

THE

Canadian Independent.

VOLUME XVIII.

FROM JULY, 1871, TO JUNE, 1872.

“One is your Master, even Christ, and all ye are Brethren.”

Toronto :

ALEXANDER CHRISTIE,

FOR “THE CANADIAN INDEPENDENT PUBLISHING COMPANY.”

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PREFACE TO VOLUME XVIII.

In writing the last words of these twelve monthly issues, and reviewing the contents of the yearly volume thus completed, mingled thoughts and feelings are awakened within us.

We are more and more profoundly impressed, continually, with the vast influence of the Press ; and our experience in connection with this magazine makes us feel how essential such an organ of communication is to the well-being and the unity of our churches and all their institutions. Our ideal of the possible excellence of periodical literature is ever rising, partly under the influence of actual examples, and partly in visions of still better things to come. Our own realisation of that ideal, within these pent-up limits, is more disappointing, in this third incumbency of the editorial chair, than ever it was before. Still, we believe a good service has here been done for Christ and our brethren, and for that we are thankful.

The circulation of the CANADIAN INDEPENDENT, however, is not what it ought to be. While some pastors and churches nobly hold up our hands, others are very apathetic. With double our present list, we could furnish more than twice as good a magazine ! Shall not that be realized in 1872-'3 ?

Heartly thanks to all our helpers, by canvass or literary contribution ; and chiefly to Rev. John Wood and Rev. W. W. Smith, whose stated co-operation, in special departments, has lightened our labours and added value and variety to our pages.

F. H. M.

TORONTO, May 20, 1872.

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"One is your master, even Christ, and all ye are brethren."

THE CANADIAN INDEPENDENT.

JULY, 1871.

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THE
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CONGREGATIONAL CHURCHES.

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WITH THE SPECIAL CO-OPERATION OF REV. J. WOOD.

While principally meant to serve as a medium of communication to the Congregational Churches in the Dominion of Canada, and containing official reports of denominational proceedings, and News of the Churches, it also contains a digest of British ecclesiastical affairs, Papers on important questions, and other interesting matter, much of which cannot be found in other periodicals.

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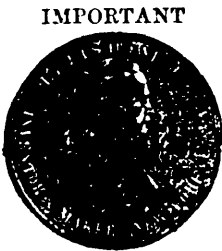
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THE CANADIAN INDEPENDENT.

VOL. XVIII.

TORONTO, JULY, 1871.

No. 1.

EDITORIAL SALUTATIONS.

Once more, and for the third time, the hand which writes these lines has had forced into it the editorial quill. We had fondly hoped that we were free from the task, for life; but the overwhelming pressure of brotherly constraint, from all quarters, has been more than we could resist. Our residence in Toronto, together with other personal considerations, has been so urged upon us, as to make this appear to be the service which we are to render to the churches at large.

The brother who has just been allowed to vacate the chair, pleaded strongly the remonstrances of his own people against his continuance in office. A stronger argument, of the same kind, could be used in our own case. Both pastor and church will have to make a considerable sacrifice for the sake of this public interest; and had not the pastor been so thoroughly aware of the deep interest taken by the church in the welfare of the denomination, he would not have trespassed upon their indulgence in the matter. As it is, he hopes and believes that they will receive those compensations which Providence always brings to those who "look on the things of others." But should the two duties be finally found incompatible, the pastorate shall have, as it deserves, the preference. While the editorship is held, however, it will be understood, that, inasmuch as this office involves more labour than any other public position in the body, the incumbent must be relieved, as much as possible, of the other multifarious services that have been expected of him.

It will be seen that some changes have been made in the appearance of the magazine. Its typography, in our judgment, is more tasteful and legible, and on this point we trust that our readers will agree with us. By the arrangement now adopted, three more pages of actual reading matter will be furnished in every number, though less paper is used, than in the old form.

As far as space allows, though a monthly issue is very slow, and our space very narrow, for such thick-teeming days as these, we shall endeavour to widen the scope of our periodical, and to make it a running commentary on the events of the time.

For this purpose, we shall presuppose that our readers have, for the most part, become acquainted with the main facts of passing events through the daily or weekly journals, and shall advert briefly to their tendencies and bearings.

To make room for all that we shall desire to insert, it will be necessary to practice condensation in every item, but not so far as to squeeze the life out of it. It is easier to copy a whole page than to rewrite it into half the space; but we propose to take the trouble, nevertheless.

We are promised the valuable aid of the retiring Editor, in more than one department, and hope, ere long, to be able to count stately on the practised pen of the first of his predecessors. But the magazine can only become the mirror and the mentor of the Congregational churches of the Dominion, by the hearty co-operation of the entire brotherhood, especially of the pastors. Notwithstanding our intention to deal largely in brevities, we hope to find room, in every issue, for at least one paper in which some weighty theme will be discussed at sufficient length. The prospect is, that such articles will be chiefly supplied by writers within our own circle. There will be no lack, unless a good many talents are covered by a napkin. As to matters of fact, we hope that it will be considered a point of honour, everywhere, to send us prompt intelligence of all occurrences in the churches, which have any interest for the body at large.

As our new volume begins with this month of July, now is the time to canvass for new subscribers. It will be seen, by notices elsewhere, that the proprietors offer such terms as will make it worth the while of our friends to engage in this work. But if any of them should insist on doing it "for love," as aforetime, "by our word, they shall have their will!" But whether for love or for money, let a vigorous effort be made at once to double our subscription list. We need a permanent agent, (an "officer of literature," Dr. Campbell used to call such), in every congregation, who will attend to this matter all the year round.

Only as this enterprise is thus sustained by those for whose benefit it is carried on, can it fulfil the purpose of its founders. The CANADIAN INDEPENDENT has passed through many vicissitudes, and escaped some severe perils. Yet it lives to this day, and does a work most necessary to the prosperity of the Congregational churches. The proprietors have undertaken the responsibility of its publication solely for the public good. Should profits accrue, they are pledged to devote them to the improvement of the magazine, or to the issue of other denominational publications. They are thus, virtually, trustees for their co-religionists, responsible, indeed, for any losses, but self-forbidding to participate in any gains. Let them be encouraged by all their brethren.

But one word more. Amidst all the intercessions that go up for Pastors, Teachers, Missionaries, Colleges, Societies, and all other Christian workers, "Brethren, pray for us." We look on this as part of the work to be done for Christ, through the churches; otherwise we could not put our hand to it. If it is done well, we may do great service; if ill, great harm. If any one "lacks wisdom," it is he that is compelled to utter himself thus publicly on all matters

of denominational and general concern. This "wisdom cometh from above," and the humblest of our readers can aid us to get it.

THE UNION MEETING AT GUELPH.

The recent meetings of the Congregational Union, and of the other societies grouped around it, without having any extraordinary features, were marked by several circumstances of much interest. The meetings were held on new ground, and the pleasantness of the town and the warmth of its welcome made every one enjoy the visit. The number present was up to the average, though all were sorry to miss several "old, familiar faces" from the far east. The general tone of the body was lively, vigorous and hopeful. No "root of bitterness, springing up, troubled us," but in the midst of full freedom of utterance, brotherly love continued. Though much disappointed at another postponement of the papers on "the Religious Training of the Young," the Union was deeply interested in Mr. Fraser's essay, and the discussion thence arising. The difficult question of the Trust Deed was harmoniously disposed of. The debate on Missionary management was well sustained, and could not fail to demonstrate to missionary pastors that they had the honour and sympathy of their brethren. The College meeting was one of unusual value to the institution, and indicated a peaceful transition into a new stage of its history. The Widows' Fund reported a growing capital, and the trustees were requested to consider a plan for a Pastors' Retiring Fund. The Indian Mission is entertaining larger plans. The public services were well attended and generally enjoyed. May every pastor and delegate have returned home to labour more earnestly, and gather in richer fruit!

THE CONGREGATIONAL UNION ON "THE CANADIAN INDEPENDENT."

The following resolutions were promptly and cordially adopted at the late meeting of the Union, on recommendation of the Business Committee:—

"That we consider the CANADIAN INDEPENDENT entitled to a much larger circulation among our congregations than it has had hitherto, and we urge upon our ministers and churches a more active interest in extending the subscription list; also, in consideration of the advertising space given to this Union for two years past, and the publishing of its proceedings, we hereby authorize our Treasurer to pay the proprietors the sum of twenty dollars."

"That, in reference to the resignation of the Rev. J. Wood as editor of the CANADIAN INDEPENDENT for the past three years, we hereby express our regret at the necessity of such resignation, and our sense of obligation to him for the assiduous and self-denying attention that he has given to the magazine during that period, and the ability with which it has been conducted; we, at the same time, con-

gratulate the proprietors on the success that has so far been vouchsafed to their enterprise, and on their again obtaining the consent of the Rev. F. H. Marling to accept the editorship, so long and so honourably held by him before."

We are sure that we may return thanks on behalf of the proprietors and the late editor, as well as ourselves, for these words of cheer, and we confidently rely upon our brethren to make good their pledge of practical help in extending our circulation. Canvassers and intending subscribers should bear in mind that this, the "Union meeting number," is by no means a specimen of our regular monthly issues. There will be much greater variety, and especially more reading matter for all the members of families, in the other eleven numbers.

THE LONDON MISSIONARY SOCIETY.

Special mention was made in the report of the Union Committee of the visit of Dr. Mullens, Mr. Alton and Mr. Wright, as having excited so much interest in the churches. With a view to perpetuate that interest, to ensure the formation of local auxiliaries, and to obtain annual contributions from the churches, a Secretary was appointed by the Union within each missionary district to correspond with the churches, to "provoke them to love and good works," and to forward their contributions to the Society in London. The Secretaries so appointed were,—for the Ontario Western District, Rev. W. F. Clarke, Guelph; Central, Rev. T. M. Reikie, Bowmanville; Eastern, Rev. K. M. Fenwick, Kingston; and for Quebec, Rev. J. Howell, Granby. We hope that they will be successful, and may have large remittances to make.

The proprietors of the *CANADIAN INDEPENDENT* have been in correspondence with Dr. Mullens, since his visit, with a view to inserting more missionary intelligence in the magazine. Several plans have been discussed, such as the stitching up of a number of the *Missionary Chronicle* with each of our monthly issues; and the procuring of advanced sheets of the *Chronicle* for republication in an enlarged edition of the *C. I.* But the expense attending either of these plans was more than could be prudently borne either by the Society in London or the *C. I.* Company. We shall hope, however, to find space for news from the mission fields from time to time.

We believe that the London Missionary Society are willing to send 50 copies of the *Chronicle* to Congregational pastors in Canada. It will naturally fall to the Secretaries above-mentioned to see that the addresses of pastors are forwarded to London, and corrected as changes occur.

For the information of all concerned, we may add that "Rev. Robert Robinson, Mission House, Blomfield Street, Finsbury, London, E. C.," is the person to whom remittances should be sent, and drafts or P. O. orders should be made in his favour.

ADDRESS OF THE RETIRING CHAIRMAN, REV. JOHN WOOD,

BEFORE THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC, JUNE 8TH, 1871.

Beloved and Honored Brethren,—Amid all the hearty greetings and pleasurable emotions of this annual re-union, I am sure every one of us must feel that our first word this morning should be to the praise of Him by whose good Providence we meet,—who not alone “forgiveth all our iniquities,” but “redeemeth our life from destruction, and crowneth us with loving-kindness, and tender mercies.” A year, of course, can scarcely pass without our being frequently called, even in the comparatively small communities which we represent, to minister comfort in the homes of sorrow and bereavement, and, perhaps, to have the bitter cup of affliction pressed to our own lips ; and this year has proved no exception to the general rule. But although the *parsonage* has been overshadowed by the dark-winged angel of death, and the loving help-meet and counsellor of many years, has been taken,—

“Above these gloomy shades,
To the bright worlds beyond the sky,
Which sorrow ne'er invades,”—

the Lord has graciously spared *our pulpits*, and brought us together unbroken in our ranks, as we are undiminished in our attachment to the principles, which, as a body, we are pledged to maintain.

We have reason to be thankful, too, that we have not had, during the past year, to lament the loss of brethren by removal to the *greener-looking* pastures of the United States, or of some far-off land to which distance often lends such powerful enchantment. On the other hand, our “prodigal sons” are, one by one, returning to their Canadian home ; while the accessions we have been lately receiving from Britain, and notably, the recently installed pastor of Zion Church, Montreal, whom we welcome among us this morning, all seem to indicate a growing appreciation, both at home and abroad, of our highly-favored land. It is to be hoped that with the constantly increasing facilities of travel and inter-communication, Canada, so long the synonym in the English mind for polar snows and primeval forests and savage Indians, will soon be better understood ; and that we shall be able to impress so favorably these new ministerial emigrants that, like the faithful spies of old, they may send back such a good report of the land, that the people as well as the preachers may resolve, in the name of the Lord, to “go up and possess it.”

For some reason or other, not very easily explained, Canada has never received the amount of attention among the emigrating classes of Great Britain, to which, as the most important of all the British Colonies, she is entitled. Despite all the efforts of our government to spread information in regard to our soil and climate, our free grant lands, our mineral wealth, our excellent public school system, and our political institutions, &c., and despite the fact that the trans-Atlantic voyage is so much shorter, and less expensive than that to any of the Australian colonies,

the latter have, for many years, attracted a much larger immigration to their shores than Canada. If, on the other hand, intending emigrants resolved on seeking a new home on this Western continent, Canada again suffered so much by comparison with the rose-colored descriptions they had read of the United States, that, in nine cases out of ten, they cast in their lot with the latter.

With the Independents our churches seem to have been in but little better odour than our country, for our English brethren, remembering one or two dismal failures and blunderings, for which they themselves, or their agents, were chiefly responsible, set themselves to writing up the Australian Eldorado, to the almost entire neglect of Canada; and the result has been that while our people have flocked as a cloud to Victoria, Queensland, and New South Wales, an English Independent has been a *rara avis* any where in this country away from two or three of our city churches. In confirmation of this statement I may say that during a pastorate of over eighteen years in Brantford,—one of our prettiest and most enterprising Canadian towns,—we have received only three persons by letter from churches in Britain, one of whom remained but six months with us, while the other two left us in less than three years, to join relatives in the Western States.

Now we may not be in a position to judge impartially, but we have a better opinion of our churches and our country than to think they have been estimated as they deserve. Canadians may have been less enterprising than they were expected to be, our churches may be longer in reaching the point of self-support than was anticipated; but considering the newness of the country, and the fact that dwellings, barns, school houses, public buildings and churches have all to be erected, in the first place, out of the scanty incomes of men struggling with every conceivable difficulty in the bush, most of whom have no personal interest in Divine things, we are persuaded that our progress, if not all that could have been wished, has been, in many cases, even greater than could have been hoped for.

DIFFICULTIES.

Look at the facts. The four oldest living Congregational churches in the Provinces of Ontario and Quebec (if we except one on the frontier line, organized and long aided by our American brethren) are scarcely forty years old. Episcopalians, Presbyterians, Methodists, Baptists, all had the start of us. Most of them occupied all the more important places before the Colonial Missionary Society was organized. For any new body of Christians to introduce themselves, and gain a footing under such circumstances, must be a slow and costly process, but for Congregationalists to do so, without *prestige*, without any specialty of doctrine or nationality to commend them, must necessarily be seven-fold more so. We have thus, unhappily and unwillingly, been made to appear as *intruders*, in many cases. We are more; our ecclesiastical system is regarded as a standing *protest* against something in each of the denominations already existing. Our anti-state-churchism offends the Episcopalian. Our Calvinism shocks the Methodist. Toleration

of the opposite views is rank heresy to the Presbyterian. The attempt to secure a converted membership drives away others. While the baptism of infants, and the opening of the door of the visible church, as the Lord has "opened the kingdom of heaven, to all believers," displeases the Baptists! It is true that our protest has generally been put very mildly,—too mildly, perhaps, in many instances,—but our very presence has borne testimony for certain great principles, and against their opposite evils, and every one knows how hard it is for even grace to bear the suspicion that possibly we are in the wrong!

We may as well confess it, that numerous and influential as are the Congregationalists of Great Britain, and the United States, we are, in this country, but "a feeble folk,"—a fact that of itself constitutes one of the greatest hindrances to our progress. Most people prefer to worship in a fine house, with a large and well-to-do audience. The minister can preach and the people can hear better, in such circumstances. The conclusion is not unnatural that a man must be much above the average in point of ability, who has so large a congregation to hear him, whereas, it is not uncharitable in us to say that, in many cases, it is neither the eloquence nor the learning of the preacher that draws the larger audience, but the name of the church to which he ministers. "Nothing succeeds like success." The tendency of a small congregation is to keep itself small, and of a large one to maintain itself and increase by its own inherent attractiveness.

Apart, however, from any such considerations, other interests often influence men, sometimes unconsciously, perhaps, in their choice of the larger, rather than of the smaller, congregation, as ours usually is. Men "with an eye to business," but without any settled convictions of duty in regard to such matters, not unfrequently, on removing to a new locality, connect themselves with the church, or society, that will be likely to throw most in their way. People of taste and refinement, too, are often influenced by the hope of finding more congenial, because more fashionable and worldly society, in the larger and wealthier church. These are evils of which our city brethren know but little. Letters of transference from the struggling country church to the prosperous city charge seldom miscarry; we wish we could give as good an account of those sent in the reverse direction.

Then feebleness numerically generally involves poverty in resources. It is very inconvenient to be poor, and in some people's estimate of it, it is a crime, as well as a misfortune. In a church it works injuriously on all sides. It makes the cost *per caput* of carrying it forward heavier, and thus stingy souls, who pay for preaching as they do for their dry goods, at so much per yard, are frightened away,—no great loss, it may be said, in one sense, but a great moral injury to men who need to be converted so badly. Then, on the other hand, every dollar thus withdrawn from the church's treasury reduces by so much its ability to improve its house of worship, and provide its pastor with an adequate income. And as ministers, and their families, are the subjects of the common wants of humanity, and of not a few uncommon wants, and are, besides, no more enamored

of pinching and poverty than other men, they do generally, other things being equal, prefer a good salary to a poor one. It is, no doubt, very wrong in them to be so worldly ; but with the example of so many persons in their own congregations before them, clerks, artisans, merchants, &c., all from the least to the greatest, seeking to "better themselves," some little allowance must be made for them if they do, now and then, think they can serve the Lord just as well with a thousand a year as five hundred. Hence the larger and richer congregations are often able to secure the services of highly popular preachers, to compete with whom, in their more attractive surroundings, is no easy task.

There is still another thing growing out of this numerical feebleness that has operated very seriously in retarding our progress in the country, viz., the numbers that are annually lost to us by removal to places in which no Congregational Church has been organized. A Presbyterian, a Wesleyan Methodist, or an Episcopalian can hardly settle down anywhere but he will find a church of his own denomination with which he may connect himself. The Baptist can usually do the same, or if not, he will still be a Baptist, and refuse to coalesce with Rantizers and Baby-sprinklers of any description. Congregationalists, however, with a catholicity that, though sometimes excessive, does infinite credit to our principles, failing to find the church of their choice, usually lay aside their preferences, and unite with the one most nearly representing their religious opinions, or most congenial to their social and spiritual nature. Hundreds of members and adherents are annually lost to us from this cause alone ; and what is loss to us is, of course, gain to other denominations. Thus, in every way we look at it, "the destruction of the poor is their poverty."

One other disadvantage, humanly speaking, under which we labor, must be briefly referred to, viz., the lack of any *ism* for which to contend—any standard of orthodoxy around which our people may rally, or any "shibboleth" of party for every one to pronounce. Christians still are more or less carnal, and like the Corinthians, are not satisfied with the Divine patronymic first given them at Antioch,—“Christians,”—but distinguish themselves by the name of some “Paul, or Apollos, or Cephas,” whose theological system they have embraced. Where the name of the founder of the sect is wanting, or, as in the case of Henry VIII., could hardly be regarded as bringing with it the odour of any great sanctity, there is generally some other feature, in the nationality, the worship, or the social standing of the denomination to attach men to it, or to lend it *eclat*. The Episcopalian prides himself in the fact that his beloved Queen, and nearly all the peerage and aristocracy of Great Britain, belong to his church,—the church established by law. The Presbyterian, scarcely less proud of his covenanting fathers, clings to his rugged old Psalms, and Confession of Faith, as a sacred heirloom with which he would no more part than he would part with his Bible. The followers of Wesley are similarly bound together, partly by the veneration in which that great and good man is held among them, and partly by the “methods” of worship and of discipline which he devised and transmitted to them. While

the Baptists, to whom alone water is thicker than blood, swear by Dr. Carson, and believe that they, above all men, are the conservators of "the faith once delivered to the saints." As a consequence, there exists in all these bodies a certain *esprit de corps*, which, controlled and tempered by the nobler impulse of love and zeal for Christ, is an element of strength by no means to be under-valued.

Now, what have Congregationalists, in the way of denominational *specialty*, with which to attract and attach to them these not brought up among them? Nothing, save "our liberty which we have in Christ Jesus,"—the privilege of self-government, which, however eagerly men contend for it in the state, is strangely enough, but lightly esteemed by them in the church. We have no "ecclesiastical millinery" to please the eye; no authority of Parliament to inspire respect for our forms of prayer; no doctrinal symbols of heavy antiquity; no great spiritual progenitor whose name we bear. We are of no one nationality. We are not even persecuted into popular sympathy. All we have upon which to live and thrive, denominationally, is the hope of the gospel, which we rejoice to believe is not our exclusive inheritance, but is "come in all the world," as it is come unto us.

"Christ and his cross are all our theme,"

and by that sign alone must we conquer!

GROWTH AND PROGRESS.

What progress then are we making under all these disadvantages and difficulties? Are we gaining or losing ground? And if growing, how will our growth compare with that of other religious bodies around us? As one of your former ecclesiastical statisticians, you must bear with me while "I magnify mine office," and say that although I entirely agree with one of my predecessors in the chair of this Union, that numbers are no proof of orthodoxy, numbers have much to do with the courage and hopefulness with which we carry forward our work.

The results of the Census, unfortunately, have not yet been published, and if they had been, it is hardly probable, from the manner in which the enumerators have done their work on previous occasions, that we should be able to accept their ecclesiastical returns with any degree of confidence. But, happily, we have the figures of our own denominational census before us, and on comparing the tables of 1860 and 1870, and estimating, in each year, for unreported churches, by reference to previous returns, I find the net increase in the membership during the decade just closed, was 24 per cent. This, it must be remembered, was during a period, for the most part, of almost unprecedented commercial depression, consequent upon the crisis of 1857, when large numbers of our people removed to the United States, and the membership of some of our churches was diminished to one half of what they previously were. We very much doubt if any denomination in these Provinces has a more encouraging record to show, especially if we confine our comparison to the *smaller* religious bodies, which, like ourselves, suffer from their smallness and poverty, as we have shown is inevitable

in such circumstances. Episcopalians, Presbyterians and Wesleyans are continually receiving large accessions from Britain and elsewhere. Here and there they may be outstripping us in wealth and worldly influence; in the costliness and grandeur of their houses of worship; and in the demands they make upon public attention; but there is no denomination among us, except our irrepressible brethren of the Baptist persuasion, which has now connected with it so large a percentage of persons *not brought up in it*, as we have.

I have given considerable attention to the statistics of the churches, and I have generally found, upon a comparison of our returns with those of others, that even in regard to numerical increase, we have nothing to discourage us. Let us cease then to depreciate ourselves, and the success with which the Lord has been pleased to give us, and gird up our loins afresh for the work he may yet employ us to do.

HINDRANCES IN OURSELVES.

The question arises, however, are the external difficulties and hindrances to which I have adverted the only ones with which we have to contend? Is there nothing in ourselves operating in the same direction?—nothing in our practical working of Independency that can be improved?

1. First of all we may enquire, Is our ministry as effective as it might be? The *English Independent* declares that the Congregational ministry in Great Britain, which yet it believes is second to that of no other denomination for piety and learning, "is losing power," and that "the number of men with real preaching ability is growing smaller." Now, however much or little truth there may be in the declaration as it relates to England, we are persuaded better things of our brethren in Canada. Still, we cannot shut our eyes to the fact that our preaching is often unattended by that success in the conversion of sinners that might be hoped for from the publishing of so much earnest gospel truth. We are too ready, when disappointed in regard to results, to solace ourselves with the belief that our success in this respect, is quite equal to that of any other denomination. Perhaps it is. But the question is, ought we to be content with that? And if not, should not our next and most anxious enquiry be as to the cause of such failure? Are we asserting our true "Apostolical Succession" by giving ourselves, as they did "continually to prayer, and to the ministry of the word?" Is our preparation for the pulpit as thorough, and our preaching as direct and faithful, and tender, as prayer can make it? Is our "fellowship with the Father, and with His Son Jesus Christ," as constant and familiar as it ought to be? Is our aim as pure and simple as we once thought it was, when we were first "put in trust" with the gospel? Painfully conscious have we become, from experience, that "neither is he that planteth anything, neither he that watereth;" but has our experience led us to more prayerful and patient waiting upon Him who "giveth the increase?"

2. But the people also have much to do with the success of the ministry. The late Mr. James, of Birmingham, found it necessary to write his "Church in Earnest," as a kind of antidote to his "Earnest Ministry," which, being read

extensively by Christians of all denominations, was producing such a profound impression of the necessity of earnestness in the pulpit as relatively to weaken their sense of the need of a similar earnestness in the pew. Now, a Christian church, properly alive to its share of responsibility for the salvation of sinners, may help the ministry, not alone in the calling down of blessings from heaven, in answer to prayer, and in *living* the gospel which their pastor proclaims, but in a great variety of other ways, to only one or two of which can we at present advert.

(a.) First, the Church makes the ministry what it is, furnishes its materials, gives its character, and inspires it with its own warmth and energy, on the one hand, or chills it into dullness, apathy and formalism, on the other. If, therefore, we are to have what the *English Independent* desiderates, and what, indeed, the churches, are every where demanding, a ministry of "power" and eminent "preaching ability," the churches must use means to provide it. Our mothers must consecrate their sons to the Lord, as Hannah did, from infancy. Our fathers must teach them, by their example and influence, that there is a treasure to be laid up in heaven,—a "gathering fruit unto life eternal,"—that is to be infinitely preferred to the best rewards of this world; and instead of training their brightest and most promising sons to succeed them in business, or for the more lucrative professions of law and medicine, must devote them to the ministry, in the humble fervent prayer that the Lord would accept and qualify them for it. Here is a way in which poor and rich alike can enrich the Church of God with gifts for which no amount of gold cast into her treasury can ever be an equivalent. The parents of John Newton, Richard Knil and Edward Payson, all of them among the "poor of this world," laid more upon the altar of the Lord, when they devoted their *sons* to Him, than the fabulous thousands of some of our modern merchant princes.

(b.) And as the Church furnishes the material, so does it to a very large extent, mould the character of the ministry, and affect its spiritual life. The larger of two bodies brought into proximity to each other much more readily changes the temperature of the smaller, than the smaller can do that of the larger; and so a hundred members must be much more capable of influencing their pastor—a poor erring mortal like themselves, than the pastor can be of influencing them. The influence undoubtedly is reciprocal, but one can scarcely imagine it to be equal. Yet the reverse of this is commonly assumed to be the fact.

3. Is there not a growing disposition on the part of many churches to depend upon the pastors, not only for all religious life and stimulus, but for nearly all aggressive effort also? Not without some show of truth do the Plymouth Brethren reproach other sects with having a "one-man ministry," and failing to call out the gifts and graces of the membership; albeit they are just as liable to the charge themselves when Mr. Darby, or Lord Cecil, appears among them. Their theory with regard to the ministry is, we think, unscriptural and wrong. Explain it how we will, no religious denomination has ever made any considerable progress

that has not had for its leaders and teachers a band of humanly as well as divinely qualified men, set apart for that special work. But if their *theory* be wrong are we not wrong in *practice*? How many there are who are eloquent upon politics and railways, who cannot be induced to open their lips at our weekly meeting, in exhortation or prayer. That's the minister's business! And if, by some mischance, they happen to learn of the pastor's absence from home, nobody need expect to see them at the prayer-meeting until his return. Did it never occur to such, that if the pastor be absent, there is all the more need of their being present, to assist in supplying his lack of service?

It is thought, in like manner, to be the minister's business to build up the church,—to draw the congregation and to fasten them, by his eloquence, when they come,—to convert them, and to keep them from falling after they are converted,—to visit them as often as he can when they are well, and oftener still when they are sick,—to comfort them in sorrow, to bury their dead, and to preach their funeral sermon. Only with the payment of that last tribute of respect and affection do his obligations cease. And have the people nothing to do all the while but look on, approving when the church increases, and condemning when it declines? How can we hope for anything else but failure under such conditions? As well might Bismarck have sent the *officers* of the German army to encounter the legions of Napoleon, and left the army and landwehr at home! Who can doubt what, in that case, the result would have been?

No! brethren, that is not the Lord's way of building His Church, and converting the world. He calls his servants "into his vineyard to work"; sends them forth "into the highways and hedges to compel men to come in" to his great supper, and entrusts "every man according to his several ability," with talents to improve and increase. The churches as founded by the Apostles had no idea of devolving all effort and responsibility upon the ministry, for they that were scattered abroad, upon the death of Stephen, "went everywhere preaching the word." And it is equally clear that all experience is against our looking for any large success in that way. No doubt our ministry might have accomplished much more than they have had they all been such preachers as Spurgeon, and at the same time such pastors as Jay, and such seraphic spirits as Rutherford; but neither is there any doubt that, being such as they are, they urgently need all the help the Churches can give them.

A recent visitor to Surrey Chapel ascribes the success of Newman Hall, its pastor, not so much to his preaching ability, great, undoubtedly, as that is, but to his eminent power "*as an organizer and administrator,*"—to "his Benevolent Society, relieving the sick poor at their dwellings, reaching eight hundred cases yearly; his Christian Instruction Society, visiting all the neighbourhood with tract distribution; his Dorcas and Female Clothing Societies for poor women; his School of Industry for the training of neglected girls; his Sunday School Society, with its four hundred and seventeen teachers; his open air meetings and lodging-house prayer meetings, conducted by laymen; his popular week lectures and

musical entertainments for the working-classes; his Young Men's Christian Association—through all of which it is calculated that not less than two hundred thousand are annually brought under the influence of Christianity." And adds, "If, as pastors, we can find something for every man to do, can mark out each one's place, and rouse an individual interest in specific Christian work, we shall have no trouble in finding interested hearers." Other churches in London, such as that under the care of the Rev. Dr. Raleigh, of Harecourt, Canonbury, might furnish similar illustrations. The Stearns Church, in Cambridgeport, Mass., has recently resolved itself into ten committees, thus designated:—

1. *Committee on Sunday School*—To serve as officers, teachers or visitors.
2. *Committee on Neighborhood Prayer Meetings*—To sustain such meetings, by attending, taking part and providing places for them.
3. *Committee on Hospitality*—To allow no strangers to leave the church without a courteous and Christian greeting, and, as far as possible, to introduce them to the people.
4. *Committee on Sick*—To visit them at their homes, ascertain their special wants, and report to the pastor.
5. *Committee on Temperance*—To establish and maintain temperance organization among both children and adults.
6. *Committee on Monthly Concert*—To collect and report interesting facts respecting heathen lands, and the progress of missionary work.
7. *Committee on Music*—To meet at stated times for rehearsal, and to be present at the Neighborhood Prayer Meetings and assist in the service of song.
8. *Committee of Ushers*.
9. *Committee on the Female Prayer Meeting*—To conduct it, attend, and to get others to attend.
10. *Committee of Relief*—To provide food, clothing and pecuniary aid for the poor, for missionaries and any others whom it shall seem a duty to help.

Of course all these Committees would not be needed in connection with every church, but there are some of them which are urgently required everywhere, those, *e. g.*, on Hospitality, on the Sick, and on Temperance. There is universal complaint among us, (although, perhaps, it is not peculiar to Congregational Churches), of a want of sociableness, and attention to visitors and strangers. It is not unlikely, indeed, that those who consider themselves neglected are often as blameworthy for not making any advances as those who neglected them; and, if so, the evil cries all the more loudly to be dealt with. But what is "everybody's business" generally goes altogether undone, and hence all such matters as those referred to, should be committed to suitable persons as their special work, for the due performance of which they should be held responsible. Why should the Christian Church, which ought to be foremost in every good work, be put to shame, as she frequently is, before the Freemasons or Oddfellows Lodge, whose attention to the sick is so commendable a feature of these worldly organizations? It is true, indeed, that in these cases the attention is based upon a money con-

sideration,—the payment of a certain monthly fee entitling the person paying it to certain pecuniary benefits, and assistance in the event of sickness. But even so, it is felt to be a grateful service, and why should not Christian love do for the nobler fellowship of the Christian Church, what money does for Oddfellowship or Masonry? Why, indeed, might we not incorporate their plan of stipulated pecuniary benefits, in proportion to the fees paid, and thus provide in the Church what men are now compelled to seek *outside*?

I have already detained you too long, however, and I have not yet even mentioned several other matters of importance to which I had intended to refer. One of these was the desirableness, nay, the imperative necessity of cultivating a large-hearted liberality in regard to all religious and benevolent enterprises. We must get beyond that traditional “dollar a year,” which, in the case of too many of our people, is the *ne plus ultra* of their missionary zeal, if we would ever overtake the work that properly belongs to us. The country is filling up, and towns and cities, prospectively, are springing up with great rapidity; and we, who claim to base our ecclesiastical polity, not on human traditions or expedients, but on the model of the New Testament Churches, must not be the last to occupy them. We must not shrink from following the emigrant to his log cabin in the backwoods, because of the hardship it may involve, or from fear of other denominations afterwards crowding us out, and building on our foundation. Our aim must ever be to bring sinners to Christ, and then He will have the glory though we should not. But we must not allow ourselves to be crowded out. Our Missionary Churches must be sustained; and then unscrupulous zealots will think better of us, and not attempt to force their way into a place already occupied, until there is at least a fair prospect of being able to establish a church of their own denomination, without overthrowing that of another. Such a bold front, however, can only be shown where the people supply the “sinews of war.” Let our Missionary Committee have *ten thousand dollars a year* to expend, instead of four thousand; let our people cast into the treasury of the Lord even a little of the money they now lay upon the altar of fashion and sinful indulgence, and Congregationalism will soon be a mighty power in Canada.

Nor must we forget, in our anxiety for our own country, the claims of the Foreign Mission field. It is earnestly to be hoped that the interest awakened by the visit of the Deputation from the London Missionary Society, last Autumn, may result in the formation of auxiliaries in connection with all our principal churches. Dr. Mullens has shown in his interesting book, “London and Calcutta,” how intimately the two enterprises are related, and how greatly the increased efforts lately put forth among the heathen abroad have reacted in arousing attention to the claims of the heathen at home. It will, therefore, be found, to be no less politic than Christian and right, in the long run, to cultivate the missionary spirit and to teach our people that “the field is the world,” and that fidelity to the great commission requires us to aid, as we may be able, in “preaching the gospel to every creature.” But as this subject has already been laid be-

fore you, in the Report of the Union Committee, I must forbear further remark upon it.

Finally, brethren, let us be of a good courage. The Lord of Hosts is with us, and his eyes "run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect towards him." Let us have faith in Him. The genius of the age is with us. The views for which we contend are leavening the churches of all denominations, as they have already done the State. Only let us be faithful and judicious in our administration of them; and though all the churches may never come to bear our distinctive appellation, they will approve and accept our principles.

NARRATIVE OF THE STATE OF RELIGION IN THE CONGREGATIONAL CHURCHES OF ONTARIO AND QUEBEC, FOR THE YEAR 1870-71.

The year to be reported has been one of calm. Peace, without much progress. Prospects were inviting a year ago, they are more so now; let us pray and labour that the results of the ecclesiastical year upon which we now enter may be commensurate with our opportunities and our hopes! We glance at a number of churches, alphabetically.

Albion.—Here Rev. J. Wheeler continues to labour, much afflicted, during the last few months, in body; "but still sowing," he says, "and singing as cheerfully as though the harvest, which the Lord thinks he is not strong enough to gather, were all in."

Alton.—In March, Rev. M. S. Gray entered upon the pastorate of this church. The people are active, and the attendance is good. Alton is likely to increase, with the new Railway; and the brethren there have bought two lots for a new church site.

Burford.—The pastor writes:—"We have excellent congregations, and can scarcely find room for applicants." A comfortable house has been purchased for a parsonage.

Brantford is vigorous, without statistical increase. The pastor's salary has been raised to a thousand dollars—an example worth the consideration of some other churches.

Belleville has been supplied with a pastor, by the settlement, during the year, of Rev. Richard Lewis, formerly of Lanark village. Nine new members have come in, and the pastor is encouraged by the general prospect before him. A large lot adjoining the church purchased—a prospective parsonage site.

Bowmansville.—Rev. T. M. Reikie has the deep sympathy of all in the death of his excellent and devoted wife in March last. Her loss is severely felt in the church and Sabbath school.

Colpoy's Bay has been supplied during part of the year by Mr. Charles Cremer.

He has buried his wife there ; the people are poor, and unable to guarantee his support ; and he has left the field.

Churchill.—Building renovated. *Douglas*—Sabbath school organized ; and well attended. Prayer meeting and Bible class commenced. Four members received on profession. *Frome*.—Spiritually and financially prosperous. Nine added on profession. After a trial of the “ Weekly offering,” it has been permanently adopted. *Forest*.—A new parsonage built. *Fergus*.—Consolidating. Membership united and earnest, and the influence of the church felt in the place. Six added on profession. Church debt being paid off. Under the same pastor. *Garafraca First*.—Seven added. The pastor says: “ The prayer meetings are in general well attended, and are our life ! ” Debt paid off.

Hamilton.—A vigorous church. Twenty-five additions ; being seven more than the removals and death. The pastor's Bible class numbers 100. Contributions largely increased. Sewing Society presented new organ to the Sunday School. Lecture room improved and enlarged. The chapel itself is becoming too small for the congregation. *Guelph*.—A working church. Prosperous in all their institutions. Church will be free of debt in a year. *Georgetown*.—Ten added on profession. Tokens of favor from above. Financially, improving. *Indian Lands*.—A season of trial. Pastor's health also very unsatisfactory. *Kingston*.—Twelve added on profession. Sabbath school vigorous. Finances good. Church site enlarged. *Kelvin*.—Rev. John Armour, formerly pastor, at to the last resident in this place, has deceased during the year. Thus the fathers and founders of our churches are gathered home. *Lanark First*, called “ Middleville and Rosetta ” in last report. Pastor wishes old name retained. *Listowel* and *Molesworth*.—Deadly errors in the neighbourhood. Church and pastor witnessing for the truth. Numerically about the same. *Lanark Village*.—Vacaney, by removal of pastor to Belleville, supplied by settlement of Rev. John Brown in March. Prayer meetings well attended. Pastor thinks good is being done. *Seaforth* is still without a pastor. Supplied during summer by student labour. Increase of two during the year.

London.—Vacant by removal of Rev. J. A. R. Dickson to Toronto. Church increased twenty-one during the year. Excellent Sabbath School. Church building improved. *Martintown* and *Roxburgh*.—Vacant. Supplied in summer by student labor. *New Durham*.—People few and scattered, but more hopeful. Efforts to build a place of worship. *Owen Sound*.—New church at length finished, and to be immediately opened. The pastor writes : “ Faint, yet pursuing ! ”

Ottawa.—Membership not large ; but every part of the Lord's work systematically and efficiently carried on. Bible Class, Sabbath school and Temperance work are specialties in this church.

Paris.—Sixteen added on profession ; four were proposed. Congregation too large for the building. The Lord's work going on. *Scotland*.—Good prayer meetings. Building improved. Pastor mourns lack of conversions. *Simcoe*.—Few ; but united. Divine influence not wanting. All institutions of the church

as yet very feeble. *Speedside*.—Rev. D. M. Archer settled as pastor in February. A working membership in Sabbath School matters. Pastor has taken up two new stations, with encouraging prospects.

Stouffville.—Pastor mourns want of spiritual activity in the church. Sabbath School good. Parsonage debt paid.

Toronto, Zion.—Rev. S. N. Jackson, late of Montreal, has been invited to the pastorate; and accepted the same. It is to be hoped there is a long career of usefulness and growth before this church. *Toronto, Bond Street*.—Twenty-four added on profession; several of these from the Sabbath school. Net increase during the year, 27. Systematic visitation by appointed members of the church, organized Meeting of "Union" last year, much enjoyed. Contributions large and increasing. *Toronto, Northern*.—Vacancy filled by obtaining as pastor Rev. J. A. R. Dickson, late of London. *Vankleek Hill*.—Pastor feeble in health. Church working. Three added on profession. *Vespra*.—The little church here has commenced to build a place of worship. *Warwick*.—Church now becoming strong in numbers. Nine added on profession. Pastor has five stations and a wide field. Too great for one man.

Glancing in the same way at Quebec, we come to *Eaton*, where Rev. E. J. Sherrill has laboured for thirty-four years. The church never becomes strong, but is always feeding other churches by removals; yet none the less is our Brother's work important. *Cowansville*.—Peace, and somewhat of progress. Six added on profession. New library in Sunday school. Pastor's salary increased. Building improved. *Dunville*.—An annoying misprint last year, made us say that Rev. A. J. Parker had been entirely relieved of pastoral work "after labouring fourteen years." It should have been *forty-one* years. The pastor reports thirteen additions by profession. *Granby*.—Pastor thinks the word has not been preached in vain. Eight added on profession. Three members died. *Abbotsford* will hereafter be considered as a part of Granby Church.

Montreal, Zion.—This Church shows a wonderful vitality. Though the retiring pastor has devoted his time to the College, all the institutions of the Church have been kept in vigorous working order. With an apparent loss of 18 in membership, there has in reality been a considerable ingathering to Christ; for in addition to a number removed from the city taking letters of dismission, 40 were dismissed to enter the membership of the "Eastern" Church. The vacancy in the pulpit has been happily supplied by election as pastor of Rev. Charles Chapman, M.A., late of Bath, England, who enters upon his duties as our statistical year closes. Rev. Dr. Wilkes, in the 35th year of his pastorate, though retaining a certain connection with the church, retires from its active duties, and devotes himself to the College. Included in the noble contribution of thirteen thousand dollars for local church objects, are six thousand dollars for the erection of "Shaftesbury Hall," a building for worship (where services are held every Sunday and Friday evening), Sabbath School, Boys' Home, etc. And under the head of "Benevolent Objects" are included \$3,000 to endow scholarships and

increase Library in McGill University. A very large proportion of those received "on profession" (29 in all, including those transferred to "Eastern" Church) were young people from families connected with the church; and, as the report closes, an additional number of the same class are coming forward.

Quebec City.—14 added on profession, but many removals. Pastor has nevertheless many encouragements. He says "It has been a great year for us." Lecture room enlarged.

Sherbrooke & Lennoxville.—An important church, in an important centre. Debt cleared off church. Pastor's salary increased.

Waterloo.—A long dormant church resuscitated. H. J. Colwell, pastor; 21 members; only one by letter from other churches. Pastor says "it is truly a missionary enterprise." Much work to do—"some cheap persecution" but much to encourage.

Waterville.—Three added on profession. Pastor says it is a period of seed-sowing. As a church, they "have had some tokens of the Divine favor."

SUMMARY OF STATISTICS.

The total membership of the churches, as far as we can with any certainty ascertain, is 5,052; an apparent gain of 1,234 over last year. But some important omissions last year are now supplied; and the net actual gain, as far as reported, is 116. Sixty-six churches have returned schedules. Several of those failing to report have no pastors. The following churches, however, which are not thus vacant, have made no returns:—Cobourg, Fitch Bay, Saugeen, and Tiverton. These omissions make our "totals" of little comparative value. In the case of some making no reports, the numbers of members are given from last year. Some churches, however, have made no returns of membership for two or more years, and these we leave *blank*—not wishing to give figures that may possibly be fallacious. These churches (omitting some apparently extinct) are Cobourg, Fitch Bay, Inverness, Norwichville and Osprey; with an estimated membership of 150.

57 churches have reported membership for both years. Of these, 27 show an increase of 192. In 20 there is a decrease of 110. Net gain in 57 churches, 82. Add one new church of 34 members; making net gain, as first stated, 116.

Three more parsonages are reported than last year—16 against 13. Two have been built, one purchased, during the year.

Sixty-four Sabbath Schools are reported. Several of the churches expend their strength, in this direction, in Union Schools, which do not appear in our reports. S. S. work is vigorous.

Southwold Church is now called *Frome*; *Middleville & Rosetta* reverts to its old name of *Lanark First*; *Oro Second* is called *Rugby*; and *Howick, First and Second*, are again included as one, under the old designation *Howick*. *Oro First* is now called simply *Oro*.

The following comparative figures may be of value :

	1870.	1871
Preaching Stations	174	136
Sabbath Services	130	125
Week-day do	64	73
Total hearers.....	12,648	14,205
Members added on profession	347	275
Do by letter	136	149
Total	483	424
Removed by death	42	67
Do by letter	119	156
Do by excision	74	88
Total	233	311
Members : Male	1,380	1,502
Female	2,200	3,333
Total*.....	3,818	5,052
Baptisms : Infant	243	273
Adult	25	22
Sabbath Schools	67	64
Teachers.....	607	686
Scholars	4,876	5,633
Chapels	85	81
Parsonages	13	16
Sittings in Chapels	21,510	20,753
Value of Church property	\$281,230	\$286,852
Contributions, to local objects.....	\$44,522	\$55,069
To denominational objects.....	\$6,382	\$5,777
To missions	\$1,505	\$1,997
Benevolent objects	\$2,746	\$7,804
Total	\$54,565	\$70,447

The usual table is appended, in map form. The recommendation of the Union that the Statistics be prepared in book form, could not be carried out, this year, in time to have the tables published in July INDEPENDENT; which seemed a desirable object. Next year, they will be thus prepared.

WILLIAM W. SMITH,

Statistical Sec.

Pine Grove, June, 1871.

TRUE RELIGION.—I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

*Sometimes totals only given.

British and Foreign Record.

The ENGLISH UNION MEETING was opened by an address from the new chairman, Rev. Thomas Jones, of Swansea, on the subject of "The Work of the Christian Preacher," glistening with poetic gems, yet of searching spiritual power. Every preacher ought to read it; and no hearer could do so without great benefit. The Union is "coming out" much more freely than of yore, the members feeling that it is as "safe" as it is manly to speak their minds. On the Education and Dis-establishment questions, they gave forth decided utterances. The Committee of the Union are about to issue a supplement to the "New Congregational Hymn Book," with a view to the revival of that collection itself at no very distant date.

The COLONIAL MISSIONARY SOCIETY had an average anniversary. Mr. Allon was among the speakers, and made the following reference to this field:—"He went through Canada recently, and visited most of the principal churches there. In some parts of Canada, they were very badly provided. Many of the churches are small, scarcely large enough to be self-supporting. The Congregationalism in Canada is hardly more than thirty years old. The Congregationalists in Canada have fallen short of their Presbyterian and Wesleyan brethren. While Congregationalists have small meeting-houses, which was likely to be the condition of affairs for some time to come, the Presbyterians and Wesleyans have grown to greatness. It might be desirable in some instances, to apply a little gracious violence so as to force the churches to develop their resources."—And thus do even enlightened Englishmen worship *bigness*, exalting the States over Canada, and other bodies over their own, as though we started on equal terms in the race with these larger bodies. Let the facts in our retiring chairman's address, in this number, be pondered at home, and some other prescription than "gracious violence" will be written for our benefit. This perpetual misconception is hard to bear, but we are not going to whine or rave about it. Canada is growing, and, when it has become strong, Englishmen will think something of it!

The London Missionary Society's anniversary was of a very cheerful character. Robert Moffatt was there, and was welcomed as he deserved to be. Rev. Griffith John gave most interesting particulars of the work in China.

Alas, poor Paris! Was she not punished enough at the hands of her enemies, that her own children must rend her to pieces? The story of her torments reads like the predictions of the siege of Jerusalem in Deuteronomy xxviii., or the visions of the destruction of Babylon in Revelation xviii. Wonderfully applicable, alike to her glory and her humiliation, are also the words of Ezekiel xxvi., xxviii., concerning Tyrus of old. Doubtless, she has sinned grievously, and

deserves to suffer ; but let not the cities and nations that are spared plume themselves, pharisaically, upon their own immunity from the sword and the fire. God send her grace !

It really seems as if Old England was to outstrip Young America in granting woman's suffrage. The second reading of the Bill was supported in the House of Commons by 157 votes, and opposed by only 220. The proposed measure would have extended the franchise, not to married women whose husbands were living, but to spinsters and widows, who would be qualified, by ratepaying and so forth, if they were men, to vote. Against this, it is not easy for those boasting of their loyalty to a female sovereign to construct a very logical argument. Yet, somehow, the instincts of the heart rebel against bringing women into all the turmoil of public life.

The Irish Episcopal Church is meeting in its first Synod, as a dis-established body. An attempt has been made, by some thorough Protestants, to revise the Prayer-Book in such a manner as to shut out all ritualistic practices ; but the bishops strongly oppose all measures tending to separate the church from that of England. However, a committee is appointed on the subject.

The Home Secretary's License Bill, so long incubated and promised, died almost as soon as it saw the light. It was an attempt to bridle the immensely-powerful "public-house interest," and provoked their bitterest opposition. Yet it did not go far enough to enlist the enthusiasm of the Permissive Bill party. What the issue will be another year, it is impossible to say ; but it is very sad to think how nearly the beer-barrel has become the throne of England. The liquor interest is almost a Fifth Estate of the Realm. Some may think we exaggerate ; but these : "words of truth and soberness."

The dis-establishment of the English Church is getting itself abundantly talked about. All the Reviewers are "pegging away" at the subject. Mr. Miall's speech in the House of Commons won universal praise for its fairness of tone. The chief speakers against him were Sir Roundell Palmer, Dr. Ball, Mr. Disraeli, and Mr. Gladstone. It was something to compel such men to come forth in defence of the impugned arrangement ; and it was something also to have ninety members of the House of Commons vote "aye" on the first occasion. The end is not yet ; but it is coming.

In Scotland, the Union question "drags its slow length along,"—the opposition in the Free Church being strong enough to block the way.—In the "Dalkeith Heresy Case," the Synod appointed some wise men, who met Mr. Ferguson and his accusers, and obtained the assent of the former to statements with which the latter were satisfied, so closing the matter.

The *English Independent* gives the score of a cricket match between clubs of the Lancashire Independent College, and Owen's College, Manchester, in which the former came off victorious. We have no doubt the young theologues will preach all the better for the game.

The Chinese government has recently issued orders for greatly repressing, if not altogether suppressing, the labours of Christian missionaries. The revival of the old Chinese exclusiveness, the weakness of France (the former patron of Romish propagandists), and the indignities practised on Chinamen in California, are the reasons for this retrograde step. It will place missionaries in a very embarrassing position; but we believe the Protestant ones among them will not rely on the "secular arm" of the governments to compel the reception of the gospel and—opium! For depend upon it, if war is waged, it will be more for the sake of the merchant than of the missionary. It now appears, however, that the above orders were issued to test the feelings of foreigners, and have since been withdrawn.

Literary Notices.

Congregationalists are famous for their vigorous support of "unsectarian" societies, and a magnanimous but unwise and unreciprocated neglect of denominational instrumentalities. How many of our readers know of the existence, in Boston, of the "Congregational Publishing Society?" It was formed by the amalgamation of the "Massachusetts Sabbath School Society," and the "Congregational Board of Publication;" and aims at producing a literature which will meet the wants of readers of every age, with a due infusion of those distinctive truths with which our churches are specially entrusted, but which a "Union" society could not publish. A package of 16mo. tracts or pamphlets lies before us, handsomely printed, with a neat tinted cover, ranging from eight to forty pages, many of which our brethren could use to advantage. Among those on general subjects are:—"Your sins," "Do you mean what you say?" "What proves my title to Heaven?" "The infidel convinced by a child," "A faulty link," "The prayer of faith," "Jehoiakim's penknife," "A day that will never come again," "Jesus the way," "The service of waiting," "All for the best," "My Father's house," "Not happy in heaven." Among those of a distinctive character are:—"Ought I to join the Church?" "Infant baptism," "Mode of baptism," "A mother's view of infant baptism," "Why do you not consecrate your child to God?" "The baptism of children a Christian privilege and duty," "A brief argument for infant baptism," "Congregationalism," "The Church of the future." There are others on doctrinal subjects:—"The prayer of faith," "The decrees of God," "Personality and offices of the Holy Spirit," "Foreordination and freedom," (Dr. Todd); "Christ and the controversies of Christendom," (Rev. R. W. Dale). The Congregational Publishing Society also issues larger works for adults and juveniles, and purposes to supply, so far as it can, the place of a tract and book society on denominational principles. Its head-quarters are at No. 13, Cornhill, Boston, Mr. M. H. Sargent being the publishing agent. They ought to have customers in Canada. There is very often enquiry, on the part of our ministers and others, for such publications as these; and any one who would provide means to supply the want, would do a public service, gathering from English and American sources, and *encouraging Canadian authorship*.

We noticed lately a new life of Wesley. In the *Life and Travels of George Whitfield, M.A.*, by T. P. Clodstone (London: Longmans), his great contemporary's story is written anew, from fresh materials, and in a discriminating manner. Let not the evangelistic heroes of the last century be forgotten. Their memory should be kept green.

Dr. Howson, now Dean of Chester, of the literary firm of Conybeare and Howson, continues his valuable labors upon St. Paul. Three small volumes, the substance of which has appeared in "Good Words," have been published by Strahan, on the *Companions*, the *Metaphors*, and the *Character* of the great Apostle. All valuable books.

Professor J. H. Godwin, of New College, London, has issued a work on the *Epistle of St. Paul to the Galatians*, with critical notes and doctrinal lessons. (London: Hodder and Stroughton, 3s.) A very able exegete is Dr. Godwin, and a very fearless man in giving the fruits of his researches.

Bible History in connection with General History, by Rev. Dr. W. L. Blaikie (Nelsons), is a work which condenses into one volume of 470 pages, that information which so many students of the Bible need, but find it difficult to get, in relation to the dates, places, and external relations of the scripture narrative. It covers the whole ground of both Testaments and the interval between them.

Dr. Joseph Parker's *Ad Clerum* is attracting attention on both sides of the Atlantic. All admire its point and vigour, but every one takes exception to its egotism and flippancy. A book to be read, nevertheless.

Those who are capable of receiving new ideas on the subject of education, should study the Kindergarten (or Child-Garden) system, developed by Froebel, a thoughtful and benevolent German, who, adopting the maxims that a child should do nothing but play till seven years of age, and that play should be regulated so as to be the means of teaching him, has framed a system of infantile training on that basis. "The child loves to *make* and to *do*," is one of the fundamental laws of the system, and a whole apparatus of playthings and working-material is provided. The plan has received the warmest welcome from Christian educators. Let parents and teachers give it a thorough investigation. A book on *The Kindergarten*, written to prepare for its introduction into families and schools, by Adolf Doual, has been published by E. Steiger, New York.

I'LL TAKE WHAT FATHER TAKES.—"What will you take to drink?" asked a waiter of a young lad who for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what father takes."

The answer reached the father's ear, and instantly the full responsibility of his position flashed upon him. And the father shuddered as the history of several young men, once promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a burden? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls he will not have me to blame;" and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter I'll take water;" and from that day to this, strong drink has been banished from that man's home.

Official.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Appointments for 1871-2.

GENERAL MISSIONARY COMMITTEE.—*General Secretary-Treasurer:* Rev. H. Wilkes, D.D.; *Home Secretary:* Rev. W. F. Clarke; *Revsd.* W. H. Allworth, J. Wood, J. A. R. Dickson, K. M. Fenwick, J. Fraser, R. K. Black, J. G. Manly, Messrs. W. Edgar, G. Hague, P. Christie, G. S. Fenwick, T. Lyman, E. Evans, J. Turner, S. Hodgskin.

ONTARIO WESTERN DISTRICT COMMITTEE.—*Revsd.* W. F. Clarke, J. Wood, T. Pullar; *Messrs.* N. Hamilton, C. Whittlaw, W. Edgar, S. Hodgskin, H. Mathewson, F. Gould. *Rev.* W. H. Allworth, *Secretary.*

ONTARIO CENTRAL DISTRICT COMMITTEE.—*Revsd.* T. M. Reikie, F. H. Marling, J. G. Manly, J. A. R. Dickson, S. N. Jackson, B. W. Day; *Messrs.* J. Fraser, Joseph Barber, D. Higgins, J. Turner, W. W. Copp. *Rev.* J. Unsworth, *Secretary.*

ONTARIO EASTERN DISTRICT COMMITTEE.—*Revsd.* K. M. Fenwick, E. Ebbs; *Messrs.* G. Robertson, Wm. Robertson, G. S. Fenwick, G. Chaffey, P. Christie, G. Chaffey, jr. *Rev.* A. McGregor, *Secretary.*

QUEBEC DISTRICT COMMITTEE.—*Revsd.* C. Chapman, A. J. Parker, J. Howell; *Hon.* J. S. Sanborn, *Hon.* J. G. Robertson; *Messrs.* J. McNichol, A. Paton, J. Baylis, T. Lyman. *Rev.* A. Duff, *Secretary.*

N.S. AND N.B. DISTRICT COMMITTEE.—*Revsd.* C. S. Dodds, J. Elliott, W. Williams; *Messrs.* H. B. Bridges, J. Burpee, N. K. Clements, E. Smith; *Hon.* F. Tupper. *Rev.* R. K. Black, *Secretary.*

CONGREGATIONAL COLLEGE OF B.N.A.
—Appointments for 1871-2.—*Chairman of Board:* Rev. C. Chapman, M.A.; *Treasurer:* Mr. J. P. Clark; *Secretary:* Rev. G. Cornish, M.A.; *Directors:* *Revsd.* Dr. Wilkes, F. H. Marling, K. M. Fenwick, A. Duff, J. Fraser, E.

Ebbs; *Messrs.* C. Alexander, H. Lyman, J. Baylis, P. W. Wood, H. Vennor, W. J. Patterson, Theo. Lyman, J. C. Barton, W. R. Ross. *Auditors:* *Messrs.* J. B. Learmont and R. Mills.

CONGREGATIONAL MINISTERS' WIDOWS' AND ORPHANS' FUND SOCIETY.—Appointments for 1871-2.—*President:* Mr. C. Alexander; *Vice-President:* Mr. P. W. Wood; *Treasurer:* Mr. J. C. Barton; *Secretary:* Mr. C. R. Black; *Committee:* *Messrs.* Dunn, Baylis, J. D. Dougall, J. S. McLachlan, L. Cushing, and R. C. Jamieson.

CONGREGATIONAL COLLEGE OF B.N.A.

The following sums have been received during the past month and on account of 1870-71, but after the accounts for the year were closed:—

Southwold	\$26 00
Halifax, N.S.	13 50
Warwick and Forest	9 00
Sherbrooke, additional	5 00
Eaton	3 50
Wm. Edgar, Esq.	10 00
Rev. H. Denny	1 00
Rev. Robert Brown	1 00

\$69 00

Toronto, June 16th, 1871.

GEORGE CORNISH,

Secretary.

WIDOWS AND ORPHANS' FUND.—Received since last announcement:—

Lanark Village, per Rev. R. Lewis	\$7 50
Warwick and Forest, per Rev. J. Salmon	8 00
Guelph Church	10 00
Brantford Church	8 00
Lanark Village	5 00
Contribution, per G. S. Fenwick, Esq., Kingston ..	5 00

J. C. BARTON,

Treasurer.

Montreal, 20th June, 1871.

UNION APPOINTMENTS FOR 1871-2.—On recommendation of the Nominations Committee, were as follows:—Place of meeting in 1872, Zion Church, Montreal, opening sermon, Rev. C. Pedley, or Rev. W. M. Peacock; Sabbath morning sermon, Rev. J. T. Byrne, or Rev. C. P. Watson; Essay on "Intercommunion of Independent Churches," Rev. W. Hay; Essays on "Religious Training of the Young," Rev. A. McGregor and Mr. H. J. Clark. Secretary-Treasurer, Rev.

E. Ebbs; Statistical Secretary, Rev. E. Barker. Union Committee, Rev. Prof. Cornish, Chairman, Revds. H. Wilkes, D.D., J. Fraser, A. Duff, C. P. Watson, A. McGregor, A. J. Parker, Messrs. C. Alexander, J. Baylis, T. Lyman, J. G. Goodhue, T. Telfer, Hon. J. S. Sanborn, Hon. J. G. Robertson; Delegates to American National Council, Revds. F. H. Marling, J. Fraser, C. Chapman, J. M. Fenwick, A. Duff, W. F. Clarke, E. J. Sherrill, and E. Ebbs.

Vermont, Newport,	20 June,	1871,	Rev. A. Duff, or E. J. Sherrill.
Mass., Easthampton,	20 June,	1871,	,, C. P. Watson, or J. Rogers.
Maine, Bath,	27 June,	1871,	,, A. J. Parker, or L. P. Adams.
N. Hampshire, Laconia,	22 Aug.,	1871,	,, J. Wood, or E. J. Robinson.
Wisconsin, Fond du Lac,	4 Oct.,	1871,	,, W. F. Clarke, or E. Barker.
New York,		1871,	,, R. Lewis, or J. A. R. Diekson.
Missouri, Cameron,	18 Oct.,	1871,	,, R. Brown, or W. Burgess.
N. S. and N. B., Halifax,	Sept.,	1871,	,, Dr. Wilkes, or J. Fraser.
Michigan,	May,	1872,	,, J. Salmon, or J. McKillican.
Illinois, Springfield,	May,	1872,	,, J. J. Hindley, or E. J. Sherrill.
W. M. Conference, Montreal, ...	June,	1872,	,, W. Hay and W. W. Smith.
N. C. Conference, London,	June,	1872,	,, R. Robinson and J. Douglas.
P. M. Conference, London,	June,	1872,	,, J. Unsworth and J. Brown.
Presb. Synod (Kirk), Kingston,	June,	1872,	,, K. M. Fenwick & K. M. Reikie.
C. P. Gen. Assembly, Hamilton,	June,	1872,	,, J. Wood and S. N. Jackson.

News of the Churches.

THE UNION MEETING OF 1871.—The Congregational Union of Ontario and Quebec held its eighteenth annual meeting, this year in Guelph, commencing on Wednesday evening, June 7th. A most hearty reception was extended to the ministers, delegates and other visitors, by the pastor and members of the local church, and by the Christian community generally; and very complete and liberal arrangements made for their entertainment. There were present 42 ministerial members, 40 delegates from 33 churches, 2 delegates from corresponding bodies, 5 students of the Congregational College, and several other ministers.

The ministerial members of the Union in attendance were Rev. Messrs. E. Barker, R. Brown, W. Burgess, J. T. Byrne, C. Chapman, M. A., W. Clarke, W. F. Clarke, G. Cornish, M. A., B. W. Day, H. Denny, J. A. R. Dickson, J. Douglas, E. Ebbs, K. M. Fenwick, J. Fraser, S. T. Gibbs, W. Hay, J. I.

Hindley, B. A., S. N. Jackson, S. King, S. Kribs, R. Lewis, D. Macallum, J. G. Manly, F. H. Marling, D. McGregor, J. McKillican, C. Pedley, G. Purkis, W. S. Rac, T. M. Reikie, E. J. Robinson, R. Robinson, J. Salmon, B. A., J. G. Sanderson, E. J. Sherrill, W. W. Smith, S. Snider, J. Unsworth, H. Wilkes, D. D., J. Wood.

The delegates from churches were as follows: Alton, J. McClellan; Bowmanville, H. O'Hara; Brantford, F. P. Gould; Cobourg, C. Laws; Cold Springs, W. Eagleson; Douglas, — Smith, R. Bichan; Durham (Q.), J. W. Clarke; Edgeworth, W. Burgess, Jr.; Fergus, J. Moffatt; Garafraxa, W. Simpson, A. Gerrie; Georgetown, Joseph Barber, R. Reid; Granby, G. Mitchell; Guelph, J. Goldie, J. Crow; Hamilton, W. Edgar; Inverness, W. Claris; Kingston, G. Robertson, G. S. Fenwick; Listowel, G. S. Climie; Markham, H. R. Wales; Martintown, P. Christie; Middleville

and Rossetta, W. Peacock; Montreal, Zion, T. Lyman; Montreal, Eastern, E. Evans; Oro, R. Thomas; Ottawa, J. Jarvis; Owen Sound, E. T. Robinson; Pine Grove, W. Ritchie; Sherbrooke, P. McLellan, E. Hargreaves; Speedside, A. Freuer, John Armstrong; Stouffville, D. Blaikie; Toronto, Zion, J. Wickson; Toronto, Bond St., J. Thomson; Toronto, Northern, H. J. Clark, G. Hague; Warwick, J. D. Eccles.

Delegates from abroad: New Hampshire, Rev. J. Chapman; N. S. and N. B., Rev. R. K. Black. There were none from other Canadian Churches.

Honorary Members: Rev. E. C. W. McColl, R. Parsons, W. S. Bradley, M. D. Archer, and W. S. Ball, T. Ward-roppe and J. Mackie of Guelph; the Students of the Congregational College, and members of associated churches.

The opening sermon was preached by Rev. T. M. Reikie, from Gal. i., 13, "For, brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

At the brief session for organization, after sermon, Rev. S. T. Gibbs and Mr. R. W. Wallace were appointed Minute-Secretaries, and Rev. W. W. Smith, Reporter. The usual standing committees were also appointed, the Conveners being,—Business, Rev. E. Barker; Membership, Rev. W. Clarke; Finance, Mr. W. Edgar; Nominations, Rev. E. J. Sherrill.

The morning prayer-meetings were presided over by Rev. J. A. R. Dickson, E. J. Sherrill, D. Macallum, and J. G. Sanderson.

The address of the retiring chairman, Rev. J. Wood, delivered on Thursday morning, is presented in full in the present number, according to the request of the Union, by whom it was much appreciated.

As chairman for 1871-2, there was nominated by the Union Committee, and confirmed by the body, Rev. Professor G. Cornish, M.A., of Montreal.

After this election, the Secretary presented the Report of the Committee of the Union. This began by taking congratulatory notice of the fact of meeting for the first time in the thriving town of Guelph, and of the competition that had sprung up for the privilege of receiving

the body. Reference was made to the great value of the Union meetings, and to the desirableness of the attendance of every ministerial member, and delegates from every church, year by year. But in order to this, it was needful that collections for the Union be more liberal than heretofore. On the titled deed question, a special report would be presented. The action taken on the Census and the Day of Thanksgiving was reported. During the present year, it was hoped that these several ecclesiastical bodies would agree on one day. The visit of the Deputation from the London Missionary Society in October was warmly referred to, and the suggestion made, that in every Missionary District a Secretary should be appointed for the purpose of securing and transmitting contributions for its funds. It was recommended that the Union send delegates to the National Council of the American Congregational Churches, expected to be held during the present year. The report closed with an allusion to the rapid expansion of the Dominion, and to the duty of diffusing Congregationalism in the new territories. Report referred to Business Committee.

Delegates to and from the Union were then heard from, Rev. J. Chapman, of New Hampshire, being the only one present of the former class, and most of the Union's appointments having been fulfilled by letter. Subsequently, letters were received from non-attending delegates from New York, Missouri, Maine, and Illinois.

The special report on the Blank Trust Deed was read, with the proposed new deed in full,—referred to the Business Committee,—reported by them with additions and amendments, approved generally by the Union, and placed in the hands of the following Committee to finally revise and issue:—Rev. F. H. Marling, convener, Rev. W. F. Clarke, Rev. W. W. Smith, Messrs. H. J. Clark and J. Turner.

Dr. Wilkes reported the receipt of a large donation of tracts from the London Religious Tract Society. These were gratefully acknowledged, and distributed by a special committee among the pastors present.

On Thursday, at the noon recess, the members of the Union were invited to a lunch in the basement of the church,

where a sumptuous and superabundant feast was provided by the ladies, in quantity sufficient for fourfold the company, and in quality embracing "every delicacy of the season." After doing the utmost possible justice to the bill of fare, "the Queen" was duly honored on Temperance principles, and addresses "from grave to gay" were delivered by Mr. G. Hague, the Chairman, the Secretary, Dr. Wilkes, Rev. C. Chapman, Rev. J. Fraser, Rev. S. N. Jackson, Rev. K. M. Fenwick, and T. Wardrope. These off-hand utterances are always unreportable; suffice it to say, that "the feast of reason" was a fitting accompaniment to the material part of the entertainment.

On the same evening, the visitors to Guelph were invited to meet at the house of the pastor, with all his flock. The ample and tastefully laid out grounds surrounding the episcopal residence made this an admirable locality for such a *fête*. The company was large and thoroughly social.

The papers on the "Religious Training of the Young," by Rev. A. McGregor and Mr. H. J. Clark, were expected to have been read on Thursday afternoon, but in the absence of the former gentleman, and at the request of the latter, they were postponed for another year.

The thanks of the Union were voted to the London Missionary Society for the visit of its Deputation; and the following were appointed Secretaries on its behalf for the several Missionary Districts, as recommended by the Union Committee:—Western, W. F. Clarke; Central, Rev. T. M. Reikie; Eastern, Rev. K. M. Fenwick; Quebec, Rev. J. Howell.

A strong resolution was also carried, urging a more liberal support of the Congregational College; and especially a heartier sympathy with the plan for raising the Lillie Memorial Fund, for which Professor Cornish was now visiting the churches.

On Saturday morning the Union, having considered a telegraphic communication from the Canada Presbyterian Church, suggesting the agreement of the several Churches in appointing Thursday, 16th November, as a Day of Thanksgiving, agreed to consent to that time, though preferring a day in October.

It was also resolved to send delegates

to the American National Congregational Council.

The Membership Committee brought in a recommendation which is so important that it is here inserted in full, as subsequently embodied in amendments to Standing Rule 1.

"STANDING RULE 1.—(a) All ministerial candidates belonging to Congregational or Independent churches, for admission to this Union, shall make their application in writing, and shall furnish therewith certificates of good moral standing in the body from which they come, and a full and clear statement of their views on Christian doctrine and Church polity.

(b) In the case of candidates who present satisfactory letters of dismissal from a recognized sister union, such certificates and statements may be dispensed with.

(c) Candidates for admission from other denominations shall be required, in addition to the above-mentioned certificates and statement, to produce certificates of having passed through a course of literary and theological training, equivalent to that provided by our colleges.

(d) Failing this, they shall be required to undergo an examination in the several departments which constitute the theological course of study in Congregational College of B. N. A.

(e) This examination shall be conducted by a Committee of Examiners, consisting of members of this Union, who shall be appointed annually for this special purpose.

(f) The said board shall appoint the course of reading, and the mode of conducting the said examination, subject always to approval of this Union, and shall report the results of the same to the Membership Committee.

(g) All applications shall be reported to the Union, and shall be, with their accompanying documents, referred to the Committee on Membership (or a special committee) for full inquiry.

(h) Candidates, upon whose application the Membership Committee has favourably reported and recommended, shall be eligible for immediate admission into the Union, provided always that a unanimous vote be required for such admission.

(i) In other cases, with the consent of the Union, candidates shall stand proposed for membership until the next annual meeting of the Union (with the privi-

lege of honorary membership), at which, after a favourable report from the Membership Committee, they shall be eligible for admission."

On further report of the Membership Committee, the following action was taken: A resolution, recording the appreciation by the Union of the excellencies of the late Rev. John Armour, was cordially adopted. It was proposed that the application of Rev. Walter Wright be dismissed; but in his absence, action on the case was deferred for another year. The names of Rev. E. T. Bromfield, R. Hay and A. Sim, now non-resident, were removed from the roll. Also, those of the churches at Eden Mills, Phillipsburg and Trafalgar, as practically extinct. A letter of dismissal was cordially granted to Rev. S. King, about to join the Canada Presbyterian Church.

The French Canadian Missionary Society was represented by Dr. Wilkes and Rev. J. T. Byrne; the Canada Sunday School Union by Rev. J. McKillican.

On Sabbath, the morning sermon was preached by Rev. E. Ebbs, from 1 Thess. ii., 14—"The churches in Judea which are in Christ Jesus." In the afternoon, a very interesting meeting of the Sunday School was held, and the lesson of the day (National Series) was spoken to by Rev. J. McKillican, J. G. Sanderson, J. Salmon and F. H. Marling. In the evening, Rev. C. Chapman preached from Gal., i. 6, 7—"I marvel that ye are so soon removed from him that called you into the grace of Christ, with another Gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ." (This sermon contained so full, clear and earnest an exposition of "the Gospel," and the utterances of the preacher have so special an interest for our readers, that we have secured the promise of its insertion in our next number.) After the sermon the Lord's Supper was observed, Rev. W. F. Clarke presiding, and Revs. G. Cornish and W. S. Ball (C. P. Church) offering the thanksgivings.

Members of the Union were preaching in nearly all the pulpits of the town, and in many surrounding places. In the afternoon a Religious Temperance Meeting was held in the Town Hall. It was well attended and earnest.

Business being resumed on Mon-

day, the minutes of the Union Meetings were ordered to be printed under the care of the Chairman, Secretary and Minute Secretary—150 copies in triple form, and 50 single. The Statistical Table to be printed in book form, if possible, and to be also offered to the CANADIAN INDEPENDENT. The Narrative of the State of Religion appears on another page.

Thanks were voted to Mr. John Leeming for circulating the *English Independent* and *Christian World* among many members of the Union; to the railway and steamboat companies for reducing their fares, especially to those of the former who had done so permanently for resident pastors; and "to Rev. W. F. Clarke, his church and congregation, and to all of the other denominations who have united with them in extending so generous a reception to this Union and its friends in attendance, on this the first occasion of our assembling in the beautiful Town of Guelph; and we devoutly pray that the Bountiful Giver of all good may vouchsafe to them a large measure of spiritual benefit from these meetings and otherwise, as the best return we could desire for the kind hospitality we have enjoyed." Never, we venture to say, was vote of thanks better deserved than this.

The church at Brantford having presented a resolution advising ministers not to avail themselves of their legal exemption from taxation, the Union, on recommendation of the Business Committee,

Resolved, That this Union, decidedly disapproving, as it always has, of all favour or assistance granted by the State to Religious Bodies, as likely to engender strife on account of unequal distribution of favours, as unjust to the conscientious feelings of many, and as being a fruitful source of political bribery and corruption, hereby expresses its dissatisfaction with those Statutes of Ontario and Quebec that exempt ecclesiastical property and persons from taxation; and instructs the Chairman and Secretary to present petitions, in the name of this Union, to the Legislatures of these two Provinces, against the continuance of these exemptions.

A communication having been received from the church at Hamilton in

the following terms,—“Permit us, with respectful and fraternal affection, to say that your reply to our letter on terms of membership (presented last year at your annual meeting in Toronto) does not appear to us to be sufficiently clear and definite. We cannot consistently send delegates to any Union in which the questions between Evangelical Calvinists and Evangelical Arminians are not explicitly open questions. We have, therefore, resolved to send to your annual meeting, to be held at Guelph, our brethren Wm. Edgar, Esq., and Dr. J. B. Laing, as delegates, with this distinct intimation that we understand the doctrinal terms of membership for ministers and churches in the Congregational Union of Ontario and Quebec to be the same as are now held and acted on in the Congregational Union of England and Wales. Your reception of our delegates on this explicit declaration will be accepted by us as conclusive evidence that you are of the same mind with us on the terms of membership,”—the Union, on recommendation of the membership committee, resolved, “that the Hamilton church be informed that its delegate, Mr. W. Edgar, has been cordially welcomed, on the ground of the church’s right to such representation, its membership with this Union being fully acknowledged, as of old.”

At the instance of the same committee, the application of Rev. R. Parsons was laid on the table till next year, and Rev. C. Chapman, M.A., received, on his own application and statement of his views.

Rev. J. Fraser read an essay on “Terms of Church Membership, and Modes of Admission,” which will be published here, in accordance with the Union’s request. An interesting discussion took place on the subject, the general drift of which was a firm maintenance of the principle of Pure Communion, but a plea for large and wise flexibility in methods of ascertaining the fact of conversion. The advantages and disadvantages of church covenants were somewhat discussed also, in various aspects.

The Finance Committee reported collections from the churches, \$360.47, total expenses, ministers and delegates,

\$316.65. It was necessary to deduct \$1 from each. Report adopted. The committee were directed to strictly enforce the rule in future meetings as to the parties entitled to receive their expenses.

The Secretary-Treasurer, Rev. F. H. Marling, having resigned, on taking the editorship of this magazine, “the best thanks of the Union” were accorded to him “for his invaluable services.”

The several appointments for 1871-2, on recommendation of the nominations or business committees, are given in our “official” department.

A communication impugning the doctrinal soundness of a ministerial member of the Union having been reported by the Secretary on Monday afternoon, and the Membership Committee being unable to take up the matter so late, it was referred to a special committee, consisting of Rev. Dr. Wilkes, convener, Revds. C. Chapman, G. Cornish, H. D. Powis and J. Fraser.

The Widows’ Fund was commended to the liberality of the churches for an annual collection at the most convenient time. The trustees of the fund were also requested to prepare and present to the next annual meeting a plan providing for an allowance for retiring pastors.

The following resolution on temperance was adopted:—“In view of the well-known manifold and wide-spread evils resulting from the drinking usages of society, and the felt necessity for the churches, which are in Christ, taking a decided and clearly-defined position in regard to the matter, therefore, be it resolved, that we recognize it as a duty, of which we would urge the faithful performance, binding upon the pastors, church officers, and the entire membership of our body, to use any legitimate means to spread a knowledge of, and foster a love for, the principles and practice of total abstinence from all intoxicating drinks, in the several localities where they are placed; and further, we would express our clear conviction that a member of any church who would voluntarily engage in the manufacture or sale of intoxicating liquors, would thereby seriously damage the character and influence both of himself and of that portion of the Christian church with which he is connected.”

NEWS OF THE CHURCHES.

A resolution was passed commending the subject of missions in the Northwest to the attention of the general Missionary Committee, with a view to the establishment of a Congregational mission in Manitoba as early as possible. Rev. W. F. Clarke addressed the Union, by request, on the subject.

At the closing public meeting on Monday evening, addresses were delivered by Rev. R. Robinson, on "The Ministry;" by Rev. C. Chapman, on "The Church;" and by Rev. W. Hay (Rev. J. A. R. Dickson having been called away) on "The Congregation." By the kindness of Rev. W. W. Smith, we are enabled to present an outline of these addresses. The minutes were read and confirmed, and the Union adjourned to meet in Zion Church, Montreal, at 7.30 p.m., on the Wednesday after the first Sabbath in June, 1872.

THE PUBLIC MEETING OF THE UNION was held on Monday evening, 12th June, in the Congregational Church, Guelph. The house was well filled. The Chairman of the Union, Prof. Cornish, presided. He said the subjects on the programme for the evening were "The Ministry, the Church, the Congregation." Thus, it would be seen, there was a logical sequence between the subjects to be brought before them; subjects of paramount importance to us as Congregational churches. The last evening of our meetings is thus usually assigned, not so much to discussing and debating principles, as to giving utterance to them—those principles which we hold with an honest, aye, religious conviction, as the principles of the New Testament.

Rev. R. ROBINSON said,—I am glad I am to speak "of" the ministry; not as I was at first notified "to" the ministry. It seems to me that Congregational ministers can very properly claim to be successors of the Elders who assembled at Miletus, and who were overseers; and whose duty it was to "feed the Church of God." Our ministers are Bishops—full blown—whether people believe it or not! The ministry is a service—ministers are servants; just as Paul was, who called himself "A Servant of Jesus Christ." And a man who is a true servant of a Christian Church, is a true servant of

God! We have men who serve society in the way of science. But they all come at last to a point, where science utterly fails; and must perforce turn for light to Revelation. Well has the poet said "The undevout astronomer is mad!" And there are those who go beyond geology, astronomy, botany, and all these. They are the ministers of God's word.—*They* are to lead in the great region of morals—quite beyond science, God has spoken beyond science, beyond art; and He has given us His Word. And the great work of the ministry is to understand and explain God's Book. And just as there may be an emphasis pregnant with deepest meaning in the simple words "yes" or "no"—so here may be, by one and another, by the living voice, an emphasis and meaning brought out of the Sacred Word—something we never otherwise obtain. Yet may ministers sympathise with the innocent pleasures of their people. When a boy, I never thought before so much of the ministers around me, as after seeing them engage in a good hearty game of ball! Some grave Divines were once discussing the old question of the Schoolmen "Did Jesus ever smile?" And after speaking of all His sorrows, trials, tears and sufferings, they decided "No." A little girl, in the room, ran to her mother, "Mother, those ministers did not say right. Jesus *did* smile! He said 'Suffer the little children to come unto Me,' and the children would never have come to him if he had not smiled!" The Christian ministry have to lead the people, in their pleasures, away from that which is evil, to that which is innocent. A smile is not guilt. Ministers mingle with their people in their sorrows. In sickness, men send for the minister, to see if he can throw any light upon the great darkness lying before them. And more especially in the moral darkness in which men grope—and in answer to the great question "What must I do to be saved," is the minister to be a guide—to show such an one how to cry "out of the depths" unto God! The duties and privileges that pertain to the people of God, are to be the subjects of the teaching of the ministry. No man can be a proper minister without the grace of God in his heart. No learning nor culture can make up for the want of this. Just

as the instinct of the honey-bee leads it to the natural flower, all unheeding of the beauty of the artificial blossoms—so the instinct of the renewed soul leads him to the true minister of God, and away from the mere moralist, who has never learned at the feet of Jesus. David said to his son Solomon, "Show thyself a man!" So should the Christian minister show himself a man. And what Paul said to young Timothy, would be at once a warning or an encouragement, "Let no man despise thee!"

Rev. CHARLES CHAPMAN, M. A., Montreal, spoke on "The Church." The term "church" is often used vaguely; and it is well to define the meaning we attach to it here to-night. The Articles of the Church of England say a church "is a congregation of faithful men." I can well subscribe to that. In fact their Articles are often better than their practice. By their own explanation, there can be no "Church of England." There may be "a church" or "churches," as by the Article, in England; but it is hard to conceive, by virtue of the Article, a Church of England. Much is said of the Church in the New Testament; and said in such a way as to lead us to believe that it is to exert a great power in the world. The Church is represented as the Bride of Christ, beautiful, and pleasing in his eyes. It is spoken of as a "light," and commanded to arise and shine. It is represented as a "body," consisting of various parts and members; each with its own appropriate work: an eye to look out objects of distress; a hand to lift up those that are cast down, and convey bread to the hungry; an ear to listen to the cry of woe; feet to be shod with the Gospel of peace, and swift to do the Lord's will. And this expectation, as set forth in the Word of God, is entered into, in a great measure, by the world. Men of the world are deeply convinced that those who occupy places in the Church of Christ, occupy a position vastly superior to themselves, and seek from them a very pure example of their Master's character. And the expectations of the New Testament—these expectations of the outlying world—and this consciousness of the same which we find in ourselves, are realized and found, to an extent, in the Christian Church.

Though the returning Jews were few and feeble, yet when the Word went forth that the Lord's House ought to be built, they girded themselves to the work, and the beautiful House was again reared. In the upper room in Jerusalem, there was nothing of "learning," in the modern sense of the word; nothing of worldly influence; yet power from on High was with them—and they were the instruments of establishing the Church at Jerusalem, and carrying it to the ends of the earth. Look again at the Pilgrims. Hunted and persecuted, they came to these Western wilds. Few, despised, chased from one place to another—they came to this great continent—planted the tree of Religious Liberty—and left Churches behind them, for teaching the same liberty to coming generations. So in Scotland, the Covenanters maintained and transmitted that religious liberty which has made Scotland what she is to-day, among the nations of the world. I desire the church in Guelph, and all the churches, to realize, enjoy and exhibit the virtues and privileges that belong to the Christian Church. But how shall this be done? Let us remind one another of the position we occupy as church-members, before God and man. I would ask every member of a Christian church here present, to take a survey of his position. Each of us, as members of a Christian Church, are supposed to be converted persons. When you think of the bondage of iniquity from which you have been delivered, and think of the privileges to which you have been called, does it not strike you as a position of the very highest importance and responsibility? And what do we mean, when we come to join a Christian Church. Does it not say, "We are not our own—we are bought with a price!" Do we not thus give ourselves up "as living sacrifices unto Him; which is our reasonable service?" In consequence of this, we have not only voluntarily given ourselves to Christ, but given ourselves to His Church and people. It involves this, that we have come out from the world, and cast in our lot with those who are children and disciples of Christ. We have given up ourselves to God; and we have given ourselves to our fellow Christians;—and to what end? I answer,

for co-operation, and for fellowship. Christ did not die for us merely that we might individually be saved. A Christian can do much singly; but he can do much more by co-operation. And for these two great objects now the question comes to us: What manner of persons should we be to do these things? An ancient Roman, conscious of the dignity of his citizenship, never forgot who or what he was. So the Christian; when he thinks of the privileges with which he is endowed, and the power by which he is assisted. And how shall we best enjoy and promote this fellowship? We may do it by cherishing a deep interest in all that concerns the Church. Every member ought to cherish the principle that the interests of the Church are as dear to him as his own private interests. Let *our* Jerusalem be dear to us; so dear, that we may adopt the deep, the almost terrible words of the Psalmist, "Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." John Angell James said once that though he received ever an increasing number into the Church, the numbers at the prayer meetings never seemed to increase! We should be careful to maintain our meetings for prayer. It is as marrow to the bones of the godly minister. It brings down blessings on the Church. A man, overwhelmed in business, was always at the prayer meeting on Sunday night. One asked him, "How he could manage, with all his business, to be always at prayer meeting?" He said he always made that the first appointment for the week; and always declined other engagements for that night! We must be careful, too, about the *purity* of the Church. A Church of England lady once said, "The members of the Established Church are accustomed to go to the Parish Church because their parents did; but in the Nonconformist Churches, people are there because of their *convictions*." If you nourish piety in your heart—devotion to God—your faith will be so ingenious as soon to discover some way of working for God! And in view of the present position of the Church and the world, we are constrained to say, never was there a time of greater need to rally round the cause of Christ!

The vote of thanks, passed in the

morning, to the friends of the Union in Guelph, for their Christian kindness in thus entertaining the members, was renewed in a more public manner, from the chair. The collection was then taken up. The vote of thanks was handsomely acknowledged by the pastor, Rev. W. F. Clarke.

Rev. WILLIAM HAY, of Scotland, Ont. (in place of the Rev. J. A. R. Dickson, who had been suddenly called away), spoke on "The Congregation." He had the late hour on his side; and would therefore be brief. Every congregation consists, in a greater or less degree, of these four elements; (1) Christian, (2) enquirers, (3) serious *mora* persons, young persons in the Sabbath School, etc, and (4) the vain and frivolous, vicious, and fallen. In relation to these latter, let me say, by way of indicating the line of conduct we ought to pursue toward them, that our Saviour went down among these, to do them good. He told us he came to save the lost; and we should imitate him. Unless we can reach them with disinterested love, we shall not gather them into the Church, and to Christ. We are too often content to open a place of worship, and support the ordinances of the gospel there, but forget that personal, individual effort is necessary among those outside. Among enquirers, some need encouragement; they are timid and doubting. Some come to Christ in a noisy, blustering way; like the blind men who cried after Christ with loud voices. Others come, timidly shrinking, like the woman who came to touch the hem of his garment. Our reward for seeking out the timid is, that many of the very best men and women in the Church are of this class. And in thus working, we ourselves will feel the blessing also.

The meeting then closed with the singing of a hymn, and the Benediction.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—The nineteenth annual meeting was held in Guelph, June 8, 1871. Theodore Lyman Esq., of Montreal, was in the chair. The Report, presented by Dr. Wilkes, referred in general terms to the quiet continuance of the work, to

encouraging tokens in some parts of it, and to the need of wider plans of labour to keep pace with the expansion of the country. "It has been supposed"—says the Report—"that the relation of the churches, that are aided in the support of their pastors, to this Society is misunderstood, and requires a little explanation. There cannot be complete Independency though there may be Congregationalism, on the part of a church which depends on a Missionary Society for pecuniary aid. That Society by its grant establishes a claim to inquire into the working of the institution, a right to require the labours of that pastor outside his own pastoral charge for the general interest, and a duty to tender its advice as to management in all things which may directly or indirectly affect the state of its funds. When *self supporting* only, can a church be regarded as strictly *independent*. When not so, it ought to be to some extent under tutors and governors." A communication from the Colonial Missionary Society to the General Sec.-Treas. was received early in March, to the effect that "there is a certain uneasiness of feeling in the Committee on the subject of the Canadian grant. When the last general settlement of the relations of the C. M. S. to the C. C. M. S. was arrived at, it was agreed that the C. M. S. should from year to year vote in aid of the funds of C. C. M. S. such sums as it might deem necessary, to be applied principally in the establishment of new missions in populous districts the circumstances of which shall be periodically submitted to its Committee, its object being to encourage the extension of the work, and not merely to sustain existing churches. It is about the extent to which this general understanding is being carried out that the uneasiness of feeling referred to has sprung up." The Secretary asks for information in a tabulated form, which he says he has no doubt could be obtained by collating our reports and sifting their information, but which would lack the precision of a definitely prepared document on this side. That document was drawn up by the general Sec. Treas. and transmitted to London, since which, no further communication has been received.

The receipts for the year, including a

balance of \$314, had been \$8,011,—viz., from Canada \$5,275, and from the Colonial Missionary Society \$2,422. The expenditure was \$7,637, leaving a balance (too small for July quarterly payment) of \$374.—Dr. Wilkes also read a letter sent by him in reply to that from the Colonial Missionary Society.—The Report was adopted, and the Missionary Committees appointed. The lists, subsequently modified, appear in the "official" department. Mr. Manly having resigned the Home Secretaryship, as he was frequently absent from Toronto, Rev. F. H. Marling was appointed, but afterwards declined to serve, and Rev. W. F. Clarke was chosen.

Mr. G. Hague introduced a series of resolutions, seconded by Rev. J. A. R. Dickson proposing certain changes in our missionary arrangements. Rev. W. F. Clarke, seconded by Rev. W. H. Allworth, proposed other resolutions in amendment. After a long and spirited debate, both were withdrawn.

The missionary meeting in the evening was addressed by Revs. W. H. Allworth, R. K. Black, J. G. Sanderson, G. Purkis and C. Pedley. These addresses, reported by Rev. W. W. Smith, appear below.

At a subsequent session of the Society, it was resolved,—“That, in the event of any District Secretary vacating his office during the year intervening between the annual meetings, the name standing first on the list be convener, and the District Committee be empowered to appoint a successor.”

In our account of the Union meetings mention has already been made of the proposal to send missionaries to the North-west, which was referred to the Missionary Committee.

The Society, having considered the Union's request that it become incorporated by the Legislature of Ontario for the sake of being able to take possession of disused church-properties, acceded to the proposal, and approved of the following plan for the purpose: 1. That the Act be similar to those already obtained by the Widows' Fund and Congregational College, except as to the tenure of land. 2. That the Act, while authorizing the Society to hold land, require it to dispose of the same within five years. 3. That, before as

suming any right in relation to such properties, application be made to the proper court for its sanction, and public notice given to all parties interested under its direction, its confirmation to be final. The same persons already appointed by the Union to complete the Blank Trust Deed, were authorized to obtain the Act of Incorporation, under the advice of counsel, for the Missionary Society, viz., Revs. F. H. Marling, W. F. Clarke and W. W. Smith, Messrs. H. J. Clark and J. Turner.

THE ANNUAL PUBLIC MEETING of the CONGREGATIONAL MISSIONARY SOCIETY, was held on Friday evening, 9th June, in the Congregational Church, Guelph, Mr. THEODORE LYMAN, of Montreal, in the chair. Rev. L. Kribs read Isaiah xxxv. Prayer by Rev. S. T. Gibbs. Dr. Wilkes presented the chief points of the Missionary Report. He said we had a wide field; from the village of Forest in the west, to Cape Breton island in the east. Forty three missionaries had been in the employment of the Society. Three were mostly missionary pastors. One had travelled under the direction of the Committee, without any pastoral charge. It was a mistake to think the men confined themselves to one small church, and one locality. They have all a number of places; keep a horse, and visit them all. There was a gratifying increase in the funds. In each of the five Districts, arrangements had been made for visiting each field—toward quickening weak and torpid churches—bearing the means of grace to new neighborhoods—and stirring up the minds of the brethren by way of remembrance. The Dr. give some figures from the Report; and concluded by saying that the meeting that evening was chiefly to hear brethren from each District of the Society's operations.

After music, Rev. W. H. ALLWORTH, of Paris, was called upon to represent the Western District of Ontario. He said: Our field is large. I stand abashed at the sparseness of our churches, and the distance of one missionary pastor from another. I don't believe the whole work of evangelizing the country belongs to us, but I thoroughly believe a portion of the work is ours! When we look at the

Western District, we see at once the sparseness of our churches. West of London, we have only two pastors. In all the old "Niagara District," we have none. There is a little group of churches about Brantford, Paris, etc; but again, north of Guelph and west to Lake Huron we have but two pastors. Our population is eminently a moving one. People are always moving from one part of the country to another. So, sometimes the Church seems to be going back, when it is merely the removal of three or four families from the place. We don't get credit for all we are doing for God in this land! The great probability is, from the fewness of our churches, that, when families remove, they go to a place where there is no Congregational church. We teach them liberality; and they put it in practice, and join some church nearest their own sentiments. This is one reason only why we don't seem to increase fast. All over the country are found people, converted among us, laboring in connection with other bodies. Our missionary pastors are doing a good work. I know what their work is, and I know what the heart of a missionary pastor is, and I can testify to their burning anxiety to bring up their people to the point of self-support. There may be too much pressure put on a church. Up to a certain point it is our duty to press men. But there is a limit—and that limit passed, much harm may be done. Our little churches are, and may be a blessing; and when they are growing weak in numbers, themselves, they are the feeders and strengtheners of our city churches. And it is the duty of our city churches to return, at least what they can, in sympathy and support, to the feeble country churches.

After an anthem from the choir, Rev. R. K. BLACK, of Nova Scotia, was introduced. He said—I have come from the far East, Nova Scotia, come a thousand miles to attend these meetings. I am reminded of the Apostle Paul; not that I want to compare myself to Paul, but we all like to have Paul on our side—when he went from the far East toward Rome, the capital. So, when from the eastern sea-board I come, by land and sea, to this agricultural capital of western Ontario, I, too, "thank God, and take courage," as I

look around me and see friends of other days, co-laborers, college friends, fathers and mothers in Israel.

People in Canada are about as ignorant of Nova Scotia as are people in England. One says Nova Scotia has nothing but *fog*; another, nothing but *fish*; another, *rocks*; another, *snow*. There is *very little fog*, except about Cape Sable. And what fog there is, the ladies rather like. It is said to be good for the color! and it is certainly the country to see fine clear complexions. As for *fish*, we catch them for the *Canadians*, and send them inland! As to climate—we have a beautiful climate. We are a great deal warmer in winter, and we are cooler in summer. And there is much less snow than here. I speak of such things, because these things *frighten* people from coming to us;—and we *want men!* We want more pastors there! In our large missionary district, 400 miles long, we have but eleven ministers and three students. We have 12 organized churches, with many preaching stations.

I am happy to report progress, though we lost one minister last year, by his going over to another body,—and one this year, who, rather than remain a bishop, chooses to place himself under a bishop. Well, I hope God will bless him where he is! But to set over against this, we have a church in Nova Scotia, with its pastor, 10 elders, and 230 members, who have declared themselves Independents. They sent for me, to learn our principles; and I went with their pastor to this and that house, and found Owen, and Doddridge, and John Angell James on their shelves; and I told them they did not need teaching in Congregationalism—for they had long, I saw, been taught by Congregational authors, without knowing it. They have applied for admission into our Union.

It is not only in revivals that work is done for God; but revivals themselves spring out of work that is neither seen nor heard. Yet we have had two most interesting revivals in Nova Scotia. In one place, 38 have been brought to the Saviour. The song of the angels can only express their joy,—“Peace on earth, good will to men! In another

place, 24 or 26 have been added to the church.

We never feel weak because we are few. It was when believers were multiplied, that murmurings began with the Grecians against the Hebrews. We are closely united in the lower provinces. We do a good work with a circulating letter. A letter is always going its rounds; and every brother adds information regarding his own field. We are about to establish a printed organ. We need it. We want some of you to come down and see us. We have small lakes more beautiful than your great lakes—we have a magnificent river, the St. John—we have a salubrious sea-shore climate. Come to the Nova Scotia sea-shore, rather than to the lower St. Lawrence. You can enjoy church privileges; and if you want a “working holiday,” you can have it. We have a little sister in the east, and she hath—shall we say—no money nor men! What shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her palaces of silver; if she be a door, (and there is a door in the East!) we will inclose her with boards of cedar!

Rev. J. G. SANDERSON spoke,— Though he had not found the fog, when he was about St. John, quite so delightful to himself, nor beneficial to his complexion, as one might suppose from Brother Black’s account, yet there were many pleasing things about his remembrances of the lower provinces. He almost thought, when some of the brethren spoke, that he must be a poor, hard-wrought, half-fed, pitiable missionary pastor. He never before knew how ill-used he was! But he always thought a man needed more talents and wisdom to be a missionary pastor, than the pastor of a self-sustaining church. The latter has always men round him who could manage the church just as well *without* him as *with* him! While the missionary pastor has to do everything. All honor to the men who go back into the bush, and build up a church from the foundation! They find perhaps no cause, or a very weak cause, and raise up a church which becomes in due time a large self-sustaining church. His work was not so hard as some of the mission-

ary pastors. He preached three times on the Sabbath, and drove 30 miles. It was his regular work. He did not pity himself; some, as he pitied his horse a little. But his predecessor, Mr. Raymond, *did* have hard work! he went in with the first settlers. Baldwin Brown says,—Adam, before his fall, had a garden *given* him to dress and keep; after his fall, he had to *make* a garden out of the wilderness! So, we have to make the gardens, before we can enjoy the easier task of dressing and keeping them.

He had never felt the sensitiveness experienced by some, about receiving *missionary money*. It was not *he*, but the *Church*, that asked for, and received the aid. Some, in their treatment of weak churches, would be like the boy who brought home a little starving neglected lamb; and when his father asked him if he was not going to feed it, replied, "No pa; I'm going to wait a while first, to see if it's *going to live*!"

Then, when you have got a missionary field, keep it! Farmers sometimes sell a farm for one or two faults, and do far worse; and wish they were back again. I have sold a horse for a little fault, and found myself, with the next horse, worse off than before. When he went up to Oro, it was with the determination to hang out the sign, and carry on the business! There were changes and improvements he wanted to bring about, in the working of his little churches. And it took him three or four years to do it. It only wanted love and firmness mingled.

Then, let a field never suffer from want of a pastor. Long periods without pastoral oversight have wrought more harm to our weak churches than any other one thing. The Missionary Committee ought to have the privilege and duty of helping and overseeing such churches. There are two ways of teaching a child independence; one way is—not certainly the best way—to turn him out into the street! But there is a better way. So, we must not try to teach a church independence by casting it off in its weakness!

In conclusion, we are all of us determined to get the Missionary Committee more money! And we are all determined, both in Committee and out of

Committee, to work more! We are told to "Work till Jesus comes!"—"There's a sweet rest in heaven!" but there is no rest from labor here! We have consecrated ourselves to our master—our toils and our tears are to be given to His Church.

Charge! is the Captain's cry,—
Ours not to make reply,
Ours not to reason why;—
Ours but to do and die!

Rev. GEORGE PURKIS, of Waterville, Quebec, was the next speaker. He would give a bird's-eye view of his field. He found, when he went to Waterville, exceedingly few members, and they very scattered. He was afraid to tell the people themselves how small they were in actual resident membership. Of course there were a number of people who attended the services. Our District Secretary spoke of it in his report as "a hard field." But he trusted that the Lord would not permit him to spend his strength in vain—nor had he. At Waterville, his chief station, they had no church building. But the people went to work and got a parsonage built. Then he looked round to see what other stations he could take up. He preached three times every Sabbath; giving exactly one-half his public services to these outside places. Many who hear him at these stations are professed Universalists. Mr. Purkis narrated the difficulties and coldness he met with at one of these new preaching stations; and how, after many months, it began to wear off. For a year and a half, nothing was said about money, at that place. Then, at the home station, the people began to build a parsonage, and he asked at this station for assistance towards it. This suggested to them to contribute something toward the minister's support; and now they do so, to some extent. He quite believed in Brother Sanderson's principle of sticking to a field. He also had some adhesiveness! After a time, other denominations crowded in; till *five* came. They soon all quitted the "hard field" again, except one, who still remains, and with whom he was on the very best terms. Just as a man would rather buy a farm all "wild" than one burnt and slashed—so he would rather go into a neighborhood where no church existed, than one of these places

where a church had been formed and neglected again.

Rev. CHARLES PEDLEY, of Cold Springs, was the last speaker. He had been much struck with the marked progress—after an interval of five years—in Guelph. With the material progress, and the moral progress also. And most of all he desired to express his satisfaction in the aspects of the Guelph church. He saw evidences of faithful Christian work there, and hoped the Father of all mercies might continue to bless them in every word and work. In our talking of trying new schemes, we must not forget that all our sufficiency is of God. In material things, we can trace and see the work going on; but in Christian work, we cannot thus trace its progress. The Kingdom of Heaven is like a man who sowed good seed in his field, and waked and slept while the seed was growing. The Primitive Church saw little of completed results; yet the work was going on! "In the morning sow thy seed, and in the evening withhold not thy hand." We are to labor in faith; and God will fulfil the promises of His own word, and make the desert to blossom as the rose!

CONGREGATIONAL COLLEGE OF B.N.A.
—The Annual Meeting of the Corporation was held in Guelph on Friday morning, June 9th. G.S. Fenwick, Esq., in the chair.

The thirty-second report presented by the Secretary referred to the successful results of the first session under the newly appointed Principal, whereby the wisdom of the choice was justified, and high hopes awakened for the future. The inaugural address had been published. Of the 9 students mentioned in last report, 7 had returned, and 3 more had been accepted on probation.—Mr. Wm. McIntosh, of Rugby; Mr. Edmund Silcox, of Southwold; and Mr. Finlay Malcolm, of Scotland. The last was unable to join the classes, but the others have been fully received; Mr. McIntosh to the full course, and Mr. Silcox to the theological one of three years. The names on the books have thus been 11, namely: D. McGregor, R. W. Wallace, John Griffith, W. H. A. Claris, J. Allworth, W. Peacock, D. D.

Nighswander, J. W. Clarke, W. McIntosh, E. Silcox, and F. Malcolm. Of the 9 in attendance, 8 have been undergraduates of McGill College, and Mr. D. McGregor had taken the degree of B.A. The students had taken part in preaching and other Christian work during the sessions, and had been engaged in missionary service during their vacations, 3 being now engaged in the Maritime Provinces, 2 in Quebec, and 4 in Ontario. Dr. Wilkes reported 7 in attendance in the theological department, who had been formed into 7 classes, and received 40 lectures on Systematic Theology; 8 each on Homiletics and Pastoral Theology; 24 on Church History; 17 on New Testament Introduction; 13 on Hermeneutics; 17 on History of the Canon; and 16 on Butler's Analogy. The students were thus classed at the examinations, in which the Principal was assisted by Rev. F. H. Marling (three-fourths of the aggregate being required for Class I, one-half for Class II, and one-third for Class III.)

Theology.—250. Class I: McGregor and Wallace, equal, 205; Nighswander and Griffith, equal, 188. Class II: Claris, 162; Allworth, 149; Silcox, 125.

Homiletics.—100. Class I: Wallace, 84; McGregor, 75. Class II: Nighswander, 70; Griffith, 66; Claris and Allworth, equal, 60. Class III: Silcox, 47.

Pastoral Theology.—60. Class I: Griffith, 60; McGregor, 46; Nighswander, 45. Class II: Silcox, 37; Allworth, 36; Claris, 31.

Church History.—100. Class I: Wallace, 75. Class II: Allworth, 66; Nighswander, 64; McGregor, 52. Class III: Silcox, 42; Claris, 34.

New Testament Introduction.—112. Class I: Wallace, 92; McGregor, 85. Class II: Nighswander and Griffith, equal, 78; Claris, 68. Class III: Allworth, 52; Silcox, 44.

Hermeneutics.—150. Class I: Wallace, 122; McGregor, 115. Class II: Claris, 81; Allworth and Silcox, equal, 78.

History of the Canon.—100. Class I: Wallace, 87; McGregor and Nighswander, equal, 75. Class II: Allworth, 54. Class III: Claris, 48; Silcox, 45.

Butler's Analogy.—160. Class I:

None. Class II : McGregor and Wallace, equal, 105. Class III : Silcox, 65 ; Allworth, 55.

The Principal bore strong testimony to the conduct and diligence of the students.

Professor Cornish reported having continued the reading and exegesis of the Gospel of St. Matthew, from chapter xxii. to the end. He also reported satisfactorily of the students. At the examination held by himself and Mr. Marling, the results were as follows :—Class I : Wallace, 87 ; McGregor, 75. Class II : Allworth, 68. Class III : Claris, 44 ; Silcox, 43. Aggregate, 100.

The examination papers would be appended to the report. The results impressed the Board with the necessity of a more thorough literary preparation on the part of nearly all who enter.

The Treasurer's account exhibited disbursements amounting to \$3,061 95, of which \$300 belonged to 1869-70, and \$300 not to the working expenditure proper. The actual expenditure was thus \$2,461 95. The receipts were \$3,232 76, including \$624 93 balance, \$972 67 from the Colonial Missionary Society, and \$1,545 91 from Canada. The last item had decreased, and, in view of the economy with which the College was conducted, the whole charge being only \$274 per annum for each student, the churches were urged to be regular and liberal in their contributions.

The Lillie Memorial Fund lacked but a comparatively small sum of completion. The Secretary was now engaged in a special effort on its behalf.

The above report was adopted, and the Board of Directors appointed. (See under "Official.")

Other resolutions, referring severally to the observance of the Day of Prayer, the value of the College and its need of liberal support, its indebtedness to the Colonial Missionary Society, and to the importance of visits to the churches by the Secretary and Principal, were moved by Revs. F. H. Marling, K. M. Fenwick, and Wm. Hay, and after being spoken to by them and other speakers, were adopted by the Corporation. The meeting was one which evinced the growth of a warm and enlightened interest in the institution, encouraging to all who have its welfare at heart.

CONGREGATIONAL MINISTERS' WIDOWS AND ORPHANS FUND SOCIETY.—Annual meeting at Guelph, on Saturday, June 10th, Rev. J. Unsworth in the chair.

The report stated that the capital fund now amounted to \$11,570, an increase of \$1600 during the year, the largest yet made, but partly made up of an extraordinary bonus of \$650 from the Montreal Permanent Building Society. It had been difficult to find suitable investments, and \$2000 were lying in the Savings' Bank at 5 per cent. There had been purchased \$850 of stock in the Provincial Permanent Building Society, bearing 8 per cent. The collections from the churches had diminished. Several beneficiary members were in arrear. The Board proposed that one member, unable to continue his subscription, be allowed to receive back 50 per cent. of his paid-up subscriptions. This, not to be a precedent. It was also proposed to allow members leaving the Dominion to retain their connection with the fund, on paying an increased rate. There were 23 beneficiary members ; 20 life, and 15 churches. The Treasurer's statement showed receipts as follows :—Balance, \$1257.06 ; beneficiaries, \$253 ; churches, \$229.03 ; interest, \$1377.46 ; Trafalgar Church, \$200 ; total, \$3316.55. Disbursements—Annuities, \$400 ; Stock Provincial P. B. S., \$870 ; expenses, \$15.46 ; leaving a balance in hand of \$2031.02. The capital account exhibited—

Montreal P.B.S. Stock, 8 per cent.	\$4350.00
Provincial, 8 per cent.	2700.00
Trustees, Zion Church, 7 per cent.	2500.00
Balance in Savings' Bank, 5 per cent.	2031.02

Capital, 1871..... \$11581.02

Capital, 1870..... \$9957.00

Increase, 1871 \$1624.02

Mr. Theo. Lyman gave notice of an amendment to By Law No. 3, Section 1, allowing beneficiary members leaving the Dominion to retain their connection with the fund, on paying such increased rates as the Directors might consider the safety of the fund, in each case, required.

In the proposed case of withdrawal, it was agreed to accede to the recommendation, unless, with the beneficiary's consent, the subscription be otherwise provided for before October 1st.

Rev. J. I. Hindley was chosen a beneficiary member.

It will be seen that the Union requested the Board to mature a plan for a Pastors' Retiring Fund.

The Trustees for 1871-2 will be found in our "Official" columns.

THE INDIAN MISSION held its annual meeting at Guelph, June 10th. The report, which was adopted, indicated progress and encouraging success. Miss Baylis goes to the Spanish River, and a new mission is to be established at the Lake of the Woods. The officers chosen were—*President*: Rev. H. Wilkes, D.D.; *Treasurer*: J. Fraser, Esq.; *Secretary*: Rev. S. N. Jackson; *General Agent*: Rev. W. Clarke; *Secretary of the Executive Committee*: Rev. R. Robinson.

EASTERN CHURCH, MONTREAL.—Rev. John Fraser, called to the pastorate at the formation of the church, was inducted into his office on Sabbath, June 3rd. Morning service—Prayer by Rev. R. K. Black; statement of his position, principles and proposed practice, by pastor-elect; charge to pastor by Dr. Wilkes, from 1 Tim. iv., 6, "A good minister of Jesus Christ." Afternoon service—Sermon on Congregational principles by Rev. C. Chapman, from 1 Tim. iii, 15, "The Church of the living God."—the two cardinal principles brought out being (1), a church membership founded on evidence of faith in Christ, and (2), the Church's government of itself, according to the New Testament law, being entirely in its own hands. As the members of this church were chiefly derived from other denominations, this exposition was peculiarly well-timed. Evening service—Sermon to the people by Rev. R. K. Black, from Phil. ii. 29, "Receive him therefore in the Lord with all gladness,"—followed by the Lord's Supper, four new members being received into fellowship. On the previous Thursday evening, at a social meeting, Mr. C. R. Black in the

chair, Revds. Dr. Burns, C. Chapman, G. H. Wells, Dr. Wilkes, and R. K. Black, had expressed their confidence in the church and pastor.

INSTALLATIONS AT TORONTO.—The very rare conjunction of two installations, in one city, on successive evenings, has just taken place in Toronto, on the 14th and 15th ult., the pastors-elect having also been fellow-students in the Congregational College. Advantage was taken of the holding of the Union meeting at Guelph, to secure the presence of some ministers in attendance there. The principal parts of the service were assigned as follows:—

At the Northern Church—Rev. J. A. R. Dickson—Rev. F. H. Marling presided; Devotional Exercises, Rev. J. G. Sanderson; Introductory Discourse, Rev. Dr. Wilkes; Questions to Church and Pastor, Rev. W. Hay; Answers, Mr. G. Hague and Rev. J. A. R. Dickson; Installing Prayer, Rev. T. Pullar; Charge to Pastor, Rev. W. H. Allworth, from Col. iv. 17; Charge to People, Rev. C. Chapman, from 1 Thess. v., 11, 12; Benediction, by the Pastor.

At Zion Church—Rev. S. N. Jackson—Rev. E. Ebbs presided; Devotional Exercises, Rev. G. Cornish; Introductory Discourse, Rev. C. Chapman; Questions, Rev. T. Pullar; Answers, Mr. D. Higgins and Rev. S. N. Jackson; Installing Prayer, Rev. F. H. Marling; Charge to Pastor, Rev. T. M. Reikie, from 1 Tim. iv., 15; Charge to People, Rev. Dr. Wilkes; Benediction, by the Pastor.

The services were of great interest, and were well attended. In addition to the ministers above-mentioned, there were present at one or both of the services, Revs. T. Baker, W. F. Clarke, B. W. Day, J. Douglas, R. Lewis, D. McCallum, J. Unsworth and Dr. Wickson. A welcome meeting had been previously held in the Northern Church, to which members of the church and congregation, the pastors and deacons of the sister churches, and representatives of other denominations had been specially invited. After tea, the chair was taken by Dr. Wickson. The Rev. T. Baker, in a very cordial and felicitous manner, presented the welcome of the church; Rev. F. H.

Marling and Mr. D. Higgins spoke on behalf of Bond Street and Zion churches, Rev. Dr. Green for the Wesleyans, Rev. A. H. Munro for the Baptists, Rev. W. Gregg for the Presbyterians, and Dr. J. G. Hodgins for the Episcopalians. To all these greetings Rev. J. A. R. Dickson responded. A vote of thanks was passed to the supplies of the pulpit—acknowledged by Rev. J. Gemley.

A similar service was held in Zion Church on the 21st of June, Mr. D. Higgins in the chair. The welcome of the church was expressed by Mr. A. Christie, and that of the Sunday School by Mr. W. Ashdown; Mr. Marling again spoke for Bond Street, and Mr. Dickson for the Northern Church. Rev. T. Baker also made an address. Revs. Dr. Green and J. Gemley represented the Wesleyans. Ministers of other churches were unavoidably absent. Mr. Jackson replied to these "good words" in appropriate terms.

DEDICATION AT OWEN SOUND. — On Lord's day, 18th June, services were held in connexion with the opening of the new Congregational Church in Owen Sound. Rev. Dr. Wilkes preached morning and evening, and Rev. John Wood in the afternoon, to crowded and attentive congregations. Liberal collections on behalf of the building fund were aided by the proceeds of a very successful soiree held in the Town Hall on the following Tuesday, at which, along with interesting addresses by Rev. Mr. Wood and others, Mr. C. R. Wilkes, Treasurer of Building Committee, read a statement to the effect that the building costs something over \$3,000, and is finished thus far with a debt of less than \$1,000, for the greater part of which there is ample time and no interest to pay. The church is 36 x 42, built of stone, in gothic style. It is much admired.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA (Kirk of Scotland), met in Toronto, Rev. S. Mylne, moderator. The subject of union with the Canada Presbyterian Church was the most prominent. The Synod unanimously adopted the basis of union

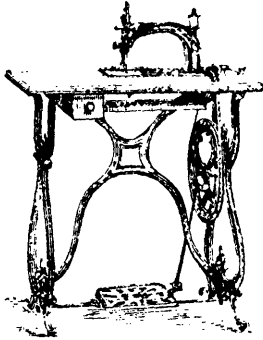
agreed on by the joint committee in Montreal, in September, 1870; and after several telegraphic communications with the Canada Presbyterian Assembly in Quebec, agreed to hold a special meeting of Synod at Toronto, which would remit the subject to Presbyteries and Sessions. A strong determination was shown to uphold Queen's College as a Presbyterian University. The *Presbyterian* magazine, hitherto owned by a Layman's Association, is to come under the care of the Synod. The Widows and Orphans' Fund has 34 widows and 41 children as annuitants. Income, \$6,500; expenditure, \$4,000. A larger allowance was given to annuitants. The French Canadian mission had two missionaries, Messrs. Dondiet and Tanner. Its income was but \$1,278. A mission to the lumbermen on the Ottawa had been well sustained, and quite successful. The Queen's College endowment had realised, since January, 1869, \$72,777, out of \$107,000 promised. The deficiency in revenue, caused by the failure of the Commercial Bank and the withdrawal of Government aid, was \$3,200 in 1869, but only \$1,500 in 1871. There were 29 students in arts and theology, of whom 15 were for the ministry; 35 in medicine; 81 in grammar school; and 23 in ladies' classes; total, 168.

THE METHODIST NEW CONNEXION CONFERENCE, meeting in Owen Sound, approved of the proposed basis of union as moderate and fair.

EDITORIAL POSTSCRIPT.—Notwithstanding an enlargement of the present number by 8 pages, in order to give full reports of the recent Annual Meetings, we are obliged to omit notices of the Synods and Conferences of other bodies. We must ask our correspondents to exercise themselves unto brevity and punctuality. The 20th of each month is our last day for receiving any but the briefest and most urgent items.

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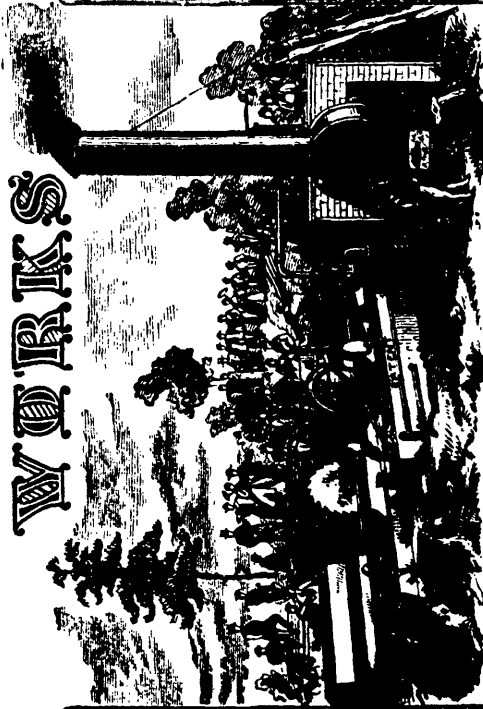
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