

another form, appear in the future columns of this magazine.

Rev. Dr. Stevenson, in his best vein, referred to the Rev. Mr. Hall and his work, and to the future place the free polity of Congregationalism should take in this free country. "I wish," said the speaker, "you Congregationalists would interest yourselves more in the history of your own denomination. We have a history of which we may be justly proud. We have a type of life that is required here now and in the future. The orthodox Churches are creed bound. We have no creed, no confession, no catechisms. We are orthodox and we are free. We can go to battle without fetters upon us, and should therefore be enabled to take our stand nobly in the struggle which is already upon us.

The attendance was excellent and the interest deep.

FOREIGN missions were not neglected; our Society has scarcely yet made itself felt, but the interest *is started*, and that is something. Miss MacCallum is in Constantinople partly under its auspices, and in the impetus given this year to our denominational work foreign missions will participate and aid.

Our Indian mission was represented by the presence of our brother Mr Walker, who, on Monday evening, gave a few items of personal history and of labour among his brethren. In the course of his remarks he bore a touching testimony to the comfort of the gospel, which by the instrumentality of this Society he had received, having during the past year buried wife and child, and whom now he firmly hoped to meet ere long on the other shore.

OUR great North-West came in for a share of attention—that vast territory awaiting settlement, the future home of millions. What responsibilities are upon us, what claims upon our energies. The report of the Manitoba Committee, however, was not as gratifying as could have been desired. Rev. Robert McKay had visited Brandon, with a view to organize a church there. Other places were visited, but no churches had been organized. Rev. Charles Duff, M.A., had also visited the North-West. He had met with the hearty co-operation of the friends there, but no immediate results are seen. This much, however, seems to have been ascertained, that Brandon and

Pilot Mound afford two favourable centres of operation; and the Executive Committee, to whom the entire mission work has been entrusted, will not let these positions be forgotten.

THESE meetings revealed pressing wants. First: We need consecrated talent to press into the field. Young men, upon whom not only necessity is laid to preach the gospel, but the equally urgent necessity of preparing therefor. Men ready to endure hardness *and remain*; not dawdling around places on which their desires may be set, but quick to discern their opportunity and press on. Who will offer? Secondly: We need a consecration of means; not a beggarly dollar or two doled out at famine prices, but gifts full, rich, urgent, free. "Bring ye all the tithes into the storehouse and prove God therewith." And we need Pentecostal showers. Oh, adorable Spirit, quickener of the dead, breath of the living God, comforter from the blessed Jesus, come, descend, baptize our churches with renewed zeal and holy fire; make us to burn with heavenly ardour, and go forth a true part of the army of Jehovah of hosts, onward, forward into light.

ONE item of interest was, at least, introduced, viz., the right of a woman to be considered the pastor of a church. The Union has already conceded the right of admitting female members as delegates, though the fact is apparently concealed in the published minutes by the omission of the sex marks—Mr., Mrs., or Miss. As the Union is not a church, the oft-quoted prohibitions (1 Cor. xiv. 34, 35; 1 Tim. ii. 11, 12) will scarcely be held pertinent, and the permission to vote being granted, it does seem anomalous to deny to women what other voters have—the privilege of presenting her reasons for voting. It may here be interjected, her right to vote does not give her liberty of speech, seeing she may vote in the church, but is commanded to keep silence. To which it must be replied that "keep silence" must certainly be accepted with limitations. The right to prophesy and to pray publicly or in the church is plainly conceded in one of the epistles already referred to, 1 Cor. xi. 5; and Rom. xvi. 1 seemingly accord to a woman the rank of "deacon." The occasion of the discussion, which has been