

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE .

Canadian Independent.

VOLUME XIV.

FROM JULY, 1867, TO JUNE, 1868.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

TORONTO:

ALEXANDER CHRISTIE,

FOR "*THE CANADIAN INDEPENDENT PUBLISHING COMPANY*,"

34 KING STREET EAST.

1868.

PRINTED AT THE STEAM PRESS ESTABLISHMENT OF W. C. CHEWETT & CO.,
KING STREET EAST, TORONTO.

PREFACE TO VOLUME XIV.

In taking up our pen to write this first yet last page of the fourteenth volume of the *CANADIAN INDEPENDENT*, there come to its point manifold more words than the brief page can contain. It has been a pleasant thing to be able to address, from month to month, and to aid in communicating with one another, the honoured pastors, deacons and members of the Congregational Churches of the Dominion of Canada, with their households, in "the cities, the villages, and the country," many known to us in person, and many others by name; those who have "gone out from us," but still "are of us," unforgetting and unforgotten; fathers and brethren in the ever dear Old Country; and, though last not least, the editorial fraternity, with whom we have interchanged publications;—"fit audience, though few," comparatively. And there has been much of reward in receiving so frequent testimonies to the value of such a service. The magazine has bridged over the wide gulf between one of our general yearly convocations and another; it has enabled those who were unavoidably detained at home to be partakers of the counsels of their brethren; and it has allowed the whole membership of the churches—so far as they would—to enjoy the same benefit. These pages have been, in some sort, a monthly Union meeting. The labour and responsibility devolving on the continuous chairman of that meeting (who has also to perform some of the functions of the committees), have not been small. We can understand a little better than formerly, the meaning of the phrase, "the care of all the churches." The secretariats of our various organizations entail much time and trouble; but the editor has been a secretary of secretaries, thinking and speaking for every church and every society, and that in print too.

The time has come, in our settled judgment, when this charge must be transferred to other hands. Personal, pastoral and denominational considerations, various and weighty, have induced the undersigned to say to the Publishing Company, that it will be necessary for them to find a successor to the chair at the end of this volume.

Who "the coming man" will be, we are not in a position to say—for, as the Company will not meet until the 10th of June, he is as yet "the great unknown." But we have no doubt that a thoroughly satisfactory choice can and will be made, and we cordially invoke for the new editor, that hearty confidence and support of his brethren, which we have so largely enjoyed, alike during the present incumbency of three years' duration, and the former one of over two—in volumes second, third and fourth. May he deserve and receive it, tenfold!

If the Congregationalists of the Dominion are wise, they will sustain their periodical with unstinted liberality and ever-advancing enterprise. It is a necessary of life to them. There is a strong instinct of *growth* within it: take heed that it be not checked.

It is not without some fond parental yearnings that we part with the "wee bit hindering thing," (as the Scottish poet called his bairn,) but it must needs be. The good Lord prosper thee in all thy ways, beloved!

F. H. M.

Toronto, May 20, 1868.

INDEX.

PAGE.	PAGE.
Address, Rev. W. H. Allworth's Retiring.....	11
American Ecclesiastical Meetings.....	460
Associations, Congregational :-	
Central.....	136, 180, 222, 257
St. Francis.....	419
Western.....	300
Bands of Hope.....	259, 275
Baptism of Spirit, True Baptism.....	232
Bible Class, The.....	474
Bishop Strachan.....	263, 301, 381, 423, 431
Brother Offside.....	359
Canada in the English Press.....	232
<i>Canadian Independent</i>	6, 25, 115, 199, 231, 270, 439, 459
Christian Politics.....	149
College Question.....	466
Colonial Missionary Society.....	60, 75
Congregational College, B. N. A.....	44, 63, 136, 140, 169, 189, 207, 243, 292, 336, 450, 496
Congregational Ministers' W. & O. Fund.....	47, 74, 180, 219, 257, 337, 417, 460, 496
Congregational Missionary Soc., B. N. A.....	41, 345, 383, 417, 434, 459, 460
Cong. Union of Canada.....	19, 64, 458, 469
" England.....	56, 215, 253
" N. Scotia & N. Br.....	135, 183, 193, 208
Congregational Statistics.....	40, 457
Denominational Organship.....	270
Duff at Business, A.....	120
Dominion of Canada, The.....	5
Dr. Scadding on Bishop Strachan.....	411
Entertaining Strangers.....	154
Expository Preaching.....	313
Fraternalization of the Churches.....	350
Indemnity, or Compensation?.....	429
Indian Mission.....	302, 369, 375, 420, 463
Lights and Shadows across Border.....	116
Liturgical Question.....	27, 50, 79, 82, 101
Marriage Laws, Church of Rome and the.....	471
Materials for our Church History :-	
Montreal (Col. M. S.).....	75
Southwold, Ont.....	161
Shellfield, N. B.....	394, 480
Toronto (Dr. Reed).....	234
Ministers' Stipends.....	186, 244, 429
Missionary Deputations "on Strike".....	393
Missionary Meetings.....	229, 257, 299, 341, 346, 376, 393, 421
Narrative, State of Religion, 1867.....	36
New Year's Sunday School Address.....	269
Newman Hall.....	152, 222, 261, 282, 295, 297
News of Canadian Congregational Churches :-	
Abion.....	64
Belleville.....	374, 463
Brantford.....	259, 275, 417
Cowansville.....	346, 376
Eramosa.....	500
Forest.....	224
Garrafraxa.....	103, 104
Guelph.....	302, 342, 418
Hamilton.....	102, 345
Lastowel.....	375
Liverpool, &c., N. S.....	66, 461
London.....	224
Markham.....	500
Montreal 65, 137, 225, 345, 346, 420, 461, 497, 499	
Newmarket.....	500
Ottawa.....	258, 418, 498, 499
Owen Sound.....	302, 374
Pine Grove.....	180, 181
Scotland and Barford.....	374, 419
Sherbrooke and Lennoxville.....	417
Stratford.....	461
St. John, N. B.....	258, 272, 303, 499
St. Stephen, N. B.....	225
Toronto.....	65, 138, 223, 303, 343, 347
Waterville.....	139
News of Canadian Congregational Ministers :-	
Rev. E. T. Bromfield.....	140
Rev. J. T. Byrne.....	65
Rev. W. F. Clarke.....	418
Rev. B. W. Day.....	500
Rev. A. Duff.....	417
Rev. C. Duff.....	66, 375, 461
Rev. J. Durrant.....	461
Rev. J. Elliot.....	258, 418, 498
Rev. F. Hastings.....	499
Rev. R. Hay.....	418
Rev. W. Hay.....	374, 419, 463
Rev. J. Howell.....	101, 182, 224, 346
Rev. Dr. Lullio.....	267, 238
Rev. G. Purkis.....	139
Rev. R. Robinson.....	374
Rev. J. Rogers.....	461
Rev. J. G. Sanderson.....	499
Rev. W. W. Smith.....	375
Rev. R. T. Thomas.....	343
Rev. C. P. Watson.....	346, 376
Rev. Dr. Wilkes.....	75, 183, 205
Rev. J. Wood.....	259, 417
News of other Churches :-	
Baptists.....	184, 185, 260, 261, 262, 423, 466
Canada Presbyterians.....	186, 382, 422, 467
Church of England.....	141, 185, 263, 297, 301, 381, 382, 423, 431, 465, 500
Church of Scotland.....	262, 381
Primitive Methodists.....	184
Roman Catholics.....	185, 226, 259, 262, 423, 471
Wesleyans.....	140, 186, 226, 262, 464, 466, 467, 499
Notes of a Working Holiday.....	109, 115
Notice to Young Men.....	349
Obituaries :-Rev. J. Atkey, 384; Rev. J. Clinne, 141; Mrs. C. Hmie, sen., 145; Mr. S. Ebbs, 67; Mr. & Mrs. W. B. Green, 146; Mrs. Hall, sen., 186; Deacon J. Hamilton, 227; Mrs. G. A. Hine, 385; Mr. Jesse Ketchum, 187; Mrs. Lightbody, sen., 145; Mrs. Pedley, 424; Mrs. Powis, 384; Mr. W. Rogers, 227; Bishop Strachan, 263; Mrs. J. Thomas, 467.	
Old Hundred.....	319
Ordination, Concerning.....	476
Our New Era.....	69
Pan-Anglican Synod.....	216, 340
Pastoral Ecclesiastical Instruction.....	487
Pastoral Relation (Councils).....	471
Pastoral Visiting.....	147, 389, 436
Pew Rents.....	225, 247, 329, 334, 489, 490
Photograph of Union.....	8, 129
Poore, Late Rev. J. L.....	8
Premiums.....	6, 115, 439
Puritan Catechisms, &c.....	22, 128, 172, 211, 214, 248, 249, 293, 329, 336, 369
Sabbath Devotional Exercises (See "Liturgical Q.")	
Sabbath School Convention.....	62, 135, 186, 191, 219
"Satan's Lullaby".....	357
Sermons, The way the best come.....	355
Sociality in the Church.....	399
Sound Doctrine.....	410, 451
Tea-Meeting Question.....	439
Tether, have we got the length of our.....	431
Theatre, Reform of the.....	402
Weekly Offering.....	225, 247, 329, 334, 489, 499
Worship.....	399
"Young Man, we want a".....	359
Young Men's Chr. Association.....	54, 181, 183, 225, 303, 381, 420, 494
"Your Adversary, the Devil".....	329

T H E

Canadian Independent.

VOL. XIV.

TORONTO, JULY, 1867.

No. 1.

THE DOMINION OF CANADA.

On this first day of July, in the year of our Lord one thousand eight hundred and sixty-seven, the Provinces of Canada, Nova Scotia, and New Brunswick, are confederated into one Dominion under the name of Canada. The occasion is one of no small importance to those whose lot is cast in the wide region thus made one, and will have an ever-enlarging influence as the years roll on.

It is a step upward in national life. We are no longer to bear the juvenile name of a Colony; we are considered to have come to man's estate. We shall have to bear more of the responsibilities, as we shall enjoy more of the privileges of manhood. Our territory will be more ample; our population more numerous; our commercial products more diversified and valuable; our position among the nations more important.

We trust that all our people will rise to the requirements of their new estate; and especially, that they will earnestly cultivate that sense of *unity*, without which confederation will be but a name. It is always a good thing to get out of a small into a large place, out of our own house into the community of our neighbours, out of our own sect into the universal church, and out of our petty province into the nation, the empire, the world at large. It gives us larger thoughts and nobler feelings.

It is very interesting to see how the churches are laying hold of the confederation idea. The Episcopalians, Presbyterians and Methodists, are all delaying their plans for the re-organisation of their combined movements until the new system shall have developed itself, and new bonds have been formed between the heretofore separate provinces. In due time, there will be general assemblies, conferences, and so forth, that will embrace the whole Dominion. There have been rumours of an intention on the part of our churches in the Maritime Provinces, to act in the contrary direction. Having anticipated the political union, in the days of their weakness, they contemplate returning to isolation in the days of greater strength. We would

earnestly dissuade them from such a course. Although Canada has lost men whom it could ill spare, since communication was opened with Nova Scotia and New Brunswick, yet we are persuaded that the connection is an advantage to both parts of the field. In the Union, from the distances to be traversed, it may not be possible. But in the Missionary Society, the College, the Widows' Fund and the Magazine, we can act together for the common good far better than apart. The new civil constitution, with its provision for managing general matters by the Federal Government, and local matters by the Provincial, clearly indicates how ecclesiastical affairs can be conducted.

We have been sorry to hear that the name of this magazine has been some barrier to its circulation in the Lower Provinces. But now that we are all "Canadians" together, we trust that this feeling will disappear. For our part, we fully accept the wider sense now given to our former name. It will be our endeavour to serve alike the churches of every part of new Canada; and we trust that they will all more and more sustain what will belong to them all without distinction.

OUR NEW VOLUME.

We have but a few words to say, in commencing the labours of another editorial year. No change has taken place in our arrangements. The magazine will continue in the same size and style as formerly, and in the same editorial charge. But we hope for a very large increase of subscribers from the exceedingly liberal premiums we have been enabled to offer.

The Publishing company had finished their meetings, before the strong expression of the feeling of the Union, in favour of the strict enforcement of the cash in advance system, was called out. We have therefore no new decision to announce on that subject, but we would urge on all our friends the enforcement of that rule upon *themselves*.

Our "Free List" needs attention at this season. We could put a large sum to good use in this way.

While we ask for material and literary support, we would also say, in view of our responsible task, "Brethren, pray for us."

PREMIUMS FOR VOL. XIV.

Our list of premiums was necessarily closed during the Union Meeting, and published in a prospectus issued at Kingston. We repeat the particulars, however, lest they should escape any eye that ought to see them. The premiums amount altogether to nearly \$150, all but one, of \$8, being furnished by the liberality of various friends of the magazine. This is itself a very

gratifying fact, evidencing the deep interest felt in so many quarters in the periodical.

Need we say a word more to induce our friends to go to work? We think not, for already we hear of their being busily engaged. We expect a very large increase to our subscription-list. We shall print an extra quantity of the July and August numbers, to supply all whose names are sent in by August 15, with the complete volume; but should the demand be greater than we provide for, new subscribers will receive the magazine for twelve months, say from September, 1867, to August, 1868. It will be well for canvassers to send in names and dollars, on account, to the publisher, at once, and at the end of this month, so that their new subscribers may receive the magazine without delay. Whatever names are thus received (with cash) will be put to a canvasser's credit.

SPECIAL PREMIUMS will be given for the first, second, third, and so on, to the eleventh *highest number* of new subscribers obtained for Volume XIV., which begins with this (July) issue, up to the 15th August, 1867.

For this purpose we have the following generous offers, Messrs. W. C. Chewet & Co. taking part with several of the donors in raising the value of their gifts:—

1. By C. Whitlaw, Esq., of Paris, C.W., a sewing machine, made by the "B. N.A. Sewing Machine Manufacturing Company," of Paris—value, \$40.
2. By Norman Hamilton, Esq., of the same place, a copy of Alexander's edition of "Kitto's Cyclopædia of Biblical Literature"—value, \$21.
3. By Messrs. Barber, Brothers, of Georgetown, Olshausen's Commentary on the New Testament, Kendrick's edition, 6 vols. octavo—value \$15. 4. By David Cash, Esq., of Markham, Books to the value of \$15. 5. By Charles Raymond, Esq., of Guelph, a Family Sewing machine—value, \$12. 6. By James Fraser, Esq., of Toronto, Cassell's Family Bible, profusely illustrated—value, \$9 50. 7. By H. P. Dwight, Esq., of Toronto, The Schonberg Cotta Series, 6 vols., (with case)—value, \$7 50. 8. By John Turner, Esq., of Toronto, Smith's Abridged Bible Dictionary and Cruden's (unabridged) Concordance—value, \$7 75. 9. By Joseph Robinson, Esq., of Toronto, a Lady's Work Box—value, \$7. 10. By the proprietors, eight years of the magazine, Volumes VI. to XIII. inclusive, substantially bound in four volumes—value, say \$8. 11. By H. O'Hara, Esq., of Bowmanville, a large sized Photograph of the Congregational Union of Canada, 1867—value, \$5.

The following terms will be strictly adhered to in relation to the premiums:—

1. The names obtained must be those of *new* subscribers. Their having been on our list in the past will be no disqualification, if they are not on it at the present time.
2. In every case the *cash in full* must be in the publisher's hands before the names can be reckoned to a canvasser's credit.
3. Names and remittances sent by competitors must be sent so as to be in the *publisher's hands* by the 15th of August. To mail them on that date will make them just too late.
4. The premiums to be delivered at the publisher's office in Toronto. Postage or carriage from that point at the cost of the recipient.
5. Names already sent in for Volume XIV. will be reckoned to the credit of competitors.

Address, "Alexander Christie, Box 468, P. O., Toronto."

PHOTOGRAPH OF THE UNION OF 1867.

Previous to the meeting of the Union, Mr. Henry O'Hara, of Bowmanville, issued a circular to the pastors and delegates, requesting them to sit for their likenesses in a photographic gallery which he had engaged at Kingston for the purpose. We believe that nearly all those present accepted the invitation, and as many separate negatives were taken, to be afterwards grouped together by the artist. The complete picture will be issued in two sizes, the larger being \$5 each, and the smaller, \$1.

Mr. O'Hara has generously promised, that if 50 copies of the larger size are taken, he will give \$50 to the College, and a free copy as a premium to the *Canadian Independent*. If 300 of the smaller size are taken, he will give \$150 to the Widows' Fund.

Cartes de visite of any individual in the group will be sold at \$1 50 per dozen, and one dozen will be given free to any church getting up a sale for church-objects.

The intrinsic interest of this group of portraits and the handsome donations by which they are accompanied, ought to secure large orders, and we trust that Mr. O'Hara will receive such from every church in the body. We presume that they will be ready almost immediately.

 THE LATE REV. J. L. POORE.

The following testimonies in respect to the late Secretary of the Colonial Missionary Society, should have a place in the pages of the *Canadian Independent*, in which Mr. Poore's name has been so freely handled. The men who thus speak of him are good men and true, and we accept their testimony. Not a few here will be prepared to endorse it; and we are persuaded that even those on whom another impression has been produced, will be prepared to make allowance—as many have made it—for the influence of the unfavourable prepossessions with which our visitor came charged. In our judgment, something must also be attributed to the incipient influence of the disease which finally terminated his life. Having had a more intimate association with Mr. Poore, during his Canadian tour, than some of our brethren, it gives us a mournful pleasure to testify to our conviction, that the eulogies here pronounced are not to be ascribed merely to the seemly instinct of speaking only what is good of the dead. He was fearless, and meant to be faithful. He did truly love the missionary brethren, the colonies, the gospel, the Lord Jesus Christ. It will ever be for a lamentation, that on this field the *suaviter in modo* was not better blended with the *fortiter in re*. But that is all over now. We hope to grasp his hand in perfect fellowship in a better world. We will first quote from the address of Mr. Jarrett, a Presbyterian minister from Australia, at the anniversary of the Colonial Missionary Society:—

His voyage across the Pacific had proved seriously detrimental to his health, and shortly after his arrival, he (Mr. Jarrett) met him in the street, panting, and unable to speak. Calling upon him in a few days afterwards, he found him completely prostrate. He wanted for no sympathy or attention. He had the highest medical aid which the colony could afford, and almost every night one of his ministerial brethren sat up with him. The disease from which he died was ossification of the heart. He seemed, as one of his friends observed, to have a hard fight with death, as if he would not die. When he (Mr. Jarrett) mentioned his intention of returning to England, Mr. Poore rose up with remarkable

energy, and requested his sister to get ready his luggage, for he was resolved to go too. It was with some difficulty that he was able to remember to any practical effect what his medical adviser had told him, that the time had passed for entertaining any such hope. One night the Rev. Thomas Odell, who had since died, sat up with him, and, in the course of conversation, asked him whether he was prepared to relinquish all his high hopes for the spread of the Gospel in the colonies. 'Not quite,' he gasped, 'not quite;' and shortly afterwards he clasped his hands together, and said, 'Lord! when Thou wilt, where Thou wilt, and how Thou wilt.' Soon afterwards he (Mr. Jarrott) saw him, and asked him if he was quite at peace. 'Yes,' he said; 'quite.' 'Are you happy?' 'Yes.' 'You rest on the Lord Jesus Christ?' 'Yes; wholly, wholly, wholly.' He quite agreed in the estimate of Mr. Poore's character that had been presented to the meeting."

The Melbourne correspondent of the *English Independent* writing the day after his death, says

"The Rev. J. L. Poore's death has been long expected. About three weeks since he revived a little and seemed to have had an irrepressible longing to get to his own house in the country at Chechinjourke, Osborn, near Snapper Point. He went there on the 14th, and bore the journey very well, and seemed quite revived by the beautiful and much-loved locality. Alarming news came a day or two ago, however, and on the morning of the 27th March, at two o'clock he died—died in the maturity of his life, with his judgment ripened, his heart overflowing with noble and generous purposes, with the expectation of the churches upon him. His most prominent regret all through his illness, has been that his work was unfinished. He saw indeed much fruit coming from the good seed he sowed, and longed for the harvest; but another reaper anticipated him. But it needs not that I should speak of him now,—he is too widely known and too largely loved to need much description, much less eulogy: suffice it to say that, though undenominative in his feelings and somewhat depressed at times from the nature of his disease (heart-disease and dropsy), those who were in his confidence and knew him best, saw that, notwithstanding his strong desire to live for the work's sake, his faith in the Redeemer was firm and he was ready to depart. He completed his fifty-first year in January last. His remains will be brought to Springfield, St. Kilda, and the interment takes place on the 29th at the Melbourne Cemetery.

The report of the Committee stated that "the success of the Society's mission in Australia was largely owing to the enthusiasm, the wise daring, and the personal self-denial, which he brought to bear upon them. All who knew him, knew that he lived for the Colonies, and that his heart's desire was to see their young life imbued with a pure and Scriptural religion."

The following minute was prepared by Rev. T. Binney, and adopted by the Committee of the Society:—

"That this committee cannot receive the afflicting intelligence of the death of the Rev. J. L. Poore without acute and profound sorrow, although for some time past they have been in a great measure prepared for the event. Now that it has pleased Almighty God to remove from them by death their friend and colleague, they would express and record their high estimate of his personal character, and of the eminent service he was enabled to render to colonial missions. Possessed of remarkable energy, capable of enduring great fatigue, with talents for business of no common order, of considerable administrative ability, all his powers quickened and animated by a vital and earnest religious faith, he gave himself to the work to which he was called with a zeal, activity, and devotion which no labour or difficulties discouraged, and which led to large and lasting results. In addition to his residence in Australia as the agent and representative of the Colonial Missionary Society, and his visits to its several colonies, including New Zealand, he visited on its behalf Upper and Lower Canada, and acted for some

time as its secretary: in every position and at all times showing an indefatigable industry and zealous devotion to the objects and interests of the institution. He was the means of accomplishing so much in connection with the settlement of ministers, the originating or enlarging of our churches in Australia, that the history of Congregationalism there must ever include honourable reference to his activity and zeal, and to the stimulating power of his influence on those with whom he came into contact. His self-denial and disinterestedness were pre-eminent; his wisdom in council great. Even when dispute or opposition arose from some temporary misapprehension, no imputation was ever cast on the purity of his motives, the uprightness of his intentions, his conscientiousness or simplicity of purpose. The committee, while lamenting the comparatively premature close of his labours, would express their deep gratitude to God for those years of thought and effort which he spent in the prosecution of this work, and in the enjoyment of their confidence.

"To Mrs. Poore, in her present peculiarly affecting circumstances, the committee desire to convey the expression of their deep sympathy. Having sailed for Melbourne when it was thought possible she might arrive before her husband had passed away, they clung to the hope that this consolation might be granted to her. It has seemed good to the Allwise Disposer of events to order it otherwise. The news of her bereavement will meet her on her way, and she will only on her arrival have the melancholy satisfaction of looking on the grave where her husband rests. She will receive much, the committee are persuaded, of respectful and affectionate sympathy, and will be cheered by intercourse with those who ministered to the departed in his sickness, and followed him to the sepulchre; nor will there be wanting private and public testimonies to his personal excellence and public services; they commend her to the loving care of 'the God and Father of our Lord Jesus Christ,' 'the God of all consolation,' who will not be unmindful of one whose interest in the work her husband was called to undertake, and whose sympathy, devotion and endurance, sustained and encouraged him in all his labours."

At the anniversary, Rev. J. G. Rogers made these appropriate remarks:—

"I cannot let this opportunity pass without alluding to the loss the Society has sustained in the death of Mr. Poore. I had a long and intimate acquaintance with him; I have worked with him in other societies, and have seen something of his spirit and known something of his devotedness. I have a mournful pleasure in being able to testify to his intense earnestness and his simple consideration of the work of Christ. Such men are often misunderstood. Some men have the fortune never to be misunderstood; they are so calm and polished to-everybody. Others cannot round off the edges of their nature; they are in the habit of saying out what they think, because they think earnestly, and feel deeply, and see that there is a great work to be done. There are men so prudent that they never say a foolish thing; but then it follows that they never do a wise one. (Laughter.) Some men are so afraid of making mistakes that they never do anything. I confess I have no love for the men who do not make mistakes. You may be sure that our great, strong men, who do a real and abiding work, are the men who sometimes make mistakes. They go from the full and earnest impulse of their own natures into that which they feel to be right; they sometimes seem to make mistakes, but they leave an abiding impression far nobler and more enduring than that of the man who passes through life very easily, afraid of giving offence. Mr. Poore was pre-eminently a man who feared nothing. If he saw a work to be done, he went and did it. He left behind him traces of his work in Lancashire; he has left them in this Society, here and in Australia; and now that he has gone to his rest I am sure he will be remembered in the kindly feelings of many who are conscious of the sincerity, simplicity, and devotion with which he gave himself to the work of Christ. Let us honour men for what they are, and not complain of them because they are not something else."

ADDRESS OF REV. W. H. ALLWORTH,

RETIRING CHAIRMAN OF THE CONGREGATIONAL UNION OF CANADA.

DELIVERED AT KINGSTON, JUNE 7TH, 1867.

Another year has passed away since you placed me by your suffrages in this honourable position. Before this place is resigned to a successor, suffer me to glance back through that period of our ecclesiastical history, and offer a few comments on our present position and prospects.

When we met last year the Fenian excitement had just culminated; a sense of uncertainty was experienced by all classes, because, while we were for peace they seemed to be for war. The political horizon through Europe was blackening with the dread war-cloud, the subsequent bursting of which has effected such unexpected changes in the relations of the governments of the old world.

In the midst of all, our Missionary work appeared hopeful, and with a prospect of peace in our future relations to the Colonial Society, we reasonably promised ourselves future prosperity.

During the year several of our brethren have gone to their reward. We shall listen to their voices no more, any farther than as they, being dead, yet speak. We are hastening to the same goal. Soon we shall each in his turn hear the Master say, "Come up higher." We shall pass on and join the brethren, and see His face, and be invested with the crown and the palm. Rest will succeed our days of toil,

"There, on a green and flowery mount,
Our weary souls shall sit,
And with transporting joys, recount
The labours of our feet."

A little longer, brethren, let us labour here, with love in our hearts and hope in our eye; a little longer, and then join those who have entered in before us!

The spiritual state of our Churches is the subject, it may well be supposed, nearest the heart of every pastor. No increase of wealth or numbers will compensate for a lack of high-toned piety. It will be a sad day for our churches if we barter the simple devotions and spirituality of our forefathers for the ostensible advantages to be found in architecture, ritualism, and numerical greatness. The great question for each of us to solve, is, how can we best promote the higher interests of the churches to which we are related?

Under God, much depends on individual effort; a church's prosperity will be in some measure proportioned to the interest which each separate member feels. How to get individual members to feel personally interested, and identified with the church, is a matter for earnest consideration. There are, doubtless, numbers in every church, whose names swell the roll, who claim the privileges of members, who do but small service for Christ, who fail to perform the duties and share the responsibilities which belong to each in the body, and who, in speaking of the Church, do not say, *we*, but, *they*.

To find employment for all, the proper work for each, and to keep every member active, would go far towards securing vitality, strength, and growth in the body. It is far more desirable, if practicable, to secure a continuous state of activity in our churches, than an occasional spasmodic movement, to be followed by spiritual exhaustion, near akin to death. The interchange of chill and fever is not compatible with the highest state of health. Is the

notion that spiritual influences are communicated to the churches in paroxysms, warranted by the word of God? If such a notion is calculated to awaken effort, when the influences are supposed to be present, will it not engender supineness on other occasions? The great efficient cause of all blessing works through instrumentalities, but all are not alike adapted to his purposes.

All scripture given by inspiration of God is profitable, but all portions of it are not alike so. All Bible themes are good, but they are not all intended to secure the same end. Some are profitable for instruction in righteous living, others to convert sinners to Christ. The atonement and kindred subjects are doubtless the Spirit's themes in conversion, because the belief in these truths works moral changes on the soul. It is to be feared that sometimes this fact is overlooked, and the Spirit's influence regarded as a sort of mechanical agency arbitrarily bestowed, without respect to the biblical truths taught.

In regard to our preaching, we trust it is on the whole orthodox and evangelical; yet perhaps abounding too much in generalities. The language of the New Testament is sometimes changed for a pulpit verbiage far more capable of being misunderstood, a sort of abstract phraseology, that may mean one thing to one man and another thing to another.

When a man is said to have "experienced religion," the language conveys no distinct idea of an acceptance of the Gospel like the New Testament expression, "many believed in the Lord." So when a sinner is exhorted to "submit to God," or to give his heart to God, and Solomon's words quoted to give point to the expression, "My son, give me thy heart," such exhortations convey no wrong impression to one who understands the Gospel, since to him they imply all that is essential to a cordial concurrence in the scheme of salvation, a belief in the atonement, and reliance on the finished work of Christ for pardon; but they by no means necessarily convey a right impression to a *sinner's* mind, for he may see no Saviour in them, may recognize no scheme of reconcillation, no satisfaction for sin, as he would in the more Apostolic exhortations, "Believe in the Lord Jesus Christ;" "Through this man is preached unto you the forgiveness of sins," or "Be ye reconciled unto God."

The Mediator is *certainly* implied in the invitations of the New Testament. *They* are peculiar to the Christian faith; while to substitute for them, in addressing the unconverted, the exhortations to "get religion," to "submit to God," to "Give God your heart," is to employ language no more distinctly Christian than it is Mahometan or Jewish, for they of either form of faith may alike adopt it. It is much to be feared, that when the language employed does not of necessity imply a Mediator, that all thought of Him in time may pass from the mind. It is a fact, that in some of the biographical sketches contained in our Sabbath School libraries, the conversions recorded make no mention of Christ. It is a record of parties subjected to great convictions of sin, of passing through a period of resisting the Spirit, a final submission to God, earnest prayer, and peace. May I ask the brethren, is there one such conversion recorded in the New Testament? Surely in such a change the offence of the cross is taken away, a Jew would scarcely object to it.

Again, Christ may be preached as our grand exemplar, and his mission set forth as the crowning proof of God's love to us. This doctrine is true, but it is capable of different constructions, both a Unitarian and an Orthodox

believer can say "*Amen*," but one would be thinking on Christ as a Martyr, the other would be thinking on him as a Mediator. The one would see him only as an example, the other also as a sacrifice. The subtleties peculiar to the times in which we live demand that our preaching should be marked, distinctive; "for if the trumpet give an uncertain sound who shall prepare himself to the battle?" As a denomination all our interests prompt us to be distinctively *Christian* in our teaching, and preaching. We are without the creeds and badges possessed by many others, we have just the Bible, let us adhere to it, ever careful we do not displace it by the traditions of men. It is, moreover, not necessary that we should justify our separate existence as a denomination; there is no more reason why we should show cause why we do not merge into other bodies, than, that they should show cause why they do not merge into ours.

The feeling so prominently exhibited in the public addresses of our brethren in England, resulting in their frequent affirmations of their reasons for dissent and non-conformity, should have no place among us. Why should we adopt the strain apologetic? A natural result it may be of living under an establishment and dissenting from it. Under such circumstances the Congregationalism of some assume the form of a protest against the State Church. It need not be so in Canada.

In England voluntarism is a plea, but here all are voluntaries. Some of us who think that something must be said to justify our separate existence talk a great deal on the subject of "purity of communion." We humbly hope that our churches will never fail to keep before them the great truth, that the Church of Christ should be a company of believers in Him; that these are called to be saints, whose fellowship is with the Father and His Son Jesus Christ. It is however to be presumed, that many among us are Congregationalists, not simply as a protest against the impure communion of other bodies, for we should still be a separate regiment in the militant hosts of the redeemed if other bodies held to similar terms of communion with ourselves. It is not necessary to set up this distinction as a reason for our existence, nor is it clear that we should be apologists at all. Others are doubtless doing the Lord's work even as we. We humbly hope we are doing it in the Lord's own way.

Many others hold that churches should be pure as well as ourselves, although their rules are not made to secure the object. Some, we rejoice to say, have approximated to a pretty fair standard of purity in spite of the defect in their rules, and some of our churches have failed to secure a pure communion notwithstanding all we say about it. Let us seek to be satisfied that ours is the polity of the New Testament, then we have all the reason we want for our adherence to it, and for seeking to give it to others, and building up other churches in the like precious faith. Let us beware, however, of becoming exclusive and narrow. Catholicity has been our boast, we have felt that we could afford to be liberal to others without endangering ourselves. If indeed our Christian liberality is to be met with the same spirit in others, then it is good so to be. A truly Catholic Church would soon spring up in spite of diversities of opinion, and by one Spirit we should all be baptized into one body. Let us, as far as possible, cultivate a Catholic spirit, and be ready even to go the largest half of the way, to meet others and embrace them; but if our peculiarities are worth anything they should not be held loosely, nor renounced easily.

Let us not, under the plea of cultivating liberality in our people, educate them in instability. Why should our people be some like clay and others like iron? Why should we *receive* our impressions and not *give* them?

When our young people marry out of the body why is the surrender so commonly made on their sides? It is a wondrous spectacle to see our children becoming Baptists, Wesleyans, Episcopalians, in the exercise of that Christian charity which will make the distinctions indifferent. With all our large heartedness there should be principle. We must not confound truth and error, but earnestly contend for the faith once delivered to the saints.

One of the features of our system, of which we are justly proud, is that which gives to each church the privilege of deciding the details of its own practices and forms of worship. This privilege prudently exercised will result in enough of diversity to manifest to the world that our unity does not consist in a tame outward uniformity but in something better. There are dangers on both sides of this privilege. In some there is too much desire for change, in others too great fear of it. Some would be always trying something new, and as our system admits of it, would graft on it usages and practices out of harmony with the simple forms of worship our fathers found in the New Testament; usages which will train more of our young people for other communions, than will result in bringing others over to us. We on this western continent have to learn that every change is not an improvement; what is novel is not necessarily desirable.

We should weigh well the matter before we introduce changes that may carry our people farther than the originators intended.

While caution and prudence have saved many a society from wreck, it is possible to be paralyzed with a morbid fear of anything new, to see lions everywhere, and under the influence of this pantophobia, to become stereotyped in everything.

Some fear a church council, it is Presbyterianism. Liturgical worship, it is Episcopalianism. Departments of denominational literature are dreaded, they may culminate in a book-room of Wesleyan type. State aid for education savours of establishments, &c. A sharp look out for error is no bad thing, but there is a fear of anything untried which genders weakness, if it is not itself the offspring of it. Conservatism, however, is not the extreme to which the new world is prone, our danger may lie in a desire for experimental change.

How far it is expedient to adopt changes, and assimilate to the forms and usages of other bodies in the introduction of liturgical worship,—governing by eldership, &c., should be a matter for wise deliberation in the parties who have such changes in contemplation. Two questions arise in regard to every such matter. Is it right? Is it expedient? If a thing is wrong *per se*, no imaginary advantage can justify its adoption, and though it be right it cannot be expedient, if it may be wrong in its tendency. You will bear with me if in this connexion I refer to our policy in regard to our Missionary operations.

“Consolidation” is said to be the order of the day. This term has been employed in an ecclesiastical sense to denote the combining of two benefices into one. With us it has been understood to import the dropping off of weak churches which have long been dependent on the funds of the Society, giving a better support to the ministers in the field, and refraining from venturing on fresh ground.

Cutting off weak churches in order to husband our funds and strengthen the body, is like amputating ones fingers to economise his support; or like Great Britain cutting off her Colonies to increase her home resources. Not to take up fresh ground is to ignore the fact, that the very structure of the Christian Church involves its advance. In private Christian life, in Church life, in Denominational life, not to advance is to recede; when we fail to be progressive we shall be retrograde. It is like rolling a ball up a hill when its upward force is expended, it becomes the passive subject of gravitation, when it ceases to go up, it begins to come down.

The history of religions and of denominations exhibits the same fact, there is no middle state betwixt growth and decay. A church without growth, a denomination that is not aggressive, may appear to be stationary, but it really declines. The tendency of all churches in Canada is of necessity to multiply. The habits of people in new countries are migratory, waves of our population are constantly rolling out from our towns and cities, to the newer and less inhabited portions of the country, enfeebling the churches they leave, and requiring much yearly increase to maintain our numerical force.

We may refuse to follow our people and plant new and necessarily weak churches over the land, but we do not thereby arrest the movement or strengthen the churches already formed. In the human body it would be impossible to consolidate first and grow afterwards; nay, we first attain our dimensions, and during growth are necessarily attenuated; so as a denomination, we must spread ourselves in Canada, and whether we will or not, we shall become weakened by expansion. It is then worthy of our consideration whether it is not our true policy to keep up as far as possible with the population, forming small weak churches in our newer settlements, who must be dependent on Missionary help for a longer or shorter period. From such beginnings nearly all the churches at present existing in Canada sprang.

It must be so in future; if we wait to begin with strong churches we shall not begin at all. Congregational Churches do not usually come into existence, organize themselves, and wait for a pastor. They have to be built up from small beginnings. Had we in former years despised the day of small things, we should have had no denominational existence to day.

The greater part of our churches in Canada had no existence thirty years ago, and some of them who are among the best to help benevolent schemes have been organized within the last twenty years.

Had our ministers and Missionary Society in the early period of our history turned away from small feeble churches, and estimated them by a pecuniary and not by a moral standard, we should not have sustained the position we do to-day. Beware of valuing our churches by the amount of money they raise. The poor in this world may be rich in faith, and a weak church in some positions may be a standing testimony for the truth of great moral value.

Some of our churches may be long in coming up to the self-sustaining point, but there may be local reasons for it. The husbandry may have been bad,—or the soil, the church material, may not have been thrifty. The church may have suffered from depletion. Some of our weak churches have been feeders to others, have supplied other churches with members, have given their own life to make others strong, and shall those who have been strengthened by others' exhaustion, pronounce the weakened source of its supply to be useless?

Some of our churches are weak from their position, and must continue to be so. The feeble light, however, is better than darkness. Who dares to

say, let it go out? Some have applied the term *fruit* to the funds a church can raise. They have thought of the barren fig tree, and judged that the fruitless should be given up. If a church is rich in pecuniary resources then indeed a part of the fruit which the Great Master expects from it, will consist in funds for the support of the church and its schemes; but if a church be poor she may yet abound in fruit of a spiritual kind, give glory to God, and as effectually fulfil the ends of her organization as her wealthy sister. The Great Master requires fruit in kind and quantity only in keeping with his own bestowments. Where much is given much will be required.

If we now despise the day of small things, we lightly esteem what may be the seeds of future greatness. A church long in a state of dependence is quite as discouraging to its minister and to the membership, as to the Missionary Society.

Shall it be our policy to plant no weak causes? then our increase as a denomination is virtually at an end. Our people are educated to look kindly on other divisions of the Church, and will certainly attach themselves to them rather than remain for years out of fellowship. This is employed as an argument why we should not multiply causes in sparsely settled parts of the country. "Others," it is said, "will be there, there will be no famine of the Word."

This argument is of equal force against our doing missionary work anywhere. If we draw back others will go on, and plant the standard of the cross in every village and neighbourhood throughout the land. It would not indeed be practicable for us to plant a church in one tenth of the villages and settlements of this extensive country. Neither if we had the means would it be wise to make an indiscriminate aggression upon them. Many of the settlements are by birth and education the natural fields of some other bodies of Christians. But because we cannot do much, is not a reason why we should not do anything. A part of the work of evangelizing Canada belongs to us. We have no right to wait till we can find a place where nobody else will go, a town or neighbourhood that will be destitute if we do not supply it. There cannot be such spots in Canada for any length of time. There are denominations in Canada—all honour to them for it—who will anticipate such a state of things, or hasten to overtake it. Shall we make their industrious aggression an excuse for our neglect? Should we not rather hear the voice of our Joshua say, "How long are ye slack to go up and possess the land?" Though part of the work is our work, the evangelization of Canada does not depend upon us. If we refuse to do it the Lord's work will go on. If we altogether desist from the work then help will come from another quarter, but we shall be recreant to our trust as one of the tribes of the Lord's Israel, and shall lose the honour which will accrue to those who thus serve him.

The chief work open to us in Canada is missionary work. Churches will not congregate and organize themselves and wait for our ministers. Strong churches, ready made to hand, comfortable berths for pastors, our young men will not find. For devoted men, who are willing to labour with weak causes as others before them have done, there is plenty of work, but for such as are dainty, who must have a city or town sphere there seems to be few openings, except indeed, they open new causes in towns where our body has not yet come, or go to the United States. Let our young men lay their own foundations, and they shall get the credit. Let them seek to preach the gospel in the

regions beyond them and not desire another man's line of things made ready to their hands.

There is plenty of work in Canada if we are willing to work in new settlements, and to begin with weak churches, to toil, and pray, and wait. The notion of getting a church self-supporting in a few years, we regard as utopian, it has led to restlessness and disappointment. We can only grow with the country, nearly every church will have to pass through a season of weakness and dependence. If we can find faithful men who will work and wait, we must not worry them, but render them patient help, remembering that the life of a weak church is precious to him who has nursed it, and watched over it, if not to others. Some of the brethren will say the whole matter resolves itself into a question of support. Can our men live while waiting and working in connexion with feeble churches? We cannot ask men to make bricks without straw. The whole idea of cheapening down the mission we believe to have been wrong, founded on an oversight, on the misapprehension that missions are unproductive, that are not soon self-sustaining. Money and good are not synonymous. A mission bringing souls to Christ and glory to God is not unproductive of *good* though it fails to support a minister. To cheapen down our missions in Canada is virtually to withdraw from the field, and where can richer harvests be reaped? Let us so employ the resources we have in hand that our Master may increase them; he is not a hard master, he will not make his favours contingent on our success, but will award the "well done" to our *faithfulness*. If we scrupulously employ the means he has placed in our hands we may hope to be entrusted with more whether we have been successful or not. Many of our ministers in Canada have been poorly paid; we have no promise of lucrative positions for their successors. Why is this? Let us in this matter judge righteous judgment. Is it because our people are indifferent to the wants of their spiritual teachers? Do they fall below the general standard of giving? Every case must doubtless be judged on its own *merits*. Cases can no doubt be found where churches have not done according to ability, where individuals and churches have not awaked up to their full duty in this matter. It is nevertheless a fact that small salaries are a *natural* consequence in small churches. It may be regarded as a general rule that where churches are in their infancy with few members, they do not afford ample support for pastors. This we believe applies to old countries as well as to new ones. We need not look further for a reason why salaries are low. Many of the small churches contribute to the schemes of the church as liberally in proportion to their means as the larger ones. In a church of say forty members—many of our churches fall below that number—you have perhaps about thirteen or fourteen males, of these some are young men with no resources, children of christian parents and dependent on them. Some are poor. Some are labourers. Some live on rented farms and have a struggle to get on. Some few are well-to-do farmers, some tradesmen, and perhaps a storekeeper. One gives forty dollars per annum to the support of the minister, two thirty dollars each. One twenty-five, two ten, ten four, and one five. You have about two hundred dollars. There can be little got from the rest whose husbands have subscribed in the above estimate or are men who feel no interest in the church, and who hold control of the purse. Some are widows without means, some young women still dependent. Sometimes something can be obtained from those who do not belong to the church, but it is not reliable. Twenty dollars more if obtained comes out of persons with small means, and is made up of small

sums. If pressure is put on, it must be on those who feel that they have already exceeded the general standard of men of their means in other churches. Nay, they feel that they have already paid pretty well for their preference. Now, whether the general standard of giving be right or wrong, we cannot expect our people to rise very high above it. In many cases they are above it. No doubt the general standard is far too low, but it will only rise gradually. In trying to bring our churches on too fast we have weakened ourselves; men of means have in some cases gone into other churches to escape the pressure.

The feebleness of our churches in some cases tends to keep them feeble. Wealth attracts wealth, and poverty repels it. The supposition that all our country churches are composed of wealthy farmers is founded in ignorance of the facts. We have not as yet succeeded in attracting any large share of the wealth of the country. Our basis of communion keeps our churches relatively smaller than other bodies. We do not indiscriminately admit whoever will come, we believe it would be unscriptural. We have chosen our position, we must abide by the consequences. You brethren must judge, if in the matter reviewed, I am mistaken, but do not judge from too limited a sphere of observation. Our inference from what has been laid down is this, that the low salaries raised by some of our churches, is not in most cases, a result of any special illiberality on the part of our people, but is a natural consequence of the smallness of our churches and the small amount of wealth found among them. It is an evil inevitable to such a work as ours in Canada, an evil to be met as far as possible with liberality on the part of the wealthier churches, enabling our missionary society to make prudent and liberal disbursements of their funds.

Brethren let us speak encouragingly to our feeble churches. Let us rather praise them for their liberality, that the undeserving may feel ashamed, than censure them for their meanness and thereby grieve the hearts of those who do well. We have, it is to be hoped, passed through the worst, let us thank God and take courage.

Before we close these remarks suffer a few words about our rising ministry. What is the barrier to young men offering themselves to our college? Unless we can secure students we shall soon find it difficult to secure funds. Nor will it be easy to satisfy subscribers that it is wise to keep open the college at all. We should then consider candidly why so few avail themselves of the advantages we offer, while for other professions colleges teem with students. If there was more encouragement held out to the exceptional class whom it may be expedient to train as preachers without the ordinary literary culture; could we not find more men, and fields for them to work in? Does our country require none but highly educated men? When a man feels himself called into the ministry at twenty-one with but a common English education, is it the most profitable way for that man to prepare for the work to commence at that late period a course of classic culture? We are doubtless all agreed on giving our men the very best of training, but it is generally understood that unless the foundation has been laid early in life, very few become in any moderate sense masters of the languages; while to get a very inadequate acquaintance with them requires serious drafts from the time required for the study of other things. Thence, it appears to us, if God inclines the hearts of young men prepared by early culture to matriculate in college, and take the full course, we should thankfully receive them; but if others be called not having had these early advantages, then it seems to us, we should

not at that late day lay any such burdens upon them, but train them in the very best way we can for usefulness in the shorter course. It is possible that the prospect of being required to study a year in order to matriculate, and then five years afterwards may deter some from entering on the work who might be useful in it. Let us, christian friends, pray the Lord of the harvest to put his Spirit within such men as he chooses, and to stir them up to a readiness for the work. If there was more believing prayer in the churches there would be more young men standing up and saying, "Here am I, send me."

Now christian brethren, in no dogmatic spirit have these varied suggestions been made; they have been submitted in the hope that what is wise and good, you will concur in, and wisely reject what is not so. And may the great Head of the church who walketh among the golden candlesticks, and holdeth the stars in His hand, own and dwell among us; uphold and protect us, while we ever seek His glory. Amen.

FOURTEENTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The members of the Union met, according to appointment, in the Congregational Church at Kingston, on Thursday, June 6th, 1867, at 3 p.m. The Rev. W. H. Allworth, Chairman, conducted the devotional exercises, after which Rev. R. Hay was chosen Minute Secretary, and William Freeland, Esq., assistant. Rev. W. W. Smith was also requested to renew his valuable services as reporter for the press. The sessional roll was then formed, consisting, with additions made from time to time, of the following names:

MINISTERIAL MEMBERS.—Revs. L. P. Adams, W. H. Allworth, J. Brown, R. Brown, J. T. Byrne, J. Campbell, W. Clarke, W. F. Clarke, J. Clinie, G. Cornish, B. W. Day, J. A. R. Dickson, J. Douglas, A. Duff, J. Durrant, K. M. Fenwick, R. Hay, W. Hay, S. King, R. Lewis, A. Lillie, D. D., D. Macallum, A. Macdonald, J. G. Manly, F. H. Marling, A. McGregor, D. McGregor, J. McKillican, A. J. Parker, T. M. Reikie, J. Rogers, J. G. Sanderson, E. J. Sherrill, W. W. Smith, J. Unsworth, C. P. Watson, J. Wheeler, H. Wilkes, D.D., and J. Wood—39.

CHURCHES, BY DELEGATES.—Belleville, H. D. Hampton; Bowmanville, H. O'Hara; Brantford, J. Woodyatt; Burford, E. Yeigh; Cold Springs, W. Eagleson; Cowansville, T. Terrill; Eaton, E. Caswell; Eramosa, J. Peters; Georgetown, Joseph Barber; Guelph, E. H. Arms; Kingston, G. Robertson, G. S. Fenwick; Listowel, A. McMillan; London, Captain Millar; Montreal, C. Alexander, P. W. Wood; Paris, D. Finlayson, P. Adams; Pine Grove, J. Dalziel; Sherbrooke, Hon. J. S. Sanborn; Southwold, W. Claris; Stouffville, T. Millard; Thistleton, J. W. Wallis; Toronto, Zion Church, G. Hague, W. Freeland; Toronto, Bond Street, J. Farquhar, J. Turner; Warwick, J. Wallace; Danville, J. P. Stockwell; Garafraxa, R. Blyth; Guelph, R. Thompson; Hamilton, W. Edgar; Indian Lands, W. Peacock; Lanark, A. Rankin; Lanark Village, T. Francis; Melbourne, H. Burnham; Martintown, P. Christie; Owen Sound, J. Rogerson. 33 Churches, by 38 Delegates.

There were also in attendance as Delegates from Corresponding bodies:

From the Congregational Union of Nova Scotia and New Brunswick, Rev. B. Wilson.

From the Synod of the French Evangelical Churches of Canada East, Rev. D. Cousserat.

These, with the following visitors, were invited to seats as Honorary Members :

Rev. F. Hastings, of St. John, N. B.; Rev. C. Podley, of Cold Springs; Rev. T. Bayne, of Sandy Creek, N. Y.; Rev. James Stott, of Blackburn, Lancashire, England; Rev. E. T. Bromfield, lately from London, England, [expected, but not present]; Rev. J. R. Kean, of Canning, Nova Scotia; Rev. Prof. Mowat, Queen's College, Kingston; Rev. C. Spettigue, Newmarket; Rev. Prof. C. E. Stowe, late of Andover, Mass.; Rev. — Priston, of Cape Vincent, N.Y.; Rev. W. Lumsden, M.A., Vankleek Hill; Rev. G. Strassenburgh, of Stockholm, N. Y.; Mr. A. Christie, of Toronto; Dr. Mair, of Kingston.

On nomination by the Chair, a Temporary Committee of Business and Nominations was appointed; Rev. J. Climie, Convener.

Rev. J. Wood, Secretary, presented the Report of the Committee of the Union, which, from its important and comprehensive character, we copy in full. It was accepted, and made the first order of the day, after the Chairman's address.

ANNUAL REPORT.

The joy we must all have felt in common at the prospect of meeting together in our Annual Convocation, must have been somewhat tempered by the recollection, that we shall miss from our present gathering the familiar faces of a number of brethren, with whom, for many years past, we have been accustomed to hold counsel and fellowship. Three of our Churches in this country have had to mourn the loss of their pastors by death during the past year. Two of these,—the Rev. G. B. Bucher, of Granby, and the Rev. Joseph Forsyth, of Waterloo,—were members of our Union, and were present at our last Annual Meeting in Montreal. The other, the Rev. William Macalister, of Metis, was a stranger to most of us, having been prevented by bodily infirmities, and the distance of his sphere of labour from any of our ordinary places of assembling, from meeting with us, although very heartily one with us in our principles and work. We have no doubt that the Union will express its sincere condolence both with their bereaved families and their late charges on the occasion of their loss.

Three others, members of this Union, have left this new and rising Dominion, two for the United States, and one for Australia. That the peculiar difficulties of this field should discourage some of the labourers is not to be wondered at; but already it can be seen that these are being gradually overcome, and the Committee are persuaded that patient continuance in well-doing will, in God's good time, be rewarded by spiritual success and by material comfort. They would earnestly appeal to those especially who have been educated for this particular service, at the charge of the churches, that for none but the most imperative reasons, and only in the most deliberate manner, they ever change their post of duty. When this young nation has grown up to greatness it will be counted no mean honour to have laboured in laying the foundations of its many generations. On the other hand a grave responsibility must rest on those who leave their flocks untended, their fields uncultivated. Not a few of those who have left us have failed to find as well compacted a brotherhood elsewhere; while they have had still to encounter that human nature which is not a peculiar growth of Canadian soil.

Yet another of our pastors has left us to settle in the neighbouring Province of Nova Scotia, and two others have formed ecclesiastical connections elsewhere.

Nothing having occurred during the year of sufficient importance to require the convening of the Committee, they have endeavoured to give what attention was possible, by correspondence, to the several matters referred to them at the last

annual meeting of the Union. The duties of the Committee are being continually enlarged however, and it becomes desirable, on several accounts, that provision should be made hereafter for the assembling, if not of all its members, at least of an executive committee once during the year, to prepare business for the next annual meeting. The cost of such an arrangement would probably be amply repaid by the advantages to be derived from it.

The resolution adopted by the Union in June last with reference to the invasion of the Province and the conduct of our volunteer forces, was duly transmitted, as ordered, to the civil authorities; and shortly afterwards a reply was received from the Governor's Secretary acknowledging its receipt, and conveying "His Excellency's thanks," and "his entire satisfaction with the sentiments therein expressed."

The petition ordered to be drafted and sent to the Legislature in the name of the Union, praying against the making of any provision for the endowment by the state of any denominational schools in the then expected confederation of the Provinces, was also prepared and forwarded, and presented in due form by gentlemen in both houses.

The Congregational Union must ever maintain their protest against the allowance of Roman Catholic Separate Schools in Ontario, where a truly national system, just to all parties, has been established, and cannot regard without apprehension the confirmation of the separate system in that province by the Confederation Act. Nor can they acknowledge the legislation as sound, which, by establishing a denominational system in Quebec, has necessitated the formation of Dissident Schools. They trust that the Protestant minority of the latter Province will soon be relieved of all cause of complaint.

That expected confederation has now become a fact, and will shortly take effect; and it is our earnest prayer that it may be largely promotive of the welfare of our people, and may tend to strengthen the ties that already bind us to the government and institutions of Great Britain.

The application of the name Canada in future to the whole Dominion seems to demand either that the name of our Union be changed to that of the Provinces of Ontario and Quebec, or else that there should be an amalgamation of the Union of Nova Scotia and New Brunswick with our own, under its present title. Whether the latter be practicable or desirable is a question we must leave with the Unions themselves to decide.

Your Committee are unable to report any recommendations with regard to the mode of conducting our business, being of opinion that as we have only one object in view in coming together, it is far better to rely upon the intelligence and good feeling of the brotherhood, than to tie up our hands with rules which the more stringent they are are only the more certain to be broken. At the same time it cannot be doubted that a little more attention to our 9th standing Rule, and another contained in the Epistle of James (i. 19), "Let every man be swift to hear, slow to speak," would often greatly facilitate business, and leave us, what is eminently desirable at our annual meetings, viz.: more time for devotional service and brotherly conference with regard to the more purely spiritual wants of the churches.

Neither are your Committee prepared to report any recommendations with regard to the employment of lay agency. That topic, which is a most important one, was assigned by them to a brother of large experience, who, they expected, would have furnished us with a paper upon it for discussion at our present meeting, but is, unhappily, not to be with us. Several other subjects of general and denominational interest were also similarly assigned, but with one exception were declined. Professor Cornish has kindly consented to bring in a paper on the best mode of conducting our Sabbath devotional exercises.

The Committee deeply regret that there should have been disappointment in obtaining these papers, and would submit that the body has a claim for such service upon its members. In order that brethren may have ample time to prepare themselves for such a duty, the Committee recommend that the Union Committee annually appoint subjects and writers for the next Session.

In relation to "wider denominational interchanges," the Committee are of opinion, that even if they could be secured they would be in great danger of degenerating into empty formalities, consuming much valuable time, without any practical result. A better understanding with the Home Mission Committees of other bodies in regard to evangelistic labour in the more destitute parts of the country, is eminently desirable, though how such an understanding can be arrived at, by the action of this body, it is difficult to say. Under present circumstances, therefore, it appears to your Committee that we shall better secure the ends of such "wider denominational interchange," by cultivating, each in his own sphere of effort, that love for all who love the Lord Jesus Christ in sincerity, by which all men shall know that we are His disciples. It is very desirable, however, that we should cultivate more diligently the acquaintance of those ecclesiastical bodies with which we are already in correspondence, and that the delegates should as far as possible fulfil their appointments in person.

The Committee would recommend that no new correspondence of this nature be opened, unless there is a likelihood of its being actually maintained. Probably the existing list may need revision by the Committee on Nominations, now to be appointed.

Two other subjects have engaged the attention of the Committee,—the first is, the desirableness of securing as perfect uniformity as possible among our Churches in the hymn book used. From returns obtained by your Secretary it appears that no less than ten different collections of hymns are in use among us. The Sabbath Hymn Book is used by 23; The New Congregational by 17; Watts and (Worcester) Select by 6; The Church Psalmist (Am. Pres.) by 3; The Church Psalmody (C. E. Cong.) by 1; The Leeds Hymn Book by 1; The Scottish Metrical Psalms by 4; The Hymn Book by 1; Watts by 5, Watts and the old Congregational by 1. Hence, in the event of a member of one of our churches removing to any other locality there are many chances to one against his finding the same collection in use as that to which he has been accustomed. In no other denomination in the country is this the case, and why should it be so with us?

An attempt was made eight years ago in Toronto to remedy the evil, but with only partial success. The choice then lay between the "Sabbath Hymn Book" and the "New Congregational," and although the Union found itself unable to make a recommendation on the subject with much unanimity, the result of the discussion was, that, by most of the churches making a change, the preference was given to the former; more recently, however, owing to a better acquaintance with the "New Congregational," the greater facilities for obtaining it, its extraordinary cheapness, and lastly, its distinctive name; and, on the other hand, the expensiveness of its American rival, the English book is rapidly coming into favour. It seems to your Committee therefore very desirable that the churches which are now using other collections should adopt one or other of the two which have commanded the approval of the majority of the brethren.

The other subject is, the necessity of a more extensive employment of the Press in the promotion of our denominational work. Our monthly Magazine has done us excellent service, and is yearly growing in value and interest.

But the "sigh for a weekly," which found utterance in it lately, meets with a response in many a heart, besides that of our worthy editor, and is, indeed, only the expression of long-pent-up desire. Our brethren in Britain and the United States are employing this agency more vigorously than ever, and there is hardly one of the religious bodies of this country that has not its weekly newspaper. The Committee, however, would not recommend the establishment of any other than a first-class journal. Until this can be compassed they would be content with a monthly or semi-monthly magazine. They commend the subject to the attention of the "Canadian Independent Publishing Company," assuring them of the deep interest with which their operations are regarded by the body at large.

There are several other ways in which we could use the press to great advantage, and particularly in the religious instruction of the young. We greatly need a catechism, or rather a series of them, for use in the family and the

Sabbath School. Such a method of instruction has proved itself invaluable in other lands, and we labour under a heavy disadvantage for lack of it.

The establishment of a Denominational Book Room has been frequently suggested as a crying necessity of the churches in this country. The Committee doubt much the expediency of establishing such an institution under official control, in a body where the connexional bond is so much affected by personal and local independence as it is in ours; but would point out this vacant field, especially to residents in the principal cities, as one in which *individual enterprise* could be called forth in doing a most important public service. Is there not a Congregational bookseller in Montreal or Toronto who will open such a department in his business, and through whom free grants of denominational publications, provided from some public funds, could be distributed?

Mr. Wood also presented his report as Treasurer, showing a balance due to himself. As afterwards completed by the addition of the collections for 1867, and the travelling expenses to the present meeting, a balance of \$40 55 was left in the hands of the Treasurer. The collections amounted to \$381 72.

The hours of session were fixed at 9 to 12.30, morning; and 2.30 to 5.30, afternoon.

A letter of fraternal sympathy was read from the Synod of French Churches. Also, an application for membership from Rev. E.T. Bromfield—referred to Membership Committee.

The following Delegates to corresponding bodies, gave in their reports: Revs. A. Macdonald, A. Duff, E. J. Sherrill, F. H. Marling.

ANNUAL SERMON.

At 7.30, P.M., the appointed preacher, Rev. J. Wood, delivered the opening sermon—the devotional services having been conducted by Rev. J. Durrant and Rev. A. Duff.

The text was taken from Philippians iii., 2, 3. “Beware of dogs, beware of evil workers, beware of the concision; for we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

We can give but a short outline of the discourse.

He commenced by showing that some erred by believing and claiming that they only constituted the church and people of God, and that none were right but themselves. Others erred in a contrary direction by asserting that all systems were right, if people would but live up to them. A third class went further still, and held that neither creed nor life mattered aught, but that all would be saved. The Jews, by virtue of circumcision and the law, claimed to constitute the true and only church of God. Paul calls them the “*concision*,” as expressing, with something of contempt, his small estimate of the carnal rite apart from the spiritual grace signified. Connection with a national church cannot constitute us Christians, or give us a title to Heaven. If it could not do this for the Jew, it cannot for us. Neither can the sacraments of that or any other do for us what circumcision failed to do for the Jew. Looking at the *criteria* by which the question must be settled, “*who are the circumcision?*” we see that the circumcision or the true church of God, “*hath no confidence in the flesh,*” or in outward forms or ceremonies. The second characteristic of the circumcision or the true church is that such “*rejoice in Christ Jesus,*” trust only in his righteousness. So Paul; his faith was not mere articles of a creed, but a deep principle of his moral nature, the feeling that

“None but Jesus, none but Jesus,
Can do helpless sinners good.”

The third characteristic of the true church is that those who belong to it “*worship God in the Spirit.*” “*God is a spirit; and they that worship Him, must worship*

Him in spirit and in truth, for the Father seeketh such to worship Him." If even a Divinely appointed ordinance became an abomination when its spirit had fled, so the attempt to maintain the forms of religion while the heart is unrenewed, infallibly leads to a mere dead formalism. Trusting to creeds and forms is just as agreeable to the human mind now, as it was in Paul's days; and we now, equally with Christians then, need to "beware of the concision." We have sought to eschew the *forms*, and to secure the *spirit* of worship. But as we may have formalism without forms, so we have still need to "beware of the *concision*." And we must beware of the spirit of the concision, in our views of other churches. There is no "visible church," connection with which can save the soul. There are no forms which can open to us the gates of Heaven. Any attempt to exalt an ordinance above faith in Christ and oneness with him, will lead us back to the errors of the concision. It is only according to our faithfulness to God's truth, that we may expect God's blessing on our labors.

COMMITTEES.

After service, the Temporary Committee reported Standing Committees, which were, then or the next morning, confirmed with amendments. The Conveners were:—Business, Rev. W. Hay; Membership, Rev. W. F. Clarke; Nominations, Rev. G. Cornish; Finance, Mr. G. S. Fenwick. A Committee on Public Services was also appointed, Rev. K. M. Fenwick, Convener.

MORNING PRAYER MEETINGS.

On Friday, Saturday, Monday and Tuesday, the first hour of the morning's session was spent in a prayer-meeting. These services, during the present session, were marked by all the life and interest that have always characterized them. Statements of answers received to former united prayers, are never wanting. Gratitude and hopefulness were the prevailing feelings manifested. Faith in God as the Hearer of Prayer, and in His word as the instrument of conversion, could not but be strengthened by the illustrations which the experience of many enabled them to supply.

RETIRING CHAIRMAN'S ADDRESS.

After the Friday morning's prayer-meeting, Rev. W. H. Allworth delivered his retiring address, which was heard with deep interest and greeted with frequent demonstrations of approval. By the request of the Union, it is herewith printed for general perusal, so that our readers will have the advantage of considering its various suggestions.

Immediately after the delivery of the address, the Committee of the Union nominated REV. J. CLIMIE, of Belleville, as Chairman for 1867-8. The nomination being confirmed by the meeting, Mr. Climie took his seat accordingly; briefly thanking the body for conferring on him "an honour which he valued only next to that of being the pastor of a church of Christ."

UNION COMMITTEE'S REPORT CONSIDERED.

The report of the Committee of the Union, presented at the first sitting, being taken up, the following action was taken on its several parts:—1. The paragraph on the Hymn Book question was amended and adopted (as above). 2. That relating to corresponding bodies was adopted and referred to the Nominations Committee. 3. That on the preparation of business was referred to the Business Committee, the name of the Secretary of the Union being also added to that Committee. 4. That referring to the name of the Union was referred to the Union Committee, Dr. Wilkes giving notice of motion to change the same next year. The report as a whole was adopted.

LONDON MISSIONARY SOCIETY.

Rev. F. H. Marling, being allowed to present the case of the London Missionary Society, briefly addressed the Union—adverting to its labours, now continued for over seventy years, in so many countries, to the success with which God had crowned its missions in the East and West Indies, China, Africa, the South Seas and Madagascar—to its intimate connection with the Congregational churches—to the honoured names of its missionaries, living and dead—to the renewed vigour with which it was now conducted—to the interest of the Australian churches in its operations—and to its present great necessities; there being a deficiency of not less than £20,000 in its ordinary revenue!

The following resolution was unanimously adopted, after confirmatory remarks by Dr. Lillie and Dr. Wilkes:

Resolved—That the London Missionary Society, an organization greatly blessed of God in the propagation of the Gospel, and so intimately connected with the Congregational churches of Britain and her dependencies, has peculiar claims upon the prayerful and liberal support of the members of this Union; and that it is therefore earnestly recommended to those churches which do not contribute to the cause of Foreign Missions, or that have not formed connections with other societies, to make this the channel of their gifts for the heathen field.

FRENCH CANADIAN MISSION.

On Friday afternoon, Rev. D. Cousserat, lately from Montauban, France, and now engaged at Montreal in teaching a superior class of pupils from Pointe aux Trembles, for missionary service among their countrymen, delivered a brief address in French, which was translated by Rev. A. Macdonald, Secretary of the French Canadian Missionary Society. Mr. Cousserat was charged to convey to the Union the fraternal salutations of the French churches of Lower Canada, and to thank their Congregational brethren for their sympathy and aid.

We may add that, on Saturday, Mr. Macdonald and Dr. Wilkes presented the case of the French Canadian Missionary Society. The former stated that 30,000 copies of the Word of God had been circulated, and were bearing fruit. They had twenty-nine labourers in the field, of whom four were from Pointe aux Trembles; twenty-one preaching stations; mission schools; and six organised churches, formed into a Synod. Mr. Macdonald gave some exceedingly interesting details of the work. Dr. Wilkes stated that though the Society was undenominational, by the establishment of separate missions by the Church of England, Church of Scotland, the Baptists and Wesleyans, the work had been left almost entirely in the hands of the Canada Presbyterian Church and ourselves. We ought to have an annual sermon and collection for the object in every church. After these addresses, it was

Resolved—That this Union recognise the work of the French Canadian Missionary Society with unabated interest and confidence, and, commending it to the continued sympathy and enlarged liberality of our churches, recommend that an annual contribution be taken up on its behalf.

THE "CANADIAN INDEPENDENT."

From 3 to 4.30, P.M., the Union was engaged upon the affairs of this magazine. Mr. P. W. Wood, on behalf of the proprietors, explained the financial position of the undertaking, and was followed by the Editor. From their statements it appeared that the Magazine had been enlarged by one-

fourth during the year, requiring an addition of 150 to 200 subscribers to meet the increased cost; that the actual increase had been (gross 173, less 70 "stops," equal to) only 103 for vol. xiii., with however 37 new names for vol. xiv.; that the receipts had been, for arrears \$183, for vol. xiii., just completed, \$502 50, in advance for vols. xiv. and xv. \$130 80; for advertisements, for free list, from the Union and Societies, \$92, and the disbursements \$855 88. There was still due for expenses of publication of vol. xiii. \$180, against which must be set the sum of \$660 due for arrears. Of this sum, \$216, were due from 27 subscribers, in sums of \$8 each! the greater part of which may have to be written off as bad. The actual value of the balance of arrears was estimated at \$280. It appeared that the Magazine might be considered to have paid its way for the year, no less and no more. After careful consideration the members of the Company had been convinced that they could not at present undertake the publication of a "weekly," nor could they as yet even enlarge the Magazine. The expenses for next year would be greater than last year, and it was necessary that there should be a considerable increase in the circulation. To promote this purpose no less than ten special premiums had been most generously given by a number of friends, without charge to the company. This evidence of interest in the Magazine had been most encouraging, and it was confidently expected that a large addition would be made to the list. The Editor also expressed his thanks for the literary coöperation he had received, and felt encouraged in commencing the responsible labours of another year, by the testimonies he had received so frequently and from so many quarters to the usefulness of the Magazine.

Several members of the Union, lay and clerical, followed with suggestions as to the improvement of the circulation. Many strongly urged the adoption of the *cash in advance* system, inexorably carried out, for the future, as not only avoiding these discreditable debts, but also tending to increase the circulation. On motion of the Business Committee it was

Resolved—That this Union receives with much pleasure the information relative to the improved prospects of the *Canadian Independent*, and presents its grateful acknowledgments to the Editor for his valuable services; but at the same time learns with much regret the large amount of arrears still due; and therefore recommends that in future the cash-in-advance system be strictly adhered to, and also that every Church be requested to appoint an agent to attend to this business.

Resolved—That the special acknowledgments of the Union be given to those gentlemen who have kindly offered premiums for lists of subscribers to the *Independent*.

DEATH OF MR. SAMUEL EBBS.

While the Union was transacting some other items of business, Rev. K. M. Fenwick read a telegram just received from Rev. E. Ebbs, announcing the death, by drowning, of his only and beloved son, Samuel. A shudder ran through the meeting, and deep groans were heard on every side, for the young man was not only beloved for his parents' sake, but for his own, being one of decided Christian character, and of singularly pure and affectionate disposition. As soon as calmness was restored, Dr. Lillie led the meeting in intercession for the sorrowing family.

The following resolution was afterwards adopted by the Union:—

Resolved—That this Union has received with profound sorrow the intelligence of the sudden bereavement of our dear brother, Rev. E. Ebbs, in the death of

his much loved and only son. The Union tender to their bereaved brother and family their affectionate condolence and prayerful sympathy, in the loss of a son and brother of so much hope and promise. May God be their refuge and strength in this their time of trouble!

PROFESSOR CORNISH'S ESSAY.

The order of the day at 4.30 P.M., was the reading of a paper prepared, at the request of the Committee of the Union, by Rev. G. Cornish, on "Sabbath Devotional Exercises:—how rendered most edifying?"—the only paper, by the way, out of several which had been requested, that was forthcoming.

After some introductory remarks on the great importance of the subject, the writer pointed out the distinction between essentials and non-essentials in this matter. The great essentials were, spirituality, sincerity, and faith. So far, all were agreed; but not as to the non-essentials. Praise and prayer were the two constituents of devotion. With respect to the matter of praise the writer pronounced a censure upon hymns which were not songs of praise to God, or suitable for congregational use, whatever other excellence they might have as sacred poetry. As to the manner of singing, simplicity and good taste were prime requisites. The style of tunes in Mr. Binney's and Mr. Allon's collections, was commended. Singing in unison was preferred to that in parts. The organ, rightly used, was approved. Choirs, though not wrong in principle, were better dispensed with in practice. On the other part of the devotional services, viz., prayer, of which the importance could not be exaggerated, the chief thing was its spirit—the same in the congregation as in the individual christian. No function of the minister was so solemn as this. He must himself be a devout man, his language simple, his manner reverent. It was well to divide the many subjects of prayer among more than one "long prayer." Preparation should be made for this part of the services as for the sermon. The writer would be sorry to see a liturgy wholly exclude free prayer, but was in favour of a modified liturgical service in connection with it, using the prayers of the early Christian Church. Finally, in this material age, it was necessary to testify clearly to the essential spirituality of Christ's religion.

The hour being late, but little time remained on Friday for discussion of this paper, but this was resumed on Monday and again on Tuesday. As might have been expected, there was great warmth and emphasis in the opinions expressed with respect to hymns and liturgies. The Professor's canon, restricting the former to hymns of praise, was controverted by several speakers; but the chief interest of a somewhat irregular discussion was found in the question of forms of prayer. It is to be regretted that the subject was not taken up more thoroughly, and at one continuous sitting. Dr. WILKES generally sympathised with Mr. Cornish's views, but proposed that the Union should restrict itself to commending the subject to the careful attention of pastors and churches. Rev. W. F. CLARKE contended for the liberty of a Congregational church to adopt a partial liturgy, and thought there were several advantages in it. Rev. J. G. MANLY alleged that every liturgical church in christendom had become ritualistic. Rev. J. WOOD argued that as the liturgical system was not to be found in Scripture, it was contrary to apostolic principle and practice, and moved a resolution to that effect, deprecating also any changes in our existing modes. Mr. G. HAGUE insisted that there was an essential difference between liturgies and ritualism. Public prayer was not a *rite*; the minister led the *people's* devotions; whereas, in a priestly system, he performed acts of saving virtue by himself; they merely looking on. Dr. LILLIE thought that Mr. Cornish had handled

the subject with great judgment and delicacy. He approved of dividing the "long prayer." In early Christian times, there were liturgies, but unwritten ones they deemed too sacred for transcription. He had great reverence for the historic church. But time failed for any worthy discussion of the subject. Rev. F. H. MARLING gave several reasons why, whatever might be said for liturgies in the abstract, the attempt to introduce them into our churches would work only mischief, and urged that our part was to develop and perfect our own system of free prayer. Rev. J. STOTT spoke in much the same strain. Rev. W. F. CLARKE having proposed a resolution, not only thanking Mr. Cornish for his paper, but requesting it for publication in this magazine, it was earnestly protested by several members—among whom were Revs. A. Duff, J. Climie, J. Wood, J. G. Mauly, T. M. Reikie—that such a proceeding would be taken as an endorsement by the Union of the sentiments of the essay, and would be used with damaging effect by hostile members of other churches. On the other hand, it was contended, that to ask for the publication of the essay was a courtesy due to the writer, and involved no sanction of his opinions, while those who thought otherwise would be at equal liberty to reply. It was not until the end of a prolonged session on Tuesday morning, that a conclusion was reached; it being then resolved simply to thank Mr. Cornish for his paper, but not to request its publication. The omission of the latter clause was carried by a vote of 16 to 4. The discussion could not be a satisfactory one, so short a time being allotted to it, and that in three fragments, while the feeling excited by it, is almost the only unpleasant reminiscence of the Union Meeting.

APPOINTMENTS FOR 1867-8.

The following appointments were made by the Union:—

Committee of the Union:—Rev. John Climie, *Chairman*; Rev. J. Wood, *Secretary*;

Place of next Annual Meeting (10 A. M., Thursday, after first Sabbath in June 1868) Hamilton, by invitation of the Church there.

Preacher of opening sermon, Rev. J. Unsworth; substitute, Rev. R. Hay.

Preacher on Sabbath morning, Rev. A. McGregor; substitute, Rev. R. Lewis.

Delegates to corresponding bodies:—

General Association of Connecticut (New Milford, June 18, 1867), Rev. E. J. Sherrill.

General Convention of Vermont (St. Albans, June 18, 1867), Rev. A. J. Parker.

General Association of Massachusetts (Greenfield, June 25, 1867), Rev. J. Wood.

General Conference of Maine (Lewiston, June 25, 1867), Rev. F. H. Marling.

General Association of New Hampshire (Nashua, August 27, 1867), Rev. A. Macdonald; substitute, Rev. J. Rogers.

Congregational Union of Nova Scotia and New Brunswick (Milton, N. S., September 13, 1867), Rev. A. Macdonald. [Rev. Dr. Lillie will also attend on behalf of the College.]

General Conference of Massachusetts (Fitchburg, September 10, 1867), Rev. A. Duff.

General Association of New York (Warsaw, September 24, 1867), Rev. C. P. Watson.

General Conference of Wisconsin (Ripon, October 2, 1867), Rev. W. Clarke.

General Association of Michigan (—, May, 1868), Rev. J. McKillican.

Synod of the Canada Presbyterian Church (Montreal, June, 1868), Rev. W. F. Clarke; substitute, Rev. J. G. Manly.

Conference of the Methodist New Connexion Church in Canada (Aurora, June 5, 1867), Rev. A. Macdonald. In 1868, Rev. C. P. Watson.

COLLATION ON SATURDAY.

The affairs of the College occupied the attention of those attending the Union during the greater part of Saturday, as is recorded in another page. After the morning session, the ministers and delegates, and such lady-visitors as were present, were invited to an elegant luncheon in the basement of the church. About eighty persons partook of the hospitalities of the friends in Kingston; their wants being abundantly supplied by a corps of honorary waiters, ladies and gentlemen. After full justice had been done to the dainties set before them, Rev. K. M. Fenwick, as pastor of the church, asked the attention of his guests to the brethren whom he would call upon for the expression of thoughts which might not be uttered when they met as a Union. They were all Independents, and would like, first, to hear from "THE INDEPENDENT."

In response, the Editor, Rev. F. H. Marling, said that before writing for the magazine, he liked to think; and thus also before speaking to such an audience. But as he had no notice, he must say for the INDEPENDENT what was uppermost. He wanted from the friends in Kingston, whose bountiful hospitality they were enjoying: 1. A woodcut of their stately church-edifice; 2. Donations to the list of premiums now being made up; and, 3. Three or four times the present number of subscribers!

The pastor said that he would be very glad to have all these requests complied with, and then called on Rev. Frederick Hastings, of St. John, N. B., as a stranger and a recent arrival from the mother country.

Mr. Hastings said that if he was called to represent the Congregationalism of New Brunswick, there were but three ministers in all, of whom two were now present; but though coming from the Lower Provinces, he did but anticipate by a few days a great national fact, in claiming to be a Canadian. He could hardly believe, during the present meeting, that he was not attending one of the Congregational Union of Suffolk, and enjoying fraternal intercourse, worship and work, with the brethren he had left behind.

Mr. Fenwick observed, that as the Union of the Provinces had been touched upon, he would next call on the Hon. J. S. Sanborn, one of the Senators of the New Dominion, coupling with his name the word, "Confederation."

Mr. Sanborn said that he was well known to have been one who had not been as sanguine as many others in respect to the new Confederation, yet it was evident that it might be expected to promote, what was a great desideratum in the Colonies, the sense of nationality. Not only emigrants from the old country, but their children who had never seen it, were wont to speak of Britain as "Home." Nor would he have them do otherwise; but he also desired to have them think and speak of Canada as their home. To the future welfare of the country, the labours of such men as were before him,

being directed to its moral elevation, were of more importance than those of such as devoted themselves to its commercial and political advancement. With respect to the matter under discussion this morning—the education of the ministry—he would say, that in Old England and in New England, Congregationalists had always been distinguished for the combination of evangelical piety with intellectual culture, and he trusted it would be so here. He never knew a minister too highly educated, even for the newer settlements, although some half-educated men were sometimes too fastidious for pioneer work. The speaker had greatly enjoyed this his first opportunity of attending the meetings of the Union.

Rev. J. Stott, of Blackburn, Lancashire, being next called upon, as a visitor from England, said, that while the climate of this country had benefited his health, he had also much enjoyed the privilege of attending this Union Meeting. He had never seen anything but beauty in the principles of Independency. In his younger days he had thought them indeed *too* good for this wicked world. But though at that time somewhat inclined to Presbyterianism, he had never regretted identifying himself with the Congregational body. Though in Scotland and Ireland, as in Canada, it was not numerous, yet in England and the United States it was large and powerful. He believed it to be that type of a high and noble Christianity which the world needs.

After singing the Doxology, this pleasant social re-union was concluded. If the thorough enjoyment of the occasion by their guests will compensate their kind entertainers for their pains, we are sure that they may count themselves rewarded.

Some of the members of the Union, on dispersing, availed themselves of the hospitable invitation of the Warden of the *Provincial Penitentiary*; others paid a visit to the Forts, or sailed on the beautiful bay; while others were chained to the oar of a hard-worked committee.

On Saturday evening the Society of the Alumni of the College met at the house of Mr. Fenwick, and enjoyed a pleasant hour or two of prayer and brotherly intercourse, in relation to which we may only say, that the subject, amongst others, of calling out young men for the ministry very fitly engaged their earnest attention.

SABBATH SERVICES.

The public engagements of the Lord's Day were ushered in by a prayer-meeting at 9 o'clock. Members of the Union supplied nearly all the non-episcopal pulpits in the city and its immediate neighbourhood.

At the Congregational church Rev. Dr. Wilkes, as appointed, preached from Acts xvi. 5, "And so were the Churches established in the faith, and increased in number daily." The tenor of the discourse may be gathered from the following sketch:—

He said we read much of "*churches*" in the New Testament; isolation had no place in the system of Jesus Christ. The church is for man *as man*, renewed and sanctified through the grace of Jesus Christ. The religion of some has no element of *cohesion* in it; they repudiate anything like "combination." While religion is a personal matter between God and the soul, yet it is the will of God that believers should band themselves together for mutual edification, and for carrying on the work of the Lord. Of the churches gathered by the Apostles, some of the members were servants—*slaves*, in fact; others were of the middle classes; while yet others were of the learned, the great and the wealthy. Yet they at once united together in a common fellowship, helped each other, and laboured together for the

propagation of their faith. We read of a ministry of the word among them :—not a priesthood—but ministers of the Word to teach them, watch over them—to be supported, partially or wholly as might be required, by those among whom they ministered. In such organized Societies there are instrumentalities for aggressive work, and also for the edification of individual members. Men are not saved in masses. There is no aggregation in this principle. God deals with each soul individually and apart. And let me say to the boys and girls who are here—you are not lost in your families—God looks at *you*. He has *your* name in His books ; and has opened an account with each one of you. You must repent—come to Jesus—and be saved. We are saved as individuals. Every soul saved shall be a monumental pillar engraved with the record of God's mercy toward *you*.

The churches thus sketched are the great want of the age. I speak not of denominations and particular kinds of "churches," so called—I speak of the churches described in the New Testament,—a band of holy brethren working for the Lord, managing their own affairs, and free from outside control.

Then, we might ask, "What are the perilous tendencies of the age?" for there are several most especially to be guarded against. One is a *low standard of morality*. The unjust exactions of masters—the dishonesty of servants—the greed of gain—dishonesty and want of honour in dealing—lax views with respect to moral propriety and purity.

A second is *levity*. I have nothing to say against cheerfulness. Who should be as cheerful as the Christian? I refer to *trifling*—irreverent use of solemn terms—punning and laughing "where angels would fear to tread"—in literature, in the social circle, and in conversation. Churches like those described in the New Testament have an influence that draws out the *deeper thought* of young people, and engages them in nobler things. The third influence I will particularize as *perilous*, is *superstition*. What mean those gorgeous robes? those altar cloths? those processions and genuflexions? These are not *gewgaws* to be despised, but outgrowths of a *superstition* to be condemned! The "churches established in the faith" teach better things! They have but *one* official Personage to come in anywise between the sinner and his God.

Another of those *perilous tendencies* is *unbelief*. This is quite the opposite to superstition; yet entirely as credulous. This unbelief is seen in modern times in the style of *criticism* :—scientific evidence demanded concerning anything the Bible teaches;—human reason exalted as the supreme tribunal and appeal. It were vain for God to reveal aught if human reason knew it before!

In the afternoon, beginning at half-past two, a very pleasant gathering of the Sunday school, and many of its friends, took place in the chapel. The pastor presided. Some very beautiful pieces were sung at intervals through the meeting. Rev. W. W. Smith was the first speaker; and, referring to the lovely blossoms in the orchards and gardens of the city, scenting the air, charged the children to see to it that the lovely blossom and promise of their childhood became fruit to God by faith in Christ. Rev. J. Wheeler spoke of the loveliness of avoiding anger and envy, and other sins of childhood, and giving the heart to God. Hon. J. H. Sanborn, who told the children he had been 25 years a teacher and Superintendent in the Sunday school, gave them some valuable and affectionate counsel. Rev. F. Hastings spoke in a very lively and entertaining strain; and we are assured by a little critic of five years old, that "the last speech was the *best!*" The speeches were short, hearty and appropriate.

Several of the ministers and brethren attended and spoke at the Religious Temperance Meeting in the Mechanics' Institute building, at 4 15 p. m. Dr. Mair of Kingston presided. The tone of the meeting was excellent.

At half-past six, Rev. Dr. Stowe, lately Professor of Sacred Literature at Andover, Mass., preached from Luke xv. 18—"I will arise and go to my father." The substance of the discourse was as follows :

The parable of the Prodigal Son is a very beautiful specimen of the sermons our Lord was accustomed to give to the people. While his discourses had in them wisdom for the Scribe and the Priest, yet they were such as to be suited to the lowest capacities. He gives *pictures* rather than *arguments*. There was nothing of oratorical display, but truth exhibited in most original and striking forms. When he preached to a congregation, part of whom were captious, and part sincere, he often preached wholly in *parables*.

The parable of the Prodigal Son contains a whole System of Theology. It contains, (1) The theology of Christ respecting *man in his original relation to God*. We are taught that God is our *Father*. We should go to him for everything. But do not men too often live as if they were *orphans*, or *prodigals*?

This parable (2) contains Christ's theology with respect to man *out* of his proper relation to God. It shows us not only the son at home in the house of his father, but as wandering afar, miserable, degraded, and totally depraved. When we say that men are totally depraved, we do not mean that there are no amiable characteristics about them, but that there is a total alienation of heart from God. They are *separate* from God.

It contains also (3) Christ's theology respecting conviction, regeneration and conversion; or the turning of the soul to God. "There arose a mighty famine in that land;" but the prodigal was yet sullen, solitary, and angry with himself—with no desire to return. He would rather go and "join himself to a citizen of that country." His was but the mere "sorrow of the world that worketh death." But a change passes over his mind. Christ expressed it by a "coming to *himself*." A new purpose took possession of his soul. "I will arise, and go to my father!"

We see three steps in the process.

(1) "He came to himself; that is *regeneration*."

(2) "He "arose and went to his father;" which is *conversion*."

(3) "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him;" that is *the sense of acceptance*."

In this beautiful picture-parable, we have Christ's teaching concerning the Father—ready to forgive—full of compassion.

There are but the Gospel and the Law. If we reject the gospel, we must choose the law—and be crushed beneath it! How many of you have been taught to say "Our Father;" and yet are you living as if you had no God? You may say "I don't know how to go to God!" but if you can read a chapter in the Bible and say a prayer, you know as much of the way to your Father as the Prodigal did.

After the service, the members of the Union and other christian friends accepted the invitation of the Church, to sit down with them around the Lord's Table, at which the Pastor presided.

Rev. R. Wilson addressed the communicants. Dr. Lillie gave thanks before partaking of the bread; and Rev. A. J. Parker before partaking of the cup. Rev. E. J. Sherrill, after the ordinance, addressed some affectionate counsels to the non-communicants.

TRANSACTIONS ON MONDAY.

During the sessions on Monday a great many miscellaneous matters were presented, and dealt with as follows:

Letters were read from the delegates of corresponding bodies unable to attend in person, viz., Rev. J. B. Wheelwright, of Maine; Rev. Patrick Gray, of the Canada Presbyterian Church; Rev. A. Stevens, of Vermont; and Rev. E. Ebbs, of Illinois.

A communication was presented from the Montreal Temperance Society, supported by Dr. Wilkes and Rev. A. Macdonald, asking the coöperation of

this as of other bodies in a temperance movement on Christian principles. The following resolution was adopted:—

Resolved—That the ministers of this Union be requested to preach on the subject of Temperance on the Sabbath preceding the 25th of December next, with the view of stirring up the people to the great importance of total abstinence from all intoxicating drinks.

A petition to the Legislature was afterwards adopted in favour of an Inebriate Asylum.

Rev. Dr. Lillie and Hon. J. S. Sanborn obtained leave to address the Union on behalf of the Widows' and Orphans' Fund. Dr. Lillie expressed concern at the apparent want of interest felt in this Society among the Churches. The Churches ought to determine to put their ministers pecuniarily in at least as good a position as other men in other professions and occupations, with equal ability, application and moral worth, are placed. He paid a warm tribute to P. W. Wood, Esq., of Montreal, the originator, the constant friend, and indefatigable promoter of this enterprise. He hoped the Churches would deal liberally with those who, giving their lives to God's service, were naturally anxious to secure for their families, in the event of their removal, immunity from actual and painful want. Hon. J. S. Sanborn declined speaking, as he thought Dr. Lillie had very admirably gone over the whole ground.

In reference to a suggestion from the Montreal Ministerial Association, it was resolved to recommend the Churches to observe the last Sabbath in February as a day of Prayer for Schools and Colleges. The interests of our youth were of the highest importance; the time recommended was that observed for the same purpose in the United States; and it was expected that other bodies, who had been addressed, would unite in this appointment.

Rev. T. M. Reikie presented a statement from Mr. H. O'Hara, of Bowmanville, stating terms on which he would supply the photographic likeness of the ministers and delegates now attending the Union. We have referred to the matter elsewhere.

The following votes of thanks were unanimously adopted:—

Resolved—That the Union hereby tender grateful acknowledgments to the pastor, the church, and other friends in this city, for the attentions and hospitality so generously extended to the ministers and delegates in the annual convocation.

Also, to the Railway companies for the reduction of fares, and particularly to the Grand Trunk Railway for the extension of the same privilege to the wives and lady-friends of members of the Union.

PUBLIC MEETING OF THE UNION.

The usual public meeting was held on Monday evening, the Chairman presiding, and making a few remarks after the devotional exercises. Rev. F. Hastings spoke encouragingly in relation to his work at St. John, New Brunswick. Rev. R. Wilson thanked the Union for the good service done by their delegate to the Lower Provinces in 1866. The great want there, as here, was men! The remaining three speakers, Rev. F. H. Marling on "Education," Rev. W. F. Clarke on "the Press," and Rev. J. G. Manly on "the new Dominion," each complained of not having time to prepare himself aright. Mr. Marling said that there were three systems on which education could be conducted. 1. The purely voluntary, in which the state took no part. This, even our English brethren were now being forced to abandon.

2. The state-aided-denominational, against which he argued earnestly; and
 3. The state-aided-unsectarian, which was the only sound system. He hoped that in the new beginning we were about to make as a nation, this would be the method adopted throughout. Mr. Clarke had had many dreams of the future of the CANADIAN INDEPENDENT, when, as its doting father, he rocked its infant cradle. He had dreamt not only of a weekly, but even of a daily. He urged his brethren to contribute to the secular press of the country. He then proceeded to speak of Congregationalism, as anticipating the great reforms of the day; and said the danger of our body was not in the direction of ritualism, but its opposite. But we must be liberal in thought and feeling, owning all who love Christ as our brethren, whatever their diversities of modes of worship. Rev. J. G. Manly spoke in glowing terms of the new Dominion. His sympathies were with the future, rather than the past. He pleaded for Christian and inter-denominational fraternization, as well as political. He was much gratified to see the improved position of Congregationalism in Canada. He himself had adopted its principles, because he found them in the New Testament, not having heard or read any thing else on the subject. The last address was by Professor Stowe, who assured the meeting of the brotherly regard of their New England brethren.

MEMBERSHIP OF THE UNION.

We have omitted to record in the order of time the action of the Union during its Session in relation to its membership, and will therefore here group together transactions of that nature. There was *admitted*—Rev. E. T. Bromfield, late of London, England; *dismissed*—Rev. E. Barker, to the Union of Nova Scotia and New Brunswick; and *proposed*—the Church at Dunham, C. E. In relation to the decease of members of the body during the year it was

Resolved—That this Union, in recording the death of three of our ministerial brethren during the past year, would bow with submission to the Divine will. In view of the removal of Rev. G. B. BUCHER, of Granby, of Rev. J. FORSYTH, of Waterville, and of Rev. W. MACALISTER, of Metis, from the service of God on earth to the higher service of God in heaven, we would acknowledge with gratitude the grace of God in them, and that earnest devotion and holy zeal which they displayed in the Master's service for the good of souls. Trusting that God will sustain and comfort the widows and the fatherless, we would ourselves feel the importance of being ready also for our great change, whenever the Lord shall call.

CLOSING SESSION—TUESDAY MORNING.

It being found impossible to close the business of the Union on Monday, another session was held on Tuesday morning. After the usual hour of prayer, and routine business, a recommendation from the Business Committee, for amendments of the Standing Rules, so as to promote the better preparation of the business of the Union, was considered, together with a programme for the division of the time of the session among the various societies, drawn up with the view of giving a longer time at one sitting to each, and thereby avoiding the confusion often experienced hitherto. This programme had been submitted (by request) by Rev. F. H. Marling to the Business Committee, but the Convener had not been able to secure its consideration. An interesting discussion ensued.

Rev. W. W. SMITH would like to see the Tuesday of the Union set apart for practical discussion of plans of working at home. Rev. A. DUFF would rather

that the Union met, as formerly, on Wednesday. REV. JOHN WOOD would rather have the matter referred back to the Union Committee, and leave them to mature a programme. Dissatisfaction was expressed by some brethren at the action of the Finance Committee disbursing finances before the final adjournment, contrary to Rule 14, and thus giving brethren an encouragement to go home before the adjournment. PROF. CORNISH was afraid the proposition to have the sermon to the Union the first item on the docket would not work well. An amendment was proposed, leaving the whole matter to the Union Committee. REV. T. M. REIKIE opposed this action. He would rather the question of the order of business should come up next year, in a full meeting, not a thin meeting like this, at the close of the session. DR. LILLIE said there need be no apprehensions, as expressed, about not bringing brethren out. Seek the right men for the committee work and other work to be done. The contrary course has often been pursued; complimenting persons by giving them work to do for which they had little adaptation. REV. J. WOOD and Rev. W. H. ALLWORTH complained of the hurried and sometimes slovenly manner in which committees are formed, and business presented. The CHAIRMAN said, the only thing to be guarded against in this matter is "centralization." But when, after the matured report of this Committee, you have the whole power of accepting or rejecting the report, where can be the "centralization." REV. F. H. MARLING urged that, instead of less committee work, we want more. The fear of centralization was groundless. REV. W. F. CLARKE felt there was a Scylla as well as a Charybdis in this matter, and we must steer between them. There is a fear of "centralization" that is not "morbid." In England, a complaint is often made that things are too much "cut and dried" by committees, and scarcely any opportunity for free discussion or new business. But some brethren seemed to come to the Union meetings for pleasure, not for work; went in and out, paid little attention to business, and went away before the meetings were over. It was not for these to complain, that those who devoted themselves to the work of the body did the work that was left in their hands.

The following resolution was adopted, on motion of Rev. J. Wood,—

Resolved—That recalling attention to the action of the Union at its meeting in Brantford in relation to the same matter, we express our strong disapprobation of members departing before the business of the Union is completed.

The first clause of the Business Committee's Report was then adopted, with an amendment—the reinsertion of the word "Business," before "Membership,"—namely,—

That Standing Rules 4 and 5 be repealed, and that the following be substituted :

4. The Committee of the Union shall then present their report, and shall nominate Standing Committees on Business, Membership, Finance and Nominations.

The second clause was also adopted, namely,—

That in Rule 2, "10 A.M." be substituted for "3 P.M."

The third clause of the Report was also adopted, after some discussion, namely,—

That Rule 16 be repealed, and the arrangements for the Public Services of the Union be left with the Committee of the Union.

Mr. Marling's proposed programme for the arrangement of the business was referred to the Committee of the Union, to report thereon next year. Its suggestions were as follows :—

Thursday, 10 A.M. to 12 : 30, Union Meeting for organization ; 3 P.M. to 5 : 30, Annual Meeting of Missionary Society ; 7 : 30, P.M., Annual Sermon, (and foreign delegates). *Friday* morning, Chairman's address and *Canadian Independent* business ; afternoon, essay and discussion upon it ; evening, Missionary Meeting. *Saturday*, from 10 A.M., College Annual Meeting, after which, Union

resumes, if need be, morning or afternoon; 3 or 4 P.M., Widows' Fund Meeting. *Monday*, morning and afternoon, Union, Missionary, or College, adjourned meetings, as required; evening, Union Public Meeting.

A fraternal letter was read from Rev. D. Inglis, delegate from the Canada Presbyterian Church, now sitting in Toronto.

The discussion on Professor Cornish's paper was resumed, with the result already recorded.

The Committee of the Union were nominated on the spot, the Nominations Committee not having presented a list of names, and appointed. The names have been given above.

The Chairman, Secretary, and Minute Secretary, were appointed a Committee to prepare an abstract of the Minutes of the present meeting, and to print 500 copies of the same with the Narrative and Summary, but separate from the College and Missionary Reports.

After the reading and confirmation of the minutes, and prayer by Rev. J. Wood, the Union adjourned, to meet in the Congregational Church at Hamilton, at 10 A. M., on the Thursday after the first Sabbath in June, 1868.

NARRATIVE OF THE STATE OF RELIGION IN THE CONGREGATIONAL CHURCHES OF CANADA FOR THE YEAR 1866-7.

The record of the past year presents no very marked feature, unless it be that of temporary trial and discouragement, occasioned by the removal, in various ways, of a large number of brethren from the ranks of our Canadian Ministry. Three of our number have been called to "rest from their labours," and "enter into the joy of the Lord,"—the Rev. G. B. Bucher, of Granby; the Rev. Joseph Forsyth, of Waterville; and the Rev. W. Macalister, of Metis; all in Canada East; aged 54, 69 and 64 years, respectively. They had all commenced their ministry in connection with other denominations, but had united with us from avowed conviction of the scripturalness of our faith and polity, and had shown themselves to be workmen approved of God, and that needed not to be ashamed. The report from Granby bears the emphatic testimony concerning their late pastor, Mr. Bucher, that "his heart was in the advancement of Christ's cause;" and just before his death, he had the pleasure of seeing eleven persons brought into the church upon profession of their faith, most of whom were probably the fruit of his own ministry. Similar testimony has also been borne, by intimate friends, in the obituary notices of them in the pages of our magazine, to the faithfulness and ability of the two other brethren.

Our ministerial staff has also been weakened by the removal of four of our brethren from the Province—two into the United States, one to Nova Scotia, and one to Australia; while two others have left us to find more congenial homes in other denominations—one in the Church of England, and another in the Canada Presbyterian Church.

So serious a diminution of our number, viewed in connection with the fewness of our theological students, could not fail to produce some depression among us with regard to the future of our work in Canada. But if it has also led to a deeper sense of our dependence on God, and to more earnest prayer that the Lord of the harvest would thrust forth labourers into his harvest, as there seems reason to hope it has, it may yet prove a blessing in disguise.

The statistical returns are much more encouraging than, under the circumstances, we might have expected. Sixty-one churches report 342 additions to their membership by profession, 130 by letter; removals from all causes, 227; leaving a net increase during the year of 115. The additions during the previous year, by profession, as reported by 65 churches, numbered only 197, and the net increase only 81. The average of the additions during 1865-6, was 4½; that for last year was 6¼, or an improvement of nearly 50 per cent. This result, considering the unusually large proportion of churches that have been vacant during the year, must be considered as by no means discouraging, but the reverse.

The experiences of the churches, and their pastors, have, of course, been very various. Very few of them have dwelt in Beulah, or climbed the Delectable Mountains, but a number of them have been making substantial progress, in both material and spiritual interests, and several have been blessed with special tokens of Divine favour.

Bond-street, Toronto, is one of these. "More than usual spiritual interest (says the pastor) was evident among the young people during the winter. We have begun to gather in some fruits, and hope to gather more. There is increase in the congregation, membership, and revenue." Altogether, he regards it as one of his happiest years in the ministry.

Hamilton has enjoyed "a year of peace and harmony; many of the members have been spiritually quickened; a fair proportion added to their fellowship, and the congregation increased," especially by the attraction of large numbers of young persons. The pastor declares it to be the conviction of his people that, "at no former period in its history, has the church had so much strength, so firm a hold in the city, and so auspicious a prospect for the time to come."

The church at *Listowel* reports the largest number of additions upon profession of faith (26), six or seven of them from the Sabbath school. In addition, the pastor reports the reorganization of the church at *Molesworth*, with a membership of 11 persons, of whom 9 are believed to have been recently converted.

A new church has also been organized in the township of *Vespra*, a station not long since taken up by the pastor of the *Oro* churches. Eighteen persons have there made profession of their faith in Christ, and covenanted to walk together in love.

Markham, Unionville and *Stouffville*, all under one pastorate, have been greatly cheered and refreshed. Ten persons in the former places, and fifteen in the last-named, have avowed themselves on the Lord's day, and joined themselves unto his people. Over some of these, once the slaves of vice and intemperance, the pastor rejoices with trembling, believing, however, that they have been brought to a saving knowledge of the truth as it is in Jesus. The Sabbath schools are vigorously wrought and prospering, the congregations are increasing, and an efficient weekly prayer-meeting is being maintained. And with all these cheering indications, the pastor exclaims, "The Lord hath done great things for us, whereof we are glad."

Brome and *Cowansville* have been similarly prospered. The pastor reports that the number of hearers at his principal station has been doubled; that there has been a net increase of 15 in the membership, 12 of the additions having been by profession; that more has been raised for the pastor without extraneous aid than his predecessor received the preceding year, including a grant from the Missionary Society; and that with all these indications of outward growth, and probably as the secret of it to a large extent, there has been

a corresponding improvement in the spiritual state of the church. Our brother is therefore much cheered in his new sphere of labour, and with much improved bodily health, and the joy of the Lord strengthening him, he has been "breaking forth on the right hand and on the left," and has recently had the pleasure of organizing a new church in *Dunham*, with a nucleus of 10 members, and several applicants not yet received.

Stanstead also, and *Fitch Bay*, its nearest neighbour, both report much to encourage. Of the former, the pastor says, "We have had weekly cause of thankfulness for growth both in attendance and attention to the truth. In the tone of the church we think there is also advancement." Twelve persons have been received into fellowship by profession, and five by letter. A parsonage has also recently been purchased; a step which, it is pleasing to note, has been taken in several other places, and indicates a growing attention to a pastor's comfort and usefulness. In the latter, the progress has been chiefly of a material kind, in the completion of a beautiful and commodious house of prayer, without debt; an event which we trust will shortly be followed by corresponding spiritual edification in the church.

The experience of our brother at *Paris* is thus graphically given: "I have felt (he says) that much of my success depends, under God, on personal dealing with the unconverted who sit under my ministry; enquiring into the state of mind in which they are left by the word. In other words, just looking after the seed, to see if it be coming up; softening the ground a bit about it; pulling up the weeds around it; taking off a big lump of clay, or flat stone, that I sometimes find lying right over the seed, placed there by the enemy. * * * I find I have much more confidence in the dews of grace, and the beams of the sun of righteousness, when I attend to my own part of the business and clear away the obstructions. I can pray for the help of the Spirit more confidently, when I am asking Him to do His own work, and not expecting him to do what He has appointed me to do as His instrument. The church, I trust, is growing, though but slowly. I hope it will be tough and strong in proportion." Twelve additions are reported by profession, and 4 by letter.

The pastor at *Kingston* regards the church there as "in a moderately healthy condition, with not much to discourage, yet with great room for improvement." Numerically, it is weaker by four than it was at this date last year. He notes a fact, however, which is frequently referred to in the reports, viz., that there are at present a number hopefully on the Lord's side, who nevertheless hesitate to make a public profession. Can it be that our churches sometimes make the gate too "strait" and difficult of entrance?

A very hopeful feature in the church at *Kingston*, is the great variety of their social means of grace, and the general efficiency with which they are sustained. What would some of our congregations think of the following list of services, in addition to the ordinary Sabbath means:—Sabbath evening, prayer meeting; Tuesday evening, ditto; Thursday evening, lecture; Friday afternoon, female prayer-meeting; Saturday afternoon, female Bible class; and a Mothers' Association, and Ladies' Association, each meeting once a month? The church has also been much prospered financially during the year.

The pastor at *Manilla* says it has been to the Church there "decidedly a year of mercy in various ways." Souls have been converted, peace and unity have prevailed among the brotherhood, and large numbers have regularly heard the word preached, at all his stations.

London also reports the year as having been "one of much encouragement. Five have been added to the church by profession of faith; three others are hopefully converted, but have not yet joined themselves unto us. * * *

Others are anxious." The congregation is steadily increasing, the prayer-meetings are well sustained, and a large number of young persons are being gathered around the pastor, through the instrumentality of a Literary Association under his presidency.

Lanark Village church was vacant from July to January, but has been much revived since the settlement of its present pastor. Mr. Lewis, who reports an increasing attendance at the week-evening service, and a wider interest, on the part of many, in the things of God. "Last Sabbath (he says) we had the great joy of welcoming five new disciples to the Lord's table." Others have expressed hope in Christ, and are expected to follow.

This is given, however, as "the bright side." Like a number of other brethren, he reports many discouragements.

Lanark 1st, while generally prosperous, is constantly suffering by the emigration of its young people to other and more enterprising localities. "Of the people born and brought up in this place (says the pastor), there is probably not one in ten who means to settle in it. There is scarcely a family here that has not some members of it in some more fruitful district of country west of this. The heads of families we have in the church are principally old people." Our brother labours in hope, however, and comforts himself with the reflection, that "if the fruitage does not issue in this locality, it will in other places."

Newmarket, likewise, "can sing of mercy and judgment." Four have been added to the church by profession, and three by letter, during the year; but, on the other hand,, "the third part of the whole membership of the church" have removed away from the place; so that the pastor reports the congregation "numerically less, and financially weaker, than last year." The Sabbath school, however, gives much promise, being the largest in the village.

Quebec has endured a similar trial, by the removal of eleven families, in consequence of the transference of the seat of Government to Ottawa; in addition to which, "six honored members have fallen asleep in Christ."

A number of reports indicate more or less progress of a material character. The churches in *Toronto* have nearly extinguished the debt upon their places of worship, that in *Bay-street* having provided for the payment of the last instalment during the present summer. *Kingston* has so reduced its debt as to render it easily manageable. Our Metropolitan, at *Ottawa*, reports the erection of an end gallery, and the introduction of a new organ, besides some other minor improvements. Organs have also been introduced into the churches at *Brantford*, *London* and *Scotland*.

In addition to the new chapel at *Fitch Bay*, already mentioned, one has been erected, and will shortly be dedicated at *Pine Grove*, in the township of Vaughan; and another is in course of erection at *Guelph*, to be completed during the coming winter. *Garafraza* is also arising to build, and contemplating the putting up of two new houses at opposite extremes of the field. *Montreal* has hired a house of worship in the eastern part of the city, where a branch church will probably shortly be formed.

At *Owen Sound* a new site has been secured, with a view to the erection of a more commodious house; and at *Granby* the house has been entirely refitted, so as to make it, for all practical purposes, a new edifice.

The churches appear to have exceeded all former years in liberality. Only 55 returns indicate the amount of money raised for religious objects, but the total for all purposes, viz., \$54,051, is much in advance of any previous year. The average of the three previous years is \$45,758, or \$735 for every church reporting: last year it was \$982, or an increase of 34 per cent.!

"It is not expedient for us, doubtless, to glory;" but when it is remembered that these returns represent an average of \$4 47 for every adherent, or of \$14 66 per member, one finds it difficult to refrain.

The increase is chiefly, of course, in the item of "local church objects," and it is to be hoped that under that heading may be concealed untold additions to the comforts of pastors and their families in the way of increase to their salaries, now that the cost of living has been so greatly enhanced. But there are doubtless some brethren among us yet, whose experience is expressed in the following graphic note:—"I am trying to preach better, and to live better, i. e., *holier*. I see but little prospect of being able to live better, in any other sense; so I must improve by the only way open to me."

The changes in the pastoral relation, as already indicated, have been very numerous.

The Rev. Philip Shanks, of *Lanark Village*, has left the Province, to settle in Australia; and the Rev. R. Lewis, late of *Vankleek Hill*, has settled in Lanark Village, in his stead.

The Rev. John McLean has resigned his charge in *Osprey*, and connected himself with the Canada Presbyterian Church.

The Rev. D. C. Frink has removed from *Melbourne*, and gone to the United States, and Rev. John Campbell, formerly of *Arran*, has settled in Melbourne.

The Rev. J. M. Smith, late of *Southwold*, has also gone to the United States; the Rev. C. Duff, late of *Eramosa*, has removed to *Liverpool*, N. S. *Southwold* is still unsupplied; and *Eramosa* is temporarily supplied by the Rev. W. F. Clarke, of *Guelph*.

The Rev. H. H. Budge, of *Whitby*, has also relinquished his charge.

SUMMARY OF STATISTICS, 1866-7.

Number of Returns received.....	61
" Regular Stations.....	111
" Sabbath Services.....	112
" Weekly Services.....	70
Average of principal Congregations.....	8,076
Total number of Adherents.....	12,429
Number of additions by Professsion.....	242
" " Letter.....	130
Total.....	372
Number of Removals, by Death.....	58
" " Dismission.....	151
" Excision.....	18
Total.....	227
Present Membership (only 55 Churches reported).....	3,554
Number of Baptisms, Infant.....	253
" " Adult.....	37
Number of Sabbath Schools.....	62
" Teachers in Sabbath Schools.....	541
" Number of Scholars in Sabbath Schools.....	4,912
" Church Edifices.....	72

Of which 39 are of wood, 15 are of brick, 9 are of stone, 2 plastered, and the balance not known. Accommodation, 27,265 sittings. Estimated value \$205,650.

Of these, 34 are reported insured, 21 not insured.

Contributions for Local Church objects.....	\$44,728
" Denominational objects.....	4,685
" Foreign and Indian Missions.....	1,746
" General Religious objects.....	2,997

Total.....\$54,156

ANNUAL MEETING OF THE MISSIONARY SOCIETY.

The Congregational Missionary Society of B. N. A. was summoned to meet, according to last year's adjournment, at 10 A.M. on Thursday, June 6th, in the Congregational church at Kingston. At the appointed hour, however, but a mere handful of the subscribers were present. It would seem that until the *Union meeting* had fairly begun, few could believe that any business could be done.

A little after the appointed hour, the meeting was organized, Hon. J. S. Sanborn, of Sherbrooke, C. E., being called to the chair. Prayer was offered by Rev. T. M. Reikie. Rev. Dr. Wilkes presented the following general statement prefixed to the report of the General Committee, with the Treasurer's account.

REPORT.

In presenting the Fourteenth Annual Report of the Society to their constituents, the General Committee, without being jubilant, would speak in tones of thankfulness and hope. If there has been a tide in our affairs in these Provinces, and some ebbing thereof, it is pleasant to be assured that it has turned, and it is our duty to avail ourselves of its flow. If aforesaid we have had to speak of "tenacity of life," it is matter of congratulation that we may now speak of consolidation and growth. If there have been in times past any grounds for the tones and utterances of discouragement with which we have been too familiar, and which have never been fully justified by actual facts, those grounds no longer exist, but rather sound reasons why such tones should cease, and why those of joy and hope should be heard in their place.

The Secretary of the Western District, looking over the field, says, "We have opened no new stations, but note decided progress throughout in the work of consolidation. The Churches have raised nearly as much for the Society during the year as has been expended; so that as a District it has been almost self-supporting." If no new station has been opened, one that had been closed for a time has been re-opened hopefully. Another whose progress has been retarded by the position of its Church building, has arisen heartily to build. Another still is superseding its old log sanctuary, rendered useless by a change in the line of road, by one of stone more in keeping with the age. In yet another, the Lord has been very gracious in building up the spiritual structure. Where error and sin abounded, grace has much more abounded, to the praise and glory of His name, in whom we trust.

The Secretary of the Middle District calls it a pleasant feature of his report to note "the encouraged hopeful confidence in regard to the future, which is inspiring both the Pastors and Churches of the District. Weakness and earnest struggling are still our experience, but faith in God and in man is growing stronger." Details in the report of this District will be found to vindicate this estimate. The remaining Districts would doubtless have uttered the same thing had they spoken on the subject. And the finances, of which more definite account will be given ere we conclude, point to the same conclusion.

In the judgment of the Committee invigoration and consolidation of the existing churches and stations are elements of true progress, and should yet be cherished to the utmost: but they submit the question, whether the time has not arrived for decided steps in advance? The field is large, open,

accessible, and necessitous; shall we not do more than we have to occupy and cultivate? Yet if we are to do so an increase of agency is imperatively demanded: We need more men, and need them at once. The maritime Provinces of the New Dominion specially call for them, and the agricultural and manufacturing Provinces have not less need. We are entering as a people upon a new, untried, but emphatically an enlarged existence; are becoming distinctively a nation rather than a colony; and just at the same juncture the mineral resources of the country, not dreamed of a few years since, are being developed with remarkable energy, and skilled industry, in various forms of manufacture, is widening and greatening its influence. In these fresh conditions there will be changes in the locale of the populations; villages will spring up where aforesaid even the sound of the woodman's axe was never heard; and all these gatherings of the people will need our New Testament ministry and church institutions, in order to be made what they are capable of becoming by God's blessing. The Committee therefore respectfully suggest that the want of an increased staff of suitable labourers should engage at once the prayerful attention of the Society and of the Churches to which it belongs; and further, that every legitimate influence should be brought to bear upon the vital point of a considerable advance in the standard of ministerial support. In former days it was inadequate, but with the greatly and permanently increased cost of living, anything like the former standard is out of the question. "The labourer is worthy of his hire." "Let him that is taught in the word communicate to him that teacheth in all good things." These are Divine precepts, and must be obeyed if we are to exist, much more if we are to prosper.

The Committee have in several instances during the year succeeded in giving practical effect to these views in Churches with whom they have direct connexion as grantors.

It only remains to note the liberal grant of £500 by the Colonial Missionary Society, of which a part remains unexpended; and the recent decease in Australia, away from the partner of his life, and in the midst of his self-sacrificing Colonial work, of the Rev. J. L. Poore, the Secretary of the Society. Gradually and peacefully did he fall asleep in Jesus, sustained throughout his illness and in dying, by the Master whom he loved and served.

The Financial Statement is as follows, after which the respective secretaries will present the District Reports. It will be seen that the contributions of the Churches exceed those of last year about \$400. [Upwards of \$100 more were paid to the General Secretary-Treasurer during the meeting.]

There was a balance in the hands of the Treasurer on April 1st, 1866,	
towards the July payments of about \$1400, the sum of	\$1,103 89
The £500 sterling from the Society.....	2,404 36
The contributions in British North America have been ...	4,493 57
	<hr/>
	\$8,001 82
The payments have been	5,869 05
	<hr/>
Balance in hand	\$2,132 77
The July quarter will require, say	1,332 77
	<hr/>
Unexpended.....	\$800 00

	Received.	Paid.	Expended of Foreign money.	Surplus over Expenditure.
Western District.....	\$1,104 87	\$969 10	\$135 72	
Middle "	1,443 16	969 98	473 18	
Eastern "	1,387 13	512 46	874 67	
Lower Canada Dis....	661 38	1,196 03		\$535 35
Nova Scotia, &c.	1,126 51	846 00	280 51	
General expenses... ..	145 50			

The reviews of the condition of the missionary churches, prepared by the Secretaries and approved by the committees of the several districts, were not read to the meeting, but will appear in the printed report.

The Report being ordered to lie on the table for the present, the following gentlemen, nominated by the retiring committee, were appointed to be the General Committee and Officers of the Society for the ensuing year. For convenience sake we add the list of the members of the District Committees, completed at a subsequent meeting.

GENERAL COMMITTEE.—Rev. J. Wood, Mr. W. Edgar, Mr. E. Yeigh, Rev. J. G. Manly, Rev. J. Unsworth, Mr. J. Farquhar, Mr. P. Christie, Rev. A. McGregor, Mr. G. Robertson, Rev. A. Duff, Hon. J. S. Sanborn. Mr. C. Alexander, Rev. R. Wilson, Rev. F. Hastings, Rev. F. H. Marling. *General Secretary-Treasurer*, Rev. Dr. Wilkes, Montreal; *Home-Secretary*, Rev. K. M. Fenwick, Kingston.

WESTERN DISTRICT COMMITTEE.—Revs. J. Wood, W. Hay, W. H. Allworth, W. F. Clarke and T. Pullar. Messrs. C. Whitlaw, W. Edgar, H. Cox, S. Hodgskin and J. Wilkes. *Secretary*, Rev. J. A. R. Dickson, London.

MIDDLE DISTRICT COMMITTEE.—Revs. T. M. Reikie, J. G. Manly, B. W. Day and F. H. Marling. Messrs. J. Fraser, J. Farquhar, Joseph Barber, D. Higgins and J. Robinson. *Secretary*, Rev. J. Unsworth, Georgetown.

EASTERN DISTRICT COMMITTEE.—Revs. A. McGregor, K. M. Fenwick, Messrs. W. Robertson, P. Christie, Dr. Coleman, G. Robertson, G. Chaffey and G. S. Fenwick. *Secretary*, Rev. J. Elliot, Ottawa.

LOWER CANADA DISTRICT.—Rev. A. J. Parker, Messrs. A. Savage, J. Baylis, J. P. Clark, C. Alexander, H. Hubbard, C. Brooks and J. McNichol. *Secretary*, Rev. A. Duff, Sherbrooke.

NOVA SCOTIA AND NEW BRUNSWICK DISTRICT.—Revs. G. Stirling, F. Hastings and A. Burpee. Messrs. H. P. Bridges, A. Barker, J. Burpee, jun., J. Woodrow, N. K. Clements, F. Tupper, W. H. Freeman and F. Dennis. *Secretary*, Rev. R. Wilson, Sheffield, N. B.

Dr. Wilkes communicated to the meeting the substance of a letter from Rev. A. Hannay, Secretary of the Colonial Missionary Society, to the effect, that although from various causes their appropriation to the British North American Mission had not yet been made, he had no doubt that as much would be voted this year as last, if it were required.

He also stated that, owing to the great delay of many churches in forwarding their contributions, he had not been able to close the accounts on the 1st April, but had been compelled to keep them open until last week, while even yet some subscriptions were held back.

The meeting adjourned to the call of Dr. Wilkes.

On Monday, June 10, the Society met again at 3 p.m., Charles Alexander Esq, of Montreal, presiding in the absence of Hon. J. S. Sanborn.

The reading in full of the District Secretaries' reports being dispensed with, the annual report as a whole was adopted and ordered to be printed under the direction of the General Secretaries.

It was ordered, that the accounts of the General Secretary-Treasurer be closed punctually on the 15th April.

The appointments of officers and committees, as given above, were completed.

The questions of the disposal of the surplus of \$800, of the opening of new fields, and of the obtaining new missionaries from England were then discussed in a somewhat desultory but most animated manner.

Some brethren advocated our foregoing so much of the grant of the Colonial Society, that we might thereby take a step towards the long-desired independence. Others contended that as the surplus arose from not having men to fill the vacant fields, we should rather devote it to procuring such, a course in which doubtless the Colonial Society would thoroughly support us. A number of speakers pointed out promising openings in various parts of the country for missionary labour. But as to getting men from Britain, it was held that the greatest caution must be exercised, as the vacancies were chiefly in places requiring much labour and offering little pecuniary temptation, while yet needing men of some native force. The following resolution was at length carried on a division.

Moved by Rev. W. F. Clarke, seconded by Mr. J. Woodyatt,

That the General Missionary Committee be requested to make judicious appropriation of the surplus missionary funds before the close of the present sitting.

The Society then adjourned to meet in Hamilton on the Thursday after the first Sabbath in June, 1868, at 3 P.M.

ANNUAL MEETING OF THE CORPORATION OF THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The Subscribers to the College met, pursuant to notice, in the Congregational Church, Kingston, on Saturday, June 8th, 1867, at 11 A. M. John Turner, Esq., of Toronto, was appointed chairman, and Rev. A. McGregor Minute-Secretary.

After prayer by Rev. D. Macallum, Rev. Professor Cornish, M.A., presented the Annual Report.

The session of 1866-7 had been opened and closed at the appointed times. The number of students, however, had been small, Messrs. Lyman, Peacock, and Hindley being the only regular students. One had been received on probation, but though the term of such probation had been extended, he had been advised to retire. The conduct of the students had been satisfactory, and the Professors reported favourably of their progress. In accordance with the instructions of the last Annual Meeting, Dr. Lillie had been invited to discharge his former duties for the session, the board promising to provide \$400, (in addition to the retiring allowance,) to be augmented to \$600 if the Colonial Missionary Society gave aid in so doing. That aid has been cordially granted to the extent of £50 sterling. Dr. Lillie had accepted the invitation, and the Board recommended that it be renewed for the coming

session. The Treasurer's statement showed that there had been a serious diminution in the contributions of the churches.

The financial statement was as follows :— Receipts, — From Col. M. S., \$687.71 ; from churches, \$587.96 ; from Building Fund investment, \$145.57 ; making with balance of 113.36 from last year, \$1534 60. Disbursements,—the Principal \$1200 ; students' board, \$279 ; college fees, \$20 ; rent, fuel, lighting and insurance, \$174.38 ; travelling expenses, printing, &c., \$101.02, total, \$1,774.40. Deficiency, \$239.80.

A motion for the adoption of the report and appointment of officers was moved by Professor Cornish, and seconded by Rev. R. Wilson, of New Brunswick. The latter in so doing referred to the small supply of students and to the diminished contributions from the churches, stating that he thought the reasons for the latter ought to be frankly stated. This led to an extended discussion of the whole question of the College, including its removal to Montreal, the deficiency of students, the course of study, and the decrease of funds.

REV. F. HASTINGS said the question would be raised, was it worth while to keep up a college, at such a cost, for such a small number of students. REV. C. P. WATSON and P. W. WOOD, Esq. deprecated any estimating of the value of the College by the cost per head of the ministers trained there. Those it had sent forth were worth all that had been expended upon them. Fill up the classes, and every money argument would fall to the ground. Seed-wheat always cost more than common grain. REV. W. H. CLARKE, as Guelph had been somewhat prominent in this matter, answered Mr. Wilson's appeal, reiterating the objections formerly raised against the removal of the College, and the mode in which it was effected. This had stopped contributions. Moreover, Dr. Lillie had not visited the churches. Many, too, felt strongly the removal of alumni of the College from the field. Others again thought that a city like Montreal was not the best place in which to train men for rough work in the country. We needed ministers of both kinds, polished and unbewn. In early days, less was done for the students. There was a manual labour department ; the speaker had walked twenty-six miles to save fifty cents to buy a book ; and was thus trained to be his own missionary society. He quite agreed with Prof. Cornish, that we ought to require of candidates a good English education, at the lowest. The College could not be dispensed with, but we wanted more lay-preachers. REV. J. A. R. DICKSON argued that we must have the College, cost what it would. He thought pastors and churches had not done their duty in praying for and bringing out young men. As to Montreal, the young men in the church there were engaged in mission work all over the city. DR. WILKES was deeply grieved that any brother or church had any feeling about the removal. Neither he nor his people had lifted a finger to have the College among them. It was done by western men. For himself, he knew no east or west. We were to be one people now, and it would augur ill for the future of the new nationality, if this sectionalism were fostered. The question is, are we to have a College at all ? Surely, that was settled long ago. As to Montreal, there had been hardly any students sent out since the removal, so that if any city was blameable for their being above missionary work, it was Toronto ! He quite concurred in the desirableness of a side-course for men of only English education. He gave instances of his having encouraged lay-preachers to go forward into the ministry. The College ought to be supported. REV. F. H. MARLING also felt grieved and disappointed, that, after all the explanations given, the removal-question should be brought up again. The College did not belong to Canada West, but to the subscribers, wherever residing, and they could place it where they chose. This had been the case since 1846. At this time of confederation, it was peculiarly unfortunate that these sectional ideas should prevail. As it seemed to be thought by some that the College was now very difficult to enter, he would explain the alterations in the course of study,

which, while raising some of its requirements, at the same time made it more suitable to every class of candidates. Formerly, the literary and theological branches had been carried on simultaneously, the course extending over first three, then four, and finally five years. So that, if a graduate, or one desiring only a theological course, presented himself, he would either need to spend five years in the classes, or a special course would need to be established for his benefit alone. But now, the course being separated, each could be pursued at greater advantage, that thorough education which was desirable could be given to those able to receive it, a graduate could be admitted at once as a theological student, and, at the same time, a student with only an English education could be received into the theological department, if the Board considered that his age or mental habits rendered it undesirable for him to commence a classical course. Even if three years were too long, he had no doubt the professors would do their utmost, in a special case, to make the most even of a shorter course. But the question of lay-preachers had nothing to do with this, nor that of introducing proved laymen directly into the ministry. As to the diminution of students, that had begun long before the removal; he had not heard of one kept back by that cause! The true reason was the state of the churches, and the discouraged spirit of their ministers, arising from defective support and other causes. But things were improving now. Let the College be sustained. Students would come forward. Two were now before the Board, even thus early. He hoped that all the churches throughout the new Dominion, would rally round their school of the prophets.

The motion was carried unanimously, and the meeting adjourned to 2 30 P. M.

At 2 30 P. M., the subscribers met according to adjournment. It was moved by Rev. W. H. Allworth, seconded by W. Edgar Esq., and

Resolved,—That this meeting desires with all respect again to call the attention of the Pastors and churches in Canada to the important matter of the inadequate number of candidates for the ministry, and also to urge them to adopt all proper means, under the guidance of God, in order that a remedy may be found for this deficiency.

It was moved by Rev. Dr. Wilkes, seconded by Rev. A. Duff, and—

Resolved,—That this meeting begs to tender to the Colonial Missionary Society its thanks for the aid which during the past year has been rendered by that Society in the work and support of the College. It also desires to express heartfelt sympathy with the Society in the heavy loss it has sustained by the recent death of the Rev. J. L. Poore, its late Secretary.

It was moved by Rev. W. Hay, seconded by Rev. J. McKillican, and

Resolved,—That the churches be requested to observe the second Sunday in October as a day of prayer and contribution for the College. Further, it is the opinion of this meeting that it is expedient that a deputation on behalf of the College visit the churches, in order to sustain their interest in it and to receive their contributions for its support.

The latter clause was added by the meeting, a very general desire being expressed for a visit from Dr. Lillie to the churches.

The officers of the College for 1867-8, are,—*Chairman*, Rev. H. Wilkes D. D.; *Treasurer*, Mr. James P. Clark; *Secretary*, Rev. George Cornish, M. A.; *Directors*, Revs. A. Lillie, D. D., F. H. Marling, K. M. Feuwick, A. Duff, J. Elliot, and A. Macdonald, Hon. J. S. Sanborn, Messrs. C. Alexander, W. Learmont, J. Leeming, H. Lyman, E. Wright, James Boyd and Alfred Savage; *Auditors*, Messrs. P. W. Wood and James Baylis.

ANNUAL MEETING OF THE CONGREGATIONAL MINISTERS' WIDOWS' AND ORPHANS' FUND SOCIETY.

The members of this Society met, as called by the notice from the Secretary on the cover of the June magazine, at 2 P.M. on Thursday, June 6, 1867, in the Congregational church, Kingston, C. W. There were present, Life Member—Mr. P. W. Wood; Delegates from churches, Hon. J. S. Sanborn of Sherbrooke, Mr. J. Woodyatt of Brantford, Mr. W. H. Claris of Southwold, and E. H. Arms of Suelph; Beneficiary Members—Revs. A. Duff, J. Climie, T. M. Reikie, F. H. Marling, W. H. Allworth, E. J. Sherrill, J. Wheeler and J. Wood.

Rev. A. Duff was called to the chair, and Mr. P. W. Wood appointed Minute Secretary. Prayer was offered by Rev. W. H. Allworth. The minutes of the last annual meeting (then confirmed) were again read.

The report of the Directors, with which was incorporated the Treasurer's account, was then read, together with a special report from the Treasurer, showing the number of the collections made and the aggregate amount contributed by each church since the formation of the fund. The report is as follows:—

Your Directors beg to present their Tenth Annual Report.

First, one additional annuitant, in the person of Mrs. Bucher, widow of the late Rev. G. Bucher, of Granby, C. E. She has received also, for her son, eight months' proportion of the sum allowed for an eldest child, viz., \$40 per annum; but as he entered his seventeenth year in May of this year, he will be no longer on the funds of the Society.

We have, however, now two annuitants on our fund, whose claims amount to \$180 per annum, and this will necessitate a larger income if it is to be kept in a strong position. Through the great goodness of our Heavenly Father, the gaps in our ranks have been very few, considering the length of our existence as a Society; and while thankful to God for sparing mercy, still we must expect claims to increase more rapidly than they have done. And here we must again press the claims of the Fund on the churches, although our oft-repeated representations on this point have not been of much avail. We have strong hopes that, were the claims of the Fund fully and honestly considered by the individual members of the churches, there would be a marked increase in the contributions.

The salaries paid to most of our country pastors are barely enough to sustain them and their families in the necessaries of life, and they cannot therefore withdraw a large amount of this to insure their lives in a regular life insurance company. This being the case, and our Fund having now been fairly established, surely it is the least the churches can do to encourage and strengthen it by liberal contributions, remembering their duty to God in the matter. Men with the same talents and education could, in business or the professions, easily attain a competency; but when they prefer, from love to the Master, and for the souls of men, to devote those talents and that education wholly to the work of the holy ministry, surely, lay brethren of the churches, we ought to shew our appreciation of their self-denial by endeavouring to help them in the future care of their families.

From the Treasurer's report, it will be seen that out of ninety Congregational churches in the Dominion of Canada, eleven have made collections for this Fund amounting to \$171 98.

The income of the Society from all sources during the year, has been as follows:

Subscriptions of Beneficiary members	\$230 00
Collections by the churches	171 98
Interest and dividend on Building Societies stock.....	455 09
Total income	\$857 07

Brought forward—Total income	\$875 07
EXPENDITURE.	
Amount paid Mrs. McGregor.....	\$90 00
“ “ Mrs. Bucher and Son.....	86 66
“ “ postage and stationery	4 61
	181 27
Net increase for the year	<u>\$676 80</u>
The investments are as follows :	
Montreal Permanent Building Society's stock (cost, \$4,147 01).....	\$4,350 00
Provincial “ “ “ “ (cost, \$1,554).....	1,730 66
Amount loaned on Bailleur du fond.....	622 50
Loan at 7 per cent.	600 00
Cash balance.....	285 96
Total	<u>\$7,589 12</u>

During the year, four meetings of the Board have been held, the numbers present being respectively 5, 6, 8 and 6. The Directors regret to record the retirement from the Board of Mr. W. R. Hibbard, to whose active and efficient assistance the Society owes much. Mr. Hibbard's place was filled by electing Mr. R. C. Jamieson to a seat at the Board.

During the year, the Rev. G. A. Rawson has disqualified himself by removal to the United States.

The membership of the Society is now as follows :

Beneficiary Members.—Revs. W. H. Allworth, R. K. Black, Wm. Clarke, W. F. Clarke, J. Climie, A. Duff, J. Durrant, B. W. Day, J. Elliot, J. Howell, J. R. Kean, A. Lillie, R. Lewis, F. H. Marling, D. Macallum, A. McGregor, J. McKillican, A. J. Parker, T. M. Reikie, E. J. Sherrill, J. G. Sanderson, J. Unsworth, J. Wheeler, J. Wood, H. Wilkes, C. P. Watson—26.

Life Members.—C. Alexander, J. P. Clark, R. Holland, W. R. Hibbard, Mrs. Hibbard, B. Hutchins, J. Jackson, T. Lyman, H. Lyman, Mrs. H. Lyman, D. Lewis, Mrs. D. Lewis, J. Leeming, Wm. Moodie, W. McDonough, W. Nivin, A. Savage, F. Scholes, T. M. Taylor, P. W. Wood—20.

Churches by one Delegate.—Guelph, Toronto, Bond St., Melbourne, Waterville, Vankleek Hill, Markham, Montreal, Sherbrooke, Brockville, Stouffville, St. Johns (Newfoundland), Brantford—12.

Respectfully submitted.

CHAS. R. BLACK, Sec.

On motion of Revs. Messrs. Allworth and Reikie, the reports were adopted, and the Society adjourned to meet at 2 P.M. on Friday.

On meeting at the appointed hour, the following additional members were reported : Revs. Messrs. Macallum, Clarke, Watson, Unsworth, Lewis, Day, Parker, McKillican, Wilkes, and Mr. C. Alexander, Life Member. Revs. J. G. Manly and R. Hay were received as Beneficiary Members. It was resolved to print the reports of the Directors and Treasurer in the CANADIAN INDEPENDENT, and also with those of the Union, Missionary Society, and College. The Society adjourned to meet at 5 30 P.M.

At that hour, the Society having again met, it was resolved to ask the churches to collect for the Fund on the first Sabbath in September, and suggestions were made in respect to issuing a circular to pastors and deacons. Rev. Dr. Lillie and Hon. J. S. Sanborn were requested to advocate the claims of the Fund before the Congregational Union then sitting.

Mr. P. W. Wood, on behalf of the Directors, made a statement on the question of a Superannuated Ministers' Fund, expressing the opinion, as the result of some correspondence with secretaries of Societies in England and Scotland, that there is no possibility of obtaining statistical information to

guide us in relation to such a fund ; and further, that the directors did not feel that the Widows' Fund was yet strong enough to assume the responsibility of such an addition to its operations. But should the time arrive for such an enlargement of plans of usefulness, they deem that it should be limited to a permissive arrangement, by which the Society would be empowered to vote a sum or sums in view of the special claims of each case.

The following gentlemen were appointed the Directors of the Fund for the ensuing year : Messrs. A. Savage, C. Alexander, W. Learmont, W. Notman, J. Baylis, P. W. Wood, J. Popham, R. C. Jamieson, J. C. Barton and C. R. Black.

The Society adjourned to the call of the Secretary, who convened the members again at 12 30 P.M. on Monday, June 10. Rev. Simeon Sykes, of Pleasant River, N. S., was duly received as a Beneficiary Member. It was resolved to ask the Union to recommend a collection in each church on the first Sabbath in September.

The minutes of the several meetings were read and confirmed, and the Society adjourned to meet next year at the same time and place as the Congregational Union of Canada.

LIST OF CHURCHES

Contributing to Widows' and Orphans' Fund : shewing last date of Contribution, and the number of Contributions, since the formation of the Fund.

Date.	No.	Church.	Total Sum.	Date.	No.	Church.	Total Sum.
1866	5	Albion	\$29 60			Brought forward	\$422 52
1861	5	Barton & Glanford	28 00	1866	6	Markham	27 03
1860	2	Belleville.....	11 00	1862	1	Meaford	2 00
1863	3	Bowmanville.....	23 15	1866	2	Melbourne	10 00
1867	4	Brantford	49 61	1867	7	Montreal	491 33
1866	3	Brockville.....	29 50			" \$1380	
1866	2	Brome	3 35	1861	1	Newmarket.....	10 00
1858	1	Caledon.....	5 00	1865	1	Ottawa.....	5 55
1865	1	Canning, N.S.....	5 00	1860	1	Owen Sound	4 15
1865	1	Chebogue "	3 00	1867	1	Paris	3 00
1861	2	Cobourg	14 50	1861	2	Pine Grove	8 30
1862	1	Coldsprings.....	5 00	1866	1	Richmond	2 00
1861	4	Cowansville.....	22 59	1860	1	Sarnia	3 00
1865	4	Danville	27 40	1867	6	{ Sherbrooke & } { Lennoxville }	78 30
1862	3	Granby	28 50	1866	4	Southwold	13 65
1866	1	Georgetown.....	5 60	1866	5	Stouffville	22 85
1866	7	Guelph.....	71 08	1864	2	Toronto, Zion.....	53 75
1859	1	Hawkesbury.....	3 13	1866	9	" Bond-st..	153 51
1864	2	Hamilton.....	24 10	1865	6	Warwick	23 72
1860	1	Inverness.....	4 45	1867	2	Waterville	3 25
1865	2	Lanark	6 25	1859	3	Whitby	18 00
1861	2	Listowel	4 00	1867	3	Vankleek Hill	25 90
1864	4	Liverpool	10 50	1860	1	St. Andrew's	1 43
1861	1	London	7 00	1867	1	St. John's, N.F....	12 00
1862	1	Manningville	1 21			Total ...	\$1395 24
		Carried forward	422 52				

Thus, in all, 47 churches have contributed once or oftener. Reckoning by years, the number contributing, and the amounts, are as follows:

In 1858, four contributed \$25 48; 1859, eight \$170 85; 1860, twenty-six \$156 04; 1861, sixteen \$156 76; 1862, fifteen \$191 00; 1863, thirteen \$174 12; 1864, thirteen \$175 50; 1865, fourteen \$141 41; 1866, twenty-seven \$168 98. Prior to 1858, \$35 10.

SHALL PROFESSOR CORNISH'S ESSAY BE PUBLISHED ?

In reporting the recent proceedings of the Union, it has been our duty to narrate the proceedings upon the reading of Rev. G. Cornish's paper on "Sabbath devotional services," and the decisive vote against requesting its publication in the INDEPENDENT. This, however, still left the question open, shall the Essay be published there on the Editor's own responsibility? We have now to announce the conclusion to which we have come, and the process by which it has been reached.

Some one dropped the remark, during the discussion, "the magazine is the organ of the Union." It was promptly corrected at the time, and it may be well to repeat the correction now. The periodical is under the control of a company, of twelve persons, Charles Whitlaw Esq., of Paris, being President, Mr. A. Christie, Secretary-Treasurer, the other members being Rev'ds. Dr. Wilkes, W. F. Clarke, K. M. Fenwick, Dr. Wickson, J. Wood and F. H. Marling, Messrs. G. Hague, S. Hodgskin, P. W. Wood and J. Turner. (See magazine for July, 1866.) They do not carry it on, however, as a commercial undertaking, but as a voluntary trust, "in the interest of the Congregational churches." There is therefore a cordial and confidential intimacy between the Union and the Magazine, the latter promoting the interests of the former in every way possible, and the Union, on the other hand, giving its moral sanction to the magazine as a whole, and furthering its circulation among the churches. The position is therefore one of entire independence, on both sides, yet of perfect friendliness and courtesy. The Union is in no way responsible for the contents of these pages, other than its own acts here recorded; and neither the Proprietors nor Editor are bound to insert or omit anything at the bidding of the Union. It appears to us, that this is the true position for us to occupy. The idea of a Congregational "organ" is contrary to the very genius of our system.

At the same time we recognize most fully the comity which the friendly connection of the Magazine with the Union involves, and trust that we shall ever observe its most delicate requirements.

In deciding the question, whether the Essay should be published, after such a vote of the Union, we have had, on the one hand, against such a course such arguments as these.

1. There is no doubt the views expressed as to forms of prayer, are repugnant to the feelings of an overwhelming majority of the body.
2. Their publication will nevertheless be construed by some into a sanction of something of the kind by the body for whom the Essay was prepared.
3. This will engender distrust among our own friends, and give occasion to those who desire to speak against us.
4. The case is not that of the Union simply having abstained from requesting its publication, but having decisively refused so to do.
5. In such circumstances, while the INDEPENDENT is perfectly independent, does not courtesy require the omission of the Essay?
6. Will not the publication of the paper therefore injure the circulation and usefulness of the magazine itself?

On the other hand, these considerations have suggested themselves :

1. The paper itself was acknowledged by its strongest opponents to be a very interesting and able one, written in a devout and deferential spirit.

2. The part most seriously objected to, was but a part—only one-tenth. Should the other nine-tenths be suppressed for its sake?

3. Such explanations can be given as will satisfy all reasonable men that the parts objected to are the individual opinions of the writer, not those of the Congregational Union of Canada. And as for unreasonable men, what can be said or done that they will not misrepresent?

4. It is vain to attempt to conceal the fact that certain views were advocated in the paper in question. The press has spread it far and wide. All manner of exaggerations are sure to go abroad—charges of "ritualism" and what not, the best answer to which is, the guarded and modest statement of the case in the writer's own words.

5. Mr. Cornish desires the publication of the paper, as a vindication of himself against all mistakes as to his real meaning. In the position he occupies in the body, is not this his due?

6. We know many members of the Union who, while by no means sympathising with liturgical preferences, are strongly of opinion that, in the interests of justice and free speech, the paper should be published.

7. If the views held by the writer are erroneous, the magazine will be equally open to their correction.

8. The subject is one of universal interest in all churches at the present time, one of the leading religious topics of the day, which must be discussed on both sides. Our English and American contemporaries are perpetually referring to it.

9. Free thought, free speech, and free discussion, are things of which Congregationalists especially boast themselves. It is thus that truth is brought out. They own no central authority. Let the stronger reason prevail.

10. As to the circulation of the magazine, we have too much confidence in the true liberality of the great body of our brethren, to fear that this will be seriously affected by the appearance of one paper of this kind.

Upon a deliberate consideration of the matter, therefore, we have come to the conclusion that the right course is to let the Essay appear in the magazine. Perhaps so elaborate an explanation as the above was hardly called for, but the circumstances are peculiar, and we have deemed it due to the valued brethren who may disapprove of our decision, and to all the proprieties of the occasion, to state the case as it lies in our own mind.

Our space, however, forbids the insertion of the paper in question until our August number. To this course we have the writer's full consent; and, on other accounts, it is probably much better that it should appear separately from the account of the Union's proceedings.

ORTHODOX DRIFTINGS.—The *N. Y. Inquirer*, Unitarian, contains a note of alarm occasioned by the orthodox tendencies observable in the Unitarian Anniversaries. "No brave words were as usual spoken for new scholarship, learning, and criticism. No enthusiasm burst out for new books and new thinkers in the rational direction; no hope that we might make further advances in truths were uttered. A great deal was said about 'preaching the gospel,' 'saving souls,' 'publishing knowledge of the Redeemer,' and 'bringing people to the feet of Jesus;' very little about the soul's capacity for spiritual progress, the worth of culture and spiritual liberty, the emancipating mission of reason, the triumph of science over superstition, the advance of knowledge into the domain of error."

The Home Department.

CHILDISH WISDOM.

'Twas the hour of prayer, and the farmer stood,
 With a thankful heart and a lowly mind,
 And prayed to the Author of every good,
 That the Father of all would be very kind,
 And bless his creatures with raiment and food;
 That the blessing each day might be renewed;
 That every want might find relief,
 And plenty for hunger, joy for grief,
 Be measured out by the merciful One,
 To all who suffered beneath the sun.

The prayer concluded, the godly man
 Went forth in peace to inspect his farm;
 And by his side, delighted, ran,
 Glowing with every healthful charm,
 A little son, a sprightly boy,
 Whose home was love and whose life was joy;
 And they rambled over the golden fields,
 And the father said, "The harvest yields
 A plentiful crop, my son, this year;
 My barns are too small for the grain, I fear."

And they wandered on through row upon row
 Of plummy sheaves, and at length the child,
 With earnest look and a rosy glow
 On his shining cheek, looked up and smiled,
 And said, "My father, do you not pray
 For the poor and needy day by day,
 That God, the good, would the hungry feed?"
 "I do, my son." "Well, I think as you plead"—
 His eye waxed bright, for his soul shone through it—
 "That God, if He had your wheat, would do it."

INSTALLATION OF TEACHERS.

Last November a resolution was adopted by Wesley Chapel Sunday school, Washington City, that no new teachers should thenceforth be appointed to classes, till a probationship of two months had been passed, under the special scrutiny of the pastor and superintendent, and till such teacher had proved himself or herself punctual, earnest, prayerful, studious, and faithful to their scholars, and to the Church of God. There were ten vacant classes, and ten persons presented themselves as candidates. After the lapse of two months the superintendent reported that of the ten probationers, four gentlemen and two ladies had served the allotted term, and four having failed, withdrew their names from the trial list. Sunday, January 20th, in pursuance of plan previously agreed on, the novel ceremony of initiating the six successful candidates was conducted by Rev. J. H. Vincent. The following Scripture lessons were read:

1. By the pastor, Romans, xii. 1-8.
2. By the superintendent, 1 Corinthians xii. 17-31.
3. By the leader, Ephesians iv. 1-16.

The candidates then arose, and standing in the presence of the school and congregation, made reply to the following questions, preliminary to taking the vow of dedication.

1. Do you believe that the office of Sunday school teacher is one of great solemnity, requiring the Divine blessing in order to the successful performance of its duties?

2. Do you believe the doctrines of the Holy Scriptures as set forth in the Apostles' Creed, and in the Articles of Faith of the Methodist Episcopal Church?

3. Will you endeavour to teach these to your scholars, for their spiritual edification?

4. Do you give yourself to this sacred work with the desire and purpose to do all you can for God's glory and the good of others?

Before administering the vow, Mr. Vincent read it aloud to the school, and invited such of the older teachers as were willing to assume its obligations, to come forward and join with the teachers elect in assuming it. One by one every regular teacher came to the altar, and uniting with the new teachers, and superintendents, made the following solemn promise—repeating it aloud in concert:

"I promise to devote myself with all diligence to the Sunday school work. I will endeavour carefully to study the Word of God that I may teach its precious truths to my scholars. I will endeavour to be regular and punctual in attendance upon all sessions of the school, and all meetings of teachers, and in every possible way seek the intellectual and spiritual welfare of my scholars."

The installation was concluded by singing,

"High heaven, that hears this solemn vow
This vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

THE FIRST COMMANDMENT.

"Now for our twilight talk, little ones," said mamma, as she seated herself on the *tete-a-tete*, and put one arm about Lucy.

Willie drew a foot-stool as near as possible, and took his seat on that, saying, "Isn't this cozy?"

"What was the verse I gave last Sabbath?" asked mamma.

"Thou shalt have no other gods before me," replied Lucy, "and, mamma, that is just the easiest verse to keep you ever gave us."

"I think so, too," said Willie. "Of course, we have no other God but the God the Bible tells about. We do not worship images."

"Gods are not always images, my son. Whatever we place first in our thoughts and affections is our god. Those who make getting rich the chief object of their lives, make wealth their god. Those who make pleasure the thing of first importance, worship pleasure."

"I don't care about being rich, and I can have a nice time by being a good girl," said Lucy, her round little face all smiles as she uttered this self-satisfied remark.

"I'll tell you a short story. A little girl, one Sabbath morning, just as soon as she awoke, asked:—'Mamma, am I going to wear my pretty new dress to-day?' Then after she had put her new dress on, she paid little attention to any thing else beside it. I am afraid she thought of it most of the time during family worship."

"Mamma," interrupted Lucy, "I think you mean me."

"When she was in church, while the minister was praying, she drew off her gloves and felt her dress, and arranged its folds. Wasn't that little girl thinking of her dress when she should have been worshipping God?"

"I did not think about its being so naughty," said Lucy, tearfully.

"Well," said Willie, "I am a great deal worse than Lucy. You remember that I told you that Miss Turner had offered a prize to the best speller in the class. I determined to surprise you by getting it. Every night last week I hurried through my prayers to get time to study without letting you know, and, mamma, I tried to spell all the hard words the minister said this morning. I see now that I wanted to get the prize so much that I placed it before God. Now that I understand it, I think that command is very hard to obey."

"It needs constant watchfulness on your part, Willie, and help from your Heavenly Father. Your verse for next week will be, 'Watch and pray, that ye enter not into temptation.'"

Correspondence.

YOUNG MEN'S CONVENTION.

MONTREAL, June 22, 1867.

MY DEAR "INDEPENDENT."—I would fain give all your readers a vivid impression of the inspiring occasion that has brought me here, but how to do it I wot not.

There are in this city between 600 and 700 delegates from Young Men's Christian Associations in the United States and British Provinces, representing about 150 different organisations, from Prince Edward's Island and Halifax to California, from South Carolina to Minnesota. They are entertained with that munificent hospitality for which Montreal is so famous. In addition to hearty receptions at the homes of the citizens, a splendid concert was provided on Thursday evening, a pic-nic on the mountain is to be held on Monday, and excursions in all directions have been arranged for when the sittings are over. The meetings are held in Zion Church, except a "Welcome Meeting" in the American Presbyterian, and a "Farewell Meeting" in the Central Wesleyan. The president, re-elected by acclamation, is H. Thane Miller, Esq., of Cincinnati, who wonderfully combines the tact, promptitude and decision of an experienced parliamentarian, with the outspoken fervour of a "live," working Christian. He puts things through in beautiful style, keeping everyone in good humour, and never letting the spirit or tone of the meeting flag for a moment. The object of the meeting is akin to that of a Sabbath School Convention, namely, to bring together those who are engaged in a common work, to ascertain the strength of the entire force, to recount the methods and results of their operations, to instruct and encourage the weak and inexperienced, to promote the establishment of new associations, and to lay the wants of the whole body before God in prayer. The prayer-meetings have been delightful—so large, so earnest, so spiritual, so vivacious. No waiting for one another—the difficulty has rather been to get in a word. Even the singing has been spontaneous. The leadership has been almost a sinecure. The reports from all quarters show

that the associations fill a wide gap in the Christian work of the age. Not only have they been richly blessed in their own special department, viz., young men, but in various other evangelistic undertakings in which Christians of all names can unite. But I cannot attempt to give to "our readers" a full report of what is thus brought before us from day to day. Three subjects of general interest are introduced by essays—Bible Classes, Literary Classes, Associations and the Church. The subject of connecting provision for amusements in connection with the reading rooms, is one that excites a very warm and universal interest. Some associations have rooms for various games, but the great majority of the delegates present seem to oppose this, especially where it embraces the billiard table (which has not been actually introduced, though advocated, at Troy, N. Y.). To-morrow (Sabbath) the delegates will have the opportunity of witnessing the *Fête Dieu* procession. The numbers now present are more than double those attending the Albany Convention of 1866. The next meeting will be held in Detroit, in June, 1868, and will probably be larger still. Every one speaks of the meetings as stirring him to work for Christ as he never worked before. If they did nothing more, would not this be enough? It is a grand thing to look upon these hundreds of Christian young men, representing thousands more. The Lord multiply them more and more!

F. H. M.

NOTICE TO CORRESPONDENTS.

Communications for the *August* magazine should be addressed to Rev. J. G. Manly, Toronto. The 20th of the month is the last day for receiving contributions.

Literary Notices.

The *Ante-Nicene Christian Library*, Translations of the writings of the Fathers down to A.D. 325, edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., (T. & T. Clark, Edinburgh,) commands high encomiums from the most opposite quarters for the faithfulness with which the translators' work is done. When the series is complete it will contain everything that has been preserved of the Christian authorship of the first three centuries, except the voluminous writings of Origen; and these will be added if sufficient subscribers are obtained.

It is now generally known that the Queen is not only an earnest reader of the sermons and other literary remains of the late Rev. F. W. Robertson, but that she has for some time past taken a deep interest in everything relating to him and his family. It will, therefore, be gratifying to the friends and admirers of the reverend gentleman to learn, that her Majesty has been graciously pleased to accept his portrait, and in accordance with her own expressed wish, at the hand of Mr. Robertson's son. The presentation, which was strictly private, took place on Saturday last, at Windsor Castle. The portrait presented was, we learn, a large coloured one, the only one of that character in the possession of the family.—*Brighton Herald*.

British and Foreign Record.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The annual meeting was held in the Weigh-house Chapel, June 7th and 10th. Rev. James R. Campbell, D.D., of Bradford, (editor of *Wardlaw's Theology*,) in the chair. His address was of a more reasonable length than his predecessors, written in a condensed style, and very pertinent to the present time. Altogether, it was well worthy of a place in a series of very able dissertations. Dr. Campbell first dwelt with some fulness on the conflicts of the times in reference to all religious truths, speaking a healthy and hopeful word in favour of free thought, showing how christianity had vindicated itself, and condemning the levity of tone so characteristic of the prevailing scepticism. He next showed how christianity mingled with and elevated common life, and resolved many of the current social problems, while, in reference to church and state, he contended that the organic alliance of these bodies hindered rather than promoted the working of the good leaven, and hailed the rapid progress of the cause of their separation everywhere. Touching next on the subject of national education, the address, in guarded but not indistinct terms revealed the growing disposition of our brethren in England in favour of a united system. "The condition of England," said the speaker, "in respect of common education, considering the resources, the intelligence, and the traditions which belong to us, is one of the greatest blots that ever rested on the good name of a great nation. God forbid that it should be said with truth, or continue to be said if it is now true, that the Christian sects, established and nonconforming, stand in the way of their greatest reformation—the education of the people of England. * * * There are welcome signs that this question of national education is ripening for reconsideration and practical settlement. May I express the hope and prayer that we, for our part, avoiding, as far as may be, all abstract theories, into which every party in the State has shown a proneness to fall, shall labour after the best expedient which the circumstances of our nation will admit." The chairman then adverted to the relations of the Congregational to other churches, asserting emphatically the higher claims of brotherhood in Christ over those of sectarian attachment, and indicating how the churches stood in respect to the Establishment, the Roman Catholics, Unitarians, Methodists, Baptists, and Presbyterians. He concluded by a few, but weighty words on our own system, which are worthy of being repeated, on this side of the Atlantic.

The inconveniences and irregularities attaching to our administration are of greater value to others as the material of ecclesiastical gossip than they are an annoyance and evil to ourselves. They are quite exceptional and outward.

So far as I can see, we need no addition to the simple, beautiful congregational "way" of our fathers. Those who are most ready to say on the first difficulty or trouble, "There is something wanting in our system," are for the most part those who have not been very constant or loyal in working the methods we possess. The great "something wanting" is the earnest purpose to put into fair working the rights and duties of brotherhood among the churches. Even if communion betwixt our several churches were only an expedient and a policy, common sense would urge us to maintain general order as well as vindicate individual freedom. The communion of churches, although not as much a matter of prescription as the order and government of each, is as truly a law of our religious life. It is under the regulation of the same principles and sentiments that form the rule of the particular church; just as society gives scope in its

variable life for the virtues and principles which animate the ordained and fixed relations of the family.

Brotherhood has its duties and privileges beyond our particular Church as well as within it. A brother must consider another, as well as be himself considered. The neglect of this plain and familiar maxim is the source of much weakness to our churches. To have a living interest in each other's welfare—to be loyally bound to each other's good name; and yet to be denied the natural means of expressing that interest and vindicating that name is a prodigious wrong. And yet the temper in some of our churches which would resent proffered counsel and refuse the most brotherly inquiry, clearly inflicts this wrong and cavils with this reproach. Churches joined in brotherly fellowship have a natural right to all reasonable intercommunication and mutual satisfaction as the ground of Christian confidence. But this most reasonable claim is met by unreasoning jealousy. The frankness of fellowship is turned into churlish chronic reserve. Evils that are known to wound, and even to alienate, must sometimes pass without rebuke. The purity and honour of our fellowship as churches are impaired; and those who see the evil are hindered in their efforts to overcome it. There is no defect in our divine mission. But there are instances of a narrow and selfish spirit in working out its results. The best thing is most easily abused; being so, and by the encouragement of this particular abuse of our divine principles, those who rejoice in the absence of all control by law, may make themselves as impotent to expel error and repress disorder as the Established Church itself.

I know nothing more instantly demanding our best attention than the formation amongst us, in all the constituent provincial departments of this union, of a mutual understanding as to the right and duty of brotherly conference and counsel betwixt church and church. While each should act freely and independently, it should be in the spirit of acting with and for each other. We must unite our work. We must husband our strength and resources, so that no particle of divine energy shall be wasted, or lost to the service of our common Master.

The report of the committee of the Union narrated its transactions, and adverted to the chief events of interest to the churches, during the past twelve months. We cull a few facts:—A large impression of the *Year Book*, 7,000, had been disposed of; the sale of the *Old Congregational Hymn Book* had nearly ceased, those of the *New* had been nearly 100,000, making a total of 600,000; of the abridged "cottage" edition, over 15,000 copies had been called for; the Sunday School edition was nearly ready. Some changes were recommended in the organization of the Union, all in the direction of widening the basis of representation and securing fulness and freedom of debate, so that more can take part in the discussions. On the education question, the report contained this significant paragraph:—

"The relation of the Congregational denomination to the popular education of the country, does not, to your committee, appear to be in the most satisfactory condition. They think that after the lapse of more than twenty years it may be well to review the principle which was then adopted by the Board of Education, and consider whether it should in any form be modified or still be adhered to in its entirety. If so, then a larger amount of support should be given to voluntary education by our churches than is at present accorded to it, and we should be prepared to make great sacrifices for so noble a principle. But if it should appear that altered circumstances call for a change of practice, we should not hesitate thoughtfully to approach the matter in the light of the present day. Your committee have ventured respectfully to invite the attention of the Board of Education to this subject, and they have promptly commenced inquiries, which it is hoped will result in much good."

A special report was also presented on the subject of "Union Churches," that is, churches into which Baptist and Pædo-Baptist members are admitted on equal terms, and to the pastorate of which ministers of either opinion

can be called. The question of admitting such churches into the Union, one article of whose declaration of faith and order distinctly recognizes the Divine authority of infant baptism, occupied the remainder of the first day's session. After an able debate, in which the arguments were nearly all on one side, the following resolution was carried by an overwhelming majority, only twelve voting against it:—

“That this assembly, while adhering to the terms of the declaration of faith and church order on the subject of infant baptism, and maintaining the right of the Union to take any action in conformity with the principles therein asserted, which may at any time appear expedient, instructs the committee not to regard clause 18 as excluding from the fellowship of the Union, churches in which the privileges of membership and eligibility to office are not dependent on the opinions held regarding either the subject or the mode of baptism.”

Under this resolution, Rev. Edward White, pastor of a London church, was immediately admitted.

The second day's session of the Union was mainly occupied with the ecclesiastical condition of the country. An able paper was presented by Rev. A. Hannay, in which he contended that the great experiment of an establishment had failed, that neither the ritualists on the one hand, nor the rationalists on the other, were safe guides for the people of England, while the evangelical party were paralysed by their false position; and condemned the popular scheme of “comprehension,” although the only tenable position for a national church, as of most injurious influence to the cause of true religion. It was therefore the duty, as it was the right, of non-conforming members of the state, to demand that the experiment be now abandoned.

After the reading of this paper, a resolution was passed embodying substantially the same views, and, after being advocated by a number of able speakers, was unanimously carried. It seems strange to read that the introduction and discussion of such a resolution is considered a step in advance of unusual boldness and outspokenness on the part of our English brethren. But while they have held their own anti-state church views with great tenacity, the fact of their co-operation with so many excellent Episcopalian clergymen and laymen in catholic societies, has restrained them from the utterance of their sentiments in the Union, such topics being remitted to the Liberation Society. It is now felt, however, that more is lost than gained by such self-imposed silence, and that the state of the church as by law established, in its bearings on the religious life of the nation and the progress of the Gospel in the world, demands the deliverance of an explicit testimony.

The subject of the Working Classes and Public Worship next engaged the attention of the Union. Several speakers contended that the working people were not more alienated from the churches than other classes of society. A number of valuable suggestions were made in relation to the best mode of reaching the neglectors of the churches, by such means as simple, earnest preaching, out-door services, and especially personal visitation in an unassuming, loving spirit.

In respect to the Memorial Hall, Rev. T. James read a report, stating that nearly £60,000 had been secured, and £20,000 more were wanting. The committee were confident of ultimate success, and only awaited the settlement of some new plans for the street, to commence operations.

The Union meeting of 1867 was evidently one of unusual interest, freedom and power. It was less “managed,” and no harm came of liberty.

LONDON MISSIONARY SOCIETY.—The seventy-second annual report showed that 169 English missionaries were in the service, and 1400 native assistants—readers or catechists and evangelists. There are about 60 native pastors, men of character and intelligence, worthy to be entrusted with the care of churches. There are ten theological institutions or classes. Three hundred native churches had been gathered, containing 26,000 members, with 130,000 adherents calling christianity their religion. The mission churches are said to be improving in their character. Their liberality is also increasing, about £9,000 having been contributed by them during the year. Extension of the mission is called for in many parts of the field, especially in China and India. The financial position of the Society, however, occasions much concern to its friends. The deficiency in the ordinary income of the Society, as compared with its expenditure, is fully £20,000! The work has been extending, but the churches at home give only the same £50,000 they gave thirty years ago. Special and reserve funds had been drawn upon to meet the deficiency, but it was necessary to adopt the most vigorous measures to prevent the work from suffering. It is evident, from the whole tone and style of the report, that in the new Foreign Secretary, Rev. Dr. Mullens, formerly of Calcutta, the Society has “the right man in the right place.” It was business-like, honest, devout and graphically eloquent.

The position of the Society's affairs was the text on which almost every speaker at the anniversary enlarged. Returned missionaries, such as Mr. Philip, of South Africa, Dr. Legge, of China, and Mr. Storrow, of India, bore the most positive testimony to the soundness of the work done among the heathen, a work which must grow just because and in proportion as it is prosperous. Rev. R. W. Dale, of Birmingham, spoke at length of the results of the thorough investigation into the Society's affairs made by a special committee appointed a year ago. After a careful and complete examination, they declared themselves entirely satisfied with the fidelity with which the directors and officers had administered their trust. The only alternatives were the contraction of the missions, or an increase of the funds. Something might be saved by the reduction of expenditure abroad, but christians at home must do more. That they were able to do more, their rapidly increasing expenditure on the luxuries of life abundantly proved. It was also frankly confessed that the scepticism so often expressed in popular literature in relation to the need of missionary labours and the results achieved, had not been without its influence on the churches, while the demands of the home field were daily increasing upon those who were liberally disposed. Mr. Hannay, Secretary of the Colonial Society, made some significant remarks upon the reduction of expenditure, in the course of his original and powerful address:—

“There is perhaps no error into which such a Society as this would be more likely to fall, if there were not, indeed, combined in its management a profound christian philosophy with a healthy religious impulse, than to treat the churches which they succeed in founding in heathen nations, and the evangelistic work of those nations, as though they must permanently depend on English bounty and on English ministers. The references we have had in the report read to-day are assurance enough that the London Missionary Society is avoiding this peril. I do not know, whether, upon a close search of the Society's records, there might not be found instances in which the Society, with an unwise parental tenderness, has hesitated when the hour came for the independence of some christian community, to say to that community, ‘now you must depend upon yourselves.’ I do not know whether instances might not be found of christianized communities, on the other hand, of a most touching filial tenacity, refusing to let the dear old parental

hand go, though the hour for independence had manifestly come. Now, this I am neither prepared to deny nor to affirm; but I should not be surprised if little discoveries of this kind should be made. I, for one, would not greatly blame anybody unless it were that impersonal, non-descript, and universal scapegoat we call human nature."

To meet the pressing emergency thus existing, special subscriptions are called for, and a noble beginning was made at the anniversary itself. Mr. Henry Hopkins, of Hobart Town, Tasmania, had written to say that he would be one of fifty to give £500 apiece. Mr. G. Hadfield, M.P., stated that instead of £100 a year, he would give £1000. A pledge for £1000 was given by a gentleman on behalf of Wilts and Somerset, and another for the same amount from Essex. Other promises for lower sums were also made.

The spirit of the meeting was admirable, and we cannot but feel great hope of the success of the Society, when its interests are advocated with so much of christian manliness:

COLONIAL MISSIONARY SOCIETY.—A small audience assembled in the Weigh House on Monday, May 13th, for this anniversary. Mr. Spicer was in the chair. Rev. A. Hannay read the report. It began with a retrospect of the 31 years of the Society's existence. It found only four or five feeble churches in Canada, none in Australia; now there were 250. The sum received by the Society, in that period was only £127,000. But the Colonies had largely helped themselves. "The churches in the Australias were, with few exceptions, supported from colonial resources, and by the establishment of colleges and the organisation of home missionary societies they were laying hold of the future in a spirit of independence worthy of their lineage." Strictly speaking, the Society had no missions in New South Wales, Victoria, South Australia, or Tasmania." The abstract of the report in the *English Independent* has no other reference to the British North American Mission. From the *Christian World*, however, we learn that it was stated that "on the whole, the work of the Society during the year in the British North American Provinces, in Australia, Queensland, New Zealand, and South Africa, has been such as to encourage the hearts of those engaged in it. There have been commercial difficulties, and, in the Canadian mission especially, the ministry has been considerably weakened by migration to the United States and elsewhere. One leading cause of this migration, undoubtedly, has been the small and inadequate salaries which the ministers receive. This was a subject which claimed the immediate attention of the churches. In the position in which Congregationalism is placed in Canada, it can be maintained and become a power in upholding a testimony for the spirituality of Christ's kingdom and for evangelising the people, only by means of the self-denying liberality of the members of the Congregational Churches." The receipts for the year had been £3,042, about the average of ordinary income.

Rev. J. G. Rogers, the first speaker, made the following reference to ministers leaving Canada:—

"It is said that our ministers in Canada are drawn away to the United States in consequence of the better salaries offered to them. I suppose that is a very wicked thing. It has been considered in the Church that a minister should starve if necessary, and that if he was tempted by the prospect of living in a little more ease and comfort he was sinning against the course of Divine Providence. Now, this question which has arisen in the Canadas is a question which will

arise in this country, and which it becomes the Church seriously to look at. It is a great discredit to us as a denomination that so many of our brethren in the poorer districts of the country are living upon the merest pittance; and it is absurd to expect that these men can work heartily so long as the dark cloud of anxiety is over their spirits. Do not let us blame our brethren if they are attracted to the United States; but let us urge the churches there, as we urge similar churches at home, to have a deeper consciousness of the responsibility under which they are laid, of the obligations which they owe to their ministers; and strive to give them some measure of bodily comfort while they are consecrating their spiritual strength to the work of the Church."

He also warmly commended the denominational character of the Society.

An important recommendation in the report, was approved of by the meeting, in the following resolution :

"That this meeting approves the wish of the Committee, to extend the operations of the Society to English-speaking people in other parts of the world besides the British Colonies, and resolves that the second article of the constitution be altered by the substitution for the words, "in the Colonies of Great Britain," of the words, "in the Colonies and dependencies of Great Britain, and in other parts of the world."

To this we would only say, that doubtless the emigrating Englishman, whithersoever he may emigrate, has a claim on the help of his countrymen at home; that the Colonial Society can undertake this work naturally; that new organizations are to be avoided, by all means; but that, if all these missions are to be undertaken, and justice still be done to the Colonies, the British churches must give the Society much more than £3,000 a year.

THE HOME MISSIONARY SOCIETY,—with such a treasurer as Mr. Morley, and such a secretary as Rev. J. H. Wilson, could present no other than a cheering report. It has 175 agents, 10 more than last year, 60 more than in 1861. By its aid, the gospel is preached in 710 places, with a population of 650,000, in 37 counties. There are connected with the mission chapel and rooms, 40,000 hearers, 16,000 Sunday-scholars, 1,960 teachers, 1,260 Bible-class scholars, 114 mission stations, 65 evangelists, and 230 voluntary lay preachers. County conferences had been held with pastors and leading members of churches, resulting in a most cheering awakening of missionary zeal and liberality. But the work to be done seemed to grow greater every day. The Society received and expended over £7,000.

At the meeting of the British and Foreign School Society, Rev. W. Guest referred to the change which had come over the Congregationalists in regard to the question of voluntary education. In proof of this he begged to read to the meeting an announcement which had appeared in a paper which might be taken to speak with authority upon the subject. The *English Independent* said that during the present week a conference would be held by some Congregationalists who had taken particular interest in the question of education. Many gentlemen who were among the very staunchest adherents of voluntaryism in religion had come to the conclusion that the abstract opposition to the reception of Government money in aid of education must now be withdrawn. This announcement by Mr. Guest occasioned some surprise in the meeting, and was received with cheers.

THE IRISH EVANGELICAL SOCIETY had an encouraging report presented to it. Receipts, £2,633. Balance in hand, £100.

THE IRISH CONGREGATIONAL UNION met in Dublin, 23rd and 24th April. The address of the chairman, Rev. Mr. Johnstone, was on the subject—Spiritual life the surest pledge of ministerial success, and the best antidote of error. The circulation of the magazine was greatly increased, and it was paying its way. Rev. J. Wylie, of Kingstown, succeeds Rev. R. Sewell, of Londonderry, as editor. Ministers joining the Union must hereafter produce a certificate of membership with the Union or Association from which they came; or, if not formerly connected with such a body, a testimony to their character and orthodoxy from three Congregational ministers. A member absent for three years from the Union Meetings will be held to have retired. The Ministers' Provident Fund is prospering; nearly £1,000 has been raised in Ireland. A considerable amount of practical work was done during a lively and pleasant session.

THE CONGREGATIONAL UNION OF SCOTLAND met in Dundee. The chairman, Rev. D. Arthur, of Aberdeen, in his address, reviewed the progress of the body during the 70 years of its existence, spoke emphatically of the necessity of getting statistical information of the state of the churches, and dwelt on the Home Missionary work of the Union. The treasurer, Mr. McLaren, of Edinburgh, reported an income of only £1,321, leaving a deficiency of £391. In making a strong appeal for increased contributions, he said that the contributions had hardly increased since 1837. In the Theological Hall, last year's class was small, but 12 new students had been received; there was a balance of £568 in hand; but of 80 churches only 30 contributed to the Hall. Rev. E. Mellor was the delegate from England.

Mission Churches in Victoria, Australia.—“We find great difficulty in meeting the requirements of our small churches, as they need large money grants to enable them to support their ministers, and are in most cases too far separated to be worked in conjunction with others.”—*Cor. Eng. Independent.*

The London Tract Society reported a circulation of nearly 47,000,000, an income of £110,000, free grants, £13,000,—an increase in each department.

The National Temperance League had held a number of select conferences with Ecclesiastical and other public bodies.

Official.

The Fourth Provincial Sabbath School Convention will (D.V.) be held in the City of Toronto, on Tuesday, Wednesday, and Thursday, the 8th, 9th, and 10th days of October, 1867. A premium of \$50 is offered by the Executive Committee for the best essay on “Sabbath School Conventions—their importance and objects, and the best mode of conducting them.” Also, another premium of \$25 for the next most deserving. The essay is to be of the size of an ordinary sixteen page tract. The following subjects are chosen for consideration and discussion during the session of the Convention:—1. The best mode of training Sunday School Teachers. 2. Previous study and preparation of Teachers. 3. Importance of prompt visitation of absent Scholars by the Teachers. 4. The duty of parents and guardians in relation to Sabbath Schools. 5. The best mode of conducting Sabbath Schools, with a view to order and discipline. 6. Sabbath

School entertainments—their proper character and limits. 7 The best methods to be adopted to interest children in Missions. 8. Examinations and addresses—their character and importance. 9. Advisableness, or otherwise, of public recitations by Sabbath School Scholars. Full particulars will be announced by circular when the arrangements are completed.

Toronto.

WILLIAM MILLARD, *General Secretary.*

Congregational College of B. N. A., Session 1867-8.—1. The Session in the Literary Course will begin on Monday, September 16th, in the Faculty of Arts, McGill College, on which day the entrance examinations will be held.

2. The Session in the Theological Department will begin on Wednesday, 9th October.

3. All applications for admission, together with the recommendation of the candidate by his Church, should be in the hands of the Secretary on, or before, August 15th, that there may be time for necessary correspondence.

4. In accordance with a resolution passed at the last meeting of the College at Kingston, Dr. Lillie will visit such of the churches as may be deemed expedient for the purpose of conference with them on the work and position of the College, and also of receiving their contributions. He will likewise visit the churches of the Lower Provinces, as a deputation from the Board of Directors, in order to strengthen their interest in the College, and to set forth the important work it has done, and still desires to do for the churches of our name in this Dominion at large. The Board solicit for him cordial reception and co-operation from all the churches.

Montreal, June 14th, 1867.

GEO. CORNISH, *Secretary.*

Canadian Congregational Organizations. Officers for 1867-8.—The following appointments, made at the recent Union Meeting, are brought together here for the sake of convenient reference.

Congregational Union of Canada.—Chairman, Rev. J. Climie, of Belleville. Secretary, Rev. J. Wood, of Brantford, C. W. Committee, Revs. T. Pallar, W. H. Allworth, W. F. Clarke, J. A. R. Dickson, F. H. Marling, J. G. Manly, W. Hay, and Messrs. W. Edgar, S. Hodgskin, O. Whitlaw, F. P. Goold. Next annual meeting at Hamilton, 10 A. M., Thursday, after first Sabbath in June, 1868.

Congregational Missionary Society of British North America.—General Secretary-Treasurer, Rev. Dr. Wilkes, Montreal. Home-Secretary, Rev. K. M. Fenwick, Kingston. District-Secretaries:—Western, Rev. J. A. R. Dickson, London; Middle, Rev. J. Unsworth, Georgetown; Eastern, Rev. J. Elliot, Ottawa; Lower Canada, Rev. A. Duff, Sherbrooke; Nova Scotia and New Brunswick, Rev. R. Wilson, Sheffield, N. B.

Congregational College of British North America, at Montreal.—Principal, Rev. A. Lillie, D. D. Chairman of the Board, Rev. H. Wilkes, D. D.; Treasurer, J. P. Clark, Esq.; Secretary, Rev. G. Cornish, M. A., McGill College.

Congregational Ministers' Widows' and Orphans' Fund Society.—Treasurer, Mr. J. C. Barton. Secretary, C. R. Black, Montreal.

"Canadian Independent" Publishing Company.—President, C. Whitlaw, Esq., Paris, C. W.; Secretary-Treasurer and publishing agent, Mr. A. Christie, 11 King St. West, Toronto.

Abstract of Treasurer's Account, C. U. of C., 1866-7.

Dr.	To Balance from last account	\$31 05	
	Received after adjournment of the Union	31 45	
			\$62 50
Cr.	By paid "Canadian Independent"	10 00	
	" Lovell & Gibson, Chewett & Co., and C. E. Stewart for printing	54 45	
	" F. E. Grafton, stationery.....	2 88	
	" Postages and sundries	9 65	
			76 98
	Balance due Treasurer, \$14 48.		
	To this should be added :		
Dr.	Collections, &c., received by Finance Committee	\$381 72	
Cr.	By paid expenses of Ministers and Delegates at Union meeting.....	\$326 60	} 341 17
	" Balance as above due Treasurer	14 48	
	Balance in hand		40 58

News of the Churches.

Rev. Joseph Wheeler, still of Albion.—It would seem to everybody who knows anything of the man or the place a very unnatural thing to say, during Mr. Wheeler's lifetime, that he was "of" any other spot than Albion, or that Albion acknowledged any one else as "of" it. He wrote us, under date of May 23: "By the following address you will see that an *injunction* has been laid on me, to prevent my leaving this place; the amount of cash in the "purse" was \$65 75. Will you please let the *Canadian Independent* tell of this "surprise party?" [The amount has since been made up to \$70.] The address is in these terms:—

REVEREND AND DEAR SIR,—Your friends and neighbours have met with you this evening for the purpose of presenting you with this purse of money and the articles and goods we have brought with us, which have been given by the members of your Church and congregation in Bolton and Macville, and also by those of all the different denominations in this place and neighbourhood, who have heartily responded to the call made upon them. We therefore request your acceptance of the same as a mark of the love and respect of your friends and neighbours, and of their hope that you and your family may be permitted to pass many happy years in our midst.

Signed on behalf of the donors,

MRS. WARRBRICK,
MRS. FRIAR,
J. N. BOLTON.

Bolton, May 22, 1867.

On the 15th June, Mr. Wheeler again wrote, thus, "I promised you a further statement of the *Injunction* the Lord Jesus Christ served on me, *not to quit this field of labor*. It was on this wise:—1st, early in April a young man, who had been a member of the church here, but for several years had been living on a farm some fourteen miles distant, came to me and said, 'so I hear you will have to leave this place,' 'yes, David, it looks to me as though the Lord was bidding me away,' I answered, 'Well,' said he, 'I think I have a plan made, by which you can stay another year.' 'Well, David, what is your plan?' 'Just this said he, sell your horse, and I have a three year old colt, and I will break that in and give it to you.' So I sold my horse, and in due time David came with the 'colt.' 2nd. Then on the 22nd May, the *party* of which I previously informed you.

After I had mailed that information to you, others came and made the purse up to \$70 75. I am getting a little dull of hearing, but *when the Lord speaks out like that, I can hear!* I know his orders now, it is, *Tarry here and watch, 'till I call thee.* So I am a *child at home again*, I hope I shall not be froward."

Rev. J. T. Byrne terminated his engagement with the French Canadian Missionary Society, as their travelling agent, in April last. He is still residing in Whitby. We trust that some suitable sphere of pastoral or missionary labour may soon present itself to a brother of his experience and energy.

New Congregational Church, Toronto.—About nine years ago, a few members of Zion Church, Toronto, joined in establishing what was then known as a Mission School, in the northern part of the city. At the same time, and as part of the enterprise, a Sabbath evening preaching and week-night prayer meeting were commenced, along with the visitation of families in the neighbourhood and the distribution of tracts. The inception of the enterprise, it is well to say, was largely owing to hints thrown out in the speeches of two American brethren, Messrs. Woodruff and Newcomb, who visited Canada in the summer of 1858, and gave most interesting details of mission school work and house-to-house visitation in Brooklyn and New York.

At various times, the brethren of Zion Church have been indebted for assistance to members of other churches, whose co-operation in the work of the School has been most efficient and valuable.

The School has gradually grown in interest and importance, and the preaching and prayer meetings have often proved sources of refreshment and power.

Four years ago, it was deemed advisable to erect a building for the better carrying out the objects of the enterprise; and now, on the same ground, and for the purpose of extending and completing what has been begun, a few of those who have long been connected with it have come to the conclusion to erect a church, retaining the present building for the purposes of a school, and connecting the two by rooms for bible-class and vestry purposes.

It is intended that a Church shall be formed when the building is ready for occupation; and it is gratifying to know that the separation of old friends from Zion Church will be accomplished without any breach of that good-fellowship which has long subsisted between them.

We understand that Mr. Richard Thomas, lately a student of our College, whose work both as a Christian and a teacher was commenced in connection with this School, has been invited to minister in the church when formed, until a regular call shall be given; and we earnestly trust his health may be so completely restored by a purposed visit to England, that his bow may long abide in strength, and that by his instrumentality souls may be saved in numbers, and a Church be built up to the honor and praise of our Great Redeemer.—*Communicated.*

Zion Church, Montreal.—The formation of a Branch Church in Wolfe Street, in connection with this Church, has been recently sanctioned. It has its origin in the Wolfe Street Mission in this city, which has been conducted by members of and latterly supported by Zion Church. It will be under the immediate superintendence of the Rev. Mr. Jackson, with the supervision of Dr. Wilkes.

On the 31st ult. Messrs. Peter W. Wood, Theodore Lyman and J. P. Clark, were ordained to the office of Deacons in Zion Church.

On the 21st inst. (June) Dr. Wilkes will take his departure for a few weeks absence in Europe. May He who holdeth the winds in His fist and the waters in the hollow of His hand, restore him safely to us! Not only Zion, but all the Churches in our Dominion, must feel that we can't afford to lose him.

Montreal, 23rd June, 1867.

Toga.

Progress of the Revival at Brooklyn, N. S.—Since the commencement of the revival in this field my time has been more than fully occupied, preaching from six to eight sermons a week until the present one. Mr. Black, who has given us all the help he could, has been prevented from doing a great deal because he lives seven miles from the place of worship in which the meetings have been chiefly held, and neither he nor I am possessed of a horse. *In consequence I have been unable, partly from exhaustion but chiefly for the want of time, to write you anything like an adequate account of the things which have most surely come to pass amongst us; and I have now time to give you only the briefest summary, too late I fear for your forthcoming issue.*

Since the 1st of April forty-nine persons have been received into the fellowship of this Church; six united heads of families, five male heads of families, three married women and one widow, the remainder young men and young women; ten of the last named class of whom date their conversion from the time of the revival in Brooklyn, which took place a year ago. On Saturday next we hold another Church meeting, when we expect a few more to unite with the Church. This revival took place at the station farthest from the town, Beach Meadows, where a new Church has been erected, which was opened by Dr. G. Smith when on a visit to these Provinces two years ago this summer; whose sermon, fervour and affection have frequently been the subject of hallowed recollection and remark during the progress of the work of God in the hearts of the people.

On the first Saturday and Sabbath in May the Milton Church and Pastor united with us in a conference meeting and communion service in Liverpool; at the conference meeting the vestry of "Old Zion" was filled, and the exercises were all solemn and impressive. On the Lord's day there was a large gathering in this the oldest place of worship in the town, in which the early settlers of this place from New England all worshipped. All the body pews of this large and ancient edifice were filled with communicants; and the Lord was in the midst of His people. Four prayer meetings had been held during the previous week in private houses, which were numerous attended; and on Sabbath evening another was held in the vestry which was well filled. The meeting is said to have been most interesting.

All our meetings have been characterized by the best of order and the most solemn stillness. Even the door latch of the Church at the Meadows could be heard, when one would go out or come in, through the entire building, during the exercises of the meeting, notwithstanding at times it was crowded with a congregation of two hundred people and over. The work is still going on, though not so extensively, and there is deep interest in those things throughout the whole field. *We need another minister badly.*

With this brief sketch of the revival here, allow me to add a remark to Mr. Wilson's letter on the Eramosa resolutions. Those resolutions were passed before I left there, and I scarcely need say that I did not agree with the sentiments embodied in them. But along with the letter referred to the following facts should be taken into consideration. In Eramosa we had the use of the parsonage, all our wood found, all the flour we used in the family, and \$6 a week besides; to these were added many other valuable expressions of the kindness of the people in a private way. These things were what we got per year from the Church. Additional remuneration was given by the other stations at which we laboured. Our labour in Eramosa was one sermon a Sabbath, an hour in the Bible Class during the summer months before service, and attention to one weekly prayer-meeting. On the principle, therefore, of remunerating according to the amount of labour performed, we think that the Eramosa Church not only does as well as most country churches but vastly better. We also give them credit for intending to increase the salary of their minister by at least one third the amount mentioned above, had he remained amongst them. As it was they more than met their engagements with us; we, therefore, have never complained of inadequate support in connection with our pastorate in Eramosa, nor have we suffered any one else to do so in our presence without making known the above facts. That we could have done with a much greater salary none need doubt; the same we

may say still, and there are very few in the ministry of whom it may not be said. They were not *pecuniary* considerations which *finally* led us to leave; this we stated to the church and congregation distinctly; though had we known at midsummer what we knew at midwinter of our Eramosa friends' intentions, when *we did not know* of Liverpool and its wants, what we learned by a visit to it in September, possibly the result might have been different. We were in considerable pecuniary difficulty in summer, though, be it understood, not from the Eramosa Church not meeting their engagements, for they met them all. This much I deem it due to them to say.

I fully endorse the following: "The true principle is, for every member of the Church to consider what God has given to him, and what portion he can devote to God and His Church." The fact that they were meeting their *engagements* with me and more, and doing what seemed to me laudable for the amount of labour the Church received, and for the few there are of them, rendered it very delicate on my part to ask for more so soon after my settlement, and before I really knew the circumstances of the people. When in these circumstances a large field for usefulness offered, with the prospect of better support, though involving (not in this case "no extra labour") but much more labour, that question, which in June and August was *mixed* with pecuniary considerations, in December, by reason of the revealed intentions of the Eramosa friends, became a question involving purely considerations of usefulness; for it was then evident, that so far as money was concerned, if there was any preference, it was in favour of Eramosa. It will afford me much pleasure at some future time when I have opportunity, to furnish you with a few interesting facts and incidents connected with the work of God amongst us. In the meantime I remain, &c.

Liverpool, May 15th, 1867.

C. D.

Obituary.

MR. SAMUEL EBBS.

On 6th June, 1867, at Ashley, Missouri, Samuel, the only and much-loved son of Rev. Edward Ebbs, of Aurora, Illinois, died by drowning, in the 21st year of his age. Many a heart has been shocked and saddened by these mournful tidings, and it is no easy task for us to fulfil the request of the bereaved parents, by recording some particulars of the life and death of one known to so many of our brotherhood, and loved wherever known.

"It appears," writes the father to the grandfather, that a young man from Louisiana—not the State of that name, but a town in the State of Missouri—was our dear son's companion to the *Quiver*, as the creek is called in which he was drowned. This young man had not yet gone into the stream, when Samuel cried '*Help!*' He sank and rose again, and quickly disappeared to rise no more, before any assistance could be given. It was a moment's struggle, and all consciousness of peril and death was over, and the happy spirit awoke in sweet surprise on the happy shores of Immortality!"

"The friends of Louisiana were remarkably considerate," our brother continues "in advance of the receipt of my telegram instructing the landlord there to obtain and forward the remains, he had procured the case and engaged a bear-se to go for the body—17 miles. The Rev. Mr. Hamlen, Congregational minister of the town, went with it, and saw to every little matter that could afford us relief—even thinking to cut off a lock of hair for us. The landlord of the hotel where Samuel boarded, at Louisiana, came with the body thence to this city, in order to give us all the satisfaction that free conversation respecting all particulars could afford. We had given up all hope of receiving the precious remains of our dear boy, when yesterday, (10th June,) about 4 P.M., a telegram informed us that the corpse was on the train that would arrive here at 7 P.M. Every arrangement

was immediately made for meeting and conveying it from the depôt direct to the cemetery. Friends were exceedingly attentive and kind. Everything needful was arranged in season, and in a gentle shower we went in sad procession to the grave, about a dozen carriages-full, and some on foot. Never did I feel so thankful for the privilege of attending a loved one to the place of the dead. His dear mother and sister accompanied me. The pastors of the First Congregational and First Baptist churches were present. The former conducted the brief services. The Lord has most tenderly regarded our feelings in all the particulars. I cannot conceive of any alleviation that such a sad stroke could be qualified by, that He has not granted, except the privilege of *seeing* the beloved form.

So far as he is personally affected, *all is well*;—*it could not be better!* I dare not speak of worth, and of our sense of his loss. His excellence so far surpassed the common order of youthful goodness, that any terms appropriate would seem to those who were but slightly acquainted with him, quite extravagant. I will not even to *you*—Mr. Wickson, sen.—give utterance to my calm and sober estimate of a priceless treasure; but ‘the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!’”

The few words which we can add to these quotations, must refer mainly to the last two years of the life of the deceased. Of his early life, we can say but little, except that he was from the beginning devoted to God in Christ, and vigilantly brought up in the nurture and admonition of the Lord. He professed his faith in Christ, and joined the church in Paris, C. W., of which his father was pastor, when about 16 years of age. From that time onward, his christian life was one of great consistency, straight-forward openness in confessing Christ, and faithful endeavours to do good. In Toronto where he spent a year, and in Kingston, where he remained for about the same time, his loving spirit called forth much answering love, nor did he labour in vain to win souls.

Let his death admonish our young readers, to “prepare to meet their God” now; and let his life find many imitators in its innocence, cheerfulness and christian decision.

Gleanings.

A BISHOP SPEAKING OUT.—We take from the *Greenock Telegraph* the following extract from a charge lately delivered by Bishop Ewing, of the Scottish Episcopal Church. It is certainly a sounder expression of Protestant feeling than we could have expected from any bishop of that communion, and is far better than is generally to be found in the charges of English bishops. Dr. Ewing, speaking to his clergy, says that,

“If we cannot stand as simple ministers of Jesus Christ we ought not, indeed, to stand at all. Anything else is but a broken reed and gilded rottenness. The conception that ministerial efficacy works through ministerial descent—a miraculous change on matter—so that as spirit it acquires an entrance to the spirit, has in truth no standing ground in the Church of England, for, in the Providence of God, the channels of that Church for such conveyance have more than once been broken, and this false ground she has no right to occupy even were she so inclined. Those who seek this ground, therefore (for England has it not,) must go where the original temple stands, the mother and mistress of this and of all such false conceptions—the Church of Rome—*than which no greater Antichrist has yet arisen or can arise.*”

Such language as this is worthy of a christian bishop and, it ought to be echoed from all the pulpits in the land.—*Constitution.*

The purest metal is produced from the hottest furnace, and the brightest thunder-bolt from the darkest storm.

Wrong not others, and God will right thee.