

has told us, in this condensed form, the results of a year's labour and experience. As a Christian and as a pastor, I have found the lessons to be derived from these relations most precious and inspiring. The variety found in our circumstances, labours and rewards, and the individuality of each speaker's character, have made every narrative fresh and original, while our common sympathies as men, as Christians, and as workmen in our Master's vineyard, have given us a living and personal interest in every fellow-labourer and his field. It is a great misfortune when *no time* is left for this purpose. Can not minutes enough be spared, by promptitude of speech and action, the rigorous exclusion of irrelevant matters, carefulness as to "points of order," (which, once raised, are so difficult oftentimes to settle,) and the thorough preparation of all subjects by the respective committees, to hear from each brother's own lips how it has fared with him and his work during the year? It will help us to feel and pray for each other better hereafter if we can.

#### DELEGATES FROM CORRESPONDING BODIES.

We expect to hear, in this annual convocation, not only from our own churches in this Province, but also from at least one other Canadian denomination,—the U. P. Synod,—and from the several Associations in the neighbouring States. Our visits to and from the former body have always been occasions of interest, as manifesting the friendly feeling which is entertained by both parties towards each other throughout Canada, a feeling that has doubtless grown up, not only from the natural attraction of Christian sympathy, but also from common struggles in the cause of Voluntaryism and common persecutions—may I not call them?—as "Dissenters" in old Scotland. And I believe I speak the sentiment of every brother here, when I say that we always greet with peculiar satisfaction the presence of delegates from American Congregational bodies. We honour them as the representatives of the land and the faith of the pilgrim fathers; it cheers us greatly to learn what the doctrine and polity which we hold in common with them, have done and are doing where they have "a fair field and no favour," for we too, thank God for New England; we are glad to hear how the matters we take up appear from their point of view; and from our inmost souls we respond to what they tell us, almost to a man, of the shame, the sin and the curse of slavery. American Congregationalism is found in the north and west—not in the south. It is perhaps true, as Rev. C. Beecher asserted at a meeting of the Congregational Union of England and Wales, some years ago,—that there is not a slaveholding minister or Church member throughout the denomination. But we must not flatter ourselves that there is an utter incompatibility between our system and slavery: for the Baptists, with a Congregational polity, abound in the Slave States; and alas! too many, bearing our name at the north, take a "south side view" of this subject, and find little difficulty in accepting "a call in Providence" to a Southern Presbyterian Church. Still, while also allowing due weight to the fact that the white man can labour better in the north than in the south, we cannot forget that New England, once admitting slavery, sloughed it off; and surely this was more easily done where the doctrines of Liberty, Equality and Fraternity—holy names, though so abused—first derived from the Church, had impregnated the State, than in the more aristocratic communities of the South.

But we have with us also to-day a representative from those Provinces, which, though geographically more remote than our republican neighbors, are politically and ecclesiastically in closer bonds. For two years, our visitor has travelled all the weary way from those lower regions, not to ask for money, but for *men*. He is on the same errand again to-day. *One* brother has been induced, with some difficulty, to respond to the call. Is there not too much clinging to the old home-stead among us? Have the narrow limits of our little Province contracted our ideas and our spirits? It is a distant field—a new one—in some respects a hard one, *but there is work to be done for Christ there*, and the Master has brought it to our door. What shall be done? I trust our brother Wilson will persevere, and if we do not rise and give him because he is our friend, yet because of his importunity we may rise and give him as many as he needeth.