

PREFACE TO VOLUME XVI.

In an age so busy as ours, when there is so much to read, and so little time to read it, prefaces, like apologies, are generally "voted a bore." Everybody wants to plunge into a subject, *in medias res*, and is impatient of everything merely introductory. Very few words, therefore, will suffice for all we want to say of this nature. Indeed, a volume of such a magazine as the *Canadian Independent* seems scarcely to require a preface. Unlike a new book, whose aim and scope are as yet unknown to the public, it has been read monthly, as issued, as much as it ever will be, and nobody needs to be informed of its origin or object. In such a case, the *preface* becomes practically a *postscript*, to be read, if at all, after it has ceased to be of any service.

The close of another volume, however, calls for devout gratitude to the Giver of all good for the continuance of life and all its varied mercies, not the least of which to us has been the pleasant fellowship these pages have afforded us with friends and brethren, known and unknown, all over the land. Occasionally, some one has cheered us in our work by kindly words of encouragement and approval, which an Editor less modest than ourselves would have published. Others have done the same thing, in a more *practical* way, by sending us lists of *new subscribers*, or contributing to our pages. While—must we confess it!—now and then some brother, with a little more brusqueness, but no less kindly intent, has scolded and criticised us, and told us—what, indeed, we had a suspicion of before—that we were not so wise as we might be! We hope that while they scolded, they also prayed for us.

We have to thank our contributors, both special and occasional, for the valuable assistance they have rendered us, while yet we regret to note the fact that considerably more than one-half of the pastors of our Canadian churches *have never sent us a scratch of the pen during the year!* Of the volume just completed, however, fully two-thirds are original, over 100 of its pages being editorial.

Much of the matter sent us has to be twice revised; first in MS., because of the abbreviations often used, and the failure of correspondents to dot their i's and cross their t's, and condense, and finish, and punctuate, and next, in "proof," of which we have to read and correct about *one hundred yards* for each volume. A little attention to the defects referred to, would greatly lighten this, by far the most irksome part of our work.

Of the future we can only say, that should we be condemned to another term of editorial servitude, our aim shall be, as it has been in the past,—

"To live for those who love us,
For those who know us true;
For the heaven that smiles above us,
And awaits our spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that we can do."

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

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JULY, 1869.

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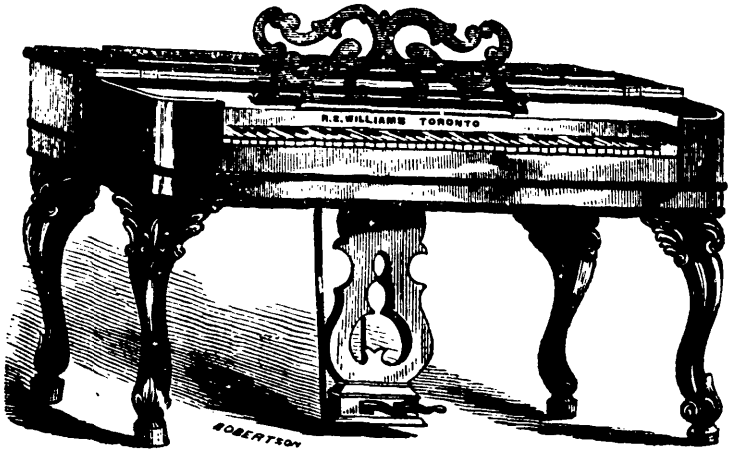
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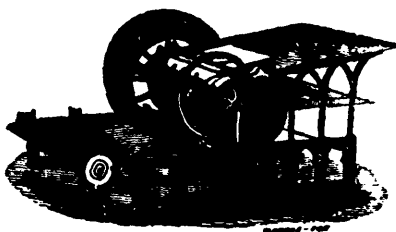
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A MONTHLY MAGAZINE,

40 pages, 8vo.,

IN THE INTEREST OF THE

CONGREGATIONAL CHURCHES,

—EDITOR—

REV. JOHN WOOD, BRANTFORD,

WITH THE SPECIAL CO-OPERATION OF

REVS. F. H. MARLING AND W. F. CLARKE.

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CONTENTS:

1. Editorial and Contributed Articles. 2. Literary Notices. 3. The Home Department.
4. British and Foreign Record. 5. Correspondence. 6. Official. 7. News of the Churches.
8. Obituaries. 9. Gleanings in Prose and Verse.

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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THE

Canadian Independent.

VOL. XVI.

TORONTO, JULY, 1869.

No. 1.

THE FUTURE: WHAT SHALL IT BE ?

This month of July, like the month *Abib* among the Jews, is to most of the churches of this land, "the beginning of months." Synods, Conferences and Unions are over. Missionary and Stationing Committees have done their work, and Ministers and delegates have returned home. The ecclesiastical clock is once more wound up and set in motion, and the common impulse is to "forget those things which are behind, and reach forth unto those things which are before." What sort of a year it shall be—whether of blessing or of barrenness—will depend very much upon ourselves. One of old called to the prophet of Israel, out of Seir, "Watchman, what of the night?" And the watchman said, "The morning cometh and also the night,"—morning to the friends of Zion, night to her foes and her faithless ones.

Over the Providence of God in its relation to life and its many changes, we have no control. "He doeth His will in the armies of heaven and among the inhabitants of the earth." But while reserving to Himself all ultimate issues, the Lord has put much within our power as to success in His work. All spiritual, equally with all material forces, are subject to Divine laws; some of them but imperfectly understood by us, but all of them controlled by the same Infinite wisdom, and energized by the same Almighty will. "So is the kingdom of God as if a man should cast seed into the ground;" and accordingly it is written, "I have planted, Apollos watered, and God gave the increase." The same labours repeated, *under the same conditions*, in both *preachers and people*, would undoubtedly produce the same blessed results.

Too often, however, the conditions of success are supposed to concern the preacher alone. He must be talented, pious and popular, attractive in his eloquence, and faithful and genial in his private intercourse; and

then—*then* the church will be sure to prosper! Not so fast, dear reader, the pew has something to do with success as well as the pulpit. The great Sower observed *four* classes of hearers among the multitudes that followed Him, in only *one* of whom did He find the conditions of success alluded to. And if even His word, so eloquent and convincing, failed to convert and save, through the prejudice and unbelief of his hearers, is it much to be wondered at if those who now exercise the same ministry in His stead, should be unable to command success? “The servant is not greater than his Lord.”

No! The church and the ministry are intimately inter-dependent. Neither can say of the other, “I have no need of you.” And if the ecclesiastical year we are now entering is to be one of enlargement and consolidation, there must be that “striving together,” in prayer and effort, for which Paul constantly appealed to the early churches. Such a course will, under the Divine blessing, ensure us a “feast of ingathering” all the year round; the neglect of it will make the ways of Zion to mourn, and all her gates desolate. Humanly speaking, either result is within our reach. Which shall it be?

OUR NEW DRESS.

Exercising somewhat of faith in our subscribers, and canvassers, we take great pleasure in presenting the CANADIAN INDEPENDENT this month in an entirely new dress,—type, cover, and title-page. The pleasure would be much greater, indeed, were the new dress *paid for*, and were we able to close up all old accounts with the old volume, as we might do, were some of our readers a little more prompt and considerate. But “nothing venture, nothing win;” and so, being desirous of meeting, as far as possible, the wishes of those who *do* pay for it, the proprietors have resolved on making the Magazine, as some one expressed it at the annual exhibit of its affairs, “a thing of *beauty* as well as of *worth*.” The expense involved in the coloured cover is considerable, but through the kindly offices of several friends, some additional advertisements have been obtained, and a very little more effort in the same direction would fill up our advertising space, and defray the extra cost. Our circulation, though not so large as that of some periodicals of the secular press, is of a Provincial character, passing, as it does, through 250 Canadian and Foreign Post Offices. For certain kinds of business, therefore, it offers a very desirable advertising medium, and we hope those interested will note the fact.

As another new feature we may also allude to the very interesting serial, entitled, “The Sculptor of Bruges,” from the pen of a gifted English authoress, which we commence with this number, and for which we are indebted to the *Christian Witness*. We are sure it will be looked for eagerly from month to month.

We hope also, by judicious selection and arrangement, so to economize

our space, as to be able to introduce, occasionally, one or more new departments not before provided for, and so add to the interest and usefulness of the Magazine. Will not our friends help us with a good subscription list? The suggestion of the late editor, (whose valuable cooperation, with that also of Rev. W. F. Clarke, we are still to enjoy) viz., that ministers should employ a portion of their vacation in canvassing for us, is one which we hope will not be lost sight of. We wait for volunteers. Who will go for us?

REV. R. ROBINSON'S ADDRESS,

ON RETIRING FROM THE CHAIR OF THE CONGREGATIONAL UNION OF
ONTARIO AND QUEBEC.

(*At the Annual Meeting of the Union in Montreal, June 10, 1869.*)

DEAR BRETHREN,—According to custom, you kindly give audience to your Chairman for a few minutes ere he vacates the position in which, for the past year, you have placed him. A full review of the business of last session will probably be given by our Secretary. In remembering that session, however, the question naturally arises, what is the value of resolutions such as these passed by some hundred individuals, ministers and representatives of Congregational Churches in annual assembly? In other words, what is the value or use of our Union Meetings as such?

In these resolutions we were unanimous, and beforehand our individual opinions might have been almost assumed as generally known. What then, we ask again, is the increased value of such opinions as formally approved in annual assembly? Much every way. These opinions thus obtain increased volume and definite form, so that they may be widely heard and seen,—and they attain historical existence. If we regard the Scriptural injunction, "Honor all men," the opinion of one man on important subjects receives courteous attention; but when a number of men agree in relation to such subjects, in proportion to their number, and especially in proportion to their knowledge and candour, their opinion becomes valuable, confirming individual conviction and instructing society. To our little company and to our contemporaries, the expression of our united opinion may not, at first sight, seem to be much more than a mere form, but far otherwise will it be to the future and to the historian. What would we not now give for the united resolutions of our Puritan forefathers, if recorded during the dark days of Queen Elizabeth and the Second Charles and James? what they thought, how they felt, and what they would have done in relation to the great religious movements of their day; how they spied out the promised land, and what were the several stages in their wilderness journey from the Egypt of Popery to the Pisgah Mount of civil and religious liberty.

Small indeed to the world seemed the action of the little company ("the number of names, together, about an hundred and twenty") assembled in the upper chamber in Jerusalem 1800 years ago, to worship and serve Christ; but that meeting will be remembered over the whole world with veneration when decrees of army and kingly councils, by the hundred, have passed to oblivion. So by generations yet unborn in Canada, the people of the Lord, more largely Congregational,

not then (we surely hope) so much divided as now by sectarianism, will feel an interest in what has been thought, and felt, and expressed, and done by each section of the Church, and our Union meetings will be prized by all who love the Kingdom of God. They will see our work at the beginning of a nation; they will mark our struggles with isolation and poverty, and spiritual wickedness in high places; they will respect the principles for which we toiled; they will trace to its tiny springs the great flood which has borne them with their wealth of privilege on its broad deep bosom, and with pleasures of memory, as well as of hope and realization, sing on with David, "There is a river the streams whereof shall make glad the City of our God."

Whatever may be the relative importance of the business with which we have been or are about to be occupied, of greater value seem the fact and nature of our Union itself. Without external pressure, in a land of civil and religious freedom, where no disabilities deter men from professing any or repudiating all religious belief—without pecuniary or honorary attractions, with no bondage to break, no fetters to wrest, no wrongs to avenge, and no private interests to secure, with many a green pasture and quiet stream of other denominations to tempt or hold us away—we come together, drawn and held by interest in a common cause, harmony of doctrinal opinions, and brotherly love.

Let us look at these attractions in their order :

I. The cause of our meeting is the cause of religion, the cause of God. We believe that our coming together may help that cause, at least by increasing our mutual interest in it, and strengthening our hands in its service. There is much in first intention—this can degrade the greatest achievement, or dignify the smallest effort.

" The common task
Will furnish all we ought to ask :
Room to deny ourselves ; a road
To bring us daily nearer God."

Alas! how easily besetting are the snares of formalism and egotism; how closely they lie to ministerial work. In our Union business let ability, not manœuvre, take and hold the lead, and let every man endeavor not so much to have as to deserve leadership. Every man deserves, and after all has, in life and in death, about the breadth of his own shoulders, and there is room enough in this Union for us all. Self inflation is unfair, yea unsafe, and modesty should not always be left behind the door. Timely rotation in office, refusal of committees to become self-perpetuating, infusion slowly but surely of new blood and brain into action and counsel, these may give all to feel that here, indeed, "One is our Master, even Christ, and all we are brethren." Chiefly is it for each to esteem other better than himself, and remember that Christ was among men as "He that doth serve."

———" God doth not need
Either man's work or his own gifts ; who best
Bear his mild yoke, they serve him best ; his state
Is kingly ; thousands at his bidding speed,
And post o'er land and ocean without rest ;
They also serve who only stand and wait."

Avowedly our Union is not a church court; our power is that of simple influence; but it does not follow that we are merely a debating club,

and our resolves only godless business routine. The intention to serve God, with prayer for wisdom to him "who giveth to all men liberally and upbraideth not," may well animate us to deliberate, and declare our decisions. Nor will the Lord's people ever treat with indifference counsel so given. As men become intelligent in religion, ecclesiastical authority, without scriptural hold on conscience, becomes impotent, and "the words of the wise" are wielded and motive as goods. Because of the absolute freedom of the pastoral relation among us, every pastor has influence with his church, and when each can say, "My brethren, wiser and better than myself, agree with me in advising thus, and so," such advice will for all good purposes bear the weight of a command with our people. The interests of our several churches, represented by pastors and delegates, are before us for consideration: nor are we shut in or shut out from the interests of the Redeemer in other denominations and in other lands. Whatever touches humanity is ours; whatsoever concerns the honor of our Lord is our business. It is our high privilege, unfettered by denominational partiality, as by prejudice—the Lord's freedmen, from the footstool of divine grace to propel our ideas and our prayers through the whole world, and for the welfare of the entire race.

We live in an age of religious conventions. Even the most conservative Churches and institutions are beginning to feel the great social democratic wave, by which the masses are asserting their strength, no longer mere bulk or weight, but motion and weight together,—intelligence, a right to place and consideration; this movement, rising up with improved elements and instruments of war, has gradually reached commerce and politics, and is now thundering at the barriers of religion. The chivalry and aristocracy of war, and rank, and literature, and priestcraft, are dashed aside, or applauding the inevitable. We, as a denomination, are, and ever were, in its fore-front; In the church Christ alone is King—"King of Kings and Lord of Lords." Below him, the people, the majority, have the first, strongest, loudest claim: in war, because of the value of life, in politics because of the value of liberty, and in religion because of the value of the soul. And "there is no respect of persons with God."

Rome now calls her general council, but only Popish communities respond, and none fear. France, Italy, Austria, and this year, Spain also, begin to care for themselves in religion. Just now another giant church establishment is about to be seated beside that blind and toothless one whom Bunyan describes as impotently grinning at Pilgrim on his way to glory. Equally with gratitude and without revenge let us look at the fact that the Irish Church Establishment is about to lose its political status, *i.e.* its political pay and its political dishonour. Good, most learned, and wise men in the Church of England call this enfranchisement, and expect the same thing for themselves in England. The Scottish Establishment has been carefully setting her house in order for political death, but also, we trust, for life from the dead, and it has been shrewdly calculated and placed on record, that ere ten more years have passed the knell of Church and State connection in Great Britain will be rung. Truly many righteous men have desired to see the things which we see and have not seen them, and to hear the things which we hear and have not heard them. What would the 2,000 expelled ministers of Black Bartholomew's day give for one sight and hearing of a

Gladstone! How would Baxter and Bunyan exult, or Milton sing, when, as the noise of many waters, Britain's enfranchised millions declare that *Church and State connection shall be no longer!* Shades of the persecuted Puritans, sufferers by Star chamber and tythe proctor, oppressed by Supremacy and Five mile Acts; despised, departed Dissenters, "The night is far spent, the day is at hand!" And thou, O first-born British daughter of Rome, thy day of political purple and fine linen and tinsel is gone, but thy golden age is before thee. Freed from the state, loose from the world, church no longer of England but still of Christ, henceforth choose thine own steps in the King's broad highway of truth divine, appoint thine own ministers, thine own order of service. "Arise, shine, for thy light is come!"

It has been our privilege, brethren, to take an active, may we not say a *foremost* part in this Colony, and, as Congregationalists, in asserting and securing political recognition of the *voluntary principle in the support of religion*. The enormous blunder of Britain in assigning one-seventh of all the land in Upper Canada to religion, as Clergy Reserves, brought on us as a people a fearful sectarian conflict. Rome had, and until her death grip will hold, her portion in Lower Canada, but in the Upper Province there was war to the knife, by the Church of England, first for all, and then for most of said assignment; year after year with our New Connexion Methodist, United Presbyterian, and Baptist Brethren we warred against this wrong; and when Episcopal claims to Toronto University and the Rectories showed their frowning front, *we learned to do battle*. Finally the foe employed strategy instead of force, but not before it must be declared by Act of Canadian Parliament that Church and State connexion is *inexpedient*. It has been proven since that by the voluntary principle, the Episcopal Church can flourish. Denominational Colleges have learned that when they cannot beg or filch they can work. Canada has taught her Governor General, Lord Monck, a great lesson, and he has recited it before the British House of Lords. We read, as reported by the English papers, Feb. 16th:

"He admitted that, independently of the special circumstances of the Irish Church, he was on principle and as a Churchman opposed to all connection between Church and State. He believed that wherever that connection existed the same blighting and benumbing influence would be found to affect the Church, as the influence exercised by protection upon those branches of trade to which it was applied. Holding these views he did not share in the gloomy forebodings of those who thought the Irish Church could not survive its severance from the civil power, for the experiences he had had in Canada of the beneficial effect on the Church, of throwing her upon her own resources precluded him from entertaining such apprehensions."

Here, brethren, we can distinguish not only our mother tongue, but *our denominational family tones*, and here our brethren in England may know that we have been fighting their battle in Canada, and have sent another Scipio to carry the war into Africa. By the voice of an Irish nobleman we are declaring to Great Britain and to the world the grand truth of the Master, "My Kingdom is **not** of this world." If our co-religionists in England had no more than this service, they are recompensed for their denominational contributions to Canada. But when with

this is considered the fact that the Lord has blessed their Missionaries in bringing many souls from darkness to light, and from the power of Satan unto God, that the Lord has marked every coin, every desire directed to the interests of his cause among us, then I think the Colonial Missionary Society may know and feel that its labor in this land has not been in vain in the Lord. Noticeable it is that the much vaunted loyalty of the High Episcopalian in Ireland has failed under the merely proposed withdrawal of government pay. Rebellious, wild and wicked as Fenianism, have been the threats of awakened prelatists, and thus are they teaching all in authority that loyalty like that of dissenters, which has borne and survived proscription and disability for conscience sake, the only reliable loyalty to the Sovereign, is that which is based on loyalty to God, and will not separate, "Fear God, Honor the King," by more than a printer's point.

Advocacy of our principles is met by the assertion, that if we do grow, we grow slowly. The assertion is true—with the country church it must be so—even the natural increase of our population is speedily dispersed over our vast territories. The various denominations are well represented throughout the land. The talent and personal influence of the minister, and emphatically the attractive christian character and activity of our membership must, under God, be our main dependence for increase; without these, simple accretion may be, growth hardly. What vitality then in us have our principles? What amount of advantage is experienced, or sought in transition from membership of the congregation, to membership in the church? What interest do our people show in each other's spiritual welfare, in attendance of their children upon ordinances and in their own presence at prayer and church meetings? This is where the question of size is important, here it becomes a question of life. The Congregational life of some churches is indeed hidden and might almost as well, for practical purposes, bear another name, or perchance be the better (for a little) of another and heavier ecclesiastical yoke. Although it has ever been our privilege to assert the right of the people to transact the business of religion, under law to Christ alone, alas, it has not always been honored as a realized privilege. Other denominations may have to come to the principle, we have yet to advance to the full practice. Not till we generally do so as a people can our growth in this land become rapid or great. Not till we do so can spirit and strength keep pace with size. Fashion in the pew and flexibility in the pulpit may raise and fill a splendid building, here and there, and wealth can give pomp anywhere, but true piety, life from the eternal source of life, life alone, can give real prosperity to our own, or any christian denomination.

In so far as the number of our ministers and churches is concerned we have been kept small by poverty. This has made the position of Missionaries so undesirable, that not a few of them have left the country; the smallness of demand (thus indicated) has regulated the supply of men offering themselves as students for the ministry. Intimately related indeed are the pecuniary condition of our ministers and the size of our College. Our Missionary Society should have the precedence in our regard, but with a common interest, missionary and professor join hands and hearts in our Union. To train men whom we cannot support is

folly, or worse ; and to educate ministers for the United States is hardly our vocation. True, Canada always presents a field to the minister, just, however, in the same sense in which it always presents a field to the surveyor, but "Who goeth a warfare at any time at his own charges ?" The spirit with which men work is a matter of importance, and let us care for the spirit of our ministers. A good general considers the *morale* as well as the size of his army. With the present and growing rate of travel and correspondence between the various communities of our Dominion, we are rapidly finding that the position of each minister is measurably affected by that of every other. With less reason to be ashamed of poverty than other men, the minister of religion is yet affected as to respectability, influence and spirit, by the degree of his poverty. Nor is this found by the country minister alone. If his salary be smaller than that of the city minister, his necessary expenses are far less, as a rule, his talents in any free market would command less remuneration, and did he know but all, mayhap he would not barter his comparative relief from necessity for extreme effort, uncertainty of position, and incessant *qui vive* for all the advantages possessed by his more popular brother. As the rule, poverty is the great ministerial trial of our day, and even it is (if not with all, surely with most of us in this land) simply voluntary. We have but to leave the ministry in order to increase our income. The common laborer, in proportion to his necessary expenses, has a larger income than even some of us. In the days of our forefathers so much greater were the trials which christian ministers underwent, that amidst perils to life and liberty, they seem almost to ignore pecuniary straits, yet surely they endured them, surely they have left us "an example of suffering affliction, and of patience," and shall not we calmly take up this our little cross and follow Christ ? "Behold we count them happy which endure." If, however, in our denominational enterprises we may have freedom from the fetters of pecuniary restriction, let us use it rather. Our Missionary and College expenses, as last reported, are, respectively, say six and three thousand, together, nine thousand dollars per annum. Can we by improved financiering, and irrespective of the English grants, raise this amount, and as we grow increase it, or with the English grant in addition, be able, as the American Home Missionary Society to say to any approved laborer, "There is a wide field, go cultivate it faithfully and you will be supported in and throughout the process," with the understanding, that self-sustentation, at the average season of the country, shall be the harvest home ? Abandonment of fields through poverty of men or money is suicidal ; injurious to the name and principles of the denomination, and discouraging alike to ministers and membership in town and country.

Let us look at the following scheme, prepared with some trouble in this matter. Premising that we have, per statistics of last year, exclusive of the Lower Provinces, about 4,000 members, 14,000 hearers at all stations, and some 1,600 names of subscribers, besides 27 Church returns, including some cities and towns, without list of names, with which must be placed the many items of collections in missionary and Sabbath services and Schools,—it is assumed that 4,000 subscriptions may be obtained, which are placed thus for both objects :

5 @ \$100.....	\$500 00
15 " 50.....	750 00
50 " 20.....	1,000 00
150 " 10.....	1,500 00
250 " 4.....	1,000 00
1,500 " 2.....	3,000 00
2,030 " 1.....	2,030 00
<hr/>	<hr/>
4,000 Subscriptions.....	\$9,780 00

Several persons already subscribe at the three highest rates, many at the next two, but on the two last will rest the great effort, and to this I ask your careful consideration. The battle must ever rest on the rank and file. Will our ministers take this or some similar, it may be more wisely graduated scheme, and with the understanding that two-thirds the amount shall go to our missions, and one-third to our College, try what each man can do among his people in filling out this proposition, say on the simple rule that as the number of members in the Church are to 4,000 so shall the amount raised by his people be to \$9,780, or not quite \$2.50 per Church member. Seven hundred dollars beyond our present expenses; no more financial embarrassment; maybe, a message to our brethren in England, We are grateful to you for the past, in the future we will support ourselves and love you forever; you have cherished us till we are full grown, and now we will practice the independence to which you have trained us, henceforth we will help ourselves, you and others! Is not this worth an effort, would it not impart new life to all our movements, bind us together yet more closely, by evidence of the worth of our Union, and give us yet one more claim to the time-honored title of Independents?

The question of denominational claims is fast assuming the form of demand for spiritual results. Earnest christians after they assert religious freedom of opinion and action ask for religious benefit; they will give up a measure of partiality, of liberty even, for sake of spiritual gain. In what Church or in what denomination, say they, do men most surely and speedily grow in grace, and in the knowledge of our Lord Jesus Christ? Where are the Christians, and where are the best of them found? This we know is happily no question of mere numbers, although it necessarily includes the element of increase. Are we, Congregationalists, then becoming and raising men, intelligent, influential, noble, happy christian men; men fast rising to the measure of the stature of the perfect man in Christ Jesus the Lord? Each of us is in his measure and from day to day an answer to this question. If the answer be favorable, and as the presumption manifestly comes to be that Congregational member or minister means advanced and active christian, our growth will be like that of compound interest, surprising in its speed and greatness. Then the country minister in his isolation, like the sapling rocked and rooted by the storms of winter, may come up to our Union meeting to have his heart cheered and enlarged by the gathering scores or hundreds of his brethren, talent and learning and refinement not absent. Then the city minister, forced by denominational competition, like the sapling in the forest to grow and look only upward for light, will find that a hundred warm hearts and stalwart arms are clearing a whole country and

letting in sunshine all around him. Then the brother who has sown beside all waters, sowing much, reaping little or none, asking sometimes whether he may not have mistaken his calling to the ministry, asking often of conscience and God's word, can this be the true Gospel which I preach? Is there not some fatal defect in delivery of my Master's message? may here meet others who bring in first fruits of a mighty harvest. He asks them of their sowing, their implements, their spirit, their help, and as he finds no difference in these respects with himself, he takes fresh courage, renews his strength, and they who sow and they who reap rejoice together. Ask we now the value of a Union in which this may more and more extensively take place?

We are Congregationalists, if for no other reason, because we believe that as such rather than by any other denomination, we can best serve our God. We crave the right and liberty to choose our ground and rank in the army and on the field of battle against error; we reckon that this ground has full oft been in the front; our motto has been—"If there is anything of religious truth to be learned we are ready for its consideration," for we have "the love of the truth." If there is anything in our most cherished practice or convictions that is false, we pray of it, "Good Lord, deliver us." Each member of this Union, then, is a man, a free man, independent of all denominational control, consequently this Union, according to its sign, (here is one element of its worth) is a standing challenge for truth and against error to all other denominations and to infidelity. Willing to follow the truth wherever it may lead, God's faith the shield, God's word the sword, and God himself our strength, we are ready, aye ready, for the future.

To interest in the cause of Christ, loyalty to King Emmanuel, we will assign the first place in the wealth of our Union. If any man has not this, whatever be his abilities, or attainments, or his creed, he is an alien to the commonwealth of Israel, a stranger to the covenants of promise; there is no mutual cohesion of him and us; he will not obey the law or manifest the spirit of Christ. And we are a Union only, and so far forth as we are free from such.

II. To be loyal to Christ, to be truly christian at all, some truths must be believed, and these we think should constitute the unwritten but manifest and expressive creed of our Union. If, besides attraction by the generally recognized opinions of our denomination and leading divines, respecting which as such there is no controversy or doubt, the principle be recognized that it is treachery to come into our Union, refusing to state peculiarities, in order the more efficiently to propagate them, come in a fog and under bare poles, in order to tow the unsuspecting merchantman to an enemy's port; that the assumption made by application for membership is that of conscientious agreement to study the things which make for peace and things whereby one may edify another; that there is unfairness in making the Union the seeming endorser of views which are known to be offensive to most of its members;—in short, if the spirit of that charity which seeketh not her own, which is ever allied to a manly modesty and deference for the judgment, rights and feelings of others;—if these dwell with members and applicants for membership, their difference of doctrinal opinion in the open, fine and kindly sunlight of such union, will grow small by degrees and beauti-

fully less, and our Union prove itself indeed a school of the prophets for all Israel. It may yet be seen, more literally than some suppose, that "with the heart man believeth unto righteousness." Many a man remains in error, is deceived himself, because of the cunning craftiness whereby he lieth in wait to deceive others. Many a man has remained in error because of the unfairness with which he has been treated by the friends of truth. Rectitude of disposition and rectitude of judgment are correlative forces. "In Him (Christ) is light"—"that lighteth every man that cometh into the world." "God is light, and in him is no darkness at all."

It would seem that consistently with repudiation of the character of a church court, our Union has no concern with written creeds. It may distinctly declare that it is not directly responsible for the doctrinal teaching of its ministerial members. Failing this, with the churches, I think, should rest what the Master's authority and spirit alone can bear, the onus of orthodoxy! Should not every church, in its constitution, have (susceptible of alteration under specific conditions,) an explicit declaration of the school of theology to which it belongs? and the cast of doctrine which its minister will teach be a matter of open agreement in forming the pastoral relation? Such was, or is, the case with some of our churches. Should it not be with all? Thus, there is possibility of correction and improvement. Congregationalism finds no inconsistency here. If pastors and ordaining councils will look more closely to this, trouble, both in the Union and out of it, may be avoided. The endorsement of a church will thus become the open sesame to membership with the Union, in so far as doctrine is concerned, and the church, rather than the Union, be responsible for the teaching of the minister. By this method, also, our college will be guided in the theology of its professors and students; and now, perhaps, more safely than in the future, might ground be taken in this work. Men seeking education choose their college, their teachers, their department of science, their profession, nay, the very cast or school of a given profession in which they will be instructed; and may not a Christian church do likewise? As Congregationalists, we treat churches not as children, but as men, and ask them in what school of evangelical sentiment will ye be instructed? From which of the two great stand-points of Christianity, the human or the Divine, will ye contemplate religion? Both are found on the Rock of ages; both are in the person of Christ; both have the sympathy of every true Christian heart, but with one or other every Christian has his preference. Distinct in the apprehension of primitive Christians, originating some of the earliest controversies of the Christian church, obsolete controversy may it be—but no obsolete difference is this—not exclusive of truth or error, either of these. The extreme, in direction of the one, surely involves fatalism or blasphemy; in that of the other, self-righteousness and atheism. How they may be harmonized may never be clearly comprehended till that which is perfect is come; until we know even as we are known, and see Christ as he is. Meantime, the two great truths of human freedom and Divine sovereignty are indisputable. That we are fellow-workers with God, and that he originates salvation in us, not we in ourselves, may be held, without clashing, in our own conscience, or against the convictions of our brethren. When we reach the limits of reverent

and candid scriptural agreement, we are at the footstool of the Invisible and Eternal. Our logic should seek and find relief in prayer!

We may ask our churches then to say, will ye study with Calvin or with Arminius? become wiser, possibly, than either; and when they have answered with perfect freedom of thought and speech in our Union, that school will have most teachers, because most scholars, which is really the better, and not the man who holds to the better is he who needs be most anxious for the future. Thus as our Union grows in the full light of day and of liberty, its size will indicate the growth of truth among us, and other denominations will ask wherein our strength lieth? and what are our generally received views? The errorist will be confounded or convinced, and truth will everywhere rejoice! It may well be that next to the Spirit and the written word of God, the agreement of intelligent, free, impartial and pious men is that endorsement which gives currency and power to the truths most surely believed among us. With all the known fickleness of human imagination, with every wind of doctrine blowing around, with all the progress of modern learning, without subscription to a written creed, and with full freedom, Congregationalists of to day are in belief substantially what they were two hundred years ago.

III. The authority of the Union over its members is like that of other societies, implicit submission (under protest, it may be,) to the majority, or withdrawal, being the only resources left to the obnoxious or the dissatisfied; the majority can alter its constitution and by-laws, and it will receive to membership, or expel just whom it pleases (of course remaining morally responsible for such action). A man cannot be as free in society as he may be in solitude, the rights of others when in company with our rights claim space, and should have their share. The door of public buildings in this land opens outward, the way to the street is open, but inside there is a tenant and there is a law; the tenant is the majority, the law that of the master, Christ—is love. Whenever, then, ambition, and manœuvre, and distrust, and contempt come in, a foreign element, one of weakness is introduced, and in so far there remains of Union but the name, the falsity. Let no word of contempt, or dishonour, or unkindness be ever printed, or written, or breathed among us, and the growth of our Union will be the growth of love. It is not here or now, after the sermon which we have heard, and before you at whose feet I would gladly sit, that I should praise love. Ye feel its power and its preciousness; ye yourselves are taught of God to love one another. Blest bond of perfectness! How shall it abide and increase in our Union? The older members have battled, and travelled, and toiled, and recreated, and rested together, shared each other's hospitality, become acquainted with our wives and children; from one end of the land to the other their names are in our families as household words; but this may not continue long. One by one we pass away from Canada and from earth: Drummond, Gibbs, Bowles, Miles, Robertson, Snell, Roaf, McGregor, Hayden, Climie;—the list grows long,—one cord after another drawing us to these yearly meetings is, we say not, loosened but lengthened to heaven! Making indeed the meeting smaller on earth, they yet make union itself sacred, and this Union becomes increasingly precious as herein such friendships are originated and sealed. How shall it be as the denomination increases; as strangers become stu-

dents, and students become ministers ; as a missionary deputation no longer travels in company a whole Province, but only a County ? Acquaintance is essential to ardent brotherly love ; not names merely but men must be known. As we think of this our Alumni meeting for prayer and conference assumes importance. Should it not be considered as essential to the strength and worth of our Union ? We may not be sets of classmates merely but a band of brothers,—a good mother is suggestive of a good wife—and alma mater encourages union ! If thus then lovingly, in growing numbers, we meet, coming from the far and fast stretching ends of this grand country, each a free and honored visitor of every other, what have we in Ecclesiastical Canada to excel our Union ? It is truly a representative institution, not merely 100, 4,000 loving christian hearts say to us, Go mingle our congratulations and our love in your meetings. Fear, private interest, ambition can bring men together from the ends of the earth. Great organizations can gather a general council once in a century ; but only love of the Lord's cause, love in the truth, love for each other, can bring independent men together, and year by year, generation by generation, till, like the stone cut out without hands, Union become a great mountain and fill the whole earth. Love brings reward for its exercise, itself attests its excellence. The city minister battling with society in its fashion and its follies, gathers strength from the unsophisticated common sense piety of his backwoods brother, as he of old who, after every fall, rose refreshed from his mother earth. He from the backwoods feels that though his church be among the least of the thousands of Israel, yet men of talent and education and wealth and refinement are attached to its principles, and he finds in the pastor and members of the large and wealthy city church, humble and loving brothers in Christ Jesus. He who has labored and suffered with seeming unprofitableness, sees himself honored by the brother who counts his converts by the score. After thinking, and speaking, and praying, and thanking God together, with renewed courage both may return to home and people resolved to do their duty with renewed zeal, leaving results with God and joining all christians in the song, to whose burden heaven responds—

“ Bled be the tie that binds
 “ Our hearts in Christian love,
 “ The fellowship of kindred minds
 “ Is like to that above.
 “ From sorrow, toil and pain,
 “ And sin we shall be free,
 “ And perfect love and friendship reign
 “ Through all eternity.”

SIXTEENTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

THE meeting of the Union just closed will long be remembered as among the pleasantest and most profitable ever held. Unanimity and kindly feeling, with scarcely an exception, characterized its proceedings. The Master of assemblies was in the midst of the brethren, and by his Spirit hallowed their devotional hours, and harmonized what might otherwise have been discordant in their business sessions ; and they have returned home refreshed and quickened, it is hoped, by the intercourse

they have enjoyed with each other, and the friends who entertained them with such true Montreal hospitality.

The key-note of the meeting was struck by the Rev. D. Macallum, in his opening sermon on Wednesday evening (June 9th), from Heb. 13, 1—"Let brotherly love continue." Mr. Macallum introduced his subject by showing that love, such as is mentioned in the text, was something unknown to man in his natural state, and that the Christian religion was the revelation of a new principle which was thereafter to cause love and friendship ultimately to reign throughout the whole earth. Love is the very foundation of Christianity, and it is this which makes Christ's yoke easy. He then proceeded to point out, 1. The prominence assigned to it in Scripture. It is not incidentally recommended, but is enjoined upon us as "a new commandment." All the sacred writers insist much upon it. John especially is full of it. It was also practically exemplified by the early Christians in their contributions for the poor saints, and in the provision made for widows. The heathen exclaimed with admiration, "Behold how these Christians love one another!" 2. In what it consists. It is not a general philanthropy; neither is it a clinging to those who belong to our own sect or denomination only, but love for the universal brotherhood for the sake of Christ. 3. The danger of its declining. Our evil nature is ever gravitating back to its old condition. We are so apt to magnify minor differences; to stand aloof from one another, instead of coming together, and feeling the hearts of others beating in sympathy with our own; to be regardless of the feelings of those who differ from us; and to rush into controversy, that it is a wonder there exists so much brotherly love as there is. 4. The duty of cultivating it. We must watch against the beginnings of strife, "lest any root of bitterness springing up trouble us, and thereby many be defiled." Let us dwell on the good things we see in our brethren. Some people are like flies that feed on sores and corruption. But "if any man have not the spirit of Christ, he is none of his." 5. The necessity of this grace. It is essential as an evidence of piety, and as a means of promoting the prosperity of the church. It is our great bond of union. Dr. J. S. Clark had called Congregationalists "God's silly children," because they had so little of denominational spirit among them. But our Lord had prayed that his disciples "all may be one;" only thus can the world be converted. Let this spirit prevail among us, and all will have reason to exclaim, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity."

The Rev. R. T. Thomas assisted in the devotional exercises.

At the close of the sermon, the Union was constituted by the appointment of Rev. A. McGregor as Minute Secretary, and Rev. Messrs. Smith and Barker Reporters, and the calling of the roll. The following

MINISTERIAL MEMBERS

were in attendance:—Revs. L. P. Adams, J. Brown, R. Brown, J. Campbell, W. Clarke, W. F. Clarke, Prof. Cornish, Revs. B. W. Day, H. Denny, J. A. R. Dickson, J. Douglas, A. Duff, E. Ebbs, K. M. Fenwick, J. Howell, S. N. Jackson, S. King, R. Lewis, Dr. Lillie, D. Macallum, J. G. Manly, F. H. Marling, A. McGregor, D. McGregor, J. McKillican, A. J. Parker, H. D. Powis, G. Purvis, T. M. Reikie, J. Rogers, R. Robin-

son, J. G. Sanderson, E. J. Sherrill, W. W. Smith, R. T. Thomas, J. Unsworth, C. P. Watson, Dr. Wilkes, and J. Wood.

DELEGATES :

Messrs. H. O'Hara, Bowmanville ; T. Terrill, Brome ; R. Parsons, Burford ; A. Stevenson, Cowansville ; O. C. Williamson, Danville ; A. Lightbody, Douglas ; J. Yates, New Durham ; H. Caswell, Eaton ; G. S. Armstrong, Fergus ; A. Gerrie, Garafraxa ; J. Kay, W. Radford, Granby ; R. Thompson, Guelph ; A. D. Aird, Indian Lands ; A. Bonney, D. McEwen, Kingston ; J. Rankin, Lanark 1st ; T. Francis, Lanark Village ; G. R. Mortimore, Listowel ; H. Mathewson, London ; H. R. Wales, M. Braithwaite, Markham ; P. Christie, D. McGregor, Martintown ; C. Wood, N. Smiley, Melbourne ; H. Lyman, C. R. Black, Montreal ; W. A. Lamb, Ottawa ; A. H. Baird, Paris ; J. G. Robertson, J. McNichol, Sherbrooke ; D. Dewar, St. Andrews ; A. Christie, J. Pim, Zion Church, Toronto ; J. Turner, T. Wilkie, Boud St., do. ; G. Goulding, Northern Church, do.

There were also invited to sit as

HONORARY MEMBERS :

Revs. G. Hardy, from the Gen. Association of New York ; A. Mann, Gen. Ass. of New Hampshire ; R. Wilson and Mr. J. Woodrow, Cong. Union of N. S. and N. Brunswick ; Revs. J. G. Pike, Agent of Am. Miss. Association ; R. H. Gidman, N. Y. ; J. G. Baylis, St. John, N. B. ; J. Bevis, England ; S. T. Gibbs, Whitby ; E. Barker, Fergus ; J. Salmon, B.A., Warwick ; J. I. Hindley, Southwold ; E. C. W. McColl, Stratford ; H. J. Colwell, Montreal ; T. Lafleur, Grand Ligne Mission, do. ; G. Desislets, Pastor of French Protestant Church, do. ; J. Green, Bible Society, do. ; J. Alexander, 1st Bapt. Church, do. ; Mr. W. M. Peacock, Vankleek Hill.

The Standing Committees were then appointed, and the meeting was closed with prayer by Rev. W. Clarke.

THURSDAY.

After the usual hour spent in devotional exercises, during which an account of the revival in Brantford was given by Rev. J. Wood, the Rev. R. Robinson delivered the annual address from the chair—a masterly production, which all who heard it will wish to see, and which we therefore insert elsewhere in full. We bespeak for it a careful perusal.

The Rev. H. D. Powis, of Quebec, was then elected Chairman for 1869-70. Mr. Powis at first declined the honour conferred on him, but after much persuasion he consented to act.

Rev. Mr. Marling then read the annual report of the Union, which commenced with some interesting local allusions to Zion Church and its beloved minister, the Rev. Dr. Wilkes. Mention is also made of the manual on the weekly offering that had been prepared, and the Committee recommended that a copy of it, together with all the other necessary apparatus, should be presented to every church that was willing to adopt it. The address to Her Majesty, on the providential escape of Prince Alfred from the murderous attempt on his life, had been transmitted through His Excellency the Governor-General, and Her Majesty had graciously acknowledged the same through the Colonial Secretary, with expressions of gratification at the sympathy manifested.

The Committee compare the present with the past in the following encouraging terms:—

“Those of our number who were present at the first meeting, and can compare the condition of the body then and now, will find ample material for encouragement. The churches have ‘multiplied’ to some extent, but have still more manifestly ‘been edified.’ Take them as a whole, they are far stronger than they were fifteen years ago. The Union itself is consolidated; it has worked well; and the two sections have been helpful to one another in many ways. The doubts and fears which some cherished in regard to this experiment are now unheard-of, and no one dreams of putting asunder what God has joined together. The Missionary Society has safely made the transition from the elementary stage of English control through a resident agent to a more Congregational system of local self-government, by and by to be perfected into that state of independence for which we, like our fathers and brethren across the water, as in duty bound, do ever pray. The College has earnestly striven to adapt its course of study to the demands of an educated people and an inquiring age. The denominational periodical, for which a vigorous plea was made in the first address delivered from the chair of the united body, soon after saw the light, and ‘continues unto this day’ an invaluable helper to our cause. A Widows’ and Orphans’ Fund has been established, in which Montreal, by the default of other places, has had too large a share. All these are signs of denominational progress, very visible upon a survey of a period of some duration, though possibly escaping our notice when viewed piecemeal year by year. There have been drawbacks, it is true. All our hopes have not been fulfilled. Some painful hindrances have developed themselves. There remains many a weak point in our condition. But these things must not make us unthankful or desponding. We have a place to fill, and a testimony to bear in this rapidly-expanding Dominion, and ‘for the Truth’s sake’ which we hold, Ontario and Quebec could not afford to lose the Congregational Churches planted therein.”

The Committee congratulated the Union on the success which had attended their petitions to the Ontario Legislature against the continuation of grants to denominational colleges. It also felicitated the Protestants of Quebec on the enlargement of their educational privileges, and commended the Catholic majority for the spirit of liberality and sense of justice which they had exhibited in granting the changes in the educational law.

The report was accepted, and referred to appropriate Committees. Matters of routine occupied the remainder of the morning.

The Committee of Arrangements, in order to facilitate the business of the Union, and promote mutual acquaintance, provided a lunch on Thursday and Friday in the basement, which, in addition to its sumptuousness and sociality, was rendered still more enjoyable by the toasts (drunk in cold water and ginger ale) and responded to by a number of gentlemen, both lay and ministerial, at the call of Dr. Wilkes.

3 P.M.—Rev. Mr. Marling read a communication from the Young Men’s Christian Association, addressed to the Union, inviting the members to visit their rooms. Also a memorial from the Canada Temperance Union, requesting the co-operation of the ministers of the Congregational Union by preaching at least one sermon a year upon temperance, and in forming Bands of Hope in connection with the Sabbath Schools. The memorial was referred to the Business Committee, which, at a subsequent session, reported a resolution, which was unanimously

adopted, cordially responding to the memorial, and appointing Revs. W. F. Clarke, J. A. R. Dickson, and Mr. H. O'Hara, delegates to the Temperance Convention to be held in Toronto in September next.

A number of Delegates to Corresponding Bodies reported having fulfilled their commissions, and the Union gave way to the Cong. Missionary Society, an account of whose annual meeting will be found elsewhere.

MEMBERSHIP.

Various applications for membership, and letters of dismissal were made, and referred to the appropriate committee, which reported from time to time recommending the reception of the Revs. J. Salmon, E. Barker, S. T. Gibbs, J. I. Hindley, and H. J. Colwell, and the churches at Edgeworth and Fergus. Objection having been urged, however, to the incompleteness of the statement of doctrinal belief accompanying Mr. Barker's application, his case was referred back to the Committee, which subsequently reported that the difficulty had been entirely removed by a personal interview with him; whereupon the applicants were severally received. On recommendation of the same Committee, the application of the Rev. C. Pedley was laid over until next annual meeting; the Rev. Jos. Elliot was dismissed to the sister Union of N. S. and N. B., and the names of the following extinct churches were removed from the roll:—Barton, Bothwell, Erin, Grey, Hillsboro', Little Warwick, Massawippi, Metis, and Springford.

THE MISSIONARY MEETING.

In the evening, a public meeting was held on behalf of the Congregational Missionary Society—Mr. J. G. Robertson, M.P.P., in the chair.

Rev. Dr. Wilkes read the Annual Report.

Rev. T. M. Reikie then addressed the meeting. The report just read made him think of the Book of the Acts of the Apostles—the first missionary report ever published. Christianity was essentially a missionary cause and an aggressive principle. In order to secure the prosperity of a Church, three things were necessary. There must be a clear apprehension of truth, the spirit of love, and the missionary spirit.

Rev. Mr. Powis, of Quebec, referred to the voluntary principle in the support of religion, and to the progress it was making in Great Britain and this country. Many high church dignitaries show themselves ready to relinquish the places and honours and emoluments which they have heretofore enjoyed, and to rely entirely upon the voluntary support of the Church. As for themselves, they were not labouring so much for the promotion of Congregationalism as for the spread of Christian truth, and he rejoiced to think that the points of agreement between all the evangelical denominations were far more than the points of disagreement. These were times when all were called upon to do something to extend the Saviour's cause. The light of the Gospel was intended to shine abroad in every land, and the leaves of the Gospel tree were for the healing of all nations. It was the will of God that men, and not angels or any other instrumentality, should be the means of the propagation of the Gospel among men, and in every age those had been most successful in winning souls to Christ who were most deeply convinced that they were called to the work.

Rev. John Salmon gave many very interesting examples of the success of a faithful, earnest spirit in winning souls.

The Rev. J. G. Pike, Agent of the American Missionary Association, spoke on its behalf. The Association was organized in 1846 by the abolitionists of that day. It had done a great work in many places outside of the United States. In Jamaica, among the freedmen, it had expended over \$100,000, and established five Congregational Churches. He related the successive steps taken by the Association in the Southern States, and said that it had now 167 mission stations, and was supporting 500 missionaries. Its disbursements were nearly \$350,000 per year. He made some very interesting statements showing the intellectual capacity of the freedmen, and closed with an appeal for the prayers of Christians in this country, and their pecuniary aid if they felt disposed.

A collection was then taken up, and the meeting was brought to a close by the benediction.

FRIDAY.

At the prayer meeting this morning, Rev. Mr. Thomas, of Toronto, reported an extensive and long-continued work which had been going on in his charge during the last eighteen months, during which time the membership had increased three-fold. Within the last year, there had been 53 additions to the Church, and since the beginning of the work, not one, to his knowledge, had fallen away.

Rev. Enoch Barker also gave an interesting account of the remarkable revival which had been going on in Fergus, Garafraxa, and neighbourhood. At one time this locality was considered an unusually dull and unpromising one, and the extraordinary success which had attended the work of a few clergymen and evangelists, was due entirely to an implicit trust in the power of Christ's Gospel faithfully preached. The place had been quite revolutionized, so much so that on the Queen's Birthday an open-air religious meeting was held in Fergus, which was attended by about 2000 persons, who listened to the preached word for three hours under a burning sun.

The remainder of the morning was devoted to the College meeting, reported elsewhere, and the

CANADIAN INDEPENDENT.

The Rev. W. F. Clarke had been appointed spokesman for the Publishing Company. From his statements, it appeared that the circulation of the Magazine had been slowly increasing, amounting at present to about 1050 copies; that it was just paying its way; but that owing to the large amount of arrears due from subscribers, some of whom were indebted for 7, 8, and even 9 years, the proprietors were unable to improve and enlarge it, as they were anxious to do. How to reach the delinquents, or how long to wait for their slumbering consciences to awake before cutting them off, were questions not very easily answered. Prof. Cornish suggested the propriety of publishing their names, and the proposal was generally regarded with favour. We hope, however, that such an extreme measure will be rendered unnecessary by a prompt payment of the arrears due.

Rev. W. Clarke strongly advocated the return to the *coloured cover*, which had been abandoned on account of the expense it involved, and

was assured that that, and several other attractive features would be added, as soon as the subscription list would allow of it.

Rev. Mr. Marling thought that ministers might render effective service to the Magazine, by employing a portion of their summer vacation in canvassing and collecting for it—a valuable suggestion, which we hope will not be lost sight of.

A resolution from the Business Committee was subsequently adopted, commending the *Canadian Independent* to the generous support of the denomination throughout the Dominion.

AFTERNOON.

The Business Committee reported a resolution recognizing the mission of Rev. J. G. Pike to this Union, and commending the objects of the American Freedmen's Missionary Society, represented by him, to the cordial and active sympathy of this Union, and the Congregational Churches in this country. The resolution was adopted. The Rev. J. G. Manly, of Toronto, then read a paper, prepared at the request of the Union Committee, entitled, "Why am I a Congregationalist?" which the *Witness* report describes as "full of noble sentiments of the most advanced liberal character—asserting the supreme right of private judgment as to the meaning of the holy Scriptures, in teaching the way of salvation, and repudiating all human authority over the mind with regard to religious matters, whether of Fathers, Synods, Councils, Church Standards, or man-made creeds of any kind." But as the essay is to be published in tract form, we will not defraud the copyright by any synopsis of its contents.

EDUCATION.

Mr. Manly's paper was followed by an address from J. G. Robertson, Esq., M.P.P., on the recently enacted school law for the Province of Quebec. Want of space forbids our giving any report of his address, but it was conceded on all hands that the new law is a vast improvement upon anything heretofore conceded to the Protestant minority, although the provision for "superior education" is not yet what could be wished. Resolutions were unanimously adopted expressing satisfaction with it as a whole, and also with the action of the Ontario Legislature in adhering to their policy of non endowment of Sectarian Colleges.

THE SOCIAL MEETING.

The meeting on Friday evening was of a social character. Tea was served in the basement of the church, which has been greatly improved in appearance and comfort since the fire, and the audience then repaired to the upper part of the building, where the social repast was followed by addresses, and music from the choir and the magnificent organ. Rev. Mr. Mann conveyed to the Union the cordial salutations of the Congregational Churches of New Hampshire, and gave some interesting statistics with regard to the work of God among them.

Rev. Mr. Hardy, representing the New York Association, next addressed the meeting. He said he had never been out of the United States before he came across the lines this week, and he had been trying to feel like a foreigner, but could not do it, thanks to the kind and cordial reception he had received from the brethren of the Union. He had wished to know the experience of a stranger in a strange land, but

had not yet been able to get a touch of it. Since coming across the lines, he had heard more about the possibility of war between England and the United States than he had ever heard in his own country. He had never heard it made the subject of conversation on the other side, because no one ever thought of it. They did not think it possible that there could be war between England and the United States. They were too much accustomed to the unlimited Buncombe which was heard so often in the United States, and in Congress from such men as Senator Sumner and Senator Chandler, to give much attention to their fulminations. War between England and the United States would be a horrible and world-wide calamity, the thought of which no Christian man could endure for a moment.

The Chairman next introduced to the Union Rev. Mr. Desislets, delegate of the Synod of the French Evangelical Churches of Lower Canada. He said he felt grateful to these Protestant Christians, for they had rescued him from Popery. If it had not been for their efforts, and the efforts of other Christians, he would to-day have been kneeling before a wa^{ter}. In the name of the Synod of French Protestants which he represented, he thanked the Union for all they had done for his benighted fellow-countrymen. Popery had made of his native land one of the most miserable countries in the world. They might fight Popery in Ontario, in Nova Scotia, or in the United States, but they would not be able to kill the beast. If they wanted to kill it, they must fight it in Lower Canada. Did they wish to destroy Popery on this continent? Then they must strike it at the heart, and root it out of Lower Canada.

The Rev. R. Wilson and Mr. James Woodrow brought fraternal greetings from the Cong. Union of N. S. and New Brunswick, and spoke briefly of the social and religious condition of the Maritime Provinces. Letters were also read by the Secretary from a number of delegates from corresponding bodies in the United States unable to attend.

SATURDAY.

After the usual devotional hour, the Rev. W. W. Smith read a very interesting Narrative of the State of Religion.

Rev. Mr. Robinson made an appeal on behalf of the work of the Indian Missionary Society.

Rev. Dr. Wilkes spoke of the Labrador Mission. The labourers of this mission were Congregationalists, but it was also largely supported by Presbyterians. A Miss McFarlane, from Maine, a real heroine, had raised about \$500 in gold in the United States to give to this work, and had herself gone thither. The people are mostly fishermen, and a church is established among them under the charge of Rev. Mr. Butler. A member of Zion Church, Miss Baylis, has also been toiling there for a year or two. A fine promising lad, named Goulet, had been taken from this coast, and was now studying in this city. It was hoped that he would hereafter do great good among this people.

Mr. C. R. Black presented the claims of the Widows' and Orphans' Fund.

Rev. J. McKillican reported the work of the Canada Sunday School Union. A resolution was carried acknowledging its importance, and commending it to the favour of the churches.

The Secretary read an appeal on behalf of the Ontario Sabbath School Association, and asked the Union to sustain it.

A resolution was also adopted commending the French Canadian Missionary Society to the active sympathy of all our churches, and suggesting that Sunday Schools be requested to co-operate with it in supporting one or more scholars at the Point aux Trembles Institute, according to ability.

The Finance Committee reported receipts, \$401.46 ; claims and unpaid accounts, \$543.54 ; and recommended that \$2.25 be deducted from the claim of each minister and one delegate from each church, to meet the deficit. Also, that in consequence of the great expense incurred in coming to Montreal, the Union in future meet there only every fourth year. The report was afterwards adopted.

The Treasurer's report, as subsequently audited and completed by the Finance Committee, at the close of the meeting, showed the following results:—Receipts—Balance, \$55.57 ; Collection at public meeting, 1868, \$9.25 ; Church at Kingston, \$16 ; Blank deeds, \$15 ; Collection from churches, 1869, \$406.46 ; at public meeting, 1869, \$27—Total, \$519.28. Disbursements—On account of 1867-8, \$56.63 ; Committee's and Secretaries' expenses, \$17.10 ; Printing Minutes and Statistics, \$41.40 ; travelling expenses, 1869, \$364.56 ; expenses at Montreal, \$13.63 ; discount on silver, \$4.63—Total, \$497.95, leaving a balance in hand of \$21.33.

THE LORD'S DAY.

Most of the pulpits of the city being vacant, owing to the absence of the ministers at Synods or Conferences, about 40 appointments were filled by members of the Union. In Zion Church, the Rev. Mr. Dickson, of London, preached in the morning from Gal. i., 6-9, the subject being "The Gospel, and how it may be perverted." In the afternoon, the Central and Mission Sabbath Schools were assembled in the church, and were addressed by the Revs. W. W. Smith, G. Hardy and J. G. Sanderson. In the evening, the Rev. E. Ebbs preached from 1st Peter, iii., 22, "Jesus Christ, who is gone into Heaven," after which the Lord's Supper was observed, the Pastor presiding, and the Revs. Messrs. Clarke, senr., and Fenwick assisting in the service.

MONDAY.

The order of the day, at 10 o'clock, was the reading of the paper prepared by Rev. W. W. Smith, on "Revivals," which, together with one read later in the day by the Rev. E. Ebbs, on "The best means of developing and employing the gifts of church members," we hope soon to present to our readers, and need not further notice here. The thanks of the Union were deservedly given to these essayists for their excellent papers.

ADDRESS TO THE GOVERNOR-GENERAL.

This being the first meeting of the Union since the accession of His Excellency the Right Hon. Sir John Young to the government of the Dominion, an address was voted to him congratulating him on that event, assuring him of our constant loyalty to our beloved Queen ; expressing their high satisfaction at his firm adherence to the principles of voluntarism, and the civil and religious equality of all denominations

in the eye of the law, and praying for the prosperity of the Government and of the country. On motion, it was ordered to be signed by the Chairman and Secretary, and presented by the Hon. J. S. Sanborn, and Rev. Messrs. Ebbs and Marling, at the earliest convenient moment.

DELEGATIONS FROM THE WESLEYAN CONFERENCE AND CHURCH OF SCOTLAND.

The Rev. George Douglas and the Rev. Mr. Borland were then introduced by the Rev. Dr. Wilkes, as a deputation from the Wesleyan Conference. Mr. Douglas delivered a brief but very happy address, expressive of esteem for the Congregational body, and admiration for many of its writers and ministers. As a body, he said the Congregationalists were perhaps the least of all tainted with bigotry. They had a splendid record, and had ecclesiastically come out of the loins of the great religious thinkers of the seventeenth century, and he trusted they would still hold fast the truth.

Rev. Mr. Borland followed, enforcing the necessity of a closer drawing together of the two religious bodies to each other. He most heartily reciprocated the friendly greeting which had been awarded to himself and co-delegate.

A motion was enthusiastically carried, to the effect that the Union had received the deputation with great pleasure, and hoped this interchange of friendly feeling would be repeated.

The Chairman replied to the delegates in suitable terms, declaring that both the Wesleyan and Congregational bodies were engaged in a common cause, but had hitherto held too much aloof from each other. He always rejoiced to hear of the spread of the Gospel, whatever the instrumentality employed.

The Rev. Robert Campbell afterwards presented himself with similar fraternal greetings from the Synod of the Canadian Branch of the Kirk of Scotland, and was similarly welcomed.

Various resolutions of thanks,—to John Leeming, Esq., for the *English Independent and Christian World*,—to the late Chairman for his address,—to the several Railway and Steamboat Companies which had reduced their travelling fares to members of the Union,—to J. G. Robertson, Esq., M.P.P., for his address on the School law,—to the Statistical Secretary,—to the proprietors of the *Daily Witness*, for 75 copies daily,—to Mr. John Nasmith, of Toronto, for a donation of Temperance literature,—and to the Young Men's Association and friends in Zion Church, Montreal, for their services and "abounding hospitality," concluded the morning session.

AFTERNOON.

At 2.30, the Committee appointed to confer with Rev. Messrs. Pullar and Allworth with regard to their withdrawal from the Union, reported, recommending the acceptance of Mr. Pullar's resignation, but suggesting the propriety of postponing action upon that of Mr. Allworth until next annual meeting, as they had not been able to fulfil their commission in his case.

The Rev. Mr. Macallum, however, gave in a minority report recommending that Mr. Allworth's resignation be also accepted; which, after considerable discussion, was adopted.

At the suggestion of the Nominations Committee, it was agreed to hold the next annual meeting in Zion Church, Toronto, and Rev. Dr. Wilkes was appointed preacher of the opening sermon (Rev. R. Robinson, alternate), and Rev. C. P. Watson Sabbath morning preacher (Rev. J. G. Sanderson, alternate). The Rev. A. McGregor, and Mr. H. J. Clark, of Toronto, were also requested to prepare two essays on "The Training of the Young" for the next annual meeting, the former on the ministerial aspect of the question, and the latter on the Sabbath School work specially. The full list of delegates to corresponding bodies, &c., will be furnished in the minutes.

THE PUBLIC MEETING OF THE UNION

In the evening, was one of great interest. The Chairman presided, and after the opening devotional exercises, observed that this was generally a meeting of a somewhat informal nature, and one whereat it was customary to give an opportunity of speaking in regard to the distinctive features of Congregationalism. They had no creed but the Bible, yet there was a close harmony amongst them on the great fundamental truths of Christianity. There were no such vagaries amongst them as, he was sorry to say, were to be found amongst some religious bodies. If such a thing should happen, so uncommon would it be, and so strange, that the individual would be like the voice of one crying in the wilderness.

Rev. W. F. Clarke then delivered an address on the progress of Congregational principles, as developed and developing amongst other bodies. In so doing, he touched upon the points that constituted what had been called the contra-distinctiveness of Congregationalism, namely, four:—first, its principles in regard to the connection of Church and State; second, the spirituality of Church membership; third, the rights and duties of the people; and, fourth, Christian union.

In all these points, there was progress amongst other denominations. With regard to the first, there was progress even in the Romish Church, as witness Austria. Again, this was manifested in the movement for the disestablishment of the Irish Church. The disestablishing of the English Church would follow.

In other churches, a mere geographical membership was beginning to give way before a converted membership, and Congregationalists had pertinaciously stuck to the purity of Church membership. With them, conversion was the door to the Church.

That a recognition of the rights and duties of the people was growing, was shown in the recent proceedings of the Anglican Synod in this city. The occasional marks of a rising anger shown on that occasion were only the incipient heavings of liberty. This had been seen also in the Presbyterian Church in this country, who, when a congregation had shown a determination to divide, had shrunk from exercising the strong arm of authority.

In the United States, it seemed as if Methodism too would have to relax in this direction. But along with the rights came the duties of the people. This had always been insisted on by Congregationalists, and it was being more and more acted upon by other bodies. They had always maintained the right of any one to publicly proclaim the Gospel of Christ.

The spirit of Christian Union, too, had always characterized Congregationalists, and they had, to some extent, been therewith silently leavening other Churches, especially with their literature. It had been asked, whither did all this progress tend? It did not necessarily tend, as had been asserted, to republicanism. It tended towards the Kingship of the Lord Jesus Christ. It did not tend to democracy, but to a theocracy, to putting the crown on the head of Christ, and crowning him Lord of all. There would never be uniformity. This was the bigot's dream, not the saint's idea of perfection. The latter was the nearer and nearer approach to the Lord Jesus. He was the centre of love, and the centre and attraction of unity, and that union would be perfectly realized when the Lord should bring again Zion. The principle of close communion had been a great barrier. This and other prejudices must be got rid of. Congregationalism itself had made progress, even doctrinally, and though Christians might differ in their views as to the nature and period of the millennium, there were, even now, in Christian Churches, signs of its sure and blessed approach.

Several impromptu farewell addresses followed, and the Union joined in the hymn—seldom sung with deeper feeling—

“Blest be the tie that binds, &c.”

and was dismissed with the benediction by the Chairman.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The Sixteenth Annual Meeting was held in Zion Church, Montreal, on Thursday, June 10th, at 3.30 p.m., J. G. Robertson, Esq., M.P.P., in the Chair. Rev. Evan McColl was appointed Secretary of the meeting. After remarks by the Chairman, Dr. Wilkes read the introductory part of the Annual Report, which adverted to the rapid enlargement of the Dominion as a call to enlarged and comprehensive measures; mentioned the importance to its welfare of the multiplication and consolidation of churches after the New Testament model; gave intimation of the revival of the Lord's work in several stations aided by the society; and stated that forty-five names were on the roll for the year, most of whom had occupied their respective spheres of labour for the entire year. Three of the students in the college had spent their vacation in evangelistic toil, but as this had been without charge to the society, their names were not included in the forty-five. The Colonial Missionary Society had granted £500 sterling; and had expended through other channels within the Dominion an additional sum of more than equal amount.

The expenditure had been \$500 in excess of last year, while the contributions of the churches had been only \$300 in advance; this deficit with one of equal amount last year, would compel the treasurer to draw upon next year's funds for about \$500 to pay the July quarter, for which the society was pledged. This fact rendered it imperative on the friends of the society to increase their contributions by raising their standard; without this the present work could not be carried forward, much less any wider effort. A larger grant than £500 was not to be expected from England. The receipts from the five districts had been about \$4,249, as compared with \$3,933 the previous year. The expenditure \$6,686, as against \$6,167 the previous year.

The District reports were on motion held as read, and the whole adopted and ordered to be printed. The new Committee, and the District Committees were elected, and stand thus:—General Committee, Rev. Messrs. Wood, W. F. Clarke, Unsworth, Fenwick, A. McGregor, Duff, Howell and Wilson; Messrs. P. Christie, A. H. Baird, P. W. Wood, J. G. Robertson, J. McEwen, J. McNichol, J. Woodrow, Rev. H. Wilkes. D. D., Sec.-Treasurer, Rev. J. G. Manly, Home Secretary.

ONTARIO WESTERN.—Revs. J. Wood, W. F. Clarke, W. Hay, T. Pullar, J. A. R. Dickson, Messrs. C. Whitlaw, A. H. Baird, W. Edgar, S. Hodgskin, H. Cox, J. Woodyatt, H. Mathewson, A. Malcolm. Rev. W. H. Allworth, Sec.

ONTARIO MIDDLE.—Revs. J. G. Manly, F. H. Marling, T. M. Reikie, B. W. Day, Messrs. J. Fraser, Joseph Barber, D. Higgins, J. Robinson. Rev. J. Unsworth, Secretary.

ONTARIO EASTERN.—Revs. K. M. Fenwick, E. Ebbs, Messrs. W. Robertson, G. Robertson, sen., G. S. Fenwick, G. Chaffey, James Hendrie, John McEwen, P. Christie, Francis Hall. Rev. A. McGregor, Secretary.

QUEBEC.—Revs. A. J. Parker, J. Howell, Prof. Cornish, Messrs. J. Baylis, C. R. Black, C. Alexander, J. G. Robertson, H. Hubbard, J. McNicol, P. W. Wood. Rev. A. Duff, Secretary.

NOVA SCOTIA AND NEW BRUNSWICK.—Rev. A. Burpee, Messrs. Isaac Burpee, jr., James Woodrow, H. P. Bridges, Arch. Barker, Capt. Clements, Hon. Freeman Tupper. Rev. R. Wilson, Secretary.

The meeting adjourned until 7.30 p. m., when to a somewhat large audience interesting addresses were delivered by the Rev. T. M. Reikie, Rev. H. D. Powis, Rev. J. Salmon, and also by Rev. G. Pike, of New York, on behalf of the American Missionary Association.

CONGREGATIONAL COLLEGE OF B. N. A.

The annual meeting of the College Corporation was held in Zion Church on Friday, the 11th of June, at 10 a.m., J. G. Robertson, Esq., in the chair. Prayer having been offered by Rev. E. Barker, Prof. Cornish read the report of the Session of 1868-9—a very encouraging one—from which we gather the following facts:—There had been seven applicants for admission—of whom six were received on probation, making a class of ten in actual attendance, an increase of four as compared with last year. The reports of the Examiners are very satisfactory. Two have completed their course of study, Messrs. Hindley and Peacock, both of them since ordained; the former in Southwold, and the latter in Vankleek Hill and Indian Lands.

Dr. Lillie had formed a class for the instruction of the less advanced students in elementary classics. Messrs. McGregor, Claris and Allworth, hold the rank of under graduates of McGill University; and Messrs. Griffith and Wallace, who entered as Theological students, have since resolved on taking the literary course, and are to be permitted to commence it next session. The other students have taken such classes in the Faculty of Arts as were deemed most useful to them. All have

been engaged, more or less, during the session, and most of them during the vacation also, in preaching, Sunday School work, and week evening services.

The Treasurer's report shows receipts, including \$1,138 from the Colonial Society, to the amount of \$2,743. Expenditure, \$2,775. Balance now due the Treasurer, \$266. The Board respectfully urge a more thorough canvass of the churches, many of whom contribute *nothing*, for the purpose of permanently increasing the income of the College, especially in view of the increased number of suitable young men offering themselves for the work of the ministry.

The following resolutions were then adopted :—

1. Moved by Prof. Cornish, and resolved :—

That the Report now read be adopted and printed for circulation, and that the following gentlemen be the Board of Directors for the ensuing year :— *Chairman*, Rev. Henry Wilkes, D.D. ; *Treasurer*, Mr. James P. Clark ; *Secretary*, Rev. George Cornish, M.A. ; *Directors*, Revds. A. Lillie, D.D., F. H. Marling, K. M. Fenwick, A. Duff, Alex. Macdonald, Ed. Ebbs ; *Messrs.* C. Alexander, Henry Lyman, W. S. Goodhugh, James Baylis, P. W. Wood, H. Vennor, Wm. Patterson, J. C. Beers, Theo. Lyman. And that Messrs. J. B. Learmont and Robert Mills be requested to audit the accounts of the Treasurer.

2. Moved by the Rev. Edward Ebbs, and resolved :—

That this meeting desires to give expression to the strong conviction it entertains of the necessity that exists, especially at the present period of the world's history, for a Ministry of sound religious belief, and thorough intellectual and literary culture ; and it respectfully urges the churches to a constant and ever-growing interest in the efforts of the College to provide such a Ministry.

3. Moved by the Rev. John Wood, and resolved :—

That this meeting, whilst recording its gratitude for the prosperity of the College during the past Session, humbly acknowledges that without the help and favour of Almighty God, the work of man is vain, and, therefore, it requests the churches, as heretofore, to observe the second Sunday in October as a day of special prayer that the Divine blessing and guidance may attend all the operations of the College during the coming Session.

4. Moved by the Rev. Robert Wilson, and resolved :—

That the cordial thanks of this Corporation be given to the Colonial Missionary Society for the large and valuable pecuniary assistance rendered by it to the College during the past year.

The meeting was then brought to a close by prayer and the benediction.

WIDOWS' AND ORPHANS' FUND SOCIETY.

The annual meeting of this Society was held on Thursday afternoon, June 10th. The Rev. A. Duff, of Sherbrooke, was called to the chair, and the Rev. J. Wood acted as minute secretary. Rev. A. J. Parker led in prayer. The following beneficiary members were present : Revs. W. Clarke, W. F. Clarke, A. Duff, A. McGregor, J. Howell, Dr. Lillie, R. Lewis, F. H. Marling, D. Macallum, J. Unsworth, J. Wood, A. J. Parker. There were also present as delegates, Messrs. R. Thompson, of Guelph J. G. Robertson, of Sherbrooke, and J. Turner, Bond St., Toronto.

Mr. C. R. Black, Secretary of the Board of Directors, read the Annual Report and an abstract of the Treasurer's accounts, which were as follows:—

TWELFTH ANNUAL REPORT OF THE DIRECTORS OF THE CONGREGATIONAL MINISTERS' WIDOWS' AND ORPHANS' FUND, PRESENTED AT THE ANNUAL MEETING OF THE SOCIETY, HELD IN MONTREAL, 10TH JUNE, 1869.

Your directors beg to report as follows: The year now closed has passed, through the kindness of God, without leaving a blank among our beneficiary members, for which we desire to express our gratitude to our Heavenly Father.

The fund, having no new claims upon it, shews a most gratifying increase, your invested capital now amounting to \$9,070, bearing interest on \$2,870 at 7%, and the balance at 8%, while the increase in capital over 1868 is about \$800.

We still regret to notice, however, that the collections from the churches, although about the same in amount as last year, are considerably less than those of 1867, and we would again urge upon our beneficiary members the importance of bringing this subject regularly before their churches, with a view to obtaining an annual collection. Through some oversight of the church officers, we notice that Zion Church, Montreal, has not given us a collection this year, an omission which we hope may be rectified.

During the year four meetings have been held, members present being respectively, 5, 7, 5, 7. The membership of the Society is as follows:—

Beneficiary members, 25.

Revs. Allworth, W. H.	Revs. Howell, J.	Revs. Reikie, T. M.
“ Black, R. K.	“ Lillie, D.D., A.	“ Sherrill, E. J.
“ Clarke, Wm.	“ Lewis, R.	“ Sanderson, J. G.
“ Clarke, W. F.	“ Marling, F. H.	“ Sykes, S.
“ Duff, Arch'd.	“ Macallum, D.	“ Unsworth, J.
“ Day, B. W.	“ McGregor, A.	“ Watson, C. P.
“ Elliot, J.	“ McKillican, J.	“ Wheeler, J.
“ Hay, Robt.	“ Parker, A. J.	“ Wilkes, D.D., H.
	“ Wood, John.	

Life Members, 20—as per last year's list.

Churches by one Delegate, 13, viz.:—Southwold, Listowel, Guelph, Lanark Village, Sherbrooke, Lennoxville, Waterville, Stouffville, Bond Street, Toronto, Zion Church, Toronto, Granby, Southwold, and Northern Church, Toronto.

Appended to this will be found the Treasurer's statement for the past year, duly audited by the society's auditors, Messrs. Winks and MacDougall

The whole respectfully submitted.

CHAS. R. BLACK,
Secretary.

ABSTRACT OF TREASURER'S ACCOUNT, CONGREGATIONAL MINISTERS' WIDOWS' AND ORPHANS' FUND, 1ST JUNE, 1869.

1st June, 1868—Balance on hand	\$233 10
1st June, 1869—Received from Beneficiaries	\$284 00
“ Churches.....	137 13
“ Interest on Investments ...	702 20
“ Donation, Mr. A. Duff.....	4 00
	<hr/>
	1127 33
	<hr/>
	\$1360 43

Disbursed:—

Annuities paid	\$310 60
Expense account, postages, &c	4 70
Loan to Trustees, Zion Church	1050 00
	1364 70

Balance due Treasurer \$4 27

E. & O. E.

J. C. BARTON,
Treasurer.

INVESTMENT OF FUNDS OF SOCIETY.

7%—Bailleurs du Fond, Samuel Jackson.....	\$622 50
7%—Loan to Trustees Zion Church	2250 00
8%—Montreal Permanent Building Society.....	4350 00
8%—Provincial “ “	1850 00
	\$9072 50

Increase on the year, \$816.90.

Examined and found correct,

GEORGE WINKS.
WILLIAM MACDOUGALL.

The reports were received and adopted, and the following gentlemen were appointed Directors for the year 1869–70:—Messrs. C. Alexander, P. W. Wood, A. Savage, J. C. Barton, C. R. Black, J. Baylis, J. Popham, R. Dunn, J. McClure, R. C. Jamieson.

The Revs. J. Brown, H. J. Colwell, J. A. R. Dickson and S. N. Jackson were received into beneficiary membership.

Mr. J. G. Robertson, of Sherbrooke, was requested to present the claims of the Fund to the Union. (Mr. C. R. Black, of Montreal, afterwards did so in Mr. Robertson's stead.)

It was resolved to ask the churches throughout the Dominion to take up collections in its behalf on the first Sabbath in September, or as soon after as possible.

Letters were read from the Revs. E. Ebbs and R. Hay, with regard to the refunding of premiums paid into the Fund to beneficiary members leaving the British North American Provinces, which, together with the questions raised by them, were referred to the Directors for their consideration, and report thereon.

The Society then adjourned, to meet in June, 1870, in Zion Church, Toronto.

CROWDED OUT.

The Narrative of the State of Religion, by the Statistical Secretary; Notices of the Annual Meetings of Canadian Ecclesiastical bodies, and some other matters, are unavoidably postponed till August.

The Home Department.

THE SCULPTOR OF BRUGES.

BY MARIE SIBREE.

There was no fairer city to be found on the Continent than Bruges, in her palmy days, when her canals were crowded with vessels from every land, when her storehouses were overflowing, and her burghers many and wealthy.

But this is long ago, and the modern tourist finds the grass growing in the once busy market-place, the harbour almost deserted, and the ancient Flemish streets nearly silent. Yet Bruges has not lost her quaint beauty; her palaces, churches, and public buildings remind us that once she was second to none of the cities of Europe; nor have time or reverses of fortune robbed her of one charm; for by night and day her unrivalled carillons still ring out, filling the air almost incessantly with the sweetest music—

“Low at times, and loud at times,
Changing like a poet's rhymes,
Ring the beautiful, wild chimes,
From the belfry in the market,
Of the ancient town of Bruges.”

But we do not want to carry our readers to the deserted city of to-day, but to the Bruges of three centuries back, that bowed beneath the Spanish yoke; to the time when her quays and marts were thronged with citizens; back to the days of chivalry, when her nobles lived romances.

On the third of May, an annual festival was held (and is, we believe, observed to this day), to commemorate the return from Palestine of Thierry D'Alsace, Count of Flanders, who, for his great services in the Holy Wars, had been presented by the King of Jerusalem with, what he blindly believed to be, a few drops of the Saviour's blood. This blood had been “marvellously preserved on a sponge, with which Joseph of Arimathea had wiped the hands and feet of Christ, after the taking down from the cross.” The supposed relic was enclosed in a bottle, ornamented with gold, and brought by Thierry to Bruges with great pomp, and deposited in “La Chapelle du Sang de Dieu.”

This third of May, long ago, rose in cloudless splendour, and a golden sunset found the fine streets and squares crowded with burghers in holiday attire; children and young women were everywhere to be seen, carrying chaplets and baskets of flowers, the hum of voices mingling with the rising and falling of the musical bells. The principal ceremony of the festival was a procession by torchlight; and the impatient citizens, who had assembled in the square near La Chapelle, long before the appointed time, gladly hailed the deepening twilight. The musicians of the several guilds were arranged near the little chapel, and amused the crowd by playing favourite national airs, for this was not exclusively a religious festival. Before the twilight had quite faded, the authorities of the city, in almost regal costume, attended by the members of the council, with banners and trumpeters, took their places in the square; then the playing ceased, the laughter and conversation amongst the crowd were hushed, and as the first torch was lit, a hymn rose from the band of musicians.

The door of the beautiful little chapel was now thrown open, towards which all eyes were directed, and six or seven boys, dressed in white tunics, bearing censers, took up their stations each side the steps. A massive silver crucifix was borne before a priest, arrayed in gorgeous vestments, carrying, on a velvet cushion, a small object that glittered with jewels.

The hymn died away as another priest, in crimson and gold, lifted the sparkling bauble (said to contain the Saviour's blood) from the cushion, and exhibited it to the multitude. The people all sank on their knees as the relic was elevated, some with an expression of sincere adoration on their countenances, and others scarcely hiding the indifference and half-scepticism they felt. For a few minutes this posture was maintained, while a prayer and benediction were being uttered; but before these were ended a tumult arose in one corner of the square.

We have said that *all* knelt; but there was one solitary exception. Notwithstanding the scowling looks directed towards him, and the twitches given to his garments by those within reach, or the earnest whispered entreaty of some to "kneel down," one man had remained standing with his arms folded, paying no heed to the wishes of the people around him. He was a man of about thirty years of age, with a large, finely-shaped head, his face bearing marks of close study and toil, and his eyes deep set and intensely bright.

As he gazed on the prostrate crowd and the group on the chapel steps, a glow of mingled pity, scorn, and indignation kindled on his cheek, and made his bright eyes flash. The defiant attitude of this man instantly caught the attention of the priests and they angrily motioned him to bow down; but he utterly disregarded their gestures, and kept his arms still folded, and his head and body proudly erect. This was an indignity that could not be overlooked; the first signs of heresy must be immediately crushed; and before the benediction was concluded, a hand was laid on the offender's shoulder, and a stern voice commanded him to kneel.

"I shall not," quietly replied the bold offender, who was a sculptor, and a native of Bruges; "I don't believe in such childish exhibitions. I will kneel to God, but not to a glass bottle, decked out with jewels like a lady's finger. It is an imposition."

"Have a care how you blaspheme the holy relic," exclaimed the soldier, tightening his grasp of the sculptor's shoulder.

Some of the people renewed their whispering entreaties, just to bend and make the sign of the cross; but the sculptor turned to them with a gentle pitying look, saying:—

"Poor creatures! how long will you believe in idle fables? The Saviour did not shed his blood that it might be kept in shrines or caskets, but that it might be sprinkled on the hearts of sinful men. I will worship the Saviour, but not his cross; no, nor even his precious blood, were it *possible* such a thing could *really* be preserved."

The people had risen, and all eyes were directed towards the object of so much disturbance. The zealous Catholics used violent language, and looked at the heretic with horror; a few of the citizens secretly admired a courage they dare not imitate, while they admitted the truth of his words—but they kept at a distance; while the sculptor stood, calm and fearless, in the midst of the confusion he had created.

The relic was hastily carried back into the chapel, and after a brief consultation amongst the ecclesiastics, two or three soldiers were directed to conduct the heretic to prison. The sculptor made no resistance; but when the people saw his hands bound, and remembered the glorious works that those hands had performed, works that had reflected honour on their city, there was a revulsion of feeling in his favour, even amongst the true Catholics. They besought him, almost with tears, to make one sign. The soldiers, too, were moved, and offered to unloose his hands if he would comply. "Will you give up all hopes of future fame and glory?" said a good-natured citizen. "It is few blocks of marble or chisels you will touch again, if the holy Inquisition lays its finger upon you." The words touched a tender chord; a look of pain contracted the sculptor's fine face, and something like a tear glistened in his eye, as in that brief moment passed in review all his *by-gone toils and sacrifices*, and the bright future that now seemed opening before him. Must he renounce every ambitious hope, and bury his genius in a cell, and perhaps lose his reason, under the maddening tortures of the Inquisition? "Only make *one* sign of the cross, master," said a young woman, with a sleeping baby in her arms, thinking the sculptor's face showed signs of relenting.

"Never!" said the prisoner, regaining his composure. "I will not imperil my immortal crown for a corruptible wreath of laurels; *this* the Inquisition may wrest from me, the other is beyond their reach; and their cruelties will but send me the sooner to wear it."

By this time it was nearly dark; and the soldiers, anxious to take their places in the procession, which was already forming, hurried the sculptor away and consigned him to the city prison.

The grandeur and excitement of the ceremony that followed, banished, for a time, the remembrance of the bold heretic's protestation from the minds of most of the burghers. But some of the people could not forget; he had given a tongue to their own secret convictions, and silently they followed in the wake of the pageant. Hundreds of torches and cressets lit up the streets, as it passed along; and the picturesque scene was reflected again and again in the calm waters of the canals, as the procession crossed the numerous bridges that form so prominent a feature in Bruges. The relic, enclosed in a magnificent casket, was borne in state under a canopy, and sick people were carried to the windows of the houses that they might receive the full benefit to be derived from the sight of a silver box and a velvet cushion. All night long the revelry was kept up; and it was not until morning broke that the gay crowd dispersed, and stillness settled over the city for a few hours, ere the business of another day commenced.

The belfry chimes were telling the drowsy citizens that it was eight o'clock, on the morning of the fourth of May, when a priest emerged from the side door of the little chapel and wended his way towards the prison. The remainder of the night, until this hour, had been spent by the priests in serious debate. The sculptor's heresy had been half-suspected by some of the brethren for several months; but his genius and popularity had hitherto led them to wink at his non-attendance at the services of the church. This open protest, however, had taken them all by surprise, and in their first indignation they would have handed him

over to the *mercies* of the Inquisition. This course was, however, strongly opposed by a few members of the ecclesiastical council ; they urged that mild measures might prove effectual in restoring him to the true faith, while such harsh treatment as the Inquisition dealt out would be sure to strengthen his prejudices. This heretic promised to be the first sculptor of the age, and Bruges would lose more than the Church would gain by shortening the life of her most illustrious citizen.

"Perhaps," suggested one, who loved the sculptor's art, "the flattering notice of the Spanish King, or incessant labour has turned his brain."

Two or three humane brethren assented ; and finally it was agreed that a young priest, named Cuthbert, should visit the prison to ascertain whether a night spent in confinement had restored the captive's sense and calmness. Cuthbert had been most earnest in the sculptor's defence ; he had known him all his life—they had been boys together ; and although advanced years found one in the college and the other in the studio, yet the old friendship remained. The brethren reasoned that, knowing the sculptor's strength and weakness well, Cuthbert would use the right weapons, and bring forward the most convincing arguments ; and the young priest himself, as he set out on his painful errand, entertained great hopes of success.

But his friend had acquired a fresh strength, of which he knew nothing, and this crisis was developing powers and principles that Cuthbert had never measured, or even suspected. There had always been one bond of sympathy between the two friends, and that was their passionate love of the beautiful ; in all other things their characters were as unlike as their features. Yet even this same passion differently influenced the two men. With the sculptor it was a purifier, lifting him above sensual and worldly delights : it was ever drawing him upwards, in his earnest pursuit after what was true and perfect. Naturally devout, he tried to satisfy his yearnings by the gorgeous religion established in his country ; but here disappointment met him at every step ; the legends of the saints disgusted him by their improbability and childish nonsense : their lives suggested nothing that his own imagination had not surpassed.

Many paths he followed, and was bewilderingly attracted for a time, and thought that surely he had found what he sought ; but all ended in disappointment, until Providence placed the Bible in his hands. Then, for the first time, he understood the true character of Christ, which the Romish Church so distorts in her representations. Here was something beyond his loftiest conceptions, the embodiment of his ideal of true beauty and purity that no art on earth had ever faithfully portrayed. At first it was only as an artist that he read the sacred volume, and looked upon the "altogether lovely" One. But while he gazed upon spotless purity, a new consciousness stirred within his soul—a consciousness of self and sin ; and as he sank lower and lower in his own estimation, the other grew in beauty and majesty ; and by the light of holiness the sculptor saw himself as too dark and impure to be worthy of even looking at One who "knew no sin."

But He who pierces only to heal, presently revealed Himself as a Saviour as well as a God. After displaying His own riches and matchless beauty, and opening the eyes of the sculptor to see his spiritual

poverty and nakedness, a voice, "borne inward," was heard, saying, "All this that thou seest desirable in Me may be thine own ;—holiness, purity, unchanging beauty, everlasting life. I purchased them all for thee with My own blood ; only look unto Me, and all that I have is thine." The sculptor believed the word and looked ; and straightway his bands were loosened, his wound was healed, and new life thrilled through his soul. His beloved art, forgotten for a while in his search after the perfect and true, became then the one great outlet for his religious feelings and convictions ; the light and warmth of his new faith infusing itself into his works, and making them the wonder and admiration of all beholders.

(To be continued.)

EXAMINE YOUR FAMILY PAPER.

The *N. Y. Examiner and Chronicle* advises Christian parents to scrutinize the papers which they admit into their family to form the mind of their children. Of such a paper it says:—

If its editor evidently rakes the country with a fine-tooth comb, to gather up in one sheet the distinguished details of vice and immorality ; if, not content with the telegraphic summary of rapes, murders, seductions, he sets before you all that "our own correspondent," writing from the back office, saw, heard, or conjectured,—stop the paper at once ! Never mind the year's subscription. Stop it now, while your blood is up ! Such a paper isn't fit for you to read, still less for your children.

The religious tone of our secular papers should also be watched, for they dabble in religion nowadays. Pretty much all of them seem to have some part to play, if it's only the fool's, in that conspiracy to give the American people over to rationalistic materialism which is now being organized.

The criminal is assiduously taught that he is "a poor unfortunate creature—more to be pitied than blamed ;" and so on, to the end of the chapter.

Now, we say to a Christian father who finds such utterances as these in his daily paper, and who has children old enough to read—*stop that paper*. One house isn't big enough to hold that paper and the Word of God. If you have occasion to familiarize yourself with such opinions, resort to the sources of this editor's inspiration, which are only too numerous, and take them in their full strength, not in this nambypamby dilution. But do not, as you value the souls of your children, submit them to influences which will train them to believe that they are in no wise accountable for their sinful state ; and that the only escape from it is by a course of medical treatment and free gymnastics.

"But if I stop my paper, what shall I do for the news ?" Better no news than no God ; and that is what your paper means when you come to the last analysis. A little pains will, however, enable you to find some paper which is edited on Christian principles.

SOME ONE MUST PRAY.

The social life of heathen nations is penetrated through and through by their religion, and the commonest duties in the family, in business,

and in travel, are identified with religious observations. It were well if Christian nations were equally scrupulous. We give an illustration from the *S. S. Times*.

A man of learning and talent, but an unbeliever, was travelling in Manilla, on a scientific expedition. He was escorted by a native of rank, and, as they were about to start, the native with the refined politeness which characterizes the Orientals, requested the white stranger to pray to his God. This was probably the only thing he could have been asked to do without being able to comply; and on his declining, the native said, "Well *some* God *must* be prayed to, so you will excuse me if I pray to mine."

"Full many a shaft at random sent,
Finds mark the archer never meant."

So it was in this case. The unbeliever was rebuked by a heathen, and the man of science who had gone there in quest of natural curiosities, returned, having found the "pearl of great price." *His next visit is to be as a missionary to preach Christ.*

LAY PREACHING.

"I want to tell," said an American minister, "what a layman did for me in Greenfield, Massachusetts. I was only sixteen years old. My mother had died in the previous December. I was driving the cows home toward evening through a slight rain. A man with an umbrella overtook me, and, holding it over me, said, 'my boy, those are fine cows.' 'Yes,' said I, 'they are fine.' 'Why that one with the short horns and broad back is a Durham!' His interest in what interested me won me. After a while he asked,

"Have you got a mother?"

"No, sir," said I, "she died last winter."

"What was the last thing she said?"

"O, sir, the last thing she said was, 'My God have mercy on these children!'"

"Well, my boy, ain't you a Christian?"

"No, sir."

"Why ain't you?"

"I expect it is because I love sin so much."

Fixing his eyes eagerly on mine, and shutting his umbrella so as to grasp my hand with his right hand, he said:

"What, my boy, and you not a Christian?"

"No, sir," said I, with streaming eyes, "but I want to be."

"And then he talked to me so gently and kindly that I never shall forget it. O the power of a seasonable word! It was lay preaching."

"WHOM HAVING NOT SEEN YE LOVE." I. PET. 1, 8.

FOR THE CANADIAN INDEPENDENT.

"Not having seen" our Lord

Who dwells in light above,

We yet adore him in his word;

"Having not seen," we love:

We muse on all he did below,

Till Love's celestial ardours glow.

We have "not seen" those eyes
 Whence floods of sorrow rolled :
 Their light was quenched in agonies
 Unequalled and untold ;
 "No more shall trickling sorrows roll
 From those dear windows of his soul."*

"Not having seen" that lip
 Whence heavenly love distilled
 The streams of grace at which we sip,
 Our hearts with joy have thrilled ;
 When shall we hear the heavenly voice
 That bids angelic powers rejoice ?

"Not having seen" that face
 Once "marred" with lines of grief ;
 Now beaming with celestial grace,
 Of beauteous objects, chief ;
 We love the man who came to die,
 But "captive led captivity."

We love :—but O how cold
 Are our best passions here !
 Inflame them Lord ten thousand fold,
 Till Christ our Life, appear !
 Then shall each soul with bliss be fraught ;
 And seeing, love thee as we ought.

Tilbury.

* Dr. Watts.

W. B., Sen.

British and Foreign Record.

The Tract Society waxes stronger and stronger. Its issues for the year were 850 millions of pages—imagine it ! Over 200 *new* publications had been brought out.

Our Missionary Society, the Colonial, to wit, held a more cheering anniversary than usual—the attendance being better, and the report specially interesting. The mention of this field was brief but brotherly. The Society's income had increased to £4000.

The Austrian government is measuring swords with the Papacy, or at all events, the sword and the crozier. The Bishop of Luiz has been compelled to appear before the civil courts for opposing the new law of "civil marriage." So far, the government has been firm and successful in asserting its authority.

The London Missionary Society was treated by Dr. Mullens, the Foreign Secretary, with a report of singular power, characterized by a statesman's grasp of thought and administrative skill, an orator's arrangement and expression, and a Christian's fervent sympathy. The Society has now obtained the £10,000 additional income asked for a few years ago. The work is generally prosperous.

The House of Lords has done its best to spoil the Scotch Educational Bill by preserving the denominational schools from becoming national.

The Lords have been wise enough to accept the Church of Ireland Bill so far as to pass it to its second reading, but are endeavouring to mutilate it in Committee. The danger that they might reject has caused a freer discussion of the utility of the Upper House than England has entered upon before. The Bishops distinguished themselves in the debate, especially those of Canterbury, St. David's, and Peterborough; the Archbishop of Dublin, Dr. Trench, was a disappointment on the occasion.

The Congregational Union of England and Wales met in Finsbury Chapel, London, on the 13th and 16th of May. As usual, the chief feature of interest was the Chairman's address. It did not disappoint the high expectations which Mr. Dale's name excited. His theme was "Christ and the Controversies of Christendom," and with great power did he set forth how the personal Saviour solved the various questions of the age, whether those of Rationalism on the one hand, or Romanism on the other, whether connected with the relations of the Church and the State, or with the social condition of the people.

Our brethren are feeling their way to a Sustentation Fund, somewhat after the manner of the Free Church of Scotland, whereby the strong may help the weak. The principle was adopted by the Union, and a Committee appointed to carry out the details. We are not very sanguine of their success, for Independency, genuine or ultra, stands in the way. The power to create a pigmy "interest," whenever half-a-dozen members take a tiff, is too precious a privilege to be sacrificed for such minor objects as the consolidation of churches, and the proper maintenance of an efficient ministry.

The question of that amount of recognition of denominational good standing, which is afforded by publication of a minister's name in the *Year Book* list, again troubles our brethren. The Union itself being a voluntary organisation, it would not at all serve to make membership in it essential to recognition; and on the other hand, admission into the Union is so easy, that dubious men may creep in through a side-door. The *English Independent* (June 3, page 546) well points out how any minister, who is a member of a church in connection with the Union, may become a personal member of that body on payment of five shillings a year, and so be entered on the official list, although not recognised, and even, rejected, by a County Union or Association. The attempt has often been made in the Canadian Union, to make the holding of the pastorate of an associated church entitle a minister to membership; but it has been felt, on the other hand, that unwary churches may so often be imposed upon, that the Union ought to retain the power of receiving ministerial members in its own hands. The Association system, at the same time, is so incompletely adopted as not to furnish a sufficient test; so that we are compelled to spend some portion of the time of each annual meeting over these "membership cases,—perhaps not an unwholesome discipline, after all, albeit somewhat tedious and debate-provoking.

The General Assembly of the Church of Scotland is endeavouring to reform the Law of Patronage,—of course, in the direction of giving more power of choice to the congregations. This movement completed, and Disestablishment effected (which will come to pass in a few years), the way will be open for the reunion of the now “dissenting” churches. If we live to be old, we may see that day.

The Pope’s gracious invitation to his separated brethren, that they become reconciled to the Holy See at the Ecumenical Council, does not seem to be appreciated by those whom it concerns. The Patriarchs of the Greek Church tell him that he is no better than themselves; and various Protestant bodies are protesting anew against all the claims he puts forth. We do not expect that one solitary heretic will be annexed to the Roman Church on the occasion.

The Vice-Chancellor has decided the Reading case (to which we referred in May, at page 430), in favour of the right of the Church to dismiss a minister. He said, “The submission of the minority is the principle on which civil society is formed. It is a principle essential for that reasonable harmony which is necessary for the societies, great and small, civil or religious. Unless the law were so settled, nothing could follow but confusion and defeat of the very purposes for which these congregations are formed.”

Official.

ADDRESS TO THE GOVERNOR-GENERAL

The following is the text of the address from the Congregational Union to Sir John Young, adopted at the recent Annual Meeting.

To His Excellency the Right Honorable Sir JOHN YOUNG, Bart., G.C.B., G.C.M.G., Governor General of Canada, &c., &c., &c.

“MAY IT PLEASE YOUR EXCELLENCY:—

“The Congregational Union of Ontario and Quebec, consisting of Ministers and Lay Delegates of Churches of the Congregational or Independent Order in the said Provinces, in offering their congratulations to your Excellency upon your accession to the Government of the Dominion, beg to renew the assurance of their constant loyalty to their rightful sovereign, Queen Victoria.

“The Congregational Union rejoice to find themselves, in the person of your Excellency, under the rule of one who has proved himself, in other dependencies of the Empire so faithful a servant of the Crown and so true a friend of the people; and they are assured that your Excellency’s administration of the Government of Canada will be alike honorable to yourself and beneficial to this growing country.

“With especial gratification have they observed your Excellency’s emphatic adherence to the principle, which they hold of such fundamental importance to the welfare of the Church and the State, to wit, that the members and ministers of all religious communions are to be regarded as standing upon a perfectly equal footing before the law, no class receiving any peculiar favours from the civil power. The Congregationalists of Great Britain have ever held that churches should be sustained by the voluntary contributions of their members; and here they have steadfastly refused all subsidies from the public treasury, asking from those in authority no more than the common

right of all citizens, that of being protected in the peaceable exercise of their own religion.

"The prayers of the members of this Union will be continually offered to the King of kings, that he may bestow every blessing upon your Excellency, and that under your administration the Dominion of Canada may not only extend its borders, increase its population, perfect its government and multiply its resources, but above all may be distinguished by that "righteousness" which "exalteth a nation."

"On behalf of the Congregational Union of Ontario and Quebec, meeting in Montreal, 14th June, 1869.

(Signed)

"H. D. POWIS, *Chairman.*"

"F. H. MARLING, *Secretary.*"

On Monday, June 21, the deputation from the Union, viz., Hon. J. S. Sanborn, Rev. E. Ebbs and Rev. F. H. Marling, waited upon his Excellency Sir John Young, by appointment, at Rideau Hall, Ottawa, and presented the above address, to which the following reply was given.

"To the Congregational Union of Ontario and Quebec.

"I thankfully accept your congratulations, and feel much flattered by the terms in which you are pleased to speak of my services in other parts of Her Majesty's dominions.

"You have not misinterpreted my views, that 'the welfare of the Church and the State', in other words, the promotion of truth and the prevalence of religious sentiment amongst the people, are best promoted by a complete toleration, and 'by placing the ministers and members of all religious communities on an equal footing before the law and, in their relations to the State'. This position of affairs is, I venture to think, most desirable of attainment. Its attainment should be sought earnestly, but ever within constitutional limits, with caution in touching ancient institutions, and care not to innovate beyond the necessities of the case, so as to set the example of reverence for justice, and reconcile the conservative elements of society.

"Circumstances have proved favourable to Canada in working out the change in accordance with the enlightenment of the times, and the matured judgment of the people.

"I humbly trust that in all time to come the beneficial effects we anticipate will be felt in the general prevalence of harmony and good feeling, in habits of order and the practice of domestic virtues, so that while, under Divine favour, Province after Province is added to the Confederation and large increase to the number of its inhabitants, there may be found, throughout all the wide borders of the Dominion, the evidences of sound religious conviction and the homes of a wise and understanding people.

(Signed)

"JOHN YOUNG."

Blank Chapel Deeds.—Blank Deeds for Congregational Chapels in Ontario, in duplicate, one copy on parchment and one on paper, with instructions for filling up, &c., prepared by order of the Congregational Union, and adapted to the requirements of the latest Registration Law of the said Province, may be obtained on application to Mr. A. Christie, 34 King street east, Toronto, or to the undersigned.

Price \$3 per set, payable in advance.

F. H. MARLING,

Secretary-Treasurer,

Congregational Union of Ontario and Quebec.

Toronto, 24th June, 1869.

Widows' and Orphans' Fund.—Received from the Listowel Church \$2 00, Guelph Church \$10 00.

Montreal, 21st June, 1869.

J. C. BARTON, *Treasurer.*

News of the Churches.

VANKLEEK HILL AND INDIAN LANDS—ORDINATION OF MR. WM. M. PEACOCK.—The Churches at Vankleek Hill and Indian Lands, having united in asking the services of Mr. W. M. Peacock as their pastor, several ministers were invited to visit each of the localities, that suitable ordination exercises might be enjoyed. On Wednesday, 16th of June, those at Vankleek Hill were conducted amid a numerous congregation filling the house of prayer. Rev. W. Lumsden, M.A., Head master of the Grammar School, conducted the introductory devotional services, and Rev. D. Macallum, of Markham, preached; after which the usual questions were asked of the candidate, and of the church, by Rev. F. H. Marling of Toronto. The answers were full, clear, and satisfactory, indicating right apprehensions of the work of the christian ministry and of the pastoral office. Mr. Marling led the assembly in the ordination prayer. The charge to the pastor was given by Rev. Dr. Wilkes of Montreal, and that to the people by Mr. Marling. A meeting of a very interesting and solemn character was held in the evening, which was presided over by the pastor, and addressed by the Rev. Messrs. Lumsden, Marling, and Wilkes. The labors of Mr. Peacock appear to be highly appreciated in this place. On the next day (Thursday) similar services were conducted at Indian Lands, 24 miles distant. Here the Rev. Dugald McGregor preached in Gaelic, his son, Student D. McGregor, having first given out a psalm and read the Scriptures, and Dr. Wilkes having prayed. In this instance, the usual parts were taken by Dr. Wilkes and Mr. Marling in reversed order, questions being asked and ordaining prayer offered by Dr. Wilkes, the charge to the pastor given by Mr. Marling, and that to the people by Dr. Wilkes. The attendance was large, and, as on the previous day, apparently much interested, we may hope greatly impressed and benefitted. An evening meeting was announced for 8 o'clock, at which, after an address in Gaelic by Mr. McGregor, the other two ministers gave to a numerous assembly interesting statements concerning the recent meetings of the Congregational Union, the Missionary Society, the College, and *Canadian Independent Co.* Mr. Marling very happily pressed the claims of the Magazine, receiving some response in the way of new subscribers. The weather, during the two days was pleasant, while all concurred to fill the visitors with hope that should his health be re-established, Mr. Peacock will find in this wide field a sphere of much comfort and of great usefulness.

The Young Men's Association, in connection with Zion Church, had a social meeting in the lecture hall on the evening of the 13th inst., to which they invited the congregation. It was free—no tickets having been issued, and though the weather was not propitious, quite a number accepted the invitation, and passed a very pleasant evening.

The young ladies did the honours of the table, which was loaded with good things; after tea, time was allowed for conversation and microscopic examination, several microscopes having been kindly lent for the evening.

The President, Prof. Duff, then took the chair, and the business of the evening was gone through with. It consisted of an address from the Chairman anent the doings and design of the Association, a short encouraging address from the pastor, singing by the church choir, and by several young ladies and gentlemen, piano solo and readings. This Association is doing a good work among the young men of the congregation in bringing out their literary talent; and as the religious element is by no means ignored (all their meetings being opened by prayer and reading the Scriptures), the influence on those young men who are not professed Christians is very salutary.

They have fortnightly meetings amongst themselves, at which they have essays read and criticized, readings and debates, interspersed with music, vocal and instrumental.

Might it not be advantageous for some of our sister churches, who have no Association of the kind, to commence one? Let it be managed by the young men themselves, and they will go into it with a will. It might add to the interest and pleasure of the meetings were our pastor's suggestion acted upon, and the Association to include the young ladies also. B.

Montreal, 21st May, 1869.

London, Ont.—A letter just received from Rev. J. A. R. Dickson says :—“ Last night, the Church decided upon the erection of a parsonage at the cost of \$2200, to be finished by Oct. 1, 1869. It will be a building worthy of the Church and the city. Other things requiring to be done will bring the expenditure up probably to \$2500. We have the lot, a very fine one too. The contract is let, and the work will be begun at once.”

Presentation to Rev. E. Barker.—A number of admiring friends recently presented Rev. E. Barker, of Fergus, with a purse of money as a token of esteem, and a slight acknowledgment of his services as a minister of the Gospel since he came to reside in this neighbourhood. We did not hear the exact sum, but understand it was between \$75 and \$100. During the time Mr. Barker has been here, his general conduct as a minister and a member of society has won for him golden opinions from parties belonging to all congregations, and we feel justified in saying that as his acquaintanceship extends, the number of his friends will increase.—*Fergus News Record.*

Rev. F. H. Marling.—The esteemed Pastor of Bond Street Congregational Church has for some time past conducted a large and interesting Bible Class. A social gathering of the class, with their pastor, and a few invited guests, took place on Tuesday, June 29th. After tea, the tables were removed, and the meeting was organized by Mr. F. B. Whittemore, the chairman, who explained briefly the special object of their meeting together, which was, they were aware, to present to Mr. Marling a token of their high regard for himself personally, and their gratitude for his unremitting labours in leading them forward in the study of Divine Truth.

Mr. Caxton and Miss McBride then, in the name of the class, presented the valuable gift which had been previously selected, accompanying it with an address, beautifully engrossed on parchment. The present consisted of a most beautiful tea set, comprising a salver, coffee pot, tea pot, cream jug, and sugar bowl—the salver bearing a suitable inscription.

Mr. Marling replied in appropriate terms, assuring the class of the pleasure he had always experienced in the labours, which he was happy to know they so highly appreciated. He trusted they would in due time resume their meetings with renewed interest, and that they would not be satisfied with anything short of being in Christ. Addresses were delivered by Rev. Dr. Lillie and Rev. R. T. Thomas; and the interest of the occasion was further enhanced by several pieces of music, sung in an effective manner by the choir of the church.

The above Bible Class, we are enabled to add, has been attended weekly by from 25 to 50 persons of both sexes, chiefly young people, though no limit is set as to age in either direction. All who are old enough to follow the teaching, and not too old to be taught, being cordially welcomed. The Epistle to the Hebrews has been the subject of study during the last two sessions. The meetings have been held on Monday evenings at eight o'clock. In the Pastor's absence, some other minister has generally been secured to give an address on some Biblical subject. A summer recess is taken during July and August. Besides the immediate work of a Bible Class, the members of it have conducted several highly successful social meetings or reunions for the benefit of the Building Fund. It is proposed to make the organization still more widely useful in Christian work of various kinds.

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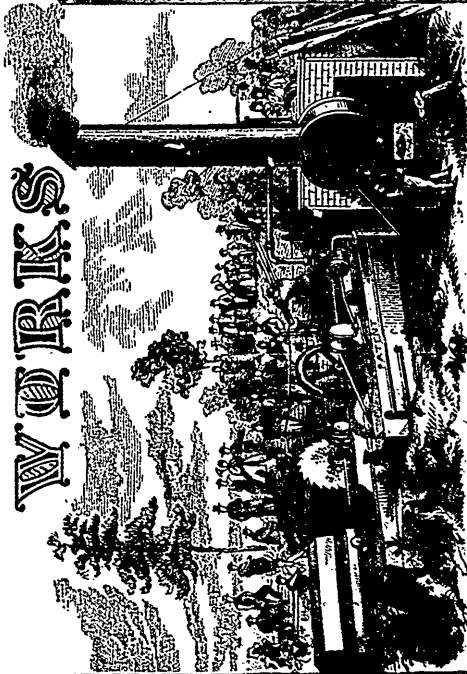
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