

and our brother, Rev. W. F. Clarke, so that our matters were hardly touched. I was much more than willing, however, to stand aside, in order that that happy settlement might take place, which has given all who were interested in the Vancouver Island question, in Canada and in England, so much cause for gratitude and satisfaction.

It was not until the 5th of November that I obtained a full hearing before a full committee ! I then presented our case in a *written* statement of some length, followed by verbal illustrations and explanations. In the document then read, after stating the question at issue, it was premised, that there was no difference of opinion between ourselves and the committee in relation to the evil effects of *real* "endowments," the duty of self-support at the earliest possible date, or the necessity of dropping stations without promise. This point was presented with the emphasis due to our own convictions and practice in the matter. I then proceeded to explain the *reasons for the long-continued dependence* of some of our churches. These were given under seven divisions, as follow : 1. The comparatively small number of Congregationalists that emigrate to Canada. 2. The sub-division of the population of the Colony into numerous sects, whose members cannot coalesce, ecclesiastically. 3. The habit of removal so common amongst the people of a new country, causing the additions to a church frequently to avail only for the prevention of decrease. 4. The hindrances to liberality found in the remains of the state-church system, the want of the habit of contribution for christian purposes in many of the older settlements, and the denunciations of a so-called "hireling ministry" by several religious bodies. 5. Our losses by adherence to the vital principle of Pure Communion. 6. The financial condition of the Province for the past five years, during which churches, once strong, have been sorely crippled ; and 7. Internal divisions, unhappy pastoral settlements, and the like, which have often weakened, sometimes destroyed, churches of many years' standing. On all these grounds it was argued, that no rigid system could be applied to our case, and that legitimate exceptions would be so frequent as to make the law void and of none effect.

Next, the *results* of the present system were adduced as proof of its soundness and safety, figures being quoted from the reports to show that during the years of plenty, 1855, '6, and '7, eight churches became self-sustaining, the Canadian contributions to the Missionary Society increased by nearly one-third, and the drafts on the Colonial Missionary Society diminished by more than one-half ; and although in the years of famine, 1858, '9, and '60, there had been some retrogression, till in 1861, with reviving commerce, new progress towards self-support had been made, and the demands on England reduced by some hundreds of pounds !

Finally, it being stated that the question really merged itself into the larger one of the value to Christ's cause of our whole work in Canada, the necessity to those already "of us" and to the Colony at large, of propagating "the gospel according to Congregationalism," was set forth in a variety of aspects, and the position maintained that such a work was true missionary service, and deserving of British aid.

I have every reason to believe that the arguments thus urged produced a strong impression in favour of our views,*supported, as they were, by facts in the history and condition of the several stations. A resolution was passed, thanking me for the paper, and asking for a copy of it, which was made in