

peacefully in his bed at the age of eighty-three! His memory will live behind him; and, what is more important, his life work will continue to bear fruit as the years go on.

—  
 THE SIXTH OF NOVEMBER.—Thanksgiving Day is on the sixth of this month. That was the time agreed upon at the Congregational Union, in June, to gather in the "self-denial" offerings of the churches, in aid of the Home Missionary Society. Let there be no failure in this matter! Whatever the amount of self-denial has been, let the offerings be such as become Christian men and women, *acting for Christ*, in the world. And, please, let us know, not only what your Church raises, but by what plans and schemes and self-denying ingenuities it was brought about in many individual cases. These experiences will be of immense value to be known.

—  
 WITH respect to Mr. Howell's letter in our last, he is mistaken or misinformed, in believing that no instances have occurred in Great Britain or Canada, of *ex parte* councils. When Mr. Harris was pastor of the Congregational Church in Simcoe, Ont., and some 20 or 23 members were expelled—wrongly, as they held—a council was called by them; and actually assembled and deliberated on the case. That council, desiring (like the council in Toronto), to be a "mutual" council, invited Mr. Harris and the majority of the Church to join in the council, but they refused. Mr. Harris' proceedings broke up the church, and "Simcoe" has long ceased even to be on the roll of Congregational Churches in Ontario. The *ex parte* council referred to, was held in 1857 or '58. Whoever has the custody of the records of the Western Association (then called, we think, the "Hamilton Association") will be able to verify the date.

—  
 THE CHRISTIAN ENDEAVOR MOVEMENT—*Prize Essays*.—The sum of five hundred and twenty-five dollars (\$525) has been placed in the hands of the Trustees of the United Society of Christian Endeavor, to be used for prizes for essays on the following topics:—1st, "How can Christian Endeavor Societies promote and stimulate the systematic benevolence of young people for missionary purposes." 2nd, "How can Christian Endeavor Societies best promote the introduction of religious journals and other wholesome reading

into all the families of the congregation with which they are connected." 3rd, "The Christian Endeavor Society. Its adaptability to all denominations in promoting (a) the fellowship of young Christians, (b) their allegiance to their own churches, (c) their activity in all branches of Christian effort." These essays are not to be more than 1,500 words in length; to appear in the column of some religious paper before April 1st, 1891; the judges to be eminent clergymen and others of different denominations; the successful essayists to be announced at the International Convention in Minneapolis, July 10, 1891.

—  
 DR. FAIRBAIRN, of Mansfield College, Oxford, has been lecturing at Chautauqua, and visiting various cities in the United States. We have not heard of his being in Canada; although when at Chautauqua, he was only eighty miles from Toronto.

—  
 A writer in the N. Y. *Independent* thus speaks of Mansfield College:—

The influence of Mansfield extends far beyond the circle of her own students. The buildings were opened last year free of debt; they are among the finest of modern Oxford, and cost about \$250,000. While the funds for them came chiefly from Congregationalists, who have ever been leaders in education, the doors of Mansfield are open to all denominations. The present roll of forty students includes representatives of all the principal ones coming from both sides of the Atlantic and from several English colonies.

The first ministers of New England were Oxford and Cambridge men, and we are without doubt to draw our ministers more and more from the mother country to fill the pulpits for which our own seminaries, or rather let me say our *homes*, fail to make provision. One-half of those who come into our pastorates in the Congregational body, are from outside ourselves. Thus, Mansfield College possesses a peculiar interest for us. Would it not be a graceful thing if some generous, broad-minded man should endow an American chair at Mansfield, and thus perpetuate the connection of our religious life with the universities of the old country?

—  
 A GOOD many months ago, we asked that ministerial brethren available for "supplies" of pulpits, whether looking for settlements or not, should let us have their names and addresses, for insertion in a little list on our cover; that churches (who often correspond with us on the subject, and were continually corresponding with Mr. Hall), should thus be able to know where to write for a Sabbath supply. *Not one brother responded.*

—  
 Again, we asked that churches should furnish us with what might be called a "Directory" for each; a list of officers, and services, etc. We intended to put three or four