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THE  
**Canadian Independent.**

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VOLUME XX.  
FROM JULY 1873, TO JUNE, 1874.

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*"One is your Master, even Christ, and all ye are Brethren."*

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**Toronto:**  
ALEXANDER CHRISTIE,  
FOR "THE CANADIAN INDEPENDENT PUBLISHING COMPANY."

1874.

## PREFACE TO VOLUME XX.

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It is with mingled feelings of pleasure and dissatisfaction that we write these last words of volume twenty, which, at the same time, are both a preface and a valedictory. We are pleased that the Magazine has finished its twentieth year, and is now prepared to enter upon its majority ; that we have had the honour of filling the editorial chair even for one short year, and for the expression of encouragement and approval so many of our readers have seen fit to give, including the members of the Publishing Company, who have urged upon us the continuance of the duties so briefly discharged.

We are quite as much if not more dissatisfied with our efforts in this responsible and important work than are our keenest critics, and with them, would be quite ready to join in a vote of "want of confidence" if one was called for ; neither are we without some feelings of regret as we lay down the quill, and leave the chair which lead into a line of pursuit quite congenial to our taste. We desire, however, to make a vacancy that shall be filled by one not only more able, but who can devote a very large proportion of his attention to this important work.

Very heartily thanking our many friends who have so materially aided us with their literary contributions, and all, for their forbearance and indulgence, we would say, "Be not weary in well doing."

S. N. J.

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*C. P. ...*  
*... ..*

THE

# Canadian Independent.

VOL. XX.

TORONTO, JULY, 1873.

No. 1.

## ADDRESS TO THE UNION, JUNE, 1873.

REV. K. M. FENWICK, KINGSTON.

*Honoured Brethren,*

On the 14th June, 1854, in the City of Montreal, the ministers and delegates of the Congregational churches of Canada met together in fraternal union for the first time. Previous to that date, they had annually assembled in two bands; then they met as a united body. The several missionary organizations were also combined; and thus the year 1854 is rendered memorable as a new era in our denominational history. As chairman of the Union of Canada West, it fell to my lot to preside over the amalgamated union, just formed, until its officers were chosen; and also in that capacity to deliver the inaugural address. Whilst, therefore, only serving one year in the honourable post to which, by your free choice, in June last, I was called, I have the rare honour and responsibility of a second time delivering a chairman's address. This fact naturally suggests a reference to the past, and furnishes a period for review, brief enough to prevent the weariness of extended details, and yet sufficiently long to admit of satisfactory analysis.

Principles require time for their full development; but the short compass allotted to human life narrows the period of public action within a limited space, so that soon the individuals composing any association pass over the stage, new ones enter, and ere long the entire aspect is radically changed.

Slowly and silently this process has been going on with us. How many who hailed with gladness and hope the consummation just referred to, and who were present at the nuptial feast, are no longer with us at our annual gatherings. Out of thirty-eight ministerial members of the Union then present, only one-half remain. Three have removed to the Lower Provinces; eight have left the Dominion, but are still employed elsewhere in preaching the glorious gospel; and eight are now, we trust, "among the spirits of just men made perfect."

What solemn and sacred memories—rendered intense by the recollection of fraternal intercourse and Christian fellowship—hallowed by the prospect of anticipated reunion, cluster round the names of those who have "crossed the flood." Robertson of Sherbrooke, so rich in scriptural thought, wise in counsel, and racy in homely phrase; Miles of Abbotsford, genial and manly—tender, yet bold; Hayden of Coldsprings, simple-hearted and true; Climie of Belleville, ardent, earnest and fearless, yet ever warmly responsive to the affection of his brethren; and Lillie, dear saintly Lillie, lover of wisdom, yet still more ardent lover of men; faithful to his Master, and the father of all his students, from the beginning to the end.

To these, in our "In Memoriam," we have to add Bucher, Buckham and Hiram Wilson, brethren not generally known, yet loved and remembered. Nor can we omit the name of John Roaf, for, although he did not fall in with the denomina-

tional changes which we had met in Montreal to complete, and, consequently, was not present, did not less love his brethren, or the cause to which he was conscientiously attached; and a truer, humbler, nobler man never has been amongst us, or one who has done more to secure for the land the rights of religious equality, and the exercise of spiritual freedom. Fathers, brothers, ye have left us, but we shall follow—now, in your footsteps, so far as they were Christ's; soon, in your higher flight, if grace be given to keep us faithful to the end!

One item from our former address, of historical interest, may here be restated, forming, as it does, a fit introduction to our promised review. In 1834, there were only seven Congregational churches throughout Canada; in 1854, there were sixty-two, with a membership of over 2,700. The statistics were not printed till the following year (1855). We will, therefore, adopt the figures of that year as the basis of calculation, and compare them with those of 1872, which will give us a clear space of sixteen years. In 1855, there were 69 churches, the membership was 2,877, the value of church property \$145,520, and the annual income \$28,584. In 1872, there were 83 churches, the membership was 4,036, the value of property \$286,090 and the annual income \$68,701. Thus, in sixteen years, the increase may be thus indicated: churches, 83 against 69, increase 14; membership, 4,036 against 2,877, increase 1,159; value of property, \$286,090 against \$145,520, increase, \$140,570; annual income, \$68,701 against \$28,584, increase \$40,117.

One or two facts, thus evolved, claim our earnest attention.

*First*, the disproportionately small increase of churches. During sixteen years only fourteen churches thus appear as an addition to the roll. Now, we have first to correct the erroneous impression which these figures are unintentionally fitted to leave on any casual reader. On the list of 1855, all the churches in the land, including some who had only a nominal existence, were put down, and, ere 1872, no fewer than 14 of them were removed from the roll, as having only "a name to live." If, therefore, there were 14 reported in 1872 in excess of those on the list in 1855, the actual increase was not 14, but 28. Yet, making due allowance for this and other considerations of the same kind, it is evident that comparatively few churches were formed during the period under consideration.

Are we not at liberty, nay, are we not in duty bound, to inquire into the cause or causes of this want of progress? In the remarks which I am about to make, let it be distinctly understood, that they are intended, not to justify, but merely, in part, to explain the fact before us. All our churches, with one or two exceptions, and until within a very few years, have been small in number, and poor in fortune. They have had a keen struggle for personal existence. A degree of uncertainty has hung over their own power of endurance; and they have often felt so discouraged, that the idea of extension seemed chimerical. Missionary resources, so far as England is concerned, have always been so uncertain, that no safe calculation could possibly be made; pressure after pressure has been brought to bear both on the Committee and on the churches. No settled policy, either by the Colonial Society, or by the Canadian, has ever been earnestly adopted, or steadily pursued.

Occasionally, a spasmodic effort has been made to enlarge the sphere of operations; but as soon as there has been movement, the brakes have been ordered down. In our view, however, the grand cause which has limited our progress has been the want of a sufficient number of suitable labourers for the work. We repeat, *suitable* labourers—men with cultivated minds, and hearts burning with love to Christ—men who understood their principles, and who were prepared to suffer for them—men who loved the land of their adoption, and were willing to make any sacrifice for its spiritual benefit. Such men we *have had*, and, thank God, *still possess*; but had we had more of them, our churches would have been multiplied, and our principles would have taken deeper root. Taking everything into consideration, there is certainly no ground for dismay, or gloom in the retrospect of our progress, so far as the multiplication of churches is concerned. If the 28 churches, organized since 1855, prove by their faith, their patience, and

their good works, that they are of the Lord's right hand planting, evidence will not be wanting that real progress has been made; and now that many of our older churches have attained more strength, a larger increase should be aimed at, and intelligently hoped for.

The second point demanding notice in the statistical statement just given, is the *rate of increase in our membership*. The net increase in 1872 over the membership in 1855, according to the printed tables, was 1,159. An important fact has here, however, to be taken into account. In 1855, out of 69 churches, 59 reported; while in 1872, out of 83 churches, only 60 reported. We have thus 23 unreported churches against 10 in 1855; in other words, we have the membership of 60 churches against 59, with, notwithstanding, an increase of 1,159 members. It will at once be apparent that, although the increase of membership even on this inadequate basis is far from discouraging, it would have been much more satisfactory had we been able to get at the actual membership of the 23 churches, or say, of the 13, the net difference of unreported churches of 1855 and 1872.

There are other considerations which must be taken into account in rightly dealing with this matter. It is a well-known fact that, until within the last few years, the number of Congregationalists who have emigrated to Canada has been extremely limited, and, when compared with the accessions gained by other denominations from this source, relatively insignificant. The small number of sister churches in the country, already adverted to, has greatly checked the increase of our membership. The incessant change of population which marks our social history, produced by the removal of persons from one place to another, has, of course, been shared in by those connected with our churches; and very many, on removing to other parts of the country, have found no church belonging to the body, and have either been absorbed by other denominations or have remained unconnected with any church; and, in either case, so far as numerical strength is concerned, have been lost to us. Another fact not generally recognized has also operated injuriously on the increase of our membership. In many instances, persons have united with our churches who have not done so from an enlightened conviction of the greater scripturalness of our principles, but from the force of circumstances, or personal attachment to the church or its ministry. Hence, when a change has taken place in the pastorate, or when the individual has gone to another locality, another denomination has been preferred; and it must be also painfully admitted, that Congregationalists who have belonged to the more influential churches, when they have by removal found themselves confronted with a small and struggling interest, have not only wrecked the legitimate hopes of their suffering brethren, but, by uniting with a more fashionable church, have brought with them weakness, rather than strength, and discouragement, instead of cheer. The progress made, instead of exciting surprise that more has not been gained, when everything is taken into consideration, should rather excite our wonder that so much has been achieved; and as our churches multiply, and their influence deepens and enlarges, we have reason to believe that our progress will be accelerative.

The third and last point, in the statistical statement given, demanding great attention, is the surprising *increase in the pecuniary ability and liberality of the churches*.

It is certainly wonderful to find that, during the period under review, the value of church property should have risen from \$145,520 to \$286,090; that, in other words, the churches should have raised the sum of \$140,570 for the erection or improvement of church edifices or of parsonages, within the short space of 16 years. But it is still more wonderful that the *annual income* should have risen from \$28,584 in 1855, to \$68,701 in 1872. We very much question if any other denomination in the country can present a more satisfactory pecuniary report, or indicate a liberality more munificent.

With no real ground for discouragement from our progress in the past, with a sure footing in all of our cities, and in many of our towns, with no small amount

of vigour in our membership, and with the resources and liberality just indicated, it becomes us, as wise men, calmly to realize our mission as a denomination, and by an intelligent survey of our position and prospects, to prepare for patient, earnest and enlightened effort. In doing this, it will be requisite, first, to get at a correct idea of our relative position as co-labourers with other denominations in the work of evangelizing our country. What our mission is, and our obligations to prosecute it with vigour, will naturally follow as legitimate subjects of thought. To furnish an estimate of the actual religious condition of the Dominion, would be by no means an easy task. No one acquainted with the country now supposes that there are large tracts unsupplied with the means of grace. In one form or another the Gospel is preached with more or less regularity throughout the land. No sooner is a given district settled with a population however sparse, than missionary operations are commenced; and there is more danger of unholy rivalry, and the unseemly jostle of sects pressing forward to occupy the field, than of religious neglect. To suppose from this, however, that the spiritual condition of the land is of a high order, or that there is no room for the spread and enforcement of Congregational principles, would be to take too much for granted. Of the existence of religious zeal, and of denominational fervour, there can be no doubt. In these respects our Dominion stands almost peerless. Yet, that there may be an intense religious earnestness, and a burning denominational ardour, while the divine life is feeble and practical godliness sadly defective, is, alas! too frequently painfully evident. It is matter of devout thankfulness to God, that the ordinances of religion are respected, and that a healthy morality to a large extent prevails throughout the land; and yet it must be admitted, that underneath external reverence for the institutions of the Gospel, there exists a large amount of practical unbelief as to the vital power of Christian truth. The "form of godliness, which denies the power thereof," no less than open infidelity, must be met by the faithful presentation of "the truth as it is in Jesus." To confront and to do battle with this evil, is the common work of all evangelical denominations; yet with no desire unduly to magnify our office, this, from our standpoint in reference to the spirituality of Christ's Kingdom, and the type of theology which we teach, seems the appropriate, if not the exclusive sphere of our denominational effort.

As no church establishment is recognized in Canada, no invidious distinctions are avowedly acknowledged by the State. So far, all religious bodies are placed on a just equality. It is true that there are certain privileges quietly conferred, and a few favoured positions as quietly reserved for ministers belonging to churches elsewhere in union with the Crown; and it may be well, ere long, to make this the subject of enquiry and of protest. Nevertheless, we have strong cause for thankfulness that we are saved from the painful duty to which our brethren in England are at present so imperatively called. Not only are we thus exempt from a conflict which, without special precaution, may seriously deaden the piety and lower the spirituality of the combatants; but we are also freed from a strife which many would gladly represent as an attempt to encroach on rights rendered sacred by inheritance, and to throw firebrands among those who should live together as brethren.

The aim of our body has ever been to cherish fraternal intercourse with all who love the common Lord, and our freedom in this land from the necessity of waging war even in a sacred cause, should excite our gratitude. This, however, should not prevent us from giving expression to our keen sympathy with those who, in the fatherland, are so nobly engaged in the battle of religious equality; nor can we be insensible to the honour arising from the fact that our Dominion is pointed to by our brethren as at once their precedent and their pattern, in their gigantic struggle for principle and right.

In our endeavour to exemplify the spirit of enlarged fellowship with Christians of all denominations, and to unite with them in Catholic enterprise and effort, it is possible that we may have sometimes verged on an extreme; our wish to

prove the spiritual unity of believers, by admitting brethren from other churches into a participation of our special services, although generally accepted, has not always been reciprocated. It is, to say the least, possible that this desire to show our superiority to sectarian narrowness may have been sometimes misunderstood ; and that it may have been regarded more as an indication of our want of denominational cohesion, or of local feebleness, than of enlarged catholicity. We cannot fail to perceive that the stronger churches around us are adopting a different policy. Their platforms are manned by their own adherents, their ordination services are conducted by their own ministers. Far be it from us to advocate the adoption of any course which would involve us in the meshes of churchly exclusiveness, or which would prevent the cordial expression of fraternal willinghood ; but it is worthy of consideration whether it would not promote our self-respect, our efficiency and our moral influence were we to lay under contribution, more frequently than we do, the services of our *own* brethren in our special work.

Whilst some religious bodies have held up their peculiarities, and emphasized their differences, Congregationalists have usually put stress on the grand cardinal elements of the common faith. This, doubtless, is the more amiable, and perhaps the more Christian method ; but it has nevertheless done much to make others feel as if we had no distinctive principles of much importance to advocate, and to make them come to regard us as Christian people, somewhat spiritual, but withal shapeless and ill-defined, much in need of their more angular theologies, their centrepency and their better ordered polities. Indeed, it would appear that the practice referred to has reacted very strongly and very practically on ourselves. Our people have been so impressed with the many points of concord between their own churches and other denominations, and are so reluctant to study the contradistinctive principles, which were wont to be regarded by our predecessors as so sacred, that many of them retain their hold with a feeble hand, and are ready, when the hour of trial comes, to forsake their former moorings. It is, moreover, the studied policy of certain churches to dwell on the points of agreement ; to see no obstacles in the way of actual incorporation, provided always, *our people* are willing to become incorporated.

They would start no difficulties to their reception, indeed would be quite willing to receive them as actual partakers of their inheritance, and full participants of all their rights and privileges ; would, besides, assign them special posts of honour, if they would only lay aside their slight peculiarities, and trifling scruples of conscience, and assume the new family name. So smooth has the road been made, so attractive the proffered home, that not only private members, and ministers of immature experience, but veterans, grey in the service, have changed their ecclesiastical relationship ; not because they had changed their views, but merely to obtain more desirable fields of labour. The transition in their opinion is so slight that conscience has given them no trouble, and the sacred associations of a lifetime have been sacrificed to worldly gain. Every man who, through the force of conviction, is led to alter his church relation, at any age or under any circumstances, deserves respect and honour ; but it is far different with those who, like Esau, for the sake of a mess of pottage, will sell their birthright. It is high time that as churches, and especially as ministers of Christ, we should try our principles by the crucial test of Holy Scripture ; and while cherishing love, unfeigned and pure, to all who love the Lord Jesus ; while giving every man the free and heaven-chartered privilege of thinking for himself, to maintain with boldness the distinctive features of our body ; and to make all men know that we have principles to uphold, authoritative because divine ; and all-important, because needful to the highest form of Christian manhood, and to the spread of spiritual Christianity.

In the direct work of evangelization, our missionary operations claim special attention. During the infancy of most of our churches, help from without is almost invariably indispensable, in administering which great care is requisite.

Two evils are mainly to be avoided : on the one hand, through a too indulgent liberality, the relaxation of church effort to obtain the desirable goal of self-support ; and on the other, the prostration of church vigour by a too niggardly parsimony. It is also of prime moment, that the methods adopted, both in granting and diminishing assistance, should be such as to promote the self-respect of the recipients, and to preserve their cordial co-operation, after they have wholly ceased to be dependent. The relation sustained by the churches to the Missionary Society during the early period of their history, may under judicious management become instrumental in educating them in the duty of liberally sustaining their own institutions, and of developing a generous missionary spirit, while under unwise management results the very opposite will be sure to follow.

A good deal has been said as to the limited resources at our command ; and occasionally remarks have been made, which have left the impression that some degree of penuriousness has at times marked their administration. An impartial examination, we are confident, would prove these ideas to be unfounded. The fact is, that hitherto, although there has been little to spare, our missionary resources have been adequate to the actual requirements of the churches. As previously stated, aggressive movements have been rendered precarious by the uncertainty of our income, and by the want of a definite policy ; nevertheless, grants to fields on the list have been generally proportionate to their relative claims, and invariably made by the general committee in a generous spirit. Indeed there is much less reason to fear that churches have been crippled in their work by inadequate assistance, than that, in some cases, the continuous liberality with which applications have been met, may have somewhat retarded progress towards self-support. If, however, any serious defect has existed in the appropriation of the funds, it has not been in connection with the immediate action of the general committee, but with their more mediate methods of dealing with the mission churches. Possibly more might have been done to excite greater liberality in the support of their pastors, so that smaller grants would have been applied for ; and when a decrease on the amounts sought was felt by the committee to be necessary, it might have been well, by some method of direct appeal to the churches, to have secured a voluntary decreased application, rather than to have sent word that a smaller sum had been voted. These possibilities, however, are much more easily suggested than attained. With our present machinery they can hardly be expected. The local subdivision of labour and of oversight, happily existing, is so far of great value, but more central supervision and labour is evidently required. Please distinctly observe, that we are in these remarks criticising the system of operation, and not the men who have done the work.

The old vexed question of our relation to the Colonial Society need not again be reopened. That is now in process of final solution. It now appears to be a settled fact that this Society has determined to wind up its business in the Dominion. For the money which, for so many years, it has contributed, we are under great obligation. We are thankful for what it has done ; and only regret that the want of a generous cordiality and loving trust on the part of our English benefactors, makes it hard for us to cherish the gratitude which, under our circumstances, the voice of duty demands as imperative.

Should we be able to make up the deficiency occasioned by the annual diminution of the grant from the Colonial Society, so that our churches will not be thereby injured, we will soon realize the object which many of us have so long and so earnestly sought ; and the same vigour will be infused into our missionary operations which invariably attends church life when freedom from help from without is at last gained. It must be confessed that our churches have scarcely increased their contributions to missionary purposes, at the same rate as to their own local objects. Yet it should be remembered, that all advance towards self-support is a real augmentation of missionary contribution. Nor is it unimportant to notice, that the growing expensiveness of living in the Dominion has necessitated the advance in salary, and, consequently, the increase of local contribution. Not-

withstanding, reference to facts will show that creditable progress has been made. In 1855, the churches raised for missions, \$2,138; in 1872, the amount contributed was nearly doubled, being \$4,156, a sum which, however, scarcely bears an adequate proportion to the total income of the churches, which, as already stated, amounted to \$68,700. The time has arrived when more must be done to increase our missionary income. The resources of the Canadian churches, and their established character for liberality, fully warrant the expectation that should the subject be fairly presented money will be forthcoming to place our operations on a satisfactory footing, without resort to the humiliating extremity of renewed appeal to the Colonial Society.

We now turn from our missions to our college. After full trial, affiliation with McGill University has proven to be a success. A thorough arts education is now within the reach of all our students; and we sincerely hope, that injudicious haste to take the field will not induce any of them to neglect an opportunity so open and so desirable. Never, in the history of our churches, has the necessity of efficient training and sound culture been more imperative than at the present day. The need of additional labour in the theological department was the subject of earnest discussion at our last annual meeting. The efficient services of our esteemed principal, and of Dr. Cornish, deserve, and have secured, our cordial and confiding recognition. Not in depreciation of their able and successful teaching, but in view of the more imposing attractions of American seminaries, and to bring more minds to act on the culture of the students, it was thought desirable to increase the staff of instructors. Additional professors, however advantageous, could not at present be thought of. Indeed, the prospective ability of the churches to maintain the college as it is, in view of the possible withdrawal of the help received from England, was regarded as a grave question. To provide against this emergency, was admitted to be a duty of prime moment. In an address delivered at the annual meeting, we ventured to suggest the propriety of soon making an attempt to endow the Theological Chair. This done, not only would the college itself be placed beyond the risk of serious embarrassment, but a step would be taken to secure ultimately a professorship in the department of Church History, on the Lillie Memorial foundation. Sooner than was anticipated, this important effort has been commenced. A friend in Montreal has nobly set an example by the pledge of \$5,000, to be paid on condition, and as soon as the additional sum of \$15,000 is subscribed. Dr. Wilkes has already obtained the sum of \$2,000, which leaves only \$13,000 to be collected. This movement will doubtless commend itself to all the churches, but especially to those to whom the Lord has entrusted ample means, and who are anxious to make such investments of "the Lord's portion" as will be permanently promotive of His cause and kingdom. Not only does this scheme furnish an agency through which a vital and reproductive influence will be exerted on the cause of Christ, by the training of those who will proclaim the Gospel; but, as the money given will be safely invested, and the interest only used, the benefits secured will be transmitted through coming generations. Whoever will take part in this commendable enterprise will, therefore, be permanent benefactors to the denomination and to the Church of Christ. We are growingly convinced that on the efficiency of our Theological College the prosperity of the body will be greatly dependent. But men are wanted—young men of talent, of vigorous character, and of ardent piety. That such may be found amongst us, may surely be presumed, and although no worldly inducements can be offered to excite their consecration to the work, other motives of a nobler order may be legitimately urged. Whilst gladly accepting all who give evidence of fair parts, and sterling piety, and of a call to the ministry, the flower of the churches is at present specially demanded. Happily, there is in process of removal much which in the past seriously discouraged those who occupied situations of secular promise and responsibility from devoting themselves to this high calling. Our churches were, with one or two exceptions, small and feeble, were forced to receive mission-

ary help, and presented no large fields of usefulness. Now the number of those which are self-supporting is greatly increased. Men of superior ability and culture are in demand, and appropriate spheres are frequently open. The time has passed, if it ever existed, when our students were regarded as spiritual paupers, dependent on the liberality of the churches. Certainly those who devote themselves to this work are worthy of double honour. Having relinquished pursuits in which they would have easily earned pecuniary ease and respectability, to engage in service which others are either unfit for or unwilling to undertake, they deserve respect as well as support.

Nevertheless there is another side to this subject. It is no small benefit to receive the education and culture so generously placed within their reach, and certain obligations are thereby doubtless involved. Clearly it is the duty of every one before entering the College to be fully persuaded in his own mind that he is in full accord with the principles of the denomination: without doubt, a subsequent transference to another body involves, as a matter of Christian honour, the duty of refunding the cost of education and support. The same may be said in reference to all who have been induced by any motive to abandon the work of the ministry, after having passed through the College. Even the correctness of hasty removal to the adjoining republic admits of grave question; and for a young man to effect this change shortly after he has been ordained would be to place himself in a decidedly wrong position. The College is sustained by Congregationalists, with the intention, open and avowed, of raising up a Canadian Congregational ministry, and those who study under its auspices should feel bound in honour to labour for the churches of our faith and order; and in Canada.

Not that this rule can or should be pressed to an extreme. To the obligations referred to, there are limits—to state them here would be irrelevant. Nor should we ignore the fact that a change of climate and even of denominational connection may occasionally be advantageous, not only to the individuals concerned, but to the denomination itself.

The practical questions touched on in this address have appeared to us so important that we have reluctantly excluded the discussion of principles of weight and moment, which we had hoped to introduce. We cannot however close without adverting to a subject which might have occupied our entire address. Do we apprehend and realize the true mission of Congregationalism in Canada? That we have distinctive principles has been already asserted. Does our main work lie in their illustration and enforcement? That they should be clearly stated, and faithfully practised, is very evident; but that this, in itself, constitutes our mission, we do not believe. The preaching of "the truth as it is in Jesus"—embracing the free offer of salvation through the cross of Christ, and the articulate disclosure of those sublime doctrines on which these offers repose, must ever furnish the grand occupation of our lives. Yet this, although our paramount occupation, is not our distinctive mission. In what then does it consist? We reply, in the practical enforcement and illustration of the spirituality of Christ's kingdom.

When we make the credible evidence of conversion a pre-requisite to church membership, the foundation is laid for the demand of a higher tone of spiritual thought, and a more earnest expression of Christian life than is requisite in most churches. We claim for our principles, where lovingly embraced, the spiritual development of Christian manhood, and the exercise of a self-denying spirituality. The aims kept before us most prominently are not breadth of surface, but depth and intensity; not worldly influence, but religious power; not numerical magnitude, but spiritual force. The words "My kingdom is not of this world," which in circumstances of singular impressiveness fell from the lips of Him whom we acknowledge as our only Master, embody the cardinal maxim on which our principles rest.

The simplicity which marked the service of the house of the Lord in our early history, and which still to a large extent continues, when contrasted with the more elaborate and æsthetic ceremonial of other churches, has been sometimes pointed

at as a relic of puritanical severity, and a notable weakness; hence in certain quarters the question has been urged, "Would not a more imposing church service, and a more impressive display of ecclesiastical decoration, be consistent with our principles, and conducive to our success?" To answer this question wisely we should ponder well.

Meeting us at the very threshold, and fundamental to the whole subject, is the enquiry, wherein lies the strength of Congregationalism? Unhesitatingly we reply, in what is often regarded by others, and sometimes even by ourselves, as one of the chief hindrances to our progress, viz., in the sharp line of demarcation which we draw between the church and the world. If this position be correct, and if our churches are to fulfil their true mission, and realize their ideal, it will be, not by the use of meretricious ornament, by worldly pomp or æsthetic display, but by the possession of a living piety—the exercise of a robust spiritual manhood, intelligent, large-hearted, and earnest; and the exemplification of a zeal for the salvation of men, far remote from the eagerness of churchly proselytism on the one hand, and equally distant from the enthusiasm of party bigotry on the other.

Instead of coming down from the vantage ground of the scriptural platform, to move in a sphere more on a level with the world; instead of turning from the vital forces which operate through the simple truths of the cross, and the quickening energy flowing through the all-conquering activities of sanctified character, to find success in the use of questionable expedients, and attractive accidents in worship, we ought rather to aim at the revival of a deeper spirituality in our churches—glory more exclusively in the cross—place our dependence on the might and grace of the Holy Spirit, and endeavour to bring into full play and potency the sympathies, the energy and the zeal of Christ's sacramental host.

On those here assembled, the chosen leaders and representatives of this host, assembled in the name of the Lord Jesus, to deliberate on the interests of His kingdom, these solemn duties primarily devolve. May we, as we are now met, realize deeply the need of a more entire personal consecration to the service of our Divine Master. May his gracious presence be vouchsafed in such a manner, that on our return to our respective spheres of labour, those whom we represent may take notice of us that we have "been with Jesus, and have learned of Him."

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#### ANNUAL NARRATIVE OF THE CONGREGATIONAL CHURCHES IN ONTARIO AND QUEBEC, AS PRESENTED AT THE MEETING OF UNION IN 1873.

REV. E. BARKER FERGUS, STATISTICAL SECRETARY.

LOOKING at the Churches, *first*, separately, we find that *Abbotsford* (Q.), having lost the services of its excellent pastor, Mr. Shipperley, who has removed to Pleasant River, N.S., has fallen under the care of the new pastor of Granby, of which Church it is a "natural branch." We have no other report of its condition, except that it has lost two members. Of *Alton* (O.), we have no notes to indicate improvement; five of its members have been dismissed by letter, and no additions. The small Church of twenty-four members, at *Amherstburg*, shows unmistakable signs of vitality, in their making a move towards purchasing a place of worship, in their raising \$175 for an organ, and in an active temperance movement, "that has almost revolutionized the place." *Belleville* has been tried by the loss of some who have removed from the town, and of others who have withdrawn to unite with a new Church of the denomination with which they were formerly identified; but the Church has neither gone into mourning, nor ceased activity. Their S. School is undiminished, and the Church-building has been renovated at a cost of over \$250. *Bowmanville* reports an addition of four mem-

bers, three of them by profession ; but gives no further particulars of its condition. *Brantford* has received three new members, and lost six (one by death), but five stand proposed. The place of worship has been much improved, with the usual liberality. The pastor only prays for greater spiritual blessings, which, we trust, are not far distant. The Rev. E. J. Robinson has left *Burford*; and the Church has again sought the services of the Rev. William Hay, under whose loving care it is hoped it may recover from the malady that has severely threatened its health, if not its existence. It is convalescent, but feeble. *Caledon South*, after slumbering for years, has once more revived, and is "rejoicing in hope" under the labours of Mr. James Davies. It has received twelve members by profession. *Churchhill* remains *in statu quo*. *Cobourg* is quickened, and hopes yet, by Divine grace, to become and to do something under the spirited labours of its new pastor, Rev. Joseph Griffith. It has received an addition of seven new members by profession. *Cold-Springs* yet wants a pastor, but has enjoyed the valued services of Mr. E. D. Silcox, student, during his vacation. Three have united with the Church by profession, and two by letter. *Colpoys Bay* sends no statistics, but still reports that it lives, and in hope. The pastor of *Cowanville* and *Brigham*, Rev. C. P. Watson, has been severely tried by domestic affliction during the past year—first by the almost fatal illness of Mrs. W., and now by that of his eldest daughter. Though this narrative is necessarily brief, the whole of Mr. W.'s reference to his daughter must be given. He says—"She has for several years taken a leading part in the S. School, the Church choir, and in all social and religious interests in our community. She was attacked last fall, while in her twenty-second year, by a cancer on the face, which has hitherto baffled all medical treatment. She yet lingers, and has from the first borne her sufferings with calm resignation and wonderful cheerfulness, her daily experience being well expressed by one of her favourite hymns, which she yet sings, although the terrible disease has made sad inroads upon her countenance :—

What though my joys and comforts die,  
The Lord, my Saviour, liveth;  
What though the darkness gather round,  
Songs in the night he giveth.  
*No storm can shake my inmost calm*  
While to that refuge clinging;  
Since Christ is Lord of heaven and earth,  
*How can I keep from singing?*

Our brother adds—"These sad afflictions seem to have been graciously overruled for the spiritual good of the Church, and of many others in the community, and have served as new channels through which have flowed to us much Christian sympathy and love." At *Brigham*, the station opened last year with such encouraging prospects, a beautiful Church-building has been erected by the munificence of a friend, and a Church of fifteen members organized. Of this, Mr. Watson, the pastor, says—"They are a united and loving people; and by their earnest labours in the S. School and elsewhere, are making their influence felt for good throughout the village and neighbourhood." Last year, *Danville* was in deep waters; the future was dark, but the light of mercy has shone on them. They have a new pastor, the Rev. Garrance T. Colwell, under whom nearly all of the old Church have rallied, and six new members received on profession. The venerable ex-pastor, Rev. A. J. Parker, still lives to witness this improved state of things. *Douglas (O.)* has had a hard year, during which its late pastor, Rev. R. Brown, resigned. They have had supplies most of the time since, from different sources, but have not yet obtained a pastor. Of *Eaton (Q.)*, its beloved pastor, Rev. E. J. Sherrill, writes—"What we most need, pray for and at times enjoy, is the gift of the Holy Ghost. We labour in hope, with some success. Our Sabbath School is growing in interest. We have adopted the International Series of Lessons. 'Brethren, pray for us.'" *Embro (O.)* is a new Church received last year. Rev. G. C. Needham has been ordained over it the past year. It sends us a good record of 450 average attendance, and a membership of 150. *Erin (North)* has been organized this year, and has a membership of nineteen, a Bible

class, and a prayer meeting. *Fergus* is trying the plan of probation in the reception of members, taking into full fellowship only those who prove themselves in true sympathy with their profession. Six now stand in this relationship, besides four admitted fully. The pastor of *Fitch Bay* seems to be working as hard as ever, but sends no notes of progress or otherwise. *Forest* and *Warwick*, with the three associated stations, are still all under the care of our iron brother, Rev. J. Salmon, B.A. There has been a considerable moving in Forest, but mostly under the efforts of separatists, so that the organized Churches have shared in but little of the harvest, though our brother has assisted in sowing the seed. He rejoices that his field is able now to dispense with the services of the Missionary Society, which have been so highly valued in the past. The pastor of *Frome* (O.), Rev. J. I. Hindley, M.A., is dampened somewhat in spirits by removals, by illness in his family, with sickness and death in his congregation. He has also been obliged to retire from St. Thomas for want of suitable accommodation. But his people and his God are with him unmistakably. *Garafraxa First* meets with the usual discouragements from the occasional prevailing of the flesh over the spirit. Would that the spirit ever ruled! *Georgetown* (O.), too, cries—"Oh! for a baptism of the Holy Ghost!" Removals, also, are lamented. *Granby* has found the supply of Mr. D. D. Nighswander for the past year so acceptable, that they have had him ordained to their pastorate. With a full Church, and some candidates for membership, he looks hopefully to the future. He has also taken charge of *Abbotsford* since Mr. Shipperley's removal to Nova Scotia. *Guelph* has passed through the serious change of pastorate, the Rev. Wm. Manchee, lately from England, succeeding the Rev. W. F. Clarke. Four additions by profession reported. *Hamilton* reports "the most successful year in the history of the Church, both as regards spiritual and temporal matters; large increase of membership (14 by profession, and 28 by letter), and all the societies in connection, especially the S. School, being large and healthy. But the church is clad in deep mourning on account of the sudden death of its much beloved pastor, the Rev. Thos. Fullar, in February of the present year, under whom God has so much blessed the Church for the past fifteen years! But he now rests. Two of the oldest members have also been removed by death. And, as though the cup was not sufficiently full, Mr. Edgar, the active Supt. of the S. School for very many years, has also left the city for a southern home. But the Great Head of the Church can as easily fill vacancies as make them. *Howick, 1st* and *2nd*, with *Turnberry*, *Wroxeter*, and two other stations, have for years past been all under the care of our most laborious brother, Rev. S. Snider. But this year he has been aided by a young brother, Mr. Richard Wickett, who has taken a good part of the Howick labour. A new arrangement of the field is certainly imperative, and may now be effected. Another hard-working brother, Rev. W. M. Peacock, reports two churches—those of *Indian Lands* and *Vankleek Hill*. He has both toils and trials; but a sympathizing, co-operating people, with the grace of God, make ample compensation. *Kelvin* (O.) has no pastor, but the place is well filled by Rev. Wm. Hay, the pastor of Scotland. Makes no special report. The Rev. K. M. Fenwick, of *Kingston*, has been called to mourn the death of his partner, Mrs. F.; but He who has comforted in this affliction, has cheered him in his ministerial work; souls have been converted, most of whom will probably unite with the Church after the report will have been made. Only \$200 remain of Church debt, against which stands a subscription of \$400. The pastor hopes also that, before a year, the property in the rear of the Church edifice, which cost \$1,000, will likewise be paid, so that "in March, 1874, when the Church attains its 25th year, it will be able to say—"What hath God wrought?" *Lanark First Church*, sometimes called the *Middeville* and *Rosetta Church*, has been without a pastor most of the year. The Rev. R. Brown, late of Douglas, has just entered into charge, and cannot yet report so much work done as work to do. He is pleased to find that nearly all the young men of the place abstain from both liquor and tobacco! In *Lanark Village* we find another pastor bereaved of his partner during the year. Tempted to discouragement at

times, and yet cheered again by hopeful appearances. *Listowel*.—No pastor, different supplies, constant trials and anxieties, yet earnest prayer and effort for help. Far better thirst than be dead; relief will come. Mr. E. Rose is at present supplying. The unsettled and anxious feeling under which the pastor of *Manilla*, Rev. D. M'Gregor, laboured last year, has now passed away. The Church is more active, and the S. School is very encouraging. "Death has taken two choice members." "On the whole, it has been a year of grace." *Martintown* and *Roxborough*, reported year after year by our faithful brother, Mr. Peter Christie, are still without a pastor, but is having the supply of a student, Mr. Findlay Malcolm, at present. God will probably send the required help here yet. *Meaford* is much discouraged. Supplies have not been blessed in their work. But the Head of the Church lives. "His hand is not shortened," &c. *Melbourne*, *Windsor*, and *Durham* have no pastor, but have enjoyed the services of Mr. Wm. McIntosh, student, last college vacation, and so far during the present. The former pastor of *Durham*, Rev. David Dunkerley, departed this life on April 6th, at the advanced age of eighty. His "works do follow" him! *Montreal Eastern Church* sends no notes, but figures are good, especially 13 additions. *Montreal (Zion)* ditto, with 44 additions. *Oro*, *Rugby*, and *Vespra* have lost their beloved pastor during the year, but have now another provided, Mr. E. D. Silcox, who will, we hope, be a worthy successor of Mr. Sanderson. He begins under good auspices. Rev. J. G. Sanderson has been translated from *Oro* to *Ottawa*, which was vacant most of the year, except as kept up by supplies. He has, therefore, little to report as yet, but that he is happy in his new sphere, and much encouraged. "Faint, yet pursuing," is the motto of our good brother in *Owen Sound*. The Church have now, however, lost his excellent services, to be devoted henceforth to the good of the red man. May the Church find as worthy a successor, and brother R. a rich reward in his new field. The Church at *Paris* has had 13 additions by profession; the S. School was never better; congregation too large for the house, so that a new building is designed, and all is encouraging. At *Pinegrove*, the pastor feels "comfortable in outward circumstances," having got into the new parsonage; but yearns after a reviving of God's work. He wants progress as well as peace. At *Thistleton*, his other station, he has laboured hard in special services, but no general revival, though evident good done. The excellent S. School of the place still holds its own. The Church at *Quebec* reported as "in a good state, very much united, and the services well attended. The S. School is well sustained, and a large Bible class." Yet the honoured pastor has to join in the universal lamentation—"removals!" *Sarnia*, at the other extreme, is now, after almost annihilation, wonderfully revived and hopeful. Its pastor, Rev. W. H. Claris, by cottage meetings and otherwise, has gathered a constantly increasing congregation. May the little one become a thousand! 13 additions, 19 altogether in membership. *Saugeen*, an Indian Church, has erected a new church building. *Sherbrooke* rejoices in an addition of 13 by profession and seven by letter; and has been busily engaged in the erection of a commodious lecture-room or "chapel of ease," in rear of the church, as a substitute for the old basement, which was outgrown. The new building cost \$1,700, more than half of which is paid, the Sabbath School raising \$130, and all the other modern appliances (of a proper nature) for raising money having been brought into demand. The pastor is cheered by the thoughtfulness of the Church in raising his salary \$300 during the past three years, and paying his stipend regularly in monthly payments. *Speedside* is again left without a pastor, after two years' faithful service by Rev. M. D. Archer. Has had various supplies since, but desires a pastor. There have been progress and encouragement at *Stouffville*; out of 17 added, 15 have come by profession. S. School and prayer meetings attended to; but more zeal still desired. A new church wanted, and a lot has been purchased towards it. *Stratford* is "growing and hopeful." "The great undertaking of a new Church is reserved for the year 1873." *Tilbury East*, sometimes called *Edgworth*, reports no changes, except that some chapel improvements are contemplated.

*Tiverton* reports only figures. Twenty-eight additions at *Bond Street, Toronto*, half by profession. "Sittings nearly all let; peace among us; and some blessing has followed the Word." "For the sixth time, the pastor has received a spontaneous increase of salary!" Progress at *Toronto Northern*: 18 additions, of which 13 by profession. "A good work going on in the S. School. Some young lads have applied for membership, and several young ladies have accepted Jesus. We have just now signs of abundance of rain. Everything is cheering." Besides noting 14 new members by profession, and 22 by letter, added to the good old *Toronto Zion*, the pastor says it has been "a year of marked progress, shown by the activity and liberality of the members. Weekly offerings increased by one-fourth, and collections for denominational and other objects largely in advance of former years. A Young People's Association has proved a decided success." Rev. George Purkis, pastor of Waterville (Q.), is just recovering from a long and severe illness of rheumatic fever, and unable to report fully. We close with *Whitby*, the pastor of which Church, Rev. S. T. Gibbs, writes from his new commodious parsonage. The grounds have been improved, and the Church pews are being lined; the whole cost of these repairs and parsonage to be about \$1,600. The pastor "superintends the S. School, and reviews the Uniform Lessons."

*Secondly*.—In grouping the whole together, we cannot withhold our expression of thankfulness to Him without whose help advance in spiritual matters is an impossibility. "Ye are God's husbandry; ye are God's building." The general tone of the return is happy; and though there have been no special seasons of revival, there has been steady growth. Considering the number of members of our Churches that are lost to our denomination by removal to places where we have no Churches, we may be thankful that there should still be a good net increase. To God be the praise!

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### BRANTFORD CONGREGATIONAL CHURCH.

Our readers, and especially those who attended the recent Union Meeting, will be pleased to receive the following facts, though brief, concerning this interesting church, which have been furnished at our request:—

The Congregational Church in Brantford was organized in the year 1834, and owed its establishment largely to the efforts of the late Mr. John A. Wilkes, senior (father of the Rev. Dr. Wilkes,) and those of his family, whose warm attachment to the principles of the denomination also contributed much in subsequent years to its growth and prosperity. It remained without a pastor until the summer of the following year, when, through the representations of Dr. Wilkes (then pastor of Albany-street church, in Edinburgh), the Rev. Adam Lillie, a returned missionary of the London Missionary Society, was invited to take the oversight of it, and came out for that purpose.

Largely by his exertions a handsome and commodious house of worship was built (A.D. 1836,) which was much improved and beautified during the present pastorate by the erection of galleries, &c., but which was burnt down by incendiarism in the summer of 1864.

Mr. Lillie retained the charge of the church until the institution of the Congregational College, in 1839, when he was called to preside over it, and removed to Dundas.

After a vacancy of about two years, the Rev. Thomas Baker was called to the pastorate, which he filled till 1848, when the church was unfortunately rent by division, and the pulpit again became vacant. In the autumn of that year, however, the services of the Rev. Thomas Lightbody were secured, and the church under his ministry gradually regained strength, though up to the time of his

removal to Sheffield, N. B., in 1852, it was still dependent upon the Colonial Society for aid.

In December, 1852, the present pastor, the Rev. John Wood, was invited to Brantford, and was ordained and installed among them in February of the following year. The membership at that time only numbered 42, but the congregation giving promise of considerable increase, the church at once resolved on becoming self-sustaining, and have been so ever since. During the twenty years of the present pastorate there have been three seasons of special religious interest and revival, in connection with which about 150 persons were hopefully converted to God. The church has also received, besides these, over 150 others into fellowship, mostly by profession—309 in all, but has lost by removal in various ways 224, the net increase being therefore 85 members.

The present church edifice was erected in the year 1865, at a cost, including the bell and the organ, of about \$10,000. About \$1,000 has recently been expended in cushioning and renovating the interior, about one-half of which has yet to be raised, that being the only incumbrance upon the property.

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### LOVE ONE ANOTHER.

REV. J. M. SMITH, AMHERSTBURG.

It will be impossible for us to properly obey this command, until we learn to duly recognize one another's good qualities. Ugly traits must and ought to cause disgust. Nor can there be any such separation in our estimate between a man and his characteristics, as we sometimes hear people intimating. If he is seen to show a repulsive disposition, every person rightly sensitive to demerit will feel dislike stirred; and there is no more propriety in our condoning it than there is in his retaining it. We must look deep enough to discover virtues, before we can join our heart to his. And if he and we are indeed Christians, it will not be hard to do that. Every "new creature in Christ Jesus" has excellencies that a brother can find, if he will search for them; and that will appear to him, if contemplated, immeasurably precious. They may be associated with—may be almost overlaid by—enormous faults; yet the inspiration of one's own regenerate nature will reveal to him their existence, and should so do it as to make their possessor dearly beloved. His very failings may entitle his merits to the greater esteem, since they render their culture so difficult. His natural penuriousness, for instance, so magnifies that little amount you see him give to a good object, as to make the contributing of it most praiseworthy; or he is so loaded with combativeness that the wonder is he has grace enough not to knock down or kill his enemy, instead of merely saying angry things to him; indeed his propensities may all be so centrifugal from the right, that you ought to shout hallelujahs, to find him now and then touching the borders of the kingdom of Heaven. If we are as wise as gold-seekers we may apprehend most spiritual riches in some who superficially seem without a claim to Christian esteem. If there were only less of this foolish and unrighteous judging brethren by a bad trait or two, the farewell injunctions of our Lord might be heeded.

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**FLYING FOR REFUGE.**—There was once a little bird chased by a hawk, and in its extremity it took refuge in the bosom of a tender-hearted man. There it lay, its wings and feathers quivering with fear, and its little heart throbbing against the bosom of the good man, whilst the hawk kept hovering overhead, as if saying 'Deliver up that bird, that I may devour it.' Now will that gentle, kind-hearted man take the poor little creature that puts its trust in him, out of his bosom and deliver it, up to the hawk? What think ye? Would you do it? No, never. Well, then, if you flee for refuge into the bosom of Jesus, who came to seek and save the lost, do you think He will ever deliver you up to your deadly foe? Never! never! never!—*Duncan Matheson.*

# Editorial.

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## The Canadian Independent.

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EDITOR: REV. SAMUEL N. JACKSON, M.D.

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TORONTO, JULY 1873.

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### SALUTATION.

With this number, the INDEPENDENT enters upon its *twentieth* year. The helplessness of infancy and the uncertainty of youth are, we trust, for ever passed; while the full-grown manhood it has already manifested we hope will be sustained and developed more and more. This depends not upon the Editor or the Publishing Company, who are only its guardians, but upon the churches whose child it is. If our ministerial brethren and literary laymen will richly freight its columns with brief thoughtful articles—if the churches zealously seek the extension of its deserved extensive circulation these wishes common to us all shall be fulfilled.

In the retirement of the late Editor the Magazine suffers a great loss, and we feel much more like writing an obituary than a salutatory; yet we are truly thankful that his Editorial life has been so long prolonged, and rejoice to know that our *loss* is his *gain*.

Regarding the new Editor a very few words will suffice. His youthfulness and inexperience prohibits any promise or pledge, and the only encouragement we

can give is, that he “hopes by the grace of God to grow older.” We truly feel our solemn responsibility to the churches and their Divine Head, and would pray our constituents not only to pray for us, but when disappointed or displeased with our efforts, to attentively reflect upon 1st Corinthians, xiii. chapter, and learn that “Charity suffereth long and is kind.”

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### THE UNION MEETING.

According to the statements not only of the younger members of the Union, but of the “oldest inhabitant,” the Union Meeting held last month in Brantford was one of the best, if not *the* best, ever held. It was the twentieth meeting of the united Unions of Upper and Lower Canada, and though but few of the Fathers who brought about that consummation were left to meet with us, there were gathered in their stead a company of talented ministers and intelligent delegates, of whom they would not be ashamed, and in whom their spirit and principles were manifested as truly abounding. The attendance, especially of delegates, was large, and the hospitality with which they were received unbounded. More than usual interest was manifested in all the exercises, not only by members of the Union, but also by residents in the town, seemingly signifying what we believe to be true, that these exercises were more than usually interesting. All the assigned parts that were

carried out, both in a religious and literary point of view, would not only have received our late revered Principal's imprimatur which he was wont to place upon his students' essays, in the comparative degree "very good," but his superlative "excellent." The opening sermon, preached by a rural Bishop (who afterwards received at the hands of his brethren all the arch-episcopal ordination Congregationalism and the New Testament knows,) was worthy of the occasion and theme, and we should deem it our first duty to reproduce the sermon for the benefit of our larger congregation could we but reproduce the man and his manner. Brethren sometimes speak of being buried in the country, therefore we are thankful that this much of our brother has been exhumed, and will say the resurrection day of both spiritual and intellectual talent and culture will surely come. Men, unlike roses, are not "born to blush unseen," unless it be for their defects.

The retiring Chairman's Address was not a word in season, but *the words* in season, and we found them good. Many of us had gone to the Union weary and discouraged, for though in our individual churches our successes had varied, none of us had succeeded as we would in winning souls; and as we looked abroad with a necessarily near horizon, we saw weakness, decay and danger threatening some of our sister churches for which our fathers laboured, prayed and wept. Other ecclesiastical systems had struck deep root in the virgin soil of this New Dominion, and with branches wide outspread seemed likely, not only to absorb nearly all the sunlight, but cast their

shadows over us. Therefore we needed to have our hearts cheered, the near horizon extended for a wider vision, and learn, that we not only have name, but a number and character of which we need not be ashamed. The address did more than this. As it traced the history from the past to the present, it showed by the unerring demonstration of statistics that our churches had not only grown in numbers and members, but also that this growth was such as should make us thankful for the past and hopeful for the future,—and that the distinctive principles originally calling our churches into existence in this Empire are the principles of the New Testament, and as such, need now as formerly to be professed and promulgated in all the fidelity of faith as they must be until the end of time. The vote of thanks tendered, and the expression of satisfaction given by many of the brethren regarding this timely address, necessarily falls far short of the benefit and pleasure so fully felt, yet so difficult to express.

The paper read by the Rev. B. W. Day, on *The Spirit in our Churches*, was listened to with close attention and marked appreciation. The theme was the highest that could be chosen, for it was God; and as his influence promised, proffered, and manifested in the churches was discussed, that influence was felt to have been with the writer, and to be with us who were listeners. We hope an opportunity may be given us to give this Essay to the churches through the INDEPENDENT. Had we been favoured with the productions of the parts assigned to other brethren, we have no doubt

that our gratification, great as it now is, would have been greatly augmented.

Extracts from the Report of the Committee of the Union, and an account of the business transactions, will be found in another place. By the providence of God, which to us is afflictive, but to them blessed, we were called to erase some names from the Union roll, for they who bore them have gone where their names are recorded in the Lamb's Book of Life. By the removal of some beyond the sphere of our Union, we were required to exchange fraternal farewells; while to others we gave our goodbye without receiving a response or a bow; nevertheless, we wish them as much, and if possible more, contentment, happiness and usefulness in the churches of their second choice as they enjoyed in those of their first. We had the pleasure of welcoming others to ministerial membership in the Union, and one church, which, though young, bids fair to be very attractive and promising. Some changes were made in the order of our future meetings, one of which was to have the retiring chairman's address on the evening of organization, in place of the annual sermon. There was also ordered a change which we fancy will require to be again changed, namely, the Day for Thanksgiving. It was resolved that the third Thursday in November be observed, in order to have but one day for the whole continent; but as several of our sister bodies in the Dominion have chosen another and earlier date (October 16), it will be the part of propriety and wisdom to join with them. A resolution among others was passed instructing the Committee

of the Union to convey to the Union of England and Wales expressions of our sympathy in their struggle for civil and religious liberties. We thus modestly say to our honoured elder brethren of the family of Mr. J. Bull, that we desire to stand fraternally by their side, and if needs be hold their hats, while they "go for" Church and State, and all antagonists of full religious Independence. We do this in the spirit of truest Christian kindness to our more distant relatives of the Anglican communion, for, as we here rejoice that we were free born, we know that though they may mourn at the great price they are compelled to pay for their freedom, when it is obtained, they will find it of inestimable value, conducing alike to their happiness and their future glorious usefulness. We have not time or space further to refer to the proceedings of this meeting. There is much we wish to say regarding the group of societies that annually assemble in sisterly concord with the Union, but for the present it must be left unsaid. As each went to their homes, it was with grateful remembrances of the more than kind hospitality extended to them by the pastor, church and friends in Brantford,—grateful that our communion as brethren had been sweet, teaching the lesson how good it is for such to dwell together in unity,—and above all, grateful for the manifest presence of the Divine Father of us all, who loveth His children, and will love them to the end.

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#### THE INDEPENDENT.

In the "News of the Churches" will be found an account of the annual meeting

of the Proprietary, and the presentation of the affairs of the INDEPENDENT before the Union. Though in one sense the Proprietary and its meetings may be looked upon as private, in a wider and better sense they are public, and we prefer to consider them as such. Ours is the magazine of the Congregational Churches of Canada, and the Proprietors, with the pledge that they shall receive no profits should such accrue, generously undertake its management only to relieve the body of any pecuniary responsibility. If, therefore, our organ is not representative of the churches, the churches only are at fault for not representing themselves. While our columns, so far as our narrow space will allow, are always open for the discussion of vital themes regarding the Christian life, doctrine, and church polity, it is obvious we have not the space, nor is it the place for the representation of all the crotchets of all the individual members of all the churches.

It is our purpose to fill these columns as full as possible with original contributions, and for these we are dependent upon the talent and service of our ministers and literary laymen, and we sincerely hope that that part of the resolution passed by the Union, pledging *co-operation* as well as confidence in the Editor, will be faithfully fulfilled. We are, however, compelled to urge upon all brevity, which, in our circumstances, is the soul of wisdom, as in other it is of wit. Brief telling articles will not only find ready room, but many ready readers; while those that are long-drawn may not only have to wait patiently for space, with the possibility of finding none, but

pass under the worse peril of having but few if any readers. In this busy age, when the press is the busiest of all agencies, but few men have taste, and fewer time, for either the good old-fashioned sermon of three hours or the article of many columns.

Much might be said in regard to a Weekly, which was strongly urged by some at the meeting in Brantford; but we have not space to enter fully into the subject, as it raises several issues that are not easily settled. Aside from the question as to the advisability of competing, not only with the other many weeklies, but the dailies out of which these are mostly made, when they, even in the secular press, produce the ecclesiastical news of the world and discuss the general religious questions of the day, there also arises the greater difficulty in regard to ways and means. Not only would there be the largely increased mechanical expense and the necessity of engaging an Editor's whole time at a salary larger than our present entire income, but a large sinking fund would be imperatively required, which must necessarily be used before the effort could be self-sustaining. We fear those who have had to do with the present publication have already sunk all the funds they desire in this undertaking. Is not the safe and wise way to the end desired, such a generous patronage and support of the Magazine in its present form, that, by an increased circulation, which will increase its revenue, it may become semi-monthly, and by the same course that semi-monthly might produce a weekly? Otherwise, we fear our weekly would need to be spelt with an *a*.

We trust sufficient has been said by our predecessor to ensure a largely increased list of subscribers. So long as the number remains under two thousand, it must be considered small. There may be danger that in our urgent appeals in regard to this we seem to place ourselves in the position of a religious mendicant, but the fact remains that in religious literature the publisher as well as the preacher gives far more than he gets. As one who prefers sin to salvation does not deserve to be saved, so one who prefers a miserable dollar to this Magazine does not deserve it; nevertheless, our responsibility, like that of the preacher to the sinner, is to urge the good upon such, that they may be made better. The Proprietors have resolved to print upon better paper than formerly, and make other marked improvements, as their funds may allow; thus increasing the value of the Magazine, without an increase in its price.

Regarding the retirement of the late Editor, who has, in this capacity alone, served the churches as long as Jacob first pledged to serve for Rachel; and fulfilled the sacred and complete number of the scriptures; we are sure that the resolution recently passed by the Union, "that it desires to record its grateful sense of the eminent services rendered so long by Rev. F. H. Marling as Editor," finds an affirmative echo in

the heart of every reader. As he lays down to rest, may it not be to arise with the disappointment of Jacob, or to behold his day of rest followed, as was the rest day of the Great Creator when the sacred number was first completed, by confusion, anarchy and ruin.

As we now enter on the twentieth year of our publication, let us all seek to make some sacrifice in the interests of the INDEPENDENT, and not leave a few to stand constantly before the altar, not only with their victims, but victims themselves; remembering that our sacrifices in this, as in all things, when rightly rendered, shall ascend accepted to return descending blessings.

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#### EXPLANATION.

The present number of the INDEPENDENT is unavoidably late, through the delay in securing new tenders for the publication during the present year. Before this reaches its readers, the Editor, in company with others, will be on his way to Marguerite River, Cape Breton, to spend a few weeks in order to fish for men and salmon. Through the kindness of a former Editor, the Rev. John Wood, of Brantford, the August number will reach its readers in good time. All communications for the August number must be sent to Rev. Mr. Wood, Brantford.

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## Correspondence.

### DR. WILKES' TOUR FOR THE COLLEGE.

THE programme of visits which appeared in the CANADIAN INDEPENDENT was designed to avoid speaking to those churches which had been addressed last year, and yet, so far as possible, to ask the attention of all the others within certain geographical boundaries. I regret that a few, very few, have been necessarily left out.

Having been asked by the retiring Editor to report progress up to date, the following notes are penned in compliance with his request.

KINGSTON received the visitor very kindly, though its valued pastor was absent doing good service at Halifax, N.S. He has a brother who loves the name and cause of Jesus our Lord, whose hospitality and help in various ways were cheerfully afforded. Here we have evidence of the strength and efficiency to which a congregation may attain by a prolonged, enlightened, and progressive pastorate. The church building is an ornament to the city, while the church itself is a power in the community of no mean order. Two discourses and a few words to the Sunday-school comprised the day's work. Whether any young men among those who listened are taking into consideration the inquiries regarding the claims of the Christian ministry on them, the preacher, of course, does not know; but the seed was sown, and as to money, that will be immediately forthcoming in usual liberal measure.

An "accommodation" train leaving Kingston at 6 in the morning, and reaching BOWMANVILLE at 5.20 in the evening, is not a desirable conveyance in these fast times; but it was the only one to be had to suit on Monday, and the welcome of his friend Reikie at the end of the journey chased away any gloom that may have been gathering about the spirit and temper of the visi-

tor. The hospitality of the parsonage and its genial inmates was refreshing. The service in the evening was attended by an audience appreciative rather than numerous; and a collection being made, in addition to some lady gatherings which preceded, the amount of nearly \$20 was placed *en route* to the Treasurer of the College. We are indebted to Mr. Reikie for transfer from and then to the railway station, free of charge to the deputation, though, I imagine, not to himself.

BOLTON, in the Township of Albion, was the next place on the programme for Tuesday evening. About three hours, between the arrival and departure of trains, were enjoyed at Toronto. I found sadness, great sadness, mingled with the blessedness of "a sure and certain hope," arising from the sudden decease of a wife and mother, who was not only the greatly beloved in the household, but also very useful in the church. Bond Street Church—Mr. Marling's—was the one thus bereaved. At the station of the Toronto, Grey and Bruce narrow-gauge, winding-up-hill Railway, named "Bolton," I found the pastor of 29 years, called "Father Wheeler," with his pony and carriage. He complains of lack of health and former vigour, and regards himself as an old man. Some people may be disposed to dispute the last-named fact, seeing he is only halfway yet between the threescore and the threescore and ten. He drove me to the house of Deacon Warbrick, who was a true Gaius to me, as he has been to many others. The congregation in the evening was larger than that on the previous night—the contribution five dollars. The pastor drove me to the station the following morning, whence the train proceeded on its tortuous, climbing course, until at Alton it stopped amid swamp, brushwood, and thicket, delivering in safety one passenger, who was promptly taken charge of by Mr. M. S. Gray, and driven

to Alton proper, a pretty rising town, with abundant water-power and its attendants—mills and factories. Here dwells one of the missionary fathers, Mr. Denny, as a superannuated minister, who, however, does occasional work. Mr. Gray has erected, five miles from Alton, a neat brick church, and organized a branch congregation, and he has expectations of superseding the old church-building here, by one of a modern type and more durable materials. I had an excellent congregation—upwards of 100—in the evening, and assurance given of at least twenty dollars, of which an earnest was contributed on the spot. The hospitality of Mr. James McClellan was kindly afforded during the day, and that of his brother William at night, who also lent us horse and carriage, in which Mr. Gray drove me over, the next morning, to Belle Fontaine, in SOUTH CALEDON, amid scenery of beauty and even grandeur. Mr. Macdonald was here “mine host,” who, after kindly entertaining a stranger throughout the afternoon, had him conveyed to the place of meeting, three miles off, in the evening. The building is placed where roads cross each other, so that the people come to it from four quarters. There is no village, but there was a large and attentive congregation. They have promised to collect at once, and send forward their contributions. A young brother is labouring here for the present as an evangelist with much acceptance. Mr. Alexander McArthur drove me, after service, to his house, and, after kind entertainment, carried me next day in his buggy to GEORGETOWN. For such services, free of all charge, and cheerfully rendered, we are grateful. I wonder that this place was not called Barbertown, so enterprising and influential for good, in all respects, have been for many years several brothers of that name, whose sons are following their example. The paper mill of James Barber, Esq., is extensive, complete, and effective in turning out an immense amount of work. The congregation in the evening, in the neat, nicely carpeted church-building, was, like that at Bowmanville, rather appreciative than numerous, which Mr. Unsworth explained by the fact that seed-

sowing kept away the farmers of the neighbourhood; but through his previous collecting arrangements, and the evening contribution, twenty dollars were handed to me on account. More to come. At all these services, young Christian men have been urged to inquire and to consider what is their duty in relation to the work of the Christian ministry. Mr. Joseph Barber kindly entertained me for the night, and drove me over to the station in the morning, whence TORONTO was soon reached. Many thanks to Mr. Hague for a pleasant temporary abode, and to the pastors and people of the three congregations for their patient listening to my story. Discourses were delivered in two, and a ten-minutes' address in the third. These three congregations are in an efficient and prosperous condition, under the pastoral care of gentlemen who are all Alumni of our College. Zion Church has sent forward already \$102; the other two are collecting, and thus preparing to send—one does not know how much more. There are recruits also expected from the Northern Church, and, it may be, from the others.

Monday evening found me at SCOTLAND, in the parish of Rev. William Hay. A much larger audience than I expected listened to what was said concerning the Christian ministry, and were informed by their pastor that they would immediately have the opportunity of showing their interest by what he hoped would be a liberal contribution. After entertaining me—these frequent acts of hospitality must tell upon the year's expenses, of which, I hope, the financial officers of the several congregations take note—Mr. Hay drove me over to BUXFORD, where a zealous mercantile friend received us cheerfully, and ministered to our necessities. Mr. Henry Cox, and, as in all the former mentioned instances, wife and family, made the visit pleasant, while the assembling of a congregation of seventy in the good old church-building encouraged me to believe that there was no lack of interest in our College. They are to exhibit this fact with yet greater impressiveness by sending to our treasury, in a short time, a good contribution. GUELPH is the next place I have to mention. Mr. Manchee, the new

pastor, I found so unwell as to be in bed; but Deacon Hodgskin and my old friend, Rev. W. F. Clarke, were "on hand," and made all things pleasant on Wednesday evening. This church collects regularly in October; but the congregation listened with apparent interest to a discourse on the work of the Christian ministry, and will, perhaps, somewhat increase its aid in training a succession of ministers next October. An hour's pleasant intercourse with the two Presbyterian ministers and their wives, in the house of Mr. Clarke, happily wound up the evening, and also the programme thus far.

The kind face of Mr. Snider met me on Thursday afternoon as I left the train at Harriston, and a pleasant drive in his carriage of some nine miles brought us to the fine farm and hospitable abode of Mr. Scarf, very near the place of worship in Howick. It was manifest that the worthy pastor had considerable misgivings as to the probable number of people who would assemble in the evening. He has known of six, and ten, and similar numbers, at missionary meetings. His gratification may be imagined as he found the little chapel well filled with attentive hearers, one of whom has become a candidate for admission to our College. Most of those present walked considerable distances to what we may hope and pray may prove a profitable service. Next morning, Mr. Snider drove me to his house at Wroxeter, some six miles, if I remember rightly, and in the evening, three miles, to the church-building at TURNBERRY. It is placed where two roads cross each other, and, oddly enough, the Methodist New Connexion people are erecting one very similar, just opposite. There is no village; but it may be that the population residing on these roads is sufficient to fill both places. If not, it is surely a pity thus to multiply unnecessarily places of worship. The evening audience was encouraging in number and character; and having closed the services there, and driven back three miles, the second week's work was ended.

Sunday, 25th May, was spent at LONDON. The pastor of the church being in England, two services were conducted,

at one of which the interests of the College were presented. This church is in a prosperous condition, and will have soon to arise and build. The Sunday-school is very large and effective. On Monday afternoon was welcomed at WATFORD by our vigorous friend, Mr. Salmon, whose horse and carriage were generously devoted to this service for three days. The congregation at WATFORD in the evening was not large, though attentive. The same may be said of that at WARWICK on Tuesday evening. On Wednesday, we had an afternoon service about five miles distant from FOREST, and in that rising village in the evening. Mr. Salmon had already collected. The aggregate number of hearers in the four places was considerable. It may be hoped that their interest in our work will grow. Their pastor is doing a good work among them.

Thursday evening at SARNIA, and Friday evening at AMHERSTBURGH, completed the engagements of the third week. These are respectively in the hands of brethren who are toiling with great courage and energy amid difficulties. They are full of hope, and their success, by God's blessing, may be safely predicted, if they persevere. Mr. Claris engaged that something should be done in Sarnia; and Mr. Smith, taking up a collection at the time, said it was only on account; more would follow. The programme was now nearly gone through. EMBRO, on Sunday, June 1, was visited for the first time by any deputation relating to the College. The congregation at the morning service numbered about 500; that of the evening, about 400. The pastor was absent; but promise was given that something should be done for our work in the form of contributions. STRATFORD-ON-AVON, Monday evening, completed the series of meetings, and it was a culmination in some respects. Twenty-eight dollars; an excellent congregation; and, alongside of the old-fashioned church edifice, a new one of brick, beautiful in design, is rapidly rising—all giving indications of zeal, energy, and hopefulness. Mr. Heudebourcek deserves to be encouraged. Thus endeth my notes of journey, &c. Thanks many to all the friends, and

they are numerous, who showed kindness to the grey-haired messenger who was moving among the churches.

H. . W

### THE INDIAN MISSION.

MISS BAYLIS writes to the Secretary from Spanish River, June 13th, as follows:—

“I arrived here at the beginning of June, after a very quick and pleasant passage from Owen Sound by steamer. Immediately after my arrival, the manager of the mills spared a few of the men to build the mission rooms, while I drew out a plan of what I wanted done. I expect to go into them on Saturday. I shall have to live alone, but I do not fear. ‘I will trust in God.’ (Gen. xxvi. 24.) I thank the ladies of the Congregational churches in Toronto for their kindness in furnishing me with so many useful articles for my rooms, and also for the clothing which they made for the Indian children who come to the school. Last Sabbath was rather a lonely day. I could not have any Sunday-school or Bible reading on account of the building. I distributed some tracts and Sunday-school papers, and had a talk with the Indians at their

tents. A poor pagan Indian was building his shanty all day. I told him it was the Sabbath day, and that he must not work. He stopped for a short time, and then went on with his work. Poor people, how much they need the light of the Gospel! The children say they are very glad I have come back, so that they can have Sunday-school and day school. There is a poor sick Catholic man in the boarding-house. He asked me to come and read to him. I went to-day, and read a portion of Scripture and some tracts; but I fear ‘priestly authority’ will soon forbid me.” E. B.

### INCREASE OF MINISTERS' SALARIES.

A CORRESPONDENT residing in the capital of Canada writes as follows:—“I would suggest, through you, that the question of increased remuneration to the ministers be taken up at once. It appears to me that the laity should commence it, and raise a fund to be distributed through the C. C. M. S. What minimum average should be taken, and how to arrange the whole, requires some person more conversant with Congregational action in such matters than I am.”

## News of the Churches.

**THE CONGREGATIONAL UNION.**—The twentieth annual meeting of the Congregational Union of Ontario and Quebec was held in Brantford, commencing on Wednesday, evening, 5th June, 1873. There was an unusually large number of ministerial members and delegates present. At 7 30 P.M. the exercises began with a public service which was largely attended, as were all the public meetings throughout the session. The Rev. Enoch Barker, of Fergus, preached a most impressive sermon from Acts xx. 31: “Therefore watch and remember, that by the space of three years

I ceased not to warn every one night and day with tears.” The Rev. William Manchee, of Guelph, conducted the introductory, and the Rev. R. K. Black, of Milton, N. S., the closing exercises. At the conclusion of the services the Rev. K. M. Fenwick, chairman, called the members together for a brief business session. Revs. John Salmon and B. W. Day were appointed minute secretaries, and the Roll of the Union was called. The following gentlemen were the conveners of the standing committees: *Business*, Rev. R. Lewis; *Membership*, Rev. J. Sherill; *Nomina-*

tion, Rev. Jas. A. R. Dickson; *Finance*, W. E. Welding, Esq. The Rev. W. W. Smith was charged with the duty of reporting the proceedings of the meetings, and Mr. Samuel Grey the conducting of the singing. On Thursday morning a meeting was held from 9 to 10 o'clock for prayer and conference which was presided over by the chairman; after which the Rev. K. M. Fenwick delivered his retiring address, which was received by marked manifestations of pleasure, and requested for publication in the *INDEPENDENT*. The Union committee nominated Rev. Enoch Barker as chairman for 1873-4, to which honourable office he was unanimously elected.

The annual report of the committee of the Union was then read by Rev. William Hay. It congratulated the church in Brantford on the striking indications of its advancement since the Union last assembled there nine years ago. Touching reference was made to the death of the Revs. D. Dunkerly, of Durham, and Thomas Pullar, of Hamilton, as also of several ministers' wives deceased during the past year. Changes in the pastoral relationship were adverted to. An Act of Incorporation has been obtained for the Missionary Society, and the New Trust Deed published. Thanksgiving-Day was generally observed by our churches on the 14th of November last, but it was recommended that the last Thursday of the same month be substituted, that in future there may be a general observance of the same day on this continent. The committee had to record with pleasure the progress made in the principles of Temperance, especially shown by the interest awakened to secure a Prohibitory Liquor Law. Changes were advised in Rules 2 and 4, so that in future the retiring chairman's address may be given on Wednesday evening in place of the annual sermon. Regarding terms of membership in the Union, the opinion was expressed, "that it is not desirable that our membership should be limited by requiring greater uniformity of doctrinal views, but rather by insisting that such as are received as ministerial members be Congregational in feeling and polity." The report concluded with

an expression of gratitude for the mercies received from the Great Head of the Church in the past and of hopeful trust and confidence for the future.

The following on application for membership were received: Revs. D. D. Nighswander, Duncan Macgregor, G. P. Colwell, and the church at Brigham. Subsequently letters of dismission were awarded to Revs. E. Ebbs, H. J. Colwell, and J. Rogers, who have left the Dominion. The names of Revs. James Douglass and E. J. Robinson were removed from the roll, they having joined other Christian bodies.

On Friday, an essay was read by Rev. B. W. Day, on "The Spirit in the Churches," which was followed by a general discussion of the topic. The essay indicated true culture of mind and heart, and is worthy of wide circulation. The work of the French Canadian Missionary Society was heard through its agent, Rev. J. T. Byrne, and Rev. Dr. Wilkes. Two thousand French Canadians have passed through the school at Pointe aux Trembles, and conversions among these scholars are frequent. The field of the Society's operations embraces about 1,000,000 French Canadian Roman Catholics. The Canadian Independent Publishing Company presented a statement of their proceedings, which will appear in another column. In the evening the members of the Union were entertained by the ladies of the church at an enjoyable social. After tea in the lecture room, all gathered in the church, where good music by the choir was listened to and brief practical addresses given. The principal topic of address was the College and its need of endowment, which resulted in a subscription of \$3,350 for that purpose. On Saturday, after an hour spent in devotional services, resolutions expressive of sympathy with the families of the late Revs. David Dunkerly, of Durham, and Thomas Pullar, of Hamilton, and also with the Revs. K. M. Fenwick, of Kingston, John Brown, of Lanark, and James Hay, of Staunstead, in their recent bereavements were passed. The committee of the Union were instructed to convey to the Union of England and Wales expressions of our sympathy in their struggle for civil and religious

liberty. The pastors of the churches were desired to bring the subject of Systematic Benevolence before their congregations. A resolution was passed approving of the efforts made by the various Temperance organizations in order to obtain the passage of a Prohibitory Liquor Law. The recommendation that the third Thursday in November be observed as a Day of Thanksgiving was concurred in. A resolution commendatory of the French Canadian Missionary Society was also passed.

On Sunday, Rev. Samuel N. Jackson, M. D., of Toronto, preached in the morning from Genesis xxviii. 10-15, and in the evening Rev. John Fraser, of Montreal, from Revelations iii. 20. At both services the congregations were very large. In the afternoon a service was held with the children of the Sunday-schools who were addressed by several of the brethren. An out-door meeting was also held in the Park, where the gospel was earnestly urged upon those present by the Revs. John Salmon and Enoch Barker. In the evening the members of the Union united with the church in the observance of the Lord's Supper. Nearly all the pulpits of the churches in the town were filled both morning and evening by members of the Union.

On Monday, the Narrative of the State of Religion and the Statistical Returns were given by the Rev. Enoch Barker. The Rev. F. W. Ferris was then received as a delegate from the C. P. General Assembly, and a fraternal letter was read from the President of the New Connexion Methodist Church. Some time was devoted to the consideration of the retiring chairman's address. The Chairman and Secretary were instructed to petition the Legislature of Ontario and Quebec praying for the abolition of all exemptions from taxes of ecclesiastical persons and property. Resolutions were passed concerning Sabbath desecration by railway companies and others. The new Trust Deed was adopted. The recommendation that the retiring chairman's address hereafter be given at the opening meeting of the Union was concurred in. Several delegates were appointed to various ecclesiastical bodies in the Dominion, and papers were re-

quested for the next Union Meeting on the following topics:—"On the introduction of Ministers to the Congregational Body," by Rev. William F. Clarke; on "Conducting Church Worship," by Rev. Dr. Wilkes; and on "Terms of Admission to Baptism and the Lord's Supper," by Rev. John Wood and Rev. K. M. Fenwick. The Finance Committee reported contributions to the Union \$461; payment of travelling fares \$365; paid other expenses \$96.

On Monday evening, the closing public meeting was held. The Rev. E. Barker presided, and addresses were given on the following topics: "The Capabilities of the Union Meetings," by Rev. F. H. Marling; "The Provident Fund Society," by Dr. Cornish. The Rev. T. Snider reported his visit as delegate to the N. C. Methodist Conference; Rev. W. F. Clarke, to the Wisconsin convention of Presbyterian and Congregational Churches; Rev. W. W. Smith, to the Wesleyan Conference in 1872. A vote of thanks to the friends in Brantford, for their generous hospitalities, was moved by Rev. W. Hay, and supported by a number of the brethren. The proceedings were brought to a close by singing "Shall we Gather at the River?"

The following are the officers and committee of the Union for 1873-74: *President*, Rev. Enoch Barker, Fergus, Ont. *Secretary Treasurer*, Rev. Jas. A. R. Dickson, Toronto. *Statistical Secretary*, Rev. W. W. Smith, Woodbridge, Ont. *Committee*, the above and Revs. F. H. Marling, Samuel N. Jackson, John Wood, Joseph Unsworth; Messrs. George Hague, James Fraser, William C. Ashdown, Charles Whitlaw, H. G. Grist, Joseph Barber. The place of the next meeting is the Northern Congregational Church, Toronto.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—The annual meeting of this Society was held at Brantford, on June 5th, at 2 p.m., George Hague, Esq., chairman, and the Rev. J. T. Byrne, secretary. Rev. Dr. Wilkes read the 20th annual report, of which the following are extracts. The names on the

Society's list during the past year number 37. It is of the greatest importance to the future progress of our work that attention should be given to the rate of ministerial support which the exigencies of the times render necessary. The great rise in all the necessaries and comforts of life and of all kinds of skilled and manual labour, amounting in many cases to fifty and seventy-five per cent., has rendered any former rate of stipend wholly inadequate and oppressive. The mission work is left absolutely in our hands by the Colonial Missionary Society. At our last meeting we accepted the situation, with all the responsibilities involved in a regularly decreasing grant from England. Unless we would recede, we must arise to larger and more comprehensive plans and efforts. The unusual feature in our report occurs this year of acknowledging two legacies: the first of \$100, left by the late Mr. Robert Craige, of Lanark, Ont.; the second, of \$1,500, bequeathed by the late Mr. Thomas Fletcher, of Beverley, Ont. The receipts of the year, including the balance of \$130 70 from last year, amounts to \$7,025 45, being from the Colonial Missionary Society, \$2,179 76, and from the Home field, \$4,845 69. The expense has been \$5,777 71, leaving in hand for the payment of the last quarter in July, \$1,247 74. This does not include the legacy of \$1,500. The following is a statement of the receipts and expenditures in each district:

Western—received, \$1,094; expended, \$1,443. Middle—received, \$1,051; expended, \$1,342. Eastern—received, \$730; expended, \$1,079. Quebec—received, \$971; expended, \$998. N. S. and N. B.—received, \$866; expended, \$786.

A free discussion was then invited regarding the general administration of the Society. Considerable was said as to the advisability of continuing the annual missionary deputation to the churches, but no new course was decided upon. A standing committee was appointed to act for the Society in utilizing such disused church property as may be put into their hands in accordance with the Act of Incorporation. Also a committee to secure an Act of Incorporation in the Province of Quebec. A resolution

was reported and adopted to the effect that young men who are precluded from taking a collegiate course preparatory to the ministry shall, before they are ordained to the ministry, be required to labour three consecutive years, under one of the district committees, and pursue a course of study under their supervision, which course shall be indicated by the general committee.

The Rev. D. McCallum was appointed general missionary, to labour for the present in fields destitute of pastoral oversight.

The following is the general Missionary Committee appointed for the present year:

Revs. W. H. Alworth, Joseph Unsworth, Samuel N. Jackson, M. D., K. M. Fenwick, John Fraser, Enoch Barker, R. K. Black; and Messrs. Charles Alexander, James Fraser, J. P. Wells, James Jarvis, C. R. Black, William Carter, W. W. Copp, E. Newton; *Secretary-treasurer*, Rev. Dr. Wilkes, D. D., LL. D.; *Home-secretary*, Rev. John Wood.

The following are the secretaries of the various district mission committees: *Western*, Rev. W. H. Alworth, Paris; *Middle*, Rev. Joseph Unsworth, Georgetown; *Eastern*, G. S. Fenwick, Esq., Kingston; *Quebec*, Montreal division, C. R. Black, Esq., Montreal; *Eastern Townships Division*, Rev. A. Duff, Sherbrooke; *Nova Scotia and New Brunswick*, Rev. R. K. Black, Milton, N. S.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.—This Society held its annual meeting in the Congregational church at Brantford, on the afternoon of June the 5th, 1873—the President, Rev. F. H. Marling in the chair, and the Rev. W. M. Peacock, minute secretary. The report of the board of directors was then read by the Secretary, Rev. Samuel N. Jackson, M. D. It gave an account of the work already done in this department by sister societies, and an historical sketch of our own society. During the past year the work has been successfully prosecuted in so far as our means and the number of our missionaries would allow. Miss Baylis labour-

ed as missionary teacher at Spanish River Mills; William Barrell at Saugeen, in conjunction with John Angecububo, and Peter Keshick at Sidney Bay. Rev. R. Robinson has been appointed missionary and agent, and five native missionaries have been engaged to labour under his direction. Miss Baylis has also returned to her former station, so there will be seven missionaries and teachers engaged during the present summer—the largest number the society has ever employed. The Rev. William Clarke has collected sufficient funds to give an encouraging balance in favour of the treasury. Resolutions were passed adopting the report and appointing a new board of directors; expressing the opinion that Divine Providence has laid upon our churches the duty of assisting in the work of evangelizing the Indians; commending the Rev. R. Robinson and his work to the sympathy and aid of the churches, and imploring the Divine presence in his arduous undertakings.

A special report was presented regarding assistance from the Indian Department for the secular education of the scholars in our schools. This was disallowed by an almost unanimous vote. Notice of a motion was given to the effect that at the next annual meeting an effort would be made to incorporate this and the General Missionary Society in one.

#### CONGREGATIONAL COLLEGE OF B.N. A

—The annual meeting was held in the Congregational church at Brantford, Ont., June 6th, 1873. George Robertson, Esq., of Kingston, presided. Rev. Dr. Cornish read the thirty-fourth annual report of the board of directors. The last session was opened on the 18th of September by an address from Rev. W. F. Clarke on the topic of *Christ and Modern Thought*, and closed on April the 16th by an address from the Rev. W. H. Alworth. The plan of engaging lecturers for special courses had been successful, and the Rev. K. M. Fenwick had delivered a course on *Historical Theology*, and the Rev. Charles Chapman, M.A., on *Evidences and Bib-*

*lical Criticism*. The Principal and Rev. Dr. Cornish held their classes as usual. At the close of the last session the number of students on the roll was nine. Two of these subsequently withdrew. Four new applications were made: three from Ontario and one from Nova Scotia—one for the full course and three for the theological. Three of these were received on probation, making the number at the beginning of the session ten.

Two of these were, however, allowed to withdraw, one from insufficiency of preparation and the other through illness, leaving the roll as follows: (1.) John Alworth, B. A., full course, fifth year; (2.) Joseph Griffith, full course, 5th year; (3.) Edwin D. Silcox, theological course, third year; (4.) William McIntosh, theological course, second year; (5.) James R. Black, full course, third year; (6.) John Findlay Malcolm, full course, second year; (7.) Jacob W. Cox, full course, first year; (8.) John B. Silcox, theological course, first year; (9.) Daniel D. Nighswander, occasional. Messrs. Alworth, Gaiffith and E. D. Silcox have completed their course and entered upon the active duties of their office with much promise of future usefulness.

The Principal, Dr. Wilkes, reports fifty lectures in *Systematic Theology*, forty-five in *Church History*; ten on *Homiletics*; six on *Evidences*; and eighteen on *Biblical Criticism*. Rev. Dr. Cornish reports his class in *Greek Testament Exegesis*, as reading the first eight chapters of St. Mark's Gospel. Rev. K. M. Fenwick reports his course on *Historical Theology*, as embracing ten lectures on the Anti-Nicean period. The Rev. Charles Chapman, M. A., reports twenty-two lectures on *Modern Science in Relation to Theology*. A course of lectures on elocution was delivered to the students by Mr. Andrews. All the students, either as undergraduates or partial students, have attended the classes in the faculty of arts of the University.

The board made a strong appeal to the churches for a larger number of suitable young men who may be trained in order to fill our many vacant churches, and recommends that there should be

Boards of Examiners in the several provinces to counsel and encourage such young men.

The finances were reported in a healthy condition. The income had been \$2,272, and the expenditure \$3,077. The churches had contributed \$1,800. During the past year, the late Mr. Thos. Fletcher, of Beverley, Ont., bequeathed the sum of \$1,500 to the College, \$750 of which has already been paid by the executors. It has been resolved to set this aside as a part of an endowment fund and a bank account has been opened, called the *Congregational College of B. N. A. Endowment F.*, which amounts to \$980 73. An appeal is made to the churches that the chair of Theology be endowed to the extent at least of \$20,000, with this encouragement, a gentleman in Montreal has promised that so soon as \$15,000 of this sum is raised he will complete the fund by the gift of \$5,000. The Board also acknowledges the receipt of \$50, donated in aid of the library; and also \$50 and \$20, to be expended in prizes for competition by the students.

The report was adopted and a new board elected. A resolution of thanks was given to the Revs. C. Chapman, M. A., and K. M. Fenwick for their valuable aid rendered as lecturers. The ministerial associations of the several districts were requested to act as a Board of Examiners to encourage and counsel young men who may purpose entering the ministry. Cordial concurrence in the recommendation to raise at least \$20,000 as endowment of a chair of Theology was unanimously passed, and this important movement earnestly commended to the friends of the College for their sympathy and liberal co-operation. The thanks of the corporation were given to the Colonial Missionary Society for their liberal aid during the past session. During the general discussion expression was given to the opinion that further additions to the staff of lecturers is desirable if practicable. George Hague, Esq., of Toronto, generously indicated his purpose of offering two prizes for competition among the students on the subject of *Biblical Exegesis*—the details to be arranged between the Principal and himself. As usual, a day for special

prayer in behalf of the College was set apart.

The following are the officers of the Board of Directors appointed for 1873-4: *Chairman*, Rev. Charles Chapman, M. A. *Treasurer*, Mr. R. C. Jamieson; *Secretary*, Rev. George Cornish, LL. D.

**CONGREGATIONAL PROVIDENT FUND SOCIETY.**—The sixteenth annual meeting was held in Brantford, June 7th, 1873, Mr. Thomas Robertson, of Montreal, Chairman, and Mr. Samuel Grey, of Toronto, Secretary. The annual report was read by the secretary of the Board of Directors, Mr. Charles R. Black which stated that in order to carry out the wish of the last annual meeting regarding a retiring allowance fund for aged pastors, an amended Act of Parliament had been secured and the name changed from the Widows' and Orphans' Fund Society as above, and a scheme has been elaborated for the working of the two distinct funds. No annuitants have been added during the past year, and the financial position is increasingly strong—the capital now amounting to \$13,246, as against \$12,435 in 1872; \$11,581 in 1871, and \$9,957 in 1870. Collections from the churches have shown a lamentable falling off. Last year seventeen churches contributed, and sent \$229; this year only twelve contributed, and they sent only \$163.

The number of life members is 21; of beneficiary members, 30. The Retiring Ministers' Fund has now in the treasury only \$63, and it is desired that the churches send large contributions during this present year.

The amendment of the Act of Incorporation was adopted; the proposed change to lessen the amount of annual payment by beneficiary members was disallowed, in order to give a larger allowance to widows and orphans; the amount of annuity was increased from \$90 to \$100. The Retiring Pastors' Fund Branch was referred to a special committee for consideration, who afterwards reported their opinion that it was imperatively necessary that \$2,000 be raised, to be supplemented by an annual contribution from the churches be-

fore this branch of the society can be operative. This report was adopted, and several notices of amendment of the present scheme given. The former Board of Directors were re-elected, and four additional beneficiary members received. The proceedings of the annual meeting were ordered to be published in the Year Book.

**THE CANADIAN INDEPENDENT PUBLISHING COMPANY.**—The annual meeting of the Company was held in Brantford, on June 4th, and by adjournment on the 5th and 9th. The exhibit of the business of the year showed that progress had been made financially and otherwise. An encouraging increase to the subscription list had been secured, and the large indebtedness which had caused uneasiness the previous year, had been very much reduced,—thanks to the churches and friends who had pledged pecuniary aid, all of whose pledges, without one exception, have been redeemed; and with additional contributions by proprietors and others in the West, an aggregate of \$305.75 was received towards making up the deficiency in income, caused, it must be said, by the non-payment of subscriptions. The resignation of the Rev. Francis H. Marling was reluctantly accepted, and the Rev. Samuel N. Jackson, M. D., appointed to the vacancy. The new Editor was elected a member of the Company in place of the Rev. Dr. Wickson, resigned on account of his removal from the Dominion, and subsequently the number of the Proprietary, which has hitherto consisted of twelve members, was enlarged to fifteen by the election of Mr. H. G. Grist, the Secretary of the Hamilton church, the Rev. Alex. McGregor, of Yarmouth, N. S., and Mr. James Woodrow, of St. John, N. B., the two last named being selected for the purpose of having our sister churches in the Maritime Provinces represented, with Quebec and Ontario. The question of arrearage was considered, and the proprietors have resolved that when two years remain unpaid, after application for the same has been made, that the name shall be removed. The system of local agencies has proved

successful wherever fairly tried, confirming the opinion often expressed, that one brother in each church giving himself to the service can accomplish much on this behalf.

The result, so far as ascertained, of a circular sent to the churches, urging them or some responsible person in each locality to order parcels of the magazine at a reduction from the subscription price, as already explained in the magazine, is encouraging, and leads to the hope that after a trial has been made of it, this method will be generally adopted. The company resolved on publishing an Annual Congregational Year Book for the churches in Canada, to include the Denominational Reports and other useful and interesting matter; and the Rev. F. H. Marling was requested to take the Editorial supervision for the year 1873-74. The officers of last year were re-elected.

On Friday, the 6th, the Union gave a hearing to the affairs of the company, stated by the Rev. Dr. Wilkes and Mr. A. Christie as above.

The retiring Editor, in thanking the brethren for their assistance during his long service in this work, urged the general adoption of the wholesale rates offered by the Proprietors, and the use of the supplement for local church purposes. The Editor elect expressed his reluctance to assume so onerous an office, and urged his claim upon the ministers of the body for generous assistance in writing, and charitable forbearance regarding all failures. Several of the members of the Union expressed a strong desire for a weekly, instead of a monthly publication. The following resolution was adopted, namely: "That this Union desires to record its grateful sense of the eminent services rendered so long by Rev. F. H. Marling, as Editor of the CANADIAN INDEPENDENT, and its approval of the action taken by the Proprietors in the appointment of Rev. Samuel N. Jackson, M. D., as the successor, to whom it heartily pledges aid, sympathy and co-operation in his new and arduous duties he has undertaken."

**ALUMNI MEETING.**—The meeting of the alumni of the Congregational College of B. N. A. was held on Saturday even-

ing, the 14th June, in the palatial residence of the Congregational Bishop of Brantford. Not only was there a goodly number of graduates present, but several who were lady friends either of the ministers or of the college, or perhaps both. The pleasure and profit of the meeting was also greatly enhanced by the presence of our honoured Principal, Dr. Wilkes, and our esteemed Professor and Secretary, Dr. Cornish. The Rev. Robert Robinson was called to preside, and introduced the question of an endowment for our college by saying one alumnus, who was prevented from being present, had pledged to give annually fifty dollars for five years. After a general discussion of ways and means, it was unanimously resolved heartily to approve of the plan inaugurated by the Board of Directors to raise an endowment for the college, but to urge upon them that the sum be fixed at *forty thousand dollars* instead of twenty thousand as they proposed, while they, the alumni, few as their numbers are, pledged that should this amount be attained, to raise among themselves one-tenth of the sum, or *four thousand dollars*. A very pleasant meeting was brought to a close at a late hour.

THE STATISTICAL TABLES of the Congregational Churches of Ontario and Quebec will not, as formerly, appear in the INDEPENDENT, but be published in the Congregational Year-Book for 1873-74. The following is a summary by the Statistical Secretary:—

Out of 85 churches on the list only 69 returns, or partial ones, could be obtained, though in one item, that of the number of church edifices, by referring to former returns, we have gleaned from as many as 76 churches. But in the more important items, such as "total membership" and "total contributions," as many as 17 returns are wanting in the one case and 21 in the other. In the matter also of church property we miss 18 returns. We can do very little by way of comparison with other years when such deficiencies exist. Making all possible allowance for these imperfections, progress is still evident. Notwithstanding the large number of removals this year—240, or 58 more

than last year—yet there has been a good total increase—308. Additions, however, have been 51 less than last year. It is singular that, while the number of teachers in the Sabbath-schools is reported as 37 less than last year, the number of scholars should be considerably more than double as many, or 5,464 against 2,333. It is manifest, however, that, from the number of union schools in which our churches engage and for other reasons, the statistics are very incomplete in this particular. There has been such a deficiency in the Bible Class returns that the column is omitted altogether this year. The "ordinary attendance" at the churches shows an aggregate of 9,985—an increase of 1,273 over last year—but it is feared that some report only the average attendance at their principal station, while others give the general attendance of all of their stations; so that this total is unreliable. And in the particular of "total adherents," or hearers, as many as 8 churches give again the same number as average attendance—these we have left wholly blank—while a number of others seem to think it difficult to reckon all their habitual worshippers, and consequently omit the item altogether. We cannot, therefore, place much dependence on this aggregate of 12,114. We have this year 11 chapels uninsured, but only one mentioned as unregistered. The value of church property reported, viz., \$306,420, is \$20,330 above that of last year. We wished to deduct from this the amount of debt standing on this property, but our blank forms this year made no provision for this item; perhaps they may be altered in this respect in future. There has been a decrease in the moneys raised by the churches this year, so far as the returns show, viz., \$64,920.24 against \$68,701.20 last year, or \$3,780.96 less. But as some of the churches did not begin and end their financial year the same as formerly, viz., from and to May 6th, but, for the sake of convenience and exactness, adopted the church's financial year and account, the comparison in our statistics is not fair. It is presumed, however, that in future they will continue to use the same dates as they have this year.

For further particulars we refer all enquirers to the tables.

E. B.

mum 100.)—Class I. Alworth and Griffith, equal; Nighswander, J. B. Silcox. Class II. E. D. Silcox.

**CONGREGATIONAL COLLEGE EXAMINATIONS FOR 1872-73.**—The following is the result of the examinations of the students of the Congregational College of B. N. A. for the past session. The Rev. W. H. Alworth, of Paris, Ont., was requested by the faculty to assist in the sessional examinations:

**CHRISTMAS EXAMINATIONS.**—*Evidences of Christianity.*—(Aggregate 100.) Class I. Griffith (95), Alworth (86), J. B. Silcox (80), Black (78), E. D. Silcox (75). Class II. McIntosh (67). *Systematic Theology.*—(Aggregate 100.) Class I. Griffith (80). Class II. Black and J. B. Silcox, equal (60), Alworth and McIntosh, equal (52), E. D. Silcox (50). *Church History.*—(Aggregate 100.) Class I. Alworth (81), Griffith (72). Class II. J. B. Silcox (62), Black (51). Class III. E. D. Silcox (43), McIntosh (35). *Modern Science and Theology.*—(Aggregate 100.) Class I. Alworth (87), Griffith (82), J. B. Silcox (76). Class II. McIntosh (57), Black (50). Class III. E. D. Silcox (38.)

**SESSIONAL EXAMINATIONS.**—*Systematic Theology.*—First Year.—(Aggregate 100.)—Class I. Black and J. B. Silcox, equal (86). Third Year.—(Aggregate 120.) Class I. Nighswander (111), Alworth (110), E. D. Silcox (99). *Church History.*—First Year.—(Aggregate 120.)—Class I. J. B. Silcox (109), Black (92). Third Year. (Aggregate 110.)—Class I. Griffith (106), Alworth (101), Nighswander (100). Class II. E. D. Silcox (66). *Homiletics.*—(Aggregate 130.) Class I. J. B. Silcox (112), Alworth (102), Black (101). Class II. E. D. Silcox (86). *O. T. Introduction.*—(Aggregate 100.)—Class I. Alworth (83), J. B. Silcox (82). Class II. Black (61), E. D. Silcox (50). *Greek Testament.*—(Aggregate 100.)—Class I. Griffith (89). Class II. Nighswander (63), Alworth, Black and J. B. Silcox, equal (51). Class III. E. D. Silcox (41). (McIntosh, *Ægrotabat.*) *Historical Theology.*—(Aggregate 150.)—Class I. Alworth (118), Griffith (115), J. B. Silcox (111), Nighswander (107). Class II. Black (90), E. D. Silcox (83). *Modern Science and Theology.*—(Maxi-

**DESIGNATORY SERVICE.**—On Friday evening, June the 6th, while the Congregational Union was in session in Brantford, an interesting and solemn service was held, by which the Rev. R. Robinson, recently pastor of the church at Owen Sound, was set apart to the work of missionary to the Indians. There was a large audience present, who showed great interest in the proceedings. The President of the Society occupied the chair, and after the introductory services called upon the Rev. William Clarke to give an address regarding the Indian Mission work. Mr. Clarke was one of the originators of this missionary enterprise in 1850, and has ever since shown a deep interest in it, having frequently visited the Indians to preach the gospel to them, and was therefore eminently fitted to discharge the duty assigned him on this occasion. He graphically described the grand wilderness of the region of country these Indians inhabit, their terrible moral degradation, and their imperative claims upon our sympathy and help. The Rev. R. Robinson then gave an account of his call to this work, stating that when a young man he gave up business and entered college, in order to preach the gospel to the Pagans on this continent. He narrated the disappointments he had met with thus far in his efforts so to do. And now, though his years have passed their meridian, his early convictions of duty have continued the convictions of his life, and with firm faith he readily espouses the present opportunity with its self-denials and difficulties. The Rev. Dr. Wilkes, in a solemnly impressive prayer, then commended the missionary and the mission to the guidance, protection and blessing of God. The President, with brief but telling words, addressed the missionary regarding the work to which his brethren, from their personal love and high appreciation of his service to the churches, had reluctantly set him apart. It was not until the conviction was forced upon them that this was the Lord's will, and there-

fore they could not say either good or bad that their consent had been given. After singing, the service was closed.

**ORDINATION IN COBOURG.**—On Wednesday evening, June 11, a service was held in Cobourg for the setting apart of Mr. Joseph Griffith to the pastorate of the Congregational Church. Rev. Dr. Cornish preached the sermon. Rev. Dr. Wilkes asked the questions, offered the ordaining prayer, and delivered the charges. In the recital of his views, Mr. Griffith emphasized the doctrines of the atonement and the church. He was found to be in full accord with the denomination generally, and the gentlemen who took part in his ordination expressed themselves satisfied with his statements. The congregation present on the occasion was large and attentive.—*Com.*

**DANVILLE.**—The installation of Rev. G. T. Colwell as pastor of the Congregational Church, Danville, took place March 26th, 1873. Rev. J. McKillican presided, and opened the meeting. The brethren composing the council were, Rev. A. J. Parker, who for more than forty years had been pastor of the church, and Rev. George Purkis, of Waterville, and Rev. Mr. McKillican. Rev. George Washington, W.M., of Danville, and Rev. Mr. McAllister, C. P., were invited to be present, and took part in the service.

The Chairman then received from the Secretary, Mr. S. Leet, the call given Mr. Colwell, which was unanimously confirmed by all the members present, which, after their having had the ministry of Mr. Colwell during the last nine months, affords gratifying evidence of the character of his labours among them. The usual questions were then asked, and in regard to doctrinal views and church polity, Mr. Colwell's statements were all that could be desired, clear and unmistakably orthodox, creditable alike to his head and heart. Each of the members of the Council were asked if they were prepared to proceed with installation, to which they unanimously assented.

Rev. Mr. Purkis then preached the installation service from the words:—

“They watch for souls, as they that must give account.” Rev. Mr. McAllister addressed the pastor, Rev. Mr. Parker gave the right hand of fellowship in an address full of Christian sympathy and fraternal affection and counsel. The installation prayer was offered by Rev. Mr. Purkis, after which Rev. Mr. Washington addressed the church with suggestive thought and wise counsel. Rev. Mr. McKillican expressed the thanks of the church to the ministers of the other denominations present for their assistance on the occasion, after which the service was closed.—*Com.*

**ORDINATION SERVICE AT ORO.**—Mr. Edwin D. Silcox, an alumnus of the Congregational College of B.N.A., was solemnly set apart to the work of the Christian ministry, and to the pastoral oversight of the churches at Rugby, Oro and Vespra, on Thursday, 26th ult., at Bethesda Church, Oro. The service was well attended and highly appreciated. Everything was done in a beautiful spirit and under a sense of the sacredness of the engagement. The Rev. J. G. Sanderson has left three worthy churches behind him to testify of his zeal and devotement, and we trust that now they have found a worthy pastor, who shall fitly follow in the paths of his predecessor.

The devotional services introductory to the business of the day were conducted by the Rev. W. H. Allworth, of Paris. The Rev. J. A. R. Dickson, of Toronto, preached a sermon on *Congregational Principles*, after which the usual questions were put to the candidate by the Rev. W. H. Allworth, which being satisfactorily answered, the Rev. F. H. Marling, of Toronto, offered the Ordination Prayer. The Rev. J. A. R. Dickson gave to Mr. Silcox the right hand of fellowship, welcoming him to the ministry on behalf of his brethren. Mr. William Macintosh, student of the Congregational College, gave out the hymn beginning, “Let Zion's watchmen all awake.” After singing, the Rev. W. H. Allworth gave the charge to the pastor from the text, “And say to Archippas, take heed to the ministry which thou hast received in the Lord, that

thou fulfil it" (Col. iv. 17.) The Rev. F. H. Marling addressed the people from the words, "For now we live if ye stand fast in the Lord" (1Thess. iii. 8.)

The long service was so interesting that none moved or showed the least signs of weariness or uneasiness, notwithstanding the intense heat of the day. Beginning at half-past two it concluded at half-past five, by the newly ordained pastor pronouncing the benediction.

Immediately the church was set in order for a tea meeting, which was proceeded with noiselessly and with delightful decorum and much enjoyment. Tea being served and the seats rearranged, addresses appropriate to the occasion were delivered by Mr. Wm. Macintosh, Revs. W. H. Allworth, J. A. R. Dickson, and F. H. Marling. The meeting closed a little after ten. Mr. Silcox has a very fine field of labour and a loving people and a faithful God so that much may be expected. The voice still utters the ministerial counsel, "Be thou faithful unto death, and I will give thee the crown of life." J. A. R. D.

**RE-OPENING OF BRANTFORD CONGREGATIONAL CHURCH.**—The services at this church were of an unusually interesting character, and the attendance, especially at those of the morning and evening, was large, and represented almost every congregation in the town. The Rev. Mr. Clarke chose for his morning discourse, Gen. i. 26: "God made man in His own image"—the object being to show that everything good in man, whether of natural excellence or restoring grace, is found in infinite perfection in God, the one proper object of worship and love. In the afternoon Mr. Clarke preached on Rom. xiv. 19: "Let us therefore follow after the things that make for peace, and things wherewith one may edify and trust"—an admirable discourse on the duty of church harmony and its relation to prosperity. The Rev. Mr. Cochrane addressed a very large audience in the evening, with his usual eloquence and power, on the worship of heaven, "They shall see his face," &c. (Rev. xxii. 4), in contrast with the imperfect knowledge of God on earth, where

God's face "shall not be seen" (Exod. xxxiii. 23). The collections were apparently good, but we have not learned the amount of them. Altogether the congregation may be congratulated on the auspicious circumstances under which they have re-assembled in their beautiful place of worship.—*Brantford Daily Expositor.*

**SOUTH CALEDON.**—On June 24th, a very interesting meeting was held in this place. The people have recently put the church building in thorough repair, by painting, papering, and furnishing with lamps and curtains, and, at the time mentioned, had a feast and service of dedication on its re-opening. After an enjoyable participation of the abundant provisions furnished, which were sufficient to tempt any of the disciples of Epicurus, addresses were made by the following gentlemen, Mr. James Davis, missionary in charge, presiding:—The Rev. Father Denney, Rev. M. S. Grey, Rev. F. H. Marling, Professor James H. Richardson, M.D., Rev. Samuel N. Jackson, Rev. Joseph Unsworth, Rev. W. F. Clarke, and Rev. James A. R. Dickson. To say what they said is impossible, neither did the readers of the INDEPENDENT purchase tickets to entitle them to the treat. Father Denney gave interesting reminiscences of his early missionary experiences in this field many years ago, while others spoke of the order becoming worshippers in the church, the objects of the church, and the old subject, ever new, Christ and his salvation. Professor Richardson, who had been induced to join a clerical piscatorial expedition which preceded this meeting, was impelled, by a little holy pressure, to speak of the manifestations of divine benevolence in the material nature of man, who is so fearfully and wonderfully made, and with the result not only of edifying those present, but in a promise being secured by the people that he would again visit them and deliver a lecture on the subject.

Mr. Davis, who has for some months been engaged in evangelistic work in this place, appears to be doing much good. Not only has the congregation increased, but twenty-two members have

been added to the church, and a Sunday-school organized, consisting of one hundred and thirteen scholars.

**HAMILTON.**—It has been unanimously resolved that an invitation to the vacant pastorate of the Hughson Street church be given to the Rev. Henry Sanders, of Wakefield, England. Mr. Sanders, if he accede to the request of the church, will be a valuable addition to the ministers, both of the city and denomination at large.

At the last meeting of the church, Mr. H. G. Grist gave an interesting resumé of the proceedings of the Congregational Union.

The "young people's monthly meeting," which has been discontinued since the death of the late pastor, was resumed on the second Sabbath in June, when several interesting and instructive papers were read.—*Com.*

**SPEEDSIDE AND DOUGLAS.**—Rev. W. F. Clarke is preaching at these two stations every Lord's Day, service being held at Speedside in the forenoon and at Douglas, twelve miles distant, in the evening. We understand that this arrangement, which is at present only temporary and experimental, may possibly grow into something permanent, should it prove, on sufficient trial, to be practicable and satisfactory. The Speedside people are proposing to build a new parsonage, if this plan is found to work. A large and interesting congregation, chiefly of young people, gathers at Douglas every Sabbath evening, and the field of usefulness there seems to be one of special interest.

**ST. JOHN'S, N. F.**—We are delighted to hear of a gracious work of grace which has been in progress for some time in the Congregational Church in St. John's, Newfoundland, and which promises to spread to many parts of the Island. It has been characterized by intense earnestness without much visible excitement. At a communion season recently held, twenty-seven new members were received into the church, and as many more were testifying of their hope in Christ. By previous arrangements, the pastor, Rev.

Thomas Hall, has left home for England on behalf of the Home Mission work, which his church is energetically prosecuting, leaving a young man who has been secured as assistant pastor in his place.

**LIVERPOOL, N. S.**—It is pleasing for us to note, that amid the almost impenetrable gloom under which we now are, and have been for some weeks past, resulting from the severe commercial crisis under which we are now labouring, there looms up a brightness in our religious horizon. And this is all the more gratifying when we consider that our cause has been spiritually dead for many years. Mr. J. Black, who was stationed at Brooklyn last summer, arrived here the first of the month (May), and will remain with us during the ensuing season, and we are hoping that a great deal of good may result from his coming. He has established a Bible class, and Female Prayer-meeting, besides the regular weekly Prayer-meeting, and, though it may sound premature, we think that we already see signs of a better time, in the increased attendance on the Sabbath, and the awakening interest in the various services through the week. We earnestly hope that it may prove so, feeling confident that we have the best wishes of all the sister churches throughout the Dominion.

W. L.

**REV. C. CHAPMAN.**—We learn that on the eve of the Rev. Mr. Chapman's departure for Liverpool, a few of the members of his church called at his residence and presented him with a purse containing 42 sovereigns, contributed to aid in defraying the expenses of his journey.—The Rev. Gentleman expressed himself in grateful terms for this mark of affection and confidence on the part of the contributors.—*Witness.*

**REV. W. M. PEACOCK.**—It is with great regret we learn from a private source that since the Union meeting, Mr. Peacock has been obliged to consult with physicians in Montreal in regard to his health, and that they insist upon the necessity of immediate rest for some

time at least, and the relinquishment of his present successful but severe labours in the wide field he occupies. He therefore feels impelled to resign one of his charges if not both, trusting for further service as the Divine Father may dispose. The Rev. D. McCallum is for the present supplying the churches.

THE REV. D. MCCALLUM has been appointed missionary at large by the General Missionary Committee, and will labour for the present with churches that are unable to obtain pastors. He is just now assisting Mr. Peacock in his too large field of labour.

SHAFTESBURY HALL, MONTREAL.—The Rev. Duncan McGregor has resigned his charge in connection with this mission. The work here was inaugurated and is carried on by the assistance of members of Zion Church and has flourished well under Mr. McGregor's labours. There is a good Sabbath congregation, a large Sunday-school and several week evening services which are vigorously sustained. A new church-building has been contemplated.

REV. J. SHIPPLEY was welcomed to the parsonage, Pleasant River, N. S., by a donation party, who brought in cash and useful articles, tokens of their goodwill amounting to about \$25. A very agreeable evening was spent by all, and it is hoped a pleasant and useful relationship between pastor and people is inaugurated in this important mission-field.

J. S.

FERGUS.—The interior of the Congregational church at this place has been painted and otherwise improved, at an expense of about \$40, which has been fully met by subscription.—*Com.*

COLDSPRINGS.—This church has been supplied during the winter by Mr. B. Longley, student of Victoria College. On the evening of May 30, a Social was held to which Mr. L. was invited, and

who, during the evening's enjoyment, was presented with seventeen dollars. This parting present from the congregation was acknowledged by Mr. Longley in a few well-timed remarks.

Mr. Longley has since been ordained to the ministry in connexion with the Wesleyan Methodist Church. That the Head of the Church may abundantly bless him is the prayer of his Congregational brethren in Coldsprings.—*Com.*

C. C. M. P. A.—A correspondent, who is a firm believer in muscular Christianity, requests us to indicate the existence of the above Society. The Congregational Clerical and Medical Piscatorial Association is an established institution. A recent meeting was held in Caledon, at which several members were present, including four ministers, one professor, two physicians, two editors, and two ecclesiastical secretaries. The apostolical statement, "I go a fishing," finds a ready apostolical response, "We also go with thee." Some of the members of the association purpose undertaking a salmon fishing expedition shortly.

EMBRO.—The Rev. G. C. Needham has resigned the pastorate of the Congregational church at Embro, to take effect in September next.

S. S. ASSOCIATION OF CANADA.—On account of the meeting of the Evangelical Alliance, the committee of this Association have changed the time of its meeting to Tuesday, the 21st, and two following days of August.

REV. JAMES HAY is engaged to labour with the Congregational church at Derby Centre, Vt. He has the use of a parsonage and \$700 a year.

EASTERN CHURCH, MONTREAL.—A successful bazaar has recently been held by this church in the Lecture Room of Zion church; many useful and valuable articles were furnished by the members, the sale of which netted a handsome sum for the treasury.

## Official.

"THE CANADIAN CONGREGATIONAL YEAR-BOOK."—At the late meeting of the Congregational Union of Ontario and Quebec, the following proposal was submitted and approved by the Union, as well as by the several denominational societies meeting at the same time and place, with much heartiness,

"The *Canadian Independent Publishing Company* propose to issue a *Canadian Congregational Year-Book*, composed of reports of the Union and other denominational societies, prefaced with suitable information in relation to our churches in Canada, Britain, and the United States, to be sold at 10 cents a copy. The several societies to pay for printing a share of the cost proportionate to the space occupied by their reports respectively, and to be at liberty to issue additional copies separately for other uses as they may see fit. The edition is proposed to be from 2,000 to 3,000 copies. A special editor will be appointed to compile the whole. Orders will now be asked, if the plan is approved, for such number of copies as the representatives of the churches may undertake to dispose of. It is expected that the *Year-Book* will be issued by 1st September. It will be of the same size of page as the *Canadian Independent*, and it is recommended that it be bound up with the yearly volume of the magazine. The receipts from sales, after defraying the cost of the introductory matter, prepared by the special editor, shall be divided among the organizations contributing their reports *pro rata*."

Orders being called for, most of the ministers or delegates present gave in their names for the number of copies they thought they could dispose of in their several churches. The total number so bespoken was about 1,600, and the Publishing Company wish to hear as early as possible from those churches which were not represented at the meeting, so that they may know precisely what number to issue. All, therefore,

who have not been heard from are requested at once to send in their orders to Mr. A. Christie, Box 468, Toronto.

It is intended to include in the matter additional to the reports, a Calendar for the year July 1, 1873, to June 30, 1874, and Statistics of the Congregational Churches in Britain and the United States, as well as some account of Canadian Congregational Associations, outlines of the origin of the various societies, and other matter of general and permanent interest.

It is expected that the *Year-Book* will be issued not later than the 1st of September, inasmuch as it is urgently desired that the reports should appear as soon after the annual meetings as possible. This, it is much to be regretted, will not allow of the insertion of the proceedings for 1873 of the Congregational Union of Nova Scotia and New Brunswick. As that body does not meet till September, a delay of a month would be caused by waiting for its Transactions. However, an article is expected, giving an account of its origin and general working.

The undersigned has been appointed Editor of the *Year-Book*, to prepare the introductory matter, and put the whole material together. He asks the prompt co-operation of all who can contribute to the completeness of this manual, which, it is expected, will be preserved through the year, for reference in the homes of the people, and be permanently bound up by many with the preceding volume of the *Canadian Independent*, with which, for this purpose, it will correspond in size and style.

F. H. MARLING.

Toronto, June 13, 1873.

CONGREGATIONAL COLLEGE OF B. N. A.—(1.) The following sums have been received during the current month on account of 1872-73, and are hereby acknowledged:—

Montreal, Zion Church .....	\$93 25
"    Eastern Church, add...	1 00
Kingston.....	137 25
Toronto, Northern Church.....	45 00
Granby .....	26 75
Lanark Village.....	32 00
Ottawa.....	37 36
Bowmanville .....	19 25
Bolton or Albion .....	5 00
Alton .....	5 30
Georgetown .....	20 00
Howick and Turnberry .....	8 81
Warwick and Forest .....	11 75
Amherstburg .....	5 25
Stratford.....	28 00
Canning, N.S. ....	15 00
Rev. W. Clarke .....	1 00
Mr. McFarlane, Cowansville.....	1 00

—————  
\$492 97

(2.) The session 1873-74 will be opened on Wednesday, September 15th, with a public service in Zion Church, Montreal. The matriculation examination in McGill University begins on Monday, September 15.

(3.) Candidates for admission to either the Full Course or the Theological Course are requested to forward to me their applications, together with the recommendations of the churches to which they severally belong, at as early a date as possible, that there may be time for further correspondence if necessary.

(4.) My address during July and August will be *Little Metis, Qu.*

GEORGE CORNISH,  
Secy. Congl. Coll. B. N. A.  
Montreal, June 20th, 1873.

**CONGREGATIONAL UNION EXAMINATIONS.**—The first standing rule of the Congregational Union of Ontario and Quebec contains the following clauses:—

"Candidates for admission to the Union from other denominations shall be required, in addition to the above-mentioned certificates [of good moral standing in the body from which they come] and statements [of their views on Christian doctrine and church polity], to produce certificates of having passed through a course of literary and theological training, equivalent to that provided by our colleges. Failing this, they shall be required to undergo an exami-

nation in the several departments which constitute the theological course of study in the Congregational College of B. N. A. This examination shall be conducted by a Committee of Examiners, consisting of members of this Union, who shall be appointed annually for this special purpose. The said board shall appoint the course of reading, and the mode of conducting the said examination, subject always to the approval of this Union, and shall report the results of the same to the membership committee."

Under these provisions, the Union, at its meeting in Brantford, in June, 1873, appointed Rev. F. H. Marling (Convener), Rev. Dr. Wilkes, Rev. K. M. Fenwick, and Rev. Dr. Cornish such Committee of Examiners, and they have adopted the following plan for conducting the examinations during the year 1873-4:—

1. They will be held during the week previous to the next Union meeting, and will extend over two days.

2. In Greek, they will be conducted *vivâ voce*; in other subjects by printed questions and written answers, supplemented by oral examinations, if deemed necessary.

3. The following will be the subjects of examination and the text books:—

I. *English Language and Literature.*  
Marsh's Hand-book of the English Language.  
Shaw's, or Collier's, History of English Literature.  
English History, Henry VIII. to James II. inclusive. [No text book prescribed.]

II. *Sacred History.*  
Dr. W. Smith's Student's Manual of Old Testament History.  
Dr. W. Smith's Student's Manual of New Testament History.

III. *General History.*  
White's Nineteen Christian Centuries.

IV. *Greek.*  
Gospel by Luke, or Acts, or any easy Greek Author.

V. *Systematic Theology.*  
[No text book.]

VI. *Church History.*—First Three Centuries.  
Kurtz, or Mosheim, or Milman's Ancient Christianity.

- VII. *Biblical Literature.*  
 Angus' Bible Hand-Book.
- VIII. *Homiletics.*  
 A written Sermon, or a Theological Essay.  
 F. H. MARLING,  
*Chairman.*  
 Toronto, June 12, 1873.

BLANK DEEDS.—Copies of the new edition of Blank Deeds for Congregational Chapels, Burial Grounds, or Parsonages

in Ontario, in duplicate, with instructions for filling up, &c., prepared by order of the Congregational Union, in accordance with the recent Act of Incorporation, and adapted to the requirements of the latest Registration Law of Ontario, may be obtained on application to the undersigned.

Price \$3.00 per set, payable in advance.

JAMES A. R. DICKSON,  
*Sec.-Treas. Con. Union of Ont. and Que.*  
 Toronto, June, 1873.

## Obituary.

### MRS. (REV.) JAMES HAY.

DIED, at Derby Centre, Vt., at the house of her brother, Rev. Joseph Lorimer, on the 14th of May, Janet Lorimer, wife of the Rev. James Hay, aged 36 years. The deceased belonged to a large family noted for piety, all the members of which early in life gave evidence of being Christians, two of the sons since having become ministers, and two of the daughters ministers' wives. She was born in Stanstead, where she joined the Church, and continued to reside until her marriage with Mr. Hay in 1858. She then accompanied him, after a year they spent at Owen Sound, in his travels through Africa and the Australian Colonies, where she experienced much of the trials as well as joys of missionary life, as they went out at "their own charges." She always made her home happy, was a devoted wife and mother, a kind friend, and humble Christian; so that she gained the respect and affection of the people wherever her husband was settled. On their return to Canada, her home was at Brockville, where she continued to reside after Mr. Hay's labours there terminated. She broke up her home there only a few weeks ago, and, with her five young children, went to meet her husband in Stanstead. There, after all her

wanderings and labours, her life closed within a few miles of the very spot where it began. Her sun went down whilst it was yet day.

The closing scene of a retiring yet most exemplary life we cannot so well describe as in the touching words with which our bereaved brother sends us a few particulars from his sick bed. It seems almost profanation to publish what was intended only for friendship's private ear:—"I have to send to you the painful news of the death of my dear wife. On Wednesday night, May 7th, she was taken ill of a malignant form of typhoid fever. On the same day next week, at 10 A.M., she expired. From the first, it seemed plain to the poor sufferer that she should die. We hoped and the doctor thought she might recover. No care or faithful nursing, no use of medicines, seemed to stay the progress of the disease, till its work of death was done. I need not tell you how sore is our bereavement, how deep our sorrow. We can only look up to our Father and say, 'Thy will be done.' He makes no mistakes. It is well. Still we have the pain and the sorrow. There is much of Heaven's goodness mixed with our bitter cup. The children are well, and with their relatives. We have experienced the greatest possible kindness. In no place on earth, I be-

lieve, could we have been so well situated as here. How thankful I am that the good Lord brought us here. I have myself been prostrated with bilious fever, and though I was able to wait on Mrs. Hay during her sickness, was unable to be at the funeral. Brother Adams officiated on the occasion, in the Beebe Plain Church. The body was buried in the graveyard there, beside her parents. She was prepared; and, but for the

separation from her family, ready to depart. When I told her the doctor said she could not get well, she was not disturbed, but said she was going home." She has indeed gone home. The bereaved husband and motherless children will not be forgotten by a covenant-keeping God. May our brother be supported under this heavy sorrow, restored to speedy health, and spared for long and eminent usefulness.—*Com.*

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## Home and School.

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### WIVES OF NON-COMMUNICANTS.

Whether or not there is, in woman's nature and wants, a foundation for and a disposition to religion greater than in man's, the fact is evident that the women "professing godliness" far outnumber the men. Hence it is common to see indissolubly united in marriage the irreligious man and the pious woman—the one living for the present world and absorbed in its pursuits, wholly indifferent to religion, perhaps hostile to it, professedly sceptical, it may be, profane and immoral; and the other confessing herself a pilgrim and stranger on the earth, and living for eternity. It is evident that the position which she has to fill is one of no ordinary delicacy, difficulty, and danger. While perpetually watching against the insidious influence of a worldly example ever before her, and entrenched in her wifely respect and love for him who sets it, she must be equally on her guard, lest, in the unrestrained intercourse of the home circle, and the constant vexations and cares of domestic life, she prejudice against religion a mind not favourably disposed to it. To such we offer a word of advice.

Make the conversion of your husband, next to the salvation of your own soul, your great object in life. Dwell upon the thought of eternal separation from him, until it shall force you to agonize

for him in prayer. Try to win him mainly by the sweet and silent force of the Christian life. Look constantly to God for aid, and endeavour to illustrate as well as you can before him the beauty and excellency of godliness. Let him see that religion makes one fit for the duties of life as well as meet for the saint's inheritance in light—that you can only be the more cheerful and contented and self-denying, and unselfish, and loving, and mindful of his comforts, because the love of God has been shed abroad in your heart by the Holy Ghost. Let him learn from all your deportment that your great love of God has only imparted a deeper sacredness and sweetness, and tenderness to the wifely love of your heart.

Use your influence as far as you can to bring his mind in contact with saving truth. Ask of him to read the Word of God with you. Tell him your earnest longings to be one with him in hope as you are in love. Beg his escort to Divine service, morning and night. And finally—

Be mild but resolute in the assertion of Christian principles. Beware of that sophistry which, under cover of lawful concession, betrays duty. Never go to places or engage in amusements which conscience condemns, or neglect your church duties to please him. Shake but once his confidence in the firmness

of your religious principle, by yielding when conscience bids you refuse, and you purchase his present approbation at the cost of what you can ill afford to lose—your influence over him as a Christian wife.

### TWO WAYS OF GIVING.

Under this head the *National Baptist* forcibly puts two cases, as follows:

Recently a gentleman in Worcester (Mass.) has died, bequeathing to the city \$250,000 for the establishment of a city hospital. The bequest did not involve sacrifice on the part of the giver. The money was designated for this object when it could no longer be retained in the hands of the owner. The will is contested; an expensive lawsuit will follow; the eyes of the lawyers will stand out with fatness; hard feeling will be engendered; very possibly the testator himself will be abused by both sides, in terms that may well make him turn in his grave; at last, possibly, many years hence, the property, or what is left of it, will go towards the designed object; but more likely the bequest will prove futile and the will be broken. It is always the instinct of a jury to decide for the natural heirs, and against a corporation. Nothing is so easy as to prove the insanity of a man after he is dead, especially if he has left his property in a manner not expected or desired by his relations.

Within a few days Dr. E. D. Saunders, an honoured citizen of Philadelphia, has died. We do not learn that he made any bequest. Indeed, we presume that he had nothing to leave. While he was in the enjoyment of life and health, he gave to the Presbyterian Hospital in West Philadelphia the large lot of land on which the hospital stands, devoted through all times to the relief of the distressed of whatever creed, race, or colour. The lot has risen in value, and now is worth at least \$150,000, perhaps more. He further bound himself to raise \$100,000 toward the endowment. This amount he reached and exceeded. He was permitted to see the hospital erected, dedicated and occupied. He heard the thanks of those whose woes

were alleviated. After enjoying some months of the purest pleasure which Almighty God permits to man, he departed to heaven from within the walls which speak of his truly Christian enterprise, of his grand design, and of the work completed within his life-time.

### TO THE BOYS.

“It is true that the working, successful men of to-day were once poor, industrious, self-reliant boys. And the same thing will be repeated—for from the ranks of the hard-working, economical, temperate and persevering boys of to-day will emanate the progressive prominent men of the future.

“Every man doing any sort of work in Chicago to-day, was raised a poor man’s son, and had to fight his way to his place. Not one of them, as I can ascertain, was a rich man’s son, and had a good time when he was a boy. All boys should grow as strong as a steel bar, fighting their way on to an education, and then, when they are ready, plunge into life with that traditional half dollar and a little bundle tied up in a red handkerchief, as I have known great men to start. I tell you that in five-and-twenty years, when most of us who are in our middle age have gone to our retribution, the men of mark in this country will not be the sons of those whose fathers can give them all they wish for, and ten times more than they ought to have, but will be those who are brought up in farm houses and cottages, cutting their way through the thickest hindrances of every sort; and all the brown stone houses of this metropolis will be as nothing to bring out the noble man.”—*Robert Collyer, Chicago.*

INSTRUCTIVE SERMONS.—A good many clergymen, says an American paper, are finding out that while most people do not care to hear two sermons a day, they are quite ready to listen to a Sunday evening lecture or conversation on some interesting and instructive topic. There is nothing more neglected in most churches than the religious instruction of the people.