

Wellington, as "the most extraordinary compound of wit, talent, buffoonery, obstinacy, and good feeling—in short, a medley of the most opposite qualities, with a great preponderance of good." The estimate in the "Encyclopædia Britannica" is nearer the truth: "His life was passed in the grossest profligacy. He was false as well as licentious. His word was never to be trusted. Not even an occasional gleam of brightness lights up the dark picture of his career." Still, Knight is ever truthful, he writes as an Englishman thoroughly conscious of his country's faults, frankly confessing them, conscious, nevertheless, as every Englishman may be, that, notwithstanding all that is questionable, England occupies no second place among the nations in justice, art, general progress; and that the world, as a whole, has been and is vastly the gainer by her influence and power. There is, moreover, a manliness of tone in the writing, and a purity of thought, which must leave its impress upon the reader. The "Memoirs of Exile," by Kossuth, is the last addition to this series, and is full of historical notes written from a purely patriotic and Hungarian standpoint. Kossuth's career has been one of pure unselfish devotion to his country; the memoirs breathe his spirit; his particular views and strivings will be judged according to the reader's own political bias.

### Official Notices.

MINISTERS and delegates, who purpose attending the approaching meeting of the Congregational Union of Nova Scotia and New Brunswick, at Liverpool, will oblige by forwarding their names immediately, to the undersigned, so that the necessary arrangements for entertainment may be made. ALLAN D. GRAY.

Liverpool, N.S., June 21st, 1880.

CONGREGATIONAL COLLEGE OF B. N. A. ENDOWMENT FUND.—I beg to acknowledge from Mr. and Mrs. Henry Lyman, Montreal, their fourth instalment of \$100, and from Messrs. Robertson Bros., Kingston, \$25, their last instalment. Towards the second \$20,000 we have nearly \$2,400. Many who promised have not paid, and many who must feel much interest in the College have not subscribed. I shall be glad to hear from all these friends.

HENRY WILKES, Treas.

Montreal, 24th June, 1880.

AT the late Union a committee was appointed for the purpose of looking after and securing legislation regarding unused church property. Will they who have information regarding such unused property, in Ontario, communicate at once to the undersigned, and give, if possible, the following information. (1) Probable value. (2) Encumbered or not. (3) Terms of deed or where deed may be found. (4) Who are the trustees? Together with such other information as may guide the Committee to some proper disposition thereof. H. D. POWIS.

Zion Church, Toronto.

### Correspondence.

#### TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the paper only.

The Editor is not responsible for the opinions expressed by correspondents.

SIR,—Will you afford me space for a narrative of transactions between Zion Church, of this city, and myself, which have been made matter of controversy in the public journals.

I entered upon my ministry in this city in 1836, with a debt of between \$3,000 and \$4,000 on the little church in St. Maurice street. I made no stipulation as to salary. The deacons named a sum less by twenty per cent. than I had received during the last year of my Edinburgh pastorate, and inasmuch as they assured me it was all that could be done on account of the pressure of the debt, I consented. As the amount was not sufficient to live upon I obtained a supplementary sum from an outside engagement. In a few years, the congregation having largely increased, the debt was paid; galleries were erected and paid for; and my stipend was brought up to the Edinburgh standard.

After nine years, namely in 1845, we commenced the erection of Zion Church. Large subscriptions were made in good faith; but when in the midst of the expenditure, a commercial crisis came upon the community, many of our largest subscriptions were not paid, and, in 1846, we opened the church burdened with a debt little less than the amount of its cost. This was somewhat reduced by the sale of the old property; but it remained large, and inasmuch as in 1849 the price of the land had to be paid, there was danger of getting into the hands of the sheriff and losing the whole. To prevent this calamity I spent six months of that year in England and Scotland, collecting not far from five thousand dollars, by which the land was fully paid for. Better times followed; the church and congregation grew steadily in number and in power, and after some years the entire debt was paid off. Meanwhile, amid all these struggles and efforts, my stipend was quite small, and in order to live respectably, private resources, which were temporary in their nature, had to be drawn upon to the utmost. At length, after about twenty years of ministry, my stipend was raised to \$1,600; say five years afterwards to \$2,000; and about six years after that to \$2,400. This was in all cases done without complaint or intervention on my part. Some three years after the last rise, circumstances, which need not be here described, led to my appointment as Principal of our College and Professor of Theology, etc. The action of the church hereupon was by unanimous vote to keep my stipend at its then amount by adding to the stipend of \$1,400, which the College allowed, the sum of \$1,000 per annum. With all my objection to making a bargain in the matter of ministerial support, no one can suppose me fool enough, having a family to support and little or no private means, to comply with the request of the constituency of the College to perform the duties of the office they desired me to fill at a pecuniary loss of \$1,000 per annum. The church would have gladly retained me in the full pastorate at the stipend of \$2,400, and have provided and paid for an assistant, had I preferred that course; and had my own comfort been the chief concern, most certainly I should so have preferred. Zion Church, in making this permanent provision for me of \$1,000 per annum, had regard not only to such estimate as it had formed of the value of my labours during thirty-four years, but also to the extremely insufficient stipend which they had been compelled to confine me to during more than twenty years. My ministerial brethren in the city, during that period, of the same standing, received much larger salaries. Any utterances as to the lack of proper minutes of these proceedings of the church are of no account, and simply have relation to technicalities; more than a dozen of men, among the most respectable in the city, would have no difficulty in making affidavit as to the correctness of the above statement. Nor was I released from the pastorate by the arrangement, but only from such portion of its duties as were incompatible with those to be performed for the College. During nearly a year after the new arrangement came into effect, I had full pastoral charge of the church, its treasury paying for such supply of the pulpit as I could not myself furnish, and I receiving the amount of the retiring allowance. Somewhere about \$1,000 was saved to the church funds in this way.

If asked, Was the arrangement of the church by which my fairly earned stipend was secured a *wise* one? I must say "Nay." Then and there should some method have been discovered and acted upon, either to increase the stipend from the College, or to place the amount of the retiring allowance, otherwise than an *annual* burden, on the funds of the church. Nevertheless I had neither right nor reason to complain, for my allowance and my friend Mr. Chapman's salary were paid regularly, promptly, and cheerfully year after year, without incurring any floating debt.

It is well known that early in 1875 a separation occurred in the church and congregation, by which fully one-third left the mother church, formed Emmanuel Church, and took my friend, Mr. Stevenson, as their pastor. In the arrangement between the parties, as to property, it was agreed that the majority

remaining should take the property called "Zion Church" with its appurtenances and should assume its liabilities, including the retiring allowance of the old pastor. I had neither part nor voice in this transaction, nor was it needful that I should have. Again have I to report that the amount was paid me with regularity and promptitude, and I supposed with cheerfulness, until pecuniary difficulties occurred to which I must again refer.

Again, if asked, Was this arrangement between the parties a *wise* one? "Nay" must be my answer. The argument was "You have a valuable property in your hands to which we who leave have contributed by far the greatest share, as, though not the majority, we are the oldest members who have borne the largest share of the burden of the past, and, therefore, you should take all its liabilities." But it was forgotten that the value of the property was of no account in the matter unless it was brought to sale. Had it been worth \$100,000, instead of a supposed \$50,000, it would have made no difference, inasmuch as there was no income. But the \$1,000 was a permanent annual charge, and a very heavy one upon a congregation reduced so greatly in numbers and in wealth. The largely increased stipend promised to Mr. Bray on the departure of Mr. Chapman, rapidly brought matters to an issue. The first year of the new pastorate closed with a deficit, though the revenue had been unprecedented in amount. The second year was alarming, and the officers of the church very properly bestirred themselves; having to borrow largely to meet the claims upon them it became necessary that those claims should be greatly reduced in amount, and I was applied to to accept of half my retiring allowance, to which proposal I made not the slightest objection, as all concerned can bear witness. I simply said, "You cannot pay more, I shall accept without complaint." And this reduced amount has been paid so far as it is due. It is fair to Mr. Bray to say that he also accepted one-half of the stipend promised to him originally. But <sup>the</sup> unfortunately the question of my "legal <sup>and</sup> ~~the~~ <sup>former</sup> said allowance, was brought up in discussion, and denied. The "moral claim" was debated also; all very unfortunately and to no good purpose. I have been repeatedly assured by Mr. Bray, as the pastor, that the moral claim has not been denied by the church. The church has never said that the payment was a *gratuity*. Again it is for a lamentation that after all this reduction and the cutting down of expenses to the utmost, still the swollen interest because of augmented debt, and the diminished income because of the relinquishment of their connection with the church of so many of the church and congregation, give sure indication of another considerable deficit at the end of the year. In these circumstances either the pastor must resign in order to stay expenses, or some new departure must be made which should promise to be self-sustaining. The church have not wished the former, and have, so far, adopted "the new departure" as to resolve to dispose of the property at a fair valuation. Beyond this I do not understand that any resolutions have been agreed to. But the plan, which Mr. Bray assures me is the one understood by all, is to leave the church property to defray all the liabilities upon it, and to begin afresh, clear of encumbrances, in a central hall, as a temporary arrangement, until they can erect a new and less expensive building in a more suitable place. He has assured me quite spontaneously that the purpose is to pay off, from the proceeds of the property, all debt with interest, and to leave the balance upon it, the interest of which, up to the amount of \$1,000 to be secured to me, if less than that amount I to be satisfied with it, and then the principal of such remainder and interest in excess of the above claim shall be left to accumulate as a church building fund, to be added to also by gifts in the future, so that a suitable "Zion Church" may at length be erected in another locality. To a plan like this I can see no reasonable objection, and so I have said and written again and again. Without particularizing the numerous letters on both sides of a controversy concerning Zion Church which have appeared in our newspapers, commenced, unfortunately by an officer of the church, it