

Quebec, for example, and at several points in the Eastern townships. At Southwold, too, in Upper Canada, under a somewhat curious title, a church was formed as early as 1819.

But of organized effort, the commencement may properly be placed in the year 1829. Mr. Wilkes, now the venerable Dr. Wilkes, of universal fame and respect among us, was a Director of this home mission as a layman, and, while such, assisted in laying the foundation, fifty years ago, of what has since become the Congregational College, of which he is Principal.

The Colonial Missionary Society of England was formed in 1836. Under its auspices Mr. Wilkes—by that time in the ministry—was sent to Montreal, and the Rev. John Roaf to Toronto.

During nearly twenty years the work of establishing Congregational churches went on with great activity and success, and when, in 1855, the first summary of the labor of the previous quarter of a century was presented, the following gratifying results became apparent.

1. A foothold had been established in all the primary centres of population in the country. There were churches in every city. These cities it need scarcely be said were:—MONTREAL, TORONTO, KINGSTON, QUEBEC, HAMILTON, LONDON. Montreal and Toronto had each two churches; and it was universally acknowledged that the first churches of each of these cities stood in the very front rank of Protestant congregations for numbers and influence.

2. A certain number of the towns had also been occupied. These were as follows:—Belleville, Brockville, Brantford, Bowmanville, Cobourg, Owen Sound, Paris, Simcoe, Sarnia, Stratford, Sherbrooke, Wintby.

3. A large number of settlements, both in the older and newer portions of the country, had also been occupied, together with not a few of the rising villages of that period.

Thus for example—In the eastern townships there were churches at the following villages or settlements:

Cowansville, Danville, Durham, Eaton, Granby, Melbourne, Inverness, Philipsburg, Springfield, Standstead.

This region was, on the whole, well covered by our operations.

Between Montreal and Toronto there were churches at the following places: Coldsprings, Hawkesbury and Vankleek Hill, Indian Lands, Lanark and Lanark Village, Martintown, Newcastle, Russeltown, St. Andrews.

In this tract of country there were considerable numbers of places that had not been occupied.

Westward and northward from Toronto there were churches at Albion, Caledon, Chinquacousy, Colpoys Bay, Eramosa, Esquesing, Georgetown, Markham and Unionville, Newmarket, Nottawasaga, Oro, Innisfil and Rugby, Pine Grove, Port Stanley, Saugeen, Scotland, Simcoe, Southwold, Stouffville, Warwick.

This region is of immense extent; but, considering the difficulties of travel in the ante-railway period, it must be evident that great progress had been made up to 1855 in the work of evangelizing and leaving it with our churches.

In summing up the work in a statistical form, and especially in comparing one period with another, it is necessary to make allowance for the returns of churches which have been omitted. It is also important to remember that numerous changes of names have occurred during the last thirty years, so as to avoid counting in as new churches those who date their existence from an early period, but whose designation is different from that under which its returns formerly appeared. Strict arithmetical accuracy, also, is not attainable. But returns are sufficiently accurate for practical purposes.

Bearing in mind these considerations,

the following appears to have been the sum of net results realized up to the year 1855. (See statistics May, 1854, to May, 1855).

Of churches, there were organized..	59
(Some of these were at two or more points, but are counted as one.)	
Of preaching stations, apart from churches, there were occupied in addition .....	83
Total points occupied .....	142
These churches had a membership of .....	3080
In addition to church members, there were in attendance persons, old and young, to the number of .....	9520
Total members and adherents..	12600
There were Sunday Schools in connection with our churches and stations .....	60
In these schools there were scholars .....	3450

I make no reference here to church buildings or contributions, or other matters. The primary point to consider is the number of persons or souls brought under our influence.

The College had been established, and was proceeding with its work in Toronto year by year, though with defective appliances. The whole training of the students, both literary and theological, was conducted in the Institute, as it was then called. The great advantages enjoyed by students of colleges affiliated with the National Universities were not then available.

A careful consideration of the foregoing facts must lead to the conclusion that the first twenty-five years of our existence in Canada was one of great enterprise, large aims, devoted courage, and a most considerable success. It is, however, noticeable that during this period a majority of the important towns of the country had been left unnoticed.

Thus, in the region between Montreal and Toronto, there were no churches at Bytown (now Ottawa), Lindsay Napanee, Oshawa, Perth, Prescott, Pembroke, Peterboro, Port Hope.

And in the region north and west of Toronto, there were none at Barrie, Collingwood, Chatham, Windsor, Kincardine, Ingersoll, Galt, Berlin, Woodstock, Goderich, St. Mary's, St. Thomas, St. Catharines, Thorold.

The entire absence of a foothold in these places is the more remarkable when it is considered that in the neighborhood and round about a number of them, rural settlements had been occupied, and village churches established.

In spite, however, of those omissions, a great work had been done. A good beginning had been made, and the churches and pastors of that time might well look forward with hope that the whole land in time would be covered. Especially might they do this in view of the abolition of all connection between Church and State, and the consequent inauguration of an era of perfect religious freedom and equality.

To what extent these hopes have been realized, and what the developments of the next quarter of a century have shown us, will be set forth, with your permission, in a future communication. Meanwhile, I subscribe myself as before,

A PRACTICAL MAN.  
Montreal, April 18th, 1881.

CHURCH EXTENSION.

To the Editor of the Canadian Independent.

DEAR SIR.—At the last Union meeting in Montreal a paper was read by Mr. Wallace, late of London, on Church Extension. A communication was also received from the Central Association upon a similar subject. The Union appointed a Committee to take the subject matter of these communications in hand, and frame, if possible, some scheme in accord therewith. Of that committee, which met at the close of the Union, I was appointed Secretary, with instruc-

tions to make inquiries and to bring the matter before the churches. Two communications from me have appeared in your columns (July 1st. and Sept. 2nd.) but no response has been given, though I trust the subject will not be lost sight of. I would again, through you, Sir, direct attention thereto.

Having had some communications on the subject I felt little could be done before the next Union meeting save bringing the matter before our churches in the manner I now do, and it rests with them to say whether the project is to fall still-born or go on a blessing and a power. Let friends remember on my behalf, *it is hard to work alone*, even grumbling in some cases is better than solitude. Mr. Wallace having kindly placed his paper at my disposal, I hand it in for publication, simply scoring out some local references, and leave it to do the urging at this particular time; its statements and advice are well worth careful and practical consideration. For my part, I submit for criticism and consideration a draft of a constitution based upon the constitutions of the English Societies, and inasmuch as stipends are for the most part very limited I have ventured to include manses in the proposed movement.

CONSTITUTION.

I. This Society shall be called "the Congregational Church and Manse Building Society of Ontario and Quebec."

II. Its field of operation shall be the provinces named in its title, and such missionary districts as may from time to time be included under the mission work of the Union.

III. Its objects in general shall be:—

(1.) The providing of practical directions by plans and otherwise regarding church and manse building, and the undertaking, where deemed necessary, of the entire erection of such building.

(2.) The establishment and management of a fund for the rendering of monetary aid for the purposes mentioned, when such aid is possible and necessary.

IV. Annual subscribers of not less than four dollars, the pastor and two representatives from any Congregational Church that shall annually contribute not less than ten dollars, shall be members of this Society, and any donor of eighty dollars or upwards at one time shall be a life member, it being understood in all cases that the eligibility for office in the Society shall be conditional upon *bona fide* connexion with some recognized Congregational Church.

V. The management of the Society shall be vested in a Committee of not less than fifteen members, of whom not more than seven shall be ministers; the committee shall be appointed at each regular annual meeting, and shall continue in office until their successors are appointed.

VI. The Annual meeting shall be held at the place, and during the time of the meetings of the Congregational Union of Ontario and Quebec, unless for urgent reasons ordered otherwise, and shall be convened in all cases by circular as directed by the Committee already provided for, which circular must be issued and posted at least fourteen days before the time appointed for the meeting. Special meetings may be called at any time upon similar notice by order of the Committee.

VII. The Committee to whom is intrusted the management of the Society and its funds, shall arrange for its own meetings, provided that in no case where monetary aid is to be granted shall such aid be voted unless that special object has been named in the circular concerning the meeting, nor shall aid be given until the plans and locations of the proposed buildings have been submitted to and approved of by the Committee; nor shall encouragement be given to the erection of churches or manses in local-

ities where a reasonable prospect is not given of continuous occupation.

VIII. The constitution is not to be changed except at the annual meeting, after notice lodged in the Secretary's hands one month before such meeting.

Some general directions will be needed for the government of the Committee *e. g.*, as to free grants, and the interest upon loans, or whether existing debts should come under the operation of the Society in any case, and I can only hope some suggestions, *practical*, will find their way into your columns. No one can be more conscious than I am of the fact that unless this matter is earnestly taken hold of, no constitution, however wise, will be worth the paper on which it is written. I can but express for myself a willing readiness to do what in me lies to aid this or any other enterprise which a living church or union of living churches may engage in for the furtherance of legitimate work.

Faithfully Yours,  
JOHN BURTON.

Northern Congregational Church,  
Toronto, April 12th, 1881.

CHURCH EXTENSION.

READ BEFORE THE UNION AT ITS LAST MEETING IN MONTREAL, BY REV.

R. W. WALLACE, B. D.

In submitting the following thoughts for your consideration, I do not claim completeness for them. I can only hope that they have enough value in them to secure the attention of the denomination, to which, in my judgment, they are entitled. Firmly believing that all our people are interested in the enlargement of our work, and in securing more and better centres from which to disseminate our principles, and believing, too, that they would gladly welcome any feasible plan for extension, I throw out the following hints, as some humble contribution to the important problem.

I suggest the propriety of organizing a society to be designated "The Congregational Church Extension Society," the purpose of which shall be to erect new buildings in important centres where the prospects seem good, and also to loan money at a minimum rate of interest to churches which might need temporary assistance. This society, I need scarcely say, is to be under our own denominational auspices and control.

This proposal at once raises the question, "What need is there for such a society?" I reply, because as a denomination we lack just what such a society as I propose could supply, *viz.*, efficient aid to the building projects of our churches. I think this will not be disputed, that our efforts for extension in the past have been sadly hindered, and in some instances swamped, through the lack of efficient help. There is a thriving town of 8,000 inhabitants. Quite a number of these people are attached to our principles, having been members or adherents of our churches in other places. They would prefer a Congregational church to any other. Several attempts have been made to found a church of our order there, and I mean no discredit whatever to the brethren who made the attempt when I chronicle their failure. For their failure did not arise from personal disqualifications, but from the fact that they had *no denominational backing*. Now I contend that our efforts have been frustrated through the lack of efficient denominational help, similar failures are likely to occur again.

Good opportunities are now presenting themselves to occupy some important towns, but, so far as I can see, we are quite unable to embrace them. Had we such a society as the one I propose, we would not be so abjectly helpless as we now seem to be.

Then again, some of our churches are