

the pastor of the church, was present, with other delegates from the Cobourg and Coldsprings Churches. The Rev. J. Stark, Congregational minister of Aberdeen, Scotland, and Dr. Workman and Professor Wallace, both of Victoria College, who were also present, were invited to sit as corresponding members.

Mr. Pedley's statement of doctrinal belief was brief, but eminently satisfactory; as was also his account of his religious experience, and call to the ministry. One item in the history of our friend's religious life was specially interesting, namely, that when between eight and ten years of age, he was greatly interested in religious matters; sermons he heard then he has remembered ever since; and though he spoke to no one of his feelings at the time, he was full of earnest thought. Then came years of comparative carelessness, and it was not until he had grown up, and entered upon his profession as a teacher, that he gave himself fully to God.

What a lesson is here, for parents and pastors! How many a thoughtful child in a Christian home is allowed to grow up and wander away, alas! some of them never to come back. We must remember the lambs of the fold, be quick to discern their growing thoughtfulness and spirituality, and not be content with giving a general care and oversight; but seek to lead each one in earliest youth into the conscious possession of salvation.

The evening meeting was largely attended. Dr. Workman led in the devotional exercises, and Dr. Harbour preached an exceedingly helpful sermon on the minister's strength in Christ: "I can do all things, through Christ, which strengtheneth me." Mr. Stark led in the ordaining prayer; the present writer gave the charge to the newly ordained minister, and Mr. Aylward, in a few choice words, gave the right hand of fellowship.

Throughout each meeting there was a gracious sense of the Master's presence, and a great feeling of gladness and hope for our brother's future success. Mr. Aylward in his address, referred to the fact, that Mr. Pedley came of a good stock, and urged him to act worthy of the name he bears. Truly it is a blessing to inherit a good name. It is both an inspiration to noble endeavor, and a reward for the same. To be the son and grandson of a minister, to be one of four brothers in the

ministry—and such brothers—is peculiarly fortunate. For the good deeds of each, add to the general fame of all; and each individual member of the group participates in the good reports that has accrued to the family name. In the far East as well as in the far West, may the name of Pedley acquire new lustre; and above all, may the name of CHRIST be ever glorified, in the lives of each and all!

Correspondence.

A QUESTION.

DEAR MR. EDITOR,—At the meeting of the Union at Brantford, Rev. H. Bentley, late of Chudleigh, Devonshire, Eng., brought to the Congregational Union of Ontario and Quebec, a regular letter of transfer from the Devonshire Union. "The Union decided that it could not accept his application for membership, because it had no evidence that he was a member of any of our churches." So reads the official reply to Mr. Bentley's application. This seems, to on unlooker, passingly strange, inasmuch as the first Standing Rule of the Congregational Union of Ontario and Quebec reads, "Ministers bearing letters of dismissal from a kindred Congregational organization, may be received at once." Surely the letter of transfer implied membership, yet a minister of over twenty years' unquestioned standing has that membership challenged and the transfer of the Devonshire Union denied, in the very face of a Standing Rule expressly providing for the very opposite course. There must be some great misunderstanding in this case. Will some one explain in simple justice to Mr. Bentley?

Another question I would with your kind permission ask. In June, 1886, the Ontario and Quebec Union adopted, with slight alteration, "the *Statement of doctrine*, set forth by our American Congregational brethren." This Statement has since been printed in the *Year Book*, to the exclusion of a former Statement also adopted by the Union in 1878, and which covers a declaration of polity. This declaration (16) says that connection with the Union "is purely voluntary, and is neither requisite to the completeness of a church, nor for co-operation in denominational work."