, and then ask themselves if they had a right to say that the thousands of dollars said to have been lavished, had been lost. (The Chairman: No). When the day of God should come would it appear they had done a very enormous thing in spending a few thousand dollars and saving thousands of souls? Money was a very small thing compared with the shining ones who were before the throne of God. The reader of the paper had drawn a very dark picture with reference to their membership and their position amongst other religious denominations. Bosanquet had been referred to, and it had been stated it only raised between \$400 and \$500 in one year for two ministers. Deficiencies in salary were made very much of; and in their minutes of recent years they had had a claim for deficiency in salary. Any one who knew as much about the working of the denomination as Bro. Milner and Bro. Reid, who had spoken, did, knew very well that on many stations the reports merely showed what had been raised in the ordinary way, though often after the May quarterly meeting, (the report having been made up), a rousing tea-meeting was held, a great effort made, and a good deal done in a pecuniary sense. Remembering this they

would see that the reports hardly give a fair representation. He could prove this to be the case—it was not a mere statement on his part. Now, they had reporters present, and he understood that they were to have a verbatim report of what was said and what was read. Under these circumstances he thought it would be well to read them some statistics from the official documents of the denomination. He would refer to the years between 1860 and 1874, and note the increase or decrease which had taken place, according to their own official documents. The number of ministers had increased 53, the local preachers, from 250 to 273; class leaders, from 214 to 295; the Connexional churches had increased from 91 to 205; the preaching places had decreased from 181 to 115; the parsonages had increased from 9 to 34; Sabbath schools, from 62 to 142; teachers, 549 to 1,226; scholars, from 2,891 to 8,360; Church members, from 4,274 to 6,781; value of Church property (unreported until 1869), \$187,305; second period, \$79,958; ordinary income for first period, \$7,470, increased to \$26,941; missionary fund, \$3,583, increased to \$4,565. These statistics standing over against the other which had been given would perhaps make a little sunshine, and that was what they wanted. (Cheers).

Bro. HUGHAN said that with the exception of four years which he spent in the city of Toronto, he had spent all the days of his ministerial life connected with the missions—sometimes in the bush, sometimes in towns, and sometimes in cities. Brother Bee had told a plausible story in connection with the generosity of the people in making up the deficiencies in the salaries of ministers, and sometimes not having these facts reported. Now, as far as missions were concerned the facts were reported, and reported honestly. The members were just as honest on the missions as on the circuits as to reporting the funds raised. Bosanquet had been referred to, and he might say he had travelled on that district. He could state that Bosanquet had always been in the habit of doing as brother Bee had said, and had always reported every cent of its receipts, so that the statement made as to its deficiencies was perfectly correct. Brother Bee's remarks were calculated to give the members of the Conference the impression that the ministers had always received their deficiencies; but he had to state that his deficiencies for ten years averaged nearly \$100, of which sums he had never been paid a cent. He had travelled and obtained \$60 per quarter for himself, his wife, a horse, house rent (laughter) and other incidental expenses. Some of the stations were not in debt because of the simple fact that they had a rule to the effect that no minister could claim anything from a station after he left it. It might be said that if he had done his duty he might have got his money. He was not going to speak boastingly or egotistically, though hard things had been said of him (loud laughter), and he would not boast, for God forbid that he should

glory save in the cross of Christ Jesus his Lord ; but this he would say, he had never left a station less than fifty per cent. better than he found it, and in most instances 100 per cent. (Hear, hear.) He had known what it was to suffer for the cause of Primitive Methodism, in pocket and otherwise, and he did not believe in this plausible way of putting matters. He believed the figures and the facts stated by brethren were only sadly too true. He might be said to be speaking strongly when he now spoke of their mission work in the west, but he knew the district thoroughly, having travelled it on horseback and on foot, and he knew that their mission work there was to-day a rope of sand. McGlivery had been mentioned, and he would say to them that it was advisable to send their best men to that place, not only for the work they had to do, but what they had to live upon. Brother Milner only uttered a truism when he said that these places were not circuits. He very much questioned whether Bosanquet had paid its preachers in full. He suspected that each preacher gave the stewards a receipt for the whole sum due to them, deducting \$100 or \$150 off the small pittance which had been doled out to him. He had gone through the mill, and he knew how hard it ground. (Loud laughter.) He had to tell them that his loyalty had been tested. Stratford to-day had not as good a congregation as when he left the place sixteen years ago, though it had three times the population which it had at that time. The place had not any more churches or denominations than it had sixteen years ago. The denomination had a church now, and it stood in as good a location as any church could do, and especially was this so, if they took into account the statement they had themselves so often made, namely, that they were the Church for the working classes. Though they had said this, the working classes passed them by, and their church in the place named was nearly empty. It was not long since a brother preached there to seven or eight people on a Sunday morning. When the brother who followed him was preaching the place was full. Perhaps these statements were too plain, but any one not blinded by prejudice would not say so. He knew the brethren who had laboured in the West would say he had not exaggerated in one thing he had said regarding their Western work.

Bro. T. AMY was sorry they were not all Mr. Hughs. If they talked as some did at that meeting they would make ropes of sand, or try to do so. He had an idea that Primitive Methodism was not a rope of sand in Canada, and that it would bear more twisting than many could give it ; in fact, the longer it was twisted the stronger it would be. (Laughter.) Personally, he could say that Beach circuit was a good one when he went upon it.

Bro. McLEAN desired to say that every man there was a steward for God and not simply for his denomination. He knew it was

well for some to say, "Well, this question of how much money you shall pour into this work don't amount to anything, because one soul infinitely transcends all the wealth in the world." But the point at issue was not whether \$50,000 or \$90,000 would buy a soul, or whether the whole world would purchase it, but the matter for them to consider was, whether as stewards for God they were doing the best they could with the money of which they were possessed—not to build up a denomination, but to save sinners. This question was the one which came to him, and which was pressing upon him that day—not the question of Primitive Methodism, but, was he as an individual doing the best he could, seeing these appalling, these startling figures. He told them the figures were startling. It was no use for them to cry "Peace, peace," for he told them that in the light of the future, and in the light of the great eternity to come, the question would be pressed upon them of whether, in the light of honest convictions, they did the best they possibly could with the money God had given them. If he understood the matter, they had come together frankly and honestly with the object of finding out a sore place if there was one—not with the idea of finding out whether they were a rope of sand or another kind of rope. Did they think if there was anything in his business which he did not understand he would shut his eyes, and ostrich-like, bury his face in the sand. Some of them had been saying "You should not say these things," but this was where they had made the mistake for years. Ever since he had been connected with the denomination he had had as deep an interest in it as any one—he stood second to none in this respect. He had advocated this question of money, because, after all, it was a most important one, and he had for some time been in favour of their looking candidly and frankly into the whole thing. He had not heard a single brother gainsay a single figure. Let them take Stratford, Kingston, and the other places referred to. Did they mean to tell him that anybody had been suffering there for want of the Gospel? Not at all; and the denomination had been pinching and starving some of their men simply because they had gone into these places. Because they had committed a blunder should they evermore perpetuate it? Was this right, or as God would have them do? Personally, he could not do it any longer; his mind was made up on the point that they must look the matter candidly and frankly in the face, and if any facts which were not pleasing to them came out that day let them deal with them above board, and not under any circumstances hide their weak points from one another. He should be glad if each person present would endeavour to get hold of the idea that personal responsibility rested on each of them in this matter.

Bro. MIDDLETON said that some few years there was a mission called Prince Mines, and a great number of souls were saved as the

result of the work, the fruit appearing throughout the entire length and breadth of the mining country on this continent. However, a great deal of money was spent on the mission, and the missionary had to be withdrawn. In Markham about fifteen who were formerly members in connection with the Primitive Methodist Church at Bruce Mines left the village, in Lower Canada there were several, in Nova Scotia several others. Allow him to say, that whether the people in the village would have suffered or not if they had not received the Gospel when they outnumbered between 1,500 and 2,000, the members belonging to this denomination were secured by other Churches. He was very sorry that Mr. Reid had not gone further back than 1864 in the statistics he had given them; for it struck him very forcibly that if he had done so he would have presented a very different account to them from that which he had given them that afternoon. He believed the date of the first discussion of this question of Methodist union was the 1866 Conference. He reminded them that from 1866 to 1870 the increase of the denomination was 578, and in 1863 the increase was 575. Now everybody knew that from 1866 up to the present time (more or less) they had been unsettled, owing to the agitation of this question. They had all felt it, and he considered that it behoved them to look these facts in the face. From 1861 to 1865, when they minded their own business and went to work to save souls, God gave them an increase of 1,422. When he entered the ministry, the Bible Christian Church had not as many members as the Primitive Methodists. For a short time the Bible Christians dealt with this question, but they ultimately decided that their best course was to withdraw from it, and spend their time and talents in the great work God had drawn out for them. He considered this a lesson for the Primitive Methodists. The Bible Christians had worked hard, and as a result they had placed themselves in advance of the Primitive Methodists, and it was a question whether it would not be better for them, that day, to thank God for past mercies, deeply humiliate themselves, and determine by God's help to do better for the future. If they were faithful to themselves, their great privileges, and the great work God had given them to do, they would succeed as well as they had done from 1861 to 1865. It appeared to him that in his remarks Brother Reid appeared to have forgotten the large number of members—9,000—which had been lost to the denomination. Further, he understood that during the last few years London had advanced to the position of an independent circuit. Barry had also advanced, which was the case with Guelph, the membership and finance at which place had been doubled. He should not occupy their time any further.

The CHAIRMAN—It appears to me that this subject has received full consideration.

Bro. WALKER wished to correct a statement made by the last

speaker. The first resolution passed on the subject of the Methodist Union, in Canada, was in 1858, and he was personally concerned in getting up the resolution. The resolution was passed in consequence of a fraternal address sent by the Primitive Methodist Conference to the other Methodist bodies in Canada. The resolution originated in their quarterly meeting, was passed at the district meeting, and went up to the Conference, where it was modified and sent to the other Methodist bodies.

BRO. BEE rose to make an explanation in reference to what Bro. HUGHAN had said in relation to the extra efforts to raise money towards deficiencies. What he (the speaker) said was that certain money was raised after the May quarterly meeting, when it could not be reported. He had no intention of mentioning any report, or calling in question the honesty of one. He had no doubt that if Brother McLean, or any other brother, suspected that his business was going astray he would very likely want to find out where all the sore spots were, and apply a remedy. He believed they were pursuing a right course when they did this in connection with their own denomination; but he believed Bro. McLean was too shrewd a man if there was anything amiss with his business to call in the reporters whilst he investigated the matter, and lay the causes of failure before all the world. He thought this would be sufficient to say on this point.

MR. J. EDGAR said there was one feature about the discussion that afternoon which he did not like, and that was that there were two parties there, but this was not so. There were some persons there who would be glad to encourage this idea. He believed, and knew in fact, that he was a Primitive Methodist, and had been so for twenty-eight years. He believed he was as loyal to the denomination as any man in the room, the Chairman not excepted, and he thought he had shown evidence of this by twenty-eight years of labour. From the day he joined the body he had, to the best of his ability, physically and mentally, served the Church of God. He respected every man's views, and he loved a man who was opposed to Union, as though he was in favour of it. They ought to get rid of this idea of two parties. He also considered that during the day there had been some little advantage taken of statements which had been taken hold of and magnified. Now, if he understood religion, this was not the right way for them to endeavour to magnify the statement of an opponent. He did not fear going into any statement of facts. He had nothing to fear. He had been on most of their Committees for twenty-eight years, and he had never known a transaction with which they could not face the public press. There were no secrets which they wished to hide, for during the years to which he referred he had never been cognizant of an illegal or unrighteous transaction on the part of the Committees. It was a

painful fact, and one which he deeply deplored, that for many years some of the funds of the connexion had been what he considered misappropriated. God would require from each of them an account of their stewardship, and if any money was misappropriated the state of things ought to be at once remedied. Their duty was to spend their money where they could do the most good. Whether the brethren who listened to him differed from him or not in his statements, he maintained that it was most painfully evident that the expenditure as to talent and piety did not correspond with their income. Suppose they took the case of a man of moderate talent like himself and put him upon a station, and he worked twelve months faithfully, sincerely, earnestly, and perseveringly ; but a man was, perhaps, put by his side who, with less talent, accomplished twice as much, though he did not perform half the labour. Now this was where the thing ground his soul for years, and it ground him to-day ; and there was not a single minister in that Conference that day whom it did not grind—not one. [A Voice—That's so.] He saw men amongst them of equal talent, equal education, and ability in everything, put in contact with men who had other charges, and though they laboured far more earnestly and protractedly they accomplished very much less. He loved Methodism in every form (cheers), but he loved Christianity a great deal better. He went higher than the ism—he thanked God he had got above the ism. He wanted to see them do better if they could, whether by means of union or anti-union. The proposal as to Methodist union did not commence in either 1859 or 1869. The Chairman and others could remember that there was a feeling calling for union long before that. The Church with which they were connected had felt this pressure for many years past. Let them ask those brethren who had laboured longest on mission stations, or, indeed, any of their ministers, if they had not felt this pressure, wherever they had been, for many years past. This pressure was felt in Toronto, in Hamilton, in London, and all throughout their work, which for the last twenty-eight years had been regular uphill work the whole way through (hear, hear)—a repeated continuous struggle, and nature did not like that. A constant strain would break any man down, and their labours for the last twenty or twenty-eight years had been so. All honour to those men who had laboured on mission stations for twenty years, and who had never got their salary in full. If they could use any other means of usefulness, or improve any of their present mediums of instrumentality to bring men to Christ, in the name of God let them adopt it, whether it be union, anti-union, or otherwise. Above all things, let there be no divisions. He did not profess to see far, but he saw as distinctly as that two and two make four that the time was coming, and was not far distant either, when the influence of Protestantism would have to be united. (Hear, hear, and cheers.) There were

counter currents to-day in Toronto (hear, hear, and a voice : "Yes") which were setting in strongly against Protestantism (hear, hear,) and their divisions testified to their weakness. (Cheers.) All the great Protestant denominations of this land were drawing closer together without effort. Perhaps he was mistaken, but he thought he saw that there was a drawing together of the whole Protestant world, and he believed that God's hand was in this, to accomplish a certain purpose. (A voice : "It is," and cheers.) He should be glad if the Chairman and the brethren—the men of God who were present—could add one fraction to the unification not only of Methodism but of Protestantism. (Loud Cheers.)

After singing and a short season of prayer the second topic came up for consideration, Rev. Thomas Crompton, Vice-Chairman, presiding.

THE GEOGRAPHICAL POSITION OF OUR WORK IN CANADA.

Bro. Cade read the following paper :—

"Our work in this country began in Toronto about forty-five years ago, and has risen into a great numerical and social power in that city. The country appointments lie along a central range of distances chiefly in this Province. Turning eastward from Toronto on the Grand Trunk Railway, we arrive at Pickering, our first station on our work east. Passing by Whitby and Oshawa we come to Bowmanville, another self-sustaining station. Oshawa was once occupied by us but has been discontinued. We have no cause in Newcastle, Port Hope, Cobourg, Peterboro', Lindsay and Belleville, until we reach Napanee, about twenty-four miles west of Kingston. Napanee, after twenty years' labour, has been removed from our stations, and a few country places continued under the name of Roblin. Five miles west of Kingston is Collinsby Mission. Kingston Mission is the limit of our work in the east until we reach Montreal. North from Kingston, on the Kingston and Pembroke Railway, is Portland Mission, and a little to the north-west Hinchinbrooke, where we have an unmarried man stationed.

"Coming back to Toronto east, and taking the Toronto and Nipissing Railway, we come to Scarboro', Markham, Sandford, and reach four of our strongest self-sustaining country stations. We have no cause in Markham and Uxbridge Villages.

"Starting again from Toronto, this time on the Northern Railway, we pass by Thornhill, Richmond Hill, Newmarket and Aurora, until we come to the Village of Laskay, which stands at the head of a flourishing country circuit. A little further north is Bradford Mis-

sion, where we have a small and feeble interest. Turning around to the north-west we go on until we reach the Collingwood Mission. St. Vincent being just beyond has been removed from our list of stations. Coming back to the northern junction, branching off toward the Muskoka district, we arrive at Barrie, a thriving and hopeful mission. In the regions beyond we have Oro, Orillia and Muskoka Missions.

“Setting out again from Toronto, on the Toronto, Grey and Bruce Railway, we have Etobicoke and Albion Circuits, and further north Orangeville, Amaranth, Rosemont, Artemesia and Osprey Missions. In this locality is Sullivan, now abandoned by us as a station.

“Now let us take the Grand Trunk west. Leaving Toronto, and passing by Weston, we reach Malton and Brampton Circuits. Then passing by Georgetown, our next station is Guelph. Further west, about twelve miles in the interior, is Hawksville Mission. We have no society in Berlin. Hence we come to Stratford, a town rapidly increasing in population, where we report a declining interest. Diverging a little, Mitchell and Woodham stations appear. These three stations, once so full of hope, signally failed in anything like material success, taking into account the means that have been employed. St. Marys is not on our stations, and we have no work further west until we come to the McGillivray and Bosanquet Circuit.

“Coming back to Guelph on the Hamilton, Grey and Bruce Railway, we find no Primitive Methodist Society in Elora, we have, however, adjoining the Peel station a young and flourishing Circuit. Beyond is Minto, Jubilee, Brant and Kincardine Missions.

“Let us once more come back to Toronto and set out on the Great Western. Until we reach Hamilton we have no Society. Many years ago we had promising interests in Cooksville, Wellington Square and Dundas, but for some cause the appointments were withdrawn. In the city of Hamilton, we have two stations, a circuit and a mission. St. Catharines was opened last Conference. Passing west on the main line we reach Paris, a large and important town, now abandoned by us after many years of missionary effort. A few country places have been retained under the name of the Falkland Mission. The west station is Blenheim, once incorporated with Galt. Galt for many years past has disappeared from our list of stations. Woodstock is a part of our work, and south-east, about thirty miles, Walsingham Mission. We have no cause in Ingersoll. In London we have two ministers stationed. Still going west we come to Caradoc, Bothwell, Chatham, Dover, and, diverging a little, Plympton Missions.

“Leaving Hamilton south we come to Grand River Circuit and Walpole Mission.

“It will appear that a large portion of our work lies in remote and inconvenient working distances. Many of the towns and villages of

the Province have not been occupied by us, the greater proportion of our energies being expended upon the scattered populations in wide country districts. Many of the towns where we have long laboured hard have had, from various causes, to be relinquished or held only by the slenderest grasp.

“The sum totals that have been taken off our noble and generous central circuits to sustain declining or at best stagnant and unremunerative interests is most painful and extraordinary ; and the most startling aspect of the matter is that these enormous sums stated in Mr. Reid’s exhibit have been appropriated to localities where there has been no lack whatever in Gospel ministration or spirit. It is a conclusion that must be conceded, that while we have prospered on many of our stations to an encouraging degree, we have not progressed in proportion to the population, or increased with all the great advancing interest of the country in all its denominational, educational, social and numerical relations. We have not lacked men of consecrated talent and energy in our fields, and men of prudence and economy in our councils. Our men have worked harder and been paid less on the average than men in other churches. On our Quarterly Boards the utmost carefulness has been exercised in the location of ministers and the appropriation of moneys, and the time has come for us to decide, with an intelligent Christian scrutiny, where is the remedy, and how the Lord’s money and the Lord’s men may be distributed most to the advantage of the great cause of Christianity in general. Many of us have the strongest interest in the success of the cause in this country. Some of you have freely embarked your thousands in this work, and some of us have devoted nearly the whole of our ministerial lives to it ; and if it can appear that as a denomination in this country we have something to struggle for ; some clear and well defined principle that is worthy of the martyr spirit ; some distinct and sacred mission from the Almighty to fulfil, let us know it, and even though we fail here and there, and advance but little in the aggregate, there are among us those who will give to the last we have, and labour to the last of life, in this cause. But if, as our venerable father Crompton, in the same connection, says, ‘we cannot resist the logic of facts,’ if the altered circumstances in the organization and government of the Methodist Church in Canada, and the exigences of our own work, are crowding the question of union upon us, however, unwilling and pained we may be to sunder the associations and sympathies of history, it is to be hoped that we shall deal with the case with the charity, solemnity and dignity of Christian men.”

Bro. WOOD was very sorry that he thought such vast, such almost infinite influence was attached to the almighty dollars. Primitive Methodists started in life generally in very humble circumstances, and many of those present who had thus started are very well off to-day

—[A voice, "Bless the Lord!"] (Loud laughter.) He thought it was the public opinion that Primitive Methodists were as prosperous, if not more so, as any people in this country. Emigrants who came out twenty or thirty years ago from the Old Country had accumulated wealth, and Primitive Methodist merchants are not a whit behind others. He wondered that the Master had given them so much wealth if they make such a bad use of it as has been stated ; and yet, somehow, it keeps flowing in. He wished to state a fact in opposition to Bro. Hughan.

BRO. HUGHAN, rose to a point of order. He had not spoken on this subject yet.

BRO. WOOD, continued, that the money had been introduced in order to present the most gloomy aspect of our work in this country, and although one brother says he never got his salary, he (the speaker) could say, that he had never gone without his. The books would show this. He had no doubt that he would get on very well with the people in Toronto. Although that remained yet to be seen. He begged to say, that he simply minded his work, and intended to do so. Although the Primitive Methodists spent a great deal of money they seemed to always have plenty to spend. We go out and open new places of labor, without a parsonage, a Church or a dollar's worth of property, and of course there must be a great expenditure. He thought the value of the Church property in the shape of chapels and parsonages should be taken into account. This property had been accumulating during the past thirty years, and it probably represented a larger amount than had been spent in the support of the various missions.

BRO. HERRIDGE, was inclined to take a more cheerful view of matters than had been presented by Bro. Cade. Whether we shall unite with another Church, was not for him to say, but as in the other case, with these statistics another view may be presented. He had laboured both extreme east and west, at Kingston and at Chatham. At the latter station the Primitive Methodist ministers preach at many places where there is no other place of worship than their own within two or three miles, and a better field of labour he never saw. There ministers could go out and visit the people without elbowing out other denominations. In many places, such as Faulkland, where the speaker was recently stationed, the progress has not been very rapid, nevertheless healthy churches had been established, while the people would have had to go altogether without religious services, or be put to great inconvenience if their denomination had not taken the work in hand. He mentioned this to show that the money had not been thrown away in places provided by other denominations. He had opposed sending a minister to Manitoba, because he thought the people there had sufficient religious advantages, and the work could be prosecuted with better

prospects of success in the less favoured places. In Walsingham and Walpole the minister had ample room for labor. His own impression was that while it might be necessary in some places to centre the labours of Methodism ; yet the more men, in some respects, that are employed, the more thoroughly are people likely to be evangelized ; and as our towns increase there will be a considerable number outside who will not be reached by the Churches. He thought the desire of every one should be to make the people of Canada Christian people. Hence the money spent in supporting the missions in the destitute parts is not money thrown away. He mentioned these facts to show that another view of the case might be presented.

BRO. GOODMAN, said that there was always a large sum of money sent from the outside stations as mission money. Last year before it was given up, Galt town sent in as much money as was contributed towards it, and that has been the record with other places. Still their missions were not succeeding as they should do. He thought that the question to be discussed now was whether the geographical position of the work was hopeful? Whether the form of the work was such, that it could be carried on better than at present. There was another point to be considered, and that was, that in many places the principal trade was in lumber, and when the pine was gone there was nothing for the missionaries to subsist on, and very little for the people. A part of Markham circuit was an example of this remark. We ought to talk about the soil, and the shape of the work.

BRO. MILNER said there were many places where Primitive Methodists could not establish a cause, on account of the presence of Wesleyan Methodists or Bible Christians, because people in this country care so little about their particular "ism." This is the reason why towns and townships have been skipped, and the stations were in many cases so far apart. Some fields had been entered by invitation, but from his experience he was inclined to deprecate the system. A few disaffected persons invited a brother and if he did not suit them they went back from whence they came. He had gone over the whole ground and knew Canada as well as any minister we have, and he was so convinced there were places we cannot go with any hope of success, because the people there are not favorable to our movements.

BRO. HAYLOCK, had often wondered why our people left the towns, and gone to country places. A gentleman had given him an explanation why some towns had been neglected, which was very sad. Where he was stationed, he was in the centre of what were called four towns—Mitchell is 12 miles in one direction. We have a station there, but in that town the Bible Christian element is built up from our own people. Had we but the members who have gone to the the Bible Christians, leaving alone the Wesleyans, we would have the largest crowd in that town. He had written to the Secretary

about taking up work in St. Marys which is 12 miles in another direction, but he could not go more than once in two weeks, and as they would growl if he did not reach them every Sunday he had given up the idea. Bro. Bee and Bro. Boyd had gone up to see the prospect, and they also concurred in the idea.

After singing and prayer, the Conference adjourned for tea, which was spread in the large hall.

EVENING SESSION.

After tea the Conference met at seven o'clock, Bro. Crompton giving out a hymn, and reading I Cor. 13 ch. Prayer was offered by Bro. Herridge. The Vice-Chairman Bro. Compton, occupied the chair.

On motion of Bro. Walker it was resolved to adjourn at 9.30 and re-assemble to-morrow morning at nine.

Resolved, that the first half hour to-morrow be spent in devotion led by Bros. Compton, Cade and Boyle.

Bro. BEE moved, seconded by Bro. Elliott, that Bro. Cade take the figures out of his paper on the Geographical Position of the work, inasmuch as all the figures were gone into in the previous subject.

Bro. WALKER wished to make a few remarks on the last topic, before going on to the next, with respect to this motion he differed from the meeting with regard to the shape the subject took. The extraneous matter, he thought, that had come out by the discussion on the paper was far more important than the subject itself. He had an objection however, to put in the figures in Bro. Cade's paper, as they had no business there. They put the matter in a darker light than it really was. There is no account of the Missionary contributions from those stations. We may have property in these stations worth more than all the money sent there, and yet it goes forth that we are so much out of pocket by these stations. That was the reason he as Chairman called the speaker to order and asked him to deduct that extraneous matter. He was exceedingly surprised however when a large majority of the meeting voted that the figures should be read in connection with the document. He hoped the meeting passed the motion without serious consideration, but if they still thought the figures should go with the paper he had nothing more to say.

Bro. GRIFFITH stated that the figures were in the printer's hands.

Bro. BEE thought if they go to the people there would be more

about the matter. It was impossible for them to be published without injurious remarks being made.

Bro. GUTTERY said the figures could not be in type yet.

Bro. GOODMAN said the figures would not have been read, only that Bro. Cade was limited to 15 minutes and had to read the paper as it was.

Bro. BRIGGS thought the paper was very little use without the figures. He was in favour of having them left in.

The Chairman said it was for the meeting to say what they would do with the figures, but he thought if they were left in they would do serious damage to the Missionary Committee on their next rounds.

Bro. GUTTERY said to his brethren who sincerely believed that it would be well to publish the figures, that in his opinion it was anything but wise to recall what he would term the errors of the connection in this country. They do it from the belief that it is in our best interests. But if we take the wisest and most successful human life and recall its errors, and write a paper on these alone, we give a very false idea of that life. Then we should not lose sight of the fact that what we are responsible to God for is our purity of motive. Suppose we as a connection do what we believe is the wisest thing under the circumstances, we cannot do more; and if after results should show that we have made a mistake it should not be set down as blame. It is not our fault, it is our infirmity. He believed the connection had in the past acted from purity of motive. It is legitimate to show the dark side, but it doesn't fall in the line of these brethren to show the strong points. They want to show wherein we are weak. But to publish those figures without the other side would be unjust. The statements may be perfectly truthful, yet it is possible to make them perfectly partial, just as in the history of the life referred to.

Bro. MARKHAM thought the figures were necessary to the proper reading of the context.

The CHAIRMAN could not see the use of belaboring a matter and putting it forth in all sorts of respects. He acceded to Bro. Guttery's observations that injustice might be done by publishing only one side. The meeting should say whether the document was to be published.

Bro. McLEAN thought it was not right for the chairman to speak all the time.

The CHAIRMAN thought he knew in the main what to do.

Bro. MARSHALL asked if Bro. Cade had the best of it, should not we have the same chance?

Bro. MILNER thought if the paper was published those opposed could write letters about it and thus bring out ideas that had not been touched. If it is let go as a matter of news the brightest and best side will be brought forward. One man will pay attention to one side and another to the other.

Bro. GARNER said it was a fact that some stations had raised sums equal to their grants, while the statistical information in that document includes the number of grants during the said years without the money raised to meet that grant. In other cases \$15 or \$20 has gone to paying that grant to the said stations. Then we should take into account the value of property in the shape of parsonages and churches. He dared say the money and material property will be equal in some cases, and perhaps more than equal to cover the grant; in others it will not. He thought we should not present the matter in a dark aspect. To say that the missions can do so much without being credited with the money contributed and the property, is hardly fair and square.

Bro. FLINT said he had a motion.

Bro. BEE said there was a motion before the chair, the design of which was to pass it at once or not pass it.

Bro. FLINT thought it would be unjust to let the paper go before the public in the present shape. No one has presented the other side of the question. He thought the brethren who introduced these reports should give the whole thing, without a one-sided sketch. It is hardly a fair way.

Bro. MILNER said he had a document in his pocket, showing every bright and every dark part. They could leave out Bro. Cade's speech and let it go as it is.

Bro. CADE thought they would give him credit when he said he had no idea of straining a point. He just went to work and thought he was doing it seriously and thoughtfully, but if they thought it would damage the work in any shape or form he would not for the world have it got out. It would not grieve him if the paper was withdrawn.

Bro. GRIFFITH said the motion would exclude the document from any publication. He understood a committee would be appointed to look over what was reported, and any matter could be corrected. If the motion was designed to exclude Bro. Cade's paper altogether he did not think he could support it.

Bro. BRIGGS thought it would not be fit to go into the *Liberal*, or the official report either, without the figures.

Bro. McLEAN did not think the document presented a dark side of the picture, (hear, hear). In that document the shortness of salaries is not touched at all. It takes a great deal of the preacher's money to do the work that is represented them. If there was to be any more discussion upon it he would have the whole thing set down, but we have the whole question before us. It would destroy the document to take the figures out.

Bro. BOYLE said there was to be a truthful report. Now those figures do either convey facts or they do not. Do they? if they are false, don't give them to the world; if they are true, why refuse them.

Bro. GARNER said it was true so far as it goes, but should there not be something placed to the credit of these stations? we must have not only the truth but the whole truth. Merchants in their books keep account of both income and outgo and that was the only fair way.

The Chairman thought the geographical position of the work could be set forth without the figures attached. There can be no meaning to documents when the figures are erased.

The motion was then put and carried by a vote 26 to 24.

Bro. HUGHAN, seconded by Bro. Milner, moved that the whole document be erased. Lost.

Bro. BRIGGS, seconded by Bro. McLean, moved that Bro. Bee's motion be re-considered.

Bro. BEE said the motion should come from the majority, but though he made the motion it was immaterial if the meeting thought best to allow it. If the document has to go to the public as it is there will certainly have to be remarks made that will put a new light on the subject.

The motion to reconsider was carried by 27 to 25.

Bro. MCLEAN said the very moment we begin to cut and carve we spoil the report. He thought the more the matter was looked into the better it would be for us.

Bro. GOODMAN said the document should be published as a whole or not at all; for there were several strong sentences passed on the figures, and if the latter were not published Bro. Cade would appear to a disadvantage.

Bro. GUTTERY said the original motion was now before the meeting, just as if no vote had been taken.

Bro. R. WALKER said, the report would not go into the nine columns of the *Liberal* as arranged for—it was too long.

Bro. GRIFFITH stated, on the authority of the *Liberal* reporters, that it could go in in full quite easily.

Bro. R. J. WALKER thought if the figures were taken out the speeches made on the paper would look foolish.

Bro. AMY thought it was unfair to challenge the opposite side to bring in figures against the report, for they could not go through the books; it has taken Bro. Cade weeks to go through. These figures do not only go to the *Liberal*, if it is decided to publish that paper in full, but other papers are watching, and they will publish them from one end of the land to the other, and first impressions usually last, particularly if they are bad. He would like to know who would like to go in the fall and read reports at missionary meetings with these figures in view that were as dark as possible. He begged to differ with Bro. McLean in regard to the deficiencies of salary. They were thrown in. If he were to mark presents and other things in salaries, he would not be badly off, and he thought others would not.

Bro. GOODMAN, seconded by Bro. Guttery, moved in amendment to the original motion, "That we do not publish Bro. Cade's paper in the *Liberal*, but we publish it in full in the verbatim report." He thought the view presented by the paper was a rather dark one to be published in the public press while we are negotiating the union.

Bro. HIGGINBOTHAM would go for the amendment, if a verbatim report was to be published. If the dark side has been brought out, there has been no more time allowed for bringing out the dark than the light side. If the facts stated are truthful, let us have facts on the opposite side to counteract. Let us deal with facts, and if there is light to be thrown over the subject let us have it. Let it be understood there has been no undue advantage taken. Bro. Flint and others have suggested there has been no time allowed to them. He presumed that Bro. got his notice when the others did.

Bro. HERRIDGE said, if a brother is requested to prepare a paper, of course he gives his time to it. There would have been something understood if a brother had been selected to write an opposite paper. He (the speaker) would have written another paper if he had been notified. Facts could be given, and those figures used to put a different phase upon our denomination; and it is just probable that if facts of other Christian churches were brought out in comparison, we would stand as well in our own estimation as others. It certainly gives a view of the work which he thought was a very dark one, inasmuch as facts on the other side are excluded, and it is a garbled view.

Bro. GUTTERY said, this document will be a very peculiar one in church history. Do any of us remember reading in church history that a church looking for amalgamation took a notion of remembering all the weak points in its past history? It appeared to him a most unparalleled proceeding. Would a business man, going into partnership, go carefully over his books and write out all the errors of judgment he had made, and show up his weaknesses with a view that he would commend himself? No man would think of such a thing. The brethren who were on the Committee, however, were perfectly justified in the action they took. There has been no injustice done to the brethren on the other side. So far as he knew the Committee, they had acted in the most impartial and gentlemanly manner to all the brethren. He did not agree with them in all their views, but at the same time he never knew men act more impartially. He thought Bro. Cade would have a chance, for he (the speaker) went in for the verbatim report. It was due to our friends in England to lay the matter fully before them. Let them know all the facts in connection with this question of union. He thought they had no idea of the number of our brethren in favour of union, or the strength of the arguments by which union is advocated. He thought Bro. Cade should have the benefit of the verbatim report. If not, the

criticisms on his paper will be published in that report, and surely the speeches will counterbalance any wrong impression the paper may make.

Bro. McLEAN would rather support the mandamus than that any injustice should be done Bro. Cade, who will have a fair show when the report and discussion were printed in pamphlet form. He thought we should get out of the habit of calling names. There had been so much said about the paper of Bro. Cade, that it would be better to let it go now. While he was willing to support the amendment and say no more about it, he thought it would have been better to have let the paper be published in the *Liberal* as at first intended.

Bro. GARNER contended for the paper being complete. It will go into the public papers and be a matter of history by-and-bye, and he thought it should be distinctly shown that labour and money have not been given away altogether in vain.

Bro. McLEAN, seconded by Bro. Hughan, moved that we publish a verbatim report in consequence of which the figures of the document written by Bro. Cade be erased from the columns of the *Liberal* to-morrow.

Bro. GARNER asked if the speeches on the document were to be published ; they were being reported in full.

Bro. GUTTERY presumed there would be a committee of publication, who would eliminate any matters that would be mere personalities in the discussion, but they would not eliminate any figures.

After some discussion on the difficulty of eliminating the figures in time for publication in the *Liberal*,

Bro. GUTTERY suggested that the following paragraph be published in place of Bro. Cade's paper, in to-morrow's *Liberal* :—" Mr. Cade having read an able paper on the geographical position of the Church in Canada, the following discussion took place."

Bro. BEE thought the word "able" should be left out, the people should be left to judge about that.

Bro. GUTTERY said the publishers of the *Liberal* would be responsible for that expression "able," and he believed the reporters considered it a very able paper. He then moved that the following clause be sent to the *Liberal*, and published where Bro. Cade's paper occurs :—" After an able paper by the Rev. R. Cade had been read to the Conference, the said paper being reserved for the verbatim report, the following discussion took place." The motion was duly seconded and carried.

Bro. R. WALKER then took the chair.

Bro. BEE stated that he had not received a card intimating the subjects to be discussed, and he complained that while others had received notice in time, his name seemed to have been omitted.

Bro. McLEAN desired to make a public apology to Bro. Bee. He

was the first minister in the work that did not get a copy of the card. The mistake was caused probably by Bro. Bee living in town. In this way Bro. Guttery and Bro. Wood were almost omitted. Then Bro. Bee had given the committee each a cold shoulder when they went to him that they may have forgotten him. They did not wish to do that, however, for they wanted to get Bro. Bee in good humour. (Applause.)

BRO. BEE concurred with Bro. Gardner's views. The missions do not cost us the grant made year by year. They cost those amounts less than what they raise themselves in missionary money. In the report, Jubilee has a grant of \$236. It raises in missionary money \$176, costing the missionary society \$60 for the year only. There is thus a very material difference between the gross and the nett amount. The nett amount should have been taken, and not the gross. Bro. Cade's paper goes on the same ground as Bro. Reid's, which he held was a most unfair one. He never saw anything more unfair, than the presentation to this meeting in relation to our stations. Bro. Cade travels along our railway line, making remarks of stations as he comes to them. When he comes to one that has cost a considerable amount, he takes particular pains to dwell upon that, and as has been said, make it very dark. We know Bro. Cade these many years, and we know he has power to make things look just about as he pleases. If he directs your attention to a subject in which he wishes to see a bright spot, he will convince you almost in spite of yourself; but if he take the other view, he will make it as black as a thunder-cloud, and people will begin to look around them, as Billy Dawson used to say, for the terrors of the day of Judgment.

BRO. GUTTERY,—Then it was able! (Laughter.)

BRO. BEE continued,—He makes those places look dark which cost the Missionary Society an amount of money, but he does not show the other side. At other places, he states that we have a cause here, and then he jumps along. Why? Because it doesn't suit his purpose to stay there! Why? Because those stations are doing well—have raised money, and are raising it, and promise to become self-sustaining. Time was when the Chairman even thought that Kingston would never make anything, and the sooner it was laid aside the better. The fact is, Kingston is progressing, and is almost self-sustaining, and if we do our duty, and sustain it for a little while, it will be all we want it. It has cost a considerable amount of money, but the property there is worth all we have expended—perhaps more. But supposing Kingston remains for 25 years more, as a circuit, they will give us back as much as we have expended, and more, perhaps. We shouldn't lose sight of this view. We may spend a great deal of money on a station, if we see that in future years they are going to give it back to us, to help to spread the Gospel elsewhere. In all fairness, Bros. Reid and Cade should have given us something of

that. Now they were not in a position to give the figures on the opposite side, but the meeting would see the reasonableness of what he had referred to.

BRO. MARKHAM said it was very evident we could not all see alike. Even the king of whom he had read failed to make two time-pieces go exactly alike. But it taught him a lesson not to try and make his subjects all think the same. The maps shewed that we exist in a very limited extent in this large country and that we exist chiefly where least needed as a distinct people. Our hold of this country is something like that of another body in China. They had a single missionary and it was said that it was like a needle with a single thread attached to a whale. Our hold is feeble. In Toronto we are comparatively strong, but we are weak, weak at the extremities. (Applause). The heart is tolerably good. We operate in many places that are full of different bodies. In Bownanville we have a cause, there are six or seven churches. In Napanee we have never had a good hold of the town. There are two Methodist bodies in almost every section of this country, and in many small towns even three. In Markham circuit there are fourteen different religious bodies, and we do not reach Thornhill, or Richmond Hill, and we have no interest in Markham village. Uxbridge has three different Methodist bodies; Widder has four, it is a small place too. We have more societies for the population in proportion than they have in England. Why? Because of Nationalities. Kingston has its Irish and Scotch Presbyterian Churches. Every Nationality has its own preacher and services, whereas by a little concession large numbers of men might be saved and large amounts of money saved in carrying on our work. Some brethren seemed very well satisfied with the progress made. There have been statements made here that would almost bring the venerable Bourne from his grave. Twenty years ago a venerable preacher had said it was time that we, as a society, sustained ourselves; these years have passed and there was no likelihood of our becoming self-sustaining. We take money from England when we should be sustaining ourselves. If we would put our hands in our pockets and let the money from England go elsewhere the speaker would be less anxious, and earnest, and troubled (Applause). Mr Autliffe said the English Conference had planted their cause here and they were going to water it. The speaker told Mr. Autliffe that the English Conference should send the watering pot to Africa, where there are teeming millions who have not heard the name of Jesus. We are spending money here merely for the name of a party. (Applause). He (the speaker) preached that money was a talent, and God holds us if, not as a Conference, at least individually responsible for the use of it. The speaker then read the following from an English newspaper:—

“Some things have struck Dr. Valentine, the well-known mission-

ary physician in India. He has come home oppressed with the thought that there is in India a heathen population equal to that of Russia, Germany, France, Austria, Hungary, the United States and Great Britain and Ireland combined, or 240,000,000 with about one missionary to each million. India's population is increasing $4\frac{1}{2}$ to 5 per cent. annually, while the number of missionaries is less than it was ten years ago, despite the large increase of American and German laborers. Dr. Valentine has come from a district (the Rajpootana) with a population nearly equal to that of the whole of Scotland where for years he was the only missionary and where now there are but two European laborers. He now comes into Scotch villages, having, say, 2,500 souls and finds six or seven churches of different denominations, each having its own minister, or worse, he finds a village with two or three churches of his own sect, and the only excuse of the overcrowding is "We have been accustomed to our own congregation, to having our own minister and ordinances, and we should be sorry to give them up." He finds ministers labouring faithfully in petty fields who would gladly choose the wide foreign work if they had the opportunity over again, and chides the Church for pressing on its theological student the chains of narrow and over-crowded home work, to the neglect of perishing heathendom. Dr. Valentine's pungent contrasts between over supply at home and under supply abroad, will apply, if not with equal, still with considerable force to this side of the Atlantic." The speaker continued that the map shows how we are spending strength, energy, lives and money, and in many instances are worse off after ten or even more years than before. Can we remedy this evil, this burden, this wrong in any way? If the brethren who are not in favour of union could show how the remedy could be effected in any other way he would go in for it. He did not say that Methodist union was *the* way to remedy it. Can we pull up our stakes and go to a country whence the cry comes—"come over and help us?" In Canada this cry is never heard. The Rev. Mr. Hooper, an aged Bible Christian minister, has said that 25 years ago the common cry to our Mission Boards was "Send us a minister," but now he says that cry seldom comes. This country is full to overflowing with different denominations. Even Muskoka is as well supplied, for its population, as Toronto. Manitoba is as well supplied as Toronto, the number of inhabitants considered. If the brethren could find any way of changing our map, of turning our efforts from where we have too much preaching to where we have too little, he would be very willing to do so. But let us not, for the sake of perishing souls, for Christ's sake, go on as we have been going these last twenty years.

The CHAIRMAN thought there had been very little said about altering the geography of the work, Bro. Markham has not told us how we can improve it.

Bro. CROMPTON respected the convictions and views of Bro. Markham. The speaker had certain convictions and impressions that in one respect he wished he had not, for he could not resist the logic of facts altogether. Yet after all it is possible for us to lean on one side so much that we overlook to a large extent the other side of the same subject. A great deal could be said about the money question, but he wanted to speak of the geographical position. Most all of Bro. Cade's speech, leaving out the figures, could be said about the Baptists and Congregational communities in this land, and largely about the Methodist Episcopal Church. We have comparatively small bodies. The Baptists are a small body, and they have a cause yonder, and a considerable country intervenes between their cause yonder and their cause there. Their geographical position is in a spider-like way to a considerable extent. He said this with regard to fact. The Congregational body have a strong cause in Montreal, and a noble band of men and women there. Come up the country from Montreal and how many churches have they till you get to Kingston? From Kingston towards Bowmanville how many are there? They have a good cause in Belleville and other places here and there, but a great deal that is said about us can be said about them. The Methodist Episcopal Church are numerically three times as large as we are. They occupy comparatively few centres of population. They are pretty extensive in rural districts in some localities. Then in some places they don't exist at all. They are not known near Barrie, except in Collingwood, where their existence is limited.

Bro. BRIGGS rose to a point of order. He did not think it was right to draw comparisons with other churches—Congregational and Baptist.

The CHAIRMAN did not think the speaker's remarks were criticisms.

Bro. McLEAN thought there was no parallel between us and the denominations referred to.

Bro. CROMPTON thought we should mention corresponding facts. He only meant that there were other denominations like ourselves in many stations. It had been a great grief to him that they were not more generally spread, and he considered it a strange fact that our cause should have originated so many years ago and the towns up Young Street had not been occupied yet. He thought a plan should be adopted like that at home, where the large, strong cause sustained the smaller branches. He thought it would be a good thing if our Carlton Street Church would spread its funds in taking a mission and calling it a branch, and keeping to the disciplinary salaries there. Then let the Queen Street cause take some towns around. In the old country some cities took Glasgow and sustained it out of their mission fund. If we really are to continue as a distinct body it would be well to take some place like this. He regretted that there were such breaks between stations. He had felt deeply concerned

since he came to Canada—twenty years ago—that there had not been some systematic effort among the centres of population. While we regret this state of things let us ask ourselves, can it be improved. He thought there was a possibility, if we remain as a distinct body, of improving ourselves.

BRO. McLEAN called attention to the unfair allusion to the Congregational and Baptist bodies. From this standard, Bro. Crompton desired to establish a parallel, but there was none between those bodies and our own. With them there is no division as a source of weakness. We do not find the cause of our weakness so much in the shape of our work, but in our division as a Methodist family. The Congregational churches are each in themselves independent communities. The Baptist body is something the same. They have been only able to plant churches where there was a Baptist or congregational sentiment, but nowhere, except where there is a difference in free will or open communion, are they weak on account of divisions. If the Congregational body is weak it is not because there are five sections or more Congregationalism. In our cause division is a source of weakness. (Applause.)

BRO. GUTTERY was going to characterize one of the suggestions of Bro. Crompton as very disinterested—that part of the salary now paid to ministers should be devoted to the mission work: He intended to go in for that as soon as he was superannuated. (Laughter.) The matter presents difficulties in this way: when they met together in missionary committee—even since he had been in Canada—he had to stand up and battle against what he considered the over-carefulness in the use of the money committed to their charge. He had thought that if they pinch our brethren at two ends they had done everything they could to carry out the idea that God's money should be sacredly spent. If it was necessary to carry out this conscientious conviction, as a committee, does not the same thing hold in the Church on a much broader scale? (Hear, hear.) And if there is more money spent in some places for Methodist agency than there should be, isn't there guilt somewhere? (Hear, hear.) He did not say that in every place Primitive Methodists should give up their work, (hear, hear,) for there were many places where our good brethren of other denominations were willing to act in harmony. He did not think any of them wanted union on the principle of Jonah and the whale—that they should open their mouth and we should hop down. But in cases where other Methodist bodies were working it was fair to ask which of the two should retire. But whether we go in for union or not the Methodist conscience of Canada must entertain this grave question of the expenditure of Methodist money. He could not feel that we were all guiltless in the matter; and he thought that we who are so careful that missionaries will

not get more than they are forced to have, should be careful not to spend money where it was not wanted. He had heard two men conversing in a car about Methodism. One told how his minister had called upon him and said, "I have a matter on my mind to talk to you about." The man asked what it was, "Well," said the minister, "I think you want a little more of the Lord in your business." "Why?" "Because I think," said the minister, "If my people had a little more of the Lord in their business, I should not have a deficiency of salary. I will give you a week to think about the matter." In a week the minister called. He asked the merchant what he thought now. The man replied: "I think you preachers want a little more common sense in your business." "What do you mean?" "It is this, we are in a small village. I keep one dry goods store. There is only room for one. Do you think that if three other merchants were to come here we would all stop and starve? Now you have three Methodist churches and three preachers. The three churches would sustain one good church and one minister, and one church would hold the whole congregation. And yet you go on spending money to support the three. You want a little more common sense!" He thought there was a good deal of force in that logic. (Hear, hear, applause). If there are some who cannot see their way to union—and there are a lot—let us at least consider how we spend the money that is given us of God. The guilt that has accumulated is the injudicious use of that money.

BRO. MATHEWS had been a Primitive Methodist since he was fourteen years old and had spent fourteen years in the work in this country. He had seen a good many missions and nothing had pressed so hard on his mind as the fact that he could not succeed in the ministry as he would like to. He was positive, as far as certain places were concerned, that the reason we have not succeeded in getting more persons in our community was that we could not make bricks everywhere because we can't find the clay. Some years ago he visited Bosauquet—a small place—and while he was preaching in the forenoon the Wesleyan Methodist minister was waiting within a stone's throw till he would leave, and then he would go and preach to the same congregation. On Peel circuit—where the people had used him better than any place else he had to contend with six Wesleyan Methodist preachers—three married and three single ones. Their work laid within a circle of six miles, while he had thirty-six miles in one day to do his work. If he had continued labouring as he did then he could not have stood it, and that was the reason why, four years ago, he sent in his resignation and asked to be superannuated. No living man could stand it, and no Station in existence can maintain their ground when they have one minister against six. In seven miles in Peel Township there are not more than a dozen families

out of which we can gather material, and so in many other neighborhoods. To send a man into a neighbourhood and tell him to make bricks where there is no clay, any man feels this very heavily on him. In the matter of union he would just like the right thing to be done. If we could succeed in this country as a distinct denomination he would say, let us stand as we are. If we do what is right and are guided by God, irrespective of all sectarian feelings we shall come out successfully at the last.

Bro. CADE said he had not made his report as dark as it might have been made. A number of items such as expenses for removal of furniture, &c. have never been taken into consideration at all. In the drawing up of the report he very innocently thought he was contributing a little to the interests of all concerned. There was his blunder. He was an innocent kind of being. He did it in child-like simplicity and he thought it would elicit a little conversation. He had no idea of giving a dark and dismal color to anything. He thought the friends had omitted to notice the bright spots he had interspersed. It was said here and there that "There were hopeful prospects here," and instead of picking out a sore spot here pretty nearly all the mission stations have been mentioned. He had endeavoured to place before them a truthful but painful picture, which had perhaps been more painful to him than to any one present.

Bro. McLEAN suggested that we hear Bro. Roger's address this evening, in order to have time to think over it.

Bro. GUTTERY thought it important to close now.

It was resolved that on to-morrow an hour and a half be devoted to question No. 3, and that the discussion on No. 4 do not exceed two and a half hours.

It was resolved to meet at 8.30, adjourn for dinner at 12, then meet at 1, and adjourn at three to-morrow.

The Conference closed with singing and prayer at 7.30 p. m.

SECOND DAY.

THURSDAY, April 15.

The Conference opened this morning at 8.30 by a prayer meeting for half an hour, Bro. Robt. Walker in the chair. After a portion of Scripture was read, and the roll called, the third topic was taken up. The number of delegates was much larger than on the first day.

THE DISTINCTIVE FEATURES OF METHODISM IN CANADA.

The Chairman suggested that the brother opening would confine his remarks to 15 or 20 minutes, and those following about 10 minutes, as it would allow much larger scope for expression.

Bro. BOYLE opened his remarks by asking "what was Methodism?" It was one of God's great spiritual forces, sent down from Heaven for the purpose of converting men, and when the day of eternity dawns upon us, it will be seen that Methodism will have had much to do in preparing a great part of the world's population for the bright inheritance of the saints. It was utterly impossible for him to speak too flatteringly of Methodism. One of its first distinctive features was love to the common brotherhood, and to the great Methodist family in particular. Where this fails to characterize the conduct of professed Methodists to each other we fail to recopying that type of christianity which characterized the Wesleys and Whitfields and Fletchers of olden time. The law of Methodism, as the divine law, can find its fulfilment in our loving one another. Another distinctive feature of Methodism is self-abnegation.—labouring not for self, but for the purpose of ameliorating the condition of others. Everywhere since Methodism began to bless the world, we find this high developement of Christian character among her advocates. The next distinctive feature he would name was Aggression. Not satisfied with the victories gained, she braces herself for future and we trust greater conquests. This has characterized her ever since the days of John Wesley. Everywhere she has made inroads upon the territory of Satan, and she is destined to do so until the world from one end to the other shall be blessed and shall be laid at the foot of the Lord Jesus, robed in the robes of righteousness and sanctified and devoted to God. Looking back upon the history of Methodism no church has been more aggressive. He was not satisfied with this assertion. No church, her agents and her ability considered, has been equally aggressive. In the days of Wesley how marvellously she succeeded, and afterwards in the days of Burn. In England—that land of

Christian benevolence, Christian freedom, and Christian liberty,—may that freedom and liberty continue to live until the death knell of time shall have sounded out from the high dome of glory—the church has made wonderful progress. But she is in danger, depend upon it, she is in danger. It is ours to pray for the liberty of Methodism and every type of Christianity in that happy and prosperous country. But in that land Primitive Methodism for the first 35 years has had no peer. She has stood out in bold relief as the most efficient instrumentality brought to bear upon the moral condition of that happy country. (Hear, hear). Would to God we could say the same of our Church in this land, but we are doubtless doing the best we can. (Hear, hear.) Another distinctive feature of Methodism is adhesion—she is coming together. She is drawing more and more back toward herself. The time has passed when Protestantism can afford to be cut up into fragmentary parts. The scenes surrounding us, the history of the times in which we live, the condition of Protestantism in England and in other lands, prove this to a demonstration, and we must indeed be very blind and have no seer's eye should we fail to recognize the dangers of the times. This adhesion has necessitated the calling together of this tendency to adhesion. The men before whom he stood—men of intelligence and piety and self-abnegation—men who intend to strain their power to their highest tension and incessantly labor for the future glory of God. He prayed that God would bless them and help them in their labor of love. (Applause.) Another distinctive feature of Methodism is equality, and on this point he would speak more particularly. We are not in this country as we would be in the Old Country. Here we stand, as a denomination, socially and civilly, on an equal footing with the largest Churches of the land. Here we have not the caste that we find in other lands. But this equality, looked at under the surface, may have a tendency to prove weakness. The time has past when an uneducated and undisciplined ministry can suit the times. (Hear, hear.)

In consequence of our equality with other Churches it is necessary that we present society with a ministry as well disciplined as thoroughly educated, and as efficient, as the ministers of the largest churches of the country. Denominationally we have hitherto been unable to supply the country with a ministry in its collective capacity, educationally equal to some churches he could name. In consequence of this being the case our equality presents unto us a difficulty. We have, it is true, paid some attention to this matter, but unfortunately, as in other things, we have to some extent failed. But it is marvellous with all our difficulties and disadvantages that our young men have had to meet with and our elder brethren have had to cope with, is it not marvellous that we have such an efficient ministry as we have to-day. But who will deny the fact that educationally we cannot present the country with that type of ministerial ability so neces-

sary to suit the country in their intellectual expectations? This was one reason why, he argued, Methodism should seek to come together, and if she accomplishes this much, difficulty in the way to onward progress with regard to an efficient ministry will certainly be taken out of the way. Can we be shown any other way of meeting the difficulty? We cannot afford to send our young men to England to our excellent institutions there to be educated. If we could, he would be the first to say, let them go. Another distinctive feature of Methodism in Canada is to, as far as possible, make the best use of the means and appliances with which a kind Providence may favor us, whether those means relate to money or men. He believed the money collected by our people was the Lord's money, and we ought to be as careful and conscientious and particular, not to say as penurious—he did not wish that taken in its wrong sense—when we are meting out the Lord's money as when we are meting out our own. He believes the Almighty holds us responsible for the use we make of our talents, whether of money or of means. No Methodist denomination has any right to go into any neighbourhood where peradventure she may not be substantially required, and waste the energies of her men and spend money, while men and money are more needed in other parts. The matters of yesterday brought these things out; and after all that may be thought or said to the contrary, we cannot stand up and intelligently boast that we have not lost sight of this. We have, unfortunately for ourselves, in some localities been labouring when very likely our services were more required elsewhere. Holy, consecrated zeal was another distinctive feature. He was glad to know that he was connected with a race of men who, according to the assertion already made, have done the greatest amount of labor for the smallest pay of any in the church of the Lord Jesus. He knew that this has its effect, and might be talked for or against, but there is something of the true Gospel ring in it. It showed that this dear brethren did not enter the ministry for a morsel of bread, but because God had touched their hearts. (Applause.) In consequence of this, notwithstanding all their difficulties, we have been greatly successful, and God will bless us. But the distinctive feature of Methodism to-day, is coming together. (Applause.) The speaker might be put down as a union man or an anti-union man. He would just as soon be put down for a union man to-day as a non-union man, so long as the glory of God was advanced. One thing was certain, that the tendency in this age of the Protestant Church is adhesion and the coming together. There was never a time when the nonsense of Ritualism presented so bold a front, or exhibited such a tendency to running down the incline plane to Popery; when it was more necessary for the Protestant Churches to cease, if they have had any polemics of an unkind character, to forget that and remember their differences, and come like a mighty phalanx to the help of the Lord against the mighty. (Applause.)

Whether we are Methodists, Baptists, Congregationists, or Primitive Methodists, God will bless us if we do our duty. May we go home possessed of a kind feeling towards each other, and determined to work in true fellowship for Christ.

BRO. GUTTERY asked if there were any strangers in the room.

BRO. CADE hoped to be excused, but if everything that was said was to be published they should scarcely be so particular.

BRO. REID said that Bro. Gilbert was not present to keep the door.

The CHAIRMAN appointed Brother Barron door-keeper.

BRO. WOOD spoke next. He hoped he would not be interrupted, as he never interrupted others. He chose also to digress provided he would not waste time. He promised not to exceed seven minutes in speaking. He said there was one distinctive feature of Methodism not touched—(A voice—"A great many, my brother")—and it was the essential necessity of reliance upon the Holy Ghost. There was another fact to be placed beside those already given on education, namely that God has raised up such men as Moody and Sankey, and is perfectly confounding the educated ministry of the day by such agents. The speaker thought that if the Methodism of the venerable and ever to be honoured Wesleys had been perfect there would not have been so many splits and schisms to-day as there are. (Hear, hear.) Any community of Methodists which retain the features of the Methodism of the present day will be liable to splits and schisms, and cannot hold together long, and if all the Methodists on this continent were one to-day they would be going in less than twenty-five years at rapid speed towards Popery. The tendency of the subject brought before us is, coming together, and the union of all the Methodist Churches. There is no suitable denomination for Primitive Methodists to unite with. We are Methodistic in doctrine, but Presbyterian in Church government. If we were to join the so-called Methodist Church of Canada, not one in five hundred of our laymen would ever go to a Conference, and that but once in four years. The Bible Christians are discussing the propriety of calling themselves Presbyterian Methodists. If they do this, they will then become the only denomination anything like ourselves. But the tendency of union is towards greatness—something great, magnificent, extraordinary. It looks very much like ambition, to gratify which the rights of the inoffensive people may go to the winds. A magnificent river flowing through the estates of a few rich men may be a grand thing, but God wants to irrigate and fertilize the whole country; therefore, He wants smaller streams also. Gideon's army of 30,000 was too large till he reduced it to 300. But if we must amalgamate with greatness, let us go to headquarters at once. For priestly power there are no two churches so much alike as the Methodist Church of Canada and the Roman Catholic Church. He said this exclusively in reference to the discipline of the Methodist Church (p. 77.) In

answer to the following question, "What are the duties of Superintendents?"

Ans.—To preside in all official meetings of the Circuit in the absence of the Chairman of the District, and to make all *nominations* to office.

"It shall be considered as a principle in Methodist Discipline that no court shall be recognised as Methodistic in which the Minister or preacher does not preside."

Bro. HIGGINBOTHAM hoped Mr. Wood would not reflect upon other denominations.

The SPEAKER said he spoke on his own responsibility, and did not stand in his place as a representative of any one but himself.

Bro. MCLEAN thought Mr. Wood should be allowed to go on.

The SPEAKER continued—This union agitation, moreover, is a violation of the ministerial pledge. All our ministers on entering solemnly and sacredly promise that they will cultivate and promote peace and soul-saving, and the general good of the connexion to which they belong; but Methodist union means to break up the connexion. When the Speaker wanted to advocate Methodist union he would deliver himself from his Ministerial pledge and ordination vow; he would cease to feed and clothe his family with money sacredly contributed by loyal Primitive Methodists. Whatever privileges laymen may have, the paid agents of the Church ought to be the last to pull the house down over the heads of those who pay them. One missionary tells his congregation that there is no more need of two Methodist Churches in Canada than of two moons. Another sits down and writes thirteen letters in one day, advocating Methodist union. The wealthy Brother in whose house he writes, has already been won over to union, and he says, "Write away. I'll pay the postage." And these brethren receive their salaries out of the mission fund. There had been a good deal said about the *mis*-appropriation of money. He did not think Bro. Walker would pay his agents to go and write down and preach down the "Golden Lion." This agitation is very unwelcome to Primitive Methodists generally. They want to be let alone, and left in quiet possession of their own home. They look upon their ministers and class-leaders as executors and trustees of their own institutions, and they want to dwell in peaceful possession of the birth-right and inheritance; and they think they have as much right to exist as any one else. The agitation is also in opposition to the Home Conference, who are laid under moral obligations to the English Conference, the latter being shareholders in the concern. The speaker thought the man who would not acknowledge his obligations, unless compelled by law, is no man. There ought to be sufficient moral principle in any man to honour his own obligations. It was the duty of the Canadian Conference to confer with the English Conference before another word is said about union. They are at least entitled to be heard in this matter.

BRO. HUGHAN had been delighted and blessed by the able address of Bro. Boyd. He (the Speaker) was a Primitive Methodist, and had lived and laboured for Primitive Methodism for a long time, but he loved the Lord Jesus Christ better than any "ism" he knew of in the world. He wished to correct a remark made by Bro. Wood in reference to that wonderful pledge he took. He (the Speaker) stood altogether free from that, for he had never signed it, and so with regard to his conscience he was clear upon that point if there had been any agitation. He did not know who the brother had charged with agitation of union. It could not be him, for he had other work to do. If the union had reference to Christ he had endeavoured to preach it, and get men and women united to Christ. That had been the object and aim of his preaching of late. He had not agitated the question in the way stated, and he did not know of any brother who had, although his name had been connected with the "union movement." If his sympathies were for union, he had become a union man from honest and prayerful conviction. He was not always thus. He did not know a Methodist Church to-day—and he thanked God he did not—that is in a parallel with the Papist Church. (Hear, hear.) He had never seen a Popish Methodist parson yet. He had worked among Methodist Ministers of all kinds, and found some of them the best men that ever trod God's earth. (A Voice—"And liberal.")

BRO. GUTTERY did not think these interruptions should be allowed.

The CHAIRMAN thought all the brethren were God-fearing men, and he did not like to interfere.

BRO. EASTON wished he could be allowed to say a word or two now.

BRO. HUGHAN continued—With regard to their liberality, he had found them ever ready to help him and treat him as a brother in the Lord. What are the distinctive features of the several bodies of Methodism in this country to-day? Do we preach a different Gospel? No. Do we preach different doctrines from that Gospel? No. We have the same doctrines as those handed down by Wesley and his compeers, and those recognised in all Methodist Churches to-day, and that is the standard of Methodism. He believed the words of the sainted Wesley in accordance with God's own Word. We have not different principles in connection with our doctrines. In our mode of worship, our Church forms, where is the distinction? Have we any meetings that the Methodist bodies do not have? No. Class meetings, prayer meetings, fellowship meetings, band of hope meetings, meetings in connection with associations, and meetings to lead our people into the higher life or Christian holiness. These are all common in Methodist Churches to-day. He could not see any distinctive features in Primitive Methodism to-day. There is only one Church that stands out, and that is the Episcopal Methodist Church. They have some distinctive features that we have not, but comparing

ourselves with what is now the Methodist Church of Canada what have we different? They have the laity in their Church courts, and with all respect to the government of the Primitive Methodist Church, their laymen have more power to-day than our laymen have. The influences of their quarter-days are felt when ours are not. He was speaking to a brother not long since who was going to a charge, and who said he had been asked for by a quarterly meeting. I said, "But your brethren will not respect that." He replied that they could not do otherwise than as the quarterly meeting wishes. We say we have two laymen to one minister. He had his own views on that, and he did not think we had been benefitted by so many (hear, hear), and the intelligent part of our laymen themselves have said that we have not. In the legislative body of the Methodist Church to-day the laity are properly represented, and they have an equal standing and position in their highest legislative court. He for one failed to see that we have one peculiarly distinctive feature different from those we term the liberal Methodist bodies of this great country. Then, again, have we a distinctive people to preach the word of life to? If he were in England as a Primitive Methodist minister he would not advocate union to-day, because our people have been working among the working classes of society, and have done a mighty work. But he asked, have we to-day the working-classes with us, and have the others none? Comparing their Churches with ours, we find they have the working-classes, and we have very few. He could not see that we have any distinguished feature in our work in Canada. He used to think he saw it best; he could not see it now. The working classes flock to their churches, and take an active part in the services. Then where are our open-air services that we used to have in years gone by? Ours have gone by, and theirs have sprung up. Then the camp-meetings—how many do we have? They have drifted into what we call Primitive Methodism, and we have drifted into something else. He could not see that we have any particular or peculiar work to do but what could be done, and done better in a united capacity. Bro. Wood knows that the ministers have not been paid out of the mission fund. The missionary himself has paid a large part of his salary. His memory must have failed him.

Bro. WOOD—I am truthful; the books will prove what I said.

Bro. MATTHEWS begged to differ with Bro. Wood.

The CHAIRMAN recommended that the speaker would not charge Bro. Wood with falsehood.

Bro. HUGHAN begged pardon if he accused Bro. Wood of falsehood. He said his memory failed because he (the speaker) knew facts different. He did not believe Bro. Wood was capable of telling an untruth if he knew it. At the same time, every man that has been on a mission station knows that he has to a certain extent to contribute largely into the funds of the Church. It would be well to keep to

facts as they really are. He did not see that it has anything to do with our remaining as we are to-day—a weak, crippled, and inefficient body. He believed in union, and he believed in the Word of the Lord Jesus Christ. He did not believe that union tends to Popery, when the blessed Saviour prayed that they may be all one. (Hear, hear.) He might be too liberal in his interpretation of the word, but we cannot show a better Christian spirit than by drawing together, and if there are any differences drop the minor ones, and present one united Church all over the world as well as over Canada.

Bro. MATTHEWS rose to explain that Bro. Wood's memory must have failed him when he said yesterday that he had always received his salary. The minutes would show that for the first two years the speaker was on Scarboro' circuit with Bro. Wood, he (the speaker) had not been paid, and when he was there there was a deficiency of \$20 each year of the two years.

Bro. Wood had only to say that to the best of his recollection his salary was made up by presents and contributions on leaving the station.

The CHAIRMAN—Those presents come in very nice.

Bro. HERRIDGE thought this meeting was held with a view, if possible, of reducing the number of Methodist bodies in Canada. Bro. Boyd had taken a wide view and referred to the actual number of distinctive features. But one particular feature in the history of Methodism is its divisions. There are eighteen distinct Methodist denominations, including those in the British Isles and on this continent. Conversing the other day with an Episcopal Methodist minister in Hamilton, he was disposed to attribute these separations to "those fellows over in England." Well, now the first division in the Methodist camp occurred on this continent. There are twelve district denominations including the Methodist Episcopal Church north and the Episcopal Methodist Church south. There are twelve Conferences of Methodists in the United States, and the first of these divisions took place two or three years before the separation of the Wesleyan new connexion in England. He did not wish to go into the matter at any length, but such was the case. There are sixteen bodies in England, including the British Wesleyans in Ireland. As the meeting had been called for the purpose of decreasing if possible the number of divisions, it was well to look at the cause of division. He thought the history of the divisions in the Church of Christ, going back to the 9th century, when the division took place between the Latin and Greek Churches, it will be found that all these divisions have arisen from a certain feature in the management of ecclesiastical affairs. (Hear, hear.) He did not mention the cause.

Bro. CADE thought that the question of discussion was the distinctive features of Methodism. What is the mission of Methodism? He believed the Episcopal Church has its mission; and the Baptist

Church has its mission. They all believed that—at least he did. (Hear, hear.) He thought one of the distinctive features of Methodism in general was scriptural holiness as expounded by the great founder, and its mission was to spread scriptural holiness through the land. The text of the German reformation was, "Being justified by faith we have peace with God through our Lord Jesus Christ." The text of Methodism is, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." The great mission of Methodism is to stand by the atonement of blood. The tendency of this age is to preach a christianity without a Christ—an atonement without blood. Our mission is to preach, that without the shedding of blood there is no remission of sins. As soon as the Methodist bodies began to cease preaching the doctrine and practice of scriptural holiness they began to squabble and divide. Another distinctive feature, as quaintly remarked, was, a work for every one and something for everybody to do. Another distinctive feature of Methodism is the utilization of woman's influence in our church and work. The other churches had scarcely learned the mission and power of women in the Church until Methodism had taught us how to utilize woman influence. He thought it a mistake that our women are ceasing to pray in our prayer-meetings, (hear hear,) and to labour as they did in the earlier days of Methodism. Another distinctive feature was the class-meeting. The great difference—or one of the great differences—between Wesley and Whitfield was their ideas on the class-meeting. John Wesley was a great organizer, and he organized a class-meeting; and as a result Wesley will be remembered when Whitfield will be forgotten. It will be a calamity to Methodism, and to Canadian Methodism, when ministers and people allow the class-meeting to drop out. In answer to Bro. Wood's remarks, though the Speaker's circuit would probably cast a unanimous vote in favour of union, they never heard him say a word about it.

Bro. AMY said it had been thrown out that the union question had not been agitated outside the Conference by our ministers. At their last district meeting their ministers and some of their laymen had filled his hand with circulars in favor of union. He could not blame the laymen so much, for he thought they had a right to do more than the ministers, for they were not paid agents so much, and can go honorably and honestly into the union question. The circulars came from a caucus somewhere.

Bro. MCLEAN—Please take that word "caucus" back.

Bro. GUTTERY said that Bro. Amy should not be interrupted.

Bro. AMY said that those who interrupted him knew he could not speak so well afterwards. He continued: When he refused to take these circulars around his circuit some one, and he thought he knew his writing, had sent them around to his people who were not in

favor of union, but were staunch Primitive Methodists to a man. (Hear, hear.) Relative to the power that is in their quarterly meetings in the other Methodist body's than our own, which has been remarkable. But who last year at the February quarterly meeting was more for putting them down than Bro. Hughan? (Question). He maintained that the invitation system gives the other body a power in their quarterly meetings. He thought that while we are wonderfully careful over saying anything about other denominations, perhaps it is perfectly right for the glory of God, for the extension of His Kingdom in regard to our own denomination, we should be equally careful against going down and bringing up anything against it. We ought to be careful in that particular, and our every aim as God's ministering servants should be to propagate the gospel and glorify His name. It seemed to him that some of us were like the sons of the prophets in the days of Elisha—the place is too straight for us and we must get out. We can go to Jordan but we must be careful we do not lose our axe, for there will be no Elisha to raise it. We can go after all if we do not continue to publish abroad our weakness and littleness. If we go forth loyal men and women we may branch out in another sense so that the place will be too small for us. There are many places where a minister is never seen, even in Manitoba, and there is room for us. He did not think we should be seeking to take bricks from other churches, but we have as much right to the kiln as any other, and we may get brick from the world. There is clay in many places where we have seen through wrong spectacles and it looked like sand.

Bro. HAYLOCK said he stood in a very peculiar position. Some of those who were nearest to him in ties of blood were Catholic priests. He had always held that Methodists were trying to get to Heaven, while he had for years deplored the position of his Roman Catholic friends. If he was to be told what he had heard to-day then all right. Some time ago he had occasion to write a letter to his Catholic friends deploring what he believed was the darkness in which they had been brought up. One of them, a priest, wrote him back asking, if he should turn which of the many conflicting sects of Protestantism he would advise him to join to. That question had been a source of anxiety to him for many years past, but if our Methodist friends were so much like his Roman Catholic friends, he would feel easy in regarding his Catholic relations after to-day. He considered the remarks of his brother in regard to the Methodist Church very questionable. The man who brought him to Christ, at least, was as far removed from the Pope as any man he knew of. In regard to the invitation system Bro. Ewen was mistaken. So far from working against it he brought it into our Conference.

Rev. T. GUTTERY called attention to one or two features of the debate. He was especially reluctant in criticizing Bro. Wood's speech. He exceedingly deplored the fact that he was compelled to repudiate the entire spirit of his address, (hear, hear,) for he had great respect for him personally. He was sure Bro. Wood would bear with him while he referred to the address. Regarding John Wesley, considering the age in which he lived, considering that he was the son of an Episcopalian clergyman, that he lived in a time when the questions of freedom and religious liberty were not discussed as now, there never was a man whose ministry was more admirable than John Wesley's. Respecting the Methodist Church of Canada, he must say he thought there was no Church on the Continent or in Christendom, that presents a more determined front, a more compact antagonism to Romanism than the Wesleyan Methodist. (Applause.) How it can be possible for the Church in twenty-five years to be drifting down to Popery he could not understand. He believed that in twenty-five years more the churches of present day would be established as strong buttresses against the advances of Popery. He was very glad Bro. Wood had consented to withdraw the imputation upon the ministers of the Methodist Church of Canada. At the same time we must not lose sight of the facts on which those remarks were based. There is a substratum of truth in those remarks. Some people say they do not see the difference between us and the Methodist Church of Canada. In the latter there is given to the ministry a spiritual rank or ecclesiastical rank that raises them above the laity. Let there be no ignoring on that question. For instance, with us, if a minister is charged with any inconsistency or immorality he is arraigned before his lay brethren as well as ministers. In the Methodist Church of Canada the minister claims to be tried by his peers, or ministers alone. He held that in the Church of our Lord Jesus Christ we have no peers or upper class. (Hear, hear.) But a minister may ask, "why should not I be tried by my brethren? They understand my position as my lay brethren cannot." No doubt there is a perfectly satisfactory answer to this. Our ecclesiastical pretext from the beginning has been under ministerial power. And now there is this question to be looked in the face. In Primitive Methodism we say that when a man enters the ministry he occupies no higher rank than before he enters it. The spirit of the Methodist Church of Canada says, "Laymen, hands off," ministers station ministers; ministers try ministers. Then the annual Conference will be composed exclusively of ministers, and the general conference will not pass any legislation interfering with the constitution of these conferences without their consent. He had been told the general conference had no power to make laws for the body until they obtain the sanction of the annual conferences. (Hear, hear.) The

question will be for us to consider. Personally, he was perfectly satisfied with our present form of polity. Improvement would not be easy, it may be possible. He and others desired no change, but some did. Some were asking, "have we not too much of the laity? The proportion is too large in conference." These brethren are in earnest. I think the layman's influence in our courts is good. But these brethren think we have taken it for granted, and ask, "Is it not possible that an intelligent consideration of the matter may lead us to a different conclusion?" If he was stationed on a mission and had \$100 deficiency after paying expenses and then had to help pay the expenses of some lay brother to go to conference and oppose him in his views, he confessed he would think it rather hard. (Hear, hear.) He thought a minister was equal to a layman generally. (Laughter.) This question should not be used ungenerously to reflect upon other brethren. Referring to the ministerial pledge, he had tried for years to realize and fulfil its obligations, and he was bound to say that the brethren who differed from him on this union question had done so too. (Hear, hear.) But surely, the pledge was not to be so interpreted as to bind our ministers not to think, and not to consult together respecting the remarkable movements which in our times were stirring the the religious world around us. (Hear, hear.) If some of our brethren think they see a manifestation of the Will of God, in the anxiety manifested by hundreds and thousands of Godly ministers and private christians to draw nearer together—to become organically one. If these brethren after years of thought and prayer had deep convictions on this subject and their ventured respectfully to express them, are they violating their pledge? He thought not. (Applause.) Let us be just. (Hear, hear.) We must guard our manliness. (Hear, hear.) He never found Primitive Methodism to demand the surrender of his manliness—it would not do it. He, for one, rejoiced in the growing friendliness between the churches. He thanked God the old bitterness had passed away. Though he could not, did not go for this union, his sentiments were well known, yet he appealed to the Conference, "who would bring back the old days of strife; who would revive, and especially, who would like to stir up, in this new country, those happily buried antipathies which were now almost dead even in Europe?" (Applause.) We must be careful how we treat this movement. It will require prayer and thought, and above all charity. He was not prepared to sacrifice any of the principles for which we had contended as a people. He was not prepared to vote that our historical position had been wrong. (Hear, hear.) He held firmly by the wisdom manifested by those who laid the foundations of the connection, but he was not prepared to suspect and brand every man who ventured to discuss these principles. (Applause.)

Let us hear. Let us not be impatient of controversy. Let us not call every man a traitor who asks us for a reason. (Hear, hear.) We have been told that we are paid agents. Well, that was true. There was a time when he travelled for \$6, a week and he was married too. But this question of paid agents should not be brought up at all. He felt himself more than a paid agent. He was an intelligent being, responsible for his actions to the Lord Jesus Christ. He put pay down where it ought to be, and he put his position as a responsible agent above every consideration of that kind. He believed in being out-spoken. It was generally evil which did not wish to be brought to light. The Romish Church in the 16th century said, "Let us alone!" The Established Church says, "Let us alone." There has never been an abuse that has not cried out "Let us alone!" He did not fear this agitation. He believed the result would be to widen our views and sympathies. He hoped he would be distinctly reported to express his sense of thankfulness to the members of the Methodist bodies for the fraternal feelings they have manifested towards us, even though he could not see his way to prove them.

Bro. JOLLIFFE said, it seemed to have been forgotten that the union men did not come here to pull down the Primitive Methodist Connexion. We ought to get rid of that idea as soon as possible. He very much regretted this seemingly party feeling among Primitive Methodists. If we had more of the spirit of our Master, and wished to give liberty to our brethren, it would be better for us. He had always understood that, as in science, size was measure of power, other things being equal. Bro. Wood tells us that great churches are incapable of accomplishing as much as small ones, or in other words, that strong bodies are incapable of accomplishing what weaker bodies could accomplish. If that was so, it was something strange to him. There is this in connection with one aspect of the question. Some years ago there was a great deal of talk about union, and certain brethren in our church said to other bodies, "If you will lay down the basis, we are prepared to accept it." He thought a great deal had been said by the larger body, and now, is it a fact that we are to ignore all that they have done? They will say to us, "What did you really mean when you talked of union? Did you want union, or were you talking for talking's sake, not meaning what you said?" It is true that while we love our Church, the Glory of God should be above all denominationalism. Another statement has been thrown out, that as a church becomes strong it becomes tyrannical. Then in the same argument, if, as a nation becomes strong it must grow tyrannical. He referred to England as a contradiction of this theory. We all understand the most powerful nation on the earth to-day with the most powerful army and navy, but instead of seeking to involve herself with other nations, she has rather endeavored to maintain peace.

We are not met to pull down the Primitive Methodist denomination, but to find out the evils and apply the remedy. He thought too much had been said of the evils and not enough of the remedy. As we have seen the evils, let us find the remedy. If they were to lose anything of their Christian independence and manliness by union, he would be the last man to vote for it. He believed the day was coming when the prayer of the Saviour would be answered "That they may be all one."

Bro. CROMPTON felt a great deal because there was a special sensitiveness in the reference to anything being said that had an allusion to other Christian bodies. On a subject like this he did not see how they could refrain from referring to the peculiarities of other bodies.

The CHAIRMAN thought the subject included anything of that nature.

Bro. CROMPTON continued—There was an aspect of this subject as Bro. Guttery said, that we must feel ourselves in duty bound to face. Bro. Guttery had taken views and words out of the speakers head and mouth. (Laughter). He had said substantially what the speaker intended to.

Bro. CROMPTON took the chair, when Bro. Robt. Walker said that pastoral supremacy was a feature of a certain form of Methodism in this country. At least the pastorate—or ministers—constitute and form a corporate body within a body. They have a corporate body within the greater body of the church. They knew and others knew that on a certain occasion they were substantially told that the appointment of young men who had been selected by the quarterly meetings for the ministry was in the hands of the ministers ; that both the young ministers appointed upon stations and the trying of his character were all in there hands. He wanted to know what that was but pastoral supremacy ? The minister is by virtue of his office the Chairman of all official meetings that are held ; he has the power of nominating the stewards, and various official lay persons. With regard to the quarter-day, we know that there are certain peculiarities touching the ministerial power in the quarterly meetings of a certain Methodist body that are special with regard to influence going from the minister who occupies the chair at their quarterly meeting. He could not say what amount of truth there was in the statement that there is far more lay power in another Methodist body than in the Primitive Methodist Connexion. However, that was a great point and a very important point too. He knew a minister—and he believed he was a good man, but believed it was on account of his training—who asked a brother if he sympathized with the union movement. The other brother answered he did, whereupon the first tore up the ticket before his eyes. He could point out other instances of unseemly conduct, but he did not wish to. He

was in a certain part of the world not long ago, and a society in a certain street of a city desired to alter a week-night meeting they held. However, the minister put his foot of power on the movement, and said they should not do it. It was brought up at a quarterly meeting, and laymen of influence and liberality, and long standing, and great usefulness, told the minister he ought not to take that course. He said he had the power. The laymen said he had better not use that power here. This was a specimen of how this power, in the hands of ministers could be used. Of course there were many brethren who would not use that power ; but if it was put in the hands of those who are of a certain temperament and turn of mind, and have the faculty of self-esteem pretty largely developed, it would be dangerous. (Hear, hear.) He referred to the origin of Primitive Methodism, which was founded by those zealous, earnest men, who went forth seeking the glory of the Master in the counties of Staffordshire, in England. There was a command put upon them to prevent them carrying out their views. Their mode of operation was not approved of. Then, the power of excision was put into certain hands. Primitive Methodism sprang into existence on this account. After all, had it not been for Primitive Methodists, and also for other Methodists, and for collateral and kindred influences, along with the progressive sentiments of the times, a certain form of Methodism would have been in a practical sense illiberal and trammelled. We rejoice at this change in sentiment ; because of this fraternal co-operation, of this infusion of the lay element. Yet the Conferences have the working of the affairs and machinery of the church. The constitution of the Annual Conference cannot be altered without a three-fourth vote, but there is a two-third vote in the Legislative Conference before the rights of the Annual Conference can be altered. He was very thankful to recognize a softening in the conduct of brethren of different names and a disposition to more Christian feeling, and a tendency to "coming together."

Bro. MARKHAM said he was not acquainted with any case like that referred to by Bro. Crompton, where a minister refused to put a motion, because he did not like the tenor of it, but he had known a similar case in our own connexion, and he very much questioned whether Bro. Crompton was correct in saying that the Methodist minister has power to cut off members without the permission of the Quarterly Meeting. He thought the charge upon the Wesleyan Conference was as unrighteous and unchristian, as having charged home on Primitive Methodism the act of any one brother. A brother who is high in self-esteem, be he a Primitive Methodist or Wesleyan, will be just the same. It was not because he (the speaker) was a Primitive Methodist that he was a good man, or because a man is a Wesleyan Methodist that he is a bad man. He thought the brethren should not charge upon a whole body the failures or the wrong doings of any one man.

Bro. GUTTERY said, that as it had been stated that ministers in the Methodist Church have power to expel members, it should be understood that a member has a full and fair trial. He read an extract from the regulations of the Conference of the Methodist Church of Canada, p. 203, to that effect. He held that the extract puts the power of explanation into the hands of church members.

Bro. CROMPTON said, he must have committed himself if he meant to convey the idea that that custom was practised now, or that it was embodied in the constitution.

Bro. BOYLE said, that Bro. Wood—whom he highly esteemed for his works' sake—had given the Conference to understand that he had overlooked the Holy Ghost, and omitted many distinctive features of Methodism. The last remark he made was that the distinctive feature of Methodism was holy consecrated zeal. How any man could be holy and consecrated and not possess the power of the Holy Ghost he could not see. He remembered a story about a little boy who was sent to school, and his mother, finding he did not learn, went to the teacher to learn the cause of his not learning like other boys. "Well, to tell you the truth," said the teacher, "he wants capacity." He thought the man wanted religious capacity not to have seen that he carried the gift of the Holy Ghost right through the whole affair. Bro. Wood had told us to-day that the Methodist Church of Canada and the Church of Rome were very much alike. As the Primitive Methodists were very much like the Methodist Church of Canada, were he convinced that Bro. Wood's remarks were correct he would leave the connexion to-day. (A voice—"So would I.") He could not see where the analogy held good. The brother did not understand it himself or he would not have made the assertion. He hoped that statement of Bro. Wood's would not go to the public. (A voice—"Let it go.") He would not, for the brother's sake, have it thought that ministers view things in that light.

Bro. WOOD—I must be heard again.

The CHAIRMAN—Very well.

Bro. BOYLE continued—with regard to the union, he had been a union man ever since the question was raised. He had done as little in agitating it as any one else—he had only written three letters. There was a brother in his circuit whose sentiments he did not yet know on the subject. He thought there was a sense in which the subject ought not to be injudiciously agitated. (Hear, hear). He was pleased with Bro. Guttery's remarks, and also with what Bro. Crompton said; but admitting the ministerial power to be in the hands of the ministry we are not in danger of that authority being meted to us, and if we are made a part of the Methodist Church of Canada we would have to prevent them from using that power.

Bro. WOOD thought he had been misunderstood in his former re-

marks. He only referred to one particular, and not to any person. It was ministerial power, official power, ecclesiastical power he had reference to. The remarks drift out wide into other questions. He had labored in this country for twenty years by the side of Wesleyan Methodist ministers, and he had always been on the best of terms with them, and he made no reflection on the men or the character of the body. He merely referred to ecclesiastical power, which was referred to distinctly by Bro. Crompton, and his conviction was, that, were it not for the restraining influences around the late Wesleyan Methodist Church, it would not have been to-day what it is, for zeal, and piety, and usefulness.

The CHAIRMAN (Bro. Walker) wanted to make a few remarks and put himself right with the public and other denominations. It had been charged on him on various occasions that at the Methodist Union Committee meeting he favored then a certain course, and that afterwards his course was not consistent with it; that he took one course with the Union Committee and another course with their own. He wished to state distinctly that on the Union Committees what he asked for was: 1st—equal lay representation in all the courts of the church; and 2nd—every court of the church should have the privilege of appointing its own chairman. When those were conceded he might be fairly asked to chime in. That was his position at the time those committees met. He had not varied from that. He had never objected to union on those terms. But he by no means now would stand on that ground. That was the position he took at that time. He would just make a remark with regard to Bro. Wood, who had been criticized. He might be criticized on the same ground, because, previous to the General Conference, when laymen were not admitted to the General Conference, he had more than once remarked to Wesleyan brethren that he only knew of two bodies who entirely excluded laymen, and they were the Roman Catholics and the Wesleyan Methodists. He did not know of any two others that were so situated in the higher courts of the ministry. Since the admission of laymen to the General Conference the matter has been changed.

Bro. GUTTERY wished to correct an extract in the *Mail* from his speech on union. It had been incorrectly reported. He should have been made to say, "If we went on as distinctive bodies we should have some distinctive stand with other bodies."

The next topic was then considered.

ARE WE JUSTIFIED IN CONTINUING OUR WORK IN CANADA AS A SEPARATE DENOMINATION?

Bro. GOODMAN opened, by remarking that this was the most important question that had been considered, and should have our impartial consideration and judgment. The question was no reflection upon them as a body, and need not bring a blush to their cheek. He thought our history in Canada was an honourable one. In the first place, he thought we had a right to come to Canada. There was an expressed wish from our people on these shores to England that their ministers should come. Then we have had a character ever since we have been in the country for diligence in attending to our own work, and not trying to proselyte from other bodies. (Hear, hear.) He thought we had tried to attend to the main matter of bringing souls to Christ from the world. He thought also our men have been faithful workers. If there have not been men as faithful as they should be that has not been the fault of our courts. Our men have also been blessed with success in winning souls in enlarging the interests of our work, so that we have not been behind any religious bodies in advocating what has been thought in our age to be right, namely, temperance. (Hear, hear.) If he mistook not, we were the first to have temperance meetings in association with our Conferences; and in all subjects for the public good we have been outspoken. We have been liberal in our Church polity. It may be that some measures adopted in the Wesleyan body were first introduced in our body. We have been enterprising in church building—never more so than we are to-day. A gentleman from the United States lately said that the Carlton Street Church contained the best Sunday School-room on this continent. (Hear, hear.) Looking back on our past history, we have no reason to be ashamed of it. Then it may be asked, why this meeting, and, especially, why this question? Are we justified in continuing as a separate denomination? We have an answer, and it is this. Great changes have taken place within the last few years within the Methodist Churches of Canada. Great changes have taken place in our own Church, and those who fail to recognise them are behind the times. Reference has been made during these sittings to the past when the great question that has brought us together used to be spoken of, but there were only a few who cared to speak upon it. It is not so to-day. He claimed to know all our ministerial brethren, and he thought he knew this—if he was wrong, the discussion would put him right—that at least one-half of our number earnestly desire union with the Methodist Church of Canada, providing they can have it on a liberal basis. He thought he knew—although it had been stated to the contrary—that there was not one half of the

membership who, at the present time, would vote for union. These are facts we must recognize if we look at the matter calmly, dispassionately, intelligently, and to act to-day as not to regret our action to-morrow. This was the way to view the matter with regard to the ministers and membership of our Church. The attitude of other Churches is changed toward us. There is a very great change in the attitude of the Wesleyan Methodist Church of ten or fifteen years ago, and that Church as it stands to-day. He did not need to dwell on this. There has been so much said on this that he would not say much on that point. He thought it a pity there should be a strong party feeling in anything of this kind, because we get exaggerated statements; now the question to his mind was simply this: The Methodist Church of Canada is not toward us what the Wesleyan Methodist Church was five years ago. They have conceded a great deal, and who can tell that they will grant still more? Their disposition, at any rate, has been kind. If we lose sight of that fact, we may be biased to our own injury, and if we continue to assert what is absolutely untrue, by-and-bye the public will discern truth, and it will be to our disadvantage. We must take care to know the truth and stand by it; and the truth is the Methodist Church of Canada has met us a long long way. (Hear, hear.) One of three courses is open to us. One of three courses *we must* take. One is union—organic union, amalgamation with the large body that we have been speaking and thinking about. Another is united continuance as Primitive Methodists—dropping all agitation of union, and going on with our work as a distinct denomination. The third course is secession, splitting up, part drifting where they desire to be, and the rest remaining. Union has its advantages. There may be people who doubt it, but none can deny it. There is an advantage in finance and in travelling. We cannot deny this. Where there are two churches close together—and there are hundreds of villages where such is the case—where one minister could preach to all the congregations in one building, and consequently there would be two ministers crossing each other's path to preach to the same people. It would be easier for the people there to pay one than to pay two. There would be an advantage in education. He believed young men leave us because we cannot give them the education that other bodies can. If we were one, we would have facilities for education that we cannot have as Primitive Methodists for years to come. There would be increased laborers, which, in the aggregate would be an advantage to the Church. One minister could remain where he is, and the other could go on to a new field. There are some advantages in united continuance. He did not believe that united we should fail. Our record of the past did not teach men that we are a failing, dying Church. He believed we had done as much good in the country in proportion to our numbers as any other

Methodist Church. If we could agree to continue *a unit* we should prosper as much as any, whether the youngest or the oldest. He had faith in our doctrines and practices, faith in our men and hope in God. But here is the question. Although this is the case, let us see whether we can be as useful or more useful in union or out of it. The great question is where will we drift to? If we could be united as a denomination we could be as useful as in any other way. But we are not ; *we are divided*. Another thought : Our habits have been formed in the Primitive Methodist Church. It would be to the advantage of many a minister that the Church should continue. These brethren who are advocating this measure are not all doing so for their own personal interest. He knew that. By the time that some of these brethren reach their first station their work will be done. Apart from acceptability in the pulpit, it takes a man ten years before he knows the people with whom he is associated. When he (the speaker) went to Conference he went understanding his brethren and feeling at home. It is a good thing to be at home. But it would take these older brethren a long time to feel thus. There is another matter that has not been touched, but will have to be. There are certain rights which Bro. Crompton used to call "vested rights" years ago. Some of us are interested in a benevolent society, or have been paying into "The Preacher's Friendly Society," and some of those whose work will soon be done are now largely interested in this matter. It would be to their disadvantage in this respect were the Church to enter the union. What we do here to-day will largely influence the course the Church will take. We will either go over to the union as a body—and if we go he hoped we would go as a body—(hear, hear)—or else, that we will drop all this matter, and become united as Primitive Methodists. If we drop it, let us drop it for ten years or else some will secede, and that is the worst thing that can happen. If the Conference says, "We'll have nothing to do with union," union men will have to stay, or one half of them will go over to the larger Church, and a number of our people would go with them ; but these would go at a disadvantage, and we should stay at a disadvantage. The Methodist Church of Canada would not accept as gladly the brethren who wish to carry the Church over to union without the Church property. They would not welcome them as warmly, and the brethren who would go would not feel so much at home. He thought it would also be as great a difficulty to those who remained behind. He had heard brethren say, "However many go, England will support us, and we can go on." Perhaps we ought to have faith, but he could believe where he saw God's promise, and he did not see God's promise in that. (Hear, hear.) We have been pensioners on England's bounty. They have sent us many of their best men, and when money has to be voted by their Conference in future they may say,

“Look, money expended in that direction before has not been used properly,” and some would oppose sending more money to Canada. Then they would hear that twenty or thirty of our ministers were going to secede. We are told here to-day that this will be the end of it. How do we know that the help from England will be continued? He thought England would get tired of helping us. He had one suggestion. In order to avoid any cause for secession or disruption in the body, first there should be an appeal to our membership. Ask them (hear, hear) whether they wish it. He had stated his conviction that more than one-half of our ministers desire union, and, as far as he knew, he thought that a little less than one-half of our members desire it. He thought here we should all agree. He did not fear the result of placing the matter fairly before the people. Some say the union men will agitate the thing on their circuits and the members will vote as the ministers tell them. He did not fear that—the people were intelligent. Let us approach with kindly demeanor those who have approached us. They have not granted all the Chairman asked them but perhaps they will. Then let us be honest with our brethren—or rather our fathers—in England. Let them know all about it. Let them understand that there are one-half of our ministers who desire union. If the people also desire it, let it be known, and if an appeal to them prove it so, he saw nothing absolutely wicked in union.

BRO. J. MILNER asked how it was that Moody and Sankey had succeeded so well in England. (Hear, hear.) Had not Mr. Moody said publicly the very reason they had succeeded was that they had brought the Churches and Christian men together? (A voice—“that’s so,”) Yes, that was so. He took up the circular yesterday and in it he found that the Methodist Church of Canada had conceded everything that could be agreed to. It was a fact that it was not possible for both denominations to be equally strong on the same grounds, for when (as was the case as a rule) there were Presbyterians, Episcopalians, and Methodists in the same district, the Methodist element drifted together. The only way which the Primitive Methodists could do was to draw from the Methodists and they from them, and large bodies had the power of gravitation in a greater degree than smaller ones. He considered that he was in a land of free speech, and that he had liberties as a subject of that Dominion which he should not allow any man to take from him. He desired to say that he had laboured as much for Primitive Methodism as any brother in that room, though perhaps, he had not been equally successful, and he did not know he had ever advocated union to the detriment of his station. If any brother could say so let him get up and deny this. (Loud laughter). He denied that the agitation of union had injured his station at all. He had preached in various churches connected with the Methodist body in the country, and he believed,

they, as Primitive Methodists, did not go as low down and reach as many of the working classes, or go as high up in the scale of society, as the Methodists did. If they were reaching the working classes more successfully than the Methodist Churches could, then he would say "Go on," but he thought the facts with regard to the city of London or Toronto proved that the Methodist Church could reach the lower classes as successfully, or even more so, than they could. For what reason then were they spending their money? He considered that instead of giving so much denominationally they should give some of their contributions to their Tract Societies, their poorhouses, and other associations, rather than spend all in denominational help. He had seen many a widow and poor starving cripple who would have been better for a little help, but owing to there being such a clamour for the minister's salary there was scarcely any opportunity of doing anything.

BRO. W. HERRIDGE, speaking on the friendly societies' question, said he thought that supposing all of them were to unite with the Methodist Church the terms would probably really be such as to place every minister in better circumstances than they were now in. (Cheers.) He made this statement because he thought the matter very clear. He found from the Discipline that when the union was consummated the average amount of money in the Wesleyan Methodist Superannuated Fund was \$56. The New Connexion had wisely in the past had a fund of their own, and hence the difficulty in separating from England had not been so great as it would in the case of their own body. The average amount the New Connection members possessed was \$67, so that they had something more than the Wesleyan Methodists. Supposing they were going to unite, he thought it would not be at all difficult for them to raise the average amount to \$67 in order to amalgamate with that fund. (Hear hear.) If they could separate from England on good terms the probability was that the English Preachers' Friendly Society would be disposed to grant more favourable terms to them than would be granted to a brother if he were separating at the present time. The percentage granted to a brother who separated had recently been reduced from seventy-five to fifty per cent; but he believed that the English Conference would grant them considerably more liberal terms if such a separation took place. The concessions made by Methodist Church in Canada towards union had been referred to by Brother Goodman. He considered this was simply a step demanded by the example of Wesleyan Churches the world over, and a concession to the demands of the Methodist people of this country. Brethren would understand that when this matter was committed to the quarterly meetings it was agreed that they should vote in favour or otherwise, of lay representation, for the purpose of securing union—consequently the course which had been adopted was simply

yielding (on the part of the Methodists) to the demands of their own people. Everybody knew that among the Methodists, world over, there was a move, and a very rapid one, towards lay representation in every church court, for they would bear in mind that many of the denominations had no annual conference independent of general conferences. In France the affiliated conference affiliated with the Methodist Church, and they had already got lay representation. There was also a movement on foot in Ireland at the present time to unite the Primitive Methodists—which he believed, became a denomination in 1830, and included nearly half the Methodists in Ireland—with the Wesleyan Methodists. From the commencement of their body, the Primitive Methodists had had lay representation; and since the disestablishment of the Irish Church, the question had been mooted whether these bodies could not be united. They might rest assured that as the Wesleyan Methodists in Ireland had already taken steps for lay representation when the union in that country took place, it would be effected on this ground. There were five distinct bodies of Methodists in England. There had been six separations, and those who had separated had immediately adopted lay representation. They knew that on that continent the Protestant Methodists divided on the subject of lay representation in the year 1829, and carried away between 20,000 and 30,000 members, about the year 1829 and other Churches had been formed on the same basis as the Primitive Methodist. They were apt to lose sight of the fact that in the past history of Canadian Methodism, they had had divisions. He had only to refer to the year 1829—the time of Elder Ryan, one of the leaders of the Episcopal Methodist Church—when a division took place under him. At that time the denomination united with the New Connexion Methodists, and they adopted lay representation. In the United States at the present time there was a movement amongst the different bodies of Weslyans in favour of lay representation. He wished to be allowed to read an opinion in reference to this subject from Dr. Stephens, the historian of Methodism. The opinion of such a veteran ought to have some weight with them, inasmuch as they were liberal, and certainly tended in the direction in which that meeting ought to go, viz, that of a liberal basis which would not only unite their own Church, but be very likely to gather in the Bible Christians. The hisitorian characterizing the larger body of Methodists in a Republic where the people had so much to do in framing the laws, said the fact that it was composed practically of ministers, was a startling anomaly. Referring to this, Dr. Stephens said: “And thus rid itself of an ecclesiastical anomaly which, if it has not seriously interfered with its prosperity, has at least been a disparagement to its character, especially in the writings of its opponents. Lay representation is a prospective and certain fact of American Methodism, and with it

will come a reunion of most, if not all, of its various sects in the nation, this being the most important question between them and the parent body. Some time ago he had read some beautiful tracts by Mr. Ryle, a member of the Church of England, and in order to show them the tendency of the times in reference to this "startling anomaly," proposed that the bishops and the clergy and the laity should all meet together in the same room to deliberate on Church matters on equal terms, and, referring to the absence of the laity, spoke of it as "a rag and relic of Popery." He (the speaker) considered that the laity were as much concerned as the ministers in this matter, and it was not often that God entrusted all the ability to one class of men. In conclusion, the speaker remarked that he considered the ministers and the laity should be combined in all Church courts.

The assembly then adjourned for dinner.

AFTERNOON SESSION.

On re-assembling at one o'clock the Rev. T. Crompton presided.
After devotional exercises

BRO. E. MIDDLETON said it had been stated several times in the course of the Conference that the question under discussion was probably the most important which would come before the Conference. This matter opened up a very wide field. He wished to be allowed in the first place to say that he was thoroughly in favor of Christian union though Christian union in diversity. God had not made them all alike; the stars were not all the same size, and the grass and the trees were not all the same shade of green. There was unity in all God's works, but there was likewise diversity; and as there was union and still diversity in the world of matter, so there was diversity in the world of mind. Several of the brethren in the morning referred to the time when the Christian people of the Dominion should be all one. He was not looking to the future, but to the present, when he said he rejoiced that they were all one. It struck him very forcibly that they were all one in Christ. Were they not all children of the same Father? Did they not all say "Our Father which art in heaven?" Did they not recognize the same "elder brother?" Were they not fighting the same common foes, and hastening to the same common home? Was the Primitive Methodist denomination a child of Providence? Had the Almighty anything to do with raising it up and bringing it into existence? He held that most certainly and most decidedly the hand of the Master was seen in the formation of the Connexion. He should like to ask whether the Master in giving them the commission "Go ye into all the world and preach the Gospel to every creature," exempted them from Canada—whether their friends at home were to understand this command as "Go ye into all the world and preach the Gospel to ever creature except Canadians?" It had been said again that they did perfectly right in coming here. If this were true he supposed they were needed here. And if their labours were needed in the past, they were never more needed than they were to-day. (A voice, very solemn, "I believe it;" laughter). He was under the impression that there were never more unsaved souls in Canada than there were to-day, and that their efforts were never more necessary. Let them think for a moment of the reports which had been given in the *Journal* during the present year. He did not think there was a district from which they had not heard of revivals; and yet they were asked, if they were justified in extending their work! From Toronto, Markham, and Sandford they heard what the Lord was doing for them. Let them go to Brantford and see what was being done; and from Albion he heard that in one circuit upwards of one hundred

souls had been brought to God. He considered that if anything could tell them, these things showed them that their work was needed to-day. In Hamilton district their labours had been blessed with great success, the membership having been doubled. He might also refer to their work in London. If he understood their brother on the previous day he said that their work was all a rope of sand in the west. If that was a fact, it and the statements of the *Journal* did not very well agree. They heard a little while ago that there were numerous applications for sittings in London, but that every seat in the churches was set, and in consequence of this the applications could not be acceded to. One brother resigned "because there was no room for Primitive Methodism," and upon another brother being sent to take his place, and in less than six months another station was formed. Then another brother went to the station, and he wrote to the papers saying that where there was no room for Primitive Methodism the place ought to be made the head of a new district. And yet they were asked if they were justified in extending their work. He held that there was every reason why they should prosecute their work, and depend upon it that if as much time had been spent in earnest believing prayer, and in carrying this matter to the Master, as in discussing it, they would have been in a better position than they were that day. Whilst he had no objection to every brother having his own opinion, and to brethren thinking it would be better to join the larger Church, he had a most decided objection to being told that because they ceased to be Primitive Methodists he must cease to be one. He should like to live a Primitive Methodist, and he coveted nothing higher nor grander than this. All he had and all he was he owed, under God, to the church with which he was connected. He believed he was just in the right place in the Primitive Methodist Church; and if he was not in the right place they might blame his good Brother Crompton for the fact of his being there. (Laughter). They looked at him, and wondered how it was. Well, he would tell them. A great many years ago—when quite a boy—he remembered reading an article from the pen of Brother Crompton, which appeared in the Magazine, where he told the readers that Methodism was exactly the thing for Canada, and Primitive Methodism exactly the sort of Methodism the country needed. He (the speaker) believed they were justified in expending their means to advance God's cause in connection with the denomination. He expected to be a Primitive Methodist all his life, and he should not like to go to sleep and on waking up in the morning find himself something else. (Laughter). He had preached sometimes both in Wesleyan and Congregational Churches, and he was of opinion that they were as nearly united as they needed to be. Cats sometimes agree very well until they were tied together; and he did not think it would be well to tie the Primitive Methodists to

the other denomination too closely. He was talking to a friend the other day who told him the New Connexion body was now married. He asked his friend how many wives they wanted; and informed him that he thought they were too near akin, (laughter), and they ought to let the present state of matters suffice, doing their own work in their own way. He believed a nobler and grander success than those they had ever achieved awaited them. The great question to bring before them was not how they should unite with any other body of Christians, but how they should unite themselves. They were divided among themselves, and he thought that a union of Primitive Methodists was about the best thing for that continent. (Hear, hear).

BRO. HIGGINBOTHAM thought it was of very little importance whether he was a Primitive Methodist or not, or a United Methodist, or a Methodist of any other description, but it was of the utmost importance that he should be a child of God, and do his best to advance the interests of the Redeemer's kingdom. This was the great work to which they ought to look (cheers), and the question before them was, were they justified in expending money and energy in prosecuting their work as a distinct body. Their Chairman was a business man, (the Chairman: I used to be), and he (the speaker) was a little of a business man. He was very thankful that his good brother had been so successful, and acquired such a competency that he was enabled to retire in peace and comfort (laughter) for the rest of his days. He would say this—that he had worked with their excellent Chairman for a number of years, and he never worked with more harmony with any individual in the Christian Church. As business men they should look at this question from a business point of view, and exercise the same judgment, prudence, and forethought in the management of God's work as business men did in the prosecution of their lawful callings. In his own little town of Bowmanville they had eight or nine different churches, three being of the Methodist type. The Primitive Methodist one was the smallest of the three. The United Methodist Church was a large attractive church of itself, and included some of the most influential persons in the town. It had a prestige and an influence upon the society in the place which the Primitive Methodists did not possess, and this gave it a certain influence which they (the Primitive Methodists) could not expect to possess. He did not care how able or successful a man might be in other spheres, in the place he referred to all his endeavours were, to a certain extent, circumscribed and unsuccessful, because he laboured at great disadvantage, the other denominations having a prestige and influence upon society which the Primitive Methodists did not possess, nor was it ever likely they would possess under similar circumstances. They had three men labouring at this place doing the work of one man. This was not a solitary instance,

for there were a great many cases where energy and money were being expended merely to support denominationalism. Their duty was to expend God's money in the best possible way. It would be far better for them to husband the means at their disposal, and labour to promote God's glory by economy, prudence, and proper judgment. They would remember that their good Brother Middleton asked the question whether the hand of Providence was in connection with the institution of the Primitive Methodist denomination. He (the speaker) maintained that the hand of Providence had been in connection with Primitive Methodism from its inception. The denomination had done a separate and distinct work—the work which, he believed, the Almighty designed them to do. But he would ask the good Brother there when had they done a work which other denominations had left undone? Were they to-day doing any kind of work which the other parts of the Methodist family were not doing? If they were, let them remain as they were. But in this country they had none of those low masses of society to which they were devoting their energies, whilst other denominations were not doing so. In the old country things were very different, for there the denomination dealt with the neglected masses of society. Let them go and do God's work and God's bidding with all their hearts, and remember that it was not by might nor by power, but by the Lord's Spirit that success came, and if they did this God would bless them abundantly, whether they laboured in connection with the United Methodists or remained as they were.

BRO. THOMAS GRIFFITH said, he felt as one Christian did, who some time ago said, "I love the Church that keeps the Bible above the Church: and he (the speaker) loved their Christianity, he loved their Primitive Methodism, but he loved Christianity which kept Christianity above any ism whatsoever. It had been stated by one that when he is dissatisfied "he will take his hat and go." Now, the aged ministers who had spent thirty or forty years to enlarge and build up their Church, thought, that union was desirable, if they could get a proper basis. There was another taunt thrown out that morning. One said that it was "kind of mean" that they who were the paid servants of the Connexion should talk about union matters. (A voice—"Is that the question, Mr. Chairman?") He had a perfect right to refer to this question, and motives should not be impunged to brethren because they differed in sentiment, and he would scorn and hold in derision such an idea, coming from whatever source it might. He held they had a perfect right as individuals to consider which was best for them as ministers and best for the Church of God. It was their duty to God, to the Church, and to the world to advance those interests, being guided in so doing, by the direction and aid of their Heavenly Father. One had asked whether there was a providence about the birth of their connexion.

Perhaps there was a providence about that man's birth as well (laughter), but now he had got married. (Renewed laughter.) Was there any providence about that? He was not born married, and the gentlemen might consider there was just as much providence about his marriage as his birth. 'A voice—"Question."') He didn't question it at all. He had better faith in Mrs. Middleton than that. (Loud laughter.) Had they any warrant for saying that if they wanted the Methodist forces of this land, the hand of Providence would be taken away! However, he wished to refer them to the fact, that there were places in their work, where however earnestly and devotedly they laboured for the Master, it was impossible for them to succeed, but at the expense of, or inflicting injury upon other Churches in the community. There was a man came to one of the Missionary Committees the other day and said, "We are going to have a splendid cause up here; the Methodists have got at loggerheads, the Episcopalians are just as bad, and there are about twenty or thirty coming over to my Church." (Laughter.) He was in the hope that he was going to build up Primitive Methodism, but there was not the material in the community—except the man gathered it from the other Methodist communities. In such cases they were not doing the Lord's work, but tearing down the walls of Zion in order that they might build up their own. They would remember, that on the previous night, one of the speakers stated that there were six or seven ministers to contend against in some places, and he could not succeed equally with these men, owing to certain circumstances in the great work of advancing the Redeemer's kingdom. He was going to say that in some cases they appeared to be labouring as it were against others, and instead of going on in the great work of evangelizing the world for Christ, they were contending over small and minor matters, and sowing dissensions in their own bosoms, and in the Church of the living God.

Bro. PATTISON was not opposed to the speaker's observations, but he was thinking he was away from the mark.

Bro. GRIFFITH maintained that he was speaking of the development of the work. When he was in Brantford, the denomination had a little church which was stuck between two taverns. There was scarcely a week in which he did not spend the half or most of every day in visiting, and when he had got people to come to church, been made the instrument of their conversion, and got prepared to join the church, they would very often join the other churches, and hundreds went by their door to the large church, where they could hear the Gospel preached as well and better than he could preach it—where they could have all the advantages of Methodism and Methodist life as well as they could have them in connection with the Primitive Methodists. They were thankful that in Toronto they had added about 100 members, but one of the brethren in the Confer-

ence had said 270 had joined his church in the same period. He was confident that friend had not worked any more faithfully than he had, and why was it that he had a better opportunity? It was that he ministered to 400 or 500 while his friend preached to 1,000 or 1,200 people; and was it not likely that with such a large congregation he could accomplish more good than the man who preached to twenty, thirty, fifty, or even 400 or 500 people. He thought these matters were worthy of their consideration. Would they lose themselves if they should form a union? Did the waters become lost altogether or lose their power to bless the world when they flowed into some large river? If four or five of their merchants were to amalgamate, would they become non-productive because they had constituted themselves into a very large and wealthy firm? It seemed to him that unity gave strength. In fact, their business men had found this out, and had decided that it was advisable to say Mr. So & So & Co.; and he thought it would be just so in the Church of Christ, if they had a united Methodism. He held that in all the great essentials Methodism was one, though certainly there were many matters which had been brought forward that day which were worthy of their consideration. If the Methodism of Canada could find an equitable basis, such as the various denominations could act upon, then he thought Methodism would be more efficient, more able to go forth and evangelize the world, and present an unbroken front in prosecuting the interests of the Redeemer's kingdom. There were many places which might be specified where they were working across one another's track. Their excellent friend Bro. Boyle, when working at Bowmanville, was in the same position. He was sure any minister who went to preach to a people would do so better and feel more encouraged to work if he found a fair congregation, than if he had to go and hammer away to a few. He thought that, looking upon these matters, and considering their general responsibility, if they could see their way clear to a united Methodism for Canada, it was their duty to carefully consider the question, as he believed it would enable them to extend their borders to the far off lands beyond. This object, he thought, could be achieved if the Methodists of Canada could see their way to become united, and be one not only in sentiment and spirit but in outward form, in outward law, and in all the operations of the Church of Christ. He hoped that in all their discussions they would preserve the best of Christian feeling, so that their proceedings might be directed to the divine glory of the God of the race. With these wishes he would take his seat.

Bro. MIDDLETON rose and said he did not wish to make a speech, but would confine himself to an explanation. He did not state as Bro. Griffith had assumed, that those opposed to him (Bro. Griffith) had prayed more earnestly than he had. What he said was "if they had given the matter as much earnest prayer." He did not consider

that in his remarks he cast any reflection upon any person. He thought that Bro. Griffith would decidedly object to being anything he did not desire.

The CHAIRMAN said there was one thing that he should like Bro. Griffith to refer to again. He considered that Bro. Griffith and all the ministers were implicated in it. Bro. Griffith implicated a brother who was building a new church, and hoping through disaffection in the other churches to get a good many members — therefore he (Bro. Griffith) said they were pulling down to build up. He did not think that was the characteristic of any minister, and he considered that if any such observation went forth to the world it would cast a reflection upon their ministers. He was sure the gentlemen referred to had no wish to do this.

Bro. GRIFFITH said he might state that the person to whom he referred was not a minister in full standing with the denomination, and he had to call him to task in commenting about the matter. He (the speaker) corrected the thing the moment he heard of it, but the fact was that the probabilities in reference to the conduct of the gentlemen referred to were that if he built up a church he would have to depend upon such circumstances as those which had been mentioned. He believed it to be the disposition of their churches not to ask any person to join them who was connected with another church.

Bro. BEE said the man to whom Bro. Griffith referred had not been a minister in their body, and was not to-day with them at all. A station was without a preacher, a man offered himself to them that they knew nothing about; the person was well recommended to them by Dr. Punshon and others as having been a local preacher in the Methodist denomination; and acting upon such recommendations they had engaged the man hoping he would be successful. He felt grieved that Bro. Griffith should have referred to this, knowing the man's standing. They had been thoroughly deceived in the man, and how it came that Dr. Punshon had recommended him he did not know.

Bro. CROMPTON thought it was a great pity to refer to matters of an exceptional character, whether they had reference to individuals, places or appointments. There were scores of places in the old country where Primitive Methodist preachers went and held services, and where the good work of God had obtained considerable success, and in the very same places there were Wesleyan societies. He might also say that there were scores of places in the old country where, probably, one minister could suit both societies and the neighbourhood, so far as holding services was concerned. He would, however, admit that they were in very different circumstances in this country from what they were in the old country in that respect. It had been said that they might unite if they could get a

liberal basis. Oh! there was a vast deal included in that word *if*. Was it considered a liberal basis? He should certainly be prepared to make some concessions. (Loud laughter.) Now they did not need to burst out in that way. (Renewed laughter.) He considered such conduct was bad if they were guilty of it once, and they had made a breach in their manners in that way several times. By such interruptions they drove one off his track and did the speaker harm. They deserved their heads "rapped" if they only got what they deserved, but if he had to inflict the punishment he believed he would not hurt them much. Again referring to the proposed basis he said he should be prepared to make some concessions in this respect—not to have two laymen for one minister. If it were possible to re-make their constitution without breaking up the Methodist connection, and if he could have a voice in the Home Conference, he should give that voice on the side he had mentioned. He should also be prepared as there was no great principle involved in the matter, to say that the superintendent minister might be *ex officio* the chairman of all the official boards, but there was no great principle involved in it. He did not know that he should be willing to say that the superintendent minister should have the power of nominating all the lay officers within the range of his Church. He should hardly be prepared to make the concession that courts of the denomination should be made up of one class of men, even if they were composed of men of equal shrewdness, ability, business tact and forethought, as some men he might name,—not even if they were all Robert Walkers. No, nor did he think that it was right to concede that the new Conferences should all be made up even of men like Robert Crompton, James Edgar, Robert Boyle, or Bro. Griffith. He considered there was scope in the old land which they did not possess here. As he had said, however, he could not resist the logic of facts, for he knew they were cramped, and he felt himself straightened and his hands tied in certain localities. But the Wesleyan body in the days of its commencement was straightened in many respects. He thought their people were not prepared to go into this matter unless there was a more liberal basis, or that they had, in fact, the lay element introduced into all their Church courts. If they attempted to drag the people he thought they would be unsuccessful. These were his "forecastings" of thought, his "prospective probabilities," in regard to the case. Did not they think the denominations were in very critical circumstances, taking for granted the desirability of union, and allowing their union brethren the full scope of their views on the subject. He certainly considered they were in peculiar circumstances considering the fact that there could not be an addition to the basis until three years from next summer had passed. It was stated by Bro. Goodman that morning that half of their ministers were union men,

but he (the speaker) knew several stations where they could not find four union men. He wished to be allowed to say that he had not the slightest objection to the advance of salaries which took place last Conference, if they as a people could pay them, but would not they be in a very anomalous position to go to England and ask for several additional hundred pounds, for even the extra grant that was made to them a few winters ago was to a very large extent absorbed. Did they not consider that they were placed in a very peculiar position if they were to continue as a distinct body in this country? That morning Bro. Goodman had very clearly and distinctly referred to this matter, and, on the whole, he had enjoyed the observations made by that gentleman. Let them now look at their condition if they continued as a united Primitive Methodist Church and did their work. No doubt they had missed their way, and for some fifteen years he had thought this and given his opinion on the matter. In regard to their missions he considered that one important desideratum was to have some official brother visiting their mission stations, because they had a great number of inexperienced men to whom the stations were committed, and those who should speak did not like to say anything for fear of offending the minister. Many mistakes which had been made prominent in the discussions proved, to his mind, the necessity of having such a visitor who might call the brethren together so that they might look at the prospects of matters which surrounded them, and to help the committee in working the stations to better effect. To a great extent they wanted a reconstruction of their work. There might be causes which at present appeared to be languishing which could be worked to advantage, and though he said this he knew he had a very strong objection to commencing a cause, carrying it on for a while, and then giving it up. He believed there was a place called Collingwood station—Napanee, Caradoc station—and this place ought to be reconstructed, and not money spent upon it to such an extent as had been the case in the past. If they employed an experienced brother to go about and discuss matters in a brotherly kind of way with the brethren in such stations, he felt sure they might avoid many of the mistakes which had been made in the past. He should like to say something in reference to their monetary condition, for he saw a great difficulty in this respect. Could they, as a denomination, carry on their work as their circumstances were at present, there was not an individual who would be readier than himself to say "go on," but he thought his forecastings of thought were about right, and he saw no possibility of continuing their work, for they must remember that their highest allowances were £45 a year more than the highest allowances of the English ministers—\$650. Suppose a brother had four children then he was allowed another

\$100 and rent, "and all that." How could they possibly carry on the stations which had about \$100 ordinary income? If they were to proceed let them reconstruct and do their best, acting with as much judiciousness and prudence as possible, looking for the Divine direction. Let them pursue this course with all the zeal and energy which they could throw into the good work. If Providence in the future opened the way for the Primitive Methodist denomination to cease existence as a sect, they would, of course, have to submit to what appeared to be God's dispensations. (Cheers.)

BRO. MCLEAN said the Wesleyan Church voted against the principle of lay delegation, unless on the condition that they could have union with it. The question of our Church as the child of Providence, had come up. It appeared that Dr. Crompton would go to work if he had the whole thing to do again, and he would cut a piece off here, and another there, and have the patient put through such a process, that at the end he would not even know it himself. Dr. Crompton said if he had the power with this child of Providence, he would at once cut off half the power of the laymen. (Laughter, and Cheers.) A voice :—(It was born then.) If the child was born, then it was born with a leg too many, and so the child was a malformation ; it required the doctor to cut off a limb, and Dr. Crompton said he would have done it. [Dr. Crompton.—There was nothing perfect.] That was just what he held, and this was one of the reasons why he had ever identified himself with this matter of Methodist union. Whilst he was quite in accord with a great deal that Dr. Crompton had said as to the adaptability of their work, and the difference of the work in English society, with its great ramifications of classes, still he questioned whether our church had not accomplished all that it ever could do in this Canada of ours. He called attention to the willingness of the Methodist Church to concede anything, in order that their Primitive brethren might be gathered in. What said the Rev. Dr. Douglass? Brethren would remember that when Dr. Douglass gave notice of a motion to change the name of his denomination, he said they did it in deference to the other Methodist bodies, and more especially to their Primitive Methodist friends. They, (the Wesleyan Methodists,) were willing to give up the name, if they could effect the union. Did any brother mean to tell him, that the name Wesleyan, was not as dear to that body, as the name Primitive is to us. There were many old men in the place, who, when Dr. Douglass spoke, hung their heads and said, "The glory is departed." The first division which ever took place in the Methodist family, took place on the Continent of America, and the first healing of the breach has taken place here. As the first separation took place in this country, so it was a grand thing, that the example of union was being set to the old world. He did not think the Conference in the old world would be so unwise as to ignore this movement, but he

believed it would have a due effect upon them, by and by. But the question was, whether they were justified in expending their means and energies in the prosecution of their denominational work. He had carefully garnered up what had been said there, and he had utterly failed to find a brother who had justified, in the light of the facts which had come out, the large expenditure of money which had been going on. He found that nearly every speaker who had spoken on the question, had deplored that in various points of their work there had been so much money expended. The question of justification for the course they were adopting, in the light of the facts with which they were acquainted, came to them as a church. He knew they had often heard the trite assertion, that Corporations had no souls. Was it a fact that the church had no soul, or no conscience? He did not believe this, but he believed the Church had a conscience, and that it was waking up to the fact that it was not an ism put into their hands to further, but it was the salvation of men with which they had to do. One brother said, "I was born in the church, I am a child of the church, I have been raised by it." He (the speaker) admired all that, and some of those who said these things were of opinion that because they had been thus brought up they must shut their eyes. He thanked God that Father Crompton did not do this, but said he could not shut his eyes to the logic of facts. He wished every brother to weigh the circumstances in which this stern logic placed them. The question came to them, what were they going to do? Were they going to continue thus? He was satisfied they were not, and he requested them to take this question to a throne of grace. They talked about prayer, the Holy Spirit, and the light of truth—let them take the question and lay it before God, and when they had done this and were confident they were right, in the name of God let them go on. But there was another point—were they justified in this large expenditure of energy. He did not think they were, or that they had a right to assume the responsibility of sending men into localities where they knew they could not succeed, where there was no room for them. Allusion had been made by one brother to Manitoba. They admitted that Manitoba was an enormous stretch of territory, and that it would take a long time to populate it. If they had the money he would say, "send the men." Just let me call your attention to a certain fact. He remembered the time when letters appeared in our Journal stating that numbers of people in Manitoba were starving for Primitive Methodist bread. They knew "the bread" had gone to these people, and how many members had been gathered, including the minister and his wife? Just seven. He maintained that it was a grand mistake to be carried away with this kind of thing—it was a grievous thing to send a man to such a place to toil, and for what? He supposed it was quite possible that in the years to come good might result from their labours

—he was not going to say the money was thrown away. He supposed that the enthusiasm of the Conference prompted the desire to extend our work, and this is the result ; but the question to consider was, were they justified in sending their young men to places where their energies and spirits were broken down? Father Crompton said he had frequently felt himself trammelled and hedged round. Did they think the denomination was going to find men for this? He believed that if the cause of God—not Primitive Methodism—demanded it, there was as many men as ever ready to offer themselves on the altar of the Church, (hear, hear), but it was one thing to be willing to offer themselves for an ism. The next point which he wished to call their attention to was the question of material. He desired to say that he could not speak on this matter from an old country Methodist standpoint, for he had never been trained in it, and he did not know that he ever heard more than one—certainly not more than two—Methodist ministers before he came to this country. But he knew something about Canada ; and he should like to relate a circumstance which had left an impression upon him that had never faded from his mind. Most of them very well remembered their dear lamented friend Thomas Thompson. He happened to be in the store belonging to that gentleman some sixteen years ago, and he (the speaker) was very much struck with the opinions expressed by brethren, who seemed to think agitation for union had only come up a year or two ago. Whilst in Mr. Thompson's store there happened to be a gentleman who was discoursing on Methodism with Mr. Thompson. The gentleman to whom he referred gave utterance to the following sentiment:—"There is not a bit of use, there is not room for so many Methodist bodies in Canada." Brother Thompson brought out the words, "We are the child of Providence," and he said, "I will tell you, it is not a bit of use. I think you have a special work in the old land, but you have not the material to work on here. I am satisfied that God raised you up, as I am satisfied that God raises up men and churches everywhere." He (the stranger) drew a small line, which he made the centre, and said, "All the light up to the sixteenth century was limited and confined in a small focus ; and God in his own good time raised up the early Reformers, and, as a result, the circle widened. But the light shone out from this circle only so far, until coming down almost to our own times, God raised up John Wesley, and he carried the light of truth outside of this circle, and the light was more widely diffused ; but it only reached two or three classes. Then God, in His own good time, raised up the good founder of the Primitive Methodists, and enabled him to carry the light-out to the very outer circle, and He has wonderfully blessed your labours in the old land ; but, the gentleman said, "you have not got that outer circle in this land. What is the distinctive feature between

yourselves and the other Methodist bodies?" He (the speaker) was not a Methodist at the time, but a casual listener to it: yet the conversation had indelibly impressed itself on his mind. He was there to ask that day what was the distinctive material which they as a denomination had to work upon? This question had not been answered by any one. They had to work upon the same material as their brethren. The fact was that, whilst they had great reason to thank God for what He had done through their instrumentality—and he was not there to say God had not done great things for them—this he thoroughly believed. Yet God worked through enlightened judgment, and He had never worked in any other way, and He expected them to open their eyes, and see what He had given them to do. Of course he knew there were brethren who were prepared to say to him, "You have so pledged yourself to this question." Certainly he had done so, but only in the light of honest conviction, in the light of the logic of facts that were taking place around him. What had he to gain by Methodist union? Did they not think he could live as well in the affection and esteem of these my brethren, in the Primitive Methodist Church as anywhere else? Yes; and a great deal better. He had sat down to look at this question from his own personal standpoint, and he did not consider it was egotism in him to say that he could aspire to as good a position in this denomination as he should ever be able to reach in a larger body. There were thousands of men in a larger denomination with far more ability, far higher social position, and far larger means, by whom he should be overshadowed; whereas with them, his own denomination, he could take a good enough position. Although he had nothing to gain personally, he could not shut his eyes to the fact, that the honour and glory of God were at stake in this matter. Should they go on perpetuating mistakes because they happened to have so started? The brethren who were in favour of the denomination continuing to have a separate existence were, nevertheless, in favor of great changes being made. Another reason why he considered they should not continue their operations as a separate denomination was, that they had no right to be any longer paupers upon England. He used a sharp word, but at the same time he must remark that if the friends in England had not possessed the Canadian Mission they would not have obtained so large revenues as they had. He considered the obligation which the Conference in England had discharged had been their duty—a duty which they had cheerfully performed. He certainly admired the spirit in which the friends in England had performed their part. But to think of us sending men to the old world to say, "Get your feet on Canadian soil, and you will find room and plenty of work," and still go with hat in hand for assistance in this work on the ground that we could not do it alone. Then there was the great fear which some of the brethren

had about the *expose* of the affairs of the denomination. One speaker had said that if a gentleman was going to enter into partnership he would not allow persons to come in and examine all his affairs. He hoped they would at once put away this idea, for the large Church with which they were talking of uniting knew their position exactly. His only anxiety personally was that their own people might truly see the condition of the denomination. If this union were to be accomplished at all it would be by mutual concessions ; and he was free to confess that if they could see their own way in the matter, he was bitterly opposed to anything that would induce a split or schism in their body. Let them be willing to wait and labour for the desired consummation, and to go on until most of them were thoroughly satisfied as to the desirability of the change. At the same time do not let them permit of the idea that because he dared to speak his honest convictions he was disloyal. The day he had to give up his manhood that day he ceased to be a member of the Church. Of course the remark as to eating "Primitive Methodist bread" did not and could not apply to him in the same manner as it might seemingly to some. Think of it, shade of Hugh Bourne ! If that blessed man were to come down and hear it said, we dare not give utterance to our opinions without the brand of disloyalty. He could fancy him saying to you, "Shame on you, my children." They had all done the best they could, and the best of men and the best of women could not do any more. (Laughter.)

Bro. BEE should be very sorry for an impression to go abroad that he conveyed a wrong idea in reference to the vote of the Wesleyan Methodist Church in favour of lay representation. Instead of his views being altered by those speakers he must say he was confirmed in the statements he had made. They would remember that when he spoke on the subject a statement had been made by a previous speaker that the Wesleyan Methodist Church had made concessions for the purpose of accomplishing union, and he said they had made this concession in accordance with the strong current setting in throughout the world in favour of lay representation. The words did not exactly express the thought he had supposed they did. On the second question expressing willingness to admit lay representation as a means of promoting union, the number of quarterly meetings voting was 132 (in favour) ; and there were 50 against. This was the vote in favour of lay delegation on purpose to promote union, but the other question which it seemed to him was intended to ask the Wesleyan Methodist Church if they desired lay representation independently of promoting union, the number of quarterly meetings voting was 187. It was true there were a much larger number of nays than in the other case, but they would observe that a much larger number voted in favour of lay delegation, independently of the question of union. The grant of lay delegation was in con-

sequence of the demand for it. As to the statement of Bro. McLean, he might say that he could go to Reach and passing on from that point find just as good material to work on as there, and the advancement made by these stations proved that there had been material, and that the material had been laid hold of. He would some morning take Mr. McLean along Stanley St. instead of the more respectable road they usually went, and see if they could not find some material that could not be laid hold of. Personally, he believed there was material enough in Toronto if they wanted to go down low enough; though some of them said there was none of it. He wished there was no such material. A brother had referred to Manitoba. He would admit that was not a very encouraging position; it must be granted that their missionary had a very trying position in having only a hall to preach in. He would refer the brother to whose speech he alluded to Montreal, where in a little over four months twenty members had been gathered into society, and where there was now a congregation of about sixty in the evening, although it was apparently a very unlikely place to take hold of, the person in charge of it was succeeding now; at the end of four months there were \$50 quarterly income. Let them place this over the darker picture (hear hear). He confessed that he was a little surprised at the remarks of his good friend Bro. McLean in reference to this "child of providence." He must admit his good brother made him feel almost very queer by the flippant manner in which that divine subject was treated. He confessed that he did not look for this from Bro. McLean. He looked on the Christian religion as being a providential thing, in the Reformation by Luther as being a providential thing, in the Reformation under Wesley as being indeed a divine thing—a providential child. He looked upon Primitive Methodism as being equally a child of providence with any of the reformations to which he had referred; and he considered that as such a child Bro. McLean should not have spoken lightly of it, so as to bring it into contempt. Certainly he did not think it was Bro. McLean's wish to do this, but still the manner in which the subject was treated was calculated to make some feel as if it was only a matter for contempt after all. Laymen had been referred to in this matter, and it had been said by his good friend Bro. Crompton that if it depended solely upon his own vote whether it should be one or two laymen he should say their founders did the right thing, and if he had a thousand votes he would give them all for the matter being as it was. (Cheers). There had been a reference made to congregations and to members. One of the speakers had said that a thousand might have attention; but he had only 400, and he had no chance to work! He could only wish they had many more congregations of 400. He said we have stations that are succeeding. What was Chatham to-day. It was likely to become a self-sustaining circuit—one of

their best mission stations, doing well in every respect. He believed there was a great deal in the idea that if they went to a place believing there was nothing to work on and that they could do nothing, they would do nothing. He had known cases where they had had stations standing still, and men had said "I cannot work—I have no chance," and other men had gone believing they could work and succeeded, and they had done so. The very place where his good Brother Hughen was, and had been for four year, had had the same thing said about it, and what did he say about it?—that he was succeeding and would succeed, for he believed in success, and worked for it, though he took a different view of things than he (the speaker) did. He expected that gathering would have thrown out many new ideas, but he confessed that he did not think it had done so. It had been asked what would the sainted Clowes and Bourne say to their dear children if they were there? He supposed the persons assembled there would say "Carrying on the work you began." It had been argued that these men would find fault with them; let these men come and speak to them and they would show them that they were not doing a wrong work. It had been said they should use their talents right. Well he thought if he had only one talent he had been using it as well as he could, and had never yet felt convinced that he could use it in a much better place. A great deal had been made out of the issues, as if Primitive Methodism were the only issue in the world—as if in gaining another society they would not be going to an ism. It would be an ism if they joined the larger church. This, however, consoled him that in giving their money to sustain their own ism God's glory was in it and the salvation of souls was in it; and this prompted him to give what little he had to bestow. After listening two days to this discussion he had not yet found the jumping off place, and he was as much prepared to stand on his platform as when he first came to the country; he could not help it. Some thought he had got the shutters up and meant to have them taken down. He stood on a certain platform, and there he should continue to stand until his judgment was convinced. He did so because he could not do otherwise—he must bow to the dictates of his judgment and conscience, for the matter was one of conscience with him. He questioned, whether it would be proper for them to go into union, even if they had a proper basis; he questioned this, and he had done so for 19 years. He did not believe that Methodism would be improved by their going into union. He believed that the Methodist Church was larger to day, and fuller of life than it ever would have been, had Primitive Methodists never existed. He thought there were Wesleyans in England to day, who would acknowledge that they owed much to Primitive Methodism, and that had 100,000 members been given to them, and the Primitive Methodist Church not existed

alongside of them, they would not have been as well as they are now, owing to having a potent influence by their side. He believed there was cause for some fear if they decided to go into union. He admitted with others who had spoken before him, that there were certain respects in which union might appear to be an advantage ; he could not deny the fact, that the ministers might have shorter journeys and better salaries. What did they read history for, if it was not to learn the lessons it was capable of imparting ; what was the lesson from the fact that there was but once one Methodist Church—and he said this with no disrespect, for he did not want to be thought to throw disrespect on any body of people, he would rather that his right hand should be severed—but they could not close their eyes to the facts, and it was generally admitted that at the time to which he referred, Methodism was sunken spiritually ; its power was waning to some extent. The very fact that the Methodist body of that day set themselves against the zealous evangelistic labours of men like Clowes and Bourne was evidence sufficient. It was said to-day that the Conference should not be charged with the responsibility of that ; he was sorry to say that the minutes of the Church told another story. [A voice : Did Mr. Clowes ever appeal.] There was no need of Mr. Clowes appealing. The superintendent who severed those men from the connection—and this was a telling truth and to his mind a deplorable fact and clear proof that there was a sinking. Had God not done something—that something being the raising up of a Primitive Methodist denomination—he did not know, nor did any other man know, what would have been the result. Others were raised up by God and did a work that was likely to have remained undone, and might have been undone to-day but for that. He referred to these things in order that he might bring out another fact. Let them have one Methodist Church and let it be as large and powerful as they pleased, there was a danger that they might sink again into the same position, and lose spirituality and moral power as they gained, as far as the increase of property was concerned. That would be a very poor exchange if they should ever make it as a people. He did not say that such a state of things would arrive, but he supposed that those who were the strongest in favour of union could easily see there was a danger of it coming. If this was so was it a wonder that they stood there to say that they conscientiously opposed there being one Methodist Church, and believed they had better remain as they were. On this ground as a principle ground he opposed their going into union. Primitive Methodism was dear to his heart ; he was not ashamed to say he was born in it, and he did not care if this was thrown back to him as something unwise to say. He felt it was a pleasure to him to think this ; but still the other was a primary consideration with him,

inasmuch as it affected Christianity as a whole, it affected the future destiny of their race, and the accomplishment of the purposes of high heaven, that which their union brethren had talked so much about, the glory of God in the earth. Because he saw that there was some danger of this suffering, he said "they ought not to go for Methodist union," and in saying this he was as conscientious and sincere as any man who had spoken that day in favour of it. (A voice : Time.) When Bro. McLean was speaking he did not call time ; and he thought when they had got into the discussion, and one brother on one side had had as much time as he wanted, he should not be called to time. (Cries of "go on.") He opposed union on the ground that they were not prepared for any such thing, even if they were to grant the fact that Methodist union was right. (A voice : Not at all.) They could not carry it ; he believed he knew sufficient of their people to say this. He would grant this, that in some of the weak stations there might be a disposition to vote in favour of Methodist union, and a majority might be found in favour of it ; but he maintained that if they went through the heart of their work—the strength numerically and financially—there they would find an overwhelming majority in opposition to union. Let them go on to those circuits some of the speakers had already named, and they would find that their people were not only opposed to union, but they could not carry them with the union promoters, however desirable union might be. He would not attempt to read letters which he had in his possession, but he told them that if they pressed the matter they would outrage men's feelings until they would say, "I won't go ;" indeed, they had done this. Not many days ago a man came into his office and said, "If this thing is going to continue I cannot stand it very long, and I won't, but I shall never go. If you go for Methodist union I will never go into a united Methodist Church." And that was the result of the agitation of this question amongst them. Men who felt the financial responsibility of the work were getting worried and discouraged by it, and they might depend upon it that even the agitation of this matter was doing serious harm. He wished to say a word in reference to their English connection. Until the Conference in England gave them the frankest permission to do this, he did not see how they could in honour do it. Why? because they had entered into a solemn compact with the English Conference that neither party should ever sever the connection without the consent of the other. Now, they had not that consent, and until they had they could no more honorably withdraw than we as a country could withdraw from our connection with the British Empire. Nelson was advised by his brother officers not to go into conflict, and he said "I cannot see as you see," thank God for the Nelsons. The name of Nelson would go down to the end of time ; for though he could not see as others

saw he came off victorious. He stood to-day on the same old deck as in the past and could not see as some brethren saw, and on that deck he meant to stand. He did not say that every plank was sound, but if there was a plank with a bad spot in it let them try to get it out and mend it as best they could. They had had their weak spots pointed out—this station was weak and the other station was weak, and if they were not doing well, and could not be made to do well, and there was no prospect of success, well, let them give them up ; still he thought they should be very careful about this. There was such a thing as bounding from one extreme to another. Their danger was in attempting any of these things they might go too far and make a worse mistake than they had ever made before, and they would have to be guarded. There was another point, and though it was with pain he referred to it, honesty obliged him to do it. It was that he was sorry to have to say that some of the places which were called weak were not so because there was no material to work upon, but it was a fact that some of them were weak and would remain so because they had been mismanaged by men whom they had employed by mistake. He did not point to any person particularly, or to any individual personally, but he did say that if they came to the conclusion that they ought to cut off weak stations, as honest men they should come to the decision that those men who had made them weak and did not succeed but set their stations down everywhere they went, should be told they were weak. (Hear, hear.) When they had adopted this course they would improve the ship. If there was anything wrong with the vessel let them break her up and make her sea-worthy ; and he should use his influence for that, believing it to be for the glory of God.

BRO. BRIGGS said, there had been a good deal said about their being Primitive Methodists. He might say he was spiritually born in the Primitive Methodist Church ; and he owed a good deal to the chairman for the help he gave him when a child in the Church. As to his position to-day in the Church, and the world, he owed everything he was to-day to Primitive Methodism, and the Lord Jesus Christ. He took no credit at all to himself in that particular. A great deal had been said on that and the previous day in reference to their work, which was a fact. He had heard no person denying these facts—not even Bro. Bee. No one had got up and stated that these facts in favor of union were not true. In reference to the dark side of their Church, not one of these facts had been contradicted. Certainly they had been contradicted in general terms, but he knew himself, though he had not travelled over their work in Canada, as some of these brethren there had. But he knew when he had been asked to preside at meetings, one Methodist Church would frequently occupy all the persons in the town who could go to Church. He

knew places where there were three or four Methodist Churches, and one would provide for every man, woman and child who could go to Church. Then there was the expenditure of means on missions, building new churches, paying debts on old churches and parsonages. He believed they had in Canada to-day a church property valued at \$300,000, and if they put the interest on this sum at seven per cent. at \$21,000 which they had to pay, and then they might put \$29,000 expended on labour, thus showing about \$50,000 a year, which they were spending. He did not think there was a brother present, who could deny that three-fourths of this sum was wasted. He had a fact in his possession which was not his own, but was given him by a gentleman who was a member of the Methodist Church of Canada, and who he believed contributed more to the church than any other man, and who had taken more pains to ascertain what was given than any other brother in it. This gentleman had told him, that the money raised in Canada to-day by the Methodist churches, was sufficient to pay, and pay well, for all the ministerial labour required in this country, and to do the work of God in a much more efficient way than it was done now, besides leaving a surplus over this amount to keep 50 to 75 men for foreign missions. Some people said that union would retard their efforts. Let them take facts in reference to the union which had thus far taken place. Mr. John Macdonald, with whom he was intimately acquainted, told him that he went down to the eastern provinces as an agent for the mission, and the people had not only paid as much to the mission as they did before, but they had more than doubled their missionary money this year. (Hear, hear.) So that instead of union helping to retard the funds, it had more than doubled it. He had given these as facts, and he did not think these facts could be refuted. He thought it was a great shame, and the matter came right home to him and another Brother who had thought over this matter,—were they doing right in spending this money in this way? For instance: A man said the Lord had blessed him, and he would lay by \$1,000 or \$1,500 to give away as the Lord should direct him. Was it right for him if he gave \$2,000 a year for benevolent purposes, to give \$1,500 of this to a Church which he conscientiously believed was wasting the money? and he believed that this was being done by many. Bro. Crompton asked why they did not branch out at Carlton-street. Now, there were members of places round who, when they wanted a place, came to Toronto and begged money; and there were brethren giving and giving to support churches which had only seven or eight members attending to hear a man preach. In conclusion, the speaker remarked that he felt it was wrong to be giving money in this way.

BRO. HUGHAN said Bro. Bee's argument had been that success was extremely dangerous—that a large church was a dangerous church, for it was liable to disunion, and not only so, but it was liable to grow cold and indifferent. What a mistake Primitive Methodism then was in England! Bro. Bee said that a smaller denomination was a power, and that it had a larger amount of faith in connection with it. How about the Unitarians, (cheers,) and how about some of the Annihilationists, who were going about spreading pernicious doctrines. He heard one brother say that the Almighty was out of the concern.—(Bro. Crompton: I did not say that about Primitive Methodism. Loud laughter.) It was about the missionary question which was being discussed. The Almighty was said to be out of the concern, but to-day it was much worse. That good brother had tried to make out that their prospects were better and brighter. Bro. Bee said it would be better for ministers, because they would receive a better salary, and be more comfortable. He was going to make some statements which he knew to be facts. In the Dundas-street Wesleyan Methodist Church, London, to-day, there were between 20 and 30 females originally Primitive Methodists, who left the Primitive Methodist Church in London, on account of the expenses in connection with it. Now he was able to prove what he asserted. It was not the increase of salary. The fact of the matter was there was a church debt to be provided for, and the interest on it. There were also other expenses in connection with the church, and the minister's salary and the children's fund question were other matters. The people got sick and tired of the business in many instances—some indeed, who professed as great loyalty as any loyal brother here that day, and some of them who were never going to forsake Primitive Methodism, but who had been born and laboured in it for its good. These individuals had left latterly, and on being asked why they left, and told by persons, "why I thought you were a Primitive Methodist," they said, "oh, we could not bear the burden; it was crushing us down. There was a constant dun, dun, dun, and we could not live there at all." They might say these people were better gone, but there were others going in the same way, for they were laying too much of a burden upon people. He was going to state another fact. They had an overplus of married men. His good Bro. Crompton predicted, years ago, that this would be the case. Bro. Crompton said that at the rate they were going on they would have more married men than they had stations for. Now they had these married men, and they had not got stations for them. They had made stations which were weak; they had got up their stations to supply these men with homes, and the next Conference would have to do something more, for they would have seven or eight additional married men in connection with the work. (A voice: We'll stop them getting married.) Oh! but they could not do that. (Loud laughter.) With these seven or eight married men came additional

expense. Some of the brethren now began to cry out. The fact of the matter was, he was not for splitting up the connexion, but he believed the time was come when they should prayerfully consider whether they would not do better with their men, and money, than they were now doing, in sending men where other persons were now labouring, and where they in some instances entered into these men's labours, just as much as they had entered into theirs. He did not know any brother who came to that Conference having been injured by the union question, and he did not know any station that had. There might be some. It had been said this constant agitation of union was injuring them. He was one of those who would go against agitation if they were to go about agitating instead of doing their own work. He had not prayed or worked less since he had embraced union principles, or been less successful in winning souls to Christ, and he could say this of many of his brethren whom he knew. He believed that many of them had given themselves more than ever to the Lord, believing that He, in his own good time, would bring it about. They could

Learn to labor and to wait.

He did not advise being very anxious about this question or hurrying it through. They had, however, certainly got to a crisis in their church history, and now it was either sink or swim with them. They had been talking about patching up the old ship—he was afraid they would have a difficulty in getting the lumber !

Bro. LOMAS thought they could not burk the main question, but it must be taken hold of and quietly and calmly handled—every one admitted this, and they might just as well take hold of it as not, because it would not die. His conviction was that lay delegation in all the evangelical churches was a forgone conclusion on this continent. The very principles for which they had contended were triumphing. They all knew that there was a spirit of Canadian nationality growing up, and this was permeating ecclesiastical as well as national matters. A national spirit of this description entering into ecclesiastical things would of course tend to shake some of the old order of things, and it was a great question when they looked at this matter on every side, whether it would be wise for them to resist it. His idea was, that when that spirit of Canadian ecclesiastical feeling had risen up it would be able to absorb everything that came in the way of it. He felt this to be the case, whatever our own peculiar feelings might have been some time ago—he was arguing a little against himself, because he saw a little differently. Some had argued a great deal—and so had he—that it was not right for them to take their home mission fund and make it the means of arguing against their own cause. It was a well-known fact that many of the churches at the time they united were deriving help from the churches of the old

country. If those who held union views very strongly would look at the matter properly they would see that it was going on very nicely, it did not need to be hurried. What he meant by this was that he had heard brethren setting men very much one against another as though a union man was excessively disloyal, and as though a man of a different opinion was extremely so. They could argue this matter without getting at loggerheads. Let them have a little patience with one another, quietly look the matter over, and let union and non-union men be sustained just as though the matter had not been agitated. Under all circumstances the better way for them was quietly to let the thing go on. He thought that he knew the young Canadian mind. The older men—not only ministers, but laymen—went for unity, for Methodism as it was, whilst the younger branch of the Canadian mind went for union after all. Why not have one church working in perfect harmony, and pushing the whole thing? If the youthful mind were going wrong let them direct them, but it was no use trying to crush them. Let them not try to stop the movement, unless they saw that it was absolutely against the providence of God, and he did not think it was, they must remember that supposing union were to be carried that day it was a well known fact that the friends at home did not see things as they did in this country; and it was also a well-known fact that if union were decided upon, the friends in England would send forth men to perpetuate Primitive Methodism as it was, and that would create a feeling which all of them must deplore.

REV. T. GUTTERY being called for, said he had no desire to address the Conference again. The Conference persisting in its request that he should address it before its close, Mr. Guttery reluctantly took the floor. He said: It is reported, that Mr. Bright once said, "I have known a speech change men's opinions, but never men's votes." If they acted on that principle they would not find a satisfactory solution of the problem now before them. He would suggest that union men should try calmly, without prejudice, to weigh the arguments of the brethren who were opposed to union, that they should do so fairly, that they should not feel as if Bro. Bee was talking against them and that what he said must be controverted. What Bro. Bee said demanded careful thought, and so of the remarks of Bro. McLean. He should like Bro. Bee to take up Bro. McLean's side of the question, Bro. McLean to take up Bro. Bee's. (Bro. McLean: I will do it. Laughter.) He would venture to say that if they would do this, if they were not soon converted they would soon be in the agonies of convictions; and they would be passing over and changing sides. He would suggest one or two things for his brethren to weigh. He asked those who were known as union men to try and imagine what other brethren felt when they said Primitive Methodism was the child of providence. He had heard that matter laughed at, and to him it was one of the most sacred and solemn thoughts of his religious life that

he had been connected with a Church that he thought was permanently the child of God's providence in the 19th century. He did not mean that then organization was any more perfect than that of other churches, or that her polity was more perfect than that of other churches, he thought it as good as any other, (hear, hear,) but there was a peculiarity about the origin of the Connexion, as well as a glory about her history. How did she start? All knew how some other connexions began, some in this way,—certain leading officials in the Wesleyan church desired changes in her laws or usages; there was a majority opposed to these changes—would not have such changes; and there arose a controversy, and the men on the two sides could not agree, and there came a split, so that two bodies of Methodists originated in an ecclesiastical contention, some of them went out for one principle, some for another, but these bodies began thus, and one of them took some thousands of Wesleyan Methodists away, and they formed the nucleus of the bodies that now existed. How different it was with them. Mr. Bourne, and Mr. Clowes had no contention with a single law of Wesleyan Methodism. History repeats itself. If they went back 300 years they would find that God was pouring out his Spirit on the World—that the old vessels could not contain the new wine, and the old forms of Church government were not found sufficient. He could go to-day to the Wesleyan M. Conference Records of 1807, he could find a minute which distinctly said that it was the opinion of Conference that even allowing camp meetings to be held in America, they were highly improper in England, and likely to be productive of considerable mischief, and we disclaim all connection with them. It was not for him to say that Conference decided wrongly—if they did, he gave them credit if they acted in a right spirit and in a right way. The question was not, whether the Primitive Methodists originated in a split of say 50,000 members, or even 20,000? He said they did not take one. The two founders of the Primitive Methodist denomination were expelled. He could prove to them from the Wesleyan records in Tunstall that her founders went on labouring, and the first churches raised by them were handed over to the Wesleyans, and were Wesleyans to-day. It was only when the Wesleyan ministers decided that they would have nothing to do with the societies formed by the Primitive Methodist founders—and that being so, they felt called upon to take care of themselves. The first class of Primitive Methodists was about the same number as the one founded in Oxford by John Wesley. None of them were members of any other Church, but were converted out of the world, and from that class arose the denomination which now added to the Church 3,000 souls every year on an average for 60 years. He believed that to belong to such a Church implied a *trust*. They had a voice in saying what should be the management of this mighty spiritual force which God had called into existence. He

wanted his union brethren to consider this matter, and to think what effect it must have upon their hearts who had long held it as one of the dearest responsibilities of their lives. He wanted them to try and ascertain as far as they could why God called this spiritual force into existence. His answer to this would be that there was a part of the British population that other churches were generally overlooking; there was *an empty place*, and God called this church into existence to do the necessary work. He held it would be an error to try to put an end to Primitive Methodism as a distinct body in England. He rejoiced to think that this grand responsibility was fully realized by the honoured men who held connexional power in England.

But there were questions asked respecting this work in Canada. Undoubtedly in many respects the circumstances were different from those in England. Union brethren asked—was Primitive Methodism called into existence at first to do the very same kind of work which other churches were doing? to jostle them, to build a second church where every body nearly felt that the second was not needed. (Hear, hear.) Our founders felt called upon to use means which other churches did not, and saw these means blessed by God. In Canada what is our distinctive work—what are we trying to do, which others are not doing just in the same way with greater success and mightier results? Are not the probabilities that if we were united to-day Canada would have just as much Methodist agency, be even better supplied with the gospel—there would undoubtedly be a great saving of money, a higher standard of ministerial ability, and far less rivalry and divisions. This is how union brethren speak. I want us to think over what they say. I want us to be able to answer it—not by imputations of disloyalty; but by reason and facts—are these things so? (Applause.) Perhaps it may be answered that the question of money was of little moment when in comparison with the importance of soul-saving. Souls were more to God than the richest offering of wealth. But still there was a solemn responsibility on those who expended the money subscribed for Christian work. It was one of the questions that must force itself on christendom, is the money offered to God wisely spent by those who are his stewards? Now, it is quite certain our people are much better off—infinately better off than in England. Our towns and cities, our villages, our poorest districts are better supplied with schools and ministers and churches than theirs at home. Last year twelve hundred pounds sterling was sent to us in Canada. We needed it to meet a crisis, I do not know how we could have got through this year without it, looking at our position. But is it a right position? In London there are probably two millions of people, for whom there is no church accommodation provided. London has 70 times the population of Toronto. In London we have about 20 ministers, in Toronto we have 5. In Birmingham we have, I think, three ministers, with a population of 300,000. In some places here

we have two ministers, in the midst of a mere handful of people, and they are pressed on every side by ministers and churches of other communities. What can we say to these things?

Our missionary money was raised by very great self-denial in England. He had heard of a laborous wife denying herself of what was almost her only luxury, a little sugar in her tea—she gave her pennies. Such self-denial was being practised in different ways by thousands of our noble people at home. Now he would put it to his brethren, did it seem right for the well-to-do societies found in almost all our Missions in Canada, to be receiving money in this way. (No.—No.) Ought we not to support ourselves. (Yes, yes.) Some of our brethren feel this on their conscience. It must be entertained. He was not in favour of any violent changes in this respect. Probably the wisest thing would be some gradual approach toward self-support, (hear, hear,) we may reach this slowly—it may tax us a little heavier ourselves—but this is the path of honor and of righteousness. (Applause.) He had before called their attention to a point of difference between the two churches. He must impress it upon the brethren who wished union. Our people will never join any church which gives its ministry a much higher rank than their brethren. And this is a question *for our people*. Their home is not to be wrested from them. We must not over-strain our official powers. Before this controversy is carried to any greater length, before officials say much more on this subject, the people should be asked their minds. Perhaps we are after all too much of an aristocracy; we are governed by a select few. They saw a church of 200 members, and a congregation of 500. Some question about that church had to be decided. Who decided it? the 500? no; the 200? no, but about six or eight men went into a vestry, and the rest went home. That was Primitive Methodism, and all Methodism and Presbyterianism too, and generally as was tested, in their quarterly and leaders' meetings they had the fullest representation of their people that they got anywhere. He held that instead of 100 men in a Conference presuming to decide a great question like this, it ought to go to the people who should pray and talk over the business with their preachers, and their officials; and he had faith in the people. If the people do not want union, then union brethren must wait for it, or give it up. But, if it were right it would come. If all their quarterly meetings wanted it, God forbid that they should set themselves against the universal convictions of the church committed to their care.

There was another point. The connexional authorities in England had an absolute right to be consulted on this great question. (Hear, hear.) He believed the brethren who advocated union, desired, in the most loyal and respectful manner to consult the authorities at home. For one he had the profoundest confidence in the honoured men who stood at the helm in England. (Applause.) He

would oppose anything that seemed like disrespect to these men. (Hear, hear.) Twice during his life he had been permitted to be present in the Committee-Room at Sutton street, London. Though merely allowed to be present as a visitor, he had been struck and impressed by the clear insight, the sound judgment, the intelligent bearing, and cautious wisdom of the venerable men who filled connexional offices at home. He would feel the most perfect confidence in submitting any question to these men. They realized their responsibility before God, the uses to which they put the resources and agencies of the connexion. (Hear, hear.) In sending this matter to them, we may be quite sure it will be received and considered and dealt with in a candid and intelligent and impartial manner. (Hear, hear.) He thought, as yet, the brethren in England had never had this movement properly placed before them. (Hear, hear.) There were two sides to this question, they had been shown one. (Applause.) Now he thought the time was near, when a deputation at once able and impartial, a deputation with no end to serve of its own—apart from the church's welfare, should be sent to England on this question. And when these steps had been taken, we had done our duty to our people, and to our brethren at home, let us trust in God. He, for one, stood there, not to blame the brethren who stood up for union, in their sincerity and consciences, but he asked both parties to weigh the arguments advanced by their brethren who were of a different opinion, and try to see with a single eye. (Loud applause.)

BRO. GOODMAN considered that they ought to fully know what the safe basis was and what they ought to expect, by the time of their next Conference. Mr. Guttery had said "Let our quarterly meetings act,"—he said "Let our members vote." His reason for saying so was that he believed their quarterly meetings did not represent the sentiments and the voice of the membership in every particular. If they were to have anything at all let them have perfect freedom in expressing their views and discussing this matter. Even if there were ministers who would influence their members—and especially those who were recently converted—to vote for union, there might be those who conscientiously would influence those who were their recent converts the other way ; but let them know honestly and candidly what the majority of the membership thought. No party seeking truth need to fear the light, or unduly hurry the matter. He would recommend that the next Conference should calmly and dispassionately consider this question, or possibly allow it to be discussed in *the Journal*.

The proceedings of the Conference were concluded by a hearty vote of thanks being passed to the Chairman, on the motion of Bro. Herridge, seconded by Mr. Crompton.