

CANADIAN INDEPENDENT.

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No. 2.

OUR MISSIONARY OUTLOOK.

Now that the future organization of our Home Mission has been once more discussed and amended, and before the winter season begins, it is well to look at the new arrangements from every point of view, that all parties concerned may govern themselves accordingly. It is not a mere change of form that has taken place, but one much farther-reaching. Unless we are all prepared to devote ourselves earnestly to the new duties which the occasion demands, the work will suffer. But if a hearty, wise and generous spirit is awakened throughout our ranks, there will be little lost, and much gained.

The following points strike us as especially worthy of attention :

1. The appropriations made by our General Committee, or by the District Committees under their direction, are no longer reversible by the Committee of the Colonial Missionary Society, as they have heretofore been, up to the 1st of October, but are absolute and final for the year. The granting of the "gross sum" intends this, thereby securing greater freedom to the Canadian Committee, and relieving each grantee from three months' uncertainty every year.

But our Committee will not therefore become entirely irresponsible, nor will the Colonial Missionary Society lose its proper influence over our operations. It is provided that "a detailed statement of missionary affairs shall be made annually to the Colonial Missionary Society." That is, they shall be informed, year by year, of the places and pastors to whom the grants are made, the amount of the appropriations, and the condition of the missionary churches. If, in their judgment, money is ill-bestowed, they cannot indeed say, "This or that place cannot have a grant next year," but they can say, "We will give so much less," and then it will be for the Canadian Committee either to withhold the grant from the condemned cause, *or from some other which they may think less worthy*, or to make up the deficiency by increased contributions here.

2. Under the system just abandoned, the Colonial Missionary Society, having consented to the several appropriations made, has always paid the amount required to meet them, after deducting what has been contributed by the churches here. For instance, if \$5,000 were voted, and Canada supplied \$2,000, the Society in England furnished \$3,000; if Canada gave \$3,000, England gave only \$2,000. In other words, we gave what we could; they made up the balance.

Under the new plan, these positions will be reversed. The Colonial Society will give a fixed amount for the year; but our churches must balance the account. Our Committees may appropriate as much as they choose, but for all beyond the grant from England, *they must find the money*. It will be necessary therefore, on the one hand, that there be great circumspection in making grants, so as not to awaken expectations and contract obligations that cannot be fulfilled; and on the other, that increased exertions be used to secure every possible dollar for the missionary funds.

We think no one can defend the former plan as the one best calculated to call out the liberality of our churches, although it had the immense advantage to the missionaries of securing absolute certainty and punctuality in the receipt of their grants. Nor do we believe that there was a man among us disposed to take advantage of the generosity of our friends in England, to button up his own pocket, and let them foot the bill. The complete organisation of our machinery for collecting, and the labours of our winter deputations, show that there has been an honourable ambition to make our own contributions as large as possible, and to require the lightest draft on England. Still, we must admit that there will be a healthful stimulus in the fact that hereafter self-help and self-reliance are to be more vigorously called into play; inasmuch as all the deputations, pastors, and collectors will feel that it now depends upon their zeal and success whether the missionary grants can be made good up to the end of the year or not.

3. We believe that the amount required to meet the appropriations of the missionary year just begun, will not vary much from \$6,000. Towards this the Colonial Missionary Society gives £600 sterling, deducting £100 for Halifax, that is £500, or \$2,500, leaving \$3,500 to be made up in British North America. In the report for 1864, very nearly this sum (\$3,386) is acknowledged as received. But the General Secretary-Treasurer's statement for 1865 (not quite complete) indicated that \$300 or \$400 less were received during last year. The reasons of this falling off, we, who are all suffering from the long-prevailing depression, understand too well. To restore our contributions to the standard of 1864, would therefore nearly balance the account. To show what has been done in preceding years, say, since our operations embraced Nova Scotia and New Brunswick, we quote the contributions received annually from British North America during that period, in round numbers: In 1859, \$3,550; 1860, \$3,150; 1861, \$4,200; 1862,

\$3,100; 1863, \$3,000; 1864, \$3,400; 1865, \$3,000. These figures indicate that it is not an impossible mark to aim at, that we raise our missionary revenue this year to \$3,500. Let this be our thank-offering for the triple mercy of the year—the cessation of the American war, the prospect of continued reciprocity, and the abundant harvest!

It must be borne in mind, however, that this estimate of \$6,000, while it may meet the actual appropriations of the year, by no means suffices for its requirements. To bring it within that sum, several of the grants were cut down almost beyond endurance; not a cent was reserved for that opening up of new fields on which the Colonial Society so urgently insists; and the idea of employing one or more itinerant missionaries was indefinitely postponed. If, therefore, the work is to be pushed forward with the vigour required, England must give more, and Canada too.

4. A very material point in the new arrangements is the increased responsibility thrown upon the District Committees. Hitherto these bodies have attended to the collection of funds, and have considered applications for aid in cases arising between the meetings of the General Committee, usually held but once a year. But now, according to Article VII. of the new Constitution, (see our last number, p. 35) they are endowed with much more extensive powers. Every application is to be placed first in their hands, and by them reported on to the General Committee. They are charged with a "general supervision over the Missionary work,"—"the care of all the churches" in their districts receiving aid. It is theirs to "explore unoccupied fields," and to "superintend the labors of evangelists." And they are to cherish a very peculiar interest in the vacant charges.

A good deal of this work has hitherto been "nobody's business." In our judgment, there is a very wide scope for energetic and faithful labour thus opened to the District Committees. It should be their especial care to develop the liberality of the churches, in the twofold form of pastoral support and of missionary contribution. Many of the churches need stimulus and instruction in the matter of giving. It can not be given by the pastor, in so far as his own salary is concerned, with anything like the freedom and effect possible to other parties. A strong deputation from a District Committee, which should always include an effective layman, can accomplish great good by conferring with the church and individual members on their financial management, and their scale of personal contributions to the cause. There is a mine here that needs to be well wrought. There are resources in every church that must be developed. By the patient, prudent, and persistent working of such a plan, we are very confident that missionary grants could be reduced without injury to pastors, that self-support would be felt to be earlier practicable, and that missionary contributions could be largely increased. We are glad to learn that the General Committee has enjoined special attention to this matter on the part of the missionary meeting deputations.

This is but one department of the new sphere of usefulness open to the District Committees. The missionary work as a whole, within their own bounds, is now to be in their charge. But we cannot expatiate at present on all that this involves.

5. The shaking up of our nests that we are now called upon to undergo, will force upon us the question, whether some new arrangements in regard to our missionary churches may not be necessary, especially in the direction of a more general combining of two or more churches within practicable distances from each other, under one pastorate. It is pleasant and desirable for each church to have a pastor to itself, and to have two services a day. But if their numbers are small, and their means limited, the minister is stunted for want of expansion, and he is either pinched by poverty or made to depend year after year on missionary funds. Our people have much to learn in regard to this subject. There is too much thinking of their own parish alone. There is too little readiness to sustain a Sabbath prayer meeting, should the preacher not be present. We are persuaded that if contiguous churches were more frequently united, ministers would "be also enlarged" with the enlargement of their field, churches wishing more frequent services would bestir themselves to secure them, and missionary funds would be set free for the extension of the work.

The further development of this subject is worthy of the pens of our missionary secretaries and experienced missionaries. The *Independent* can be put to no better use than to convey their thoughts to the entire brotherhood.

We have not much fear as to the working of the new scheme. There are elements of power and promise in it, features sounder and healthier than in the preceding one. The Colonial Missionary Society is dealing with us as the Empire is dealing with the Colony at large—aiming to have us take our full share of responsibility, to develop our self-reliance, and to train us to ecclesiastical manhood. The faulty part of the arrangement is, that their grant is too small. But this can be corrected another year, if not now. There were weak places in our system that needed amendment. There were defects of administration that could be better exposed from without than from within. It will be for the lasting benefit of the mission that there has been an overhauling of our proceedings. The unfortunate friction attending the introduction of the plan we shall do best to forget. That was but a passing incident, and let it pass. The essential change effected is in the right direction; and when we understand it thoroughly, and work it well, we shall feel how great an improvement it is upon the old. The little book that has been bitter in the mouth, will be sweet in the belly. Let the District Committees use their new powers with fidelity, and work up every part of the field, and we shall have another tale to tell when we meet at Montreal next summer.

ENCOURAGEMENTS.

A good commencement was made, last month, in reducing the large amount of arrears due on this magazine, thereby enabling us to meet some of our liabilities. We trust our friends will continue the good work; for what has already been done, we tender sincere thanks.

Our business correspondence gives gratifying evidence that the magazine is much prized. One friend says, "it is always to me a welcome visitor, as it is about the only Congregational preacher I have the privilege of hearing." Another, who is so liberal as to remit his subscription for this and the next volume, remarks, that "the paper is getting better every year." While another, an old and esteemed friend, now residing in Michigan, where Canada money is worth about twenty-five per cent. more than the American currency, has remitted already, for volumes XIII. and XIV. We have added some *new names* to our subscription lists, amongst others that of the *Congregational Church* at Garafraxa. We honour these brethren for this token of good-will, and trust that the hope of their pastor may be realized in due time, that the reading of this copy will induce them to take the Magazine next year more extensively. Could not other of our churches follow this example? No doubt, many of the members, aged as well as young persons, would be much profited and instructed by a regular perusal of our pages, and the churches would be largely the gainers in the end, by the increased intelligence and activity of the brethren. Our thanks are due to Postmasters who kindly forward monies, from time to time, and who notify us of removals, and other changes amongst subscribers, especially to the P. M. of Stanstead, for his courteous note, recently received.

 THE HARVEST OF 1865.

Having just returned from a circuit of 500 miles' travel through Western Canada, and witnessed the glorious appearance of the ripening harvest, we cannot refrain from expressing here our joy and gratitude at the prospect before us. After these weary years of famine, Canada seems likely to spring up again, elastic and buoyant. Hope will lighten up many a desponding countenance; plenty and ease will return to many a straitened household. The Lord has done it; not man: let Him have the praise! A day of public thanksgiving should be appointed, and that, earlier than the end of November. Nor let our gratitude spend itself in words alone. Let every man who feels the quickening flow of returning prosperity, bring an ample tithe into "the treasury." Let not every dollar go to the payment of old debts, the making of improvements, and the purchase of what the eye has been lusting after so long. "First fruits" are for the Lord (Leviticus 23: 10.) Now is the time to "devise liberal things" for the sanctuary, the pastor, the school, and the missionary.

 DR. VAUGHAN AND DR. RALEIGH.

These honoured representatives of the Congregational Union of England and Wales at the Boston Council, made a flying visit to Canada, according to promise, during the past month. On leaving Boston, they had travelled southwards as far as Washington, spending a Sabbath (25th June) in New

York and Brooklyn, where the pulpits of Dr. Thompson, Dr. Storrs, Dr. Budington, and Mr. Beecher, were open to them. At the capital, they had a pleasant interview with General Grant, and exchanged greetings by letter with the President, who was too ill to see them personally. Returning northwards by way of Harper's Ferry, a silent Sabbath was spent at Wheeling, Virginia; and after a visit to the Falls of Niagara, they arrived at Toronto, on Saturday, 8th July, much worn with travel, and weakened by the effects of the heat and some consequent illness. However, they were able to gratify the two churches in this city, by preaching in each alternately, morning and evening. Dr. Vaughan's text in the morning, at Zion Church, was John xx. 21, "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name." The sermon was a masterly vindication of the gospels from the assaults of Renan and other recent opponents, worthy of the subject and the preacher. In the evening, at Bond Street, he took Rev. iii. 20, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The heads of discourse were—1. The condition in which Christ finds the heart of man,—the door shut upon himself; 2. The means taken to open the door,—loving persuasion; 3. The condescending grace bestowed on those who will let him in. These points were brought out with great clearness and fervor, and impressively applied to the several classes of hearers. Dr. Vaughan is over seventy, but looks ten or twenty years younger. He is short in stature, and has an aspect that we know not how to describe except by saying that it is that of a "good old English gentleman." He stood at the desk with a little pocket Bible in his hand, not using a scrap of a note, yet never missing a link of the chain of thought or failing to put the right word in the right place. His delivery was not rapid, but weighty. The only drawback to the great pleasure of listening to him was, that his tones were frequently so low as to be inaudible to a number of the congregation.

Dr. Raleigh preached in the morning from Ephesians iv. 2-4, "That ye put on the new man, which, after God, is created in righteousness and true holiness." It was a noble example of preaching, full of evangelical truth, clearly stated and defined, illustrated with exquisite freshness and beauty, and applied with impassioned fervor, yet with manly naturalness. Dr. R. is in his full prime, though crowned with "the hoary head," tall and erect in person, with a voice of great flexibility and power. We may not say in print how much we enjoyed our intercourse with him. His evening sermon was from Revelation vii. 9, "After this, I beheld, and lo, a great multitude, which no man could number," &c. It was a theme congenial to the preacher's intellect, imagination and heart, but unfortunately we were not there to hear.

During their stay in Toronto, our visitors saw the public institutions of the city, and had several opportunities of meeting ministerial brethren of various denominations. But they took part in no other public services, nor were they able to visit other parts of the Upper Province. If the people of Toronto, who have enjoyed so much of the services of the four English delegates of this year, do not show that they have profited thereby, they will not deserve a repetition of the favour.

On Wednesday, the travellers proceeded by boat to Montreal, where the well known welcome of the place awaited them. Dr. Wilkes writes us, "Dr. Vaughan preached a glorious discourse on Sunday morning, on Isaiah liii. 12, 'He shall see of the travail of his soul, and shall be satisfied.' Dr. R. regarded

it as one of the finest he had ever heard Dr. V. preach. He preached in Dr. Taylor's church in the evening, much to the delight of that congregation. Dr. Raleigh gave us a beautiful and brilliant discourse, touching, eloquent, tender and powerful, on Hebrews xii. 1, 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses,' &c. It was a high day. They had large congregations." From Montreal, they returned to the States, to sail for Liverpool by the *Persia* on the 26th ult.

We shall look with deep interest for the report that will be given at the autumnal meeting of the English Union, by the delegates to America. In the ample account of the Boston Council, given on another page, there is some notice of the impertinence in which at least one speaker indulged, with reference to these gentlemen, their denomination, and their country. Many of our readers have seen the rude and bitter letters in relation to Dr. Vaughan and Dr. Smith, that have appeared in the *New York Independent*. It is pleasant therefore to be able to quote the following letter from Rev. Dr. J. P. Thompson, of the Broadway Tabernacle, New York, to the *London Patriot*. Dr. T. is a christian gentleman, and he knows England better than most Americans.

"I will leave to Drs. Vaughan and Raleigh to describe the day at Plymouth, and other incidents of the Council, and will close with a brief account of their reception as a delegation from your Congregational Union. Early in the session these honoured brethren were presented to the Council, and their welcome was most cordial. In their addresses they acquitted themselves wisely and well, frankly admitting that many in your Union had failed, at the first, rightly to apprehend our cause, but disclaiming any sympathy among English Congregationalists with the slaveholding South. A careful response was prepared by a special committee on a subsequent day, in which the Council expressed its regret at the want of a more positive and earnest sympathy from our English brethren when we were in a deadly struggle for the principles of our common ancestors, and especially at the studied silence of your Union upon the great moral issues involved in our war. The policy of the committee of your Union has placed you in a false attitude before the American people, and has cost you a loss of moral power which you may never be able to regain. It was a very grave mistake. We felt it at the time; it is your turn to feel it now. As I pointed out its injustice then, I have earned the right to speak frankly of its mischievous effects.

"The report referred to called out, at first, some very sharp criticism upon the course of England during the war. But better counsels prevailed, and the Council were as magnanimous to overlook as they had been frank in complaining. Dr. Vaughan was again heard; and his manly exposition of the true English feeling was received with rounds of applause. Mr. Beecher then rose, and, after bantering his English friends upon their slight experience of what he had to endure so largely in England, he poured forth the torrents of his noble soul in a welcome of surpassing eloquence; and when, at the close, he gave Drs. Vaughan and Raleigh the hand of fellowship, the whole assembly rose, and at the cry "England and America one for ever," cheer after cheer went up, until the enthusiasm found vent in a grand doxology.

"It was well that you sent a deputation, and sent two such men, representing both wings of feeling and opinion among you. We understand each other thoroughly; and henceforth there is nothing between us but peace and love."

In the *Patriot*, we also find a full report of Dr. Vaughan's eloquent greeting to the Boston Council, which we have not seen in any American paper. It will keep till next month—no room for it now.

We trust that now the door has been opened from England to Canada, we shall see every summer some of our brethren from the fatherland. The country and the people of the United States will yearly more and more

attract the attention of thoughtful Englishmen, while these colonies, in social condition American, in nationality British, will also loom more largely in their eyes. The Atlantic trip will take rank with the Continental and the Eastern, in the minds of those who want to see the world, to enjoy themselves, and to do some good by the way.

WIDOWS' AND ORPHANS' FUND.

It ought not to be necessary to do more than simply remind our readers of the collection for the Widows' Fund, which is asked from all the churches on the *first Sabbath in September*; yet past experience suggests the fear that in many quarters the matter may be overlooked. The trustees state that three-fourths of the churches have never contributed to the Fund. Let not this reproach be possible another year. It is not a very large sum that is expected—not as much as is required for the Mission or the College. But the pastor and deacons in each place can surely let the plate go round, and give the people the opportunity to offer their mite. This much is due to the cause, and to the liberal friends who established the Fund. In some churches the sacramental collection for the month is appropriated to this object, the usual amount, however, being increased. In others, where the weekly offering is made for the pastor's support, the surplus over the average collection is given to the special object of the day. Some easy arrangement of this nature is all that is required to remove little obstacles out of the way. We hope that the Secretary, Mr. Peter W. Wood, of Montreal, may have a long list of acknowledgments to make in the *Independent* for October.

REV. DR. SMITH AND MR. POORE.

The series of visits to the churches, arranged for our delegates from England, have been paid according to the programme, with a few variations, and have been of great interest and advantage. Of course, the time was too short everywhere, and many places failed to receive even a passing glimpse. But a good service has been done, of which we shall hear again and again. We fully expected to receive from Dr. Smith a farewell letter to the Canadian brethren, but we have to wait another month for it. We are very happy to announce that he will be an occasional correspondent of the *Canadian Independent*.

In our next issue, we shall no doubt be furnished by a correspondent in the Lower Provinces, with a report of the Union Meeting at Chebogue, and of Mr. Poore's movements there. He and Dr. Smith are to sail from Halifax, on the 3rd instant. God speed their way!

THE BOSTON COUNCIL.

This vast body, of nearly five hundred Delegates from Congregational Churches, was called to order at 3 o'clock on Wednesday afternoon, the 14th June, in the "Old South Church," Boston. This honoured sanctuary, built 135 years ago, and preserved from every innovation, is a precious memorial of old times, having historical associations dear to the descendants of the Pilgrims. Had its location been suitable, the Council would have held all its

sessions within those hallowed walls; but busy trade and crowded thoroughfares compelled the assembly to seek a more quiet place of meeting, after the first session, which was chiefly devotional. Mount Vernon Church (Dr. Kirk's) was accepted. There the Sermon was preached next morning by Rev. Dr. Sturtevant, President of Illinois College, the services commencing at 9 o'clock. The opening devotional service was conducted by Rev. Dr. Vaughan, whose tender petition for "Her gracious Majesty Queen Victoria" was an unmistakable manifestation of the British heart, which awakened pleasant sympathies in many. The discourse was founded on the words, "Thus saith the Lord, Stand ye in your ways, and see, and ask for the old paths; where is the good way, and walk therein, and ye shall find rest for your souls" It was scarcely a *sermon*, in our acceptation of the term; but nevertheless admirably adapted to the occasion, resembling in character our chairman's address at Union meeting. It drew forth many outbursts of applause, and was listened to with eager attention throughout, although it occupied nearly two hours in delivery. The chief causes which have prevented the full development of the principles of the self-governed local churches of New England throughout the west and south, were dwelt upon at some length; four in number, viz., 1, want of homogeneity of population; 2, negro slavery; 3, undue reliance on temporary, superficial and inorganic efforts for home evangelization; and, 4, want of sufficient tenacity in adhering to our own polity. Take the following passage as a specimen of both style and tenor:

"The recognition of the rights and duties of individual human beings, as the direct subjects of the Government of God, will—*must be the germinant principle of all social arrangements.* The principle will become recognized, and crowned, and enthroned, that every individual has rights, which God gave him when He made him in His own image, and owes an allegiance to the Supreme Ruler which is superior to all human enactments, and which rights and duties no earthly power can override in the smallest degree without incurring the righteous displeasure of God. If from these feeble beginnings (*i. e.*, of the Pilgrim community of 1620) a nation shall grow up which shall stretch from ocean to ocean, and cover a continent with the emblems of its power, that nation must rest on this simple principle, as its mountains rest on their foundations of everlasting granite; and if at any point in its future development, in the pride of its prosperity and power, it shall violate this sacred principle, an earthquake will shake its strongest structures, and volcanic fires will burst up from beneath its foundations, and, like Sodom of old, it will be consumed with a storm of fire and brimstone, unless it repents in sackcloth and ashes, and puts away the national iniquity."

The principal officers of the Council were Hon. William A. Buckingham (Governor of Connecticut), Moderator; Hon. C. G. Hammond, of Chicago, and Rev. J. P. Thompson, D.D., of New York, Assistant Moderators; Rev. H. M. Dexter, of Boston, Minute Secretary, assisted by three other scribes; Rev. Alonzo H. Quint, of New Bedford, Convener of Business Committee.

Foreign Delegates, of whom there were eighteen, representing England and Wales, France, Canada, New Brunswick and Nova Scotia, were very cordially welcomed as honorary members, and assigned seats of honor close to the platform.

Thursday afternoon was almost wholly devoted to the hearing of salutatory addresses from them.

The Revs. Robert Vaughan, D.D., and Alexander Raleigh, D.D., from the Congregational Union of England and Wales, spoke eloquently, and at considerable length. They were followed by Rev. John Thomas, from the Glamorganshire (Wales) Association, and Rev. Dr. Wilkes, whose addresses

were warmly responded to by the Council. The Rev. Theodore Monod, of Paris, representing the Free Evangelical Church of France, was called upon; but asking a little time to prepare himself, was heard the next morning, when he spoke with great fluency and effectiveness of the progress of religious freedom and Congregational principles in France.

The rest of Friday and Saturday morning, were occupied in hearing papers prepared by Committees appointed by the New York Preliminary Conference. The first, by Rev. Dr. J. P. Thompson, of New York, on the Declaration of Christian Faith, was a beautiful epitome of those grand foundation truths which have of late been assailed. It was referred to a special committee, of which Rev. Dr. Stearns was convener, and after long discussion upon their report, was referred back, and ultimately, in a remodelled form, was adopted on Friday, the 23rd, with great fervour and unanimity. A hasty attempt had been made to adopt it the previous day, while assembled on "Burial Hill," in Plymouth, within view of the lovely harbour where the "Mayflower" landed her precious company of Pilgrims, and while standing amid their graves. Rev. J. P. Gulliver thus admirably describes the scene:

"Hereupon followed a scene which is worthy of record. This 'Confession of Faith,' as it was called, was not designed to be a *creed*, or a *symbol of doctrine* of any sort, but simply a grateful acknowledgment of the fact that we, as a denomination, are in harmony in holding the cardinal truths of the Gospel. Still its preparation was regarded as a matter of so much consequence that a large committee, including four professors of theology, had taken charge of it. They had presented an admirable statement the evening before, which was quite generally acceptable, though it lacked the rhetorical point and impressiveness which would have secured its enthusiastic reception. However, such as it was, it was generally expected that it would be adopted the next morning amid the graves of the forefathers at Plymouth. But when the reading commenced, the ringing periods and terse phrases revealed a new document altogether! The statements remained nearly unchanged; but the beginning and the ending were abridged and sharpened to a point, and the whole paper had a new resonance in it. It was an audacious proceeding, which no one but a soldier, a democrat and an old-school man, all in one, could possibly have attained to! The Chairman of the Business Committee (Rev. A. H. Quint) had evidently had the impudence to do the right thing in the right time. Everybody liked it, as it was read. Some, on the outskirts of the crowd, who could hear it only imperfectly, very naturally pronounced the whole proceeding outrageous, as it certainly was, from their point of view. The general voice was to pass it, from æsthetic considerations solely. It would be so grand to affirm the faith of our fathers on the graves of our fathers! It would be such a pity to disagree on Burial Hill! The disposition was strong to cry down all opposition. But the Puritan spirit was not all in the graves below. 'Let us be sure we are right! No compulsion! No pressure!' was the general voice. After much earnest talk the paper was read again. It was *the thing!* Everybody liked it, save an expression here and there. 'Let us adopt it for substance, and revise it to-morrow,' suggested one. 'Shall we have another vote upon it before its final adoption?' enquired another. 'Yes,' replied the Moderator (Hon. C. G. Hammond). That was satisfactory! The excitement lulled. Men that had clambered to the tops of their forefathers' gravestones, in their eagerness to check a seeming usurpation, quietly descended to the ranks. All stood silent and reverent there, prepared for the solemn act in which they should avouch the Lord Jehovah—their fathers' God—to be their God; and the faith of their fathers, planted on that wintry shore, to be their faith; and the hope, full of immortality, in which the sleeping dead around them had laid down in peace, to be the anchor of their souls, sure and steadfast. 'Are you ready for the question?' said the Moderator. '*Ready*' was the general and deep response. 'All who will, for substance, affirm the confession now read, will say *Aye*.' A thousand voices—

for all that gathered company claimed the privilege of joining in the solemn and grateful act—came to the firm and strong response. The voice of deep and earnest prayer followed, and at its close the whole assembly united as one man in the divine words, ‘Our Father, who art in heaven,’ &c.”

Next morning the “Declaration of Faith,” in perfected phraseology, was adopted in a more regular and orderly manner, and with no less solemnity and fervour. The vote was taken by rising, and the Council remained standing, while Rev. Dr. Palmer, of Albany, led in prayer; after which all joined in singing that sweet hymn, composed by him,—“My faith looks up to Thee,” and the doxology, “To God the Father, God the Son, and God the Spirit, Three in One,” &c.

The following is the Declaration of Faith as adopted:—

DECLARATION OF FAITH.

Standing by the rock where the pilgrims set foot upon these shores, upon the spot where they worshipped God, and among the graves of the early generations, we, elders and messengers of the Congregational Churches of the United States, in National Council assembled—like them acknowledge no rule of faith but the Word of God—do now declare our adherence to the faith and order of the apostolic and primitive Churches, held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, He will enable us to transmit them in purity to our children.

In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the gospel of the Son of God. It was the grand peculiarity of our Puritan Fathers that they held this gospel not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God, and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, to assert and defend liberty; in short, to mould and redeem, by its all-transforming energy, everything that belongs to man in his individual and social relations.

It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian, commonwealth.

We hold it to be a distinctive excellence of our Congregational system that it exalts that which is more above that which is less important, and by the simplicity of its organization facilitates, in communities where the population is limited, the union of all true believers in one Church: and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all “who love our Lord Jesus Christ in sincerity.”

Thus recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ’s people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God—the Father, the Son, and the Holy Ghost, the only living and the true God—in Jesus Christ, the in-

earnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that we are justified before God, and receive the remission of sins; and through the presence and grace of the Holy Comforter are delivered from the power of sin and perfected in holiness.

We believe also in an organized and visible Church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through the prophets and apostles; and in the life, the miracles, the death, the resurrection of His Son, our divine Redeemer—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold "one faith, one Lord, one baptism," together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ; and that these members of His body are sacredly bound to keep "the unity of the Spirit in the bond of peace;" we declare that we will co-operate with all who hold these truths, with those we will carry the Gospel into every part of this land, and with them we will go into all the world and preach the gospel to every creature.

May He to whom "all power is given in heaven and earth" fulfil the promise which is all our hope: "Lo, I am with you always, even to the end of the world!" Amen.

Another Committee presented, through Rev. Leonard Bacon, D.D., of New Haven, a ponderous statement of our denominational principles and practices in relation to *Church Government and Fellowship*. Before the Dr. had completed his task of reading this document, the Council were convinced of the truth of his own assertion, that he "had undertaken a *great work*!" It occupied two hours and fifteen minutes in rapid reading. Though intrinsically of great value, it was too large and full to be discussed by such an assembly, unless the Council should remain in deliberation till the Fall. So a committee of twenty-seven was appointed, who, after due deliberation, are to publish the work over their own names, and to deliver for publication to the American Congregational Association, to which the copyright is granted.

Rev. Prof. George Shepard, D.D., of Bangor, read a very able paper on "*Ministerial Support*," which was unanimously adopted. This vigorous and suggestive document should be read by all the Churches and Pastors represented at the Council, and by all others. Might it not be given to the readers of this magazine?

Another wise and seasonable document was presented by Rev. Dr. Palmer, on "*The Education of Young Men for the Ministry*," and the demand for such.

Rev. J. B. Roy, of Chicago, read a report on "*Church Building*," from which it appears that, since the Albany Convention in 1852, 427 meeting-houses had been erected by the body, at an expense of nearly \$150,000. Four hundred Congregational Churches are yet unprovided with sanctuaries. To meet pressing demands, not less than \$50,000 per annum will be required from those who have homes, in aid of these homeless sister churches. The sound wisdom and economy of this enterprize appear already in the rapid advance of the congregations thus helped to strength and prosperity.

The subject of "*Systematic Beneficence*" was well presented in a paper by Rev. Prof. J. W. Andrews. The most practical question before the Council related to this matter, in its bearing on the great and pressing wants of the country at the present crisis of its moral progress.

Warren Currie, Esq., of St. Louis, presented the "*Evangelistic Claims of the West and South.*" The vast field was divided into four parts, viz. :—

1st. Those portions of the West and North-West in which numerous Churches have been already planted by our missionary efforts, many of which are still dependent in part on missionary funds for their support. 2nd. Certain districts of the same States, in which our missionary efforts have hitherto been attended with little success, and in which few Churches are now receiving our aid. 3rd. The new States and Territories of the West and North-West, toward which the tide of emigration is now setting, and is likely to flow in the immediate future. 4th. The States of the South and South-West, which have been the principal theatre of the great rebellion.

The committee cannot refrain from expressing their full conviction that, in this work of religious reconstruction, an indispensable condition of success is our hearty recognition of our equal brotherhood with the coloured man, and our earnest endeavour to raise him to the full enjoyment of all the privileges of the Gospel. God has overturned society in the South for the crime of trampling on the rights of the negro, and let no one think to restore it without fully recognizing his equal rights with the white man to citizenship, both under our government and in the kingdom of God.

The report concludes with the following summary of the results to which the committee have come: 1st. In addition to the work in which our Home Missionary Societies have, for the most part, confined their labours—that of planting and fostering Churches where materials are found ready to their hand for forming them—there is an imperative necessity that able and devoted men should be sent to labour for Christ where no Churches exist, and no materials are ready for their formation. At whatever cost of men and money, the great centres of influence should at once be occupied by men divinely endowed for such a work; and their support should be drawn from missionary funds till their congregations are able to support them. 2nd. That the time for efficient action is emphatically the present. In the West and North-West, our emigration is spreading itself over a field vaster than ever before; and immediate and most efficient action is necessary to overtake and keep pace with the ever-swelling tide of population, in founding the institutions of Christianity, learning, and freedom. In all the late domain of slavery, society is dissolved, ecclesiastical organizations are broken up or paralyzed. By their sanction of human chattelism, and their complicity with the rebellion, the Churches have become utterly demoralized, and are like salt that has lost its savour. Church edifices and school-houses are abandoned, and in wide districts the institutions of education and religion have no practical existence. In all these regions, now or never is the time to arise and build the temple of the Lord. If we neglect to occupy this inviting field of labour to which God now calls us, He may—we trust He will—raise up others who will cultivate and possess it for Him. But for us it will be an opportunity for ever lost—a harvest season never to return. 3rd. We cannot perform our part in this work without a vast increase in earnestness, zeal, and self-denial in our Churches. Without this it will be impossible to command either the men or the money for the work. The resources and the strong young men of any community will always be where its heart is. If the heart of the Church is in the world, her sons and her wealth will be there also; and she will be as powerless in promoting the cause of Christ, at home or abroad, as Samson was to meet the Philistines when his locks were shorn.

Three questions the committee must leave unanswered, pressing, we trust, on the hearts of the National Council:—1st. How can the requisite spirit of earnestness and self-consecration be imparted to the Churches? 2nd. How can our young men be induced, by thousands, to consecrate their lives to this holy

cause? 3rd. How can we raise the requisite pecuniary resources for a religious enterprise so vast, and so imperatively demanding immediate action? The American Church is in much the same relation to this great crisis that our government was to the rebellion at its outbreak. From whence will the Lord send deliverance?

The practical measure proposed by this report was the raising of \$750,000 within twelve months to be distributed as follows; viz., to the American Home Missionary Society \$300,000; to the American Missionary Association \$250,000; to the Congregational Union, for erection of Churches \$200,000. Also in view of the insufficient supply of educated and ordained ministers for the present urgent demand, it was suggested that untrained men possessing qualifications for evangelistic labour might be called and set apart to the work of the ministry in the destitute portions of the land.

Much animated discussion arose upon this paper. Representatives of all parts of the remote West were called upon, and some spoke with remarkable force. All agreed as to the wisdom of employing these three existing organizations above named, as the dispensers of the Churches' contributions to Home Evangelization. Some thought the amount proposed to be raised should have been larger; but all felt the demand as small as the claims allow, and seemed heartily resolved to meet it, and if possible exceed the sum named. But *how* could this desired object be most surely attained? It was wisely determined, upon report of a special committee of laymen, that each of these three Societies be recommended to use every means to increase its own funds to the amount mentioned, promising hearty co-operation to this end. A simultaneous collection was recommended to be taken up in all the Churches, on Sabbath, the 17th December, in behalf of the special fund of \$200,000 for building Churches. The American Congregational Union is entrusted with the appropriation of it. These practical resolutions, incomparably the most important that engaged the Council, were unanimously adopted by a rising vote, accompanied by fervent prayer and thanksgiving to God.

A lengthy and discriminating response to the Foreign Delegates was prepared by a special committee consisting of Rev. L. Bacon D.D., Rev. Rufus Anderson D.D., and Rev. J. B. Walker D.D. Its substance was given as follows by the "Journal:"—

To the delegates from the British Provinces the committee rendered a full appreciation of their grateful recognition of us and of the trust committed to us. To the French Evangelical churches they spoke of many points of contrast between their history and ours, and of the relation of France to the achievement of our national independence, and hail with gladness the rekindling of life in the cause of French Protestantism. In responding to the brethren from the principality of Wales, the committee alluded to the Welsh churches in this country, as bodies of Congregational Calvinists, through whom their churches in the mother country had learned to understand the merits of our cause and frankly to extend to us the Cambrian steadiness of their sympathy and Cambrian fervor of their prayers. (Applause.) In referring to the deputation from the English churches, the committee alluded to the fact that the sentiment of England and Scotland had been notoriously adverse to our cause. The most powerful official organs, the most ponderous reviews, the most popular magazines, the newspapers of widest circulation, if they had agreed in nothing else, were well agreed in hostility to us and sympathy with the rebellion. This we had not expected. Yet it was but what we might have expected had we considered the weakness of human nature, and the forces by which national antipathies are generated. The Committee referred to the portentous growth of the United States, to the boastful and vain-

glorious habit which entered into our national character and the numerous other causes which had tended to this result, and said that on the whole we could not wonder that the people had learned to rejoice at the apparent prospect of the ruin of the Federal power. One class alone had stood firm in opposition to the prevalent feeling—the operatives of the manufactories and workshops of England—who had felt from the first that the conflict was one involving the rights of labor, and had stood up unmoved by any influences in the day of their calamity and ours. From the Congregational Churches of England they had expected an unequivocal and constant declaration. Was not ours the same old cause of the Puritan against the cavalier? While they most cordially welcomed the brethren who bring congratulations to us from the English churches, it could not be forgotten that they felt deeply and sorrowfully the actual position of English Congregationalists. While among these brethren there were some, whom it would be invidious to name, because they could not name all, who, from first to last, had most constantly, devotedly and eloquently defended our cause, they would most frankly acknowledge that they most bitterly perceived that the majority of the Congregationalists of England had prayed for the success of our enemies, and that the dominant influence of the Congregational Union of England had been against us. The committee desired to express no unkind remembrance as of injury to us, but would accept the testimony of these brethren with us as the best proof of a desire to maintain hereafter relations between us and them of an inseparable faith and union. (Great applause.)

Immediately upon the reading of this paper Rev. A. H. Quint, late Chaplain of the 2nd Ms. Regiment, rose and expressed the relief he felt upon hearing this Report. He said, "The noise of the shouts which went up the other day in applause of England's representatives here, has oppressed me ever since. For I feared that the discriminations now made in this report were not then so clear as they ought to be in the minds of this body. No doubt England is repentant in her way. She, like Providence, is always on the side of the heaviest battalions. She fawns upon the strong, and bullies the weak." Here the speaker was interrupted by *hisses* from all parts of the vast assembly. But his militant spirit, only roused by opposition, would vent itself in a most distasteful outburst of sensational vituperation against England. Dr. Vaughan rose promptly to reply; but Dr. Thompson, of New York, was permitted first to speak, and he admirably met the requirements of the occasion. He said it was well known by some how he had for years laboured to enlighten the English people, through the columns of the "Patriot News-paper," respecting the late war, and he gave the Editors of that paper credit for having published every line he had written on the subject. He urged that the mistaken views that had prevailed across the waters, were no cause for surprise, considering that the Administration preceding President Lincoln's affirmed that the general government could not expect a State to remain in the Federal Union; and moreover, that Mr. Lincoln at first declared that the Government was not aiming in this war at the abolition of slavery. He argued that the English brethren had been very naturally led astray by our own rulers; and that until the logic of success was added, many loyal American citizens had been unconvinced as to the practicableness of the gigantic undertaking. Without reproaching his British brethren, he would heartily adopt the discriminating and kind response proposed.

Rev. Dr. Vaughan explained the position of the Congregational Union of England and Wales; that it had no alternative but to exclude the question of the American War, or suffer itself to be broken to pieces; that it deemed the former the wiser course. He alluded to his own position on this question, and said that on this account he had doubted the expediency of placing his

name on the deputation. He had thought the conquest of the South impracticable; or that if accomplished it would be at such a cost of blood and treasure that even the extinction of slavery would not compensate therefor. He had thought that if the North could tow the Southern Confederacy five hundred miles to seaward, and drop them there in mid ocean, to work out as best they could their favourite system, it would be the safest solution of the difficulty. But this could not be. He now clearly saw that nothing was left for the North to do, than what it has done; that England would have done the same in like circumstances. He said he was very glad his brethren had sent him; that he should go home to use his influence to enlighten his countrymen by means of the views and facts he had gathered since coming here. He promised he would give them a *good report*. He concluded by congratulating the American people on the happy issue of their terrible trial. He was as sincere and hearty in this as he had been honest in the utterance of other views. He was not a convert of any cowardly or selfish sentiments, as had been insinuated by the gentleman on his right (Rev. Mr. Quint.) He was *no coward!* nor was he of a selfish nature! He asked 'hat they would do him the justice to account him an honest man! *Immense applause*, repeated and prolonged, gave unmistakable expression to the hearty appreciation of this speech.

The Rev. Dr. Raleigh was called for, and gracefully responded. By some mesmeric, or other subtle influence, from his first shewing to the assembly he had been recognized as all right on the American question, and had been welcomed with corresponding cordiality. On this, his second appearing before the Council, they seemed so well pleased with the mere sight of him that for some time their demonstrative welcome prevented his voice being heard. His response to this call was very brief, and admirably to the point. Alluding to a remark that had been made respecting the *adroitness* of the English Delegates, he said he would dispense with adroitness at this time, and attempt only to repeat a very brief Scotch story. A minister following the good custom of expounding the scriptures in course, when he came to an obscure passage, would say—"Brethren, learned commentators have different opinions upon this portion. *Let us honestly and boldly look the difficulty in the face,—and PASS ON.*" "Now (said Dr. Raleigh) we have been honestly and boldly looking our difficulty in the face, and *let us now pass on.*" He resumed his seat amid a whirlwind of applause. When it had subsided, a voice from the gallery enquired—"Don't you call that adroit?"

Rev. Henry Ward Beecher being loudly called for, came forward, and spoke for fifteen or twenty minutes in the most felicitous style. From the playful, he rose to a grand impassioned strain of eloquence that excited the Christian patriotism of the whole assembly to a glowing heat. It is as vain to attempt to describe his speech, as to paint a flash of lightning. He closed by calling upon all lovers of God and of humanity to promote perpetual fellowship and good-will between these two great Protestant Nations, upon whose united action the cause of liberty and of Christ throughout the world, so largely depends. Then stretching down his arms, he seized the hands of Dr. Vaughan and Raleigh, in the seat before the platform, saying "I give the hand of fellowship and love to Old England." The whole assembly rising to their feet, responded in three lusty cheers of the old style—"Hip! Hip! Hurrah!" After that every body seemed satisfied, and judging by one's own feelings, somewhat exhausted by the intense excitement.

Other interesting points stand out in the review of those ten days' deliberations, which we must pass over; such as the debate upon the associating of the American Tract Society *New York*, with the "American Tract Society *Boston*," in unqualified commendation to the sympathy of the Churches;— a question second only to the response to Foreign Delegates, in the excitement it caused. Another important matter was legislative prohibition of the liquor traffic, upon which a majority decided adversely. A strong Delegation was appointed to attend the Temperance Convention at Saratoga, including the three Moderators, and the Minute Secretary of the Council. The visit to Charlestown on Saturday afternoon, and to Plymouth Rock on Thursday following deserve full notice, especially the latter; but our space is fully occupied, and our readers, patience exhausted.

Those who enter with lively sympathy into the great work of conquering America for *Christ* will do well to take note of *Friday September 15th* as the day set apart by the Council for united Prayer and Fasting, to seek the outpouring of the Holy Spirit on the Churches. We may help by our prayers, if not by our contributions.

Such an assembly has never before convened in the promotion of Congregational institutions. California, Oregon, Colorado, Nebraska, Kansas, and all the nearer Western States were represented. Also Tennessee, Maryland, Delaware, Pennsylvania, and New Jersey, which are *new fields* for this denomination. The New England States and New York were of course strongly represented.

The spirit of all the proceedings was the "spirit of power and of love, and of a sound mind." There was strong judgment, and intense feeling on all questions affecting the religious interests of the nation. No observer could fail to discover that the salt has not lost its saltiness. The spirit of the Pilgrim Fathers animates the present generation of their descendants. And although they have but just come out from the fiery trial of civil war, there is scarcely the smell of fire upon them! Towards the conquered South not a word of exultation, or vindictiveness was uttered in any of the Reports, nor countenanced in debate. The desire to heal the bleeding wounds, and restore the desolations inflicted by war pervaded all the deliberations and devotions.

E. E.

BEFORE THE LOYALISTS.

BY JAMES WOODROW, ST. JOHN, N. B.

CHAPTER XII.—AFTER THE REVOLUTION OF 1688.

The revolution of 1688 did not enfranchise the people of England: it only prepared the way for liberty at a future day. It is commonly styled "an imperfect revolution." The Prince of Orange would gladly have made England free, but the High Church party and the ultra Tories thwarted his plans. Although he abandoned his Presbyterianism for a crown, and became the head of the English Church, the prelatie party sounded the alarm that the Church was in danger. The Convention Parliament that placed William and Mary on the throne would have granted a measure of religious liberty, but the elections brought into power the opponents of freedom; and Bishop Burnet admits that in violation of solemn pledges made by the Church party

to the Nonconformists, while James was seeking the support of the latter, the bishops threw every obstacle in the way of toleration. William himself became so disgusted and dissatisfied that he announced his intention of taking leave of England for the land of his nativity.

It is true that an Act of Toleration passed, but then during the reigns of William and Mary, and Queen Anne, there were several penal laws. In Queen Anne's time no dissenter could hold an office or teach a school, and the public services of the Nonconformists were frequently interrupted, their ministers insulted, their churches destroyed; and it was with difficulty they got redress, and that only sometimes. Queen Anne eventually sought to secure the succession to her Roman Catholic brother, Charles Stuart, and she was seconded in her plans by the bishops. History relates that, but for the Puritans, Charles Stuart would have secured the throne, and the liberties of the nation have perished. The whole body of Nonconformists threw their influence in favor of the House of Brunswick, turning the scale in favor of George the First, and consequently Queen Victoria would never have worn the Crown but for them, a great-grandson of George having been the Duke of Kent, the father of the present beloved sovereign of our empire. There is an interesting passage in the life of the great William of Orange (the ancestor of William III.), who fell by the hand of an assassin after rescuing the Netherlands from Spain. The story runs that he married a nun of Jonarre, Charlotte de Bourbon, daughter of the Duc de Montpensier. Her daughter Louisa became the wife of Frederick the Fourth, the elector palatine of the Rhine, and was grandmother of Sophia, duchess of Brunswick, the mother of George the First. Our own sovereign is consequently a descendant of "the Nun of Jonarre."

George the First acknowledged his indebtedness, and used his influence to have the exclusive laws repealed, and unfortunately bestowed upon the Nonconformists a royal bounty in the shape of the "regium donum," which has since grown to great proportions, and which fortunately for the nation was in after times refused by the Independents. Although George the First is not spoken highly of in history, yet some progress was made in his reign in the way of religious freedom, and greater progress has been made since his time; and the present generation would do well to inquire to whom they are indebted for their present liberties. Ask Lord Brougham, England's wisest man, and he tells you not that it was the Church to which he is attached that wrought out for the people liberty; but on the other hand says that the Independents "are a body of men to be held in lasting veneration for the unshaken fortitude with which IN ALL TIMES they have maintained their attachment to civil liberty; MEN TO WHOSE ANCESTORS ENGLAND WILL EVER ACKNOWLEDGE A BOUNDLESS DEBT OF GRATITUDE AS LONG AS FREEDOM IS PRIZED AMONG US. For I fully confess it: they, with the zeal of early martyrs, and with the purity of early Christians, the skill and courage of the most renowned warriors, achieved for England the free constitution she now enjoys." Ask Lord King, a churchman, who held a high position in England, and what does he say? "As for toleration, or any general freedom of conscience, we owe them not in the least degree to what is called the Church of England. On the contrary, we owe all these to the Independents."

"Where," asks one of America's great orators, Rufus Choate, speaking of the Puritans, "where in the long series of ages that furnish the matter of history, was there ever one race—*where one* better fitted by the possession of

the highest traits of man, to do the noblest work of man—better fitted to consummate and establish the Reformation—to save the English Constitution at its last gasp from the fate of other European constitutions.”

The Independents have grown rapidly in the present century, and now number in the British Islands alone nearly 2,000 churches, besides having a large number of village chapels and preaching stations. A Presbyterian writer says that in the reign of William III. the Presbyterians in England numbered twice as many as the Congregationalists, but that somehow error crept in among them, and the old Presbyterian churches of England are almost wholly Unitarian in belief. Orthodox Presbyterianism is represented in England at the present time by Scottish ministers and congregations.

Turning to America, and going back to the time of William the Third, we find that the defeat of the Whigs in the first elections in England, after the elevation of the Prince of Orange to the throne, proved disastrous to the colonies, and brought the people who were warm friends of William himself into collision with his representatives in America, who were almost wholly selected from among those who had been the agents of the tyranny of James the Second, paving the way for that final outbreak which separated the old colonies from the mother country. Nicholson was sent to Virginia, and after him the notorious Andros, against whom the people of Boston had rebelled when they proclaimed William and Mary. Leister and Milborne, who had successfully overthrown the government of King James in New York, and proclaimed the Prince of Orange, suffered death, but the British parliament reversed the sentence when it was too late. Not a tenth part of the people of New York at that day were Episcopalians, yet Fletcher, the royal governor, insisted on a church establishment, and demanded the use of the churches, most of which were Reformed Dutch, for Episcopal service. Fletcher was followed by the kind-hearted Irish Earl Bellamont, who smoothed down the differences, and who at his death was succeeded by Lord Cornbury, brother-in-law of James the Second, whose services he betrayed, professing loyalty to the king up to the very moment when he hastened off to take service under the Prince of Orange. The vices, tyranny, and imbecility of Cornbury were notorious, and he pursued a course that made him everywhere detested and resisted. To show his treatment of those who would not conform to Episcopacy, a quotation from a letter of Rev. Wm. Vesey, rector of New York, will be appreciated: “By His Excellency Lord Cornbury’s favor, who has been the great promoter of THE Church in this Province, there is a church of stone, also a house and some land, now in possession of the present incumbent,” the Congregational minister having been expelled by His Excellency. In Newtown, where the people were nearly all Independents, their church was put in possession of an Episcopal minister, “by His Excellency’s favor.” One account states that “My Lord Cornbury served a writ of ejection upon that pestilential Independent, the Rev. John Hubbard, AND THRUST HIM OUT OF THE PARSONAGE.” A great many churches were served in a similar way, and one of the missionaries of the Society for the Propagation wrote to England, “What steps and progress have been made hitherto are mostly owing to His Excellency Lord Cornbury’s influence and encouragement to us.” There was a long struggle, but Congregationalism finally had to succumb in New York to the civil powers; but in New England, owing to the unanimity of the people, it maintained its ground until all danger from the civil power had passed away. Massachusetts had for its governor Sir William Phipps, a well-meaning

but incompetent and superstitious man, a native of New England, but one who appointed as his agents those against whom the people had rebelled in the time of James. Reference has already been made to him in a previous chapter. In Massachusetts, during the reigns of William the Third and Queen Anne, there was a continual struggle between the representatives of the Crown and the people. King William himself would gladly have given the colonists the rights to which they were entitled, but he was hindered by his ministry. But for the firmness and fidelity of the Puritans, liberty would have been crushed out in New England as it had been in New York and all the other provinces. Lest it might be thought that the writer holds views that are not warranted by the facts, he has made a quotation from an address of the Hon. Joseph Howe, Nova Scotia's great statesman, to the Rt. Hon. C. P. Adderley, M.P., in 1862, and published in London by the British North American Association: "Founded by grasping speculators, who desired to enrich themselves at the expense of the colonists and of the mother country, or planted by Englishmen fleeing from religious persecution at home, they knew but little of the fostering care of a maternal government from the first. Their early history is the history of backstairs influence and intrigue, the rights and interests of the colonists being eternally perilled or sacrificed by the mischievous interference of the prerogative. They rarely knew the majesty of England in any of its graceful or benignant aspects. The people of England in those days had but little liberty themselves. The colonies had no responsible government. The transatlantic Britons had no faith in the British bayonet as a symbol of order, freedom and civilization. They had seen it but too recently red with the blood of martyrs, and bristling round every form of despotic usurpation. Indians in the woods and Frenchmen on the frontier were dangerous enemies, but those the early settlers of New England had braced themselves to encounter and subdue. Those perils were external; but what they most feared was the internal danger of the arbitrary exercise of the Crown, backed by British soldiers in their midst. And the governors sent out from home were continually menacing their charters, coming into collision with their general courts, and trying every variety of sap and mine by which the peculiar framework of those democracies might be shattered and overthrown."

William the Third found that the English throne "was not a bed of roses." Ireland acknowledged James as king, but in 1690 the decisive battle at the Boyne gave William the victory. A portion of the Scots acknowledged the Stuarts, but the opposition was soon overcome. More to be dreaded than Celts were the High Church party and ultra Tories who would acknowledge no sovereign but a Stuart, as well as that numerous body that acknowledged William as "king de facto," but attempted to thwart every plan of his for civil and religious liberty. With these he could not deal as was done with the rebels of Glencoe or the besiegers of Londonderry. Louis, king of France, against whom William had so often drawn the sword, declared for the divine right of kings and legitimacy; but with all his assistance James the Second was unsuccessful. William eagerly avowed himself the defender of the nationality of England and the territorial freedom of Europe, and looking over the sea he resolved to despoil France of Canada, Acadia, the Hudson's Bay Territory, the valley of the Mississippi, and the French West India Islands.

The New England colonies and New York agreeing in the war policy of William eagerly girded themselves for the contest, and the French as eagerly

rallied around their banner the savages. Montreal was soon captured, but was retaken by the French and Indians, and then terrible deeds were done, and the victorious subjects of Louis carried the torch, the tomahawk and the scalping-knife to the Englishman's home. The Mohawks then and in after years were faithful allies of the British settlers, and but for them New York would have fallen into the hands of the French. Terrible tales are told of villages burnt by the French, and cruelties perpetrated by their Indian allies on the defenceless and the innocent. It is related that one of the captured females, while hurried away from her home, sat down for a moment in the snow to lull her infant to sleep, when her captor seized the child, struck its head against a tree, and then hung it in the branches.

On the borders of Acadia the Indian allies of France commenced their bloody work, and after confessing their sins to the priest, and receiving absolution, they set forth upon their errand to burn the villages, and scalp and murder men, women and children. Frightful was the work of the warriors from the St. John and the Penobscot among the homes of the British settlers in Maine.

Great was the consternation along the borders. The governor of Massachusetts had not yet been appointed, and the provisional government that had been organised when King James' governor was thrown into prison, proposed and invited a "Congress" of delegates from all the provinces as far as Maryland. This Congress planned an expedition against Montreal by way of Lake Champlain, and it was agreed that Massachusetts should send a fleet to Quebec and another to Acadia. The expeditions against Montreal and Quebec failed, owing to the vigilance of the aged Frontenac, but that against Acadia was successful. Before the end of May, 1690, says Bancroft, "New England was mistress of the coast to the eastern extremity of Nova Scotia; but the native hordes of that wilderness still retained their affection for the French." The fleet against Quebec was commanded by the incompetent Phipps, and on its return was scattered by storms. After this Sir William sailed for England, and in 1692 returned to Boston as governor of Massachusetts, for which he brought from William III. the new charter, which was not as liberal as the charter that had been taken away, but it extended the territory. King William included Acadia in the charter, and Massachusetts issued instructions for its management, and not only fitted out the subsequent expeditions, but maintained the garrison at Annapolis. King William heard with sorrow of the repulse of the expedition against Canada, and resolved to retrieve the loss by assistance from England, but the crew of the West India fleet intended for that purpose, after unsuccessfully attacking Martinique, was almost wholly destroyed by yellow fever before reaching Boston. D'Iberville and Castin about that time wrested Acadia from Massachusetts, and carried their conquests into the heart of Maine, and Frontenac, aged as he was, led an army of French and Indians through the province of New York, taking Oswego and some other places, and committing great atrocities. Col. Church, a stern and somewhat cruel man, who had been prominent in the crushing of King Phillip's rebellion, organized an expedition in 1696, and landed at Chignecto, in Acadia. The French refused his terms, and to retaliate for their atrocities upon the British settlers in New England, he set their houses on fire, and destroyed the cattle and stock. The French king made preparations to send a powerful fleet to devastate the coast of New England; but before it got under way the treaty of Ryswick was signed, by which Louis acknowledged William and Mary as sovereigns

of England, and William guaranteed to Louis all the Hudson's Bay territory, the valley of the Mississippi, Canada, the greater part of Newfoundland, and even Acadia, that had been conquered by and was in possession of Massachusetts.

In the beginning of the 18th century, the two rival monarchs, William and Louis, were almost dropping into the grave, having spent a lifetime in fighting against each other; and the near approach to the unseen world had not abated their ambition. William was suffering from a mortal disease, his feet swollen, his voice almost gone, and Schlosser says that even then, when he had shut himself up from visitors, he rallied new alliances, governed the policy of Europe, and was shaping the destiny of America. Louis, the champion of "divine right," was heir to the Spanish throne, and consequently claimed not only that but whatever Spain claimed, viz., Milan, the two Sicilies, a great portion of the Indies, and the Low Countries; and the Spanish people desired Louis for their sovereign. Louis being determined to take possession, William, notwithstanding his notice of impending death, determined to hinder him in a course which threatened evil to Europe. James the Second, still at the court of France, sickened and died, and Louis acknowledged his son, Prince Charles Stuart, as the legitimate king of Great Britain. When war broke out, William, who was a remarkable diplomatist, had arrayed against France and Spain the armies of England, Holland, Portugal, Denmark, Savoy, Lorraine, and Prussia, and soon after passed to another world. After his death the war went forward, in which France held its ground till the decisive battle of Blenheim. During the war Massachusetts suffered terribly, and was overrun by the French and Indians, who poured in upon them from Canada and Acadia. Sad are the accounts narrated, and the historian says "neither the milk-white brows of the ancient, nor the mournful cries of tender infants," were regarded by the invaders. "The prowling Indian seemed near every farm-house, and death hung on every frontier." Dark yet glorious was the condition of New England: "She had laid," says one of her eloquent sons, "deep and strong the foundations of society, religious principles were firm, and her moral habits exemplary." But as yet the aggregate of the whole population of New England was not more than 160,000. And there had originated in New England a system that in education has gained for her the admiration of the world. FREE SCHOOLS originated with Congregationalism, and even at that day, when "Indians were in the woods and Frenchmen on the frontier," provision was made for the education of EVERY child. It is the glory of Congregationalism that nowhere, not even in favored Scotland, are there so few persons that cannot read and write. The truth is Calvinism everywhere requires the school beside the church, and nowhere has this prevailed in every country to a greater extent than in those places where Calvinism assumed the Congregational form. "Thank God," said a governor of Virginia, "that we have no schools nor printing presses;" but that was in a province from which Puritanism was carefully excluded.

There was sadness in many a New England home—there were vacant seats by the fireside. A child perhaps would be playing its little plays by the door, and the busy mother would hear a shriek, and all was over. "Children as they gambled on the beach," says Bancroft, "reapers as they gathered the harvest, mothers as they busied themselves about the house, were victims to an enemy that disappeared as soon as the blow was struck." The red man sometimes grew weary of the murderous work, but the French urged it

forward. Did the Puritans, whose forefathers had crossed the sea to obtain the right to worship God, fold their arms while their wives and children perished? Not so; they girded themselves for the contest, but theirs was not an open, honorable enemy. One year it is related that one-fifth of all the men capable of bearing arms were continually on duty, while the others tilled the soil. "They believed in God," says one writer—"actually believed in. They asked not of safety; they were never frightened by appearances; the muskets stood by their side while the morning prayer went up from the domestic altar."

In 1707 Massachusetts captured Port Royal, but soon lost it. Gov. Dudley sent another expedition, which was unsuccessful, and it is stated that the captures taken by the French on the occasion were horribly mangled. In 1710 an expedition composed of 30 sail, and carrying one regiment from Maine, and four from Massachusetts, captured Port Royal, which in honor of Queen Anne was henceforward named Annapolis. A small garrison was left there, and on several occasions it was in great danger from the French and Indians, who grew bold on hearing that an army was coming from Canada; but from that day to this the British flag has never been lowered at that place by the hand of a hostile invader. In 1711 a British fleet arrived at Boston to co-operate with the New England, New York, and New Jersey forces in the invasion of Canada, but unfortunately it was under the command of Sir Hovenden Walker, who was unfit for the position, and who idled away the summer months, and made what he called in his report to the British government "a successful retreat" from the Bay of Gaspe.

In Europe the allied arms were successful, and Louis was compelled to make peace and resign his claims. By the treaty of Utrecht, in 1712, says a historian, "was closed the series of universal wars for the balance of power, and in regard to territorial arrangements the policy of William the Third triumphed." In that treaty of Utrecht was inserted, at the instance of Bolingbroke, the important words "Free ships shall also give a freedom to goods," a principle imported from Holland by William the Third. But there was one item in this treaty that at the present day can hardly be believed. Queen Anne did engage by the treaty of Utrecht, which gave England the exclusive slave trade for the Spanish world in the Gulf of Mexico, on the Atlantic, and along the Pacific, as well as for the English colonies, to bring into the Spanish West Indies, in the space of 30 years, 144,000 negroes for slaves. The profits were enormous: Queen Anne took a fourth of the common stock, Philip V. of Spain another fourth, and the rest was reserved for British subjects. The Puritans in England and America cried out against the inhuman business; New England had even long before decreed the death penalty upon the slave trader. The English government, however, was inexorable, and not a statesman opposed its enormities. The statute book of the English Parliament declared that "the slave trade is high'y beneficial to the kingdom and the colonies," and it is estimated that during the first half of the seventeenth century, before the principles of the Puritans began to control public opinion, one million and a half of negroes were stolen from Africa and carried to America in English ships.

By the treaty of Utrecht France ceded to England the possession of the Bay of Hudson and its borders, as well as Newfoundland and Acadia.

Correspondence.

CANADIAN EXPERIENCES IN AUSTRALIA.

SCOTLAND, C. W., July 27th, 1865.

MY DEAR BROTHER,—Four weeks since on the way home from my afternoon service at Burford, I was thrown from my buggy, and had my left arm fractured and dislocated, and though recovering I am not able to do much yet even in writing.

Yesterday I received a letter from my brother James who has charge of a church in Murrundi, New South Wales, under date of April 19th last, an extract or two of which I thought would be of interest to the readers of the *Canadian Independent*, especially as it comes in connection with what was said by the Rev. Mr. Poore, before the Union, regarding mission work in the Australias.

“My excuse for so long delay in writing, in addition to those common, is this, that you asked me some questions which I did not feel myself prepared to answer in regard to the propriety of removal to some part of this country. Now after weighing the matter carefully, I cannot say that I would at all recommend your coming. As for myself I have been in a special way favored by the providence of God, and yet my way and inclination is rather to return to America than remain continuously in these parts. Bro. Fraser is now staying in Sidney, intending to proceed to California. He made us a visit of two weeks, leaving his wife at Newcastle, as she was not strong enough to take the ride up here. Repeatedly while here Bro. Fraser expressed his regrets at leaving America, saying that even as regards his wife's health he would have done as well to have staid at home. There is very great uncertainty in these Colonies as to the getting of a field of labor. The churches are so few and at such distances apart,—so little communication between one part of the country and another,—the difficulties and expense of travelling so enormous, and the cost of living so monstrous, that a man with a family would need to have a sure guarantee of some church before he should set out for this land. The chances of getting such a church are very few. The arrangements made with the society at home for supplying ministers from the old country, rather shut out others who might come of their own accord, and negotiations with that society are rather fruitless, so Mr. Fraser found. In this place I have altogether a less promising field of usefulness than I have had in Canada formerly, and would expect to find if I should return. Still it is doubtful if the climate of Canada would agree with me, and if it did so in regard to my old trouble, whether we could at all *now* stand the cold of your winters.”

These opinions will no doubt have considerable weight with brethren who may have thought of these Pacific Islands as a better and future sphere of labour. They are not the views of one who has taken but a few weeks run up the country, but of an observing man who has spent several years there, having seen Port Adelaide and Melbourne, having spent a year and a half in Tasmania, at Hobart Town; and a much longer period near Sidney, in New South Wales. Wishing much patience and contentment among the brethren,

I remain,

Yours most truly,

WILLIAM HAY.

RESIGNATION OF REV. R. HAY.

WOODBRIDGE, July 24th, 1865.

DEAR BROTHER,—I contemplate a removal from this place, and have consequently resigned my charge in connexion with Pine Grove and Thistleton, to take effect on the first of October.

It might be of service to the churches here if you would notice this in the next number of the magazine.

If you can give any information that would aid our friends in securing another pastor it will be thankfully received. Any such communication could be addressed to myself or to Mr. J. F. Howell, Woodbridge.

I am, yours very truly,

ROBERT HAY.

News of the Churches.

ORDINATION SERVICE.

Mr. J. A. R. Dickson, alumnus of the Congregational College of British North America, and Pastor-elect of the Congregational Church in London, C. W., was ordained to the Ministry and Pastorate on Tuesday, July 18th, the services being held in the afternoon and evening.

The afternoon service commenced at half-past three, and was presided over by Rev. E. Ebbs, of Paris, who led the introductory devotional exercises, and announced the several engagements. A short discourse was delivered by Rev. F. H. Marling, of Toronto, founded on Exod. xii. 26: "What mean ye by this service?" The preacher explained that it meant, 1. Faith in the Christian ministry as an institution of Divine appointment; 2. A conviction that prior training was needed in order to the effective discharge of ministerial duties; 3. Belief in the right of a Christian Church to elect its own pastor and other officers; and 4. A persuasion that ordination by imposition of hands was a Scriptural and seemly recognition of a minister's Divine and human call to his work.

The Rev. W. F. Clarke, of Guelph, then addressed a few words to the candidate for ordination, and proceeded to ask him the usual questions. Satisfactory answers having been given, the ordaining prayer was offered by the Rev. W. F. Clarke, all the ministers who took part in the service uniting in the laying on of hands upon the head of the candidate. On behalf of his brethren in the ministry present and absent, the Rev. J. M. Smith, of Southwold, then gave Mr. Dickson the right hand of fellowship, addressing to him a brief, fraternal greeting.

The evening service was presided over by the Rev. W. F. Clarke. After singing and reading the Scriptures, prayer was offered by Rev. F. H. Marling, when the Rev. John Wood, of Brantford, proceeded to deliver the charge to the newly ordained Pastor. It was based upon 1st Tim. iv. 16. "Take heed unto thyself, and unto the doctrine,"—and abounded in wise, earnest, practical counsel. The preacher forcibly urged the cultivation of personal piety; the necessity of ministerial exemplariness; the duty of earnestly studying the Word of God; the importance of clear, evangelical preaching; attention to the instruction of the young; and pastoral visitation, especially of the sick and afflicted. Another hymn having been sung, the Rev. E. Ebbs addressed the Church on its responsibilities and duties in connection with the settlement of a pastor. He chose as the foundation of his discourse 2nd John, 8, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." The nature of a Christian minister's reward, viz.: *the salvation of souls*, and the

degree in which it is affected by the co-operation of the people themselves, were explained very concisely, and the Church was affectionately and earnestly exhorted to do its part in promoting the efficiency and usefulness of the young Pastor it had chosen.

At the conclusion of the ordination service proper, the Lord's Supper was observed, and thus ended the proceedings of a most solemn and impressive occasion. A good congregation attended both in the afternoon and evening. In addition to parties belonging to the Congregational body, a number of ministers and members of other denominations were present. Serious attention and devout interest pervaded the assemblies, and we are persuaded the occasion will not soon be forgotten by those who were enabled to attend.

On the following evening a tea meeting of welcome to the new Pastor was held and was largely attended, not only by the Church and congregation, but by the general religious public. An overflowing supply of speakers was present. To begin with, the chair was taken by the Pastor, and several speeches were delivered interspersed with appropriate singing by the choir, led by the new organ. Rev. W. F. Clarke expressed his gratification, as one of the "past pastors" of the Church, at its present position and prospects. He referred to various interesting features in the present occasion, commented on Rev. E. Ebb's exposition of "the husband of one wife," given the previous evening, and descanted somewhat on ministerial marriages, closing with various advices to the Pastor and Church. Rev. W. J. Hunter, Wesleyan Minister, then spoke in a very cordial and lively strain, expressing the most catholic sentiments, and wishing his Congregational brethren abundant spiritual prosperity. Rev. J. M. Smith, of Southwold, next spoke, and after alluding to reminiscences of his own early leanings toward the ministry, urged the imperative necessity of personal worth and work in order to success. Rev. Mr. Hooper, Bible Christian Minister, gave a brief but very hearty address, insisting upon our need of Divine help, and the certainty of usefulness if we enjoyed that help. After short addresses from Revs. E. Ebb of Paris, and J. A. Miller, of the New Connexion Church, a very appropriate practical speech was delivered by Rev. F. H. Marling, in which attention to the outward business of the house of God was urged, and the duties of Christian love, wise forbearance, and willing co-operation in every good work were forcibly inculcated. The people remained with much patience, and listened with great apparent interest, although, owing to the late hour of commencing, and the number of addresses, the meeting was necessarily a rather late one. We have rarely attended an ordination service that passed off more satisfactorily, or gave greater promise of useful results. The discourses were fitting and pertinent, and, although a single exercise was unduly protracted, the congregations were encouraging in size and devoutly attentive, an earnest and cordial spirit appeared to pervade all hearts, and the tea meeting was every way a success. Bro. Dickson has entered on an important and promising field. May he be eminently successful in his culture!

W. F. C.

ANNUAL MEETINGS OF SISTER DENOMINATIONS.

The doings of the various religious bodies, our own included, have been reported with unusual fulness this year by the secular press. With the utmost liberality and good feeling, the columns of the various newspapers, including our two leading dailies, have been thrown open to the accounts furnished both of business done and speeches delivered. We cheerfully and gratefully acknowledge these courtesies on behalf of the Congregational denomination, and trust that the full publicity given to the proceedings of the various religious bodies, will increase their interest in one another, and draw them into closer fellowship with each other. The fact just referred to, renders it almost unnecessary for the purpose of information, that we should bring the doings of sister denominations before our readers, nevertheless we feel inclined to make a few "notes and comments" at least in regard to the proceedings of the leading bodies.

THE SYNOD OF THE CANADA PRESBYTERIAN CHURCH met on Tuesday, the 6th of June, in the Cote Street Church, Montreal, and continued in session until Friday evening of the following week. The attendance was hardly so large as usual, but much important business appears to have been done. There were very few of those causes, appeals and references which often occupy a large share of the time on such occasions, and hence there was better opportunity for fully considering schemes of church extension and usefulness. Much good feeling seems to have prevailed, an interesting circumstance in view of the fact that the Synod is composed of ministers and elders who four years ago formed two distinct denominations. It is an encouraging instance of what is practicable in the way of Christian union. Some important changes were effected as to the mode of carrying on the home missionary operations of the body. The vacant charges and mission stations are henceforth to be separately worked, the vacancies being supplied by presbyteries, and the mission stations by a central committee of the Synod. The several presbyteries report their mission stations to this central committee, with which it rests to appoint supplies and fix grants. The central committee is also empowered to supplement the deficient stipends of ministers settled over weak congregations. All the congregations are enjoined to send collections to the central fund. Rev. John Laing, of Cobourg, is convener of the central committee. Much interest was awakened among the members of the Synod in the work of foreign missions, and a very strong disposition was manifested to assume the responsibility of some pagan field,—no action was however taken beyond laying the subject over for future consideration. No appointment was made to the vacant chair of theology in Knox's College, but the Board of Management were empowered to make temporary arrangements for carrying on the classes, as was done last year. Examiners were appointed and measures taken to raise the literary status of students. The establishment of bursaries in the college was warmly promoted. Five have been already founded. Rev. Dr. Burns was appointed to collect funds for this object. Much time was employed in discussing the expediency of organizing a General Assembly, and dividing the province into several synods, but decisive action was postponed. So also was the establishment of the Montreal College. Our delegate, the Rev. Dr. Wilkes, was very cordially received by the Synod, and an invitation was given by Dr. Ormiston to the effect "that the Dr. would just come over to the Synod and bring his brethren of the Congregational body with him." During the meeting of Synod, the corner-stone of Erskine Church, in course of erection for the congregation of Rev. Dr. Taylor, was laid with appropriate ceremonies.

THE WESLEYAN METHODIST CONFERENCE assembled in the North Street Church, London, on the 7th of June. Over 250 ministers duly appointed as members of Conference, were present at the calling of the roll. The Rev. S. D. Rice, retiring President, opened the proceedings, after devotional exercises, with a short address in which touching allusion was made to the decease of the eminent minister who presided over the Conference last year, Rev. W. L. THORNTON. Official announcement was then made of the appointment by the British Conference of Rev. Richard Jones to the presidency for the present year. From the reports presented, it appeared that the past year had been one of steady growth and encouraging prosperity. Many new and beautiful churches have been built, the missions have been well sustained, and though the numerical increase in the members has been small, this is partly accounted for by the check of emigration and the outflow of population resulting from the American war. A very earnest, well-written pastoral address was adopted, reviewing the state of the body, and urging increased devotedness to God. During the past year a grand effort has been made to clear off the Victoria College debt, which has resulted in entire success. Twenty-three young men were received into full connexion, and ordained to the work of the Christian ministry. The occasion of their reception was very interesting, and the addresses delivered were most instructive and impressive. The President urged the necessity of the Christian church seeing to it that it had not only a *converted* but a *converting* ministry, and valuable counsels were given to the young men on their entering upon full work in the connexion, by the Rev. Dr. Wood.

A motion was introduced proposing a division of the Conference into two or more, in consequence of the unwieldy size of the body, which now embraces upwards of 550 ministers. No decisive action was however taken in that direction. Several memorials and district meeting resolutions were presented to Conference, and among them one praying for a committee to consider the subject of a union of the various Methodist bodies in Canada. Few cases of discipline came up for consideration. The meetings were enlivened by the attendance of a strong delegation from the Methodist Episcopal body in the United States, consisting of Rev. Drs. Peck, Elliott and Eddy, all able and eminent men. A hearing was given Rev. J. T. Byrne, agent of the French Canadian Missionary Society, and a resolution of interest in the work of that Society was passed. Rev. Jno Borland moved a resolution to prohibit Wesleyan Ministers from joining Masonic, Orange or Odd Fellows' Lodges, and requiring those belonging to such organizations to withdraw from them. The subject was discussed but no action taken. Rev. S. Rose was appointed Book Steward for the next three years by a majority of fourteen over Rev. Dr. Green, who has held the office for some time past. It was resolved to reduce the yearly subscription to the *Christian Guardian* to \$1.50 per annum; and Rev. Dr. Jeffers, its present efficient Editor, was re-appointed by a very large majority.

THE CHURCH OF ENGLAND SYNOD, for the Diocese of Toronto, met in the city just named, on June 14. A large attendance of both clerical and lay delegates was present. The venerable Bishop, now in his eighty-eighth year, presided over the Synod with his usual ability. In his opening address he expressed the opinion that the recent decision of the Privy Council "scarcely touches us." The chief feature of the address was an earnest appeal to the members of the denomination to contribute with greater liberality to the support of their ministers, and to the various benevolent schemes for which their co-operation is asked. Committees on Finance, on the Endowment of the See, on the Church Temporalities Act, on Vestry Manual, Canons, &c., on the Incorporation of the Synod and on Church Music, were struck, set to work, and their reports presented and acted on during the meeting of Synod. The subject of the Clergy Trust Fund provoked some discussion, in consequence of grave charges having been made with regard to its management by Hon. J. H. Cameron. At the Church Missionary Society's Annual Meeting, held the day before the meeting of Synod, quite a scene occurred. Violent altercation took place between Mr. W. H. Boulton, the party making the charges, and Mr. Cameron, the party accused. A number of other gentlemen took part in the affair. Some of them were greatly excited and nearly came to blows. Mr. Cameron was almost unanimously sustained, and Mr. Boulton subjected to the indignity of expulsion from the Society as a slanderer. Discussion was choked and investigation refused. Without expressing any opinion on the charges themselves, we cannot but think they were very unwisely and improperly dealt with. Outsiders will find it difficult to represent their suspicions that all is not right, when the financial trusts of a religious body are thus dealt with. Impartial scrutiny can hurt nobody who has an honest record to show, and Mr. Cameron's friends should, for his sake, encourage rather than quell examination into the transactions and vouchers that concern the trust. The first reading of a canon for the election, when desired by the present incumbent, of a suffragan and coadjutor bishop was had, and this item of business is now in shape for final action next year. Thanks were voted to the Metropolitan of Cape Town for the services rendered by him to the Church, in nobly defending Christian truth. A committee was appointed to confer on the desirableness of suggesting to the Bishop the bestowal of discretionary power on clergymen to divide, and so abbreviate the morning service. Steps were taken to provide an enlarged collection of Church music for use in the congregations of the Diocese, and an effort was made to enjoin the uniform use of the Psalm and Hymn Book authorized by the Bishop, which met with but little encouragement. A committee was appointed to confer upon the provision of a Synod House, with suitable rooms for committees, for the offices of the Synod and Church Society, also for an Episcopalian Book and Tract Depot.

The foregoing brief notices of three out of the many denominations at work around us, have exhausted all the space at command, and we must reluctantly omit reference to others.

W. F. C.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.

The undersigned begs to acknowledge the following contributions.

April 3.	From Church at Milton, N. S.....	\$22 50
	“ “ Liverpool, N. S.....	10 50
	“ “ Southwold, C. W.....	8 00
	“ Rev. Mr. Cook, Ohio (\$1, U.S.).....	0 67
	“ Rev. James Porter.....	3 00
“ 4.	“ Mr. A. Christie.....	1 00
May 2.	“ Colonial Missionary Society, per Dr. Wilkes.....	376 50
“ 18.	“ Rev. E. Ebbs.....	5 50
	“ J. Nasmith.....	5 00
“ 20.	“ Church at Yarmouth, N. S.....	50 00
“ 23.	“ Zion Church, per Dr. Wilkes.....	155 75
“ 25.	“ Church at Granby, per Mr. Bucher.....	5 00
“ 31.	“ Rev. W. F. Clarke.....	2 00
	“ Rev. Dr. Lillie.....	2 50
	“ Church at Kingston.....	71 75
	“ “ Eaton.....	8 00
	“ D. Higgins.....	2 00
	“ Church at Ottawa.....	14 00
	“ “ Southwold.....	2 74
	“ “ Alton.....	4 40
	“ Professor Cornish.....	5 00

Montreal, 31st May, 1865.

\$755 81

THOS. M. TAYLOR, *Treasurer.*

Miscellaneous.

THE CAMLACHIE WEAVER.

“ Doctor, will you take this book from me as a token of my inexpressible gratitude?”

“ No, sir; that is far too precious a legacy to be put past your own son; give it to your boy.”

Such was the effecting dialogue which took place between an operative weaver in the west of Scotland, then on his death-bed, and Dr. Chalmers, at that time minister of St. John's in Glasgow, through whose instrumentality he had been rescued from the slimy pit of infidelity, and brought to repose on the Lord Jesus Christ for salvation. The book offered by the dying man was his Bible; and the result of the doctor's advice was that the father, so near the eternal world, asked for pen and ink, and wrote on it a few lines—possessing, as Dr. Chalmers said, “more of a true and a touching pathos than the most elaborate poetry;” in which he counselled his son to hold fast the belief that Jesus Christ is the only Saviour, and expressed the dying charge to his surviving friends to bring the fatherless boy in the fear of God.

"These lines," says Dr. Hanna in his Biography of his father-in-law, "with the date 11th June 1823, and the addition, "I am your very sincere, affectionate father, John Hastie," were found, after Dr. Chalmers' death, in one of his repositories, where nothing but papers on which he put the utmost value were deposited. The lines were in Dr. Chalmers' own handwriting, on a small slip of paper; and below them he had added, "This from a common weaver in Marlborough Street inscribed on a Bible to his only child. He had been an infidel till within a few months of his death."

John Hastie was the only son of a widowed mother, who feared the Lord. As a boy he was placed under a master who was an infidel, and who not content with his own denial of a God, laboured to instil his evil views into the minds of the apprentices committed to his care. So successful was he that every one of them joined the ranks of scepticism, John Hastie forming no exception. He was eventually married to his employer's daughter, as bold a free-thinker as himself, and when his godly mother learned his ways, and heard his oaths, her reason recoiled, she became a lunatic, and died in an asylum. Seized at length with lingering consumption, unable to work, having ample time for serious reflection, the proud unbeliever was cast into the depths of spiritual anxiety.

"A minister," says Dr. Hanna, "was sent for, who attempted to reason with him; but he was 'too deep,' and the wound remained unhealed. It so happened that he was living at this time in the district of St. John's parish, assigned to Mr. John Wilson, one of the most valued and beloved of Dr. Chalmers' elders, who soon brought his minister to see the dying man. The simplicity, the earnestness, the sympathy displayed by Dr. Chalmers, won the man's confidence, and it was not long till he related the history of his unbelief. Weekly, during three months, Dr. Chalmers' visits were repeated. The instructions given, and the prayers offered at the bedside were blessed; a sinner was turned from the error of his ways, and a soul was saved from death."

It was very soon before the weaver's death that the interview with which we have begun this paper took place; for we are told that, immediately after the inscription on the Bible had been penned, "he laid his head back on his pillow, and expired." It was in allusion to this case that, when exchanging his ministerial labours in Glasgow for the chair of Moral Philosophy in St. Andrews, and preaching a farewell sermon in the chapel of ease which had been erected in the parish of St. John's, Dr. Chalmers said:—

"While I would urge upon every obstinate and stout-hearted sinner the helplessness of a death-bed repentance, I must not omit to mention how in the Bible there is recorded one instance of repentance even then, that none might despair, though only one, that none may presume. For myself, I never met with decisive evidence of a saving change in a malefactor's cell; and, out of many hundreds, I can quote exceedingly few in the chamber of a last and fatal disease. There is, however, one very delightful experience of this sort that is still fresh upon my memory, and which I relate in this place because the scene of it was in the immediate neighbourhood, and within the confines of that territory of which this chapel stands * * * * * This, doubtless, is but one example yet enough to prove how worthy of Christian cultivation are those vast and untrodden spaces that teem with families who are altogether beyond the pale of the word and of ordinances; enough to prove that there is not an aggregate of human beings through which a minister of the gospel might not ply his unwearied rounds, and learn the triumphs of a high and heavenly apostleship; enough to set at rest the obstinate incredulity of those who affirm of the cities of our land that such is their hard-favoured and impracticable resistance to all the endeavours, whether of kindness or of Christianity, as to give the visionary character of a dream to the dear and delightful prospect of their ultimate reformation."

When flowers are full of heaven-descended dews, they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they are full.

WHITFIELD'S CONVERSION.

It is very instructive to notice how many eminent Christians have begun a religious life by penances and self-denials, hoping in this way to satisfy conscience and obtain peace. The effort has always failed, and only when the burdened soul has renounced all self-righteousness and trusted with a simple faith in Christ, has peace been found. The author of "The 'I Wills' of Christ" gives the following account of Whitefield's struggles.

The earnestness and austerity in religion of the little band of Methodists deepened to a wonderful extent, and exhibited itself in unbounded self-denials, charities, fastings, prayers, and labors, in all which they found no spiritual peace, yet persevered in spite of opposition, defamation and contempt.

"I now begin," says Whitefield, "like them to live by rule, and to pick up every fragment of my time, that not a moment of it might be lost. Like them having no weekly sacrament at our college, although the Rubric required it, I received it every Sunday at Christ Church. I joined with them in keeping the stations, by fasting Wednesdays and Fridays, and left no means unused which I thought would lead me nearer to Christ. By degrees I began to leave off eating fruits and such like, and gave the money I usually spent in that way to the poor. Afterwards I chose the worst sort of food, though my place furnished me with variety. My apparel was mean. I thought it unbecoming a penitent to have his hair powdered. I wore woollen gloves, a patched gown, and dirty shoes.

"It was now suggested to me that Jesus Christ was among the wild beasts when he was tempted, and that I ought to follow his example, and being willing, as I thought, to imitate Jesus Christ, after supper I went into Christ Church walk, near our college, and continued in silent prayer nearly two hours, sometimes lying upon my face, sometimes kneeling upon my knees. The night being stormy, gave me awful thoughts of the day of judgment. The next day I repeated the same exercise at the same place. After this the holy season of Lent came on, which our friends kept very strictly, eating no flesh during the six weeks, except on Saturdays and Sundays. I abstained frequently on Saturday also, and ate nothing on the other days (except Sunday) but sage tea, without sugar, and coarse bread. I constantly walked out in the cold mornings till one part of my hands was quite black!"

This truly Romish course of penance exhausted nature, and threw him into an alarming illness, which lasted seven weeks. This sickness Whitefield calls in his journal "a glorious visitation." He spent much of his time in reading the Greek Testament and in prayer. He gained more truthful, clear, and affecting views of his own sinfulness, and saw how hopeless was the effort to remove a sense of guilt by religious observances. "One day," he says, "perceiving an uncommon drought and noisome clamminess in my mouth, and using things to allay my thirst, but in vain, it was suggested to me that when Jesus Christ cried out 'I thirst,' his sufferings were near over. Upon this I threw myself on the bed, and cried out, *I thirst, I thirst*. Soon after I perceived my load to go off, a spirit of mourning was taken from me, and I knew what it was truly to rejoice in the Lord.

"When I said those words, *I thirst, I thirst*, my soul was in agony; I thirsted for a clear discovery of my pardon through Jesus Christ and the seal of the Spirit. I was at the same time enabled to look up with faith to the glorious Lord Jesus as dying for sinners, and for some time I could not avoid singing psalms wherever I was."

HOME LIFE.

The *People's Journal of Health* says: "Even as the sunbeam is composed of millions of minute rays, the home light must be constituted of a little tenderness, kind look, sweet laughter, gentle words, and loving counsels. It must not be like the torch-blaze of unnatural excitement, which is easily quenched, but like the serene, chastened light which burns as safely in the wind as in the stillest atmosphere. Let each bear the other's burden the while; let each cultivate mutual confidence, which is a gift capable of increase and improvement, and soon

it will be found that kindness will spring up on every side, displacing constitutional unsuitability and want of mutual knowledge, even as we have seen violets and primroses dispelling the gloom of a grey sea rock. Such a life is worthy to be lived—such a home well worthy of the name; and it is by no means beyond the reach of any who will earnestly and truly seek to attain it. Yet it comes only through loving watchfulness, not on the part of one alone of the family number, but through the kindly contribution of all; an interest of each in the other, and a determined purpose of all to secure the greatest degree of happiness by the exercise of patience, gentleness, and forbearance, with the consciousness that as all are imperfect, so all require the Christian virtue of humility and charity.”

PRAYER.

Prayer is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-during joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all besides: while the wretch who never bowed the knee, though proudly seated as monarch of nations, is of all men most destitute.
Chrysostom.

Poetry.

THE DYING CHILD.

Mother, I am so tired! will go to sleep!
Do let me on thy bosom lay my head.
But promise first thy child thou wilt not weep;
They burn my cheeks, those tears which thou dost shed.

How cold it is! and out of doors it blows;
While in my dreams all is so bright and gay;
For when in sleep my weary eyes I close,
I see the baby angels at their play.

Mother! an angel! if I see aright.
Do hear! such pretty music, like a band.
See his two wings, so beautifully white;
God gave him them, I'm sure, with His own hand.

And now I see such colours in the sky;
'Tis flowers the angel strews—green, gold, and red.
Shall ever, mother, I have wings, and fly?
Perhaps, dear mother, say when I am dead?

Mother, why press so hard my little hand?
Why lay thy face to mine, dear mother mild?
Thy cheeks are wet, and yet they glow like brands;
Sure I will always be thine own good child.

And then thou must no longer sigh so deep;
If thou dost cry, I too must cry with thee.
I am so tired! Ah, let me go to sleep!
Mother! see! now the angel kisses me.