General Conference Daily Bulletin

Devoted Specially to the Proceedings of the General Conference Session of the Methodist Church

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Better Organization of Methodist Press

(By Editor of Daily Bulletin)

There is evidently a general and growing feeling of the inadequacy of our connexional press, under present arrangements, to meet the needs and demands of the Church. Not only are we growing tremendously, especially in the West, but we are organized and departmentalized into such complexity and large effectiveness that it has become impossible to give each department and all parts of the country the room they need for the proper publicity and advocacy of their enterprises. We cannot here elaborate on anything; but we see the situation as others see it and ask as all are doing, What is to be done?

The matter of course has been before the Publishing Committee, as it was four years ago. We are not on the Committee, nor on any committee and know little of the various points of view taken there, but we understand that more than one idea was debated—Western and Eastern and Central insets to the Guardian, Western and Eastern sub-editors, or, perhaps, even a Western Guardian and publishing house. We understand also, that the second of these ideas, in part—the appointment of a Western editor to the Guardian—is to be recommended; not perhaps as an ultimate policy but as a temporary expedient.

We cannot discuss here to any length how this plan is likely to work out. Its advocates will no doubt enlighten the Conference on that; but we venture to predict it will not meet the demands of the situation do what you will with it; and it will have the effect of hampering the judgment of the editor-in-chief in Toronto who will feel compelled to leave intact the pages supplied by his Western associate. It will also affect what one might call the unity force of the Guardian because one section of it at any rate is reserved for the views of one section of the church, and only the remaining part of the paper may speak for the whole—and perhaps not for the whole but for the whole less the section represented by the Western Editor's pages. Presently northern sections and southern sections and eastern sections—even Newfoundland and our mission fields—may look for similar privileges, and one will begin to watch with interest to discover the resourcefulness of the Editor-in-chief—not as a writer he will have no room for that—but as a compiler and classifier, so as to give due recognition to the duly appointed sectional editors and their respective territories. Seriously, what will become of the old Guardian if this policy is carried out in logical development? and what kind of a chance will its editor have? Surely as a permanent policy this is out of the question; but the question is

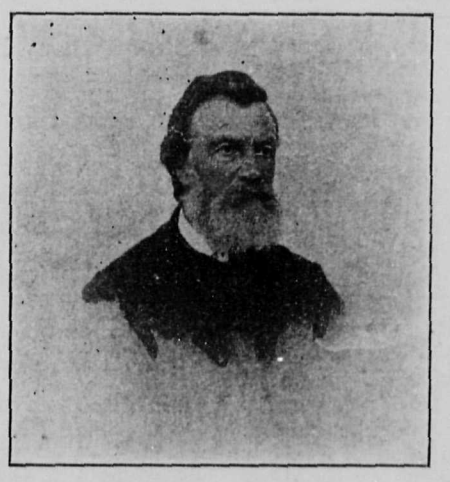
What Should be Done?

We have given some thought to this and submit a suggestion, regretting however, that we can submit it only in outline:

First, the time has come to recognize once for all that The Methodist Church like the Dominion of Canada is a vast concern called to grapple with the most far-reaching problems and responsibilities, and in order to rise to its full duty it must now organize its press on a comprehensive plan. In the first place the Guardian should no longer be available, speaking generally, for ordinary local church news. It should be lifted to the more important plane of the General Conference Organ and practically, almost exclusively, reserved for the discussion of our great connexional problems as the forum for the whole church; as the publicity friend of all the Departments and as the supreme implement, by means of which we may hope to exert our proper influence upon the public mind on questions of national, moral consequence. If we will do this and exalt the Guardian forever above parochial impediments we shall at once assume a position of dignity and greater prestige in the country. In order to do this one extra appointment should be made to the Guardian staff, viz., a thoroughly strong field agent, devoting his whole time to the matter of circulation. If this be done on an adequate basis there should be reported, four years hence, not 19,000 but nearer 50,000 subscribers to the great connexional organ of the Church.

But if we deal with the Guardian in this manner, what about local interests and matters East and West, which now are inadequately reported and represented?

That introduces the second part of our plan: It should be provided for by the establishment of



Rev. Thos. Derrick

One of the Most Picturesque and Beloved of Pioneer Missionaries of B. C.

Annual Conference Papers

for Annual Conference purposes. The objection to this will at once be the question of cost. But this may prove only an imaginary difficulty; for with the appointment of the right men to manage the Annual Conference papers they should pay their way.

Our article is already growing too long or detail could here be suggested, but think how this would work out: (1) The Church would then have a Press organization which exactly coincided with its church organization—covering General Conference and Annual Conference needs (and the associated Methodist Press for the world might follow). Annual Conference papers if competently edited—as of course they would be—would condense from week to week, or month to month as the case might be, the thoughts and aspirations of their respective Conferences and from all of these, coming regularly before him, the Editor of the great connexional organ in Toronto would gather an intelligent insight into the thought of the whole church and be able to crystalize it into articles for us all. Is not the idea worth thinking about? Does it not suggest a policy equal to the case and indespensible to our future development?

THE FUSION OF THE FORCES

The General Conference has pronounced in a most emphatic manner, in favour of Church Union. Following so closely upon the equally decisive vote of the General Assembly of the Presbyterian Church, it practically assures a successful issue to the many years of deliberation by the Joint Committee, and although the matter has of course to be submitted to the Church Courts for the members themselves to finally decide, it is not too much to say that a united front of Methodists, Presbyterians and Congregationalists, is a probability in a few years' time. The significance of this fusion no one can overestimate. It has a profound relation to the uplift of men, and the overthrow of the kingdom of darkness. No one will accuse either party of hurry or indiscretion; for more than ten years the movement has been taking shape, and in the natural order of things it must necessarily be close upon another ten before the Union can be actually in operation should the people so decide.

* * *

There will be much searching of heart, in spite of the large and favourable majority. There are those who will cling to the merely historic side of the situation; they will not be altogether willing to surrender the sectarian preferences and preconceptions which naturally gather strength as the years roll on. In the strictly denominational Rama, Rachel will weep for her children, and refuse comfort, because—according to the label—they are not. For all such, we must have a generous respect and patience. To become adjusted to the new conditions will take time. When two mighty rivers merge, on their way to the mightier sea, for a considerable distance they retain their individual colour and force, by reason of the impetus gathered in their long descent from the watershed among the hills. It is equally true that for a short time with some, there may be a sense of separation rather than fusion, but it can only be for a brief period with all whose hearts God has touched.

* * *

Napoleon used to say that the proper time to bring up the cavalry was when the enemy began to waver. At this critical time in the history of moral progress, a united front to the enemy of righteousness is of immense importance. It would be the best apologetic of modern times, and would strike terror into the hearts of all whose business it is to destroy the Christian Church. More and more in all our Mission Fields we are seeing the folly of overlapping and waste force; the heathen heart, unconscious of divine grace wonders in bewilderment at the divisions in Christendom; if these things are done in a green tree, what shall be done in the dry?

* * *

A Prophetic Vision

Arminius and Calvin meet! strange but true. Softened by the strife and sorrow of the past they emerge from the dark days of bitterness and martyrdom, and by the Cross of a Redeeming Christ they join hand and heart. For centuries they fought each other, now they will fight the common foe of mankind—sin, and its sorrow and suffering, and by the fusion of force the bringing in of the Kingdom of God—is more speedily assured.

DO WE MEAN BUSINESS?

A Challenge and An Appeal

(By Investigator)

It is a phenomenon of singular moment that is abroad in the world; which no one who does not shut his eyes, or ears, can ignore. On all sides there is manifest a burden that is pressing on men's hearts. You meet with it at unexpected turns. Whether in tidings from far-off lands; whether in ecclesiastical gatherings assembled for clerkly business; whether in everyday speech of man with man—it is ever the same. It is everywhere at bottom first and foremost a great confession of want, a great heart-cry for something which we have not but which we most painfully desire; and then a challenging call to the church to mobilise her forces in furtherance of a mission and commission to which she is pledged.

It is the recognition of this that is indicated in the various steps, haltingly and hesitatingly taken, from time to time, looking in the direction of a closer coordination of Christian forces. It found expression in the great Council at Edinboro, which may prove to be the greatest in moral potency since Pentecost. It was no less in evidence in the decision revealed in General Conference solemnly to go forward in the determination to bring together under a common polity the varied activities of at least three great historic bodies; and in the high resolve to set to work to discover for our own Church some effective means of evoking and directing its energies in a broad and comprehensive evangelism adequate to the needs and suited to the times.

Do we mean business? Not as to Church Union—which in itself is a minor consideration—but on the all paramount question of vitalizing personal religion?

Do we mean business in the proposed effort to quicken the sense of the whole Church to its prime duty to men?

Do we mean business as regards a common sense policy of earnest evangelism, so as to bring everywhere men face to face with the Lord Jesus Christ?

It is by all odds the greatest business to which the Conference can address itself; and if as result of well-thought plans and wise and strong leadership the total working-forces of the Church can be brought to share in a baptism of fire and of power, it shall prove to be a matter of rejoicing in generations to come.

There is ever and anon a pathetic note of hope which breaks forth from some human spirit in its cry that something may result; some pathetic wistfulness on the part of one and another that our labour and travail may not be in vain. We all—whatever our school of thought—desire a connexion-wide revival, far-reaching, genuine, determinative. We know it cannot be effected by order. No committee or combination of committees can bring it about. It all depends on whether we mean business. And this necessitates qualifications, not lightly acquired, of mingled honesty and charity, and carry it out in all the reaches and bounds of life.

The act of self-effacement in the vote registered has its spiritual value for other generations to remark. Meanwhile the call to pray strikes sometimes on strange ears. Do we mean business?

Great Debate on Church Union

(Continued from Yesterday)

E. M. Davis, M.P.

How much time they took to explain our divisions. Think of the money it will save for our foreign work! Look at Canada with its possibilities. Think of an immigration in 1909 of 700 people a day. Think of 900 a day since January 1st, 1910. The call is to give the Gospel to this vast multitude. The other denominations cry for Union and the time for Union is now in the interest of this great West. How we are crowded in many churches where one would do the work better.

In Old Ontario we could release one-half of the men and much money and send them where more were needed. Your salaries are wrapped up in this question of Union. We could pay one man well in a town if we could take away three or four. Some of you are cabined cribbed, confined. Your field is too confined. I wonder that the brainy doctor Griffin should see danger along the line of this Superannuation Fund. I can trust the ministers and laymen to carry out in good faith any plan the United Church may propose.

J. W. Cooley Speaks

Dr. Sparling and I were the only members of this Conference on the Sub-Committee that dealt with the settlement of the Superannuation Fund. Dr. Griffin has always been on the line of peremptory demand. We met the Presbyterians on the basis of sweet reasonableness. We showed that any system of assessment was an evolution growing out of original alocation. They thought that allocation naturally grew into assessment. I met Dr. Griffin next morning and said "You had to come to my terms." "No," said the Doctor; "I didn't say that. I said 'You'll **have** to come to my terms." Under the present system, we have had our claims reduced by 10 per cent. Assessment is here proposed and so the principle is here preserved. The collection of contributions is considered in this basis as obligatory, and demands that the claimants shall be protected, and their claims must be made good no matter what the allocations may have been. There is to be no deficit. Dr. Sparling made it a little more classical when he said: "There ain't going to be no core." The General trend of the Presbyterian Church has been to carefully provide for its superannuated men. They with their voluntary plan have their superannuation conditions in better shape than ours is. They pay 100 cents on the dollar to their claimants. ("What is their claim," said one, but there was no reply.)

I can trust the Presbyterian Church to do its duty by this Fund. You cannot put stronger guarantee into a basis than we have here, so that Dr. Griffin's strictures fall to the ground.

I. Hilliard, Esq.—We have not yet had an analytical enquiry into this basis. Look at your discipline, page 12, and see how it views the Diety of Jesus Christ; then read what the Westminster Confession says about Jesus Christ. Why cannot we put in these words: "Very God of God." Your basis will be a breeding ground for all kinds of Unitarian preaching. (Cries of "No; no.") Some say that would make our creed too long, but the creed would not be longer. Distinct known and accepted terms and you open the gate to all sorts of speculations. I oppose the Union because it destroys the Itinerancy. They are taking away the true limit in this basis of Union and they give us nothing in its place. The settlement committee put in the place of our Stationing Committee destroys our Itinerancy. This Settlement Committee is not to be called into operation unless there is a quarrel. These other Churches have not the genius of stationing their ministers. I stand by our Methodist system because it protects our ministers. I want this basis sent back to the Committee to add some words to protect these points. The Deity of it. The Itinerancy, and our Funds, then too, we have not yet enough evangelism with which to enter Union. Let us postpone it until we gather all the benefit accruing from the Laymen's Missionary movement.

Dr. Stewart—Most that has been said is aside from the mark. The question before us is not accept this basis, but to view it as a platform on which we may come together and then introduce what we wish to make a perfect doctrine, a perfect polity and a perfect Church. We are not to view our rules as ever continuing structures. Our laws are not those of the Medres and Persians that changeth not. This is an age of progress. We want no ironclad law; we want liberty. Such is the purpose of our present vote. Is this Basis a reasonable platform on which we may come together and consider the wisdom of Union. Many of the criticisms are aside of the mark. In Sanctification as a doctrine the Basis proposes a view as Methodistic as ever we have held. There are great world-wide movements today. Never were there so many open doors as today. Has that any significance? Never was there so much marshalling of the forces as today. God has brought it about and the mission of the Church is mobilize, centralize, unify your forces, to win the world for Jesus Christ.

Rev. Darwin moved an amendment that the Basis be referred to our Quarterly Boards District Meetings, and Conferences of this year. This amendment was considered at first as not in order under the present discussion.

Rev. A. M. Sanford gave a notice of amendment as follows: That the Conference cordially receive the Basis. This was not put by the Chair.

A Voice—We can't hear in the gallery.

The Chair—We are not talking to the gallery.

Judge McLaren—Never did I feel that a greater responsibility rested upon me. I am in an embarrassed condition. I have debated whether I should address this Conference, but as Chairman of the Union Committee I must give an account. Union or no-Union, there are both advantages and disadvantages. As a matter of sentiment I am a Unionist. I have ties few in this Conference. My father lived and died a Presbyterian. My mother was a Presbyterian till her four children were converted in the Methodist Church and she joined that body only when she felt any other action would not be of help to her family. I am in sentiment a strong Unionist. I am here to discuss the Basis as to its polity. I am not able to discuss the doctrinal side of things. In the Union Committee meetings the Methodist and Presbyterian representatives were generally a unit, but the Congregational Church said through their representatives that their Churches would not go so far. But we went on with our work after we got all the compromise we could. That is how we settled the "polity" as you see it in the Basis. Now as to law. The powers of our General Conference have certain restrictions, but in the Basis we are taking preliminary steps toward action that is unconstitutional in respect to the powers of the United Church. In our Union of 1884 our uniting churches were swept into Union as to property by acts of the Dominion parliament, whether they willed it or not. Now I have to say: After the best polity we have been able to get, after due consideration of it, I am compelled to say that the polity as we have it is not one I can vote for or ask any one else to vote for.

In our present proposed basis any single congregation may stand outside with its various properties, where such is held as a congregation. Such is the sessence of Congregationalism, and seriously affects the question of Union. When we went into Union in 1884 one man met us at the Dominion Parliament to oppose the Act and to please and protect him it was put into the act that nothing in the Act should disturb the vested rights of any individual, sowing how charry a parliament is in making an Act when a minority remains outside. Such is the case in Scotland. "The Wee Fres" have the property and they have not a minister for many a mause, and in many cases there is no congregation to put in many of their churches. Regarding this matter another ilustration is seen in the U. S. A minority of Presbyterians remained outside of a Union movement and they to-day hold all the property, and I think such will obtain in Can-

N. W. Rowell, K. C.—An Inspiring and Convincing Address.

This legal basis of the United Church is of great moment, and we should listen with due consideration to the remarks of Mr. Justice Maclaren, said Mr. N. W. Rowell. I was the Chairman of the Committee on Law in the Union Committee. We had in that Committee members of the Bar from each denomination, and we were a unit in our conclusions. We must first get an Act of Parliament making us a United Church, and unless we get such an Act there will be no Union, hence we differ in this respect from the Union referred to in the Union in both Scotland and the United States, where in each case they consummated Union first and sought the Act of Parliament afterward. As to the property of an individual church, the entire Union Committee in 1907 and 1908 endorsed the basis in its recommendations in this respect, and today is the first time I have heard objections to it.

This basis does not cover in its allowance of churches to stand outside anything, but exceptional cases, where some particular trust is held outside of any connexional claim. To make this clear we have a clause to deal with any property held "solely" for some particular church or congregation.

I do not think such would exempt any church from coming into the Union that is held under our Model Deed. Any Church or Fund on which there is any connexional tie would have to come into the Union. As to the Congregational Church, their property is held in trust in relation to their Mission Board so that in a sense they have a connexional reservation which is a tie on the property that would prevent its being sold by an individual church. More of a connexional tie is manifest in relation to the Presbyterian Church. You could not ask any Parliament to legislate any church holding its own property into a Union. The only way to do is to let them come in if they would. The Presbyterian Church when they united allowed any church to stay out that so desired. Only 11 did so, and since that time nearly every one has come into the Union.

This Basis proceeds on the basis that all connexional property must come into the Union. We go into it by Acts of Parliament, both Dominion and Provincial, on the very basis on which they deal with property. Now as to the merits of the case: The one note in the World's Missionary Congress more significant than any other it was that of closer unity and organization in the Church that she might better do her work Corea, India and everywhere they come the call for Union. They had no interest in our history and in your traditions. If you will not let us unite in these foreign fields then we must unite without you. The prevailing of the great fundamentals will convert the foreigner in heathen lands, and if it will do it there, it must be able to do it here. In that Congress, while the official declaration was for inter-denominational comity, but every man of them frankly avowed that organic union was nearer the ideal. Mr. Rowell showed that John Wesley was for liberty, quoting, he said: "The Methodists alone think and let think, nor do they impose one special form of worship."

I know of no such liberty in any Church since Apostolic days. "I want a league offensive and defensive, with Jesus Christ." "I do not care for their opinions any more than I care for their astronomy." The question is: "Is my heart right with thy heart? Opinion is not religion, persons may have right opinion and not be religious, and people may be religious and hold many erroneous opinions." Now, if by this Union we can be more efficient in fulfilling the purpose for which Union was brought into existence, then Union lies in the very genius of Methodism.

Bishop Honda's Farewell

At this point the debate was suspended that the Conference might listen to words of frewell from Fraternal Delegates. Bishop Honda said:

Fathers and Brethren: During the past week I have been always with some of you. How to express my heart I do not know. I cannot say one-half I feel. My vocabulary is so limited. I have been learning something from you every day. I have visited the Japanese Missions in British Columbia, and have seen how you love our people. I leave to-day for Seattle. I want to see our people on this Coast. I go back to my people remembering your love. Pray for us; we pray for you. You are an inspiration to us and our work and with my heart full of love I say goodbye.

(Contnued on Page Four.)

August 20th, 19

To the
Delegates and Visiting Friends
Methodist Conference, 1910

Gentlemen:

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Some men make their money in business, some in stocks, some by toilsome saving of the daily wage, but we submit to you the unquestioned fact that more men have reached a comfortable competence through the Ownership of Property than in any other way.

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160 acres S. W. section of Lot 849, Section 16, Township 2a This quarter section is adjoining the Hudson's Bay Co. Ranch, the Dominion Government telegraph trail or road passes through this quarter-section, the larger part is open prairie land with some spruce and light poplar. The spruce forms a very small portion of the wooded area, and the light poplar is very easily cleared. The Hudson Bay Co., we understand, were offered $25 per acre for their land. The land is for the most part very level. The soil is black vegetable mould. Price $15 per acre—$2,400.

160 acres S. E. quarter section of Lot 850, Section 9, Township 2a. Half of this land is open and in grass. A small tract of marsh land is on the property. There is a rapid creek two feet in width with low banks, running through a portion of it. Timber growth is poplar and willow This is a very fine section. Price $12 per acre—$1,920.

640 acres, Lot 877, Section 9, Township 4, 30 to 40 acres ar open land, soil is a rich black loam. Land is level, small creek on property, treed with poplar and spruce. About half a mile from the Government road, and about two and one-ha miles from Telkwa, about one mile from McLure Lake, and about one and one-quarter miles from the railway. Price $9 per acre—$5,760.

160 acres N. E. quarter section of Lot 781, Section 13, Township 6; soil is a black vegetable mould, treed with small poplar gently undulating. Price $9 per acre—$1,440.

160 acres S. E. one-eighth section of Section 31, and E. half of S. E. quarter of Section 31, Township 6. About 25 per cent is open with some fallen willow, and some poplar. Soil is a black vegetable mould, a portion of it good grazing land. Price $9 per acre—$1,440.

640 acres N. E. quarter of N. half of Lot 1216, E. half Lot 1210, S. W. quarter of W. half of Lot 1212, Section 28, Township 6. This is an exceptionally good property, with a southern slope, one and one-quarter feet subsoil of black vegetable mould, a beautiful spring, and just enough spruce for farmers' requirements. Considerable wild hay has been cut and stacked. Nearly all could be put under cultivation without much effort. Pre-emptor with 200 acres in Timothy adjoins. Price $13 per acre—$8,320.

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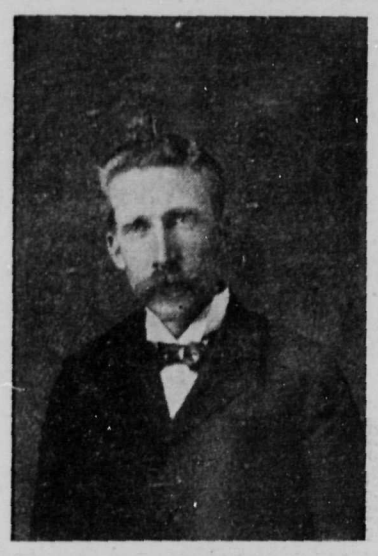

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W. E. Curtis, in the Chicago "Record-Herald"

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General Conference Daily Bulletin

Devoted specially to the Proceedings of the General Conference of The Methodist Church, August, 1910.

JOHN P. HICKS - - Editor

GREAT DEBATE ON CHURCH UNION

(Continued from Page Two.)

Dr. Du Bose's Farewell.

"I came to you in fear and trembling, sensible of my unfitness and lack of ability as a representative. I leave you strong in a confidence in your love and fellowship. A farmer of several sons in the South had a son John, whom he sent to be educated for the ministry. On his return the father would present his son before the congregation, and John having entered the pulpit, beat about the bush and came out weeping. The father met him at the door and said: 'My son, if you had come in as you go out you might have come as you went in.'"

I am delighted that you can ceceive a man who cannot us a M. S.

Two Presbyterian preachers, one who studied theology and wrote his sermons, founds his work lacking in effect, while the other who knew no theology and wrote no sermons, but who blazed away in the pulpit and found his congregations increase. Th ldr said, "My brothr, how is this that I who know so much about thology find my congregations so small, and you who have not been so trained, are finding such success. The younger said, "When you sit down on Sunday morning to write your sermons the devil looks over your shoulder, he knows every word you are going to say, and he steals away the hearts of your congregations. On the other hand, when I get up on Sunday to preach, not even the devil knows what I am going to say."

The message I shall take back to my people will inspire them with emulation. I have annexed to myself a larger measure of fellowship, taken in many edibles and a large amount of your British Columbia air. I have seen many faces of men whom I love. Dr. Sparling, Dr. Briggs, Judge MacLaren, Dr. Young and others. I have been delighted at and profited by your proceedings. I had an idea you were a quiet body, but I have been undeceived. The celerity of some of your conclusions remind me of a story of a railroad train and a razorback pig. The train ran over the pig and killed it, and the owner brought action for damages against the company. The judge had before him an old darkey, the only witness, and said to him: "Can you tell us in a few words how this pig was killed?" "Yes, Judge, I kin. The train just up and tuk him." So, Mr. President, when the railway train of your resolutions comes into a union depot, it does not stop for any razor-back pigs.

I am impressed with your spirit of fellowship and brotherhood. I have been all over your Canada. You have a country of great homogeneity. We are greatly interested in your plans for Church Union. It is unthinkable to us, but the experiment will result in a comity that will be worth all the anxiety you have put into it. There are some signs of Union in our own land. There is an effort now to change our name to "The Methodist-Episcopal Church of America." This was the name in 1784.

The name M. E. Church of United States of America came about as an accidental use of this phrase in a congratulatory letter to the Bishops from General Washington. We shall be delighted in our next Conference to meet the representatives you may send to us. Our interest in you deepens and grows.

"God be with you till we meet again." Appropriate words were said by the General Superintendent.

Debate on Church Union Resumed.

The debate on Church Union was anticipated by many in the afternoon with eager interest, and many were preparing great speeches, but suddenly Dr. Williamson appeared and moved that the vote be taken, and this carried by a large majority. Rev. A. M. Sanford suddenly sprang to his feet, claiming a right to speak and that he had been given to understand that he could be given that right. The Chair replied: "The brother no doubt thought he would speak and the Chair thought so too, but sometimes mighty forces come in between.

The gavel sounded, and Mr. Sanford exclaimed: "If that is the way Union is to be discussed it is a sorry day for Union. Chancellor Burwash was allowed as mover of the original motion, to speak and close the debate.

The Chancellor cleared the mind of the Conference as to some of the points of doctrine.

Said he: "It is true each denomination has some special doctrine to emphasize. Some deposit of truth to preserve, but in Union if we preserve these deposits of truth we are stronger as a mightier body to preserve and maintain this truth." The Chancellor dealt with the doctrines of the Deity of God, the Divinity of Jesus Christ and the work of the spirit through the faith of the believer in Regeneration, Justification and Sanctification. Here in the basis we have the doctrine of Christion perfection fully preserved.

One of the strictest Presbyterians in the Committee objected to this article on Christian Perfection and I told him what I meant by it. I said, "One of our deaconnesses in Toronto went into a home of squalor, scrubbed the floor, washed and clothed the children and prepared a meal for the toiling father. That, said I, is Christian Perfection, where self is forgotten in the love of men." Said the Presbyterian: "If that is Christian Perfection, then we want it and the article passed.

The Conference now pressed for the re-opening of the debate and the closure was lifted from the debate.

O. Darwin.

The history and philosophy of this question has been well gone into. I have no fear of Union. The Committees have had their Pentecostal times. I would to God we had Pentecostal times on the firing line when the practical of this business is. I am more concerned about the spirit of the men than about the superannuation fund that may support them. The Presbyterian Church says to its people, "Union is not an accomplished fact and stand by your guns," and I say the Methodist Church should do the same.

Rev. A. M. Sanford.

The amendment of Mr. Sanford was that as a conference we do not approve of the Basis, but we simply say "we cordially receive." I am satisfied with doctrines, but not with the polity here outlined. I am sure we have already in the past relinquished too much. We must, I know, send down this Union, but not with our approval, requesting that they receive it (cries of No, no.) I would not stamp it with our approval. The present Basis does not meet the approval of all the Brethren, and later when we come to amend it we shall find our hands tied. I believe we can unite upon this amendment. We avoid divisions in our ranks, which are fatal to Union. The minority in other churches have gone out to work against Union.

Let us respect the thought of those opposed to Union.

Dr. J. W. Sparling.

We live in a marvellous age. In an age where living is sublime. I opposed Methodist Union in 1884. That was one of the few mistakes I have made. Methodism and Presbyterianism are a union as churches today. The strength of our conferency is manfest to you all. It s God that is pointing the way to the union of these churches, and only in such will the keen competition cease between these churches. The nearer churches are alike the keener the competition between them. Five years after the union of Methodism you could not tell who was who. (Cries of No, no.) I have a very smart son, a lawyer, and he said the other day to me, "Father, to which section of Methodsm do we belong?"

I have been n those Pentacostal meetngs and how we prayed that God would hinder us if it was not His will. The late dear Dr. Potts said, "You can't do it. You cannot unite Calvinism and Methodism," but he lived to take back those words, and he said: "What I thought could not be done I believe has been done."

Cries for the vote were now called for a test and they moved to take the vote. The result of the vote was that by 220 to 35 the Conference approved the Basis of Union. The whole assembly then broke forth in the Doxology, "Praise God from whom al lblessing flow."

Many nomnatons were now sent in for the fraternal delegates to the M. E. Church, South. The vote was now taken and resulted in the election of Rev. Dr. Rose as Ministerial Delegate.

Another Speaker on Union.

Brethren, I am not converted. I am under conviction. I ought to go into the enquiry room. (Some suggested that he should be put on trial.) I'm a commercial traveller—I have been in many places where I have seen the need of an earthquake from above before we are ready for Union. Union reminds me of an old medicne bottle, "shake well before using." When I remember what has been done, when I see all action postponed for two years, I am led to pray that we shall be ready for Union when the time comes. This speech began at the North to journey and came in at the close from the South. The writer felt that either the world or the speaker had turned around during the speech.

O. Darwin on His Feet.

I support the resolution that the vote on this be taken in November. Union is in the air, t has long been n the ar. Let's get t down on the earth. Many are holding back because we are in the air on this Union question. The vote of this Conference says we are ripe for Union. Let us not become rotten ripe and fall off. Then say to the Presbyterian, "Line up, let's do something to push along this vote."

W. R. Young, D. D.

I voted against the Basis, but I would not vote against Union. I do not thnk we want to hurry. I would wait till the next General Conference or even longer. (Cries of No, no.)

Dr. S. P. Rose.

We should move in line with our Presbyterian brethren. Mr. Darwin says, "Let us stampede this matter and then say to the other churches, 'Hurry up.'" We should take time. We cannot do more wisely than follow the suggestions of the committee.

Clause was adopted.

Evangelism.

The report on Evangelism was submitted, which provided for the appointment of a large standng committee for the more general encouragement and direction of the spirit of evangelism throughout the churches. Important addresses were delivered on the subject by Rev. Dr. Rankin of Bland, and others.

Morning Session.

The reporter was delayed till 9:15 this a. m., but he was assured by Brother Doyle that only the "ordinary" had happened to date. Some important items had been called for, but it was edcided that these be laid over tll a few of the dstinguished members of Conference should arrive.

The first report to be presented was that of the Committee on Missions, which was handled by one of the most "adroit" members of the conference, Rev. W. R. Young.

The first point to be discussed to any length was the relation of the Woman's Missionary Society to the General Missionary Society.

Judge McLaren.

This is a serous matter. The W. M. S. has avoided all friction thus far with the General Society, because they are largely an educative and religious force operating by themselves, and not interfering with the work of the General Sosiety. This is the first line of cleavage I have seen; it is against the solemn protestations made at the begnning and it will by no means bring good to our Methodism. I do not think we should enter our Sunday Schools and take 20 per cent of their funds for the W. M. S.

H. P. Moore.

This is one of the wisest pieces of legislation I have ever heard. It will increase our knowledge of Missions and largely augment our Missionary income.

James Allan, M. A.

This matter is still in the hands of the Board. The W. M. S. is invaluable to us. This provision you are making is wise. I hope it will carry.

W. H. Clarke.

To make such a claim on our Sunday Schools is an invasion of individual rghts. Although t s broughti n as an allocaton by the General Board, it is the same in principle as a demand. It will be prejudicial to the General Fund in our Sunday Schools. (Cries of Vote, vote! No, no, said the chair, let the Chairman explain.

(To be continued)

DR. CLEAVER TO LECTURE.

Great nterest is evinced in the announcement that Rev. Solomon Cleaver, D.D., has kindly consented to lecture in Metropolitan Church on Monday evening on the "Story of "Jean Valgean," and it is certain the building will be crowded. Tickets are being sold at 25 cents each.

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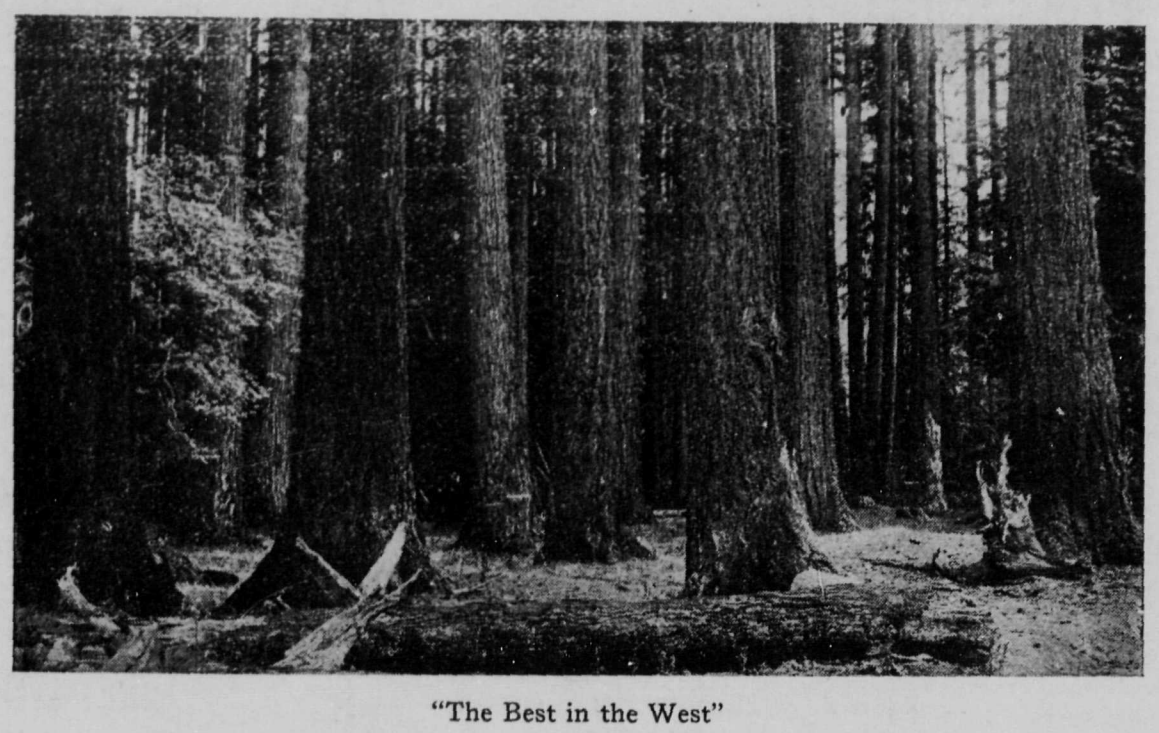

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General Conference Proceedings

Transcript of Minutes

ELEVENTH DAY
SEVENTEENTH SESSION
Thursday Afternoon, Aug. 25th, 1910

Conference resumed at 2.30 p.m.

Rev. A. Carman, D.D., General Superintendent, in the Chair.

Devotional exercises were conducted by Rev. J. E. Mavety, D.D., of the Montreal Conference.

Minutes of the Sixteenth Session were read and confirmed.

Committee on Missions was granted permission to retire.

Moved by Rev. T. Albert Moore, D.D.

Seconded by N. W. Rowell, K.C.,

That the General Conference Special Committee be instructed to prepare an Agenda for the next General Conference:

That in the preparation of such Agenda the Committee shall carefully consider the number and classification of the Committees so as to insure the greatest efficiency and expedition in carrying on the Committee work of the Conference:

That Resolutions, Memorials and Notices of Motion from the Annual Conference, Districts, Ministers and Members of the Church which are intended to be referred to Committees shall, as far as possible, be forwarded to the Agenda Committee of the General Conference Special Committee, which Committee shall distribute such Resolutions, Memorials, Notices of Motion, etc., to the various Committees.—Carried.

Moved in Amendment by T. E. O'Flynn,

Seconded by D. Stafford:

That all Memorials be placed in the hands o fthe Secretary of the Conference at least ten days before the meeting of Conference, and no other Memorials be received without the special permission of Conference.—Lost.

The amendment was lost.

The motion was adopted.

Consideration of the report of the Commission on "The Rules" was resumed.

Item 11 was adopted.

Item 2, which had been laid on the Table until it should be printed, was taken up.

Item 2:—

Paragraph 35 of the Discipline reads:

"Note.—The General Rules are to be understood as forbidding neglect of duties of any kind, inprudent conduct, nidulging in sinful tempers and words, the buying, selling or using of intoxicating liquors as a beverage, dancing, playing games of chance, encouraging lotteries, attending theatres, horse-races, circuses, dancing parties, patronizing dancing-schools, taking such other amusements as are obviously of a misleading or questionable moral tendency, and all acts of disobedience to the order and Discipline of the Church."

We recommend that the following be substituted therefor:

"Par. 35. Note.—Mr. Wesley framed these rules with no thought of legalism after the manner of the Ceremonial requirements of the Jewish economy and with no idea that their outward observance would satisfy the claims of the Christian religion. His aim was personal holiness and spiritual power. These Rules in his conception of them. were not in any wise a human code to be imposed arbitrarily on the Societies, but as they were drawn from the text and essence of the Holy Scriptures they were regarded by him as an indication of the godly life the Methodist people ought to live. He did not attempt to enumerate all the sins to be avoided, nor all the duties to be performed, but to give a summary which under the appellation of "General Rules" shauld be of great value to every honest seeker of salvation. Prominent in the design of Mr. Wesley was the guarding of inexperienced converts against the evil influence of worldliness and dissipating amusements, which are quite as dangerous in our day as in his.

"The observance of these Rules, their Prohibitions and Injunctions, he deemed to be essential both as evidence of spiritual life and for the administration of Discipline."

Moved in Amendment by Rev. J. Tallman Pitcher,

Seconded by M E. Armstrong, M.D.:

That the following be substituted for the Report of the Commission.

That the Rules of Society remain as in the Discipline at present except that the Note in Sec. 35 be struck out.

Moved in Amendment by Rev. J. C. Speer, D.D.,

Seconded by Rev. W. H. Hincks, D.D., that the following be substituted for the report of the Committee:

It is not assumed that the General Rules of the Methodist Church set forth a complete Code of Legal Enactments by which our pepole are to be held in bondage, but they ARE to be understood as pointing to the only perfect guide of faith and practice, namely: "The Word of God which liveth and abideth forever infallible Christ the Son of the Living God, who is the perfect example for all, and to the Holy Spirit who shall guide us into all truth.

I. Hilliard, gave notice that if the Amendment to the Amendment should be lost, he would move, seconded by Rev. H. W. Crews, B.A.,

Paragraph 35 of the Discipline read as follows:

"Note.—The General Rules are to be understood as forbidding neglect of duties of any kind, imprudent conduct, indulging in sinful tempers and words, the buying, selling or using of intoxicating liquors as a beverage, or taking such amusements as are obviously of a misleading or questionable moral tendency, and all acts of sdiobedience to the order and Discipline of the Church."

Rev. W. W. Andrews, LL.D., gave notice that he would move as a substitute,

Seconded by Rev. J. H. White, D.D.,

"Forasmuch as these rules are to be interpreted by the enlightened Christian conscience according to the principles of Christian liberty revealed in God's Word, our members are earnestly admonished that they guard with great care their reputations as servants of Christ and in the case of those amusements and practices which are of a hurtful or questionable tendency that they engage in none, injurious to their spiritual life or incompatible with their allegiance to Jesus Christ the Master.

Rev. W. I. Shaw, D.D., gave notice of an Amendment to the substitute,

That in harmony with the traditional attitude of the Methodist Church through its entire history of nearly 200 years and its opposition to amusements adverse to Christian life, we hereby declare that our Church is still opposed to such amusements and diversions as are contrary to the spiritual and moral interests of the Church such as dancing, attendance at theatres, gambling bribery and tippling.

Mr. Will Gibben gave Notice of Motion, seconded by Rev. Wm. Somerville,

That he would move that instead of the words "substituted therefore," the words "added thereto" be inserted in the Report.

Rev. H. E. Thomas gave Notice of Motion,

Seconded by Mr. E. Sweet,

That he would move that all words after "forbidding" in line 2 of Par-35, be struck out and insert the words: "All practices which are clearly shown to be inconsistent with the principles of the Kingdom of God."

Rev. R. N. Burns, D.D., gave Notice of Motion,

Seconded by Rev. H. Sprague, D.D.,

That the following be substituted for hte Item of the Report:

"These Rules were framed with no idea that their outward observance would satisfy the claims of the Christian religion. While part of their design was and is the guarding of inexperienced converts against the evil influences of worldliness and dissipating amusements, their chief aim is personal holiness and spiritual power. They do not enumerate all the sins to be avoided or duties to be performed, but give a summary which under the. application. of "General Rules" should be of great value to every honest seeker of salvation, the complete guidance, however, for all Christian life is to be found only in the Spirit of Christ as revealed in the Word of God."

The Order of the day, farewell to Rev. H. Haigh was on motion, suspended to allow the vote to be taken.

Rev. J. C. Speer, D.D., withdrew his Amendment and the Notice of Motion of I. Hilliard became the Amendment to the Amendment.

Moved and seconded that the vote be now taken.—Carried.

The vote was taken on the substitute moved by Prof. W. W. Andrews, LL.D., which was carried.

The Report as a whole as amended was adopted.

Rev. H. Haigh, Fraternal Delegate from the Wesleyan Conference, spoke words of farewell and took leave of the Conference.

Rev. Daniel Spencer, LL.D., Superintendent of the Local Option League in British Columbia, was introduced and addressed the Conference.

Rev. T. E. E. Shore, B.D., General Secretary of Foreign Missions, introduced the Missionaries from West China, who were present at General Conference.

Rev. O. L. Kilborn, M.D., and Rev. James Endicott, D.D., spoke on behalf of the Missionaries.

Rev. H. H. Coates, B.D., who is about to return to Japan, spoke words of farewell.

On motion, it was ordered that the Report for the Quadrennium of Albert College be printed, with other College Reports in the Journal of the Conference.

Announcements were made, and Conference adjourned at 5.30 p.m. with Benediction by Rev. R. J. Elliott, of Hamilton Conference.

EIGHTEENTH SESSION
Thursday Evening, Aug. 25, 1910

Conference resumed at 8 p.m.

Rev. A. Carman, D.D., General Superintendent, in the Chair.

Devotional exercises were conducted by Rev. W. W. Abbott, B.D., of Saskatchewan Conference.

Minutes of the Seventeenth Session were read and confirmed.

On motion of Rev. W. R. Young, D.D., the Order of Business was suspended to allow a ballot to be taken for election of members to the Board of Missions.

On motion of Rev. W. Emsley the bar of Conference for this evening was fixed. The width of the Church as far back as the rear pillar.

Mr. R. W. Clark presented Report No. II of the Committee on Missions, giving the following nominations for the Board of Missions:

Ministers—S. J. Shorey, D.D., W. H. Heartz, D.D., W. R. Young, D.D., W. Briggs, D.D., E. B. Ryckman, D. D., J. W. Sparling, D.D., R. P. Bowles, B.D., R. J. Elliott, J. H. Riddell, D.D., A. Langford, D,D., S. F. Huestis, D.D., G. W. Henderson.

Laymen—N. W. Rowell, K.C., Hon. W. H. Cushing, J. W. Flavelle, W. H. Lambly, G. F. Johnston, J. J. Maclaren, C. B. Keenleyside, C. W. Cate, J. A. M. Aikins, G. W. Brown, J. H. Chapman, W. J. Waugh.

On motion the report was adopted.

A ballot was taken and the scrutineers retired.

Conference proceeded to take up the Order of the Day the consideration of the Report of the Committee on Church Union.

A statement was made by Chancellor Burwash, Chairman of the Committee.

Rev. J. W. Cooley presented the Report of the Committee.

Item 1, moved to adopt by Chancellor Burwash, seconded by J. A. M. Aikins, K.C.

The scrutineers reported the result of the ballot for election of members of The Board of Missions.

The following were declared elected:—

Ministers—W. R. Heartz, D.D., S. J. Shorey, D.D., J. W. Sparling, D.D., Wm. Briggs, D.D., W. R. Young, D.D., E. B. Ryckman, D.D.

Laymen—N. W. Rowell, K.C., Hon. W. H. Cushing, J. W. Flavelle, Hon. Justice Maclaren.

It was moved that Conference adjourn. The motion was lost.

On motion it was ordered that a ballot be taken for the two remaining lay members of the Board of Missions.

Moved that all names of those nominated, but not elected, be put on the ballot and selection be made from them in voting.

Moved in amendment, that Secretary of Conference read the names slowly and that members select from names read.

Amendment was lost. Motion carried.

A ballot was taken and the scrutineers retired.

The consideration of the Report on Church Union was resumed.

On motion of Rev. J. C. Antliff, D.D., the debate was adjourned.

On motion, Conference adjourned at 10.30 p.m. with Benediction by Rev. Alfred Brown.

CONSERVATIVE AS TO OFFICIARY

In the election of General Conference Officers, at least, the great legislative body of the Church, has shown a remarkable conservatism. Without a single exception every connexional officer was elected on the first ballot. This is surely a high

(Continued on Page Seven.)

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TUBERCULOSIS
(By Dr. Fagan)

(Continued from last Issue)

Appeal to Public Support

In conclusion, let me bring home the facts that a duty is cast on the community as a body, rich and poor alike, to lend not merely an apathetic assistance to this movement; not that the rich man should write out his cheque for his subscription, nor that the poor man should pay his dollar, and that then both should sit back complacently and say "My duty is done."

Humanity first, mutual safety second, calls for united action between the north and south poles of society. Capitalist and working man, master and servant, are equal in this greatest of modern missions among mankind; there is no distinction of class or quality; disease and death bring all men to a common level; we cannot, either by united or any other effort, defeat death ultimately, but we have it in our power to combat disease, some kinds partially, some effectually. That the work we have commenced is necessary, cannot be denied; that it is effective is amply proved.

The man, the woman, the father, the mother, the brother, the sister, who stands aloof, says in effect: "Let danger surround me, let those sink who cannot swim." The one without family, without kindred, who adopts a similar stand says: "What is Society or what is my brother man to me?" In short, they stand on the banks of a river into which human beings have fallen, and when they could save them by stretching forth a helping hand, they allow them to perish miserably and hopelessly. To do this actually, would be criminal: to do it morally, is almost the same. The person capable of doing it morally would almost do it actually; and the same person, with positions reversed, would be the first to cry out for assistance. I cannot believe there is such a one in Canada, and am satisfied it is only thoughtlessness or ignorance of Christ's command as given through the Bible that hinders any citizen from doing his part, be it great or small.

(To be Continued)

GENERAL CONFERENCE PROCEEDINGS

(Continued from Page 6).

compliment to their broad Christian character, executive ability and administrative skill.

Few changes only were made in the personnel of these important officers of the Church. Rev. Dr. Chown was promoted from the head of the department of Temperance and Moral Reform, which he has guided so efficiently for the past two quadrenniums. to be the associate of Rev. Dr. Carman in the General Superintendency. The vacancy thus caused was filled by the election of Rev. Dr. Moore, who for eight years has given his splendid abilities to the advancement and organization of the Lord's Day Alliance of Canada, which has been so effective in securing for so many thousands of working people throughout Canada a day of rest in seven and a better observance of the Lord's Day.

Rev. T. E. E. Shore, B.D., was elected to the position of General Secretary of Foreign Missions to take the place of the late Rev. Dr. Sutherland, and Rev. Dr. Graham to succeed the late Rev. Dr. Potts. as General Secretary of Education. These bright young men bring to their respective offices and optimistic, resourcefulness, gleaned from rich opportunities and wide experiences and an enthusiasm at once helpful and contagious.

With the above and in the re-election of Rev. Dr. Briggs as Book Steward, Rev. Dr. Creighton as Editor of the Guardian, Rev. Dr. Johnson as Editor of the Wesleyan, Rev. Dr. Crews as Editor of the Sunday School publications; Rev. S. T. Bartlett as General Secretary of Epworth Leagues and Sunday Schools, and Rev. Dr. Stephenson as General Secretary of the Department of Forward Movement in Missions, our Church is magnificently manned, with an officiary equal in ability and attainment to those of any similar group of officers to be found in any church in Christendom. May they all be accorded the sincerest confidence and the practical support of the church at large. If these are accorded the coming quadrennium will be characterized with abundant success in all departments.

TWELFTH DAY—NINETEENTH SESSION.

Friday, August 26th, 1910.

Conference resumed at 9 a. m.

Rev. A. Carman, D.D., General Superintendent in the Chair.

Devotional exercises were conducted by Rev. H. Harper, B.A., of Toronto Conference.

Minutes of eighteenth session were read and confirmed.

Conference resumed discussion of motion to adopt Item 1 of Report of Committee on Church Union.

Scrtineers reported result of second ballot for election of laymen to General Board of Missions. No eleition.

Question was raised as to following the procedure of last evening, in taking further ballot.

On motion of Secretary of Conference.

It was resolved that any ballot having only two names on it is a valid ballot.

A ballot was taken and the scrutineers retired.

Conference resumed discussion on Item 1 of Report of Committee on Church Union.

The scrutineers reported the result of the third ballot for election of laymen to the General Board of Missions.

Mr. W. H. Lambly and Mrs. C. B. Keenleyside were declared elected.

Conference resumed discusson on report of committee on Church Unon.

Moved in amendment by Rev. A. M. Sanford.

Seconded by W. J. Robertson, LL.B.

That Section II, paragraph 3 of the report, be amended by substituting the words "cordially receive" for the words "declare its approval of," so that the paragraph will read:

"Your Committee, therefore, recommend that the General Conference cordially receive these documents agreed upon by the Joint Committee as a basis upon which the Methodist, Presbyterian and Congregatonal Churches may unite."

Announcements were made.

Moved by the Secretary of Conference and seconded,

That the order of the day for this afternoon after the reading of the minutes, be to hear the farewell words of Bishop Honda, D.D., and of Rev. H. M. Du Bose, D.D. Carried.

Conference adjourned at 12:30 with the Benediction by Rev. Wm. Sperling, D.D., of Montreal Conference.

SEE SAWS.

Dr. Griffin has his ear tuned to one note and whenever the chord strikes and that note resounds, he is on his feet like a flash. The child of his heart s the superannuation fund. If you were to stand in the doorway or on a street corner and call the name of this child, you would hear the genial doctor cry, "Here I am, hands off." The fund is safe under such splendid protection.

As we listened to the Secretary, who read the report of the Committee on Missions, we felt like proposing that he borrow some of the stentorian tones of Bro. Emsley.

The Committee on Education, which has been tryng to relegate Latin to the shades of night, will surely revise their decision when they read clause 8 of the Mission Report, where a clerical error occurred and it read, "Shall be accepted pro tan to in lieu." The "tan" and the "to" were taken as good English words by the Secretary and might have referred so far as he was concerned to the color of a pair of shoes or the tawny hide of the leopard or the shingle applied to a boy's anatomy. Ye noble Roman orators, debating n the forums of antiquity, resent not this disregard of your mighty tongue.

The chair—disturbed by the perplexing details of legislation thrust upon it, quieted the stir, as follows: "We cannot provide legislation for the angels in heaven or for the people in the other direction."

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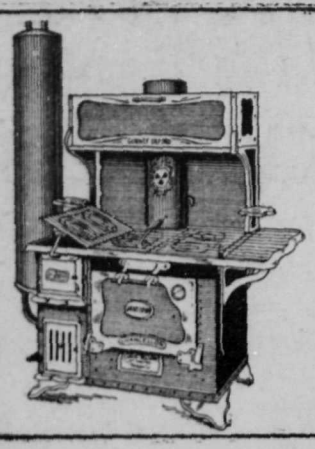

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The Beach

From Blaine on the east to Blackies' Spit on the north there runs one of the finest beaches in British Columbia.

Eastward toward Blaine the tide leaves a beach nearly a mile in width. Immediately south of the property deep water is reached in about from one to three hundred yards. West of the property a sand beach is left by the receding tide, extending fully three miles from high water mark.

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In order to improve the property, erect a pavilion, and beautify the park, fifty per cent. of the proceeds of the sale price of the lots has been donated by the original holders, together with a further donation by one of the promoters of ten thousand dollars.

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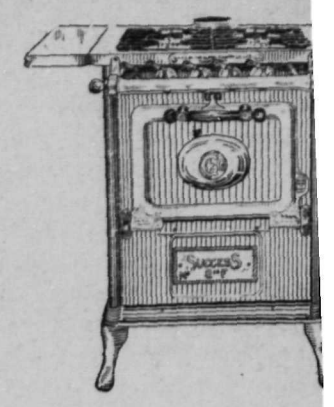
For further information consult:

Ocean Park Ass'n

329 Pender St., W Phone 6015

OR

Rev. R. F. Stillman 1875 Venables St., **Vancouver**



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