

they receive into their ministry, for in this particular, some causes appear to a stranger as having died out or gone down for want of a sufficiently qualified or self-sacrificing pastoral leadership.

Should our steps ever again be directed westward across the seas, we shall trust to find increase of churches, growth in influence and service, and a continued loyalty to the Gospel and to Christ.

Praying it may be thus with all in the Old Mother country, and in the newer colonies, I am, yours very affectionately in Christ Jesus,

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### "TRY CONCILIATION!"

Tom Hood tells of a London butcher, trying vainly to drive some sheep into a cellar, with blows and shouts. A benevolent gentleman coming along, earnestly suggested to him to "Try conciliation!" Seizing a sheep by neck and crop, he threw it down the cellar; and the rest all followed. "There!" said the butcher, bowing in mock politeness to the gentleman, "I've conciliated *him!*"

The great strike in the United States has come to an end, without any "conciliation" of a much better kind than the butcher showed; and the smouldering brands still remain, perhaps to soon break out into a flame again. It is a dangerous lesson for idlers and tramps to learn, that by combining together they can terrorize a city, and for a time defy the Government. And the real workmen, who disown them, can neither shake themselves free of them, nor convince the nation that they have no responsibility for them. The one inaugurate a revolution, and the other practice anarchy. At so excellent an opportunity, the Ontario Assembly's recent Act comes before the public of this Province, with its Councils of Conciliation and Arbitration. The former consist each of four members mutually nominated. A Registrar is appointed by the Government, to guide the "Conciliators," and receive their award. Then two Councils of Arbitration are appointed—one for railway troubles—by the votes of Labor organizations and Boards of Trade; with a President, an impartial man, not in business.

Such councils, less elaborately conditioned, are established in Norway, and work well. One influence of them will be, that a party unwilling to submit their case to Conciliators and Arbitrators will give the public a very bad impression of the justice of their case. They will therefore be induced to submit; and the thing will be settled. British precedent goes a long way here; and it was probably Lord Rosebery's shining success as referee in a trade dispute there, that suggested the Ontario "Trades' Dispute Act of 1894." Christian principles gather strength, and the "good time coming" does, year by year seem a little nearer!

W. W. SMITH.

### Correspondence.

#### AN EXPLANATION FROM REV. JOHN BURTON.

DEAR SIR,—My excuse for troubling you with a personality is, that sometimes general principles are concerned therein. To me the present is such a case. In reporting the meeting of the late Union, one of the Toronto papers headed one day's record, "Rev. John Burton's case;" and said that my request to have my name removed from the roll, "provoked a long discussion." One of the speakers is reported as saying that I "came to the Northern church avowedly as a Presbyterian working in a Congregational church." Since then I have met several of the brethren who were present, and learn that the impression was pretty general that I had played fast and loose with my ecclesiastical relations, and had—to use the words of one of those brethren—"treated the denomination rather unfairly." More than a personal interest is involved in such feelings prevailing. After the lapse of years memory is not always to be depended upon; there, in endeavoring to place matters in a true light, documentary evidence will be given; if that is not explicit enough no more can be done; if that evidence in the course of time has been misunderstood or forgotten, the blame cannot rest upon me.

My personal position regarding denominational relations was given in my address at the recognition service, published in the C. I. of October 23, 1879, and is thus recorded:—