

an experience which it was impossible for them to possess. The next two hundred years may develop a new class of circumstances, which will impose upon our successors the duty of readapting and modifying the details of our church polity; and we trust that, instead of feeling any obligation to preserve it untouched in all its parts, however unessential, they will mould it freely, as the times may seem to demand. Those will be the best Independents, not who perpetuate in a coming age the exact model of polity which their fathers left, but who, conserving its distinctive principles, modify its details with a wise regard to exigencies as they arise. Should they fail to do this, they would be Independents only in name. They will be worshippers of prescription, and wherever such men may be found, it surely ought not to be in a denomination which can only live and flourish as it keeps its eye and heart open to God's Word, God's Spirit, and God's Providence in the world."

For several months past the state of Dr. Mellor's health was so indifferent that he was unable to occupy the pulpit except at intervals. He, however, made a determined effort to take part in the missionary services held on Sunday, September 18th, and felt so much encouraged that he again preached on the following Sunday morning, and administered the sacrament on the first Sunday in the present month. Finding the unfavourable symptoms still continuing, he subsequently determined to consult two eminent London physicians. Both were agreed as to the dangerous character of the disease. Dr. Mellor performed the return journey to Halifax on the day which was marked by one of the most disastrous gales which have visited this country for many years, and at night a relapse occurred. Throughout his illness he was, for the most part, exempt from severe pain, and his intellect was preserved unclouded. Hopes of his ultimate recovery had at length to be reluctantly abandoned; and yesterday morning his spirit quitted its earthly tenement.

MISSIONARY MEETINGS, AND DEPUTATIONS.

CENTRAL DISTRICT.

Bowmanville, Thur., Dec. 1st, 7.30 p.m.
Rev. A. F. M. Gregor.
Manilla, Tuesday, Dec. 6th, 7.30 p.m.
Stouffville, Wed., " 7th, "
Unionville, Thur., " 8th, "
Rev. Messrs. Powis, Ebbs and Kimmouth.
Newmarket, Tue. Nov. 29th, 7.30 p.m.
Rev. Messrs. R. Hay, and J. A. Hindley.
Pine Grove, Mon. Dec. 5th, 7.30 p.m.
Humber Summit, Tue. Dec. 6th, 7.30 p.m.
Rev. Messrs. Wrigley and Warriner.
Alton, Wed. Dec. 7th, 7.30 p.m.
N. Erin, Thur., " 8th, "
Rev. Messrs. Warriner and McGregor.
Georgetown, Tue. Dec. 6th, 7.30 p.m.
Caledon, Wed., " 7th, "
Church Hill, Thur., " 8th, "
Rev. Messrs. Unsworth and Burton.
Toronto, Rugby and Edgar have been by request left to the several churches.
Notices have been sent to the different pastors, it is hoped the arrangements will be not only convenient, but that they will meet the hearty sympathy of all concerned. May the Spirit with power be present.
On behalf of the Central District Committee of the C. C. M. S.
JOHN BURTON, Sec.

If we had no faults ourselves, we should not have so much pleasure in discovering the faults of others.

Correspondence.

THE CONGREGATIONAL COLLEGE OF B. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—In last letter I endeavoured to lay before the churches the financial position of the College as to its endowments; in this, I wish to lay before them some facts in reference to the annual contributions.

Nova Scotia, New Brunswick, and Newfoundland have occasionally sent both men and money to the College, and once or twice their contributions have been handsome. It is highly desirable that, if possible, they should be induced to take a livelier interest in the institution; and that they should understand that its Canadian supporters are anxious that it should be true to its name, "the Congregational College of British North America." I am confident that I only express the real sentiments of the Canadian churches and ministry, when I say that the cordial co-operation of their brethren in these provinces would be greatly prized.

The main dependence of the College for pecuniary support must nevertheless rest on the churches of Ontario and Quebec: hence in the following tabular statement they are alone represented. The churches in both Provinces contributed—in 1876 the sum of \$1,895; 1877, \$1,715; 1878, \$2,330; 1879, \$2,051; 1880, \$1,576; 1881, \$1,309; being last year (1881) a decrease on 1876 of \$586; and on 1878 of no less than \$1021.

This may be partly accounted for by the collapse of two of our once liberally contributing churches; and especially by the fact, that during the last two years nothing was done to bring the claims of the College before the churches. A closer inquiry into this matter brings out the following rather startling facts. In 1881 the entire contributions from Ontario amounted to \$714, from Quebec, \$595; total, \$1,309—of which sum Emmanuel Church, Montreal, gave \$442; Kingston, First Church, \$292—together, \$734—more than one-half of the entire amount—exactly \$80 more, leaving only \$575 as the amount raised by the whole of Ontario and Quebec outside of these two churches, or it may be thus put: Emmanuel gave *three-fourths* of the whole sum raised in Quebec; Kingston First, only \$65 less than *one-half* of the entire amount contributed by the churches of Ontario. It is a matter of regret, and may produce some confusion at next annual meeting of the corporation, (as none but subscribers have a right to vote) that some of the churches failed to send their lists, and only reported the sum total which they remitted to the treasurer. On an examination of those sent we find *first*, that eighteen churches in Ontario contributed last year—thus:—one, between \$250 and \$300; two, between \$60 and \$70; two, between \$40 and \$50; two, between \$30 and \$40; two, between \$20 and \$30; five, between \$10 and \$20, and four under \$10—and that only five in Quebec contributed—one, between \$400 and \$450; one, between \$40 and \$50; one, between \$20 and \$30, and two under \$10—and *secondly*, that twenty-two ministers contributed \$120.75—relatively a handsome sum, being fully an eleventh of the entire amount. Of these, 13 were alumni, whose united contribution amounted to \$71.75—one, \$20, one, \$15, one, \$10, two, \$5, one, \$4, and seven under \$4. *Nineteen* alumni, pastors of Canadian churches, however, are unreported, although possibly three of them may have given in the list not sent. This would reduce the number to *sixteen*, exactly the same number as the number of contributing alumni. This fact I leave to speak for itself.

Had it not been for certain providential advantages gained in connection with the Endowment Fund, not likely again to occur, and for certain repayments,

Collegethis year would have been involved in a serious debt. Now I do not, *cannot* believe that there has been any concerted plan or understood arrangement to bring the College into deep water. Christian men would never encourage the Board to assume responsibilities, and then adopt the "starving policy." Assuredly Christian ministers would never sanction such an un-Christian course—one which might so disastrously recoil upon themselves. Nor do I believe that the deficiency has, to any large extent, resulted from the influence of those who have unwisely and unjustly spoken in a depreciating tone of the College, although possibly to some extent, in certain quarters, this has had its natural effect. The real causes, I believe, are identical with those which have produced a similar decline in the contributions of the Missionary Society—want of energy at the helm, and want of system in the churches.

The Colonial Missionary Society has nobly helped the College. Its contributions have varied, but they have always risen or fallen with the number of students on the roll. But already, I understand, the Society has given notice that its scale of contributions is to be lowered; and should this notice be followed by actual reduction, the result will be painfully felt. I trust, however, that the visit of our delegates to the Congregational Union of England may prevent this issue. But even should the Colonial Society continue its rate of assistance; to keep the College up to its present state of efficiency, to say nothing of future advancement or the possibly increased expenditure, incident on changes in the teaching staff which *must immediately* take place, the churches will have to be more systematic, and more liberal in their contributions. Were the real condition of the College known, and its claims fairly presented, I have little doubt that the churches would rally round an institution on which the future prosperity of the denomination is so largely dependent and do their duty towards it well and even nobly.

Yours truly,

MNASON.

INDIAN MISSION.

To the Editor of the Independent.

Allow me a few words in your paper. I have not seen my special tour, to appear in the CANADIAN INDEPENDENT, since I came home—it was my desire to have it out in the paper, so the good people who support the mission at large, might have chance to read for themselves and see the good work they have done in sending the gospel, and the means which have been used already, and that they might be encouraged to support the mission largely, when the result of investigation appears in public. I believe the brethren and sisters know very little about what the gospel is doing at this present year. I mean the brothers and sisters at large, not including the board. We know what the Methodists are doing in their work, but I am talking about Congregational Indian Mission, as I am a Congregationalist. I was asked if I were a Methodist once. A gentleman asked me on my way up to my missionary tour this summer. I told him I never was a Methodist, and another one asked me if I made any distinction in my church? I said yes, I do. I call my church a Congregational church, we have our own deacons and our choir, organist and Sunday-school and teachers. We conduct our own meetings, but we want to love all Christians, so let our denomination know that we are Congregationalists, but I have preached in the Methodist churches, and preached where ever men are willing to listen to the wonderful story, and sang and prayed in doors or out doors. I could not help myself but think of those whom I have met and preached to this summer, when they beg of me to stay longer with them. The cause up at the North Shore is

growing, the seed at last has sprung up. Let the good people arise and look at the young plants as they grow, and let the good people send proper men to go and labour there. I never think as much as I do at this hour while I am writing. I have asked myself have I done much for the Lord? I have the answer at a moment saying, no, not as much as I ought to do, so I am convinced at this hour I must do more for my Lord whilst I live, and may the Lord help me, and His church everywhere do more for the Lord. To be continued. I may take too much space.

WM. WALKER.

French Bay, Nov. 4, 1881.

[Mr. Walker asks that we correct this. We prefer that he should tell his simple story in his own style.—Ed. C. I.]

FOREIGN MISSIONS.

To the Editor of the Canadian Independent.

DEAR SIR,—Pursuant to notice, a meeting of the Provisional Board of Directors of the Congregational Foreign Missionary Society of B. N. A., was held in Kingston, on Thursday, the 3rd inst. The principal business done at that meeting was to agree upon a Constitution and By-Laws for the new organization. In due time we will lay these before your readers. In the meantime there are two or three provisions of the Constitution, that the Churches should be made acquainted with at once; (1.) It is provided that the District Associations of Ontario and Quebec, the Congregational Union of Nova Scotia and New Brunswick, and the Home Missionary Society of Newfoundland, or similar organizations of Congregational Churches in British North America, may each elect five directors to represent them on the Mission Board. The names of those so elected shall be forwarded to the Secretary before the annual meeting of the Board, which, for the present, will hold at the same time and place as the Congregational Union of Ontario and Quebec.

2. That churches or individuals making donations to Foreign Missions, may specify any particular Society or field to which they wish their donations applied. It is very desirable that the amount given by our churches should appear in the annual statement of our Treasurer. He will forward, as requested, the subscriptions, donations, or collections of Churches or individuals to any other Foreign Missionary Society, or particular field.

3. The Board was unanimous in the opinion that it was neither desirable nor wise to amalgamate with any other Missionary Society. We are greatly indebted to many of the brethren, who were not able to be with us, for their valuable suggestions sent through the post. Judging from the interest manifested in this and other ways, we are very hopeful for the future of the Foreign Missionary Society. It will be observed that we as a Board have no desire to discourage those who have been in the habit of supporting existing Missionary Societies. Yet, we are fully convinced that we can most successfully develop a Missionary spirit in our churches, and best advance the Missionary cause, by labouring as an independent organization. For this end we intend to work, and before long hope to send forth the first messenger of the Canadian Churches to some of the dark places of our earth. Men and brethren, help! those who are already pledged to assist kindred institutions may do a little for this new enterprise also. The greater number of the Churches have done little or nothing for Foreign Missions.

Let all begin at once. The smallest gifts are better than none. A growing zeal for God, an increasing interest in His work at home and abroad, together with ability to do more, will be among the first results.

I remain, &c.,

T. HALL, Secretary.

Kingston, Nov. 11th, 1881.