

Brown. 5. Reports from churches by pastors. 6. Annual sermon, by Rev Geo. Willett. All the members of the Association are expected to be present and we anticipate pleasant and profitable meetings.

LONDON'S ANNIVERSARY.—The church in London held its anniversary on October 12th and 13th. The Rev. T. W. Handford preached on the Sabbath to immense congregations, and both preacher and hearers had a hot time of it; the day was sultry. The sermons were excellent. The congregations were pleased. The collections were handsome. On Monday the tea-meeting was held. A large crowd, a bounteous spread, choice singing, and capital speaking conspired to make the evening thoroughly enjoyable. Revs. J. A. Murray, B. B. Keefer and J. Herridge conveyed kind words for the other churches, while Mr. Handford made one of his happiest speeches on "Church-life and Church-work." The theme was good, the treatment fine, the tone heroic. Choice weather favoured both days, and everything united to make this festive period a joy and success.

WESTERN ASSOCIATION.—The autumnal session was held at Paris, October 14 and 15. There were present, Revs. C. Duff, J. Howie, J. Griffith, W. Hay, W. H. Allworth, W. J. Cuthbertson, R. W. Wallace, A. F. McGregor, E. J. Burgess, and J. Davis. These three last named were received into fellowship. Messrs. C. Whitlaw and J. H. Hackland represented Paris; H. Cox came from Burford, and J. Thompson from Guelph. Without going into a number of formal details, a summary of the work done may be presented. It was decreed that a Committee of five should consider the propriety or otherwise of establishing a Church Extension Society, and outline plans, to report next meeting. The Secretary was asked to invite all the ministers in the Western District to preach on "The claims of the Sabbath," on December 14th. The re-adjustment of missionary operations was considered, and the prevailing opinion seemed to be that it would work better if each District had its respective field under its own control. The General Missionary Committee will be asked to make room for the reading of Mr. Allworth's paper on this subject next June. The platform meeting on the second evening was useful, "Family piety," "The invigoration of work," and "The duty of Christians to the times" being the themes discussed. The whole meeting was helpful, stimulative, and aggressive. The brethren assembled mean business. A forward movement is intended. The other associations must look to their laurels. There were two surprises, the one an apple-blossom from Mayor Baird's garden; the other an extemporized tea by a charming trio of young ladies. The Southwold church is to entertain the association in February next, and the Rev. J. Howie of Guelph is to preach the associational sermon.—COM.

NORTHERN CONGREGATIONAL CHURCH.

Desire has been expressed by many for a fuller account of the Recognition Service in the Northern Church on the 13th inst., than we were able to give in our last issue. Space will not permit us to give the valuable addresses to the church and pastor by Revs. H. D. Powis and J. F. Stevenson respectively. Neither can we give the neat and significant address of welcome that the children of the Sunday school gave to their new pastor. We give below the statement of doctrine and order of the church and Mr. Burton's reply thereto. After reading of the Scriptures by Rev. W. H. Warriner, and prayer by Rev. J. B. Silcox, the chairman, Mr. George Hague, called on Mr. H. J. Clarke, one of the deacons of the church, who came forward and read the following

"STATEMENT OF THE CHURCH."

"It will be well perhaps, in making the Statement of the Church to define our position as a church with respect to our faith and order. The circumstances under which we meet to-night seem to call for some such statement, not for the purpose of obtruding upon our friends of another denomination gathered with us on this interesting occasion, any of the points of difference in our ecclesiastical order, but the rather to show how broad

the ground we occupy in common, and how therefore, we could feel that there was no yielding of principles in the invitation which we, a Congregational church, gave to Mr. Burton, an accredited minister of the Presbyterian church, nor yet any in his final acceptance of that invitation, twice given. And yet, further, I have learned, and my brethren through me, during a correspondence extending over some months with Mr. Burton, that transparently frank and open himself, he looks for, and values these qualities in others. We would therefore frankly state our position, as we are sure that Mr. Burton will do his, and that there may not be any question on the subject I quote from the Manual of the Church issued at its organization nearly twelve years ago:

"This church has adopted for its basis the declaration of faith and order put forth by the Congregational Union of England and Wales, and while not insisting upon an absolute uniformity in the non-essentials of faith, requires that all who are admitted to its communion, shall receive and profess the following which this Church regards as the foundations of our faith." (Here followed a statement of doctrine.)

ORDER.

"This church is Congregational and Independent, it recognizes every company of believers on the Lord Jesus, meeting in one place, as a Church of Christ, and holds that each such church is free from any external control except that of the Lord Christ who reigns over His churches continually. It claims freedom from the authority of every earthly power, civil or religious, not seeking to interfere with the rights of any other church or congregation, and guarding its own as a sacred trust from God, yet, at all times, anxiously desiring and seeking the fellowship of all other churches built upon the same blessed foundation, the Lord Jesus Christ, especially of churches of the same order, with their officers and members."

"Such were our principles twelve years ago, and such they are to-day."

(Here follows a statement of the steps leading to the call and its final acceptance by Mr. Burton.)

"The invitation declined at first was repeated with loving pressure, and finally after nearly three months was accepted, and so we meet here to-night rejoicing in the belief that we have been divinely directed, and that we have for our pastor one whom the Chief Shepherd has chosen to minister to us in Divine things, and thus believing we say to Him with hearty earnestness, 'Come in thou blessed of the Lord.'"

"Finally, in calling Mr. Burton to minister to us in spiritual things, we pledge ourselves to minister to him, of our ability, in temporal things, to earnest co-operation in the work of the church, to stand by him and uphold him in all his labours, to seek for him abundant success, and to pray as we do now that through his instrumentality the Word of God in our midst may have free course and be glorified."

Rev. John Burton, B.A., pastor elect, after a few introductory remarks, gave the following statement of his doctrinal and ecclesiastical views:

"I believe in the Church, catholic and one, in which sense the Church consists of the entire family of the redeemed, those gathered home, those waiting and watching on this the other shore—the Church invisible."

"The Church visible is its representative on earth, and may be viewed (a) as comprehending all professed believers without reference to particular organizations, or (b) in its relation to the various denominational or national organizations into which men fall by the providences of birth, association, education or country."

"The Christian is one redeemed, sanctified, quickened by the Spirit of Christ and united to Him by a living faith."

"A church is a body of such men, professedly such, organized for Christian worship and work. To such churches Christ hath given the ministry, word and sacraments for mutual upbuilding and the work of faith."

"As the Christian individual is such by the power of the Spirit life which no act of Parliament can produce

or rite create, so the Church is only in truth such as the Spirit of Christ quickens its members and thus give life to the whole."

"The ministry can no more be made by outward form than can the Christian, yet by ordination the Church is called upon to authenticate and recognize the divine call given to those qualified to teach and govern."

"The Bible is the one authoritative standard of life and teaching, and creeds possess their virtue only as far as in accord therewith."

"The Sacrament of Baptism is the sign and seal of visible membership in the Church and as the promise is for believers and their children."

"The Sacrament of the Lord's Supper can be profitably received only by those who hold in living remembrance Him by whose work they are brought nigh therein to God."

"All churches thus organized and equipped, forming parts of the great Church militant separated from the world's wickedness by character and spirit, are in the world not for self-saving but of self-sacrifice, holding forth the Word of life and manifesting the glory of the Divine Head. Holding in trust the authoritative rule of life and teaching—the Bible—the church proclaims the revelation made therein from God to man, by manifestation of the truth commending it to men's consciences in the sight of God—which revelation I would summarily give as follows:

"1. One God revealed in the threefold personality of Father, Son and Spirit."

"2. The natural alienation of man from God in consequence of the fall."

"3. The mission of Christ, God manifest in the flesh, bearing the sins of many, making intercession for the transgressors and reconciling us to God. His atoning death, resurrection, continued presence and future coming in the full glory of His kingdom."

"4. The Spirit's work in renewing and quickening."

"5. Life and death eternal, both of which begun here, are not changed by death, but have continuance in that state wherein "time shall be no more."

"6. Faith, not a mere assent to propositions or statements, but a living power whereby truth is made vital, and Christ crucified apprehended as our wisdom, righteousness, sanctification and redemption."

"These truths in their manifold application to the wants of men the Church is to shine forth by word and practice and sympathy, and the gospel of peace on earth and good will to men with its prime aim, glory to God in the highest, is the message and the work which, in the many-sided duties of a pastor's life I came among you to perform; and thus, and for that end, I cast myself upon your Christian sympathy and support."

"Believing that the Word, unless received into quickened hearts, remains fruitless, it will be my endeavour to sow the seed, and may He, with whom is life's fountain, pour out of His Spirit that among the churches of this city we may take our shoulder-to-shoulder place in winning for Christ that which is most truly His own, and which he hath purchased with His most precious blood."

The services throughout were most interesting, and not the least interesting feature was the presence of Rev. Prof. Gregg of Knox College, and Rev. David Mitchell, pastor of the Central Presbyterian Church, both of whom in the kindest and heartiest manner congratulated church and pastor on their happy union. Mr. Burton enters on the pastorate of the Northern Church, bearing with him the love and esteem of all his brethren in the Presbyterian Church. The people to whom he is to minister are warm and strong in their attachment to their new pastor. We trust the future may be rich in blessing to both.

WE always knew that sporting news had more space in the leading newspapers of England than non-conformist ecclesiastical news. When Dr. Mullens died, the "Daily News" gave a line or two in an obscure part of the paper to him. Shortly after it gave a whole column to "Blair Athol," a race-horse that was for sale. Don't our Canadian dailies sin in this way sometime?