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THE
Canadian Independent.

VOL. XIX.

TORONTO, MAY, 1873.

No. 11.

PREPARATIONS FOR THE UNION MEETING.

Wednesday, the fourth of June, is drawing near, when the Congregational Union of Ontario and Quebec will meet at Brantford in its yearly convocation. No doubt the expectant hosts have already begun to make ready. We hear rumours of the renovation of the church building, the upholstering of the seats, and other works involved in setting the house in order. Domestically, also, doubtless,——but we forbear and withdraw our masculine feet from this forbidden ground! We would call emphatic attention to the request of the Brantford pastor, for full and timely information from those who will expect accommodation. Last year, it will be remembered, after the meeting, the chairman of the Montreal Reception Committee addressed us a letter with similar complaints. Even thoughtlessness in such a matter is a breach of Christian courtesy to those who take so much pains to make their visitors at home.

The Union Committee, which was charged with specially important duties in relation to this meeting,—the remodelling of the entire order of proceedings, has been deprived of the guidance of the Secretary, Rev. W. F. Clarke, in consequence of his engagements at Chicago. The result of their meeting on the 29th April, we expect to announce in the latter pages of the present number.

There have been discussions during the year in relation to the mode of admitting and receiving members of the Union. We do not know whether the subject will come up in shape for action at Brantford, but it is most probable that it will. It will require the most careful deliberation.

The Statistical Secretary, in 1872, had to make grievous complaints of that lack of returns from so many quarters, which made his summaries so defective and misleading. These figures are of great value, at home and abroad. If from any carelessness—in itself reprehensible—in the keeping of Church Records, the desired particulars are not to be got at very easily, a little pains would secure them. Sometimes, perhaps, the facts are so unsatisfactory that there is a little shamefacedness about revealing them; but the truth should come out; the brethren have a right to know it. We trust that Mr. Barker will have a better report to make for 1872-3.

The INDEPENDENT will again claim the special attention of its friends. A new editor has to be found, and the enlargement of the circulation must be pressed. Of these matters, however, the proprietors will speak at greater length, either hereinafter or by a special circular to the churches. We would only bespeak for their communications the earnest attention and the prompt and vigorous co-operation of our readers universally. The power of this periodical to help the body and the several churches has never yet been fitly developed. All our interests suffer from this neglect.

Of our general organizations, the (late) Widows and Orphans' Fund, with its new name and new scope, will demand more of time and thought than it has been wont to receive. The materials for such consideration are amply furnished, and in good time, in our present issue. Let them have thought beforehand, and time at the meeting.

The annual meetings of the Missionary Society and of the College are always important, and always interesting, and will be at least as much so on this occasion as on any previous one. The letter of the College Secretary, on another page, is very suggestive. The missionary balance sheet will be anticipated with interest, to see how far the Canadian income has supplied the place of the £50 reduction in the English grant. It will be remembered that another £50 will be deducted this year. The Act of Incorporation will need formal adoption by the Society.

The Indian Mission, as appears by documents now also published, is entering on another phase of its existence. Let the minute of the Board be carefully read by all concerned. The future of this work seems more auspicious than heretofore.

What can the CHURCHES do to prepare for the Union Meeting? "Much every way." It would be a sad mistake for them to think that these things concerned only the ministers, or might be left to a few officials and committee men.

They can *think* over these things. There is not one of the matters above mentioned, that is not of interest to the entire brotherhood, and that would not be dealt with more advantageously if intelligently considered at the local meetings of pastors and deacons, and of the churches. Apathy is worse than the stormiest controversy.

They can send some of their best men as *delegates* to the Union. No church should be unrepresented. While old friends are always welcome, we doubt the wisdom of sending the same delegates year by year. A delegate often learns more by attendance at one such meeting than by reading reports for years. His own presence does good to the rest, even if he be silent. He may do good service in discussions, and on committee. He can add to the interest of the devotional services, if a Godly man. It is much to know each other by face as well as by name.

They can make a liberal *collection* for the Union funds. It will be wanted this year. The place of meeting is \$2 west of the centre—that being Toronto, of course—and travelling expenses will be so much increased. Besides which, we

happen to know that there are arrears unpaid from 1872. The printing of the new edition of the Trust Deed will involve a special and immediate outlay, though that will be reimbursed in time. These two items will absorb \$100.

And, finally, they can *pray* for this meeting. Above all our wants, in the way of money and of plans, we need the gift of the Holy Ghost. A body like ours has next to nothing in the way of hereditary prestige, attractive forms or social rank. Our very polity demands a high spirituality. A religious revival would cure all our complaints. Our brethren in England are yearning for this blessing, and it is beginning to fall upon them. We can have no better hope for the Brantford Union Meeting of 1873 than that it be "a time of refreshing from the presence of the Lord."

THE CONGREGATIONAL PROVIDENT FUND.

Our old friend, the "Congregational Ministers' Widows' and Orphans' Fund Society," having contracted a matrimonial alliance with that promising stranger, "The Pastors' Retiring Fund," and both parties having agreed to merge their respective names in the compact title of the "Congregational Provident Fund," it becomes our duty to introduce "the happy pair" to the wide circle of friends and connections and friends who meet at the table of the CANADIAN INDEPENDENT.

The banns were proclaimed at the Union Meeting of 1872, besides which, a license was procured from the Legislature at Quebec; the terms of the marriage contract have been settled by the lawyers; and the union only awaits form a ratification by the family council, and the blessing of the Church.

Dropping all metaphor, however, we have to call attention to the following draft of by-laws of the reorganised Fund, which we can do the more briefly, inasmuch as we entered into the matter at length in August, 1872, and a letter appears in our present issue—to which we direct special attention—from the respected treasurer of the Society.

Under the existing by-laws, the rates and annuities are subject to revision every five years, dating from 1863; consequently, the Board are in order in proposing the alterations suggested under those heads, and others notified in 1872. They were authorized by the last annual meeting to submit a scheme for a Pastors' Retiring Fund, and to obtain the necessary powers from the Quebec Legislature. In the following schedule, the fruit of their consultations is submitted.

We observe that some further amendments are proposed, which, not being included in "Rates and Annuities," or notified at last meeting, must stand as notices of motion till 1874:—such as the reduction of Life Membership subscription from \$50 to \$20; an omission in section 2 of by-law iii.; additions to section 1 and section 3 of by-law iv.; and section 4 of by-law newly numbered xiii., which introduces a new principle.

We would direct the special attention of our men of business, as well as of min-

isters, to the by-laws under the head of "Retiring Ministers' Fund Branch," viz., xiv. to xviii. As to the pecuniary calculations involved in fixing the rates of subscription, the annuities, and the *minimum* of capital, we must take these on trust, and are in every way disposed to do so, as the trustees have throughout shown themselves so extremely careful in their figures.

The difficult point of the basis on which allowances should be made, is solved by adopting both the "equitable" and the "charitable" principles. We are not prepared to move any amendment to this. It will probably cover every case.

The only point, indeed, which occurs to us needing more precise definition, and as possibly involving future difficulties, is in by-law xvi., section 1. Cases will arise under the phrase, "resign the active duties of the ministry,"—where a minister has ceased to be pastor, professor, or missionary, though preaching occasionally, or has become an agent of a general society, or (for some other reason than ill-health) has been out of pastoral service for a number of years, though in it at sixty-five, and his right to "equitable annuity" may seem good to him and his friends, but not so good to the Society. True, the latter has absolute power in the case as "the sole and sufficient judge;" but, on the one hand, ministers will want to know their precise position, or they may be prevented from subscribing, and, on the other, the Society would be injured by many cases of difficulty arising. But while we candidly point out the need of fuller definition, we do not know that we can supply it. This has always seemed to us the most ticklish part of the entire scheme to frame satisfactorily to all.

It is worthy of consideration, whether the payment of a "lump sum," at one time, by a minister, or his people on his behalf, should not constitute him a life-member, in lieu of annual payments. In England this is done for £10. Of course this would have to be subject to continuance in the ministry, in good standing, and in the Dominion.

We trust that the resources of this branch of the Provident Fund, and of the other also, may so increase, as to allow of double the present annuities being given. The trustees are compelled to limit them to the present small amounts. Benevolent individuals, by gift or legacy, and churches, by annual contribution, could soon enable them to devise more liberal things.

We now leave the proposed by-laws to the consideration of our readers, congratulating them on the wise action of the trustees, which has given the opportunity for this leisurely review.

BY-LAWS OF THE CONGREGATIONAL PROVIDENT FUND.

- *Adopted at a meeting of the Board of Directors, April 10th, for recommendation to the Society.*

GENERAL BY-LAWS.

I.—MEMBERSHIP.

1. *As Beneficiary Members.*—Ministers duly received by the Society, and retaining their membership in connection with either fund in accordance with its By-laws.

2. *As Life Members.*—Any persons not being Beneficiary Members, who shall have paid to the fund Twenty dollars at one time.

3. *As Annual Members.*—Churches collecting for the fund, to be represented at the Annual Meeting, or at any special meeting held in the year following the payment of their collections by one delegate, who shall not be a Beneficiary Member.

II.—ADMISSION OF BENEFICIARY MEMBERS.

1. Any Congregational Minister in British North America who is in good standing in the denomination, and the pastor of a Congregational Church, or a Missionary, or a Professor in the Congregational College of British North America, may be admitted as a Beneficiary Member of either branch of the fund by a majority of four-fifths of the members present and voting by ballot at the next annual meeting of the Society; or by a majority of four-fifths of the Directors present, at any meeting of the Board; subject however to confirmation on the same majority, by the Society at its next ensuing annual meeting.

III.—TERMINATION OF BENEFICIARY MEMBERSHIP.

1. Any Beneficiary Member not an annuitant ceasing to reside in British North America shall thereby lose beneficiary claim on either fund, but the amount of his annual subscription to the Widows' and Orphans' fund shall be placed to the credit of his family under the condition of Article No. 13 then to accumulate with interest at the rate of six per cent per annum until his death, when it shall be paid to such person or persons as may be lawfully entitled to receive it. Beneficiary Members of the Retiring Fund, ceasing to reside in British North America, shall cease to have beneficiary claim, but may in special cases receive relief from the fund to the amount of their subscriptions to the fund.

2. Any Beneficiary Member leaving the ministry, or the denomination, or ceasing to be in good standing, shall thereby forfeit all claim upon the fund.

IV.—READMISSION OF BENEFICIARY MEMBERS.

1. Any member, returning to British North America (if permitted to resume his connection with the Widows' and Orphans' Fund) shall pay all arrears and an additional annual rate of 20 cents per annum for each year of his absence and the amount accumulated to the credit of his family shall relapse to the fund.

2. Any member resuming his connection with the Pastor Retiring Fund shall do so on conditions to be arranged by the Directors.

3. Any Beneficiary Member a widower, remarrying, shall be required to inform the Directors of his wife's age, and if in their opinion the risk to the Fund is thereby increased, shall be liable to pay such an increase of his annual subscription as will cover the proportional increase of his risk.

V.—MEETINGS.

1. An annual meeting of the Society shall be held at the same time and place as that of the Congregational Union of Canada, at which a report from the Directors and the Treasurer's accounts shall be presented, Directors elected for the ensuing year, new members admitted, and any other general business of the Society transacted.

2. Special meetings of the Society may be held at its pleasure, expressed at any meeting thereof, or at the call of the Directors.

3. Beneficiary Members in connection with either branch of the Fund shall be entitled to attend and vote at all meetings of the Society.

4. In case of a Division, a majority of two-thirds shall be necessary to constitute a vote.

VI.—MANAGEMENT.

1. The fund of the Society shall be held and managed by a Board of ten Directors, (five to form a quorum,) residing in or near the City of Montreal, to be elected annually by the Society.

2. The Directors, when elected, shall, from their own number, choose a Chairman, Deputy-Chairman, Treasurer, and Secretary, and may make such standing rules for their own guidance (not being inconsistent with the Act of Incorporation and its amendments or By-Laws), as they may deem needful, subject to the approval of the Society at the next annual meeting.

3. They shall also have power to fill vacancies in their own number, shall be eligible for re-election, and shall hold office until their successors are appointed and assume their duties.

VII.—INCOME AND INVESTMENTS.

1. The Funds of the Society shall be derived from annual Church Collections, subscriptions, donations, and legacies, the rates paid by Beneficiary Members, and the proceeds of investments.

2. The amount received from church collections, or otherwise contributed for the general purposes of the Society, shall be divided, half to the Widows' and Orphans' Fund, and half to the Retiring Ministers' Fund; but money contributed from any source, and specially designated for either fund, shall be so applied.

3. The fund shall be invested only in undoubted securities, to be held on the Society's behalf by the Chairman or Deputy-Chairman and the Treasurer in the name of the Incorporated Society.

4. Any investment or transfer from one investment to another shall be made only with the written consent of members of the Finance Committee, or by vote of the Board.

5. The Treasurer shall give such security to the Board for the funds in his possession, as they may from time to time require.

VIII.—DISPUTED CASES.

In the case of any dispute arising between Beneficiary Members or annuitants, and the Directors of the Society, each party shall choose an arbitrator, and these if necessary an umpire, whose decision shall be final.

IX.—REVISAL OF RATES AND ANNUITIES.

The amount of the rates of premium and annuities shall be reconsidered at each fifth annual meeting, reckoning from that held in 1863, and should any re-adjustment be needed such re-adjustment shall not be deemed to be a violation of good faith by any parties whatsoever.

X.—ALTERATION OF BY-LAWS.

The By-Laws of the Society may be enacted, amended or repealed at any annual meeting, provided that notice to such effect has been given at the previous annual meeting. But this shall not apply to the case provided for in By-Law ix.

WIDOWS' AND ORPHANS' FUND BRANCH.

XI.—WIDOWS' AND ORPHANS' FUND.

1. From the fund heretofore belonging to the Widows' and Orphans' Fund Society, the sum of ten thousand dollars shall be set apart as an endowment for the Widows' and Orphans' Fund Branch, the interest only of which shall be available toward the payment of annuities.

2. The balance of the Widows' and Orphans' Fund together with subscriptions

of Beneficiary Members and available proceeds of church collections, subscriptions, legacies, &c., with interest, and the interest on the Endowment Fund, shall be placed to the credit of an account to be called the Widows' and Orphans' Fund, and shall be available for payment of all annuities as prescribed under By-Law No. 13.

XII.—BENEFICIARY SUBSCRIPTIONS.

The following shall be the scale of rates payable annually by Beneficiary Members of the Widows' and Orphans' Fund Branch :—

1. By those received under thirty years of age, and by Alumni of the Congregational College of B. N. America, subscribing within twelve months from the date of their ordination, eight dollars.

2. By those received over thirty and under forty years of age, ten dollars.

3. By those received over forty and under fifty years of age, twelve dollars.

4. By those received over fifty years of age, at such special rate as may be agreed upon by the Society.

5. Beneficiary Members who shall have paid 30 annual subscriptions; and in any case after reaching the age of 70 years, shall be released from further payment to the fund, but shall still retain beneficiary claim.

6. All subscriptions to be payable semi-annually on the first of January and July, and if not paid within three months, to be subject to a fine of one dollar. If not paid within twelve months, due notice having been given by the trustees, the minister so in arrears shall be held to have withdrawn from connection with the fund.

XII.—ANNUITIES.

There shall be paid from the funds of the Society to the families of the Beneficiary Members the following annuities :—

1. To their widows for life or until re-marriage, one hundred dollars

2. To their widows for each son under the age of 16 years, and for each daughter under the age of 18 years, twenty dollars, but forty dollars for the youngest child.

3. To guardians on behalf of orphans, forty dollars for the youngest, and thirty dollars for each other child, until they attain the ages mentioned in the preceding section, provided nevertheless that the Directors shall have power to delay such payments to guardians until they are satisfied that they will be properly applied.

4. It shall be competent for the Society, on recommendation of the Directors, to make a special grant to the widow or orphans of any Congregational minister—not a Beneficiary Member.

RETIRING MINISTERS' FUND BRANCH.

XIV.—BENEFICIARY SUBSCRIPTIONS.

The following shall be the scale of rates payable annually by Beneficiary Members of the Retiring Ministers' Fund.

1. By those received under thirty years of age, and by Alumni of the Congregational College of British North America, subscribing within 12 months from the date of their ordination, four dollars per annum.

2. Those received over 30 and under 35 years of age, five dollars per annum.

3. Those received over 35 and under 40 years of age, six dollars per annum.

4. Those received over 40 and under 45 years of age, seven dollars per annum.

5. Those received over 45 and under 50 years of age, eight dollars per annum.

6. Ministers over 50 years of age shall be received only on such terms as the Directors may agree to.

XV.—EQUITABLE FUND.

The subscriptions of Beneficiary Members shall be placed to the credit of an account to be called the "Equitable Fund," together with proportion of interest derived therefrom.

XVI.—EQUITABLE ANNUITY.

1. Beneficiary Members of this branch having attained the age of 65 years, and having through infirmity been compelled to resign the active duties of the ministry, shall be entitled to an annuity of \$100 for life, payable quarterly, from the Equitable Fund; but should there be any good or sufficient reason why it should not be paid—of which reason the Society shall be the sole and sufficient judge—it shall not be paid, anything in those by-laws to the contrary notwithstanding.

2. It shall be competent for the Society, on recommendation of the Directors, to increase the annuity of any Beneficiary Member by a special or annual grant not exceeding the sum of \$100 per annum additional, and said grant may be made for life by regular vote after 12 months' notice given at any annual meeting of the Society.

3. It shall be competent for the Society for special reasons to make special or annual grants to members who have not attained the age of 65, and such grant may be made for life by resolution after 12 months' notice given at any annual meeting of the Society.

4. Should the income of either the Equitable or Charitable Fund not be sufficient for the payment of annuities for which it is liable, it should be right and proper for the Society to make such reduction *pro rata* on all annuities as will cover the deficiency, anything in those by-laws to the contrary notwithstanding.—See Clause 2 at end.

XVII.—CHARITABLE FUND.

1. The proportion of charitable subscriptions, donations, legacies, and church collections available shall be placed to the credit of an account to be called the Charitable Fund, until the sum of one thousand dollars is secured, the interest of which only shall be available for grants or annuities.

2. After \$1000 is secured, one half of said subscriptions, collections, &c., shall be reserved to constitute an Endowment Fund, until the sum of \$5,000 has been secured.

3. The other half, with the proportion of interest due to this account, shall be available for grants or annuities; but should the income in any year exceed the disbursements of that year, the surplus, after allowing a small balance for contingencies, shall be added to the Endowment.

XVIII.—CHARITABLE ANNUITIES.

1. The Society may from the Charitable Fund make special or annual grants to any aged or infirm Congregational minister, labouring in B. N. A., though not a Beneficiary Member.

9. Should the Equitable Fund not be sufficient for the claims of annuitants, it shall be proper to supplement that Fund from the Charitable Fund.

Parliamentary process has been suggested as one way of getting rid of old sermons. The minister who delivered the same discourse three times was told by one of his hearers, "Sir, your sermon having been read a third time, I move that it be now passed."

THE NEW TRUST DEED.

At the Union Meeting of 1871, a draft of a new form of Blank Trust Deed for Congregational churches in Ontario was submitted by the Union committee, and, after reference and amendment, generally approved, power being given to a special committee to revise and settle its terms in detail and issue it in printed form. But as some provisions of the deed were made dependent on the proposed incorporation of the Missionary Society, and that was not effected till the last session of the Legislature of Ontario, the amendments were submitted to the Union in 1872. The deed is now ready for publication, and copies are expected to be ready for use by the time the Union next meets.

For the information of all concerned, therefore, we think it advisable to give an outline of the changes adopted. Let no one think these a matter of form, or of dry legal detail. Those who framed these amendments, did so under a deep sense of responsibility, feeling that the peace, purity and prosperity of many a church might be involved in their deliberations. Let the results be so considered by those who now receive the fruit of their labours.

The new deed was prepared under the professional advice of C. S. Patterson, Esq., Q. C., who had given especial attention to instruments of this nature, according to the instructions of the Union. The draft prepared by counsel was revised by the Union committee, submitted to the Union, referred to the Business committee, and finally approved as above stated. It is to be hoped that, with all this care, the deed will fully answer the purposes intended.

The changes in the new form of deed are as follows :—

1. The citation of the Act authorizing the holding of property by religious societies is conformed to the numbering of the consolidated statutes.

2. The uses for which property may be held are enlarged, so as to take in parsonage and burial ground, the support of public worship and the propagation of Christian knowledge. There is a fixed opposition on the part of the Congregational Union and the churches it represents, to any holding of land by ecclesiastical corporations for purposes of revenue, but inasmuch as the existing general statute does not limit the quantity or value of the property, this provision covers the renting of a parsonage for a year, or the partial letting of a church, and adding the proceeds to the general funds of the church.

3. The new form makes "the Congregational church of _____" a party to the deed, and introduces the trustees only as representing them. The former deed made the trustees parties, the church being referred to afterwards. This way of putting the matter is more correct on the face of it, and may give the church, what it ought to have, more complete control over the property and the trustees.

4. The former deed assigned the land "for the site of a chapel for the use of the members of a Congregational church, maintaining a church discipline and

doctrinal principles in harmony with those of the Congregational or Independent Dissenters who formed the Congregational Union of England and Wales in the year of our Lord 1831." In the new one, these words are added to the above, "as the said doctrines and principles are set forth in a 'Declaration of Faith, Church Order, and Discipline of the Congregational or Independent Dissenters, in the year 1833.'" This is the restoration of a provision which was contained in an earlier edition of the Blank Deed.

5. As before, trustees must be members of the church holding the property, if a church exist; they may resign, or the church may remove them from office. But in the new form, instead of their election being ordered to take place "according to the recorded rules and regulations" of the church—we doubt if one church in fifty has "such recorded rules and regulations,"—it is provided that the vacancy may be filled at the church meeting by which it is declared to exist, or at one called by notice from the pulpit during divine service on the two preceding Sundays for the purpose, a majority of the members present having power to act in all these cases. The provisions, giving "the subscribers to the maintenance of public worship in any chapel erected upon the said lands," the powers of the church as to the property, in cases where the church, as such, no longer exists, are continued in the new form.

6. In cases where public worship is not maintained, it is provided that meetings of the church or subscribers for the above purposes, are to be called by a notice, signed by a trustee or any five subscribers, and put up on the church door and in a conspicuous place in the nearest post-office, for at least one week.

7. One of the most important provisions of the new deed is that which provides for the assumption of chapel sites by the Canada Congregational Missionary Society, in the event of there being no church or subscribers, or the disuse for three years continuously of the use of the property for Divine worship by any Congregational church. In that event the Missionary Society may appoint trustees, let or sell the lands, and apply the proceeds to the purposes of the Society, restore the lands to the use of the same or any other Congregational church in the same place, or "otherwise deal with and dispose of them as they shall deem proper." There are already some cases, and there may be more, in which a church has "died out," and there is no hope of its revival, but the property is tied up by the deed to the use of that church, and can only be otherwise applied by a special Act of Parliament. But no one may feel interested enough in the matter to apply for such an Act, nor may the purpose to which the proceeds of any sale should be applied, be very manifest. This new clause provides for the case. No organization can more appropriately become heir or residuary legatee to a deceased church than the Missionary Society, which has probably fostered it in its early years, which is supported by the parties who generally aid in paying for church property, and which is specially charged with the work of Congregational church extension. In order to the exercise of these powers, the Missionary Society has been incorporated by the Legislature of

Ontario. After the provisions of the deed had passed the Union in 1871, they were communicated to the Missionary Society, which approved of the same, and appointed a special committee to act on its behalf in obtaining an Act of Incorporation. That Act conforms generally to those obtained by the Congregational College and Widows' Fund, which set forth the objects of the society incorporated, and left them free to make their own rules. In those two cases, however, the corporations are forbidden to hold land, except for their own use or occupation. In this of the Missionary Society, it is to be authorized to acquire the disused church sites, but must dispose of them within seven years.

8. The provisions for selling a site, in order to secure a more eligible one, are omitted, as being already included in the statute.

9. The deed is hereafter to be printed on paper only, in folio form, instead of one broad sheet; and two copies, with instructions, will be sold at three dollars per set.

We need hardly say that the provisions of the new deed will not apply to properties held under the old forms.

We cannot let the opportunity pass, of urging all parties who have to do with such matters, the necessity of the utmost care and correctness in transactions so important. A good lawyer should always be employed, instead of an amateur conveyancer. No title at all doubtful should be accepted. The deed should be procured and registered at once, and nothing left open out of which future difficulties may arise. The carelessness often manifested in these things is hardly less than criminal.

“PROSY SERMONS.”

How often we hear that remark passed on a discourse that has cost a pastor anxious hours of thought. He may have been many years in the same place, and as he enters his study, the question that has been troubling him for some time returns with overwhelming force,—What shall I give my people next Sabbath? If I give them an old sermon they will know it? What text shall I select? There are plenty from which to choose, and after finding one, another question arises,—How shall I treat this subject? and how clothe it in language that will suit my several hearers, some of whom are so fastidious? Were it a time of revival it would not be so hard. But it is a time of coldness; no life in the church; the majority go but to be pleased. The minister is but a mortal man. The petty cares of life press hard on him as well as his people; he cannot always banish worldly thought and care when he would. But you say, “He ought to rise above such things, to practice what he preaches.” How can he, when his people, by their worldliness, their lack of interest in spiritual matters, and most of all their lack of earnest believing prayer, drag him down to their own level? Some pray for their pastor, that the word preached may be felt to be God’s message, and listen, not as to a pleasant song. They do not call the sermon “prosy.”

But what wonder, that they, who seldom ask God’s blessing, or if they do, only in set phrases they have used for years, find sermons dull and prosy? Only let your minister know that his people are praying for him, what a difference it will make in his feelings as he retires to his study. Some think if they pay a minister a good salary that he has nothing to complain of, and he must do every-

thing. It's an easy way to get money; pity they could not try it themselves;—then if the church does not fill up, it is his fault. Had we not better have a change? That is what *you* say, but listen to what others in the same congregation think,—“I don't wonder that our church does not fill up, some of the people are so stiff and unsociable; they are divided into sets, who think themselves above common people who have to work with their hands for their daily bread. If they want money, they can speak to you free enough; but meet them on the street, they don't know you from a complete stranger. I may go or stay away, just as I please; they never enquire what has become of me. In fact, I would not go at all but I like the minister, and I know it is not his fault.” Ministers have often to hear this complaint when they visit the poorer class of their congregation. Now, I am not a minister, neither, I am thankful to say, a minister's wife, (if I were there would likely be a small row) but I have heard such things time and again, and if you think our pastor is getting prosy go and tell him plainly, not whisper it round or let it come to his ears anonymously, and wound his feelings. Could we not help make our minister's sermons? furnish him with texts? and fill up the empty pews? If we were to tell him our troubles as far as practicable, of a temporal nature as well as spiritual, would not that furnish him with a subject for next Sabbath's discourse, and while it suited your case, may not others feel the same, and return home lifted for a while above their troubles? And if there are some whose path in life is comparatively smooth, who have not to toil for daily bread, and therefore know nothing of the many hardships those who do have to contend with, let them take a deeper interest in their poorer brethren and sisters—those who ask not for charity, but Christian courtesy. Don't leave your pastor to speak to the strangers who occasionally drop in. How easy it would be for a gentleman to say, even to a perfect stranger, “Glad to see you here, hope it will not be the last time.” There are plenty of ways if one only had a mind to try. If we really wish to see our churches prospering, we must have more prayer for the pastor. He is a man of like passions with ourselves, and if “Moses” needed to have his hands held up by “Aaron” and “Hur,” surely in this time when religion is fashionable we need men and women of prayer. Pray not only for your pastor, but the young members of the church, who are surrounded with temptations that to you would be no temptation. Is it so long since you were young and just setting out in the Christian life, that you have forgotten how you looked up to those who had borne the heat and burden of the day as examples? How it cheered you when an aged Christian encouraged you. Rest not satisfied when the young are gathered into the church, but try to build them up in our most holy faith, by precept and example—“praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints,” and especially for those “who minister unto you in holy things.”

A LADY HEARR.

Grumbleton, Western Ontario.

WHAT WE NEED.

BY A CONTRIBUTOR.

Not more of your money, so much as more of *you*. There is always money to be had, someway, for Christian enterprises. But we want *men*. And here arises a difficulty:—a man says, “If I had only been a *Christian* when I was a young man, I would have gone to college, and fitted myself for the ministry. But it is too late now.” And so—he does *nothing*. That is, he gives some of his money, and a little of the waste-hours of his time, (after every business call is attended

to;) but he gives nothing of *himself*! And *we* would find it difficult to advise such a man, if we had to follow *his* method of looking at things. But we propose to ask him to look at *our* method :—in fact we will write him a letter ; and it shall be follows :—

MY DEAR FRIEND,—You have been for eleven months in every year, for the past twenty five years—to my certain knowledge—deeply immersed in business. You have gained property, influence, ease, independence, (at least these are all within your grasp, if you would take them,) but you are *wearied*. You need a rest : not inaction ; you, with your active habits, would die under that ; but you want some change from this treadmill round of business. You *must* have it. You are talking of retiring from business ; you are talking of going to the country ; and you are talking of taking next year for travel. Now, can't you give next summer and winter to Christ ? Just act as if you were a “ minister,” in trying to save souls. Give far more time to those benevolent works, where your name stands on the Committee. Devote your whole time and energies to Christian work. I need not suggest particulars. I have heard you eloquent on these things. *Take one whole year's* rest thus from business ; and you will find it the most blessed year of your life ! You have gained wisdom and experience—you know how to deal with men—men would listen to you in their houses, probably better than they would to us : for they accuse us of being “ professional.” You would not have as many heart-aches as we, in finding, distress we can only condole with, and can do little to relieve. You don't need to take the vow of any “ religious order,” for if you don't succeed in the work, you can (with the MASTER'S leave,) retire from it.

Try it, my dear friend ! and you will then have solved for yourself the great problem of lay help in the church's work ; and if at the end of a twelvemonths the solution is not quite reached, let us hope the Master will spare you to try it longer.

I am,

YOUR PASTOR AND FRIEND.

MONOSYLLABIC POEM ON WORDS.

The following curious illustration of the power of short words in the English language was written by Dr. Addison Alexander :—

Think not that strength lies in the big round word,
 Or that the brief and plain must needs be weak :
 To whom can this be true who once has heard
 The cry for help, the tongue that all men speak,
 When want or woe or fear is in the throat,
 So that each word gasped out is like a shriek
 Pressed from the sore heart, or a strange wild note
 Sung by some fay or fiend ! There is a strength
 Which dies if stretched too far or spun too fine,
 Which has more height than breadth, more depth than length,
 Let but this force of thought and speech be mine ;
 And he that will may take the sleek, fat phrase,
 Which glows and burns not, though it gleams and shine :
 Light, but not heat—a flash, but not a blaze.

Nor is it mere strength that the short word boasts,
 It serves of more than fight or storm to tell—
 The roar of waves that clash on rock-bound coasts,
 The crash of tall trees when the wild winds swell :
 The roar of guns, the groans of men that die
 On blood-stained fields. It has a voice as well
 For them that afar off on their sick-beds lie,
 For them that laugh, and dance and clap the hand
 To joy's quick step, as well as grief's low tread,
 The sweet, plain words we learn at first keep time,
 And though the theme be sad, or gay, or grand,
 With each, with all these may be made to chime
 In thought, or speech, or song, or prose, or rhyme

Obituary.

MISS JANET BUDGE, OF NEWMARKET,

Died on the 7th April, Miss Janet Budge, second daughter of Mr. Alexander Budge of Newmarket, aged 27 years. She had been for a considerable time the victim of pulmonary consumption, from which she endured much suffering with a few lucid and cheerful intervals for about the space of 8 months. During the later half of this period she became entirely prostrated and powerless, and as her earthly tabernacle rapidly went down, in the same proportion did the spiritual temple of her mind, built of the elements of the divine spirit, seem to grow up. For some time before her death she gave utterance to many longing desires to depart and to be with her Lord God and Saviour, expressing at the same time her forebodings of the anguish and sorrow, which by the event of her death would be inflicted on her parents and her remaining brother and sister and friends. Her funeral sermon was preached in the Congregational Church, on the 13th of April, at Newmarket, from Luke xxiv. 26, and Rev. vii. 14,—“The necessity of the death of Christ for us and the necessity of afflictions and death to his disciples, that they might be with him.” Miss Budge was much esteemed and respected, and the church was crowded to excess.—A. S.

Literary Notices.

The *Congregational Quarterly* (Boston: American Congregational Union) for April has come to hand in good time, and is an interesting number. Among the articles is a paper on “A Belief in the Endless Punishment of the Wicked an essential Prerequisite to the Ordination of a Minister,” read before the Andover Society of Alumni, by Rev. D. Merriman, of Norwich, Connecticut. He makes a strong argument in favour of his position. An article on “Meeting-houses,” especially of the cheaper sort, with illustrations, would be useful to many in Canada. “Thomas à Kempis and his Times” are dealt with in a manner showing careful historical research and spiritual sympathy, by Miss Mary E. Atkinson, daughter of Rev. Timothy Atkinson, once of Quebec, but

now of Norton, Mass. Miss Atkinson's poetical contributions to various newspapers have been read with great appreciation, and we are pleased to see, in this number of the *Quarterly*, a notice of a volume of her compositions, "The Architect of Cologne, and other poems." (Boston: D. Lothrop & Co.) She has the true "gift" of poesy.

A Supplement to the *New Congregational Hymn Book*, prepared by a committee of the Congregational Union, is announced by Hodder and Stoughton for May.

A new book on *The Reformation*, written up to the latest lights, and free from the unhistorical though fascinating partisanship of D'Aubigné was a desideratum in our ecclesiastical literature; and it has been supplied by Professor George P. Fisher, of Yale. (New York: Scribner, \$3.)

Many of our readers know in what tasteful style Mr. A. D. F. Randolph, of New York, issues collections of sacred poetry, and with what skill the selections themselves are made,—“The Changed Cross,” for example. Another volume of this class is *Christ at the Door*, in which Miss Susan H. Ward has gathered materials on the touching theme from a wide range of sources, in various languages, under the headings, “Christ knocking at the Door,” “Christ a Guest.”

The Household Whittier is the taking title of the latest edition of the Quaker poet's writings, including the “Pensylvania Pilgrim.” (Boston: Osgood, \$2.)

The Works of Charles Sumner have been published in the highest style of the typographic art, under the revision of the author's own hand, in seven volumes. (Boston: Lee and Shepard, 8vo. \$3 per vol.) In our Britis' ears, the echo of the eloquent speaker's voice that has lingered the longest, is his violent philippic against English “neutrality,” in the American Senate, which upset the Clarendon-Johnson Treaty. But let not this make us insensible to the high merits of this accomplished scholar, classical orator, and fearless

champion of liberty—almost martyr in that good cause in those dark days when so few dared to avow themselves as on its part.

Another volume of the *Park Street Pulpit*, and a second of the *Music Hall Sermons*, both by Rev. W. H. H. Murray, (Boston: Osgood, \$2.25 and \$1.50,) have made their appearance. Mr. Murray is in Boston what Beecher is in New York, the “Star Preacher.” He is a tall, fine-looking man, still quite young, with nothing of the clerical about his appearance, a passionate lover of horses and field-sports, spending most of his week on his farm in Connecticut, reading a written sermon in the morning, giving a “talk” in the afternoon, and preaching to a miscellaneous crowd in the Music Hall on Sunday evenings in winter. He is, in most respects, very old school in doctrine, yet no one gives harder raps to some orthodox beliefs, and especially to some orthodox people and their doings, than he. He is not a finished scholar, and his style is disfigured by occasional coarseness, yet he holds that critical community by the ear. For he is a man, self-poised, fearless, and outspoken; and he has a message to deliver, which has got to be delivered, come what may. Read him, ministers and people; you will often quarrel with him, but he will do you good.

The papers contributed by Dr. Dawson, Principal of McGill College, Montreal, to the “Leisure Hour,” under the title of *The Earth and Man*, have been also issued in a volume by the London Tract Society. Such a book should have a special interest for Canadian readers, alike from its local authorship and its able treatment of questions of the day.

In the great conflict now waged, in so many forms, against the Supernatural, by those who constitute themselves the high priests of nature, it is a service to those who would fain hear both sides and know the truth, but who have not leisure for elaborate investigations, to furnish them with a compendious view of the subject, in a spirit that appreci-

ates real scientific discovery and, at the same time, reverently accepts divine revelation. Such a work has been performed by Mr. John R. Leifchild, A. M., (we believe, a son of the late Rev. Dr. Leifchild,) in a work styled *The great Problem: The higher Ministry of Nature, viewed in the light of Modern Science, and as an aid to advanced Christian Philosophy.* (Reprinted, New York: Putnam.)

Almost anything that Canon Liddon writes, is sure to be worth reading. He is one of the princes of the English pulpit; a valiant defender of the faith against the special errors of the day, by arguments evidently as honest as they are strong, and vitalised moreover by an intense personal devotion. He is a high, a very high churchman, but notwithstanding such aberrations, renders splendid service to the common faith. His volume of Lent lectures on *Some Elements of Religion* is republished by Scribners, of N. Y. It contains discourses on the following vital themes,—The Idea of Religion; God, the Object of Religion; The Subject of Religion,—the Soul; the Obstacle to Religion—Sin; Prayer, the Characteristic Act of

Religion; the Mediator, the Guarantee of Religious Life.

In honour of the memory of the late Principal Cunningham, of New College, Edinburgh, (Free Church,) a sum of money was invested for the foundation of a "Cunningham Lectureship," after the pattern of the "Brampton Lectureship" at Oxford. A different lecturer, we believe, is appointed every year. Rev. James Walker, D. D., of Carnwath, held the appointment for 1870-'1, and took for his theme *The Theology and Theologians of Scotland, chiefly of the 17th and 18th Centuries.* (Edinburgh: T. and T. Clark.) It contains but six lectures, and therefore cannot be a full treatment of so large a theme, but is valuable as far as it goes. The course consisted of ten, but, the author being ill, his friends published these six, perhaps prematurely. The first lecture is introductory; the second is on the Atonement; the third on Predestination and Providence; the fourth on the Visible Church; the fifth on the Headship of Christ and Erastianism; and the sixth on the present Misrepresentation of the Scottish Religion.

Correspondence.

COLLEGE AFFAIRS.

MY DEAR SIR,—At your request I will endeavour to say a few words on College matters.

On Wednesday, the 16th inst., the Thirty-fourth Session of the College was formally ended with the usual public service, held in Zion Church, at which a more than average number was present. Mr. Chapman, as chairman of the Board of Directors, presided; and, in the course of the proceedings, gave a brief appropriate address; after which, the three students who had finished their course were called forward, and received from him their certificates. The Rev. John Fraser conducted the devotional

service; the principal, Dr. Wilkes, made a general statement touching the work of the past session, and called attention to the importance of developing into something larger the nucleus we now have of an *Endowment Fund*, and of providing prizes for competition by the students, as well as of augmenting the library. In immediate response to the mention of these wants, one present sent in his name as good for \$50, and another for \$20, to be expended as prizes; and since the meeting, a lady, a member of Zion Church, has handed to the principal the sum of \$50 for the purchase of books for the library. Let us hope that these good examples will be followed by others. The Rev. W. H. Allworth, of

Paris, who came by invitation of the board to assist at the examinations, gave a good practical address to the students on their future work; he was followed by his son, Mr. John Allworth, B.A., with a valedictory address, which did him great credit in respect of delivery, composition, and sentiment. So ended the proceedings, so far as the business immediately connected with the meeting was concerned. Mr. J. P. Clark, who has done good service as Treasurer, said a few words on financial and other matters by way of taking his farewell;—he and his now dwell in England. Much to the gratification of Dr. Wilkes and myself, Mr. Fenwick and Mr. Chapman were able to accept the invitation of the Board, made in accordance with the resolution passed at the last Annual Meeting of the Corporation, and they delivered special courses of lectures on important topics and held examinations in the same: all which will be fully reported in the Annual Report. The beginning thus so well made in this department of College work must be, if possible, further developed in future sessions.

The session opened with the names of ten students and probationers on the register:—of these, one of the former and one of the latter withdrew, so that the number at the close of the session, including Mr. Nighswander, an occasional student, was nine (9). Messrs. Allworth, Griffith, and E. D. Silcox have finished their course, and enter at once upon the active duties of their work. Mr. Allworth goes to supply the vacant pulpit at Hamilton for three months, from May 1st, and after that is wanted elsewhere. Mr. Griffith settles at Cobourg and is to be ordained in June. Mr. Silcox goes to supply Oro, Rugby, and Vespra, the wide and important field lately occupied by Mr. Sanderson; he has received a call to Cold Springs, but the first-named sphere has been promised his services prior to decision on the said call. Hence, that is in abeyance. Mr. Nighswander, who spent half the session with us, settles at Granby, Que., where he is to be ordained in May. There remain, therefore, five students, and these are all engaged for work during the vacation, as follows:—

Mr. Silcox, (J.B.), at Cold Springs, Ont.
 “ McIntosh, Durham, Melbourne and Windsor. Que.
 “ Black, Liverpool, Nova Scotia.
 “ Malcolm, Martintown and Roxboro’, Ont.
 “ Cox, Inverness and Megantic, Que.

By the time this reaches the hands of your readers, Dr. Wilkes and myself will, if all be well, have started on our tour of visitation of the churches mentioned in your last number. We are very anxious, not so much that tangible results should follow these visits in the shape of contributions to the treasury of the college (though these are needed), as that a larger and deeper interest should be excited in the work it aims to do for the denomination at large throughout the Dominion. Around the college and its work there clusters a group of questions which are becoming of more vital importance to our churches every year, and which demand and deserve graver consideration on our part than they have yet received.—But I am entering upon topics too wide for my time and your space, at present; hereafter, I may have something to say on them.

I remain, with much respect,
 Cordially yours,

GEORGE CORNISH.

MONTREAL, April 22nd, 1873.

CONGREGATIONAL PROVIDENT FUND.

DEAR SIR,—The Union meetings draw near, and in the May number of the *INDEPENDENT* the rules and regulations, to be submitted at Brantford, of the “Congregational Provident Fund,” will be inserted, so as to give the beneficiary members of the late “Widows’ and Orphans’ Fund,” and others, ample time to consider all the bearings of the subject, which very materially affects the well being of the ministers of our body in this Dominion.

The changes proposed are many and great, and deserve the careful and prayerful consideration of all interested therein.

It is proposed to reduce the premiums payable by beneficiary members \$2.00, and to increase the annuities payable to

widows by \$10.00, making these \$100 instead of \$90 a year. This is proposed, in view of inducing *all* ministers to belong to the fund, and all churches, without exception, to contribute to the fund at least an annual collection.

This question has never been heartily taken up, either by ministers or churches.

Ministers seem to think it is begging for themselves,—but it has no element of begging in it. It is asking the brethren to contribute of their abundance to a fund which has done, and is still doing, incalculable good, and which, if thoroughly sustained by the churches, is capable of effecting still greater good than it has yet done.

For the benefit of some who may not know the history of the fund, I may say that it was established in 1858. A few friends in Montreal and elsewhere contributed sums of \$50 each, constituting them life members, to form a nucleus, from the interest on which, and premiums of beneficiary members, any annuities that might become a charge on the society could be paid, thus securing a capital as a basis on which the satisfactory working of the fund might be assured.

Provisionally, for the first 7 years, there was no claim upon the fund, so that time was given for the growth and development of the principal. There are no expenses incurred in its working. It has been a labour of love, in which those who have nursed it have found their pleasure and in its success have their reward.

At the present time, there are only 4 annuitants, one only having a child: but of course it cannot long be expected to remain so lightly charged; hence the necessity of all the churches aiding the cause, so that the income of the society may ever be more than adequate to meet its requirements, in this way only can its capital be increased.

There are in connection with the Congregational body in Canada 60 or 70 ministers, of these only 30 belong to the fund.

There are 90 churches of our order in Canada, of which only 49 have ever made a collection for the fund; and an average of only 16 make collections for it, with any regularity.

Some of these used to “run well,” making pretty regularly annual collections,—but something has “hindered” them in the good work, and several have not for years done anything. Some few are regular with their collections and I would strive to stir up their “pure minds” and enquire why all should not be, as the few.

The average of annual collections is \$220, or about \$13 75 from each, but some four or five churches contribute four-fifths of the whole, so that as a body, there is little room for boasting.

I believe that the cause of failure in this respect, is a false delicacy on the part of ministers to bring the subject intelligently before their churches, and induce them to take hold of it as a part of their church organisation.

If churches would take upon themselves the collection of \$5 or \$10 a year we need never hear of such cases as that of a dear brother recently deceased, who leaves a widow and family wholly unprovided for.

Many a minister, on his small stipend, finds it impossible to spare even the small premium required,—but if the church took upon itself this slight burden, they would spare themselves the pain of seeing their pastor's widow reduced to poverty,—and they, for very shame, obliged to contribute a sum which may be a burden to them, and which a small annual collection would have made unnecessary.

I trust at the annual meeting this year, this subject will be frankly and fully discussed.

The meetings of this society have been heretofore pushed into a corner, and not half the number interested have taken the trouble to attend. The meeting this year is however too important not to demand the special attention of the business committee, which will I trust arrange that this fund shall have early attention, and full time accorded to it.

The by-laws now to be enacted must stand for five years, hence the importance of giving the most careful attention to them.

The trustees have carefully considered them, and recommend their adoption, but surely beneficiaries should think

them of sufficient importance, to demand their attention.

THE MINISTERS' RETIRING FUND

is a subject worthy of careful consideration. There are not a few cases where ministers become incapacitated from age, for efficiently taking the oversight of a church;—yet having devoted the best part of their lives to the work of the ministry, it is hard for them to be set aside, without the ability to work in any other way, and no means of support but the precarious charity of those who may know their circumstances and pity their condition.

One case is now present to my mind, where a worthy minister writes that he has laboured in the ministry for a period of 50 years, during all which time he has never received more than \$300 a year, and now at the age of 73 he finds himself too old to be acceptable as a minister, but not too old to live for perhaps 10 years longer:—and what is the prospect before him? May I not say, "Brethren, these things ought not so to be"? Nor need they be if this portion of the scheme is properly sustained by the generous contributions of the churches.

The funds of the society invested on the 1st June next will amount to \$12,848. Of this sum it is proposed to set apart \$10,000 as capital,—the interest on which shall alone be used towards payment of annuities,—See by-law xi. clause 1. The balance of the fund, together with interest accruing thereon, beneficiary members' premiums, and a moiety of church collections, will also be applicable to payment of annuities.

The charitable fund will be formed of subscriptions, donations, legacies, and a moiety of church collections, and will not be touched, until \$1,000 is accumulated for a capital:—the interest on which only shall be available for distribution in any one year. After which, a moiety each year of collections, etc., will be reserved until the capital of this branch of the fund amounts to \$5,000.

It is also proposed that from this fund the trustees shall be authorized to make donations to such deserving cases as may come before them, after due enquiry has been made into the merits of each case, as the funds may warrant.

I think it desirable, Mr. Editor, thus to bring this matter prominently before the attention of both ministers and churches that, after due deliberation, such conclusions may be arrived at, as shall enable them intelligently to enter upon the important business which they will be called to take action upon at Brantford.

Careful forethought will save much valuable time, and as the issues are so important, I trust that every member, and every church entitled to be present, will be at their post and give the business the attention it merits.

J. C. BARTON,
Treasurer.

MONTREAL, April 14th 1873.

P. S. As I am likely to be absent from Montreal for some months this summer, any having remittances to make, will please address them to C. R. Black, Esq., Secretary, St. Peter and St Paul Streets, Montreal.

ICE IN THE PULPIT.—A pastor asks and answers the question, What put it there? You, Deacon Jones, you put it there. At least, you have done more to put it there than any one else in the parish. Your whole course for the last three years has continually tended to put out the fire in your pastor's heart, and turn him into an iceberg. You have neglected or been slow to pay your portion of his salary, and filled his mind with the cares of the world; you have neglected the prayer meeting, and have come late to church, and left your pastor to bear the whole burden of souls, and by your example have encouraged others to do the same, while you have given yourself up to successful money getting.—*The Christian at Work.*

News of the Churches.

CONGREGATIONAL COLLEGE.—APPOINTMENTS OF PRINCIPAL AND SECRETARY. Since the publication of the list in April **INDEPENDENT**, some changes have been made. Those in Dr. Wilkes' list, below, are noted by being printed in italics. His tour is now arranged as follows:—

Kingston, Sunday, May 11th; Bowmanville, Monday 12th; Albion, Tuesday, 13th; Alton, Scuth Caledon, etc. Wednesday and Thursday, 14th and 15th; Georgetown, Friday, 16th; Toronto, Sunday, 18th; *Scotland, Monday, 19th; Burford, Tuesday, 20th; Guelph, Wednesday, 21st; Howick and Turnberry, Thursday and Friday, 22nd and 23rd; London, Sunday, May 25th; Warwick and Forest, Monday to Wednesday, 26th-28th; Sarnia, Thursday, 29th; Amherstburg, Friday, 30th; Embro', Sunday, June 1st; Stratford, Monday, June 2nd.*

Some alterations in Dr. Cornish's list for the eastern townships have been notified by circular. Those for Ontario are:—Ottawa, Sunday, May 4th; Van-kleek Hill, Tuesday, 6th; Indian Lands, Wednesday, 7th; Martintown, Thursday, 8th.

INDIAN MISSION.—REV. R. ROBINSON.—At a meeting of the Indian Mission Board, held on the 18th March, the following minute was unanimously adopted. It is published in full for the information of the friends of the mission. In accordance with this proposal, Mr. Robinson wrote to the Secretary on the 15th April, that he had resigned his charge at Owen Sound, that the resignation had been accepted, and that he would be ready to enter on his new engagement on the 1st of July. May he have the hearty support of his brethren!

“The Board of Directors of the C. C. I. M. S., in view of the opening of another season of missionary work, have taken into special consideration the re-

solution unanimously adopted at the last annual meeting of the society, namely,—‘That this meeting express its belief that it is important to secure the services of an additional efficient missionary to the Indians.’ Their experience in the actual conduct of the work impresses them more strongly every year with the correctness of this view, and with the absolute necessity of such superintendence to the vigorous carrying forward of the mission.

“They have also considered anew that portion of the last annual report which was on the same occasion, by another resolution, ‘referred back to the board,’ namely, the proposal by the preceding board to engage Rev. Robert Robinson as missionary and agent of this society, together with ‘the very decided deprecation of the appointment of the pastor of so important a charge as the one in question (Owen Sound) to the Indian Mission;’ and with the following results:—1. The need of an English missionary superintendent is conceded on all hands.—2. The qualifications for such a position are many, various and peculiar, and the Board not only know no one so well qualified for the work as Mr. Robinson, but they know of no one else to whom they can look, so that the choice lies between his appointment and no appointment at all.—3. Mr. Robinson has for many years felt an intense longing for personal engagement in this work, a longing which has continued and increased in spite of all disappointments, including that of last year. He has a considerable acquaintance with the Ojibbeway language, spoken by the Indians around the Georgian Bay. He has had large experience of actual service in the field, through his repeated visits to the stations, his intercourse with the missionaries, and his perfect familiarity with every detail of the work. And he deservedly enjoys the thorough confi-

dence and hearty sympathy of all his ministerial brethren and the churches throughout the country. So that, if such an appointment is to be made, he possesses eminently every qualification for the work.—4. In relation to the cost of the proposed engagement, the Board have ascertained that Mr. Robinson will be content with such a scale of remuneration as will secure the twofold service, in the mission field in summer and among the churches in winter, for very little more than has hitherto been paid for the collecting agency alone; while, on the one hand, much more missionary work will be done, and more effectively, and on the other, much greater interest will be excited among the contributors to the mission.

“There remains, however, the important consideration of Mr. Robinson’s removal from Owen Sound. The Board have felt the gravity of the unsettlement of a pastor so deservedly beloved. But the responsibility for that result does not rest mainly upon them. The Indian Mission needs such a man. His own mind and heart are strongly drawn to this work. And his place as pastor can be filled a hundred fold more easily than the post of missionary.

“In view of all the circumstances above recited, the Board have come to the conclusion that it is their duty to intimate to Mr. Robinson that they are now prepared to accept his services, if he can see his way clear to place them at their disposal.”

THE GUELPH SECTION OF THE WESTERN ASSOCIATION assembled in Fergus, on the 15th and 16th of April. Of ministers, there were present, the Revs. S. Snider, W. Manchee, and E. Barker. Only two pastors in the section were absent—those of the Stratford and Tiverton churches. Thirteen delegates were in attendance, representing eight churches, only three churches in the section being unrepresented, viz. Tiverton, Stratford and Howick Second. An interesting public meeting was held on each evening; preaching on the former by the Rev. W. Manchee, and addresses at the latter. Business filled two long sessions on the second day. A constitution was adopted, a few particulars of

which may be interesting. The work of the section was defined to be:—1. Mutual counsel in cases of difficulty. 2. Assisting destitute churches to obtain supplies or pastors. 3. Entering on new missionary work. 4. Stimulating and edifying one another by periodic meetings. At the same time, the organization disclaimed all approach to interference with the independency of the several churches—“counsel, sympathy, moral or other support being the extent of our sectional action.” The question of membership was the most important question, and the most carefully considered, of any during the day; it being felt that the vexed question of membership in the Union, or connection with our body, depended for solution mainly upon the associations, or on the sub-divisions of them wherever formed. Being but a *section* of the W. Association, we might seem to be taking from the main body a special right in this matter. But, from a natural impossibility on the part of the entire Association to guard the entrance to our body in the organization of individual churches, or the ordination to the ministry, it was felt that this guardianship must lie with the smaller sub-divisions. The entrance to the body is not through the Union, or even the District Associations. Both churches and ministers claim connection with the body, without being connected with either of these organizations. With, however, the smaller organizations—of a size sufficient to assist for the formation of a church or the settlement of a minister—admission to the body could and would be obtained with greater care. Individual churches, both as regards the bringing of themselves into being, and their determining who shall be settled over them, often act as foolishly as individuals who seek no advice of others. “In the multitude of counsellors, there is safety.” Sometimes too, like Rehoboam, they select only such counsellors as they know will favour their prejudices. The article adopted by our section on membership is intended to meet this abuse of our freedom to some extent, and is as follows:—“Membership to consist of ordained ministers and organized churches within the bounds of the section, each church to be repre-

sented by two lay members. Churches that are organized, or ministers who are ordained or installed, by having obtained the counsel and aid of the associated churches and ministers, will thus place themselves into a position for immediate reception into this section, and a ready recognition of good standing in the body: but great caution, and often tedious delay, will be necessary in other cases. All members to be received at a regular meeting by vote."

The regular meetings of the Association are to be held quarterly. The Chairman, Secretary and three others form an executive committee to do the section's work in the intervals between the quarterly meetings. As a medium of communication between vacant pastorates and supplies, or unsettled ministers, this committee meets a long felt want. Besides the work of organizing, a considerable amount of other business was transacted, such as reports of special features in the condition and work of the several churches, advising with those in difficulty, and arranging for meeting necessities. A committee was appointed to confer with Mr. R. Wickett, (who is at present assisting Rev. S. Snider in his large field,) in respect to his assuming wholly the ministerial office in connection with our body. The result of this our first experiment here in carrying out our church polity through an organized sub-division of an association was so satisfactory to all in attendance, that they felt as though they had discovered a missing link in our working as a denomination. The representation of the churches was much fuller than could be in a body covering a wider field, and the exchange of thought much more free than in a larger gathering. Besides, matters of detail could be taken up easily, which otherwise must have been passed over. With the Holy Spirit's life, this "new departure" may prove a great benefit to our churches; without His influence, no plan would be successful.

Rev. W. Manchee was elected Chairman for 1873-4, and Rev. E. Barker, Secretary. The next meeting is to be held at Listowel, on July 15th and 16th.

E. B.

LONDON, ONT.—The pastor of this church proceeded on a visit to his relatives in England during the past month, and may be absent two or three months. The pulpit was supplied two Sabbaths by Mr. E. D. Silcox, of the Congregational College. Dr. W. Jeffers, Wesleyan, has also officiated.

REV. E. EBBS, writing from Plainfield, Illinois, informs us that the Congregational church in that place has given him a unanimous call to the pastorate, which we assume he has decided to accept. Plainfield is a village only fourteen miles distant from Aurora, the place of Mr. Ebbs' settlement previous to his removal to Ottawa, and the acquaintance then formed with him led to the negotiations which have ended as above, as soon as Mr. E. was known to be leaving Appleton. "The sanctuary is a comely and commodious wooden edifice, with spire. There is a comfortable parsonage, with two acres of land and good fruit. A large proportion of the people are farmers, wealthy and intelligent." We wish our brother all usefulness and comfort wherever he is, but had rather he had enjoyed them in Canada.

MR. EDWIN ROSE, who has been preaching lately at Douglas and Speedside, was invited to continue at Douglas until June, at least; but he went to Listowel, on the 27th ult.

PAYMENT OF LEGACIES.—We understand that of the legacies mentioned in the obituary of Mr. Thomas Fletcher, in our issue for August, 1872, as having been bequeathed by him, there have been paid already by the executors \$1,000 to the church at Hamilton for the building fund, and one-half of each of the sums of \$1,500 left to the Missionary Society and the College. The bequest of \$1,000 for building a Congregational church in Galt proves to be illegal. We mention the latter fact as a warning to other testators, and as an inducement to frame their wills under the best legal advice, inasmuch as the Statute of Mortmain, taught by priests' tricks at death-beds, has made charitable legacies difficult to be secured. One of

the above would have been lost had not the name of the treasurer been inserted in the will. But we would again urge the plan mentioned in our December number, as "better than a legacy," viz., a gift during life-time, with, if need be, a life-interest of the donor or his family in the annual proceeds of the amount.

HAMILTON.—MR. WILLIAM EDGAR.—The following address was presented to Mr. William Edgar, on the occasion of his removal to Raleigh, North Carolina, whither his family will follow him a few months hence. The address was beautifully illuminated on parchment, and mounted on a handsome frame.

WM. EDGAR, ESQ.:

Dear Brother,—We are deeply grieved to learn that you are about to leave the city, and that we are consequently to be deprived of the society and Christian activities of a brother so dear to us and so highly esteemed.

You were admitted to fellowship in 1854, elected Deacon and Sunday School Superintendent in 1856, and became Treasurer in 1860. In these several responsible positions you have ever been faithful, zealous, energetic and successful. Generous and large hearted, you have (under our late much respected pastor) ever been our leader in every measure calculated to promote either the material or spiritual well being of our Society. In the financial department, more especially, your active and thorough business habits, joined to the generous impulses of your heart, had full scope in deeds of charity and Christian benevolence, that had laid the Church under lasting obligations to you. But your character needs no commendation from us; the above enumeration of offices of the highest trust, confided to you amply testifying to the esteem in which you are held. As a faithful and zealous fellow-Christian, we love and respect you, and deeply regret the loss we are, under God's good providence, called upon to sustain by your removal from our midst.

We earnestly and sincerely pray that the choicest blessings from our Heavenly Father may be richly bestowed upon your family, and that every material and spiritual good may attend you and

yours. In the land of your adoption may your church fellowship be pleasant and profitable, and may your new friendships prove trusty, leal and true.

Subscribed on behalf of the Church, in virtue of a resolution passed to that effect April 2nd, 1873. R. MACAULAY, T. BALE, H. G. GRIST, A. ALEXANDER, Committee.

OWEN SOUND.—As noted under the head of "Indian Mission," Rev. Robert Robinson, who has laboured so assiduously at Owen Sound since 1864, has resigned his charge in order to take the field among the aborigines. His resignation was communicated to the church on Sunday, 6th April, and was necessarily accepted at a church meeting held during the following week, to take effect at the end of June. A committee was at the same time appointed, to obtain candidates for the pastorate. Mr. Robinson means to retain his membership in the church, and we suppose his family will continue to reside in their beautifully-situated suburban home. Owen Sound is rapidly growing. It will soon be connected with Toronto on the south by the narrow-gauge (T. G. & B.) railway. The Northern Railway is within 24 miles of it, on the east, at Meaford, and is coming in. And the Wellington, Grey & Bruce branch of the Great Western is laying plans to enter on the western side. The harbour is one of the finest on the Georgian Bay, and is being improved by public grants. By these means it hopes to draw a good share of the north-western through traffic, while the surrounding country is of good quality, and rapidly growing in wealth. There is no finer scenery in Ontario, than in Grey, of which Owen Sound is the county town. Since Mr. Robinson's incumbency of the Congregational church, death and removal have deprived him of several of the able helpers he once had around him, and the present membership is not over 40. They are united, however, and have a new and tasteful church-home, a stone building, in Gothic style. On this there remains a debt of \$1,000, of which \$300 are loaned from England without interest, and are being paid off by yearly instalments of \$100. The balance is borrowed

from a Building Society, repayable by yearly instalments of \$73. After meeting these claims, the church has not been able to contribute more than \$300 to the pastor's salary, so that it has depended on missionary aid. Here is just the opportunity for a devoted young man, building on the foundation thus laid. May He that holdeth the stars in His right hand send one after His own heart!

TORONTO, ZION CHURCH.—On Wednesday evening, 16th April, at the close of the last social meeting for the season, the pastor, Rev S. N. Jackson, M.D., who was detained at home by indisposition, received a package containing \$150, "as an expression of respect and affection by the members of Zion church and congregation."

TORONTO, ZION CHURCH.—The annual Reports for 1872, of which a full abstract was given in the Magazine for February (p. 262), have been published in a good-looking pamphlet of thirty-two pages, which will be read with interest by many outside that mother church, which will soon number her forty years of life.

TORONTO, BOND STREET.—At a meeting of the church, held on the 16th April, the following resolutions were unanimously adopted, on recommendation of the Deacons:—"That the salary of the Pastor be advanced from fifteen to eighteen hundred dollars." "That, in view of the increase in the church and congregation, it is both expedient and desirable, that as far as possible, the pastor be at liberty to devote his whole attention to the demands of the pulpit and pastorate, and therefore be it resolved,—That the pastor be and is hereby requested to relinquish the editorship of the CANADIAN INDEPENDENT at the close of the current volume." In acknowledging the first resolution, Mr. Marling referred appreciatively to the fact that this was the sixth time, during an 18 years' pastorate, in which the church, without any solicitation on his part, but under the leadership of the deacons, had increased the provision for his support. He hoped

this example would be followed, in substance and in style, by many other churches.—With the second resolution, which, like the first, was an independent proposal of the deacons, he promised immediate compliance. The church had patiently borne for a long period with a considerable absorption of his time and thoughts in the general interests of the body, and their desire to have their pastor more to themselves in future, had, with him, the force of law.—Other resolutions, adopted at the same time, in relation to the CANADIAN INDEPENDENT, are inserted elsewhere, and show that the interest of the church in the Magazine arises from public rather than personal considerations, and is increasing instead of diminishing. An order has been given for 100 copies of vol. xx., and a "Bond Street Supplement" of 4 pages has been issued with the May number, of which 50 extra copies as specimens, with a view to canvassing, have also been taken.

UNION MEETING, 1874. According to the understanding arrived at in 1871, the Union Meeting for next year will be due in Toronto, and to the Northern Church will fall, in rotation, the honour of having the assembly within its walls, while the whole Congregational community in the city will share in providing the hospitalities of the occasion.

WHITBY.—A successful social, given by Mrs. K. F. Lockhart and Mrs. S. Fuller, was held in the Mechanics' Hall, Whitby, on Thursday, March 19th, in aid of the fund for lining the church pews, &c. After an excellent supper, a lecture on "Man's Manhood" was delivered by the Rev. S. T. Gibbs, followed by a reading by Mr. D. Ormiston. In consequence of a severe storm, the meeting then adjourned till Monday, March 23rd, when a large audience was present. The exercises consisted of addresses and readings—Longfellow's "Miles Standish" by Mr. J. E. Farewell; "Prince Arthur and Hubert" from King John, by Miss Gibbs; Reading from Charles Dickens by Mr. A. C. McMillan; "Annie and Willie's Prayer" by Miss Gibbs; and Longfellow's "Wreck of the Hesperus" by Mr.

Cummins, interspersed with excellent music. The proceeds of the social were \$107. A lecture subsequently delivered by Mr. Gibbs, on "Marks of Design in Nature, with Illustrations," completed the programme and secured the end.

BELLEVILLE.—The re-opening of the Congregational church, Belleville, Ont., took place on Sabbath, March 30th. The services, though not largely attended, were deeply interesting. The almost unprecedented storm of the previous week, and the unfavourable condition of the streets rendered it exceedingly unpleasant for all, and nearly impossible for many to attend, who would have been present. Rev. J. A. R. Dickson, of Toronto, preached in the morning, subject—"Home Religion." In the afternoon, Rev. J. C. Smith, M.A., of St. Andrew's Church, Belleville, preached an eloquent discourse, subject—"Christ the Head of the Church." In the evening Mr. Dickson again preached, the attendance being larger than at the previous services, subject—"Christians separate from the World." The services were intensely interesting; already some fruit has resulted; the Lord's word was spoken with power. On Monday evening, a lecture was delivered by Mr. Dickson in the church, to an interesting and intelligent audience. The expenses attending the alterations approach closely to \$300. The effort gives great satisfaction to the friends generally, and it is hoped will be followed by a season of more spiritual prosperity.

R. L.

VANKLEEKHILL, Ont.—The members of the Congregational church and society of Vankleekhill, with other friends, met at the house of Mrs. Vankleek on Monday evening, 24th March, where their pastor, Rev. W. M. Peacock, and his wife had been invited to tea, and gave him an unexpected yet happy surprise by presenting him the generous sum of one hundred and ninety dollars as a mark of their esteem and love for him, and appreciation for his faithful labours among them. Mr. J. P. Wells, in behalf of the friends present, made a short presentation speech, assuring

Mr. Peacock that his connection with them as pastor had been productive of much good in the church and community, and expressed the hope that the relations so happily existing might be continued for many years to come. Mr. Peacock responded with a few feeling remarks, thanking them for the spirit of love and affection which they had ever shown him since he had been associated with them, and especially for this renewed expression of good will. Other clergymen residing in the vicinity were present, and added interest to the occasion by appropriate remarks.

A LOOKER ON.

REV. C. CHAPMAN pays a visit to England this summer, and will leave so early as to be unable to attend the Union Meeting in Brantford, a circumstance that his brethren will much regret.

HALIFAX, N.S.—Since the resumption of Congregational worship in Halifax, under Rev. J. Elliot, in 1868, the station has been under the direct management of the Colonial Missionary Society, without any responsibility, either as to finance or direction, on the part of the Canada Congregational Missionary Society. With the retirement of Mr. Elliot, however, a change will take place, and the church, so far as it is dependent on Missionary aid, will be placed under the care of the Congregational Union of Nova Scotia and New Brunswick—that is to say, the District Committee for that section of our Missionary Society. The Colonial Society will give special aid to this case, though not to the same extent as formerly. Arrangements are made for the supply of the pulpit until the meeting of the Union of N.S. and N.B., which is to be held in July at Yarmouth, N.S. The membership of the church is now 41. Mr. Elliot's address at present is Iroquois, Ontario. We are glad to hear that he is in excellent health.

HALIFAX, N.S.—At a meeting held in Salem Church on Wednesday evening, 2nd inst., the following address was handed to the Rev. J. Elliot, together with a cheque for \$150.

THE REV. JOSEPH ELLIOT:—

Rev. and Dear Sir,—It is with feelings of deep regret that in the Providence of God we are called upon to tender to you our parting salutations. Your earnest and persevering labours in our midst during the past five years, in endeavouring under the auspices of the Colonial Missionary Society to build up a branch of the Christian Church, have proved your devotion to the cause of Christ. We grieve that you are about to leave our city, and the sanctuary where, under your ministry, we have been instructed in scriptural truth, and consoled by the promises of the Gospel. We believe that in the day when the secrets of all hearts will be revealed, you will be enabled to rejoice over some amongst us who, under your guidance, have been brought out of spiritual darkness into Divine light, and over others who have been encouraged and established in the faith through your instrumentality. We feel that in your removal from our city, not only we, who have been more immediately and intimately associated with you, but also the friends of Christ of every name sustain a serious loss, as you have ever been found a faithful and zealous promoter of every good work. We cannot allow the occasion of your separation from us, as our pastor, to pass without presenting you with some slight token of our love and esteem, and we beg you to accept the accompanying expression of our appreciation of your services as a faithful pastor, a wise counsellor, and a sympathising friend. It is our fervent prayer wherever your lot may be cast you may be abundantly sustained and cheered by the Great Head of the Church, to whose care and keeping we would commend you, that He may preserve you safe unto His Heavenly Kingdom.

(Signed on behalf of the church and congregation),

D. J. SMITH,
EDWARD SMITH,
ROBT. H. SKIMMINGS.

Halifax, N.S., April 2, 1873.

The sentiments and feelings expressed by the address, together with the gift of the church and congregation, were

warmly acknowledged, with earnest and affectionate expression of wishes for the temporal good and spiritual prosperity and usefulness of all the people.—*Halifax Reporter.*

MAITLAND AND NOEL, N.S., have been supplied during the past winter for thirteen weeks by Rev. J. R. Kean, who was succeeded by Rev. D. Macallum for six weeks further. This is a very extensive field, extending for 30 miles along the south branch of the Bay of Fundy. It needs two ministers, could they be sustained.

CHEBOGUE, N.S.—Rev. James Hay followed Rev. D. Macallum, some time in March, in ministering to this ancient church.

YARMOUTH, N. S.—It has pleased the Lord to add, during the last month, unto this church, eight persons on profession of their faith, seven of them males, including "fathers" and "young men." The occasion of their public reception into fellowship was an interesting one, for as one by one of them repaired to the table, to seal the sacred contract there, with moved hearts and moist eyes, was sung, "We welcome thee with warm accord, our friend, our brother now."

Throughout the year, the pastor, on the last Sabbath of each month, delivered a missionary address to the Sabbath School, which created a demand for the organization of a Young Men's Missionary Society, in connexion with the Church and Sabbath School. So on the evening of the 4th instant, its first public meeting was held in the lecture room, with an attendance of one hundred persons. The pastor occupied the chair, and on the platform with him, were eight young men, all members of the church, who severally addressed the meeting. To each of them was assigned, a part of the general mission field, in reference to which, throughout the year, month after month, the Society would say, "Be thou to us instead of eyes." Thus within the compass of an hour and a half, the claims were presented, respectively, of South Africa, Madagascar, India, China, Ja-

pan, Polynesia, America and Bible lands in their missionary aspects.

The presence of the Rev. James Hay added special interest. His personal knowledge of many of the fields spoken of enabled him to endorse much of what was advanced, and, at the same time, to add fuel to the missionary fire, just then kindled. The reflex influence of this movement upon the church and the young men themselves, it is hoped, will prove highly beneficial. "Donald had," says one, "aye be sticking down a tree, and when you are sleeping, it will be growing."

It may not be out of place here, to say, that the Rev. James Hay, after spending five Sabbaths in Chebogue, has taken his departure for the States. He feared the climate would not agree with him. The Rev. J. R. Kean now supplies Chebogue. The Rev. D. McCallum is at Maitland, with what prospect of settlement cannot now be said. The church at Halifax, rendered vacant by Mr. Elliot's removal, will be supplied until the Union of the Maritime Provinces meets, by the ministers of the Provinces, and some Canadian brethren, who are minded to go, for a season, to Halifax.

McG.

CONGREGATIONAL COLLEGE.—At the closing exercises Rev. Dr. Wilkes gave the annual statement of the condition of the college. The combination, formed from the McGill literary course and their own theological curriculum, was unique, there not being another such a theological school in America, so far as he knew. During the year the work done was extensive, consisting of the subjects of the Holy Trinity, Ordinances of the House of God, Church History, &c., beside one lecture a week on the Bible, and prior to Christmas a course of lectures on the Evidences of Christianity; lectures on the Greek Testament by Dr. Cornish, and others by Mr. Chapman. Mr. Fenwick also gave a course of lectures on Historical Theology. In all these branches the students passed very creditable examinations. One hour a week was devoted to social devotional services, and all had felt

that it was well spent. In relation to their labours, apart from their studies, they had supplied the pulpits of Windsor, Durham, and another town, regularly all winter, as also the church in Hochelaga, beside having ministered in many other churches, to the great satisfaction of the various congregations. In the matter of funds, he was pleased to say that the current expenses fund was kept up pretty well, and Zion Church, among some others, contributed liberally; however, their college, to be efficient, needed a larger staff of professors, the establishment of scholarships and the offering of prizes; the library also needed enlarging. To do all this in a proper manner, they needed to subscribe an endowment fund; and in this connection he was cheered by an incident which had occurred lately. A farmer living in Ontario, although but slightly acquainted with the work the college was doing, had willed it \$1,500. That farmer had gone to his rest, and left behind him an example for many to take pattern by. They need not will their money: the speaker thought it much better to subscribe it beforehand. With a fund of \$40,000 their college would be enlarged and placed on a firm footing. He earnestly requested them to make an effort. Let them see what could be done. In conclusion he referred in terms of congratulation to the three young gentlemen who formed the graduating class for the year. Their zeal and continuity were rewarded by no mean measure of success, and they could feel proud of the diplomas they had so fairly won.—*Witness.*

THE NEW BRUNSWICK SCHOOL QUESTION.—The following is the opinion of the law officers of the Crown in England on the School Law passed in 1871 by the Legislature of New Brunswick, and with which Sir John Macdonald decided he had no power to interfere under the provisions of the British North America Act:—"We report that we agree substantially with the opinion expressed by the Minister of Justice, so far as appears from the papers before us. Whatever may have been the practical working of annual educational grants in the Province of New Brunswick, the Roman

Catholics of that Province had no such rights, privileges, or schools as are the subjects of the enactment in the Act of 1867. It is, of course, quite possible that the new statute of the Province may work in practice unfavourably to this or that denomination therein, and therefore to the Roman Catholics, but we do not think that such a state of things is enough to bring into operation the restraining powers or the powers of appeal to the Governor in Council, and the powers of remedial legislation in the Parliament of the Dominion, contained in the 93rd sec. We agree, therefore, in the practical conclusion arrived at by

Sir J. A. Macdonald. (Signed,) J. D. COLERIDGE."

This opinion was given before a paper on the subject by the Roman Catholic Bishop of St. John was received in England. Sir John Macdonald has since requested that the Law Officers should examine the question anew in the light of the Bishop's argument. There is no reason to believe they will change their opinion. If the Roman Catholics of New Brunswick are really aggrieved by the legislation of their own local Parliament, they will have to seek for relief *within* rather than from *without* their Province.—*Mail*.

Official.

ANNUAL MEETINGS.

CONGREGATIONAL UNION.—The Annual Meeting of the Congregational Union of Ontario and Quebec will be held (D.V.) at Brantford, in the Congregational Church, on Wednesday, June 4th, commencing with a public service at half-past seven in the evening, when the annual sermon will be preached by Rev. E. Barker.

The Railway Companies have all consented to grant tickets for return at one third the usual fare, to those who are certified by the Secretary of the Union as having paid full fare in going. Those travelling by the Grand Trunk will apply to the undersigned for certificates before they leave home, so as to obtain return tickets on their first journey. For the other roads, certificates given at the meeting will suffice. As the Canadian Navigation Company has not yet been heard from, those proposing to travel by Steamer may also correspond with the undersigned.

It is expected that interesting conversations will be held on the following topics:—*The Spirit in our Churches; The Christian's Duty towards the Temperance Cause; Our Week Night Prayer Meetings—how to deepen the interest in them; The*

best mode of managing the Finances of the Church; each topic to be introduced by some member of the Union, previously chosen, in a brief paper.

The Annual Meeting of the Canada Congregational Missionary Society will be held on Thursday, at 2 P.M., and that of the Indian Mission immediately afterwards. The Widows' and Orphans' Fund Society will also hold their annual meeting on Saturday at 10 A.M.

On Friday evening, a social meeting, and on Monday evening a farewell service will be held.

As resolved last year, more time will be given to committees to do their work, without losing attendance at the meetings of the Union, and arrangements will be made for a preponderance of the spiritual element, so as to make the meetings more interesting to the general public.

WILLIAM HAY,
Sec. pro tem.

Scotland, Ont.,
April 30th, 1873.

C. C. MISSIONARY SOCIETY, ANNUAL MEETING.—The twentieth annual meeting of the Canada Congregational Missionary Society will be held in the

Congregational Church at Brantford, on Thursday, June 5th, at two p.m.

THE GENERAL COMMITTEE for 1872-3 (see names on first page of 19th Annual Report) will meet as requested last year, "on the day preceding the regular meeting of the Union," namely, on Tuesday, June 3rd, at 7 p.m.

HENRY WILKES, *G. S. T.*

CONGREGATIONAL COLLEGE OF B.N.A.—The Annual Meeting of the Congregational College of B.N.A. will be held in the Congregational church, Brantford, Ont., on Friday, June 6th, 1873, at 11 o'clock, A.M.

A committee of the board will be appointed to examine, confer with, or give information to candidates or others who may desire it during the Sessions of the Union, at Brantford.

GEORGE CORNISH,

Secy. Cong. College, B.N.A.

MONTREAL, April 22nd, 1873.

INDIAN MISSION—The annual meeting of the Canada Congregational Indian Missionary Society will be held in the Congregational church, at Brantford, Ont., on the 5th day of June next, immediately after the meeting of the C. C. Missionary Society. All subscribers of one dollar or more per annum are members of this Society.

SAMUEL N. JACKSON, M.D.,
Secretary.

CONGREGATIONAL PROVIDENT FUND.

—The annual meeting of the above society (formerly the Widows' and Orphans' Fund) will be held in the Congregational Church, Brantford, Ont., on Saturday, June 7th, 1873, at 10 a.m., for the reception of the Report, election of Directors, adoption of new By-Laws, and any other business that may come before them. A large attendance is particularly requested, as the business is of great importance.

CHAS. R. BLACK,
Secretary, Board of Directors.

THE UNION MEETING IN BRANTFORD. Ministers and delegates purposing to attend the approaching meeting of the Congregational Union in Brantford, are requested to notify the undersigned of

their intention to do so *not later than the 25th of May*—as much earlier as possible—in order that arrangements may be made for their accommodation. Parties who make private arrangements are also requested to inform me of the fact. Those who fail to send notice of their coming, on such occasions, and think it will do as well to "drop in" on the Committee when the time comes, know nothing of the inconvenience they cause by so doing. If any brother positively "cannot be sure" whether he can come or not, until the day to start, let him send me word that he is *coming*, (*D. V.*) and then, if at last he has to relinquish the idea, let him instantly send me a Post Card to say so. Attention to these points will greatly oblige.

Travellers by Great Western Railway will ticket through *via* Harrisburg Junction, whence trains leave for Brantford at 8.45 and 10.20 a.m., and 3.20 and 7.20 p.m. Arrangements will be made to meet ministers and delegates at the depot, on Wednesday and Thursday, June 4th and 5th, and direct them to their lodgings.

On behalf of the Committee,
JOHN WOOD.

STATISTICAL RETURNS.—Any Congregational church, within the bounds of Ontario, or Quebec, whether in connection with the Congregational Union of O. and Q. or not, that may not have received a blank schedule to be filled with the statistics of the church, sent to its pastor or clerk, will be kind enough to communicate at once with the undersigned. Those who have received such, will please fill them as fully and accurately as possible, and return immediately after the 6th of May, if not before.

E. BARKER,
Stat. Sec., Cong. Union.

WIDOWS' AND ORPHANS' FUND.—Received since last announcement. Thank-offering from Listowel, \$2.00.

J. C. BARTON,
Treasurer.

MONTREAL, 21st April, 1873.

CONGREGATIONAL COLLEGE OF B.N.A.—The following sums have been received

since the date of February 22nd, and are hereby acknowledged:—

Montreal, Zion Church, on account.....	\$110·00
Listowell	1·00
Sherbrooke, and Lennoxville on account, per G. C.....	56·00
Rev. R. T. Thomas, London, Eng.....	1·00
	<hr/>
	\$168·00

N. B. The financial year is now far advanced, and the balance is on the wrong side for the College. Many churches have not yet remitted any contributions on account of this year. Will the pastors or officers of such kind-ly take note of this, and remit with all convenient speed?

GEORGE CORNISH,
Secretary.

Montreal, April 23rd, 1873.

Home and School.

HOW THE "OLD, OLD STORY" WAS TOLD TO A LITTLE CHILD.

Mr. Mompesson said that if I would try to understand, he would tell me another story, and mentioning the familiar name to which I had hitherto attached little or no meaning, he began and told me the old story, the happy story, the good news of the glorious child, and how angels came and sang to the shepherds as they watched their flocks by night. He told this with a tender recollection of what a little child he was speaking to; he must have done it, for I understood some of his meaning and remember it.

When men were turned out of Eden they got worse and worse, and they could not make themselves any better, but the great Son of God who sat with Him on the throne promised that he would come down to this world to die for them, that God might forgive them and take them to heaven Himself, which was a better place than Eden.

I listened with eager wonder, but, strange to say, there was one thing I heard with distrust—Christ was born in a stable—I asked my informant if he was sure of that. He answered with a serene smile, "Yes, Christ was so humble that he chose to be born in a stable."

Glimpses of beneficent miracles, the hot country, the aloes, the palm trees, the waters of that pool which angels were wont to trouble with their wings;

glimpses of these things, broken, but still lovely, come to my mind as reflected from the precious fragments of this marvellous story. But I had a fear lest the end should be like the end of Eden; and when he told me anything more than commonly delightful to listen to, I begged him to repeat it for me again.

At last he told me the end. Perhaps to tell it in such a way was a new thing to him; perhaps this impressed his own heart the more; certain it is that when he had told me of the agony in the garden and the crown of thorns, his voice, always sweet, became touched with unusual emotion.

But when he went on: there was darkness all over the land. I understood that the Saviour died. I was amazed to hear it, and overawed by the gravity of the narrator, I begged him to stop, and there was a long pause.

Children are so easily moved. I wept; but, babe that I was, and ignorant, I said those were wicked people, and I hated them. He said, "Christ the Saviour would forgive both them and us."

"But was not Christ dead?"

"He was when then they took Him down from the cross and laid Him in a sepulchre."

I listened, and wondered, and he told me how on that sultry morning long ago the woman came before day-dawn and looked in at the open door of the sepulchre where the body of Jesus had lain.

At this point in his narrative, I think

it was that he took from his breast-pocket a little book and read from it all the remainder of the Gospel story, beginning with the ever comforting words, "Woman, why weepest thou?" and ending "Lo, I am with you always, even to the end of the world." So then, Christ the Redeemer lived again, he told me, and was gone up to heaven to pray for us, and if we trusted in Him, and strove to please Him, we should certainly go to Him when we died, and never see that place I had seen a picture of.

Upon this, being very glad, I lifted up my face to kiss Mr. Mompesson. I had been a good deal awed and frightened while the issue of the event was doubtful, and now in my relief and exultation I danced about the place for joy. Most people, I should think, would have checked these manifestations of delight with severity, as irreverent. Mr. Mompesson did not. He sat looking on with his arms folded, repeating, when I asked him, that what he had told me was quite true, "perfectly true;" and when, tired at last, I came to him to be taken on his knee, he held me in his arms, and said that now I must try and be a good child.—*Off the Skelligs, by Jean Ingelow.*

CONFIRMATION OF SCRIPTURE.

It has often been doubted if the blessings and cursings spoken on Mounts Ebal and Gerizim, as recorded in Deut. xxvii. could really be heard by the people in the valley below, who were to "answer and say Amen." On this point a writer in the London *Sunday School Times* says:—"On the 22nd of March last I stood myself on Gerizim—not on the top, but on a spur, like a platform, on the side, above the valley: and there is a similar platform opposite, on Ebal. A friend stood on Ebal, opposite. There was a congregation of from twelve to fifteen below us. My friend on Ebal first read the curses (see Deut. xxvii.) one by one; and the people below shouted, Amen, after each of them. I followed, reading the blessings in the next chapter, and our friends below responding the same with their 'Amen.' Then we read several verses in the first chapter of John, and the one and other reading every alternate sentence. Not only the people in the village below, but I myself, standing on the side of Gerizim, could hear most distinctly every word that my friend read on the side of Ebal and vice versa. We did not measure the distance, but it was estimated by the party to be nearly a mile."

"INDEPENDENT" AFFAIRS.

The proprietors of this magazine held a special meeting in Toronto on the 29th April, at which several important items of business were transacted. Some of these will be made known to our friends in a circular, which will be issued after the present number, and which pastors and others into whose hands copies may come are earnestly requested, first, to read and consider for themselves, and secondly, to put into the hands of the head of every family, whether member or attendant, connected with the Congregational churches of the Dominion.

The object in view, in thus addressing our friends at this time, is, that such counsel and action may be taken in every locality, as may enable ministers and

delegates to come to the Union Meeting with definite knowledge and plans.

One new measure now proposed may be entitled the "wholesale" plan. It is embodied in the following resolution, emanating from the Bond Street Church, Toronto, and adopted, after amendments, here incorporated, by the proprietors.

"That this church, desiring to have all its members and adherents kept constantly informed in respect to the principles and proceedings of the Congregational Body, and at the same time to increase the circulation and resources of the CANADIAN INDEPENDENT, submit the following proposal to the proprietors of that magazine:—

"1. That any church or responsible individual paying within three months for 100 copies, to be sent to one address, shall be supplied at the rate of \$75 per 100 copies, \$40 for 50, \$20 for 25, and \$10 for 12 copies.

"2. That the church or individual so subscribing shall be entitled to collect from the several local subscribers not less than \$1 per annum, but shall be at liberty to make free distribution of surplus copies at discretion.

"3. That this plan come into operation with the commencement of Vol. XX., viz: July, 1873, and that any church or individual subscribing as above shall be credited with the amount paid by subscribers on their list on account of that volume, but shall not be charged with arrears due for previous volumes."

We would strongly press this proposal upon our friends throughout the country. We count it a great loss to the individual, and to the body, when any one fails to receive this monthly bulletin. It does any Christian man good, to sympathise with his brethren. It does a church good, to help other churches. By the "wholesale" plan, a church would have an interest in seeing its members supplied with the magazine. The increase of Christian public spirit among them would make them better workers and givers in their own church. The details of canvassing, collecting and distributing could easily be attended to by some active young people, who would take pleasure in the work, and, being on the spot, could attend to it far more efficiently than is possible to a distant office. While, to the magazine, the deliverance from many bad debts, and the diminution of "retail" charges and work, together with the extension of the circulation, would compensate for the discount taken off. Thus the benefit would be reciprocal.

A second proposal, emanating from the same church, and likewise approved by the proprietors, is as follows:—

"That it be further proposed to the proprietors of the CANADIAN INDEPENDENT, to allow any church to add, at its own charges, to each monthly issue, or as often as may be desired, a supplement referring to its own proceedings,

the same to be attached only to those copies circulating within such church."

In this form, the Magazine can be "localised," and innumerable reports of things done, notices of things to be done, facts and appeals, of great interest locally, but not fit for general publication, can be brought before those who ought to receive them, but who would fail to do so in any other way. Any "live" pastor can see how many things he could thus bring before his people, better than through any other channel. Deacons, S. S. Superintendents, and all other leaders of Christian work, could use the same vehicle of communication. The supplement can be of two pages, or four, or eight; can be issued monthly, bi-monthly, quarterly, or at irregular intervals, whenever there is anything to make it up; can be printed on the spot, and then attached to the magazine, or laid loosely in it; or it can be inserted here,—in which case the cost would be \$3 per single 100 copies for two pages, \$4.50 for four.

We may be partial; but it seems to us, that with the INDEPENDENT in every family, and every church issuing its own supplement, a great step in advance would be taken.

As to the editorial vacancy, that matter is engaging the earnest attention of the proprietors; but it is premature to make any announcement until final action has been taken.

EDITORIAL POSTSCRIPT.—This number has waited for the Union Committee, meeting 29th April, to make its announcement. We intend to have that for June in the hands of our readers before the 1st of the month. Correspondents must count on no indulgence as to time.

Our present number is very full of "business," but unavoidably so. We regret to deprive our young readers of their usual share of space.

An obituary of Rev. D. Dunkerley, who died at Durham, P.Q., on the 6th April, aged 81, will appear in our next.