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THE  
CANADIAN INDEPENDENT.

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VOL. XII.

TORONTO, DECEMBER, 1865.

No. 6.

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THE MISSIONARY DUTY OF THE HOUR.

For reasons given below, we refrain at present from further discussion of our missionary organisation. But we cannot let this month pass without calling attention to the practical duty which lies upon our churches, of doing their very utmost to fill the treasury of the Society. That is the duty of paramount importance, in any event. Our missionary brethren will suffer grievously if this is neglected. Whether we are to receive aid from the Colonial Missionary Society, or any other external source, or are to be left ourselves, it is equally necessary that we raise the largest possible missionary contribution from our own churches. And our decided conviction is, that this argument will tell more powerfully in Blomfield Street than any other in favour of our claims upon British aid. Brethren in the country tell those of the cities that they ought to do more; and the latter return the compliment. We have no doubt that both are right. Let us all do our utmost to have an unprecedented contribution for 1866.

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AN EDITORIAL EXPLANATION.

We have ventured in our present issue, to make a serious experiment upon our readers and contributors, by filling one-half of our space with the report of the English Union Meeting. To our valued contributors we can only say, that their articles are postponed on the self-evident principle, that in any periodical, questions of the passing hour must needs have precedence over those which are of equal interest at all times; and that several lucubrations of our own, written for this number, are also laid aside. If our readers require explanation, they have it as follows: 1. The American Civil War, with all the moral issues involved therein, and the relations of Britain and America, are to us the great questions of this decade of the nineteenth century; 2. The Boston Council furnished an occasion for the meeting face to face of representatives of very influential portions of these two nations; 3. The men whose utterances we here transcribe, are men of the first mark in our churches

at home; 4. We have believed that our readers were above the weakness of reading only short articles, if long ones were of high quality; 5. If in this we are mistaken, we shall scarcely be tempted to offend again, as no such deputation is likely to be appointed for many a year to come. But enough, we are sure that those who read the proceedings at Bristol, will not complain of, but thank us for so rich a treat.

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### CONGREGATIONAL PUBLICATIONS.

We would direct the attention of our readers to the publications on Congregationalism advertised on the cover of the Magazine by Mr. A. Christie, of this city.

The English "Declaration of Faith and Order" is just such a statement as our friends often need, in places where our body is not known, to answer the question,—What do you Congregationalists hold? The reprint is very neatly got up.

Dr. Wilkes' Essay on "The Internal Administration of the Churches," is a manual of great practical value, not only to pastors, but to deacons and members of Churches. It embodies the experience of a quarter of a century's singularly successful pastorate. It is now offered at reduced prices, and should be in large demand.

Dr. Wardlaw's work on "Congregational Independency," is an acknowledged standard, marked by its author's well known skill in Scriptural exposition, controversial acuteness and Christian courtesy.

"The Congregational Quarterly" we can decidedly recommend as a valuable repository of the facts composing the current history of American Congregationalism, together with able papers on the principles and working of our polity, and many a curious extract from the annals of our churches in the old world and the new. The July and October numbers, published in one, contain the official record of the proceedings of the National Council with the very valuable documents presented to that body by special Committees, some of which we hope to find space to reproduce in these pages. The January number in each year contains the statistics of the denomination in every State of the Union and in the British Provinces. The *Quarterly* is very cheap. Such Canadian subscribers as it has would be very loath to give it up.

As the English "Congregational Year Book" for 1866, will soon appear, we would remind our readers that it can be obtained through Messrs. W. C. Chewett & Co., of this city, or other booksellers, at 45c. per copy. It contains reports of the proceedings (but not the speeches) of the meetings of the English Union, the Chairman's addresses and other documents, together with an immense amount of valuable information in regard to denominational matters of every kind. We find it indispensable for reference.

It is much to be desired that we had more convenient means of bringing recent denominational publications under the notice and within the reach of our churches. We shall endeavour to do our part by informing our readers on the subject. They are aware that any British or American work can be procured to order by the booksellers. Two important American works have been lately published. One is "Congregationalism: What it is; Whence it is; How it works; Why it is better than any other form church government, and its consequent demands." By Rev. Henry M. Dexter, D.D., of Boston, 340 pp. 8vo, price \$3: Nichols & Noyes. Dr. Vaughan, in the

*British Quarterly*, highly commends this work. The other, "The History of Congregationalism from A.D. 250 to the present time, in continuation of the account of the Origin and Earliest History of this system of Church Polity contained in a 'View of Congregationalism;'" By George Punchard: 2nd Edition, in 3 vols. 8vo. Vols. I. and II. have been already published by Hurd & Houghton, New York, price, \$5.00.

### CANADA INDIAN MISSIONARY SOCIETY.

The fifth annual meeting of the above Society was held in the Congregational Chapel, Owen Sound, on the 18th October last, and the following gentlemen were requested to act as officers and committee for the ensuing year, viz. :—

*President*—Rev. H. Wilkes, D.D.

*Vice-Presidents*—Revs. K. M. Fenwick and John Brown, and Chas. Alexander, Esq., Montreal.

*Directors*—Messrs. John Rogerson, John Kilburn, Chas. Wilkes, G. P. Creighton, Lewis Smith, D. Comely, W. Ball, P. Spragg, and Rev. W.W. Smith.

*Treasurer*—Malcolm McNab, Esq.

*Secretary*—Rev. R. Robinson.

The Treasurer's Account showed a balance on hand of \$42 62, against which, however, there are outstanding obligations which leave the finances considerably in arrears. The Report was to the effect that the native Church at Saugeen contained 22 members, who for the most part walked consistently as professors of religion. During the year two of the members had been removed by death, but they had been enabled to leave with their pastor and friends sweet assurance that for them to die was gain. This Church has been ministered to partly by Rev. Robt. Burchill, and partly by the native brethren Anjechaboh and Mashagewawedong. Part of the year has been spent by Mr. Burchill in collecting subscriptions and part in a preaching tour on the Manitoulin Island and the North shore of Lake Huron. Extracts from a journal of this tour will doubtless prove interesting to readers, as it caused considerable interest at the annual meeting. It was also reported that Rev. John Brown, formerly of Eramosa, had been employed as collecting agent for the Society during the remainder of the year, and that the field presented to the prayers and labours of the Society among heathen Indians on the north shore was both interesting and important.

Mr. Burchill writes from Little Current, August 10th—"As soon as I landed, an Indian waited on me, desiring me to visit his daughter, a grown up young woman, apparently in a dying state from cold, caught while wading breast high in water to collect rushes for mats, when only a few days recovered from the measles. Found her very low, spoke to her of Christ's dying love, and of the necessity of trusting implicitly in God's promise, that those who will come He will in no wise cast out. Her countenance brightened. She said she had long desired some one to pray with her and shew her the way of life, and that now she felt as if she could trust her soul to God. Sung a hymn, prayed, and left, promising to call again." "La Cloche, Sept. 5.—Visited a pagan family living upon an island. The man said he had never heard of our first parents, their sad defection and fall; neither did he know anything of man as a sinner in the sight of God, nor of the provision made for his restoration. He was unskilled in Indian theology; but said that when unsuccessful in hunting he sacrificed to his god, and success followed before many days.

He had no doubt, he added, if what I said was true, and he saw no reason for disbelief, seeing the Word of God said so, that it would be better and safer for him to be a Christian than a Pagan. He said he would think seriously over the matter. We told him of the white man's belief, founded on the Word of God, of the two endless futures, and of what God had done to save us from the one and secure to us the other."

Owen Sound, Nov. 30, 1865.

ROBERT ROBINSON, *Secretary.*

NOTE.—Rev. J. Brown wishes us to acknowledge his collections, as follows: From October 28th, to November 22nd, Caledon, \$9; Pine Grove, \$8 28; Vaughan, \$8 80; Toronto, \$100; Hamilton, \$46; Barton, \$16; London, \$9 50; Georgetown, \$14; Bowmanville, \$16 50; Cold Springs, \$22. Total, \$260. His remaining appointments were Cobourg, Kingston, Belleville, Whitby, Newmarket, Alton, and South Caledon.

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## Correspondence.

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### REV. W. H. ALLWORTH ON REV. J. L. POORE'S LETTER.

DEAR BROTHER,—It was stated by one brother at the Union meetings held in Toronto in June last, that Rev. J. L. Poore would pay a flying visit to the churches, and then know but little or nothing more about us than before he came here. We do not give that brother credit for prophetic insight, yet Mr. Poore's letter (from Halifax) fully justified his remark. It was easy to see that Mr. Poore did not come all the way to Canada to learn, but to teach; his mind was made up before he came as to what was wrong, and what was needed. The case was evidently prejudged. His unwillingness to listen to anything at variance with his preconceived notions, was a matter of remark by the brethren. His ideas seem to have been modelled by by matters in the Australian colonies, which differ from matters here in many important particulars. Mr. Poore came to Canada to verify his opinions. Certain errorists go to the Bible, not to find out the truth, but to confirm their peculiar notions as to what is truth; of course they overlook, or close their eyes to the theological doctrines adverse to their own, and see only what in their opinion corroborates them; so Mr. Poore could see but little in Canada but that which ratified his opinion.

Our respected friend tells us, in his letter, that he found the "ministers in general, abler men, and in more comfortable circumstances, than he expected,—better off *apparently* than many of those who in England help to provide the funds." Could not this be said with truth of Missionaries in general in all parts of the world, and of the ministers of self-sustaining churches also? are not ministers commonly better off than many who contribute to their support? It will continue to be so, while the poor man's penny is accepted, and the minister is sustained in a position in keeping with his office. Surely our ministers are not to be regarded as eleemosynaries, or their salaries to be spoken of as alms.

The weakness of our churches, the occasional failures, the imperfect condition of many of the church buildings, and their surroundings, were matters long known, confessed, and deplored by Canadian pastors, before any official visitor came to "detect" and publish them.

Mr. P. tells us that the "church funds are not well maintained," and that "outward signs" prove that this is not "the result of poverty." We are

not aware that "the plea of poverty," in Mr. Poore's sense of the word, has been ever put in. We have few either very poor, or very rich, in our churches in Canada. They are numerically small, and the outside congregations do not, as in England, recognize their obligation and privilege to take a large share of the support upon them. We believe that the standard of giving in our country churches is quite as high in proportion to the means possessed as in our city churches, or in the churches in England; and, with individual exceptions, such as may be found in every church, we may challenge a fair and honest investigation—as we have publicly done before—into the percentage on the value of their incomes which our people pay to the objects of religion. It is only by such a test that we can be in a position to say that our churches do or do not come up to an honourable standard in maintaining the funds of the church.

One very injurious mistake has been made in speaking and writing about our missions here. They have been represented as supported by the friends in England, with the exception of the small sums collected here for missions; while the truth is, the greater portion of the salaries of the missionaries has been raised by the people themselves, besides what is given ostensibly for missionary purposes. It can be seen, moreover, by a little study of our statistical tables, that the sums raised per head for varied religious objects by our churchmembers, do not indicate a state of forgetfulness of "the duty of those who are taught to communicate," &c.

Mr. Poore regrets our "want of missionary spirit." We repudiate the aspersion: it is unjust. As to "the contentedness of Congregationalists to be regarded as a sect," &c. &c., we can truly say that if this applies to some Congregationalists, it does not to all, or to many. If our churches could speak out, they would repel the charge. Mr. Poore's proof of the need and scope of evangelistic agencies in our towns is not conclusive to any one who understands the mixed nature of the Canadian population; neither does it prove that our churches are weak because we have failed to put forth such agencies.

The churches that are sunk into the condition of *annuitants* are to be pitied, but none such are known to the writer. All we know pant and long for independence. We are sorry for these sunken churches and ashamed of them. They should have been advertised, that our feelings may be rightly directed, and that no right minded church may be suspected.

We suppose that the "surmises of neglect and selfish ease" which have been "verified," are intended to be applied to churches. That such a state of things should be detected by a stranger in a flying visit, and not be previously made known by the pastor, reflects very little credit on him. What honourable man would be content to remain with such a church and sponge on the Missionary Society, we are at a loss to know.

Another unfortunate mistake our respected visitor made and reported, was the supposition that "the principle and aim of the Society have been allowed to drop out of sight." Certainly, every man among us knew—has long known—that the Colonial Society did not contemplate helping any church that was likely to be permanently upon its funds. We did not need the extract from the Report of 1841-2 to remind us of that; since it was iterated and reiterated by Rev. J. Roaf in his day, and since then has been talked of at our annual gatherings, read again and again to us by the Secretary-Treasurer, and, we might say, has been a fact ever before us. It has never been gainsaid, or, that we know, "produced feelings and utterances of antagonism." Our

churches, in more cases than one, have been so eager to be independent of missionary help, that they have thrown off the help at their minister's expense.

We have not "come into an inheritance of selfishness and sloth." We have planted mission churches over a large country; they who planted them are for the most part among them still. These churches are weak for reasons which we now despair of making any understand but those who live on the ground. Others will not look at our reasons, or they fail to appreciate them.

The scope of Mr. Poore's letter seems to imply that he inaugurated a policy contrary to the wishes of the brethren. Now we know that the change to our having a lump sum to appropriate was not forced upon us, but was one for which a desire was expressed at our annual missionary meeting a year or two ago, and then thought to be unattainable. Mr. Poore does not need to "wait" a minute "for his justification" for what he has done in that matter, for it is what we desired. The "antagonism" with which our honoured friend met, was merely an attempt on the part of the brethren here to correct some mistakes into which he had very naturally fallen about our churches and their operations; but mistakes which unhappily he was unwilling to hear corrected. Had Mr. Poore been willing to be put right in matters with which we were better acquainted than a stranger could be, all would have gone off pleasantly, and the change have been made without regrets on our part. The result of this visit may be pecuniarily profitable to the Missionary Society; it may drive some of our ministers from the field, and drive some of our churches to independence at the expense of the ministers; it may extinguish some of our weak churches altogether: but we think it will not raise the standard of giving in missionary churches, although we hope that the state of the crops, the high prices, and consequent increased ability of the farmer will do much to lessen what under other circumstances would be a calamity.

Yours, very truly,

Markham, Sept. 12, 1865.

W. H. ALLWORTH.

### A BOLDER AND MORE VIGOROUS MISSIONARY POLICY

DEAR BROTHER,—I did not intend to trouble you with another communication about missionary matters, but your "note" appended to my letter in the October magazine, compels me to do so. As recommended in your last issue, "the latest aspect of the times" has been waited for, but the reports of the English Union meeting do not put an altered face upon affairs. There has been no modification of the offensive statements officially made at the last annual meeting of the Colonial Missionary Society, and no intimation given to British subscribers of anything like a compromise having been agreed upon. The "*status quo*," to use a phrase of historic significance among us, is maintained.

In your note to my last, you quote a paragraph from the minute adopted by our Missionary Society in June last, and state that it had "the full and deliberate concurrence of Mr. Poore." The substance of the extract is that "we find" the Missionary Committee in Canada at liberty to make long-continued grants if such expenditure seems to them wise and needful.

In reference to the above I have to say:

1. That the minute adopted by our Missionary Society was a very diplomatic document. It did not frankly join issue with the Home Committee on the points of disagreement, but it put non-natural interpretations on

several passages in the official communications, and then declared "assent and consent,"—precisely as the Evangelicals do with the Episcopalian prayer-book. Where did the Society "find" the liberty to make long-continued grants? Not in the notifications of a changed policy which came from England,—not in Dr. Wilkes's explanatory statements,—and not in Mr. Poore's announcements. Grants of long continuance were to be stopped, *even though it involved extinction of feeble causes*. Mr. Poore was asked what the Committee at home would regard as an "old" pensioner on the funds? He replied, "A church that had been receiving aid for *five years*. That would be a *very old* station."

2. The principle of action laid down in the extract from the minute, is precisely that which has guided the past course of our Committee. To it the Home Committee objected. In fact they vetoed it, and hence all our trouble.

3. Mr. Poore distinctly told us that he could not alter the thing that had gone out of the mouth of the Colonial Missionary Committee, *nor could we*. It was useless for us to discuss and object, we could only accept and conform.

4. If Mr. Poore discovered that he possessed a discretionary power which he publicly disclaimed, and did actually concur in the minute,—and if the Committee at home have endorsed his action;—then we have gained our point, there is an end of controversy, and the new policy of which we have heard so much, fizzles into an unimportant modification of the constitution and by-laws of our Society.

Now you know this is not the case. There is "antagonism." Its nature I explained in my last. And instead of acting like a set of politicians, drawing up diplomatic minutes, and dealing in "glittering generalities," we ought to have met the difficulty and settled it. The smouldering embers of our contention are in that minute, and they will burst into a flame again, sooner or later. Nor is it possible for us to get on harmoniously until the Colonial Missionary Society becomes, 1st. A trusting co-partner, having confidence in our appropriation of funds; 2nd. A cheerful giver, making its grants "not grudgingly nor of necessity; and 3rd. A patient helper, willing to wait until the child becomes a man.

But for your habitual seriousness and the gravity of the subject, I should suspect you of the ironical or jocular, in the wonderment you express as to the features of the "bolder and more vigorous policy" which I believe in. You surely know that for years I have advocated an independent Congregational Missionary Society? Such a movement need not be in opposition to the Colonial Missionary Society. A respectful offer might be made to that body to be the channel, as now, of its benefactions to the Canadian churches. Or if it declined to vote grants to a self-managed Society, we might make our own appeal to Britain. I cannot believe that a candid and kind statement of our case would be repelled by the churches at home. It is their ignorance of the facts, and not want of sympathy, that makes them slow to help us.

To my mind one of the strongest arguments in favour of an independent Society, is that we could then seek help from our brethren in the United States, as well as from our brethren in Britain. The American churches owe us help as well as the British churches. All over the province, we are supplying the means of grace to settlers of American origin, and if the way were open for an appeal to the other side, we could make it in all good conscience. Our connection with the Colonial Missionary Society prevents our



making such an appeal now. This consideration is of special weight at the present time. The oil business is bringing over a large number of Americans to certain localities in Canada West. We ought to have a minister at Oil Springs, and at Bothwell. But we cannot, without a new order of things by which we shall be enabled to work on a broader and better system. Does any one believe that we could not on the plan proposed raise more money that we now receive from Britain?

But though I write thus, I have no hope of "a bolder and more vigorous policy" being adopted. The brethren who shape our denominational movements, I say it in all kindness, lack breadth of view, and look merely at the policy of the hour. They "study to be quiet." "Peace, brethren, peace," is their constant exhortation. Anybody who proposes departure from the established order of things, is a "troubler in Israel." Meantime our missions languish. The pastors who depend on grants are discouraged, and tempted to make a "change of base" geographical or ecclesiastical. We are not effectively sustaining the work we have undertaken, and as for enlarging our borders, it is out of the question. A feeling of soreness and despondency is more general than our few city pastors dream. A confidential talk or correspondence with the brethren who are galled by our missionary difficulties, would convince some that practical assurances of sympathy and support at home, would be more timely and suitable than the sending of compliments abroad. No one is more alive to the principle, "Honour to whom honour," than I am, but I am weary of so much thanking and eulogizing of the Colonial Missionary Society, when it is plain as daylight that our whole work suffers because that Society fails to obey the precept, "whatever thy hand findeth to do, do it with thy might." After all, we are but fellow-servants of the one Master. Forgetful of this, the Society says to us: "It is YOUR WORK,—we are only helping you *do your work*." Adopting a false theory as to its relation to us; evading responsibility so far as the maintenance of missionary churches is concerned; it leaves us with our hands tied, our operations crippled, our resources lessened, and our hearts saddened, to get on as best we may. "Our Missionary Outlook" is to my mind most unsatisfactory and unpromising.

I am, yours very truly,

Guelph, Nov. 18, 1865.

WM. F. CLARKE.

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## Trans-Atlantic Retrospect.

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### THE BRISTOL UNION MEETING.

The Congregational Union of England and Wales held its Autumnal Meeting in Bristol, beginning on Monday evening, 23rd October, and continuing till Friday, 27th. It seems to have been altogether a noble gathering. Some 700 ministers and delegates were present. The people of the ancient city received them with a bountiful hospitality. The public meetings were numerous, crowded, and enthusiastic; and the subjects discussed were of deep and varied interest. We have promised our readers an "ample report" of the addresses of the Delegates to America. To do this we must postpone our notice of the other proceedings.

The chief interest of the meeting gathered around the American Deputation. We suppose we must not complain that a matter of so much greater

magnitude threw somewhat into the shade our smaller affairs, but the United States were so absorbing that the rest of North America, though "British," had but a brief hearing. What was said on the Colonies, however, we will here transcribe.

#### MR. POORE ON COLONIAL MISSIONS.

At the meeting on behalf of British Missions, Rev. J. L. Poore, being appointed to plead for the Colonial field, spoke as follows :

"The same arguments and motives which have been so forcibly brought before you on behalf of England apply equally to the colonies, because, although we are about to speak of people settled in remote lands, still they are our countrymen, and have all the needs there which our countrymen have at home. If ignorant, they need to be taught the right way of the Lord ; if perverted and fallen into error through the teaching of false preachers, they need to be called to a knowledge of Jesus Christ. If, in this country, they were neglectful of the things which made for their eternal peace, life in the New World, in the woods of Canada, or in the gold-fields of Australia, has no tendency to rouse them to diligence and to zeal ; but they have there multiplied temptation and most seductive influences to drag them down to perdition. We have, perhaps, but little appreciation of what we mean when we speak of our colonies, because we know so little respecting their position and their numbers. It is the pride and glory of Britain to have colonies, and, indeed, we are almost the only country that pretends to colonise. Our people are always streaming forth into all parts of the world. From 1851 to 1861 more than a million and a half of people left England, the majority of them going to British possessions abroad, and still the stream flows on with unabated force, while other countries of Europe, such as Germany and Italy, also send out emigrants to our colonies in vast numbers. The British nation is made up, as we know, of a variety of races, but a new amalgam is now being made in Australia, in Canada, and in New Zealand. What shall the amalgam be? Shall it be honest, earnest, British, Bible-loving, free? Very much depends upon this generation. The only rational ground of hope that we have for these distant countries in coming time is that we now, in the very beginning of things, put into them the healthy, free, vigorous element of our British life ; and then, though they may be mixed races, yet, the substratum being sound, and true to the Bible and to liberty, we may hope to have a reproduction of all that is good and worthy in this grand old land. It is important that we should do our work as lovers of the Bible and of liberty now, because others are active. All the old fights that we have had in this country have to be fought over again in new lands. We have mighty antagonists in these new lands. The priest, whom I loathe as an enemy to mankind, and the Anglican clergymen, who is not very different from the priest in the present day—and I am very sure the Evangelical clergymen are very few and far between in the colonies,—these men only ask for liberty to establish their system and to root their principles in the minds of our young states on the other side of the globe, and then we shall have to fight at a vast disadvantage, and to do our work in the midst of much turmoil and strife, whereas now we can win the victory for liberty and for God's truth in a comparatively short time. Our churches in Canada have mainly established perfect religious freedom in that land. One of our ministers in Adelaide, Mr. Stowe, wrote down the State-aid system there. In the new colony of Queensland the system of State-aid has never existed, and when the Constitution of that State was drawn up, one of our ministers drew a clause providing for perfect religious freedom and equality. Since then, a Roman bishop and an English bishop, bishops of rival Churches, but brethren in one design, have made a journey through that colony in company, and have spoken on the same platform, their object being to establish a denominational system of education, or to bring in State-aid in disguise ; but they have come a day behind the fair. The things that are now being done in our colonies in the name of religion are really being done in the spirit of Churchism. Nearly everybody condemns Dr. Colenso, but

I would rather have Dr. Colenso than Dr. Gray; for that system of High-Churchism that puts up a Prayer-book against or instead of the Bible, is a substitution of sacerdotalism and rites and forms for all that is manly in religion and acceptable towards God. It is our ministers who have to meet both such men, and to proclaim the Word of God against the one and against the other, and, considering the amount of money that has been expended in the British colonies, and the few ministers who have been sent out, God has given us wonderful success. I do believe that our Congregationalism is peculiarly fitted to the character of the freedom-loving people that have settled in the British colonies; but, sir, it must not be a sleepy Congregationalism; it must not be a thing that will never come out of the pulpit, or adapt itself to the new conditions and the new wants of men. Wherever we have sent such a man as Mr. Graham of Sidney, and many others whose names might be mentioned, a wonderful success has attended their labours. But the work is very wide. The stream of emigration never ceases, and, in the judgment of those who understand the social and political condition Europe, and in view of the increased facilities which are now being offered, it is anticipated that during the next ten years the flow of emigrants from Europe to new lands will be greater than it has ever yet been. The Scandinavian people are only just waking up to the prospects before them, and thousands upon thousands who are groaning for liberty, will soon place themselves in our colonies under British rule; and, though they may speak English in a broken tongue, and with a lisping utterance, yet their children will be thoroughly English, and it is for us, by the help of God's grace, to make them Christians. We are trying to send out a few thoroughly efficient men; being sure of this, that, if the great towns are pervaded by a spirit of rational freedom, and by a love of the Gospel, the region round about will very soon be evangelised. There really is a great work for us to do. The city of Halifax, in Nova Scotia, was settled a hundred and five years ago by Congregationalists; it now has 50,000 inhabitants, and yet it is a disgrace to us that we have no minister, and no people there. I do not think that this ought to be. We ought to send to such places faithful and laborious ministers, and be prepared to sustain them, if need be, till churches are formed who can support them. We do not ask for help for thriving colonies like New South Wales and Victoria; for of all the ministers in Victoria, Tasmania, and South Australia, now nearly 100, there is not one deriving a fraction of assistance from this country. Only in the new colony of Queensland, the convict colony of Western Australia, and the comparatively new settlement of New Zealand, do our churches here render any assistance whatever. I think we ought to be prepared to send and maintain efficient men wherever our countrymen settle. I find the Anglican and the Presbyterian clergymen wherever the English tongue is spoken; and we have the power to send our ministers all over the world if we will. We have done something, but we can do much more yet. I often wish that some of our ministers and people could see with my eyes, and could perceive the deep need of our colonial brethren; for I believe that they would then be stimulated to greater endeavours, and would not complain when, now and then, some gifted man is called from them to go and teach the truth to their scattered countrymen who go, and who must go, to distant lands. Many rebellious and perverted children have gone there, and God has met with them and brought them to their right mind, and they are now sitting at the feet of Jesus, zealously striving to promote the faith of their fathers. Yes, your ignorant and your perverted children go there, and by the power of old associations are led to a higher life; and so I trust that, lovingly and prayerfully, we shall now sow a holy seed in the midst of the earth which shall be the strength of the coming time."

#### REPORT OF THE DEPUTATION TO BRITISH NORTH AMERICA.

At the public meeting to hear the Delegates to America, the Chairman, Henry Wright, Esq., of London, in his opening address, remarked—

"We wished to show our sympathy with the churches of British North America; we had previously resolved to do that; and we had asked Dr. George Smith

to represent us. We felt sure that his prompt, and generous, and wise utterances would stimulate pastor and people in that far-off country, and encourage them to persevere in every good work; and that he would convey to them the assurance that they lived in our affection and in our confidence. Dr. Smith was also asked to meet these other brethren at the Council at Boston. Now, will you allow me to say for my dear friend, Dr. Smith, that he exceeded his commission? No board in England could have asked him to do what he did. We asked him to undertake certain duties, but he saw the necessity for doing much more than we asked him, and though the work was fraught with some peril and with great labour and difficulty, he travelled ten thousand miles in our service and visited thousands of Christian people who will cherish the remembrance of his visit to the end of their days."

Dr. Smith was unfortunately interposed between Dr. Raleigh and Dr. Vaughan, and so was limited for time, and had to address an audience intent on another subject. After referring to his appointment to Boston, he said—

"I knew that Dr. Vaughan and Dr. Raleigh would be sufficient to represent the Congregational Union, and I took what might be deemed humbler, lowlier, but, I think, equally important work, in visiting the churches of your faith and order in the British provinces of America. \* \* \* I happened to be associated with my friend Mr. Poore, the Secretary of the Colonial Missionary Society, and he might well have claimed the right to stand upon this platform to-night, and have spoken in relation to our joint mission; but, having spoken here last night on behalf of the colonies, he has meekly and modestly consented to retire, and thrown the entire burden of the work upon me. \* \* \* Early in the present year the committee of the Congregational Union requested me to go out to Canada and visit our churches there. They were moved to it by considerations of this kind: they thought that these churches were rapidly growing in number; that they were widely scattered; that thirty years nearly had rolled away since an English deputation had gone to them; that there was a disposition on the part of the people of Canada now to confederate more closely together in relation to old England; and that it would be a right and proper time to send out to our churches a messenger who might tell them that we take a deep interest in their welfare."

Then, giving a short description of the voyage, of our Union meeting, and his visits to the churches, in the same kindly strain as his letter to ourselves published in October, Dr. Smith continued—

"My own impression of our churches in Canada is a very hopeful and encouraging one. \* \* \* There were two classes of people there that much affected me. The one the negro population, who dwell very much apart. Many of them have been introduced into the liberty wherewith Christ maketh His people free, but they live very much apart in little villages and communities. And, singularly enough, they have a monopoly of certain trades in Canada. Black people are the waiters at the hotels; they do all the shaving of the country, and the darkies do all the whitewashing that is done in the length and breadth of the land. They are a very patient and hopeful people. I felt a great deal of compassion, too, for the poor Indian tribes who are rapidly diminishing, dying out before the onward march of civilization. Everywhere I was impressed with the intelligence of our ministers, with the piety of our churches, with the growing influence that they are exerting upon the condition of things in Canada. A great deal of complaint, indeed, has been uttered as to the feebleness of our congregations there; but I think when you come to look at their real state you will not find them so feeble as many persons are apt to imagine. Thirty years ago, when Dr. Reed and Dr. Matheson went to Canada, there were not ten Congregational churches, there were not eight Congregational pastors in the whole of Upper and Lower Canada. You have now about 80 churches and 75 ministers of the Gospel there. You have no fewer than 74 Sabbath-schools, with 500 teachers, and 4,500 scholars, and an average number of hearers on the Lord's day of 12,000, and an

aggregate subscription-list among the entire churches amounting to \$50,000. I think, among people who are very poor, having very little money, and carrying on most of their trade by barter, it is a wonderful thing that they are doing as well as they are: and I do believe that they are entitled to the continued support of the Colonial Missionary Society and of our churches in Great Britain. \* \* We went across the Bay of Fundy to New Brunswick. We visited all our churches there, became familiar with the condition of the people, and uttered words of comfort and encouragement to them. We then crossed the Bay of Fundy again, and got back into Nova Scotia. When I was a child I remember that if I did anything wrong my nurse threatened to send me to Nova Scotia. I did not know why, or what was meant by it; but when I got to Nova Scotia I found the people very kind, very civilised, very respectable, and there was nothing at all to make a man afraid to go there. Our friend Mr. Gallaway lived and laboured with great advantage in New Brunswick, and other brethren have lived and laboured in Nova Scotia with similar advantage. I cannot help thinking that there is a bright future for those colonies. They are loyally attached to our Queen, and patriotically attached to our country. They have a great dread of Popery, and a great dread of annexation to the United States of America. They are firm in their attachment to rational liberty and every thing connected with the cause of intelligence and good government. I am thankful that I went to Canada-grateful that I had the opportunity of meeting my brethren there, and in this comparatively short utterance I have delivered an account of myself to my brethren which I hope will be acceptable to them."

On the following day, a resolution was adopted by the Union, thanking the Delegates, in which the following paragraph occurs:

"And, further, this assembly, cherishing the deepest interest in the welfare of the Congregational churches of British North America, presents its cordial thanks to Dr. Smith and the Rev. J. L. Poore for the efficient manner in which they discharged the duty they undertook, at the request of this Union, of visiting the Congregational Unions and churches of Canada and the Lower Provinces, and embraces this opportunity of assuring those churches of the satisfaction with which it has heard of their peace and prosperity, and of the loving interest it will continue to cherish in all that affects their welfare and progress, and hopes that in future years opportunity will be afforded for the interchanging of delegates from the churches of that country and our own."

Rev. James Parsons, of York, in moving this resolution, said—

"As to Dr. Smith, after the illustrations which he gave us last evening (and which I wish could have been more extended), we cannot but conclude that he acted wisely and rightly in confining his mission to Canada and to the lower provinces, and we all trust that the visit of himself and his respected colleague, Mr. Poore, to the provinces in question will be the means of lasting good in a sphere and amidst relations the importance of which I believe has been by no means sufficiently appreciated."

And the Rev. John Kennedy, of Stepney, in seconding it, added—

"The resolution is two-fold,—in fact there are two resolutions in one. The second part, or the second resolution, refers to the mission of Dr. Smith and Mr. Poore to Canada. I regret along with others that the assembly has not had the benefit of a longer or more detailed report of the mission of these brethren. It is one which in other circumstances than those of the excitement in which we meet with reference to the United States, would have attracted far more attention and awakened far more interest. That, however, is no reason why we should not with encouraging and liberal hand vote our heartiest thanks to Dr. Smith and Mr. Poore for the work which they performed on our behalf. We are related to Canada by other ties than those by which we are related to America, and much as we love our Christian brethren in all lands, and much, moreover, as we are bound to love the citizens of all countries, we are especially bound to care for

those who, in a sense, are of our own household, being our own fellow-citizens, subject to the sceptre of our own noble Queen. I trust that in future years there will be manifested a much deeper interest than ever in the Congregational churches in Canada. This, so far as I know, is the second visit that has been paid by an English deputation to these churches, the former having been thirty years ago. I trust that thirty years may not elapse before another visit is paid to these churches, in the name of this Union."

No further reference was made to the churches in British North America.

#### THE DEPUTATION TO THE BOSTON COUNCIL.

We find it very difficult to condense within necessary limits the eloquent addresses of Dr. Raleigh and Dr. Vaughan, every word of which, and of the remarks by other able speakers, British and American, we want all our readers to see. Dr. Raleigh was the first speaker. He began by referring to his being appointed as representing one class of the members of the Union, saying, "I went out a Northerner; I have come home more a Northerner than I went out." He then proceeded—

"My co-delegate and fellow-traveller has already given to the world in the pages of the *British Quarterly Review*, his view of transatlantic affairs. It is the more necessary that you should also have mine. He does not, I am sure, wish the Union committed to his personal opinions: I do not wish the Union committed to mine. But we judge that you are perfectly willing to hear us both. I have always believed that our Union is strong enough, and sound enough, to bear the strain of considerable diversity in the utterances as well as in the sentiments of the members—that, indeed, within certain limits such a strain is more likely to invigorate than to deprave her constitution. In some small measure I am now going to put this opinion to the proof, by setting forth views and uttering sentiments, some of which I know will not meet with the entire approbation of the whole of this assembly; but if I speak them in candour and charity, I am very much mistaken if it is not seen that they are candidly and considerably received. If one wishes to find the roots of American life, he need not cross the Atlantic to seek them there,—he will find them here, in the deep subsoil of English history. It is difficult, if indeed it be at all possible, to mark particular points in the evolution of history, which are purely fœtal, germinant, and predominating on the after-time. What seems the fountain head of a river sometimes is but the collection and visible volume of waters which have been gathered from higher levels, or drawn from deeper springs. History is organic; all its parts are related to each other; it is continuous and unbroken, rolling on, now in light, now in shadow, now in full clear stream, now in turbid and polluted waters, but holding still its onward course in deepening and widening flow towards the unseen and perhaps as yet far distant goal. Yet there are points which, if not purely creative, are, by almost universal agreement, taken as the points and times of visible beginnings. We can thus trace back nations to their very cradle and see the rough rocking that some of them had in the wintry days of their infancy, when the hands that should have sheltered smote them, and drove them out into the wilderness, to be nourished there by the providence of God. If we go back two centuries and a half—to the very beginning of the seventeenth century—we shall find the roots in this relative sense, and some of visible beginnings of all that is best and strongest in the life and society of America to-day. The persecution of the Puritans, the determination of the monarch and the prelates of England to allow them no liberty of thought or worship, the enactments against their assemblies, and their conventicles, and to enforce by compulsion of law their attendance at the parish churches—these things, designed to crush out their principles, and themselves if they made resistance, really had the effect of uniting them together in the strongest fellowships that unite men upon the earth, and of changing them from common men into heroes, from lonely undistinguished Pilgrims into majestic patriarchs, like Abraham, fathers of nations and friends of God. It will take but a few moments to glance

at a scene or two of the time to which I have referred. King James (one of our Scottish covenanted kings), who came to England with many fair promises on his lips, but with conceit and vanity, treachery and cruelty in his heart, has done his best to "harry the Puritans and Separatists out of the land." He seems to be succeeding; for a whole congregation or church, one of the most influential among them too, the church of Brewster and Bradford, has embarked from Boston in Lincolnshire—the town from which the far greater Boston, to which you sent us in mission, took its name. But they wait in vain for the weighing of the anchor and the spreading of the sail. They are not to see the shores of Holland yet. The master of the vessel, an Englishman, betrays them and delivers them up to the officers,—persons, property, everything they had. They took joyfully the spoiling of their goods. They were rifled of all they had and sent back in poverty to their homes. "Troubled on every side but not distressed, persecuted but not forsaken, cast down but not destroyed," defeated for the moment, but in faith and purpose invincible—they soon renewed the attempt. See them now gathered on the lone seashore between Hull and Grimsby, waiting for the Dutch skipper from Hull who had agreed to take them over in his vessel. The men have come in small parties to avoid surprise. The women and children have come hither in a small vessel through a stormy sea, and have been landed sick. The Dutchman is late, but he comes at length. One boat full of the emigrants has reached the ship, when suddenly the soldiers come in sight. All is hurry and surprise. The Dutchman, fearing capture, sets sail for his native land. Those left on shore are scattered or fall into the hands of the persecutor. Think of the agony of mothers and children left on that desolate shore! But by faith and patience they wearied out their persecutors, and most of them escaped to Holland at last, but Holland is not a home. "They made as though they would have gone further." In the twelve years of their stay there they gave many a westward look and held many a high and earnest conference. At length the resolution is taken. The little ship is bought; who knows not her name? The world-famed *Mayflower*, more famous, perhaps, than any ship that ever ploughed the seas, except the little fishing smacks of Galilee that bore the Saviour of the world. How great is that company of fathers and mothers and children sailing out in that early time, in that frail craft, away across that far western ocean! I thought of the *Mayflower* when we left the shores of England on our mission of fraternity and peace to the sons and daughters of these Pilgrims. And all the way across I kept looking for the little ship. And when we neared the New England shores, and I scented, while yet fifty miles away, the sweet clover growing in the summer fields, I thought of the *Mayflower* more than ever. Far different from ours was their entrance into Massachusetts Bay. With us it was well nigh midsummer; with them it was almost the dead of winter. To us the air was balmy and full of welcome; to them it was cold and bitter, like the persecution from which they were fleeing. To us there were lights, not only in the heaven above—for the moon was at the full, and the stars were shining as brightly as they could—but on the earth beneath, the lighthouse of Cape Cod and that of Cape Ann; the capes were there to them, dark and sullen, equal to the destruction of a thousand *Mayflowers* if they had run upon them, and the stars were there—but earthly lights there were none. Needing still more exact guidance, we sent up our rockets into the vault of night, gleaming blue and bright above the moonlight, and were answered by lights of humbler pretensions from a pilot-boat that was near: they made no signals, took no one on board; and yet they sped well; they were really safer than we; they could not be wrecked; their vessel carried a hundred Cæsars; the seeds of western liberty were there; the lights of Cape Cod and Cape Ann were there; the city of Boston was there, to which we are now going, its liberties, its laws, its refinements, its churches of Christian men;—and I could not but think then, nor do I think differently now,—“After all, it is comparatively a poor thing to sail in this majestic *Africa*, ribbed with the firmest oak, throbbing with obedient steam, provided with all the comforts that can be needed, officered by able seamen, guided by lights on either hand, watched for by pilots on the sea, entering port with boom of cannon—a

poor thing is all this (although very safe and pleasant) compared with the undying glory, albeit they knew it not, of sailing in that little craft, in the dark nights and days of that winter of 1620." Now I have touched on these well-known points of history because I believe that, in the relative sense which I have explained, they were casual and creative, more or less directly, of all that we went to see. I believe that no one can understand American affairs, struggles, churches, men, who does not look to their beginnings, and watch the whole course of their history. The *Mayflower* made New England, and New England hitherto has made, or largely moulded, the United States. The great recent struggle was just this in its principle:—Shall the "good foundation," as they called it, which the forefathers laid for civil order, and for religious life and liberty, be preserved and extended, under such modifications as circumstances might require, or shall they yield to the encroachments and permit the so-called independence, but virtual supremacy of a system of the blackest and most abominable tyranny and wickedness that has ever reared its head among mankind? The answer from the St. Lawrence to the Potomac, and from the Atlantic to the Pacific, was "No! we cannot permit this; we can fight, we can die." And die they did, on every field of battle, the very flower and chivalry, the culture and virtue of New England—her noblest sons going thus willingly to death, and her fairest daughters weeping for the slain, but never grudging the sacrifice. I believe the answer they gave was right—the same as the recording angel wrote with a smile in heaven—and that the sacrifice by which they have sealed it has been accepted by the God of Nations."

Of the Council, and the reception of the English Delegates, Dr. Raleigh reported as follows :

"The Council itself was a very imposing assemblage. The number of the men was about 500. They represented more than 3,000 churches. Men were there from the Rocky Mountains, and from California, and from some of the Slave States, and from all the Free. There were some very striking men among them. Some faces had the cast of habitual thought; some carried the eagerness of action in them; but they all wore a look of strength and clear purpose that promised well for the dispatch of the business they had come to do. That business was well done, and speedily. I don't remember a single note of alarm raised in regard to any peril for independency in their action. If a thing was right and needful they did it, without seeming to ask to what system it belonged. They never seemed to doubt that it would fall in harmoniously with their own. The business with which you are concerned, as members and friends of this Union, was their reception and treatment of us as your delegates. You remember we were not invited. They gave no invitations. You ventured to send us, and we, taking our lives in our hands, went. And, lo! we are here alive before you this day! "Well," to use an Americanism, which I have found convenient, for that word "well," as used by them, is a kind of pausing point from which a man takes survey of a good many things round about—and I say, "Well, all things considered, my deliberate judgment is that we were treated honourably and kindly." True, there was one strong speech, and some sympathy with the speaker—a man of whom afterwards I heard many speak well, although I can hardly say that he spoke well for himself that day. I must confess that for some minutes my blood seemed to take fire as I sat and heard my country rated and maligned. But it was evident that the speaker did not represent the feeling of the Council. What the Council had to say was said in the document which I think ought to be duly presented to this Union and considered. The Council received us with respect, as your delegates, for they were a body of Christian gentlemen,—I might even say with cordiality, but in saying this I must immediately add that it was evident the cordiality was not so great as they themselves could have wished. There was a certain measure of reserve, a drawing back, a dignity connected with the respect they showed, and speaking in the silence that prevailed when we were received and while we addressed them. I could see it while Dr. Vaughan was speaking. I could feel it all the time I spoke myself.



What were the reasons of this? There was one reason present and immediate, although we did not know it until afterwards. While Dr. Vaughan was speaking, there lay before each member of the Council a little newspaper containing in separate sentences, selected from the *British Quarterly Review*, all the hard things, as they esteemed them, that had been written by the Editor during the four years of the war. "Well," they were hard enough. No matter how these extracts reached them, there they were, and the men sat and looked at them, and heard the writer of them with courtesy and patience. I mention this chiefly because it is of the last importance for the promotion of good relations between the churches in future, that you should know the temper and character of the men with whom you are in communication. Another reason for the slightly qualified reception they gave us, was this:—There was present in their assembly one of its most honoured members, the preacher of the opening sermon, in fact, Dr. Sturtevant, who had been delegated to our Union two years before, during the very heat of the war, expressly to explain their cause from their own point of view, and how they felt themselves as Christians committed to it; and he was not heard. He was not heard on the one topic on which he came to speak. Dr. Sturtevant himself, a man of most kindly nature, bore no remembrance of it. But his brethren remembered it, and surely it was not strange that they did. But deeper than these personal reasons there lay the fact, sorrowful to them, sorrowful to many of us here, that during the years of their unexampled struggle, England had not had "compassion on the son of her womb," and that even we, as brother Congregationalists, sons of the pilgrims here, had withheld from the sons of the pilgrims there the expressions of our sympathy in the hours of their bitter need, and this because in fact as they thought we had very little sympathy to express. I took leave to say, many a time, in private companies, and to little knots of influential men, that this was a mistake on their part, that our sympathy had been intense, that we had followed their fortunes with unflinching interest, and (this I said always, not as your delegate, but simply as my personal opinion) that if the matter had ever been put to the proof, a great majority of our ministers and people would have been found enthusiastically on the side of the North in the main; that while, perhaps, none of us would have gone with them in everything, and some perhaps might object seriously to this and that in their policy and procedure, yet that, on the whole, in my judgment, we had thought all through that they were acting in accordance with their most sacred traditions and with the most essential and fundamental principles of their own society, civil and ecclesiastical; that they were worthy sons of such illustrious sires. Then why did you not speak to us and tell us this? We did, I answered, in many ways, but you were too busy and too far off to hear. We argued for you, preached for you, suffered for you, endured on your behalf the scorning of the luxurious, and the contempt of the proud, and the makeshifts of the illogical, and the obstinacy of the blind. But why did you cease to speak to us expressly on slavery, as you had been wont? Why did you not tell us, if you knew of some better way of ending the vile system than that which Providence had compelled us to adopt, when we thundered at its black ramparts and blood-cemented walls with our cannon? Well, I had no clear answer to that. My colleague answered that honestly and candidly from his own point of view. But I did not know then, and I don't know now, any sufficient reason for the sudden and painful—on both sides painful I am sure—suspension of our intercourse. I think it would have been better if we had gone on speaking to each other all through the war, finding out in mutual intercourse how far we were agreed, in what we differed, and in what ways it was possible to 'walk by the same rule, and to mind the same thing.' But that is all over now; and my clear judgment is, that it is well we went. It is well that we went. A deputation differently constituted might have been more welcome, might have escaped the little breezes that blew upon us; but, after all, that would have been a one-sided deputation. While pleasing them better, it would not have represented us so faithfully. The bond of our union is religious, and not political. True, God often raises questions in the world, in which the political and religious elements are so intimately intermixed as to defy analysis and separation. Their great question was religious,

and politics, and morality, and patriotism, and all vital things in one to them. But it does not follow that it should be so to us three thousand miles away. We had the unquestionable right to form our own opinions, each according to his lights, and they, by their cordial reception of us, and by the frank and full exposition of all their feeling in regard to us, conceded that right, and thus did their part, we doing ours to the best of our ability, in laying a good foundation for cordial and fraternal intercommunications in years to come. There were, of course, particular men, who took a leading part, and to whom the churches on both sides are much indebted. Dr. Thompson, of New York, was most candid and generous; his words were timely and effectual. His letters in the *Patriot* have long been read with unusual interest by many on this side. Dr. Anderson, of the Mission Board, was full of charity and calmness. Dr. Bacon wears something of the Puritan sternness on him, but is a most delightful man, simple in his manner, just and open as the day. And what shall I say of Henry Ward Beecher? I might use the language of Paul, and say, 'So that we need not to speak anything.' By his genial spirit and his dauntless courage in this country he made many friends, and I believe no enemies who were not enemies before; but no words of mine could tell you with what admirable skill, with what beauty of a generous eloquence, in a critical moment, he seized and swayed the Council in favour of mutual oblivion of what had been unpleasant in the past, and of mutual rivalry of Christian service in the future. The meeting was far too intelligent to take any feeling it had not before, simply by oratory. But I question if any tongue but his could have given such a felicitous and beautiful expression to the feeling that was waiting for it, and throbbing for it, in their hearts and ours. We owe him, under God, our thanks, and, what he will value more, brotherly trust and unstinted love. Many a name comes to my remembrance besides these, and comes most pleasantly. I name these because they came officially into relation with us as delegates."

One beautiful passage on the visit to Plymouth must be given—

"The day at Plymouth was a day never to be forgotten. To see the shores that first saw the *Mayflower*, to gaze on the little island—Clark's Island—on which the Pilgrims first landed, and 'rested the Sabbath day, according to the commandment,' where the voice of psalms first broke the silence of the wilderness with prayers and prophesyings and preaching of the Gospel; to stand on the rock where next day they landed on a cold sleety day—the shortest in the year—and took possession in the name of the Lord; to see some of the first buildings that were reared, rude and simple enough, yet expressive in their very form of the simplicity and strength of the men who reared them; to see the Pilgrims' meeting house on the hill, a strong little building with a flat roof, where Miles Standish watched by the cannon while the Pilgrims worshipped below; above all, to stand among the graves of the forefathers on Burying Hill, to join in solemn prayer with their sons and successors, and to hold up the hand on that hill-top in the light of that summer day, in solemn attestation of the faith for which they lived and died;—all this was something which one felt as a time of 'refreshing from the presence of the Lord,' and which one holds in lifelong memory, as if it were a precious secret, but which one can never describe. I can see at this moment the gleams of light on the sea, and the soft clouds sailing on overhead. I can hear the whisper of the breeze among the pines, and feel its balmy touch on my cheek; I can see the bending of the grass above the graves—many of them without epitaph—on that hill of death; and I can see that reverent assembly of men and women, old men and children, who found it that day to be a hill of life, 'the mountain of the Lord's house established on the top of the mountains and exalted above the hills.'" It happened to be the longest day in summer, so that we had literally fulfilled the poet's injunction when he says—

'The Pilgrim Fathers are at rest.  
When summer's throned on high,  
And the world's warm breast is in verdure dressed,  
Go, stand on the hill where they lie;

The earliest ray of the golden day  
 On that hallowed spot is cast,  
 And the evening sun, as he leaves the world,  
 Looks kindly on that spot last.'

We had refreshment and some pleasant speaking afterwards, under the apple-trees of an orchard near by. Your delegates were again asked to speak, which I took as a token of completely restored cordiality on their part. We may be said indeed to have parted there, for the Council was approaching the close of its session, and we never returned to it."

After a short sketch of their travels in the States and Canada, the speaker continued :

"I will now consider, if you please, the journey and the mission ended, and I will occupy the little time I dare now venture to ask from you, in giving expression to some of my views and impressions on the whole case: I mean the whole case of the recent war, and the whole question of American life and progress. I never had a doubt, but now I am more than sure, that slavery was the real cause of the war. It was to preserve that, it was to extend that, that the South drew the sword. They had no grievance, they had no shadow of excuse besides; the offence was, that Civilization was lighting her lamps too near them; that Christianity, with her ten commandments, and her spirit of impartial and universal love, would not sanction her 'peculiar institution,' would not become 'a lying spirit,' and connive at her rank injustice and cruelty; and if I cannot in conscience say that it was expressly to uproot and destroy slavery that the North so vigorously resisted, I can say this, as it was expressed to me by an honourable citizen of Boston, that 'they felt slavery beneath the whole conflict, and that they struck at the vile system as soon as public law and constitutional honour and fairness would allow them to do so.' There may be two opinions as to the legitimacy of having a national constitution in this nineteenth century, holding slavery, or allowing slavery at all within its bounds or States. But, such a constitution existing, it has its rights, which must be respected as long as the constitution exists. These rights prevented the North from making any direct attack on slavery at the beginning of the war; but as soon as they saw the fair and honourable chance of striking it down, they did not pity or spare, they did not withhold the blow, it came with crushing force. And as the vile system, wounded, bleeding and struggling blindly on through its last dishonoured days, without one penitential tear or pang as long as it lived, holding its blood-stained whips, and muttering its sullen curses to the last, fell at length to rise no more, the darkest and most gigantic criminal the world has ever seen, there was a sigh of relief, as I was assured, from sea to sea through those vast Northern States, and from many lips came the thankful exclamation, felt by all, 'Thank God, it is now gone!' And may I not ask, with that great-hearted man, Norman McLeod, what has become of English enthusiasm, the old anti-slavery spirit that used to stir the nation from centre to circumference on such a grand occasion as this? Granted that a benevolent theorist could easily imagine many ways of ending the accursed system far more proper than the one that in God's great providence has come: still, since this is the one that has come, why have we had no notes of welcome to it? There are bells hung in ten thousand parish churches of this land; they clang their merry music and almost laugh themselves away when the squire's daughter is married—and all right and good, for the squire's daughter is often a generous and noble lady, worthy of being so sent on her way;—but have these bells not one glad peal in them with which to greet the emancipation of four millions of immortal men? When that black race was seen emerging from the prison which for ages had held them, body and soul, when they came out to trim their lamps among the rest, and to prepare to meet the bridegroom, I think we might have done something to tell the world and them that they are welcome. I am entirely confirmed in the opinion that they could not make peace with the South until they had conquered that peace with the sword. When those terrible battles were going on which appalled and sickened us all, seeming, as they did sometimes,

scenes of mere fruitless carnage, the question was often put—put even by the friends of the North—‘Why do they not make peace? Could anything that might come be worse than this?’ The answer was then, and is now, ‘They could not make peace.’ It was simply an impossibility. Peace, with a system like that lying hard and close upon them! peace, with a slave frontier of three thousand miles and more! peace, with slavery dictating the terms!—for she must have done that, else there could have been no peace. Who were to catch the runaway slaves? Who were to make the laws to catch them? The men of the North, of course. And if they had not done so; if instead of doing so they had opened, as in that case they would have done, additional lines of underground railroad; if they had had their very children instructed, as in that case they would have had, to tell any dusky questioners that might ask them, where shone the north star, who that reflects sees not that peace in such a case meant either continual war, or the loss of the Northern liberty in the setting up of the so-called Southern independence? Accordingly, they felt that they were really fighting for all that they had achieved in two centuries of development—for their institutions, their liberty, their homes. Bear with me on this point; I believe a right understanding of it is vital to the cordiality of our future intercourse. The question with them over yonder is, ‘Are we regarded by our brethren as having yielded to passion, resentment, and the injured ‘pride of place’ and power among the nations, in striving as we did at such cost and sacrifice for the end which we have achieved? Or do they see, or at any rate in trustfulness believe, that we saw the necessity of our course to be as inevitable and authoritative as it was awful and distressing?’ The difference in the two cases will be something like this: in the one case they were our Christian brethren, bearing the burden of the Lord through sorrow and blood for four long years, baptized with such a baptism as the Master has seldom given to the disciple, but taking it and feeling it as His; in the other case they were but men giving blow for blow, demanding an eye for an eye, and a tooth for a tooth, and settling questions of human liberty and right by mere power and numbers. I confess that if I adopted this latter part of the alternative I should not care to renew intercourse with these men very cordially or very soon. Since I adopt clearly the former part of the alternative I plead earnestly with my brethren who have yet lingering doubts, to look to this point more fully, and according to the measure of their convictions to do our brethren the justice which is all they ask at our hands. I understand Dr. Vaughan in the *British Quarterly* to allow that “the North had been shut up to this course by the South; they were bound to take it.” If I am not misinterpreting and that is really granted—that is everything. (‘Hear,’ from Dr. V.) That is the whole case; and I thank Dr. Vaughan for the frankness of the admission. My brethren, I believe that none of us know the blackness of the darkness of that system that has been overthrown, and therefore how disgraceful it would have been to have made peace with it and how ruinous in the end. I do not suppose that the slaves were treated cruelly, as animals, in the main, although any slave any time might become the victim of the most heartless cruelty. But the utter violation of all the domestic ties and of all the laws of purity—the utter corruption of morals therefore among the whites as well as among the blacks—the moral degradation of the masters and their sons as well as of the slaves beggars description and almost exceeds belief. The real character of slavery is seen I think more strikingly in its effect on the best men, in exceptional and critical times, than in its normal operations in the lives of the worst of men, although those of course are horrible. If there is one man who more than any other has been universally accepted as the very pink and pattern of the Southern chivalry, that man is General Robert Lee. And I believe that he is organically all that he has been regarded, and that but for his complicity with slavery he would be a gentleman, and a hero without a stain. But that man immediately before the breaking out of the war did what he never done before, for he had never had a slave flogged on his estate; he had a girl, a virtuous girl, a confidential maid of Mrs. Lee, flogged in his own presence. She thought she had the right to liberty, not only as God’s gift, but by law, as the bequest of her former master. She took it by running away. She was apprehended some time

after, taken down to a house that I saw, a house standing alone in a field, and there flogged severely. When told to strip she indignantly refused, and—tell it not in Gath, publish it not in the streets of Askelon!—the great Southern General with his own hands stripped the girl to the waist and stood by while she received her punishment. I heard the girl's own sister tell the story, most unwillingly, for she seemed to have a great regard for her old master, and she told these things only in reply to the questioning of a colonel of the army who was with us. The system is so bitter and bad, that when it touches even a noble nature it turns it sour, and burns all the gentler feelings out of it. A thing quite as disreputable although in another way, was told us of Davis, on unquestionable authority. And the state of things to which I refer existed at the very time when he was appointing days of fasting and prayer, and issuing most religious manifestoes. (Commotion.) But enough, I hate to refer to these things. The men have failed in a great enterprise, and they deserve the consideration which magnanimity always affords to the vanquished. But it was a moral enterprise, or rather an immoral one; and it is right that those who had Southern proclivities should know what stuff their heroes are made of. I wish them no evil. I hope Lee may spend the remainder of his days in peace, and that Jefferson Davis may never come nearer the "Sour Apple Tree" than he is at present. But never shall their names be written on my list of heroes; and as often as I think of the starvation of the tens of thousands of helpless prisoners, brave men, officers among them, while food in plenty was close by, I shall say with a shudder of repugnance and execration, 'My soul, come not thou into their secret, and unto their assembly, mine honour, be not thou united.'

Dr. Raleigh next declared his conviction that the Americans, as a whole, were a peaceful people, "that therefore the world has nothing, or very little, to fear from the growth of their power." Then follows a picture from New England :

"I could like to say a little—indeed, I could like to say a great deal—about New England life as I saw it, that quiet normal country life, and town life too, which is the present product of their history and their institutions, and which to me is the surest auspice and promise of their future greatness. One cannot tell all the little things in daily life and travel that go form general impressions—the sights seen, the persons met with, the conversations held: one can hardly even remember them. I only know this, that my impression is, that I have never seen anywhere in the world—not even in this dear old England,—a state of society on the whole, so good as I saw in the heart of New England. We have here, as I believe, in some of the upper parts of English society, a more perfect culture and nobler things, than any they possess. But then we have the dreadful background; we have our lower classes—dark, degraded, dangerous, a phenomenon quite or almost unknown among them. None are poor to dependence or starvation; none are ignorant. Their land enriches them with plenty, their common schools inform and enlighten them, their free religious teaching is the power of God unto the salvation of very many of them, and it is a moral safeguard to them all. Their best is not equal to our best, but their common is better than our common, and their worst is far less ominous than our worst. Why should this be incredible or strange to us? Is not all this just the outcome that we ought to expect of the dear old principles we hold and propagate? I stood one day on a hill-top near Northampton, commanding a vast and various view, one of the finest of the kind in the whole world. We had crept up slowly—a gentleman of Northampton and myself—for it was a hot summer day), through the leafy woods, now admiring the beauty of the foliage, and now talking of the past and the present, of England and America, when all at once we emerged from the umbrage and stood upon the hill-top. There came to my lips in a moment some lines of Thomson's "Seasons," which had been in memory since boyhood, and which I had always thought rather mythical considered as the description of an actual scene:

“Heavens! what a goodly prospect spreads around,  
Of hills, and dales, and woods, and lawns, and spires,  
And glittering towns, and gilded streams, till all  
The stretching landscape into smoke decays!”

Thirty church spires are visible from that hill-top to a practised eye—every one of them the spire of a parish church—every church Independent. Is not that like the land of Goshen, think you? I have never for myself been able to hold the divine right of Independency to the exclusion of every other system, although I am just as sound an Independent as many a one who does; but I frankly confess that since that day I have been a little a more of an Independent than I ever was before. I was proud of, and thankful for, what our free principles can do in Church and State, when they have a clear stage and no favour.

The last words of his address were these :

“Finally I look forward to the future of America with great hopefulness, and with, as I believe, well-grounded expectations of very wonderful progress, material, social, spiritual, in the coming years. They have been in the fire—I think they will come out as gold that has been purified. They have been in the cloud and in the sea, but now they are on the bank of safety, and we may all sing with them the song of deliverance. They have some very difficult problems on hand; I know not how they are to solve them. What to do with those four millions of black men? How to make them fit for freedom? How to constrain them to industrious habits? How to save the poor creatures from the silent but implacable hatred of some of their former masters? How to fix ‘the bounds of their habitation?’ for it does not at all follow, that because they are free, to be slaves no more, those fine black fellows with the shining teeth are to come north and pick and choose wives among the daughters of New England. In every free country that I know of, people marry according to mutual liking; and there are in every country great social questions that can only be settled by the social laws. I say I cannot imagine what the ultimate solution will be of some of their difficulties; perhaps they themselves hardly know. Meantime, they are doing what they can. In a letter I had from Dr. Bacon, only two days ago, he says: ‘Our hope of great and good results from our National Council strengthens with the progress of events. We have many anxious thoughts about the political reconstruction of the disorganised States reconquered from the rebellion; but we trust that the God who has brought us so far through great and sore troubles, will not now forsake us.’ They are sparing no money; they are leaving no plans untried that seem feasible. I saw the ladies of New England teaching in the black schools of Virginia; I saw Christian soldiers busy in the Master’s work. I dare say they will blunder sometimes, soldiers and civilians alike; they will pause and be at fault. I only hope that they will have our sympathy and not our reproaches, our generous confidence and not our carping criticisms. We are throwing upon them continually—we and the other continental nations—our surplus population, a good deal of the least manageable and the least reputable portion of it, our poverty, our discontent, our crime, as well as some of our young energy and virtue. They have a right to our most hopeful sympathy, to our most brotherly confidence and help, as they try to educate and rule these various peoples for this world and for the next, as they spread them abroad over their virgin soils, and teach them to make homes in the wilderness, as they stretch over them all the broad shield of their common law, and breathe about them the airs of freedom which carried the *Mayflower* to their shores, and which have been blowing as they have listed ever since. I trust that at least between our brethren and ourselves there will now be a good understanding, ever growing into clearer cordiality and warmer mutual trust as the years roll by. I have done what I could to promote an end so unspeakably desirable. You took me as one of your busy men from the ranks, to be associated with one of your more colossal men, who by long and honourable toil has won his place among the highest on our serene heights. In his presence, and in your presence by whom I was sent, and in the presence of brethren beyond the sea, who may be said to represent those to whom

I was sent, I now declare that neither yonder nor here have I uttered one word intended to give pain to a living man. I have tried to speak and act everywhere and in everything with a constant and often an anxious view to an end for which, more than for almost anything else just now, statesmen should strive, and journalists should write, and ministers on fit occasions should preach, and even merchants should buy and sell, viz., a cordial understanding—more, a loyal, loving league of inseparable friendship between England and America.”

Dr. Vaughan was heard so fully in our pages last month, that we must restrict ourselves to a very short extract or two from his speech, much shorter in itself than Dr. Raleigh’s.

“If I am asked what has been the effect of our visit, I should answer, it has been good, as good as well-informed and rational men knowing the circumstances would expect should be realised. Those who were with us before were made to be friends more kindly and earnest than ever. Those who had been more or less offended were, I believe, largely softened, and, to a large extent, perfectly reconciled. And the few that remained, if I may say it, unfriendly, could not conceal from themselves that the Congregational Union of England and Wales had done just the most emphatic thing it could do to express their good will towards its brethren in America. There was no getting rid of that. \* \* \* Now only think what would have happened if you had done nothing. The Council would have met; the Protestants of France would have been there through their delegate, and he would have expressed to them the cordial congratulations of the Protestants of France on the termination of the war, and bidden them God speed in the name of the brethren of that country. Canadians and others would have been there, and would have expressed their good feeling. And then the question would have come up, “And where is England? where is the Congregational Union of England and Wales?” And echo would answer, “Where?” That would not have been a very satisfactory thing. Yes, and I think with Dr. Raleigh, that the sending of one at least in that deputation whose ideas, as in my own case, had been a little heretical upon this subject, was a very good thing. I think that by this means the feeling of the grave men in that Council of Boston was tested in a form in which it was good for them and for the general object that it should be tested. If you had sent a deputation that could have stood upon that platform, and have said, as my brother Raleigh could say, that they had been with them from the beginning in perhaps everything that they had done, and had the deputation been cordially and enthusiastically received, what thanks would they have been entitled to? Even the publicans could do such things. No, give me the friendship that costs a man something. Give me the friendship that lives and can be tender and strong with differences as well as without them. There is a Christian manhood in that; and this Council has been so tested by my poor presence on that platform, and it has come forth honourably tested, as capable of feeling as Christian men should feel. There would have been no merit in receiving my worthy friend Dr. Raleigh, but there was some merit in their receiving me. If they had received him alone, they would then be understood to have received all of you who were known to be just of his way of thinking; but by giving the hand, as Ward Beecher did, to both of us, in the name of love to old England, that Council gave its right hand of brotherhood, not to a section among you, but to you all.”

“You have heard to-night that I have said relative to the war that the North was shut up to the course it took. I firmly believe that. There were some seasons in which I did deplore deeply the mass of carnage and suffering that seemed to be connected with the struggle, and, if I may be permitted to say it, the seeming indifference even of good men in that country to this amount of human misery, and then we Englishmen, you know, when we feel strongly, are apt to speak strongly; and perhaps I may have spoken at times more strongly than was wise—possibly. But I am perfectly satisfied that slavery was the root of the war, and that there could be no lasting peace in the United States till slavery should be extinguished. The grand achievement of the war has been the saving of the

Union and the extinction of the system of slavery. And these are points, Mr. Chairman, upon which we ought every one of us to be prepared to congratulate the United States. Let us be thankful, say I, that a people who have so much of our blood in their veins—a people who speak our language—a people nurtured by our literature—a people governed still so largely by our laws—can no longer be classed with slavedealers or slaveholders; and let us be thankful that we have lived to see the day in which Christianity has all but achieved its great work of wiping out the stain of slavery from the world. Ay! let us be thankful too, that the Puritan form of the Christian faith that we substantially hold is not in that country to be charged any more with complicity with that system of iniquity; and as free men let us rejoice that the free institutions of that land have not gone down under this struggle; let us rejoice in the thought, that they are no longer to be sneered at as allied with the tyranny of slavery, but that they stand out pure and free. It is not a small thing that. And let us rejoice, too, that the people of that land now have the prospect of being a homogeneous people—a people who, if they are to be perpetuated for a while as a great republic, or if they are to become, at no very distant day, a family of nations, will be a people with such principles and governed by such feelings, that they may dwell together in peacefulness among themselves and peacefulness with the world about them. I can pray earnestly for that, that God would cause everything to prosper in that land that may contribute to refine, and ennoble, and sanctify the race that dwell there, till the time shall come in which we of this Queen Island of the ocean, this dear old home of ours, which we love in age only more than we loved in youth—when this land, with the land in the far West yonder, shall shout as in their common song of victory, “The rod of the oppressor is broken! The last tyranny has fallen! fallen! fallen! Humanity is free! God’s great workmanship is free! free to live in brotherhood! free to live to Him!” That is the prayer of at least one Englishman in your midst to-night—a prayer he would offer up if it were his last for England and America.”

The meeting at which these addresses were delivered was held in a large chapel, crowded to repletion in every part. After a vote of thanks to the Delegates, Dr. Vaughan said—

“Allow me to say in acknowledgment,—the clincher that we now want is this—that our American friends will send Henry Ward Beecher to us next year. Let them do that and we shall see whether we cannot let by-gones be by-gones.”

#### RESPONSE OF THE UNION.

A more deliberate vote of thanks to the Delegates was passed in the business session of the Union on the next day, in which the Assembly expressed “its great satisfaction” with “the fraternal reception given to Dr. Vaughan and Dr. Raleigh by the representatives of the American Congregational Churches;” its gratitude “for the extinction of Slavery in those States which were the occasion and the scene of the late war, and for the prospect of the restoration of order and government, with universal freedom;” and its joy in hearing of the “zeal and energy with which the Congregational Churches in America are girding themselves to spread the gospel in the Southern States.” Rev. James Parsons, the mover of this resolution, said—

“Sir, and Christian brethren,—with respect to the great struggle in America, I may be permitted to repeat what I said at the commencement of that struggle, and some time afterwards—that the South had a bad case, and that the North had an imperfect case, the South making war for slavery, and the North making war for Union. And what I said then I have always stood by, that I was for the North as far as the North was anti-slavery. The anti-slavery element, we all know, became developed and strengthened with the progress of the struggle. Some of us might perhaps be permitted to doubt for a season whether that anti-slavery spirit was not fostered and encouraged, so far as the Government was



concerned, for immediate and political purposes; but, however that might be, the anti-slavery spirit has become imperial, and it has triumphed. We, Sir, are here to-day to rejoice in that triumph, and I for one repudiate with scorn the imputation which was cast upon us, that at any time whatever during this struggle our intense hatred of slavery was in the slightest degree compromised or diminished."

And Rev. John Kennedy, the seconder, observed—

"Sir, when our brethren Dr. Vaughan and Dr. Raleigh appeared before that great Council in Boston, it does seem to me to have been an impossibility that by-gones should be by-gones; I mean that our brethren in America should have wholly ignored the wrong which they supposed, rightly or not, they had sustained at the hands of their Congregational brethren in this country. It would have been hypocrisy on their parts to receive our brethren with smiling faces, without telling them somewhat plainly what they felt as to the conduct of this Union towards them in days gone by. I, for one, rejoice that that this wound was probed, even although it was in a manner painful to our brethren, and in a manner, I venture to say, to tax their skill in the healing art. I rejoice that the wound was probed, and that there were men among our American brethren who did stand up boldly, and say in the strongest terms which their language gave them how deeply they felt aggrieved by certain courses which they thought, at least, this Union had been guilty of. \* \* Myself thoroughly in sympathy with Dr. Raleigh from the first in regard to American affairs, I did listen last night with a satisfaction I cannot describe to his eloquent exposition and defence of his views; but, at the same time, I listened to Dr. Vaughan with no less admiration. Among all the great services which Dr. Vaughan has rendered to this body and to our country in times gone by, my belief is that the service which he has rendered to us on this occasion will be remembered in future years as one of the greatest triumphs of his honourable life. It did seem to me when I read some of his speeches in America that he pushed quite as far as it ought to be pushed the principle upon which he mainly defended the action of the Union—namely, its silence and abstinence from discussion in regard to matters foreign to the more immediate object of the Union, matters on which differences of opinion were sure to arise; but the principle is in the main a sound principle. It is a principle on which the committee of the Union and the Union itself, for the most part, act, and if Dr. Vaughan did push that principle, as I should say, a little too far, the calmness, the collectedness, the frankness, the self-control with which he demeaned himself in circumstances of extreme provocation endeared himself to my heart more than he ever was before. I cannot help being struck with a singular coincidence—shall I call it?—that I do not think has been brought out very prominently. Dr. Vaughan began his labours as editor of the *British Quarterly* by an article on the Pilgrim Fathers; Dr. Vaughan ends his labours as editor of the *British Quarterly* by an historical account of his own visit to the land of the Pilgrim Fathers. It seems to me as if there were something of romance in this. During all these twenty-one years Dr. Vaughan never dreamed of setting his foot on the soil that was trodden and rendered holy by the feet of the Pilgrim Fathers, and it is remarkable that in the order of Providence it should be so ordained that he to whom as preacher, as historian, as expounder of Congregationalism, we owe so much, should have ended that portion of his public life by visiting America and telling English people the impressions he had received of America and American people. If fiction has romance, so certainly has fact. I greatly admired Dr. Vaughan's peroration last night—the eloquence with which he was fired in telling us his own hopes, and desires, and aspirations, in regard to the future of America and England. I will give you the same sentiment in the words of my country's poet, and I do not know that I could find a more fitting one even if I went on with my speech and tried to find a peroration. It is simply this:—

'Then let us pray that come it may,  
As come it will for a' that,  
That man to man the world o'er,  
Shall brothers be for a' that.' "

Mr. Binney, being called on, spoke thus :

“I believe I had a great deal to do with Dr. Vaughan’s going to America. I privately spoke of it. I wrote a letter, which I knew would get to the committee, recommending it; but I honestly say to you, dear friends, while I did that, I never thought of the American war, it never occurred to me. I understood there was to be a Council of Congregational ministers; that they were to meet as a Congregational body; and never thought of anything else but sending the man of all the men amongst us who would represent Congregationalism—who knows more about it than any other man—who has written more than any other man about it; and I must say before you, gentlemen, that I am perfectly innocent of all feeling with respect to differences of opinion about the war or any political question whatever. I urged Dr. Vaughan’s going simply as a representative of English Congregationalism before the Council of Congregational ministers. I believe he was the best man we could have sent for that purpose, and I never thought of any other. I was very sorry to find that there were some differences of opinion afterwards; but I must say that I myself, and I think most of you, must feel perfectly satisfied with the manner in which our friend discharged his very difficult duties under the circumstances—because, when we consider that the man had to stand up to speak to that body of men, who had every one of them in their hands a newspaper full of those representations which would excite prejudice against him—that he, innocent of that, was standing up and addressing them under the influence of his being a minister of Christ of the same order—I say, when we look back at that, we almost wonder that it turned out as it did. I cannot but think, under all the circumstances, that it was very natural that our American friends should associate feelings, and sentiments, and recollections about the war, and about political things, with the men that happened to be amongst them; and I think, looking at the whole thing, that there was a great deal of manliness and Christian feeling manifested by our American friends, as well as great prudence and wisdom on the part of our deputation. And I rejoice and thank God that Dr. Vaughan went, and that Dr. Raleigh went, and that the result has turned out as it has done; and I believe that it will have great influence in cementing together and consolidating the friendship between the two nations.”

Rev. Henry M. Storrs, D.D., of Cincinnati, in gratefully responding to the friendly sentiments of the Union, deferentially suggested *that the English Congregational Churches should make a simultaneous collection in behalf of the Fund determined to be raised by the Boston Council for work among the Freedmen.* The proposal was received with acclamations by the assembly. Mr. Binney, at the suggestion of the Chairman, at once moved *that such collection be made on the second Sunday in January,* saying, as he did so—

“Now for my part I know it is very difficult to get a resolution passed fixing upon a certain day on which we shall all be in sympathy to make collections for a certain object, but really it would be a very fine thing; it would do us all good; it would be a fine, practical, and positive expression that our words mean something of sympathy towards our American brethren if some day could be selected for this purpose, not minding the difficulty of getting a day in, but just doing it. Generally we begin the year with a week of prayer for all nations. Now, if we can agree to follow that week of prayer, say on the second Sunday in the year, by making a collection for the object which our friend has suggested, I will go readily into it. It will be inconvenient, I know, in some respects, to my own church and people; but if I cannot get the thing in gently, I will get it in roughly.”

Dr. Smith seconded and Dr. Raleigh supported the proposition. Dr. Vaughan said, “Most sincerely do I wish that the resolution of my good brother, Mr. Binney, may be carried out, and carried out in a manner that shall tell effectually upon the mind of our brethren in America, as to the feeling of English Congregationalists at the present time.” After a few

remarks by Rev. Mr. Bacon, son of Dr. Bacon, testifying to the good effects of the visit of the English delegates to Boston, the resolution was *unanimously adopted*. It is expected that from £5,000 to £10,000 will be obtained.

We are deeply grateful to be able to record such a result of the appointment of Dr. Vaughan and Dr. Raleigh. The English Union have acted nobly upon Dr. V.'s motto—"Let bygones be bygones." If any of them felt that some reparation was due to their American brethren for the withholding of sympathy, it is being made. If others felt that they could not do otherwise, in a foreign religious body, than hold their peace on a question so complicated with political controversies, they too have acted magnanimously in not allowing sharp criticisms on that silence, to induce them to withhold their hand from practical help in a cause of pure philanthropy. Every pound given for this object will be worth a thousand in the promotion of good will.

## Official.

### MIDDLE DISTRICT—MISSIONARY MEETINGS FOR THE YEAR 1866.

DATE.	PLACE.	DEPUTATION.
January 15—Monday .....	St. Andrews .....	Revs. T. M. Reikie, H. Denny, J. Unsworth, & R. Hay.
" 16—Tuesday .....	Pine Grove.....	
" 17—Wednesday...	Kleinburg .....	
" 18—Thursday .....	Albion.....	
" 19—Friday .....	Do. Association Meeting...	Rev. T. M. Reikie.
" 21—Sabbath .....	Alton, 10.30, A.M. ....	
" 21—Sabbath .....	U. Church, South Caledon...	Rev. T. M. Reikie.
" 21—Sabbath .....	Georgetown .....	Rev. R. Hay.
" 22—Monday .....	U. Church, South Caledon }	Revs. T. M. Reikie, H. Denny, R. Hay, & J. Unsworth.
" 23—Tuesday .....	Alton .....	
" 24—Wednesday...	Acton .....	
" 25—Thursday .....	Georgetown .....	
" 26—Friday .....	Trafalgar .....	
January 22—Monday .....	Unionville .....	Revs. F. H. Marling, Budge, & J. Sanderson.
" 23—Tuesday .....	Stouffville .....	
" 24—Wednesday...	Markham .....	
" 25—Thursday .....	Whitby .....	
" 26—Friday .....	Bowmanville .....	{ Revs. F. H. Marling & J. Sanderson.
" 28—Sabbath .....	Bowmanville .....	Rev. F. H. Marling.
" 28—Sabbath .....	Toronto .....	Rev. T. M. Reikie.
" 28—Sabbath .....	Manilla .....	Rev. J. Sanderson.
" 28—Sabbath .....	Newmarket .....	Rev. D. McGregor.
" 29—Monday .....	Newmarket .....	Revs. R. Robinson, D. McGregor, J. McLean, J. Brown & J. Sanderson
" 30—Tuesday .....	Rugby.....	
" 31—Wednesday...	Oro .....	
February 1—Thursday .....	Nottawasaga .....	Rev. R. Robinson.
" 2—Friday .....	Osprey .....	
" 4—Sabbath .....	Meaford .....	Rev. D. McGregor.
" 4—Sabbath .....	Owen Sound .....	{ Revds. D. McGregor, J. Brown, L. Kribs & R. Robinson.
" 5—Monday .....	Owen Sound .....	
" 6—Tuesday .....	Colpoys' Bay .....	

J. UNSWORTH, *Secretary*.

## WESTERN DISTRICT, SECTION 1—MISSIONARY MEETINGS FOR 1865.

The annual meetings on behalf of the Congregational Missionary Society of B. N. America will be held (D.V.) in the undermentioned places as follows:—

DATE.	PLACE.	DEPUTATION.
December 4—Monday .....	Paris .....	Messrs. Hay, Clarke and Wood.
“ 18—Monday .....	Scotland .....	Messrs. Allworth, Dickson, Armour, Hay and Snider.
“ 19—Tuesday .....	Burford .....	
“ 20—Wednesday .....	Kelvin .....	
“ 21—Thursday .....	New Durham .....	
“ 22—Friday .....	Norwichville .....	
“ 18—Monday .....	Hamilton .....	Messrs. Clarke, Wood, C. Duff, Pullar, and McGill.
“ 19—Tuesday .....	Barton .....	Messrs. Duff, McGill, Day, R. Brown, and Pullar.
“ 20—Wednesday .....	Guelph .....	Messrs. McGill, Clarke, and Day.
“ 21—Thursday .....	Eramosa .....	Messrs. Duff, and R. Brown.
“ 21—Thursday .....	Garafraxa .....	Messrs. Day, Duff, and R. Brown.
“ 22—Friday .....	Luther .....	

The pastors of the several churches are requested to have missionary sermons preached in each of the abovenamed localities, by exchange, or otherwise, on the Sabbath before the missionary meeting; and also, as far as practicable, to have the work of collecting done *before the meeting*, as the funds are needed immediately.

JOHN WOOD, *Sec. W. D. Committee.*

## CONGREGATIONAL COLLEGE OF B. N. A.

In the absence of the Treasurer, and for his  
the funds of the College are acknowledged with  
for further and prompt contributions to the work

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Church at Markham, per the Rev. W. H. Allworth .....	\$25 00
“ Pine Grove, per the Rev. Robert Hay .....	9 12
H. C., Burford Church, per the Rev. Wm. Hay .....	4 00
Church at Stratford, per Rev. J. Durrant .....	11 00
“ Brockville, per Rev. A. Macgregor .....	25 00
“ Thistletown, per Rev. R. Hay .....	2 20
“ Manilla, per Rev. D. McGregor .....	17 45
“ Bowmanville, per Mr. McMurtry .....	7 80
Alexander Duff, Esq., jun. ....	2 00

\$103 57

Montreal, Nov. 17, 1865.

GEORGE CORNISH, M.A.,  
*Secretary.*

## WIDOWS' AND ORPHANS' FUND.

Collections received by Treasurer (Mr. J. C. Barton) to Nov. 1:

Guelph .....	\$10 00	Brockville .....	\$13 00
Vankleekhill and Hawkesbury, for 1864 .....	4 10	Danville .....	6 00
Do., for 1865 .....	8 60	Albion .....	2 00
Sherbrooke & Lennoxville .....	14 60	Lauark .....	2 25
		Warwick .....	2 00—\$62 55

## SERMONS ON TEMPERANCE.

I beg again to call the attention of brethren in the ministry to the recommendation of the Congregational Union, annually renewed for a number of years past, that they "preach on the subject of Temperance on the Sabbath next preceding the 25th December." The object in view in selecting that particular Sabbath of the year is, that our Pastors may "lift up their voice like a trumpet" against the drinking usages of that festive season, many persons being in the habit of their indulging, and "putting the bottle to their neighbour's lips," who refrain from doing so when not under the constraint of *custom* or *fashion*. I trust all our brethren will improve the opportunity of testifying against *the sin* of our age and country.

JOHN WOOD,  
Sec. Con. Union of Canada.

## News of the Churches.

### DONATION VISIT AND NEW CHURCH BUILDING AT PINE GROVE.

On Monday, 9th October, the hearers of Rev. Robert Hay assembled at Pine Grove in the capacity of a donation party. The chapel being too small to accommodate them at the material and intellectual feasts, the former was provided in the spacious driving-shed, specially enclosed, fitted-up and decorated for the occasion. Between 200 and 300 sat down to tea. At the meeting in the chapel immediately afterwards, W. A. Wallis, Esq., presented the pastor, in the name of the ladies, with a handsome and serviceable set of harness, and W. Hartman, Esq., on behalf of the young ladies, most of whom had been members of Mrs. Hay's Bible class, presented her with a china tea-service. Other gifts of money were added, making in all a donation of the value of \$80, which was duly acknowledged. Rev. P. Glassford, of the Canada Presbyterian Church, Rev. W. Hay, and Rev. John Brown, agent of the Indian Mission, addressed the large and interested company.

We are happy to learn that vigorous measures are being taken to secure a new place of worship at Pine Grove. The present frame building, erected a quarter of a century ago, is romantically situated on the brow of one of the steep heights which rise on either side of the valley of the Humber, but in such a position, and at the very outside edge of the village, is more picturesque to the eye than accessible to the feet. Five-and-twenty years have of course told upon the building itself, which is altogether too small for a congregation that has been steadily growing throughout Mr. Hay's pastorate. It has therefore been decided to build a new church, in a more central situation. For this purpose Messrs. Gooderham & Worts, now proprietors of the flour-mills, have liberally presented a fine lot of ground, measuring three-quarters of an acre. The building is to be of red brick (for which clay is found on the spot), with stone-foundation, the dimensions being 60 x 40 feet. The designs have been prepared by James Smith, Esq., architect, Toronto, and are marked by his usual good taste. They are in the Gothic style, and the prominent external features will be four windows on each side, divided by buttresses, a front-porch, and a belfry, which it is intended to furnish with a bell as soon as possible. The church is expected to accommodate about 400 persons, all on the ground-floor. If funds suffice, a school-room will be added at the rear. The cost of the church and school room is *estimated* at about \$1,600 in cash, besides the contributions that will be made in the form of river-stone for the foundation, (by the donors of the lot), hauling of materials, timber and lumber.

A subscription has been opened, to which the Church, congregation, and neighbours are giving liberally, and which there is reason to hope will amount to up-

wards of \$1,000. The pastor is now engaged in making an appeal to sister churches for some aid, and we trust he will succeed in his desire of erecting the school-room at once, and seeing the whole opened free of debt. The deficiency is larger than appears from the above figures, for "estimates" are generally exceeded, sundry "extras" are always added by a building committee "while we are about it," and there are many requisites for finishing and furnishing the building which do not come under an architect's charge.

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#### ORDINATION AT LISTOWELL.

The Church of our order at Listowell has had no pastoral oversight since the resignation of the late Rev. Robert McGregor, more than a twelvemonth ago; but it is gratifying to know that "the few sheep in the wilderness" have now over them a man of their choice. On Tuesday the 17th October, Mr. William W. Smith, late editor and proprietor of the *Owen Sound Times*, and also of the *S. S. Dial*, was in a solemn, public and scriptural manner ordained to the pastorate of that Church. The service was commenced at 10.30, a.m., by the Rev. Mr. Renwick, C. P., who gave out a hymn, read the Scriptures, and engaged in prayer. The Rev. B. W. Day, of Howick, delivered an appropriate sermon from Rev. iii. 22, "He that hath an ear, let him hear what the Spirit saith unto the Churches." The usual questions were asked by the Rev. Robert Brown, of Garafraxa, and the answers given to them showed that the candidate had not only a theoretical, but a practical knowledge of the "mystery of godliness." It was gratifying to hear how God in His providence opened the way for him who has "used the office of a deacon well" for ten years to "go up higher" to the highest "degree" of office in the Church on earth. The ordination prayer was offered by the Rev. John Wood, of Brantford, Rev. Mr. Renwick taking part in the "laying on of hands." The right hand of fellowship was given by the Rev. B. W. Day. The Rev. R. Brown gave the charge to the new pastor, taking as a text 1 Tim. iv. 16, "Take heed unto thyself and unto the doctrine," specifying several things necessary to do, know, believe and teach, in order to success in winning souls to the Redeemer. After singing a hymn, and prayer and benediction by the pastor, the assembly was dismissed to give time for refreshments. The clergy were entertained by Mrs. Mortimore in that magnificent style which has caused "double vision," or some other optical derangement in matters of "resources," among honoured and reverend brethren and royal personages in England who have tasted of Canadian hospitality.

At half-past two, the people reassembled to hear the charge to the church by the Rev. J. Wood, who took for his text, "Men of Israel, help," Acts xvi. 28. The speaker pointed out in a clear and forcible manner many ways in which the people can "help" the man of their choice in preaching the gospel.

The presbyters then left for Howick and Turnberry on an errand of peace. "The Spirit beareth witness with our spirits" that an honest attempt was made to settle the unhappy difficulties that have for some time existed between the pastor and some of his people. All was not accomplished that is essential to future peace and prosperity, yet enough was done to justify a hope of a happier state of things in the future.

R. B.

Garafraxa, October 25, 1865.

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#### MISSIONARY MEETING AND INSTALLATION AT STANSTEAD, C.E.

Tuesday, 24th October, was the day fixed for the Missionary Meeting at Stanstead Plain, where the Rev. J. Rogers, late of Dunham, had been labouring by appointment of the Missionary Committee, since the beginning of July. On arriving at the Plain the brethren found that the church had received Mr. Rogers into their fellowship; that they were prepared to invite him to be their pastor, and wished to have him installed as such. On consulting with the deacons it was resolved to proceed with installation during the Missionary Meeting.

The meeting was opened with praise, reading the Scriptures, and prayer, conducted by Rev. J. A. Farrar, of Cowansville. The Secretary of the Missionary Committee then stated the two-fold object of the meeting. The Rev. E. J. Sherrill preached a most appropriate discourse from 1 Thess. ii. 20, "For ye are our glory and joy." It was then moved by deacon Cowles, seconded by deacon Cheaney, and carried unanimously, "That the South Congregational Church and Society do hereby invite the Rev. J. Rogers to be their pastor." In accepting this invitation, Mr. Rogers gave a most interesting and very satisfactory account of his conversion to God and subsequent Christian experience, and of his views of Christian doctrine and church polity. The installing prayer was offered, and the charge to the pastor (from 1 Tim. iv. 16) delivered, by Rev. A. Duff. The right hand of fellowship was given by Rev. J. A. Farrar, and the address to the church, by Rev. L. P. Adams. The district Secretary then introduced and pressed upon the notice of the meeting, the interests of our B. N. A. Congregational Missionary Society—especially in its new relationship to the Colonial Missionary Society. Rev. Mr. Tomkins, Wesleyan, presented the claims of missions in general, and of Canadian missions in particular; and Rev. Mr. Farrar urged the claims of the God of missions "*on us and ours.*" During the evening the choir sang hymns, anthems and chants, all exceedingly appropriate to the several parts of the service. A very respectable audience was gathered together, all were interested and the general feeling seemed to be, "it is good to be here." We trust the union now formed may be a permanent one, and conduce largely to the spiritual good of that locality.

A. D.

#### CHURCH DEDICATION IN BRANTFORD.

On Sabbath, 19th November, the new Congregational church in Brantford was opened for divine worship. The day was one of the finest of the Indian summer, and large congregations at each service, from town and country, manifested the interest of the surrounding community in the event. In the morning, after the prayer of dedication, offered by the pastor, Rev. John Wood, (who also composed the first hymn, which we print elsewhere,) Rev. Dr. Wilkes preached from 1 Tim. i. 11, "The blessed (happy) God." In the afternoon, Rev. F. H. Marling preached from Eph. ii. 20-22, and 1 Pet. ii. 4, 5, on the building of the "Spiritual House." The Rev. W. Stewart, Baptist, took part in the service. In the evening Dr. Wilkes was again the preacher, taking 2 Cor. ii. 14, "Thanks be unto God, which always causeth us to triumph in Christ," &c. Rev. W. Hay closed the service. The collections amounted to the handsome sum of \$125, and the pastor announced in the evening, that *the church, as far as it was finished, was paid for, and that only from \$300 to \$500 were wanted to complete the basement!* On Monday evening, a meeting was held for the allotment of pews, which were not rented, but chosen by subscribers to the weekly offering, in the order of the amount of their subscriptions. A large number were present, and several new applicants came forward. An interesting feature of the proceedings was the presentation of a Bible to E. H. Potter, Esq., who had given \$1,000 to the building, and had ever been most liberal to the cause, but was now expecting to remove from Brantford. Short addresses were also made by Revs. W. H. Allworth, W. Cochrane (Canada Presbyterian) and F. H. Marling.

The history of this erection is so interesting and instructive, that it must be told in some detail. The former frame building, erected in 1836, during Dr. Lillie's pastorate, was a handsome one for its day, but was much the worse for wear. At the Union meeting held in Brantford, in June, 1864, a delegate from Montreal, discovering that there remained on it a troublesome debt of \$1,000, for improvements, offered \$100 towards its liquidation. This was responded to by a subscription of \$300 from a member of the church; others came forward with proportionate liberality: some further help was obtained from Montreal, and soon the whole amount was pledged. This was considered an extraordinary effort on the part of a church most seriously weakened by the removal of members and the depression of business. On Sabbath morning, the 14th of August follow

ing, the building was fired by an incendiary, now undergoing his punishment in the Penitentiary. Divine Providence has marvellously overruled his wicked act for good, as will appear from what we have now to tell.

There was an insurance on the building of \$3,500, beside \$800 on some of its contents. The people at once opened a new subscription list; \$1,700 were promised; their fellow-townsmen added about \$500 more. A circular issued to the sister churches in the Province, asking for a collection in each, produced a little over \$150. A personal application to friends in Paris, yielded \$75. Between \$300 and \$400 were furnished by the liberality of a brother of the pastor. But *no other external aid has been received.*

The site of the former church was not very conspicuous, nor was it in the present centre of the town. It was wisely determined to accept the offer of a new lot on Victoria Square, comprising every requisite of soil, size, and situation; and this at the very low price of \$750, towards which the old site yielded \$340. The plans for the new building were prepared by Mr. W. Mellish, a member of the church, and once proprietor of this periodical. Tenders received from builders were found greatly to exceed the estimate, \$6,000. The Building Committee accordingly determined, after very full consideration, to undertake the erection of the building themselves, under Mr. Mellish's superintendence. The result is, that the cost of the building is at least \$1,500 under the lowest responsible tender. A technical description of the building will be given in our next number, *in which we also expect to present an engraving of it*, kindly furnished by the Building Committee. In the meantime, we will merely say that to our unprofessional eye, it presents a most happy specimen of church architecture. The walls of white brick, resting on strong stone foundations, and the slate roof, give the impression of solidity and permanence. The spire, also slated, rises from a tower to the height of 165 feet. The whole mass of the building stands up well out of the ground. The interior is very tasteful and commodious. It will accommodate about 500 persons. All the world agrees that it is "a perfect gem." The basement will be dry, lofty, and well lighted. All this ample accommodation, and beauty of form, has been secured at the marvellously low cost, thus far, of about \$8,000. The sums quoted above, amount to some \$7,000. The church by a second effort, has recently added upwards of \$1,000 more; and thus the two sides of the balance-sheet stood about even when the opening day was over! The remaining expenditures cannot greatly trouble so generous a people. Besides their gifts to the building, they have raised \$500 (by five cents a-week subscriptions) for a bell (1,800 lbs.), which is hung in the tower.

This story is worth considering. It is a noble example of SELF-HELP, on the part of a congregation neither numerous nor wealthy. It shows what *latent resources* there are in our people, when occasion calls them out, and there is the spirit to meet the occasion. It proves the great value to the church of the *business talents* of its members, the builder being supported by a strong Committee. "All the members" of our body will "rejoice with" this "one" that rejoices, and "their zeal" will "provoke many" "to love and good works."

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#### RECOGNITION SOIREE AT PARIS.

On Wednesday evening, November 8th, the members of the Congregational church in Paris, and other adherents of the cause, held a Social Meeting to welcome their new pastor, Rev. W. H. Allworth. After tea, the pastor took the chair, and Revs. T. Pullar, W. Hay and J. Wood, Rev. Messrs. Robertson and James, Canada Presbyterian, Henderson, Baptist, and Laird, Wesleyan, addressed the meeting, and cordially welcomed their new fellow-labourer. Pieces of sacred music were sung at intervals by the choir. A very pleasant and, it is hoped, profitable evening was thus spent. May this settlement be eminently prospered by Him who walketh in the midst of the golden candlesticks and holdeth the seven stars in His right hand!



On Monday, October 23rd, Rev. J. A. R. Dickson, was presented with a purse containing \$75, by a deputation from the Church and congregation at London, on the eve of his departure for a six weeks' vacation, rendered necessary by "throat disease." Such a gift, to one so newly settled, evidences a strong attachment on the part of the people.

The Eastern District Missionary Committee have addressed the following letter, through their Secretary, Rev. J. Elliot, to the widow of the late Rev. W. Hayden:—

"DEAR MADAM.—At a meeting of the Eastern District Missionary Committee held in Kingston on the 11th October, the brethren then assembled "talked together" of the Christian character and ministerial career of your departed husband, the late Rev. Wm. Hayden. We had learned that he fell asleep in Jesus on the 6th day of September, in the 77th year of his age, and the 49th of his ministry; and I am instructed by the Committee to convey to you an expression of their loving recollection of his long continued co-operation, their appreciation of his worth as a devoted disciple of Christ, and of his faithful and honored service in the vineyard of the Lord.

"In the course of the meeting, hope was expressed in conversation and in prayer that, additional to the fruit gathered during his life on earth, the seed sown by him may yet yield a still richer harvest. Assuring you of their deep sympathy, the Committee affectionately commend you and your family to the gracious and almighty care of the covenant-keeping God, whose promises peculiarly embrace the widow and the fatherless."

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## Poetry.

### DEDICATION-HYMN.

WRITTEN BY REV. JOHN WOOD, AND SUNG AT THE OPENING OF THE NEW CONGREGATIONAL CHURCH IN BRANTFORD, ON SABBATH, NOVEMBER 19, 1865.

Glory to Thee, O God, Most High!  
 Thy name we laud and magnify;  
 Earth is Thy footstool, Heaven Thy throne,  
 In earth and heaven reign Thou alone!  
 How shall we build a house for Thee,  
 The omnipresent Deity,  
 When angel-hands would fail to raise  
 A temple worthy of Thy praise?  
 Nor gates of pearl, nor crystal floor,  
 Nor walls enriched from every shore,  
 Nor rainbow arch, nor roof of gold,  
 Can e'er Thy glorious state unfold.  
 Yet, Lord, we would Thy promise plead,  
 Here dwell with man, in very deed:  
 The sweetness of Thy name reveal,—  
 Thy chosen name,—Immanuel.  
 Oft as we worship in this place,  
 Make known Thy Justice, Truth, and Grace;  
 The trembling, contrite heart revive,  
 And bid the sinner turn and live!  
 And when,—our sins and conflicts o'er,—  
 We tread Thine earthly courts no more,  
 Grant us in Heaven an humble place,  
 To serve Thee there, and see Thy face!