

I believe in the Church catholic and one, consisting of the whole family of the redeemed, those gathered home, those waiting and working 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.

Without being offensively explicit, those words are surely enough to show that to me at least, the exclusive claim to divine right for either Episcopalian, Presbyterian, or Congregationalism, had no foundation whatever; so far as polity was concerned, I was free to work under either. The providence of my youth placed me under English Independency, where I heard much of Christ and liberty, and nothing of polity; that of my early manhood under a branch of Canadian Presbyterianism, in which I was led to its ministry, finding all the work and liberty I asked, and most congenial fellowship, with the imperfections that attach themselves to our human endeavors. There the Northern church sought me, and to persistent pressure I yielded; my avowed position ecclesiastically, as the public understood, it was given by some correspondent in the *Toronto Evening Telegram*, November 21st, 1879.

In these days, when church lines are pretty firmly drawn, Mr. Burton's case is peculiar. He still holds that his standing as a Presbyterian minister is as good as ever. The people of the Northern Congregational church are equally liberal, and as far as Toronto is concerned, equally singular. They have not asked Mr. Burton to change his views of church government. The connection has been formed on the broad ground of a uniting sympathy, a mutual affection, and a common Christianity.

That (as to me) unknown correspondent was justified in what he wrote is plain from the "Statement of the church" made by the late Mr. H. J. Clark, at the Recognition service:—

It will be well 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—but the rather to show how broad the ground we occupy, 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 in his final acceptance of that invitation twice given.

I leave these extracts which are given as briefly as possible, to tell their own story, and close with the statement that I have yet to learn that in any way I have departed from the course of perfect frankness, gentlemanly courtesy or Christian honor

in my ecclesiastical relations. It surely was not necessary for me to be always quoting the compact. I the rather threw myself heartily into the Christian work of the denomination until circumstances demanded a severance. As I brought no letters of transfer either to the church or to the denomination I asked none from them, and my old Presbytery had no hesitancy in recognizing my status when asked, which action has been confirmed by the General Assembly. I am tempted to express regret that the friends of the churches cannot continue the "broad ground of uniting sympathy, mutual affection and common Christianity" upon which my relations to the Northern church were based; and that seemingly much of that large-hearted sympathy was laid under the turf which covers the remains of the friend who read the Statement of the church. Awaiting with him the better resurrection,

Fraternally ever,

July 16th, 1894.

JOHN BURTON.

Christian Endeavor.

INTERNATIONAL CONVENTION AT CLEVELAND.

The great International Convention of the Christian Endeavor was this year at Cleveland, Ohio, beginning on 11th July. Notwithstanding the threatened dislocation of railway connections, on account of the great strike—and which no doubt kept many away—the attendance was most imposing. 8,600 delegates from points outside of Cleveland; 3,000 from the city itself. Thus about 22,000 delegates were present. The whole numbering registering, as "attending the Convention," was 40,000. The Saengerfest Hall, the largest auditorium in the city, was used. It would hold 12,000. Close by a large tent was spread, which held 11,000 more. Rev. Dr. Clark, the founder of the Society, could only write the Convention from a sick-bed. His address, prepared beforehand, and which he had expected to deliver, was read by another. He strongly advised to "strike for good citizenship, for enactment of good laws, for sturdy and steady opposition to the saloon, the gambling-hell, the lottery, the violation of the Sabbath." He suggests a World's Christian Endeavor Union; and rejoices that the Societies are beginning to do so much for missions. And Dr. Clark is right; the C. E. will only be a blessing to the members, as they become a blessing to others.