

to the secular press, and culminating in a defiant ultimatum, contained in a formal address, signed by them, and sent to the officers of the church. For a council to interfere, unasked by the church, or by the majority, (which is the same thing), in a case like that, is a violation of the fundamental principle before cited. The church had not yet exhausted the resources furnished it by that principle and by articles iv. and x. above cited, and were justified in declining to go before a council.

Apart from the voluntary submission to the council, by the parties concerned, of the question in issue, the council does not become seized of the controversy, so as to be enabled to deal with it, with any semblance of authority or jurisdiction; and the circumstance that one church or several churches have, in contemplation of the question being submitted, appointed delegates to sit in the council, cannot possibly confer any authority over that question until it is actually submitted by the parties concerned. Even the councils contemplated in the resolutions of our Union, above referred to, are utterly without function until a voluntary submission of the matter in hand is made to the council by the parties immediately concerned.

If what has been premised cannot be controverted, and I believe it cannot, it follows logically, that the holding of the *ex parte* council was unconstitutional; and that the brethren composing it were functionless; and that, *per* consequence, their deliverance is to be regarded in the same manner as were the decrees of Ecclesiastical Courts in matters of which they could take no legal cognizance, simply *brutum fulmen*.

I trust that I have not trespassed upon your valuable space; but I think you will agree with me that it is only fair that this view of the matter should also be presented.

ALFRED HOWELL.

Toronto, Aug. 11th, 1890.

THEOLOGICAL TRAINING SCHOOL.

A conference of the representatives of the Toronto churches with Rev. W. S. Fielding, during his visit to Canada a few years ago, resulted in the formation of a Church Extension Committee, made up of the pastors of the city, together with two lay representatives from each church. The work of church extension, confined of course to Toronto and the immediate vicinity, appeared to be of a two-fold nature—the formation and establishment of new churches, and the securing of suitable pulpit supplies therefor. Then it was felt, that within

easy reach of Toronto were a considerable number of towns and villages, in some of which Congregational churches, once vigorous and active, had sadly declined in influence and power, or gone down altogether; in others of which our cause had never gained a foothold, where a good work might be done. It seemed many that the ends sought could be finally accomplished in no better way than by the establishment of a Theological College, or Training School in Toronto. Some effort was accordingly made in this direction. Several bursaries were immediately subscribed by laymen favorable to the project. Quite a number of young men had already signified their desire to see some such institution begun here. These were approached and found to be still in hearty sympathy, and eager to avail themselves of whatever advantages might flow from its realization.

Strong objections were raised in Montreal and elsewhere, and out of deference to the objectors, its promoters did not push the scheme, as they doubtless would otherwise have done. Again there has arisen the demand for some sort of training school in Toronto; and further steps have been taken to meet this demand. At a meeting held in one of the parlors of Zion Church, on the 26th of June last, the following Theological Faculty was appointed:—Revs. John Burton, B.D., *President*; Charles Duff, M.A., *Secretary*; J. A. C. McCuaig, *Treasurer*; A. F. McGregor, B.A., Enoch Barker, and George Robertson, B.A., with departments of work assigned. While the primary object of this movement is to aid in their study of the Scriptures, such young men as give evidence of their call to the work of the Christian ministry, the classes are by no means to be limited to these; but are designed to include all Christian workers, Sabbath school teachers, evangelists, deacons, who may desire to take the course of instruction.

It will be conceded by all, that such an institution, properly conducted, thoroughly practical in its aim and scope, may be productive of widespread and lasting good, if there is a field for its operations. This much may be said: There are in Toronto several young men of consecrated lives, of earnest purpose, of good parts, unable, for various reasons, to attend the College at Montreal, who require the instruction it is confidently hoped