

Scribe. The other churches represented were, the Cowansville Church, Rev. A. W. Main; Danville, Rev. G. Sanderson; Granby, Rev. J. H. Hindley. The Churches of Sherbrooke and Danville sent delegates, and the Melbourne and Ulverton Church, both under the Pastorate of Rev. G. F. Brown, were also represented by their delegates.

After careful investigation of the rumours, and charges arising from those rumours against Mr. Brown, the Council agreed unanimously that there was no evidence to sustain the charges brought. Under the circumstances however, they considered it better for the happiness of both pastor and people, that the resignation that Mr. Brown has tendered, be accepted.

J. W. GOFFIN, *Scribe*.

Waterville, Quebec.

[THE full text of the Resolution, as furnished to us by Dr. Barnes, Moderator, (under the impression that Mr. Goffin might not have furnished the minutes in time, being away from home,) is:—"Notwithstanding the insufficient nature of the evidence laid before us for the serious charges abroad against the Rev. Geo. F. Brown, we hereby record our judgment that the indiscretions of Mr. Brown have been such, that although from the evidence presented, we do not find him guilty of immorality, we cannot do otherwise than advise that his resignation be accepted."

As we learn from a local paper, *The Richmond Guardian*, a meeting of the Melbourne Church took place, after the Council; and the members passed resolutions warmly in Mr. Brown's favor, and asked him to withdraw his resignation. A Memorial was at the same time presented from the Ulverton Church, signed by a hundred members and hearers, expressing surprise and regret at the Council advising his resignation, "though they found him innocent of the charges." After considering the matter for a day or two, Mr. Brown intimated from the pulpit that he would insist on his resignation, which takes effect 1st October. Ed.]

**HUNTER SUMMIT.**—This rural Church is three miles South of Pine Grove, and with the same pastor, the Rev. W. F. Wilmot. During the past winter revival meetings were held; and a considerable number, mostly young persons, gave evidence of conversion. Since then, eighteen have united with the Church.

**TORONTO, CITY ASSOCIATION.**—The Congregational Ministers of Toronto have formed a City Congregational Association; to be comprised of Ministers and lay members. There are now eleven Congregational Churches in Toronto.

The objects of the Association are largely those connected with Church-extension in the city.

REV. JOHN BURTON, B.D., of the Northern church, Toronto, started 14th July for a three months' vacation. He goes to the British Isles.

## MR. CLARKSON AT ZION CHURCH TORONTO.

In the course of a necessarily hasty, yet pleasant visit to the churches—Mr. Clarkson having up to that time visited 21 churches—most of them the small country churches, so much in danger of being neglected, our English visitor found himself in Toronto, on Friday, July 11th. Dr. Richardson and his amiable wife, got up a little "Garden Party," to meet Mr. Clarkson, consisting of all the ministers and official members of the Congregational churches of the city, with a very few others. A pleasant party, therefore, of about one hundred, were gathered under the trees, and under an awning on the lawn; and Mr. Sandwell, pastor of Zion Church, opened the proceedings by giving out a hymn, and reading Scripture. Prayer by Mr. Aylward of Cobourg. Rev W. F. Clarkson, of Birmingham, was then introduced. He said:—

*Dear Mr. Sandwell, and Christian friends:—* I shall confine myself entirely this afternoon to the condition and work of the Congregational Churches in England. To-night I am to speak of the wider aspects, and the foundation principles of Congregationalism. One very great difference between our churches at "home" and your own, is, that we in England have an established church; and we are—what you are not—"Nonconformists" and "Dissenters." The established church is the rule by which all other churches are judged. They are very much inclined to say, and a great many of them do say and teach—that our ministers are no ministers at all—our churches mere unauthorized gatherings—our ministerial acts (as marriage, etc.,) really and properly null and void. Some teach in their Sunday schools that it is a *sin* to go to a Dissenting meeting-house, or for people in anywise to cast in their lot with them; yet these are the very men to whom our farmers must pay tithes, that the clergymen may have a living. I myself got a notice to pay 15 pence tithes. I refused. The Vicar personally is willing to forego the claim: but yet, year by year I get a notice, with all the accumulating arrears running up on it. I regularly notify them that these *will never be paid!* Another minister similarly sit-