

Home Missionary operations in these provinces, might be called the *Fiftieth*, or "Jubilee" report of the society.

The report spoke of progress and advancement in every department except that of *finances*. A very serious deficit of \$1,500 existed. Thirty-four Home Missionaries and one Superintendent had been employed; as also (during the summer), 14 students. Four new churches had been aided. The expenditures by districts had been:

British Columbia.....	\$ 975 00
Manitoba.....	1740 00
Ontario, Western.....	1790 00
" Central.....	574 00
" Eastern.....	328 00
Quebec.....	467 00
N.S. and N.B.....	887 00

Mr. Hall, Missionary Superintendent, after eight years' service, had resigned; and his resignation had been reluctantly accepted. The Treasurer's statement was then presented. The Home Missionary Superintendent read his report.

CHAIRMAN'S ADDRESS.

On Wednesday evening, June 4, Rev. W. Cuthbertson, Chairman of the Union, delivered the annual address from the chair. His subject he announced was, "Congregationalism in its Relation to British Colonization." We may say in passing, that Canadian audiences are not nearly so demonstrative as British audiences are: yet Mr. Cuthbertson, both on rising and resuming his seat, and a number of times during his address, was greeted with the heartiest applause. Time and circumstances forbade elaboration. It could be but a short study of a great subject. Bancroft has said that the settlement of New England was an outcome of the Reformation. This ignored the natural land-hunger of the Anglo-Saxon race; and some other aspects of the case. However, it would do as a starting point. One result of the Reformation certainly was the principle that each church had privileges in Jesus Christ; and—free within themselves—had relations to all other Christian churches. The settlement of John Robinson as pastor of the church at Scrooby, in 1604, was the organized beginning of the original "Pilgrim" Church. The arrival in America of the "Mayflower" was one of the greatest of human events. Plymouth Rock and Burial Hill are more than "American" symbols—they are related to the liberty of the whole English-speaking race.

The Pilgrim Fathers drew the *first draft of the American Constitution* on the Mayflower; they taught the principle of the sacredness of *man*; at once they began to provide for education. In 1636 they founded Harvard, and in 1700 Yale. They decided, what many of our politicians have yet to learn, that education is the birthright of every

child. The influence of Puritanism on the colonization of North America, deserves the careful study of every mind. We have in America 4000 Congregational Churches, as the outcome of two centuries.

The circumstances when Congregationalism was introduced into these provinces, were unfortunate. The American Revolution had separated and embittered communities, and disturbed the former relations. The New Revival may be said to have begun in 1833, in the establishment of the Colonial Missionary Society. Were our numerical strength in Canada much less than it is, we would still have confidence in the principles of liberty we possess.

IN AUSTRALIA.

There were at first, convict settlements. Free immigrants could not find a footing, and when immigration did begin to come in, there began "Concurrent Endowment." Four other denominations shared in it; but not we. *We refused it*: we began our church-work in the towns.

At first, it was virtually "Church and State" in Australia, through the appointment of Government Chaplains; and these were always Church of England. But in 1853, *God sent the man*—a sturdy Presbyterian minister—who did a noble work for equality and freedom. The Roman Catholic Church also began to assert itself, in the matter of the appointment of Chaplains. The Government paid some attention to *them*. *All sects* were now offered endowments, but the Congregationalists testified that it was wrong to accept money from the State, and wrong for the State to give it. In England others may say to us, "You never were offered aid from the State; we can't tell what you would do." They cannot say that to us in Australia. Others take the money, our people won't take it.

SOUTH AUSTRALIA ALONE,

of all those Colonies, has kept itself free from all entanglements of "Church and State." And why? It was Thomas Binney; and the young men trained and influenced by him, who went to Australia—who had influence enough to do this. Our men there are active politicians, and influential through the press; and so, from Colony to Colony the influence went, till those Colonies were free.

We look upon

OUR COLONIZATION

as a *Mission*, under God. We unswervingly maintain and declare "the power of God unto salvation." Our men in the Colonies are an honor to us. Some of them wrought in the day of small things—but yet, such men shall never be forgotten. The glory of the fathers is their children; and the