

JOURNAL OF PROCEEDINGS
OF THE
FIFTH
GENERAL CONFERENCE
OF
THE METHODIST CHURCH,
HELD SEPTEMBER 1ST TO SEPTEMBER 22ND, 1898,
IN THE
METROPOLITAN CHURCH, TORONTO, ONT.

TORONTO:
WILLIAM BRIGGS.

WESLEY BUILDINGS.

MONTREAL: C. W. COATES.

HALIFAX: S. F. HUESTIS.

1898.

other is not nearly so large as it should be. We believe that the Sunday School might be utilized much more fully than it has been for the purpose of bringing the young people into fellowship with the Church, if the teachers would talk more frequently with their scholars upon the duty of taking a stand for Christ, and of offering themselves for admission to Church membership on a public profession of their faith.

In conclusion, we would like to urge upon our people the need of cultivating a deeper spirituality of mind and heart. With the heart man believeth unto righteousness, and out of the heart are the issues of life. The true prosperity of the Church rests primarily upon the individual members of it; and the power, the success, the usefulness of the individual rests fundamentally upon the life. Much as depends on prayer, more depends on work, and much as depends on prayer and work, more still depends on life. No other influence is so subtle or so powerful for good as a life that is hid with Christ in God.

ROBERT WILSON, *Chairman.*

GEORGE COULSON WORKMAN, *Secretary.*

XXVII.—DEACONESSSES.

REPORT OF COMMITTEE.

Your Committee begs leave to report as follows :

1. The Deaconess Movement is no longer in the experimental stage. It has already more than justified the expectations of its promoters, and has shown itself by the unanswerable argument of large practical usefulness, providentially adapted to fill an important place in the work of the Church.
2. So far, the centre of Deaconess activity, and especially of Deaconess training, has been in the city of Toronto, and in connection with the Toronto Conference. Through the generosity of the executors of the estate of the late Hart A. Massey, Esq., and the liberal aid of friends of the movement in the city, a valuable property on Jarvis Street, Toronto, has been secured for a Deaconess' Home and Training School, which is now one of the best on the continent, and which affords ample facilities for the thorough and practical training, not only of Deaconesses, but of evangelists, home and foreign mission workers, Sunday School teachers, and any and all others of our own denomination, or any other, who may come seeking special instruction and preparation for Christian philanthropic work.
3. The Training School has a staff of instructors numbering thirty-one, including many of the most scholarly and distinguished ministers, teachers and specialists in the city, who give their services gratuitously, and with great enthusiasm and success, to the work of preparing the candidates for their self-denying calling.

The Home is under the efficient management of Miss E. Jean Scott,

who may be regarded as providentially given to the movement at the most important crisis in its history, and who is stamping her own capacity for enthusiastic self-sacrifice, and her own lofty ideals of life and service deeply on the characters of those brought under her influence.

4. An Examination Board has been organized in connection with the Training School, and suitable regulations established, under which a course of study may be completed and acknowledged by a graduating diploma. Suitable candidates are admitted to all the educational advantages of the Institution without distinction of sex, and without payment of any fee, except the small sum of two dollars on entrance to cover incidental expenses. French students are boarded in the Home for three dollars per week.

5. As an evidence of the valuable work done, it may be noted that last year the Deaconesses made 2,070 canvass visits, 5,059 missionary calls, and 1,362 visits to the sick. They spent 2,598 hours visiting the sick, they gave away 2,119 half-worn garments and 371 new garments, and spent \$305 in relieving emergent cases of distress.

6. The Committee recommends that the following shall be the Course of Study for Deaconesses, to be completed in the first year :

- (1) Bible, *Old Testament*—
 1. Old Testament History.
 2. The Pentateuch.
 3. Poetical Books.
 4. Prophetic Books.
- (2) Bible, *New Testament*—
 1. Life of Christ.
 2. The Acts of the Apostles.
 3. The Epistles.
- (3) Bible Interpretation.
- (4) Church History.
- (5) Evidences of Christianity.
- (6) Christian Doctrines—
 1. Wesley's Sermons.
 2. Discipline and Catechism.
- (7) Early Christian Art.
- (8) Methods—
 1. In Field Work.
 2. In Industrial Work.
 - (a) Kitchen Garden.
 - (b) Cooking Garden.
 - (c) In Sewing.
 3. In Sunday School Work.
 4. In Evangelistic Work.
 5. In Kindergarten Work.
 6. In Conducting Meetings.
 - (a) Making Analysis.
 - (b) Preparing Bible Readings.
- (9) Elementary Medicine—
 1. Anatomy and Physiology.
 2. General Diseases.
 3. Hygiene.
 4. Emergency Obstetrics and Diseases of Women.
 5. Diseases of Children.
 6. Surgical Emergencies.
 7. Nursing.
 8. The Eye and the Teeth.

- (10) Lectures—
 - 1. On Sociology or Applied Christianity.
 - 2. On Temperance.
 - 3. On Mission Fields.
- (11) Drill in Physical Culture.

The Board of Management may vary the Course of Study to meet the circumstances of individual students and the possibilities of the Training School when deemed advisable.

SECOND YEAR.

The second year's reading shall consist of the Life of St. Paul (Stalker), Makers of Methodism (Withrow), Women of Methodism (Stevens), History of Canada (Clement), New Era (Strong), Modern Cities and their Problems (Loomis), Socialism and Christianity (Behrends).

7. It is recommended that Sec. 5, Par. 126 (*a*), of the Discipline be amended by striking out the words, "No vow shall be exacted from them, neither shall life-long service or enforced residence be necessary," and inserting the words, "Nor vow of life-long service shall be exacted from them;" also by the elision of the paragraph referring to dress and the insertion of the words, "Deaconesses shall wear the distinctive dress registered by authority of the General Conference in the office of the Department of Agriculture at Ottawa."

FORM OF SERVICE.

8. The following is recommended as a form of service for the setting apart of Deaconesses in the Methodist Church:

After an introductory service at the time appointed, the Chairman of the Deaconess Board, or some other Minister, shall present to the General Superintendent or President of Conference, having charge of the service, the person or persons to be set apart to Deaconess work, saying:

Mr. President—I present unto you *these persons*, to be set apart as Deaconesses in the Methodist Church.

The President—Have you reason to believe *them* to be fit and qualified by a godly life and by skill and training in womanly ministrations, to discharge the duties of a Deaconess?

Answer—*They have* given satisfactory evidence, during probation, by practical service and by the prosecution of the prescribed studies of meekness for this calling.

Then shall the President say to the congregation:

Dearly Beloved—In the record of the earthly life of our Divine Master we learn that He accepted and honored the service rendered Him by loving and devout women. In the apostolic age it was the practice of the Church to give employment to the activity of all believers. Notable among their activities was the employment of godly women of suitable gifts as deaconesses or servants of the Church. St. Paul, writing to the Philippians, says, "Help these women which labored with me in the Gospel." He also commends unto the Church at Rome Phœbe, a Deaconess of the Church, which was at Cenchrea. To this honored service *these persons* now come to be admitted. We have good confidence that they are apt and competent thereto, nevertheless, should there be any of

you who know any reason for which it is inexpedient that *these persons*, or any of them, should be so set apart, let it now be declared.

If no impediment be alleged, the President shall read and the Candidate shall respond as follows :

President—The spirit of the Lord God is upon me ; because the Lord hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Response—Unto every one of us is given grace according to the measure of the gift of Christ.

President—Then shall the righteous answer him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?

Response—And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.

Then all kneeling, the President shall say :

President—Unto Thee lift we up our eyes.

Response—O Thou that dwellest in the heavens ;

President—As the eyes of servants look unto the hand of their masters ;

Response—And as the eyes of a maiden unto the hand of her mistress ;

President—Even so our eyes wait upon Thee, O Lord ;

Response—Until Thou have mercy upon us.

President—Almighty God, our heavenly Father, who didst call Phœbe and other devout women to be the servants of Thy Church, enabling them to minister to Thine Apostles and to many others also, we thank Thee that Thou hast called *these, our sisters*, now being set apart to the office of Deaconess, to undertake the like ministration. We beseech Thee to look graciously upon *them* at this hour and bless *them* ; anoint *them* with the spirit of wisdom ; clothe *them* with the spirit of power, and enrich *them* with all spiritual gifts and graces. Let Thy work appear unto Thy *servants*, and let the beauty of the Lord our God be upon *them* ; and establish Thou the work of *their* hands upon *them* ; yea, the work of *their* hands establish Thou it. Look upon all Thy servants here present, in compassion and love, and grant unto them the fulness of Thy salvation, through Jesus Christ our Lord. *Amen.*

The candidates shall then rise, and the President shall say :

Dear Sisters—We rejoice with you that in the providence of God an open door of usefulness has been found for you in the service of the Church of Christ. In our loving Master's wide vineyard there are manifold forms of labor, and to each disciple some fitting task is assigned. To you are accorded peculiar privileges and opportunities. Released from other cares, you give *yourselves*, without reservation, according to the will of God, to the service of the Lord and of His Church, wherever your lot may be cast. Like our blessed Master, you are to go about doing good, ministering, as He did, to the wants of a suffering, sorrowing and sin-laden world. You are to be *angels* of mercy to the poor, to visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the afflicted, save the sinning, and ever be ready to take up any other

duty proper to your calling. Such a ministry confers upon you a great honor, and involves a solemn responsibility. We are persuaded that you have not entered upon it lightly. No doubt, in the sacred stillness of the sanctuary of the heart you have already consecrated *yourselves* to this office and work. What you have done alone with God you are now to do formally and publicly, as the Church sets you apart for her special service in co-operation with her pastors.

The President shall then ask :

Question—Do you believe that you have been led by the Spirit and Providence of God to engage in this work, and to assume the duties of this office ?

Answer—I do.

Question—Do you, in the presence of God and this congregation, promise faithfully to perform the duties of a Deaconess in the Church of God, so long as you remain in this calling ?

Answer—I will endeavor so to do, the Lord being my helper.

Question—Do you accept the Bible as God's Word, and will you take it as the guide of your life and the source and authority of your spiritual instruction ?

Answer—I so accept it and will so employ it.

Question—Will you strive to walk so close to your Saviour that you may ever carry His presence and benediction to the hearts and homes of those to whom you minister ?

Answer—I will endeavor so to do.

Question—Will you accept the direction of those whom the Church may set over you, in the prosecution of your work ?

Answer—I will cheerfully do so.

HYMN 923.

She loved her Saviour, and to Him
Her costliest present brought ;
To crown his head, or grace his name.
No gift too rare she thought.

So let the Saviour be adored,
And not the poor despised :
Give to the hungry from your hoard,
But all, give all to Christ.

Go, clothe the naked, lead the blind,
Give to the weary rest ;
For sorrow's children comfort find,
And help for all distressed.

But give to Christ alone thy heart,
Thy faith, thy love supreme ;
Then for His sake thine alms impart,
And so give all to Him.

All present shall kneel and join in silent prayer for the candidates.

Then the President shall say :

Almighty God, who hast given Thy *handmaidens* the will to do all these things, grant also unto *them* power to perform the same, so that all

their works may be begun, continued and ended in Thee, and that *they* may glorify Thy holy name, and finally obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Then all shall rise, and the President shall present each candidate with her license, saying: Take thou authority to discharge the duties of a Deaconess in the Methodist Church.

The President may then offer a few words of counsel, and close with the following invocation:

May the Holy Spirit of the Living God descend upon you and abide with you evermore. May His holy anointing impart unto you grace for every trial and gifts for every duty. May His presence be to you a pillar of cloud by day, and a pillar of fire by night, all along the journey of life; and may the blessing of God the Father, Son and Holy Spirit be with you, now and evermore. *Amen.*

Respectfully submitted.

A. B. CHAMBERS, *Chairman.*

GEO. J. BOND, *Secretary.*

XXVIII—SYSTEMATIC BENEFICENCE.

REPORT OF COMMITTEE.

Your Committee begs leave to report as follows:

1. That having duly considered the Memorial from the Bay of Quinte Conference in regard to the matter of Christian Stewardship, praying that a Stewards' Guild be formed on every circuit and mission, we are of opinion that the time is not ripe for the addition of another society to the many organizations already in the Church, but would recommend that each circuit and mission be urged to take such steps as may be deemed advisable for the instruction and encouragement of the people on the subject of systematic and proportionate giving.

2. *Re* the notice of motion presented by Rev. J. H. Hazlewood and J. B. Grafton, Esq., and referred to us, asking for a deliverance on this question, we gladly recognize the importance of this subject, so long neglected by the Church, to the serious impairment of her efficiency and power.

We would call attention to the Bible teaching upon this question as contained in the report adopted by the last General Conference, which may be summed up as follows: The Old Testament clearly states that God asked of His people tithes and offerings. Inasmuch as this law received Christ's endorsement and was practised in the early Christian Church, it will furnish a valuable standard for the guidance of God's people in the discharge of the duties of Christian stewardship, while the law of love lifts the whole question from the basis of duty to the gospel platform of privilege, calling for still larger free-will offerings from those whom God has blessed with abundance.

a quorum for each Quarterly Official Board, and that such quorum consist of one-third of the net members as returned to Conference.—*Lost.*

Rev. W. Rigsby moved, in amendment,—That all be left out except the President of the Ladies' Aid Societies.—*Lost.*

Item was adopted.

Item No. 10 was adopted.

Item No. 11 was read, and its adoption moved.

Rev. A. E. Russ, M.A., moved, in amendment,—That the word "parsonage" be substituted for "churches," in the third and fourth lines of Par. 249, p. 126 of Discipline.—*Carried.*

Item, as amended, was adopted.

Items Nos. 12, 13, 14, 15, 16, 17 and 18 were adopted.

Moved, to adopt the report as a whole, as amended.

Rev. J. S. Ross, D.D., moved to amend Par 121, p. 58, seventh line from the top, after the words "he shall also" add the words "within sixty days from the date of the appeal," so as to read, "he shall also within sixty days from the date of the appeal hear and determine appeals," etc.—*Carried.*

Also to amend Par. 161, Sub-section 8, p. 89, fourth line from the top, after the word "and" add the words "within sixty days from the date of appeal," so as to read, "and within sixty days from the date of the appeal hear and determine appeals," etc.—*Carried.*

Report, as a whole and as amended, was adopted.

**Registration
Deaconess'
Costume**

Moved by Revs. S. D. Chown, D.D., and W. R. Parker, D.D.,—That the General Superintendent of the Church and Secretary of this Conference have authority to register in the Department of Agriculture at Ottawa the distinctive costume now worn by the Deaconesses of the Toronto Conference, as the costume of the Deaconesses of the Methodist Church.—*Carried.*

**General
Conference
Special
Committee**

The General Superintendent submitted the following nomination of members of the General Conference Special Committee:

MINISTERS.

John Potts, D.D.
Wm. Briggs, D.D.
N. Burwash, S.T.D.
E. B. Ryckman, D.D.
J. S. Ross, D.D.
J. S. Williamson, D.D.
W. C. Henderson, D.D.
T. Griffith, Ph.D.
W. H. Heartz, D.D.
E. Roberts.
T. W. Jolliffe.
John Wakefield, D.D.

LAYMEN.

Hon. Senator Cox.
R. Brown.
J. T. Moore.
J. Ellis.
S. P. Ford, M.D.
D. Allison, LL.D.
J. J. Maclaren, Q.C., LL.D.
H. P. Moore.
J. George.
J. Mann.
E. Gurney.
M. Lavell, M.D.