

Home for direction, with the prayer arising from each heart. "Lord, what wilt thou have me to do?" the various gifts of His believing children will be exercised to His glory, and the edification of the Church.

The ministry of the word, the prayer for help, the reading of the Scriptures, the hymn of praise, or the silent waiting upon the Lord for strength, may, any or all, be used by the Spirit, to the exaltation of the Lord Jesus as a Prince and a Saviour, for the blessing of the congregation.

But a loving caution was felt to be needful, lest our zeal lead any of us into an undue activity of service, which should prevent our hearing the still, small voice of the Spirit, and hinder the work assigned to each one in the Church.

Especially in regard to singing, reference was made to the danger of using words which may not be suited to the condition of those present, or of allowing a more cultivated taste for music to lead into arrangements inconsistent with spiritual worship by the whole congregation.

The following report from the Business Committee on the subject of the Ordinances, was received, and adopted by the Conference without a dissenting voice: "Numbers of suggestions having been made by members of the Conference to the Business Committee, in reference to the teaching and practice of Water Baptism and the Supper, by those in official positions in the Society of Friends, the Committee have given careful attention thereto, but believe that the recent official utterances, re-affirmation and enactments of London Yearly Meeting, and of eight of the Yearly Meetings on this Continent, in relation to Water Baptism and the Supper, have so definitely settled these questions in our branch of the Christian Church, that there is no occasion for the discussion of them by the Conference."

The sixth question brought before the Conference was as follows:

"What is the relation of the ministry to the Church, and of the Church to the ministry, and how shall the ministry be sustained?"

The subject of the ministry of the Gospel in its relation to the Church, was entered upon with a deep sense of its great importance and many bearing upon the welfare of the flock. There was a general concurrence of judgment on the nature of the call to the ministry, the qualifications for it, and the manner in which it should be exercised. It was considered of primary importance that those who uphold a living Saviour, should themselves know the Cleansing in His precious blood, and being born again into His Kingdom. Then, baptised with the Holy Ghost, they are ready to be used by him to His glory.

A gift in the ministry is not conferred by any educational process, but all the powers of the ministers should be cultivated to their fullest extent, that there may be skilled workmen for the Lord. He calls the ignorant into His service, but he does not want them to continue in that condition.

All may not have equal advantages, but the Holy Scriptures are open, and by reading, meditation, and study of the written word, the mind will be filled with truths, which the Holy Spirit will call forth from time to time, as He wills.

There was considerable diversity of opinion, as to what arrangements are allowable for securing a regular ministry in those congregations not already provided for in that respect. The Conference did not presume to advise our Meetings as to the exact course which it might be right to pursue in each case. Whilst recognizing the need of increased earnestness and devotion to the Lord's service on the part of all and the call for an extension of evangelistic work, there was a general desire that our section of the Church might ever be faithful in her testimony for the Lord in the place which He has assigned her.

As the leading of the Lord's spirit is faithfully followed, there will be a right exercise of the liberty of the Gospel in the ordering of our Church work, but it is important that those who are rightly occupying a prominent position in our Meetings should not become a