

Presbyterian or the Methodist churches possess we cannot have, for the "genius" of Congregationalism forbids, nor can we fairly expect a brother with the care of a growing church to be able to give such an amount of time as the claims of a denomination make necessary, but we might devise such business arrangements as would bring into active co-operation every independent church in the Dominion, and so fit ourselves for the mission to which our Lord and Master has called us in this young country—and, should this seem to any reader, knowing me to be a new comer, to savour of arrogance, I would assure such I do not write as a fault finder but as one eager to see the brotherhood rise to its highest, and who towards it can use lines of Mrs. Browning and say:

"O when I sue God for myself
He hears that name of thine."

After this we had a real treat in listening to the paper of Mr. Morton, of Hamilton, on "Andover Theology." Nothing could be fairer in spirit, more reverent in temper or broader in treatment than the reader's handling of the high themes of necessity brought before us by his subject. Personally I enjoyed most two parts of the paper, one where Mr. Morton developed the basis of the Andover teaching in the following divisions:—1st. The truth as it is in Jesus as the indispensable motive power in the recovery of the soul to God and eternal life. 2nd, The testimony of the spirit as necessary to personal conviction, acceptance and assurance of this truth, and, 3rd, The purpose of God to deal with all men upon the plan, not simply of nature and law, but of redemption. The weak point in the eschatology deducible from the three stated positions I thought was very ably exposed. The other point in Mr. Morton's paper which touched me was the varied ministries of the Christ. I should like to hear it read again, for thinking it over often since then, while the poetry is still fragrant, the central idea passes more and more into pure "Theism." Very likely I am wrong, for our friend is not a man whose best work is of the kind which the idle listener could lightly carry away with unexercised mind. Urge him to give you the paper for the INDEPENDENT. [We have.—ED.]

Mr. McGregor's paper was really on Christian Union and Unity. It was in every way becoming for the chairman of our Union thus to deal with the official resolutions of the two houses of the Episcopal church of Canada, suggesting incorporated unity on the part of all the Protestant Evangelical churches in the land. From the after Conference I gathered that our chairman had voiced the general sentiment. He gave more than a courteous welcome to this new departure, rejoiced in the spirit it evinced, believed it would lead to great

good, but feared as now presented it was incapable of realization. We all wished our representatives to meet with large spirit our Episcopalian brethren and to accompany them every inch of the way it was possible for us to travel together.

Then came up the college question. Evidently the gentlemen present had long before this pondered varied phases of this vital question, but now one sorrowful cause brought it to our midst with a bound. Our loved Principal had resigned. The meaning and bearing of that heavy loss upon the future of Congregationalism in Canada, gave a tenderness and solemnity to the whole discussion. It will be a happy day for more than Congregationalism when a man with a nature as purely sweet, and with a culture as thorough and gifts as great as Dr. Stevenson possesses, appears among us. All felt a most critical hour had come to us. There was no distrust expressed in the faithfulness of the gentlemen upon whom would largely be thrown the responsibility of permanent arrangement, but it was evidently desired that whatever was done should carry the suffrages of the general body after the widest possible consultation. Four of our numbers were members of the college committee, and it was deemed wiser to impress upon them our views of the situation generally, than try to formulate a definite resolution with such men to lead us as the grand old Doctor (Wilkes), Dr. Cornish, cum multis aliis, there is little fear of mistake. Yet standing as a mere onlooker, I would say even to these trusted brethren, you will commit a terrible blunder if you close your ears to the views of these western men. Now it might matter little, in ten years it would change the whole collegiate position.

After these burning topics, Mr. Claris' paper on "A Missionary Pastorate," was nicely cooling. He put his points clearly and cleverly. On some of the things mooted there was great difference of opinion, but the boldness of the paper did good service. It is well to know how the general works shapes itself to the men who have to contend with severe burdens and privations.

A report from the membership committee was adjourned to our next meeting at Listowel, without prejudice to the application made. The public meeting in the evening was but thinly attended, possibly because it had oozed out that our eloquent brethren Hunter and Fuller, announced as speakers, could not be with us. Messrs. Burgess and the writer were appointed to supply their places. The service of song was delightful. I understand that Mr. Ward and Mr. Burgess were somewhat new to the denominational platform. If so, from their effective addresses I am certain that will not continue, they would be valuable additions to any fellowship.