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THE

CANADIAN INDEPENDENT.

VOL. XII.

TORONTO, APRIL, 1866.

No. 10.

OUR CHURCH HISTORY.

We have been much gratified to meet with the frequent expression of a desire, from various independent quarters, for the preparation of some complete and connected history of the Congregational Churches in British North America. It is now fifty years since the first Congregational Church still extant was planted in Canada, viz., that at Stanstead, C. E. Several missions have existed for thirty or forty years. The founders of the oldest have nearly all passed away. The pioneers of newer fields are waxing old. If we are to preserve any record of our earliest movements, it must be drawn up soon. Our able contributor, Mr. Woodrow, of St. John, New Brunswick, has sent us a paper, to appear in May, on "Henry Alline and his Times," which supplies a most interesting chapter in our church history in the Maritime Provinces: and we look to him to extend his researches over the whole of that field. In relation to Canada, there are some scattered materials in type, which might be brought together with advantage. We can lay our hands, for instance, on some sketches by Dr. Wilkes, in the *Harbinger*, (a Congregational Magazine published in Montreal in 1842 and '3,) of the churches in Stanstead and Quebec; some numbers of the *Evangelical* and *Congregational Magazines*, giving accounts of the formation and first operations of the Colonial Missionary Society, and correspondence of the first Missionaries. Reed and Matheson's Narrative of their visit to America supplies an account of what they found, and did not find, of Congregationalism in 1835. We doubt not that there are in many a corner, old newspapers, magazines, and reports, as well as correspondence, not yet condemned to the flames, though lying in darkness and dust. Will not our older ministers and members rummage over their boxes and barrels in search of such valuable material? Probably the greater of the story is still unwritten, yet treasured up in the memories of men still living among us. If their testimony is not secured soon, it will be too late, and the loss can never be replaced. Some prominent actors have already been allowed to pass from the scene, without leaving such a legacy to their younger brethren.

The importance of our possessing a history of our mission is too evident to require much illustration. Every family and every nation loves to go back to its early annals. "The glory of children are their fathers." Our spirit is stirred within us as we read the story of our Nonconformist ancestors, and of the Reformers and Primitive Christians in whose inheritance we claim a share. And though distance of place and time seems necessary to form the full halo which surrounds great names, there have been, and are, missionaries upon this Colonial field, whose piety, devotedness, self-sacrifice, and toils are as worthy of commemoration as those of Christ's servants in far-off lands and ages. The present generation, who have entered into their labours, ought to hear the story of those early struggles by which our present privileges have been won. Our younger ministers, even, know but little of the founders of our Mission in Canada: the youth growing up in private families must know still less. Let twenty years more pass, without recording the traditions of the elders, and they will be lost for ever! Every succeeding year will make the loss more difficult to be repaired, and more deplorable to thoughtful men, who may crave a complete knowledge of the history of the Provinces or of the Congregational Body.

But how is our church history to be written? Who will do it? And how can it best be done? The supply of *materials* must be the work of many hands, for no one person is in possession of all the facts concerning every place. The best conceivable plan would be to appoint a man of keen discernment, impartial temper and ready pen, to visit each locality, to compile the story of the mission then carried on, and to cast these into a general narrative, together with the combined operations of the churches and the course taken by them in relation to public questions. But we have no hope that any competent person could be detached for a year or two for such service. It has been already suggested, that the Union appoint a Committee to draw up such a sketch. This would be feasible, if the members of such Committee each took a section of the field, and wrought it up thoroughly. But they would be trammelled by their being officially appointed to represent the body, and could not speak with the freedom required in a complete and outspoken narrative. A better plan would be, for the several Associations to take up the task on their respective fields. But we are disposed to think, that the best plan of all will be, for the *Canadian Independent* to undertake the work, being supplied with facts from every available source, and assuming the responsibility for all that is said or left unsaid. By this means the history can be written with greater freedom, and at the same time circulated among those whom it concerns.

Yet while we see no better plan than the one now suggested, we are fully sensible of the difficulty and delicacy of the task. The recency of the events gives us an advantage in the collection of facts;—but it also makes it almost impossible to speak of many of them as they would need to be spoken

of, if mentioned at all. The character and conduct of living men, or of men so lately dead that their surviving relatives are among us, could not with propriety be discussed with the freedom which impartial history requires. Nor can any one who may undertake to tell the story be free from personal bias in almost any instance. To write the *true* history of this and that church,—any of our readers can point to an instance in their own section,—would require a free handling of the names of ministers, deacons, members, and surrounding denominations, that would bring a hornet's nest about the unfortunate historian's head. A bald statement of dates, names and figures only, would not be valueless, but it would be very dry, and give us no soul of history; no example to follow or to avoid. To clothe these dry bones with flesh, to say enough and not too much, would require rare skill and temper.

Another question will arise at the outset of the undertaking:—What method shall be followed in the recital of the facts? There are four possible methods. 1. The *personal*, under which the story of each Missionary's labours could be given, in whatsoever place or places carried on. This, however, would be a series of biographies of the ministers, rather than a history of the churches. Many would not be willing to give what they would consider "a full, true and particular account" of their public life. Autobiography is seldom satisfactory to readers. Nor could we secure a mutual taking of likenesses that would answer the purpose, A. (we want this word if it is in no dictionary,) biographing B., and B. performing the same office for A., and so on. The personal method, though not without certain advantages, would not serve alone. 2. The *local* method would be, to take up church by church, and write its story from the beginning. This would make the history complete, and could be done very graphically, but it would inevitably involve us in all those personal questions of which we have spoken above. We fear, too, that in many places, it would now be impossible to discover the facts. And this method would require to be supplemented by an outline of the Missionary, Collegiate and other general institutions of the body, and of its action in relation to politico-ecclesiastical matters. 3. The third method is the *chronological*, according to which the order of time would be followed, and the labours of missionaries, the progress of churches and the general proceedings of the denomination, would be woven together in a continuous narrative. This plan, under a judicious division of the time into certain periods, would probably be found to be better than either of two preceding. 4. The fourth method we call the *topical*. Adopting it, a series of sketches could be given under such headings as these,—“American Congregational Missions in British North America;” “The London Missionary Society's Missions in Canada;” “The Colonial Missionary Society,—its Formation,—Principles,—Agencies, East and West,—&c;” “Canadian Congregational Home Missions;” “The Congregational College;” “Gorham College;” “Congregational Periodicals;” “The Widows' Fund;” “The Congregational Unions

of Eastern and Western Canada, of Canada, and of Nova Scotia and New Brunswick;" "The Clergy Reserve Question;" "The University (U. C.) Question;" "The Common School Question;" and perhaps some others,—such as "Church Building," "Church-Finances," and "Sunday Schools."

As anything that can be done at present will be so imperfect and fragmentary as to serve rather as a collection of a portion of the materials for a future history than as a complete history in itself, perhaps each one of the four methods may be adopted in turn, so as to secure the advantage of the several modes of treatment.

We are not prepared at present definitely to pledge the *Independent* to the compilation of the proposed history. But we throw out these suggestions for the consideration of the many of our readers who are interested in the subject. We invite correspondence upon it. And we would again emphatically urge the possessors of documents to give the body the advantage of their use, and call upon all those who have vivid recollections of the early days of our mission, to commit these to paper, ere it be too late.

GOOD NEWS FROM THE PUBLISHER.

The attentive Publishing Agent of the Magazine reminds us, that it is three months since he reported progress in his department; and we fully agree with him in the opinion, that, at least as often as once a quarter, our friends should have some information as to the state of our subscription list.

We are much gratified to be able to communicate the information that the *Independent* is enjoying its share of the general improvement in the monetary condition of the Province. The amount received to this date is upwards of \$200 more than at the same period last year. A number of subscribers, who have been in arrears for years, have remitted in whole or in part. Payments of this nature continue to be received from time to time. We would respectfully but impressively jog the memory of those who are still behind-hand, that they should do likewise. Instances are often occurring, in which sheer inability is the only cause of delay on the part of those who value the Magazine, and are willing to pay for it when they can; and in such cases the proprietors have every disposition to be patient. But some have received our property month after month, year after year, without making any return, and at length have instructed the postmaster to say, "*Refused*," and that is all that has been heard from them! Is that honest? The arrears due by subscribers still on the mailing list, for former volumes, are nearly \$600. Add to which about \$300 unpaid on account of the current volume, but *due in advance ever since 1st July, 1865*, and we have a total of \$900, for which our present circle of readers are indebted to the proprietors. (How much has been left unpaid by those who have been dropped from the list, we should be ashamed to say.) We hope that the agent will be able to give a good

report concerning these arrears at the end of the next quarter. Various projects for the improvement of the Magazine would receive a great impulse if all these little debts were paid up. A long step in advance can be taken in the next volume, if the funds are forthcoming.

Mr. Christie says, very truly, "A call for these arrears should be as promptly responded to by the subscribers, as is one on the monied man among them for a payment on account of their Bank or Insurance Stock. We offer as good an investment, in its own line of things, and our claim is as good in law and equity. Even when a subscriber owes only one dollar, that amount sent in at once would hardly be missed by the sender, while the aggregate of the 'ones' would be of essential service to us. The power of little is universally acknowledged."

On another point he says, "A subscriber, last year, when sending a few dollars, said apologetically that 'he had never had a statement of account sent to him.' That, however, was a mistake, because we send 'statements of account,' month by month, on the mail address, which always shows, when the figure is on the *right* of the name, the amount due to the close of the current year."

With respect to *New Subscribers*, Mr. C. reports, that "more have already been added to this year's list than were added during the whole of last year." But much more activity is required in this direction, even to supply the places of those who drop off; besides which there should be a steady net increase in the number of subscribers. The condition of our Missionary and other denominational institutions renders it necessary that the whole body should be kept informed of the facts and discussions recorded in these pages. It ought not to be said of any station, as it was here lately reported of one, "No *Independent* looks that way," and therefore "the friends had not heard a word of the new state of things!" We believe that this was a solitary case. Not only should the Magazine go to every Church, however, but to every member and every adherent.

But there are some who greatly value it, that *cannot afford* to pay for it. A touching letter lies before us from a superannuated teacher, disabled by disease from earning his livelihood. He had fallen into arrears, but remitted a sum on account, as all he could send. He says:—"From the pages of the *Independent* I have oft received sweet instruction, and hailed its arrival with pleasure; but in order to keep 'a conscience void of offence,' and 'owe no man anything,' I will have to say—that I may no longer give pain to you, and offence to myself—'cut me off from the list of your non-worthy subscribers.' At the same time accept my thanks for your long patience, and may prosperity attend the *Independent*." The magazine will be sent this good old friend *free* for the remainder of the volume. But will no subscriber add a second dollar for volume xiii., to enable us to send its successive numbers to one who will prize them so highly? We could make out a large *FREE LIST* of worthy persons in similar circumstances. Any one contributing to it would help the *Independent*, and give pleasure all round the year to those who would be very grateful for the boon.

Finally, we would repeat the standing announcement, that, as an inducement to canvassing agents, the Proprietors allow a discount of twenty per cent. to those who send payments obtained from *new subscribers*.

"A BOLD AND VIGOROUS POLICY."

In our "official" department on another page, will found a copy of a circular recently issued to the pastors and some members of our churches, which well merits the title quoted above.

Most heartily should we rejoice to learn that the whole list was promptly made up. And is it a utopian idea that these twenty-five shares will be taken up by friends of the mission in various parts of British North America? The benefits of such a generous service would be incalculable. It would put an end to all disputes and unpleasantness between the churches here and the Colonial Missionary Society. It would assure the doubting hearts of our missionary brethren, amidst their toils, discouragements and pecuniary straits. It would enable us at once to employ those itinerant missionaries for whose services the call has been so loud and so long-continued. It would justify the Society in entering very soon upon the new fields which invite its aggressive labors. And the example would animate the whole body, and set a higher standard of giving before our people.

Ability to give is often a matter of the imagination. That is, men *think* they cannot give more than \$5 to a religious object, who can the same hour spend \$100 on an excursion, a vehicle, a piece of furniture, or dress, that they could very well do without, mere luxuries, not necessaries of life. Even if this proposal should not at once succeed, we are glad to have the idea put, like leaven, to work in the minds of the brotherhood.

We may call attention to some features of the plan, that may be overlooked in a first reading of the circular.

1. It is not proposed that these subscriptions shall be called for on account of the missionary year just closed, but for that ending 1st April, 1867.

2. Several persons can unite in taking up one of the \$100 shares; two giving \$50 each, four \$25, five \$20, and so on.

3. All that is done in this way, however, in order to accomplish the full purpose of the scheme, *must be additional to what is now done for the mission.*

4. This style of subscription must be *annual*. Otherwise—new ground taken up must be abandoned, and missionaries deserted in the middle of their work.

We cannot close these few remarks without warning our English friends, that it is one thing for a sanguine brother to propose, and another for the body to feel able to carry out such a plan as this. Let them not leap to the conclusion that it can be done and that without difficulty. We are happy however to discover in many quarters the signs of a strong re-action from the discouraged tone that has been observable among us for some months past. This proposal is one among many evidences that brethren are "devising liberal things; and by liberal things they shall stand."

"THE CONGREGATIONAL YEAR-BOOK, 1866."

This goodly volume has recently made its appearance on this side of the Atlantic. In the character of its contents, it corresponds with previous numbers of the Year-Book, embracing the "Proceedings of the Annual and Autumnal meetings of the Congregational Union of England and Wales," with the addresses of the chairman and other documents; a great body of "statistica-

and general information ;" views and descriptions of new chapels ; biographical notices of deceased ministers ; accounts of denominational and general societies ; notices of public events during the year, making a book of 400 pages octavo, for 1s. 6d. sterling, or, in Toronto, 45c. We hope that the number of our brethren who will secure a copy of this invaluable manual will constantly increase.

We observe that nearly all the new chapels are in the Gothic style. Rev. S. Martin's, at Westminster, is a striking exception. There is a description of that in Kingston, C. W., but no engraving. We ought to be represented to the eye of our English friends.

We have naturally turned to the information supplied concerning our own field, and note an approach to greater correctness than has marked this department in former years. The constitution of the Union is given as it now stands, which was not the case in 1865. The list of churches and ministers is more complete and accurate. But we are mortified to find that the constitution and course of study of the College are copied without revision from those given several years ago, now entirely changed. Will not some one see this is corrected another year? Whose business is it, on this side of the water, to see that it is done?

In the notices of deceased ministers, we are pleased to see a sketch of the life of the late Rev. W. Hayden, condensed from the account in this magazine for October last. The best known names in the list are those of Dr. H. F. Burder, John Clayton and Caleb Morris.

Next year we hope to see the above mentioned errors corrected, and some views of Canadian chapels. We think room might be found for a summary of the narrative of the state of religion.

MISSIONARY EXPEDIENTS.

The discussions that have sprung up in reference to Missionary relations and operations, have developed "out-looks," "antagonisms," "on-looks," "policies," and very outspoken opinions generally. We have had in process of gestation for some time past, an article on *expedients*, and now propose to give it birth and voice. The conviction is becoming pretty general among us, that we shall have to take an independent position before long in regard to the management, if not the support of our home missions. It is well known by the brethren that we have stoutly contended for the position, that the churches of our faith and order in Britain *owe* us a measure of help, and that we utterly demur to the assertion that it is *our* work in the sense that there is no responsibility in regard to it on the eastern side of the Atlantic. The churches in the fatherland have members and children here, to whom they are bound to extend a kindly care. They have churches here, their spiritual offspring, whom they have no right to abandon. We hold unwaveringly to all that still.

At the same time, there is another view which ought to be taken. Paul, while insisting on his right to a maintenance, chose to forego that right, and in a spirit of noble independence, resorted to tent-making as a means of support. We are great on Apostolic example in some things, and here is an example which it is "good for the present distress" that our missionary pastors should copy. We have a strong desire, and take leave now to express it, that our brethren who feel, or can be made to feel, that they have innate

resources on which they can fall back, should say with Paul, "I will not be burdensome to you." That they are *felt* to be burdensome by our brethren across the water, is the very pinch of our difficulty. It is an unjust feeling, ~~but~~ there it is, and it is pretty clear that it cannot be rooted out.

It has been repeatedly said that in most of the cases, in which mission churches have diminished their applications or withdrawn them altogether, the brunt of it has very much fallen upon the pastor. But we fear the pastor has usually borne the brunt, not by betaking himself to tent-making, but by squeezing and pinching a little more, so that his wife and family, none too well off before, have come into a still worse position. Now, dear brethren, "suffer the word of exhortation" on this point from one who can speak as intelligently and experimentally in regard to it as any man on the continent of America. Granted, that it is desirable a minister should be a whole man to his work, still it must not be forgotten, that a painful feeling of burdensomeness on the one hand, or a state of pinching poverty on the other, may quite as much interfere with this desirable wholeness as a little Pauline tent-making. Brethren, there are in many of you latent capabilities both physical and mental, which have never been roused, and of the possession of which you are quite unconscious. Some of you are saying under present circumstances, "I cannot dig, and to beg I am ashamed." Well, be ashamed to beg, but be not in too great haste to conclude that you "cannot dig." Habits of study are apt to induce a physical debility, which judicious and gradual hardening to manual labor would remove, to the consequent comfort and vigor of both mind and body. There are dyspepsias and various ailments which a little wholesome out-door work would infallibly cure. We speak what we do know, and from experience of its beneficial influence, upon body and mind, eye and heart, we say to you, "HAVE A GARDEN." Cultivate it thoroughly, and it will pay you financially. Do not believe those who say a garden is an expensive luxury, and that home-grown vegetables and fruits cost as much as if bought in a city market. We claim to speak *ex cathedra* on this point; for the *Canada Farmer* has a horticultural department. A recent American paper had an article headed "Gardening for clergyman," in which many cogent reasons were given in support of the foregoing counsel. There is, among other considerations, no better place in which to air a sermon than in a well-kept garden, lovely with floral beauty, and fragrant with odors sweet as any wafted "from Araby the blest."

Literary work in addition to preparation for the pulpit, is also practicable. A great deal crosses one's path in the course of general reading, that might be turned to account in writing even for the secular press. Local newspapers are now numerous in Canada, and we believe that many of our ministers might profitably and usefully enter into an engagement to write for some of them. We know of one Canadian pastor, of what denomination matters not, who in this way obtains an income of \$150 per annum, and so is his own missionary society. Our own connection with the *Canada Farmer* is an example also. What some men can do, others can do. You say perhaps, "It is all I can do to prepare my two sermons a week, and often through the pressure of other duties these are not so well prepared as they might be." So we thought once, but we have changed our opinion. There is such a thing as over-preparation, and time was when we lost much precious time in finical and fastidious fixing up of discourses, which added nothing to their power and point. At any rate, the time and thought spent in brooding over straitened circumstances, family needs, and missionary dependence, might be

better given to some form of literary work, which would bring something in to replenish the pocket and larder.

This article is only meant to be suggestive, and not to go into details. But there is one expedient to which we desire to give prominence. It is *bee-keeping*. Smile, but hear us in reference to this. It is not hard physical work like digging. It is not fatiguing brain work like the literary expedient above named. It gives gentle exercise in the open air, and is a most interesting, fascinating occupation. "Especially," you retort, "if we get stung." But there is no need of getting stung. Modern science in bee-keeping furnishes a preventive of that, and teaches how to domesticate bees and render them harmless. Bee-keeping is moreover quite a clerical pursuit. Some of the most distinguished apiarists have been ministers of the gospel. The celebrated Langstroth is, we have been told, a Presbyterian minister. Quimby, author of "*Mysteries of Bee-keeping*," Harbison of California, and Miner,—familiar and noted names of living apiarists, are, if we are not mistaken, ministers. The *Times Beemaster*, whose sprightly, though in some respects blundering articles, appeared in the London, (Eng) *Times*, a year or two since, is the great Rev. Dr. Cumming. Many ministers in the United States are enthusiastic and successful bee-keepers.

As to the profit of it, a few instances will show what has been, and therefore may be done in this way. Mr. Quimby informs Mr. Holden, of Merrickville, C. W., that he had amassed a fortune for himself and son from the keeping of bees. Mr. R. H. Davis, of Laron, Somerset Co., State of Maine, received from four swarms in one year \$67 25. Mr. George Garlick of Warsaw, in a recent letter to Mr. J. H. Thomas, of Brooklyn, C. W., says: "I commenced bee-keeping last year with one hive (stock) and sum up my year's experience as follows. Cost of first swarm \$5; credit by four swarms at \$5, \$20; credit by 50 lbs pure honey at 15c, \$7 50; less debit \$5; profit \$22 50." This however, is an unusual case, for it is not often that an old stock casts three swarms, and the first of the three casts one swarm, as occurred in this instance. The value of the honey is however given at too low a figure, as it would have sold for 20 cents per pound. The late Rev. J. Vogler, Missionary at Moravian Town, C. W., stated in a letter published in the *Canada Farmer* of February 1st, 1864, that in 1843 he obtained a swarm of bees from a hollow tree in the woods, and the profits from that mild swarm, had in 20 years paid for a farm of 219 acres of land. Not to multiply instances, the following capital story, copied from the *Mark Lane Express*, the leading agricultural journal in Britain, doubly bears on the matter in hand, being at once an example of clerical and profitable bee-keeping.

"A bishop was holding his first visitation of the clergy of his diocese in a town in one of the midland counties. Among those assembled he soon discovered an old college acquaintance whom he had not seen for a great number of years, but whom he greeted with all the warmth of a renewed friendship. On comparing notes with his friend, the bishop learned with regret that he was still a curate in a country village, at a stipend of a hundred pounds a year, and that he had a wife and large family to support. The worthy curate, however, invited the bishop to spend a day with him before he left the neighborhood, and the latter, not wishing to appear proud, accepted the invitation. On reaching the parsonage he was surprised to find his friend's wife an elegant well dressed lady, who received him without any embarrassment, which a paucity of means occasions in those who feel it,

pressure. The children too, were all well dressed and looked anything rather than as having suffered from the pinching pains of unappeased hunger. But the good bishop's astonishment was still greater when he sat down to partake of a repast worthy of the traditional and customary fare of his order, and was invited to 'take wine' of the purest flavor and aroma with his fair and graceful hostess. Knowing that his friend was originally a poor man, he considered that he must have received a fortune with his wife. After, therefore, the latter and the children had withdrawn, the bishop introduced the subject by expressing a fear that his friend had gone to an injurious expense to entertain him, and that it would entail privations upon him afterwards. 'Not at all,' replied the curate. 'I can well afford to entertain an old friend once in a while without an inconvenience.' 'Then,' rejoined the bishop, 'I must congratulate you, I suppose, on having received a fortune with your good lady?' 'You are wrong again, my lord,' replied the poor curate, 'I had not a shilling with my wife.' More mystified than ever the bishop resumed: 'Then how is it possible for you to have those comforts around you that I see, out of a hundred a year?' 'O my lord, as to that, I am a large manufacturer as well as clergyman and employ many operatives which bring me an excellent living. If you will walk with me to the back of the premises, I will show you them at work.' He accordingly took him into the garden at the back of the house and there was a splendid apiary with a large number of bee-hives, the source of the curate's prosperity. The bishop never forgot the circumstance, nor did he ever fail to make use of it as an argument, for when he afterwards heard some poor curate complain of the scantiness of his income, he would cut the matter short by exclaiming, 'There, there, let's have no more grumbling. Keep bees, like Mr.—; *keep bees!* KEEP BEES!'"

In conclusion, we have a practical word or two to add. Most of our missionary pastors have one or more members of their congregations who keep bees. We will answer for it that they will engage to give their minister a swarm the coming spring if he desires to try this expedient. To succeed thoroughly, it is in every way desirable to start with a *movable comb hive*. Let the minister furnish a hive, and the kind-hearted bee-keeping member of his congregation will put a swarm in it. One moveable comb-hive with the right to make any additional ones afterward, usually costs \$5. Mr. J. H. Thomas, of Brooklyn, C. W., has at our request, authorized us to offer a reduction of one dollar as a special inducement to ministers to engage in bee-keeping, so that for an outlay of \$4 a beginning may be made. Any missionary pastor desiring to avail himself of this offer, must send his order and remittance to the writer of this article, whose initials and address are well enough known to the entire brotherhood. The end of May or beginning of June, is the swarming time, and those who purpose to commence the present spring must make preparations forthwith. All necessary information about the practical part of bee-keeping, may be obtained from "THE CANADIAN BEE-KEEPER'S GUIDE," by Mr. J. H. Thomas. It is a capital manual on apiarian matters, and is adapted to the climate of this country, giving directions for every month in the year. Copies may be ordered of the undersigned at 25 cents each, with 3 cents added to pre-pay postage; or may be had of the booksellers. We hope that some of our struggling pastors will, Samson-like, find a swarm of bees, and a store of honey in the carcass of the defunct missionary lion which has been growling at them, and have reason to say, "Out of the eater came forth meat, and out of the strong came forth sweetness."

W. F. C.

GONE UP HIGHER.

It is doubtless known to all the readers of the *Canadian Independent* that one of the alumni of our Congregational College, the Rev. T. I. Hodgskin, has received Episcopal ordination at the hands of the Lord Bishop of Huron. He journeyed to his present ecclesiastical home by a somewhat circuitous route, having joined the Old School Presbyterians during a short residence in the United States, whence he was transferred to membership in the Presbyterian Church of Canada, on his return to this country. A disagreement with the Presbytery, growing out of a determination on his part to engage in medical practice, led to withdrawal from that body, and after a period of non-membership in any denomination, during which occasional communion was had with the Wesleyan body, he is at length presented to the gaze of mankind as a clergyman of the church of England. Old friend and fellow-student of ours, we have watched his movements with a brotherly interest, and must own to having experienced a sort of heart-wrench at the taking of this last step. But there is no use in grieving at inevitables. We must "endure what can't be mended." And we shall try to speak of this matter in a strain of cheerfulness and pleasantry.

The heading of this article has only to be explained to create a smile. "Thereon hangs a tale." When, in the summer of 1856, our friend united with the Free Church in this country, we made some good-natured remarks on the circumstance in the *Canadian Independent*, which called forth a rejoinder from him, in the course of which he confessed that he had very ungracefully worn the mantle of Independency for some time over a Presbyterian heart. He added, "I left it as a legacy—by no means a valuable one, for it was far, very far from being the mantle of Elijah, not to any Elisha, for none would think it worth possessing, but to any poor son of the prophets who might appear to need it, as I required it not in my translation to a higher, brighter, and happier region." Not long after his obtaining "Deacon's orders" from the Diocesan of Huron, we met him, and could not forbear a rally in connection with the above well-remembered passage. "Having reached heaven, why were you not content to stay there?" "O," replied he, "I have got up to the third heaven now!"

He has indeed "gone up higher." Like the young lawyer whose grandiloquent and sesquipedalian language baffled the judge's comprehension, he is "out of the jurisdiction of this court." He is not only an Episcopalian, but a rank apostolic-successionist. With Bishop Potter, he says of the Episcopalian Church, "I know of no ministry outside her fold." All the ministerial acts he ever performed until my Lord of Huron laid hands on him, he now pronounces invalid, and wonders at his former presumption in taking it upon him to baptize and to marry. Still evangelical, he is, nevertheless, high-church. He disapproves of all show of ecclesiastical recognition as it respects irregulars,—thinks "brother Brookman," of the Bible Society, is doing a great deal of harm in fraternizing with the ministers of other bodies, and preaching in unconsecrated chapels,—wonders why the Bishop tolerates such looseness,—and so forth. He is so high up, that from his pinnacle he looks down upon such as we, and deems us ecclesiastical pigmies. This is not quite pleasant. "I am a minister but you are not," stirs one's gall,—provokes the response, "I am a prophet even as thou art," and recalls the lines—

"Pigmies are pigmies still though perched on Alps,
And pyramids are pyramids in vales,"

We look up from our low place to the splendours of our friend's "third heaven," and feel that between him and us there is a "great gulf fixed." Episcopalian views would not particularly disturb fraternal feeling, but apostolic succession does indeed interpose a gulf over which we, for our part, have no means of putting a bridge.

It is, after all, only a rueful and ghastly kind of pleasantry that can be excited over this case. The great issues involved *will* loom up. "Sir," said a venerable and distinguished Presbyterian minister to us the other day, in reference to the step taken by our friend: "Sir, it's a species of apostacy." So it is. The farce of confirmation (and what else was it in such a case) had to be gone through, and the piety of a veteran Christian must begin *de novo*! "Being now come to years of discretion," (!!) he was asked if he would "ratify, confirm, and acknowledge all these things," which his God-father and God-mother "then undertook" for him? And he answered "I do," when, in fact, he never had God-father or God-mother! A stout Non-conformist in days not long past, he swears "unfeigned assent and consent to all and everything in the Prayer-book." Declared by Divine seals to his ministry to have been long ago a minister of Christ, he abjures his first ordination by submitting to a second. "Pray sir," said a bishop to John Howe, "what hurt is there in being twice ordained?" "Hurt, my lord," rejoined Howe, "it hurts my understanding; the thought is shocking; it is an absurdity, since nothing can have two beginnings. * * I cannot begin again to be a minister." After enjoying the liberty and manifesting the catholicity of non-conformity, "what a falling off was there" in espousing a system of ecclesiastical exclusiveness! The great and good man just quoted made this a prime objection to conformity, "that when that flourishing state of religion should arrive which he thought he had sufficient warrant from the Word of God to expect, a constitution which rested on such an exclusive basis must fall; that, believing this to be the case, *he was no more willing to exercise his ministry under such a system than he would be to dwell in a house with an insecure foundation.*" Our friend was once a zealous opponent of state-churchism, and we well remember a time when he took a lecturing tour through Canada to stir up the people against the Clergy Reserves and Rectories, and to create a public sentiment in favour of ecclesiastical independence and the voluntary principle. "How art thou fallen, O Lucifer, son of the morning!" By what mental process have these revolutions of opinion been brought about? We are curious to know. It is easy to account for a clinging to "the church of our fathers" on the part of those born and brought up Episcopalian, and we ought to have a large amount of charity for such, but how an enlightened, independent, conscientious mind can bring itself or be brought by others to turn tail so completely on all the convictions and positions of other days, is a mystery we cannot solve. For the justification of his own course, and the enlightenment of his benighted brethren, whom he has left so far behind and beneath him, our friend ought to narrate "The wanderings of a pilgrim from the first to the third ecclesiastical heaven," and we hereby request him to do so.

It is a favourite idea among Congregationalists, that Presbyterianism, from its recognition of human authority in matters of religion, has in it the germ of Popery. Is it by this hierarchical road our friend has been journeying to his present position? Did he get into a labyrinth of perplexity as to church-power, transferring it from the brotherhood to a Session, from the Session to Presbytery and Synod, until at last he has centralized it in a bishop? If

this be the route he has been travelling, there is danger of his going farther. Its logical terminus is at the Vatican, and every man who travels along it may say as truly as Dr. Pusey:

“I mightly pitch my moving tent a day’s march nearer Rome.”

We take leave of our friend, hoping he will *stop where he is*, and earn for himself a name and a place among the *working clergy*, who are doing so much to redeem the character and extend the usefulness of the Church of England.

W. F. C.

[NOTE.—We need scarcely say that our columns are open for any reply which Mr. Hodgskin may wish to make to the strictures of his friend.—Ed. C. I.]

MINISTERIAL SUPPORT.

(Concluded from page 294.)

VI.—THE METHOD OF SECURING SUCH SUPPORT.

We come to another department of the topic; viz.,

The mode of payment. This is of importance as well as the measure. It is a satisfaction to the minister, after he has wrought and deserved and earned, to receive what he needs in equity, as matter of just due. He knows, and the people also, that it is matter of just debt. He feels a more manly sentiment when it comes regularly, punctually, cheerfully, as what is due him. If it is looked upon, in any sense, as charity; if his support is made by contract, inadequate through avarice, when the people are abundantly able to make it a sufficiency, and then they supplement, piece out the stipend, for *this reason* deficient, by donations in visits and otherwise; though in the end he may receive as much, yet the *mode* is somewhat degrading to him,—degrading that he has to take as a gift what is so ascendantly his due. If the people choose to make gifts to their ministers, over and above a just compensation for service, it is all amiable; honourable to both parties. If they put to him as a *present* what they owe him as a *debt*, it is not honourable to either of the parties. These sunny-side chapters, found weekly in our religious papers, if *established* as the people’s mode in part of paying their minister, then brood they over the future of our Zion in the most ominous shape. They are admissible only as setting the pastor by an emergency, which comes by a *temporary* rise of prices.

We lay down this as indispensable in the arrangement of the minister’s support; viz., that *there be a legally constituted corporate body responsible for his support.* Then, if *individuals* fail, this body stands as good; held according to the contract. We deprecate the practice of bringing the minister at the beginning, and annually ever after, to the test of a subscription-paper, the figures of which, in the putting down, are the votes for his call or his continuance. The failure to cancel any of the subscriptions, in some cases, is set to the minister’s account; made deductions from his stipulated pay.

We like the theory, and are clear in commending it where circumstances favour,—*the theory of no individual property* in the house of God. All contributions to build it are gifts to the Church for this purpose; the house held by the Church for God and his worship, and the minister’s support pro-

vided for by the rentals of the place. This comes as near to a free Church as is feasible or desirable. It is desirable, and important as a means of spiritual benefit from the service, that all responsible members of the body be instructed, encouraged, and expected to bear *some part, help in some form* of payment—the body to meet the expenses of sustaining the worship and ordinances of God.

It is a principle most will admit, that the *primal obligation to support the minister* lies with the Church he serves, in such form as they may choose; each Church, as a general thing, held solely responsible for its own minister. While this is valid and true, it is also true that the able churches are *bound to help support* the weak—the ministers of the weak churches. Here lies the argument and appeal for home missions.

VII.—THE MINISTER'S RESPONSIBILITY FOR HIS OWN SUPPORT.

Another point, which may not be passed in this discussion, is *the minister's function and responsibility in the matter of his own support*. It being a contract between him and the people, of course there is a side for him to fulfil.

The main consideration here is that he do his work to the extent of his ability—all he has consecrated to the service of God in promoting the highest interests of his people. His right to a support as a minister depends upon the fact that he is a minister *only*.

As another item of duty resting upon him, let him *keep young and fresh*, that he may do the work a long time; keep young by continuing to grow intellectually as well as spiritually, even up to length of years. For every man has a claim to be held as young so long as he keeps growing. Fresh and full of fire, let him make the people forget that he is an old man, even when he is beginning to be one. Let the people also bear with the offence which their minister cannot wholly avoid taking on; viz., some of the outer signs of age. There is a wrong done to some of the best and most useful men of the pulpit, by a judgment or demand which cuts short, many years, their term of service, and takes away their breath—men in the acme of their strength and their usefulness but for the inevitable signs just alluded to. Moses at eighty said, "I cannot speak, for I am a child." The people now sometimes reverse his plea against speaking, and hurl it into the face of the veteran—you cannot speak—not *fit to speak* because you are growing *old*. "Milk for babes," says Paul in substance. The people say now, Babes to dispense the milk. There is coming to be almost an insane demand for *young* ministers; nearer to boys the better. Still there is another and a conflicting taste abroad, which demands that they pause a while at Jericho. For we have come to a time when a man's hair is an essential part of him.

Another item in the minister's responsibility in his own support is that he be a man and his wife a woman of *frugal and stable ideas* as to *what constitutes* a living. While they should not be subjected to live meanly, they should be willing to live moderately; in that medium condition which doubtless is the most conducive to comfort, respectability and usefulness. It is the case with some ministers, that they are not supported because they are not supportable; good ministers in most regards, only they have not the faculty to come down to a minister's stipend of living. They are given to fancies and fashions which overleap all the regular estimates of the people. It is important that the minister regulate and adjust his expenditures to a tolerably fixed scale, in order that the people may know right along the probable limit of their responsibility in this regard.

There is still another department of the minister's function in his own support. It is *incumbent on him to educate his people to integrity and benevolence*; make them honest and benevolent. The first done, they will pay as they agree. The second done, they will agree to furnish him a reasonable amount.

The minister, to do this part of his work thoroughly, must be on his guard against the prevalent fallacy, that converting men, making them Christians, *of course* makes them honest and benevolent. Frequent and painful facts show that it does not *of course*. Christians we must believe we have, and, notwithstanding the grace of God, not strictly, purely, honest; certainly not free to give and do for the cause of God and the saving of men.

Let the minister put in clearly and *specifically* truth, precept, instruction, for the grace of God to vivify. And let him persist to do this, and be still more faithful and specific, till the conscience is brought up to a point of enlightenment and measure of *utility*, where, so far as his flock is concerned, not only himself, but all other men, will be paid what of it is due to them, if to pay is possible.

Doctrine, duty also, line upon line, on the other *cardinal virtue*, benevolence; the disposition to disburse freely for all good objects. To the doctrine, the instruction, precept, which here too must lead, let practice be made to follow closely and perpetually. Nothing like giving to make people love giving.

There is a hurtful fallacy here to be guarded against; that giving depletes the resources, and so reduces the ability of a Christian man or body. The minister in a circle of small means, in a parish of limited strength, is liable to reason directly wrong; viz., thus: If I am to be supported, I must be on the watch, and use my influence to keep the money mainly at home. He does so, and he takes the high road to starvation. And he deserves to.

Let him change his policy, and throw wide open his heart; take into it the whole world, and make it his glad rule to help, personally and through his people, all good objects; thus lead his people in acts of giving, till they attain to a hearty love of giving: that minister's support has a basis equal to the strength of two Gibaltars; one the integrity of his people, the other the benevolence of the people.

Correspondence.

EVANGELIZING.

MR. EDITOR,—There is great need for more effort being put forth by our "Missionary Pastors" in the way of preaching to destitute neighbourhoods around them. "Well," says some brother in the city, "why don't they do it?" "And now," says some missionary brother, "pray let us alone; we do more now, in that way than our Churches approve of; and often neglect our own home-work seriously, to do it." My object in writing is not to blame the pastors, but to suggest how the work, so much needed, may be done.

The best way, undoubtedly, is this: let two brethren, say, able to "endure hardness" and zealous in the work, be employed by the Missionary Society to *itinerate*, at say \$400 a year each. I am much mistaken, if the success

of these brethren in new and untried fields would not so stimulate others, that many would be found willing to follow them, and build up churches and stations all through the backwoods; and the work would soon become partially self-sustaining.

But a more immediately practicable way, perhaps, would be this: Let every brother receiving aid from the Missionary Society, spend, as a condition of being furnished such aid, at least a *week* (Sabbath and all!) for every \$40 he receives of the Society, in strictly Evangelistic labours in new fields. Let him make a report, in the form of a short *journal of every day's proceedings*, to the District Secretary. I will not say how valuable and suggestive such reports would be; extracts of which would be frequently published by the Secretaries in our denominational magazine. And let the brethren be enjoined never to spend less than *two weeks* in any one excursion. My reason is this: oftentimes the Spirit of God would be found in their meetings; and to run off home at the end of a week, might be greatly to damage the work of the Lord in that place.

— And now to answer the first question, "Why is it not done?" Let me say, the trouble is chiefly with the Churches. Instead of saying, "The deacons and brethren will keep up the Sabbath meetings of the Church, and the prayer-meeting, and the bible-class, and the visitation of the sick; and now you, dear pastor, your hands being free for a month, must go and *Evangelize* in the backwoods; and we will pray for you while you are gone!"—instead of this, I say, the churches are displeased if the pastor, once in three months, takes a Sabbath evening to preach in some log school-house at a distance. And the pastors don't like to ask "leave of absence" from the churches; and the churches do not seek, sufficiently, to draw out the gifts of the brethren in conducting services in the absence of the pastors. The Society making such a *condition* as I have recommended, would set the matter all right. There is not a brother who has been out on missionary deputations for the last ten years, but could tell you of neighbourhoods, where he, or brethren living nearer than himself, could do great good, but which neither he nor they can, under the present system, reach.

I am, &c.,

A PASTOR.

February 28, 1866.

HOME MISSIONS.

To the Editor of the Canadian Independent.

DEAR SIR,—That our Churches have been, and are, a living power in the land, both civilly and religiously, the history of our body in Canada, yet to be written, can bear testimony; and if our principles have done good—contain in themselves a guarantee that they will yet do good—they cannot be too widely diffused, nor can the centres whence they shall be diffused be too largely increased. If increased, of course it follows that a largely augmented revenue will be required. *This can be attained by each individual Church having organized within itself an auxiliary, or branch society, in connection with our general Missionary Society.*

I do not mean to say that our revenue cannot be augmented except this be done; but believe that such an organization would, locally, be more likely to keep the subject of "missions" more prominently before the minds of our people than the present system of gathering. The nearer an object, the more

sensibly one feels its contiguity ; and the more we are brought into contact with that which presents duty, the more likely that the claims of duty will be met. As things now are, the subject of "Home Missions" to many seems like an object in the distance, and shews in many instances only a transient appearance. Good to get contributions annually to carry on the "blessed work" : better still to have them quarterly, and paid in through auxiliaries.

Much might be said in favour of the plan suggested, but your space would not allow. This however may be, that there is in our Churches lying dormant a power in this, as well as in other connections, which if only prayerfully and systematically developed, would advance the cause of the Master.

Then a more thorough cultivation of systematic benevolence by the members of our Church is needed.

The duty of giving by system is not as thoroughly understood as it might be. The claims of the Divine Being are the first lien upon the fruits of industry or labor : hence the tithe on the profits or income of the year should be laid aside for Him. In the ledger of the merchant or the lawyer, in the account book of the farmer or mechanic, should appear the amount to be appropriated to objects having stamped upon them the "Holiest" of claims.

Besides, we require a Missionary agent in the field.

To me it seems, humanly speaking, that this is the *missing link* in the chain of our operations. We have our District Secretaries and our District Committees, and so far well : but we need something more,—an agent who shall be the link between the Churches and the Society. No need to fear the assumption or centralization of power by such. Define his duties and then repose confidence in his not going beyond the record. Other Evangelical and kindred societies have their agents and auxiliary societies. Experience proves the success of both. Why shall we be singular in doing without either ? Objection may be raised on the ground of expense. The means will be forthcoming if we have faith in *God and ourselves*. Then as to the question, where shall we get the man ? the "Head of the Church" will designate him to the work.

I believe the time has come when we should take a higher position in the work assigned us in Canada. We must, as one of your correspondents recently remarked, "get rid of our false delicacy in avowing our peculiar sentiments." It is now *fifty years* since the *first* Church of our order was organized in Canada, and it would only be right that the semi-centennial of our existence should be marked by an effort both pecuniarily and aggressively. What shape the memorial of our thankfulness should take, it is not for the writer to say ; but he has the hope that offerings from the mother country united with those of Canada might probably produce at least \$20,000.

The above suggestions, of course, are only indices. Brethren will think them out by June next, when it is to be hoped something may be done at our Union meetings.

Yours, fraternally,

J. B.

March 6, 1866.

OUR MISSIONS—No. 2.

DEAR BROTHER,—In the October number, under the heading of "Our Missions," I addressed you concerning our duty as Canadian pastors and Churches, in reference to our work present and future.

I am glad that another missionary pastor in your February number found it in his heart to send you his testimony respecting the witnessing character of our Churches. And that still another, in your last issue, ventures to throw out a hint or two with a view to stimulate the brethren to increased effort in more Evangelistic work. These hints and the general tone of late communications lead me to hope that, in spite of all our fears, the agitations of the past will turn out to the furtherance of the gospel.

Yet let *no one* think that the awakened feeling in the Churches and pastors had its rise so late as last June. No! There were then hearts burdened with the desire to be free free from missionary aid—hearts willing to undertake anything practicable—hearts willing to do and to suffer if by any means they could become *independent*. If we have received a stimulus, we will thank God. He alone is to be thanked, and in His strength we will go forward. Yet, in looking forward we ought to ask, *How shall we best fulfil our mission?* A bold and vigorous policy is suggested. But what form shall it take? Might not Bro. Clarke give us some hints of what that policy should be, so that our minds may be directed to some wise and definite course ere we meet at our next annual meeting? If I mistake not a scheme having some bold and vigorous features appears in this number. Let me ask for it, as it is not mine, special and prayerful attention. Weigh carefully its suggestions. I may perhaps be bold to say concerning it that although the circumstances that called forth such a response in two or three Christian hearts to make such a beginning as that to which reference is made, were without preconcerted design,—still the minds of these friends had been brought to that point after much solicitude for the greater progress of our Churches for Christ's sake.

May the statement of this proposed effort be received by Christian men as it ought to be, as a token that there are amongst us men who are ready to inaugurate a more effective course of action. Let there be no hasty or harsh judgments either in receiving or rejecting any proposal that may be brought forward. Neither allow that carping or hypercritical spirit that finds fault and difficulty where none exist.

It would benefit the heads and hearts of all the brethren were they to devise some more orderly and systematic mode of doing our work and of raising the necessary funds than now prevails. If all would give attention to this subject and mature plans to be presented at our next meeting; we might then enter upon a new era in our mission work. And surely this may be done without *antagonism*. It now is, more than ever, ours to devise, to stir up more effectively dormant energies, yea, and more prayerfully to set about our Master's business.

Our Mission Churches must not be left to die or linger in suspense. From them already have sprung fruits that more than repay all that has been expended upon them.

Let but the spirit of the little, self-denying band in the woods of Edgeworth, referred to by Bro. J. W. in your last, be the prevailing spirit in our Churches, and we would lack neither funds nor men to carry on our

work. The Lord *bless them*, and the dear servant of God their *pastor* and his *house*, and make their example a power in the land !

Desiring that earnest, careful thought may by all be given to ascertain the best mode for the extension of our work, I am, dear brother,

Yours faithfully, R. L.

Vankleek Hill, C. W., March 12th, 1866

NOTES OF MISSIONARY MEETINGS—EASTERN DISTRICT No. 2.

HAWKESBURY, VANKLEEK HILL, INDIAN LANDS, MARTIN TOWN,
AND ROXBURGH.

OTTAWA, March 14th, 1866.

DEAR BROTHER,—On Tuesday morning, February 20, Rev. A. McGregor, of Brockville, and myself, proceeded from G. T. R. station, Lancaster, across the country, by way of Alexandria, Lochiel, and Vankleek Hill, to *Hawkesbury*, on the banks of the Ottawa; and in the commodious Congregational Church in that village, we held a missionary meeting that evening. Rev. R. Lewis occupied the chair; and, after he had given a preliminary address, interweaving sundry statements from our last missionary report, the cause of Christian missions was advocated by Rev. Messrs. McKillican, McGregor, and J. Boyd; and it devolved on your correspondent to give the closing address, and to say some things “concerning the collection.” Though the attendance was not very large, there were in it a number of young people who evinced a lively interest in the proceedings. In the course of the evening, the truths stated, and the various considerations submitted in a lively strain to the attention of the people, seemed to exert a very healthy influence.

After the meeting, the deputation and the other brethren named, all repaired to the residence of Z. S. M. Hersey, Esq., where two hours were spent agreeably, before our return to Vankleek Hill; and not only agreeably, but with earnest interchanges of thought, that will be remembered, as to the missionary prospects of the Congregational body in Canada. We were particularly cheered by the animating spirit indicated by Messrs. Hersey and Boyd.

On Wednesday, February 21st, we found ourselves in leisurely association at the hospitable home of a valued friend, J. P. Wells, Esq., and after Brother Lewis and one or two others had visited some afflicted members of his congregation, we had a capital meeting in the evening, at the *Vankleek Hill* Congregational Church. That new church edifice is now fitted up with much taste, and altogether, our meeting there was of a specially pleasing character. The pastor presided, and after the meeting had been opened by prayer, read extracts from the Report, with notes and observations; every seat occupied. The Rev. P. Currie, of the C. P. Church, was called upon to deliver the first address, and spoke with much energy and fraternal good-will. From past associations, it was a matter of peculiar gratification to your correspondent to speak to that assembly amid such cheering indications of life and progress. Mr. McGregor followed with an address, that was earnestly regarded; and the last speaker, Mr. Boyd, now a member of that church, gave some interesting information regarding the efforts of the young people, and powerfully advocated the missionary enterprise, speaking faithful and loving words to his

fellow members of that church, and to other neighbors in that locality. It appeared from Mr. Loyd's statement, that a number of young members of that church and congregation had formed themselves into an association for collecting penny-a-week subscriptions, and in the quarter that had recently closed, had obtained over \$35 towards the funds of the missionary society.

On Thursday evening, February 22nd, a missionary meeting was held at *Indian Lands*. Mr. D. MacEwen occupied the chair, and Rev. A. McGregor was called on to give some report of the operations of the Missionary Society. Addresses were delivered by Mr. Peacock, and Revs. Messrs. Lewis, McKillican, McGregor and Elliot. The attendance was excellent, almost every seat occupied, and it was quite animating to see such lively interest, not only in what was said, but in coming up to the table with subscriptions to the good cause.

The congregations at *Indian Lands*, *Roxburgh*, and *Martin Town* are still without a stated pastor, but they are graciously cared for by "the Chief Shepherd," who has not left them without repeated tokens of His love, and manifestations of His saving power. Just now, Mr. Peacock is supplying the pulpits at those stations, the state of his health rendering it expedient to discontinue, for the present, his collegiate pursuits.

On Friday, 23rd February, I was obliged to leave for home; but I have learnt that on the evening of that day the meeting at *Martin Town* was well attended, and of a gratifying character. It was conducted by Messrs. Lewis, Peacock, McGregor and McKillican.

Though the brethren, Lewis and McGregor, had to leave on Saturday, a meeting was held on Monday evening, 26th, at *Roxburgh*, and although the attendance was small, both as to hearers and speakers, it was, I am informed, a meeting attended with some "good success."

Collections in advance of last year; that at *Vankleek Hill* very considerably so.

Ever truly yours,

J. E.

NOTICES TO CORRESPONDENTS.

We suppose that while the present number is on the press, we shall receive the missing "Notes of Missionary Meetings." Brethren must try to remember that the 20th is the last day of the month on which anything is safe to reach us. Will those who have official notices of the June meetings to insert in the magazine for May, be especially careful of this?

We are very reluctantly obliged to postpone "Popular Preaching," and notices of "Punchard's History of Congregationalism," and the "Augustine Hymn Book;" but especially "Our Future" received *too late*, from Rev. W. Clarke, sen.

Official.

CIRCULAR—APPEAL ON HOME MISSIONS.

"DEAR SIR,—The want of means largely interferes with the progress of the Congregational body in Canada. For a number of years our Home Missionary Society has been struggling to maintain its position in the country. The self-denial of missionary pastors has been not only long continued, but most devoted. It has been with not a little difficulty that many of the

stations of the Society have been supplied with missionary service. Owing to the want of adequate means the Society has been prevented from occupying many promising fields of labour.

"A part from the momentous work of the soul's salvation, it cannot but be a source of deep regret to the pastors of our Churches, and missionaries generally, that the great foundation principles of our body, so suggestive of civil and religious liberty, have not been more widely diffused.

"Reference to the history of the Mother land cannot fail to shew the effect upon that country, in its public sentiment, its institutions, and its liberty, of the moulding and life-giving power of the principles of our Non-conformist fathers; and the solemn trust handed us down by them is not without its claim upon our affections, nor without a demand upon our pecuniary resources.

"A far more solemn claim is, however, presented us in the life and death of our Saviour, 'who became poor that we, through his poverty, might be rich.' He, by his death, has created in the persons of those who are strangers to His love, a claim which is preeminently superior to all others. Our Missionary Society, uniting in itself both the claims of the Saviour and the perishing souls, needs help.

"At the close of one of our missionary meetings the other day, the general relations of our body to the Colonial Missionary Society were discussed. It was then and there proposed to raise \$2,500, in subscriptions of \$100 each, and hand that amount during the coming year to the *Home Society*, so as to enable it to devote the grant from the *Parent Society* exclusively to aggressive work. Some names were put down for the object mentioned, and the undersigned having been named to receive intimation from friends of the cause who desire to contribute, this circular is forwarded in the hope that those in favour of the object proposed may send in their names to the writer, not later than the middle of next May.

"With much respect, I am yours,

"JAMES BOYD.

"Yankleek Hill, 5th March, 1866."

CANADA INDIAN MISSIONARY SOCIETY.

I beg leave to state that since I made up my last report of collections, (C. I. for Dec. 1865,) I have visited the following places and obtained the sums placed after their respective names :

Cobourg.....	\$11 25
Kingston.....	68 00
Alton.....	11 50
Eramosa.....	30 00
Guelph.....	40 10
Fergus.....	21 50
Elora.....	9 65
Garafraza, (omitted last time).....	11 50
Toronto, additional, (from two S. S., connected with Zion Church,).....	18 00
Martintown.....	9 65

This makes \$470 altogether. I am now on my way to the far East, and intend visiting all the churches east of Kingston before I return.

JOHN BROWN,
Collecting Agent.

March 17, 1866.

WIDOWS' AND ORPHANS' FUND.

The following collections have been received since Nov. 21 :—

Toronto, Bond street.....	\$13 51
Montreal, on account.....	57 00
Waterville	1 25
Lennoxville (additional).....	50

\$72 26

P. W. WOOD,
Secretary.

Montreal, February 24, 1866.

Trans-Atlantic Retrospect.

EDUCATION IN IRELAND.—To those who wish to find a *principle* for all things, which will prove itself sound and practically applicable under all circumstances, it is a most instructive thing to watch the developments of the system of state-aid to education in various countries, the populations, laws and religions of which differ widely from each other; and especially where ecclesiastical rulers, claiming supremacy not only over the Church but over the Family and the State, are in immediate juxtaposition with a free people and free churches.

In Upper Canada the system of Public Education aims to be universal in the application of its provisions, and is in principle non-denominational, the sectarian ingredient being but a permitted exception.

In Lower Canada it is expected that the schools will be of a denominational character, and that Protestants and Catholics will not unite.

In England, the establishment by law and endowment of one Church, the existence of many schools before the State did much to aid education, and the determination of nearly all parties to have religious teaching an essential part of the regular work of the school, have combined to make a general and united system impossible, so that the assistance of Government is given to schools founded and in great part supported by various denominations. Great inducements are held out to promising pupils in the State-aided schools, so that the voluntary educationists, among whom are a large proportion of our own brethren, find it very difficult to keep up their schools.

In Scotland, the old Parish Schools, connected with the Parish Churches, no longer serve the whole population as they were designed to do, and formerly did. The various secessions from the establishment, and the great disruption of 1843, broke up the educational, as they did the religious, unity of the nation. The denominational plan is there followed, Government aid being given on that principle, but there is a growing feeling against it.

In Ireland, the system founded by Lord Stanley (now Earl Derby) in 1831, was intended to be, as it was called, "National," bringing Protestants and Catholics together into the same schools. But this principle was strongly opposed by many members of the Protestant Establishment, and various concessions made to Catholic demands on behalf of institutions under their exclusive influence, have well-nigh destroyed the nationality of the system, and changed it into a denominational one. The Queen's Colleges and University, founded by Sir Robert Peel in 1845 and 1851, upon the

national principle, have never given satisfaction to the Romish Clergy. They now claim affiliation with the University on behalf of their own Catholic University, and, in order to ensure impartiality in the examinations for degrees, and a due share of influence in framing the course of study, that one half of the members of the governing body of the University be of their faith. The Government are pledged to grant their demands, and plead, as a justification for doing so, the fact that the Roman Catholic Colleges in England are in like manner affiliated with the London University. The argument is plausible; but there is this difference, that in England the Government has made no provision, as it has in the Irish Queen's Colleges, for imparting a superior education and granting degrees to Roman Catholics. Our own experience in Canada shews, as does the whole course of educational matters in Ireland, that this claim of affiliation is but the small end of the wedge; that the next demand will be, to be put on the same footing as the Queen's Colleges in respect to endowment from public funds; and that the inevitable result will be, withdrawal of Catholic pupils from the Queen's Colleges, to the weakening, probably the destruction, of those institutions, which were designed and adapted to contribute to the healing up the divisions of Ireland, by bringing the youth of her upper classes together during their College days.

A remarkable protest against this affiliation scheme has been issued by Mr. J. L. Whittle, a Catholic barrister of Dublin. He contends that it is part of the plans of the Ultramontanists among the clergy, to crush out that portion of the Catholics of Ireland who are most loyal to the Crown and best imbued with the spirit of British institutions.

The latest news on the subject is better than we anticipated. The *Patriot* of March 8th says:—

It would seem from the answer of the Attorney General to a question put by Sir R. Peel, on Monday night, that the Government cannot make any changes in the charter of the Queen's University without the consent of the University itself, and that consent is certain not to be given to the changes now proposed. It also appears from the published correspondence between Sir George Grey and Archbishop Cullen, that the priests would not have been satisfied without a charter for the Catholic College and other concessions which it would be quite impossible for the Government to make. All this exhibits the glaring folly of the Ministry in attempting to conciliate the Irish priesthood at all. Surely they will now abandon the idea of tampering with the Irish colleges altogether, and learn for the future not to coquet with the Papists.

ENDOWMENT OF THE IRISH CATHOLIC CLERGY.—The idea proposed by Pitt, but rejected by George III., by Lord Francis Egerton in 1825, and advocated by Lord Macaulay, of giving a stipend from the public chest to the Romish Priests in Ireland, has been recently brought forward again. A question was asked in the House of Lords by Lord Lifford, whether the Government had any intention of bringing forward such a scheme; to which Lord Russell made the remarkable answer, that there were so many persons who were opposed to all endowments of churches by the State that he did not think that such a measure could be carried! That is, first, there was no objection in point of principle to the thing; but the voluntaries would be too many for him! We are glad to have the latter fact admitted in such a quarter. And as to the former statement, we are bound to say, that if it be right to endow any church, it is to endow the Romish Church in Ireland;

for if the people's money is to be taken by taxation for religious purposes, it should be for such a religion as they, or the mass of them, adhere to, not for such an one as they bitterly hate and reject with loathing. There could not be a more pertinent instance to demonstrate the fallacy, impolicy, and rank injustice of the establishment principle. Endow the Church of Rome, and you support deadly error, and anti-constitutional influences; endow a Protestant Church, and you rob the Catholic inhabitants.

RITUALISM AND REVISION.—The two parties in the Church of England, the one calling themselves Catholic, and not much afraid of the prefix Roman, and the other wishing to carry the Reformation farther, have each made a recent attempt to obtain authoritative sanction for their proceedings. The "Catholic" party have of late gone very far in reviving a mediæval ritual, as to the dresses of the clergy and their assistants, the use of incense, lights and flowers on the altar, processions, banners, crosses, &c. We have recently inspected a volume issued by one of their leaders, giving most minute rules and examples for the construction and arrangement of the chancel of a Church, the form and adornments of the altar, the material, shape and safe deposit of the vessels used in the "Celebration of the Sacrifice," the vestments of bishops, priests, deacons, sub-deacons, acolytes and incense-bearers, together with elaborate directions as to the postures, tones, and acts to be used at every point in the service. Their whole system revolves around one central idea—the real presence (they say, spiritual, not corporeal) of our Lord in the consecrated elements, and all that is done to order and adorn the sanctuary and its worship is claimed to be done in homage to Him. They are earnest and resolute. The Bishops seem to have little power to interfere, as the law on the subject is very uncertain, and the action of the courts slow and fearfully costly. It is very doubtful if Parliament will give new powers to the Lords Spiritual.

The Revisionists have just been told by Lord Russell, that, on consulting with the Cabinet and the Archbishop of Canterbury, he can hold out no hope of any proposal to alter the Prayer Book.

On the **CHURCH RATE QUESTION** a great step in advance has been made. Not only has a bill for their abolition been carried by a majority of 284 to 252, but Mr. Gladstone, not as representing the Government, but in his capacity as a member of Parliament, has proposed a compromise which has been accepted by the Voluntaries and by many of the opposite party. It is, that the rates may still be levied but that no one shall be *compelled* to pay—that is to say, a voluntary contribution collected by Parish officers. This proposal is deemed a new proof of Mr. Gladstone's liberalism and of his political tact.

THE JANUARY COLLECTION FOR THE FREEDMEN has yielded over £3,000. Contributions are still acknowledged every week.

The Canada West correspondent of the *Patriot*, addressed that journal (Feb. 15), as follows:—

OUR MISSIONARY RELATIONS—This topic is one whose importance justifies the devotion of a distinct paragraph to it. It shall not, however, be a very long paragraph. "Your querulous correspondent," as Mr. Spicer has been pleased

to call him, has been looking anxiously through your columns from week to week, in the hope of meeting with some utterance from the Colonial Missionary Society, calculated to heal the soreness, and allay the uneasiness occasioned by what passed at the last annual meeting, and by the injudicious procedure of Mr. Poore, during his visit among us. Nor he alone. Many wistful eyes have looked similarly through your columns for some time past. But not a single word of kind, assuring, sympathetic tone have we met with. For aught that appears to the contrary, the Society adheres to the opinion it has expressed, that we are improperly dependent on its funds, that some of the churches are "mere annuitants," and endorses Mr. Poore's charges of "neglect," "selfish ease," "sloth," and the like. It also maintains its position that feeble, unpromising mission churches are to be abandoned, and that no funds are to be voted except to causes "that promise speedy self-support." Moreover, with the distinct knowledge that our missionary pastors felt hurt and wronged by Mr. Poore's estimate and treatment of them, the society would seem to have endorsed all that, as their representative, he has said and done; and as the crowning act of injustice and unkindness, it has allowed, if not instructed him, to send out a series of pen-pictures of these brethren, some of which run after the following style:—"A. B.—Might do for a colporteur or Scripture-reader, but is quite unfit for our work;" as if our missionary committees would be guided in their action by portraits photographed at full gallop, in preference to their own acquaintance of years with the parties concerned! Mr. Spicer is quite at liberty to apply the adjective "querulous" to your correspondent, in one of the legitimate senses of that word. It may either mean "quarrelsome," or "expressing complaint or discontent." I accept the designation in its latter sense, and in "expressing complaint or discontent," I have but given expression to what widely exists among us, all the well-turned compliments bestowed on the Society's delegate to the contrary notwithstanding. Mr. Spicer should know that a weaning process is going on, which, by next June, will be nearly or quite completed. Let him not be surprised if, at our approaching annual meeting, there is a declaration of independence on our part, and a determination to manage our missions in such a way that our missionary pastors shall not have their minds unhinged and their hearts depressed by the well-meant, but ill-judged, faultfindings of good men, who have undertaken to Congregationalise Canada, without properly counting the cost of the enterprise they have undertaken. The Colonial Missionary Society will probably have its choice, ere long, of making us an annual grant which it can entrust to our untrammelled appropriation, or having our independent appeal for missionary aid presented to the churches of our faith and order in Britain, whom we regard as under obligation to nourish and cherish that life for whose parentage they are responsible. With the commendable motive of economising missionary funds, our brethren in Britain have doled out the help they have extended to us too parsimoniously. More liberal grants would have proved better investments. The time has now arrived when we must either abandon our missions, or sustain them more vigorously. We are not devoid of gratitude to the Colonial Missionary Society; but, in view of the hardness of the field we have to cultivate, and the inadequacy of our resources, we are very much in the position of the poor old lady at the dinner-table, who, after trying hard to masticate some not very tender meat, rather irreverently remarked, when the grace after meat was about to be said, "It would be easier to be thankful if the meat were not so tough."

The monument to John Bunyan, at Bedford, is to take the form of a large and handsome school, to be named after the immortal author of the "Pilgrim's Progress." The cost is estimated at nearly £3,000.

INCOME OF ENGLISH BISHOPS.—The present actual income of the Archbishop of Canterbury is £15,000; of the Archbishop of York, £10,000; of the Bishop of Durham, £8,000; of Ely, £5,500; of Bath and Wells, £5,000; of Oxford,

£5,000; of Salisbury, £5,000; of Worcester, £5,000; of Litchfield, £4,500; of Peterborough, £4,500; of Ripton, £4,500; of St. David's, £4,500; of Chester, £4,300; of Chichester, £4,200; of Hereford, £4,200; of Llandaff, £4,200; of Manchester, £4,200; of St. Asaph's, £4,200.

POLITICAL CATECHISM FOR ENGLAND AND IRELAND.—From a Correspondent of the *Morning Advertiser*.

Q. What are England's last gifts to Ireland?—*A.* Insurrection Acts, Extraordinary Commissions, Suspension of the *Habeas Corpus* Act.

Q. Are they good?—*A.* No.

Q. Why does she give them?—*A.* She fears a rebellion.

Q. Has she good reason?—*A.* Excellent.

Q. Who rebel?—*A.* Only Roman Catholics, whom the priests call their subjects; not one Protestant, not one Romish convert, not one independent Romanist.

Q. Why do they rebel?—*A.* They hate England, and would break her yoke.

Q. Why do they hate England?—*A.* They are taught.

Q. By whom?—*A.* By their teachers, the priests.

Q. When and where?—*A.* Everywhere, and at all times, in school and out of school.

Q. What does England do?—*A.* She helps the teachers. She pays the priests in their colleges. She pays the priests in their schools. She pays the priests in the pauper unions. She pays the priests in the prisons. She pays the priests in her army.

Q. What does England get?—*A.* The fruits; the last ripe fruit, FENIANISM.

Q. What is Fenianism?—*A.* Hatred of England boiling over to a rising.

Q. Why do the priests dislike the Fenians?—*A.* Why does a cook dislike the pot which boils over and scalds her? Yet it is the cook who makes and keeps on the fire.

Electoral Committee, 1, Whitehall-gardens,
Feb. 22, 1866.

News of the Churches.

BURFORD—NEW ORGAN.

As an item of ecclesiastical intelligence, it may be worth noting that the Congregational Church in Claremont (Burford)—one of the two under the pastoral charge of the Rev. W. Hay—has recently introduced an organ, to assist in the service of song in the house of the Lord. The cost of the instrument, which was about \$250, has been raised by a series of "socials," which have been held during the autumn and early part of the winter, in the houses of the members of the church. We presume this new "institution," which has become exceedingly popular in this neighbourhood, is sufficiently well known to be understood by most of the readers of our magazine. But in case of its being unknown to some of them we may explain, that it is a kind of *public* tea meeting in a *private* house, a small fee being expected of each person attending it. In this way as much as \$30 or \$40 have been obtained in an evening, and the entire amount was secured in about three months, with the exception of about \$70, which was raised by a supper and concert on Christmas evening, when the organ was played for the first time. It is, of course, a small instrument, but sufficiently large for the house, and incomparably better for a church than any *melodeon* or *cabinet organ*, as it is impossible to obtain from a *reed* instrument anything like the fullness or quality of tone, that is given by an organ pipe. The instrument was made by Mr.

Edward Lye, 90 Sayer street Toronto, who also furnished that in the Bond Street Church in that city.

We congratulate our friends on their success; and being of the opinion that such an instrument is both attractive and helpful in worship, "like David's harp of solemn sound,"—we say to all our churches, "go, and do likewise!"

J. W.

REVIVAL AT BROOKLYN, NOVA SCOTIA.

The following interesting narrative by Rev. R. K. Black, though mailed 7th February, did not reach us till the 22nd, when it was too late for insertion in full in our last number:—

"Brother Howell, of Liverpool, has requested me to furnish the readers of the *Independent* with a brief notice of the interesting work of grace at Brooklyn, a station of the Liverpool church on the east side of Liverpool harbour. Brooklyn is a growing place, where ships of small tonnage are built and owned, and a considerable proportion of its young men go down to the sea in ships and do business in great waters. The only church in the place is Congregational—an extension of "Old Zion" in Liverpool. For some time past religion has been in a low state in Brooklyn. Prayer meetings were but thinly attended, and but little interest was manifested in the ordinary sabbath services. This was matter of much discouragement to our brother Howell. Still some of the young people seemed thoughtful, and a few praying sisters were in the habit of meeting to intercede for the blessing.

"Towards the close of the past year, a young person, the daughter of one of the members of the church, began to seek the Lord; and her concern being made known to the other members of the family, her two sisters, and a brother, were brought under deep concern, and all sought and, it is to be hoped, found the Saviour. It was soon discovered that a similar concern was being manifested in other families, and a nightly prayer meeting was established, which was filled with anxious enquirers after salvation. Brother Howell, having been informed of the movement, came and preached to a numerous and attentive audience. He was gratified to find that some had found the Saviour, while others were earnestly seeking Him. It being deemed expedient to hold special meetings for the preaching of the word and prayer, your correspondent was requested to assist. With this request he gladly complied. For several weeks these meetings continued to be held, although with frequent interruptions, caused by the stormy, wintry weather. The result is that over 40, for the most part young people, have professed to come to Christ.;

"Owing to peculiar complications which cannot now be explained, none of them have as yet joined the church; but it is to be hoped that most, if not all of them, will do so ere long. The conviction of these converts was unusually pungent, and their joy in deliverance proportionately great.

"As our brother Howell contemplates leaving Liverpool very soon, it is much to be desired that these young people be not left without a shepherd. An earnest desire has been expressed to secure the services of a minister for Brooklyn and Beach Meadows, a thriving station about three miles to the eastward, where a new church edifice has recently been erected. It affords me much pleasure also to report, that my own people at Milton have been much quickened of late. A day of fasting and prayer for the revival of the Lord's work was held, and proved to be a most blessed season. Special services were held every evening for a time, and five young people, who give pleasing evidence of conversion, were received into our fellowship on Sabbath last. Others, we hope, have come to Christ, and will offer themselves to the church soon; and others are thoughtful and inquiring.

"Should the above intelligence encourage our Canadian friends to persevere in praying and sowing, hoping that in due season they will reap if they faint not, I shall rejoice."

GARAFRAXA—NEW STATION—CHAPEL OPENING.

Rev. R. Brown writes us (March 14), "It would have been more agreeable to me, had some one else undertaken the task of letting your readers know a few facts which demonstrate the progress of our mission work in Garafraxa; but as it is one of the duties of missionary pastors to report half-yearly to those in authority, I shall vary the manner of discharging that duty, by allowing the *Independent* to be the medium, and its readers to have the benefit of the facts. There is no department of our work, as churches, that is at present calling forth so much anxiety among us, as our Home Missions; and our very solicitude intensifies our joy on hearing that such and such churches have realized 'the glorious privilege of being independent.' I almost envy the brethren who are able to make the announcements of such happy changes; but if we in Garafraxa cannot report 'independence,' we can report progress, as the following account given by the *Fergus Constitution*, of what transpired on the 4th and 5th instant, will show:—

'CHAPEL OPENING.—The new Congregational Chapel, situated on lot 21, 4th Line, Garafraxa, was opened for Divine worship on last Lord's day. The building, which is 24 x 28, was densely filled. The services were conducted by the Rev. Chas. Duff, of Eramosa, assisted by the Rev. Robt. Brown, who has laboured as a missionary in that place nearly a year. Mr. Duff offered the dedicatory prayer, after which a hymn, composed by Mr. Brown for the occasion, was sung by the whole congregation. Mr. Duff then delivered an appropriate discourse from the text, "But will God in very deed dwell with men on the earth?" (2 Chron. vi. 18). He also preached to a large and attentive audience in the afternoon in the same place. Both these services were marked by that solemnity becoming the occasion.

'The tea-meeting held in the same place on Monday evening was a complete success. After refreshments, Rev. R. Brown was called to the chair. The speakers on this occasion were Rev. W. Clarke, Rev. Mr. Phin (M. E.), Mr. R. Unsworth, Teacher, Mr. J. Hindley, student of Congregational College of B.N.A., and the Rev. Chas. Duff.

'The financial results of this social gathering and other efforts being summed up, the audience were delighted by the statement of the fact, that *the chapel was free from debt, with a balance on hand!* On motion of W. McMullen, it was resolved that this balance be presented to the Rev. Mr. Brown, in acknowledgment of his useful services in that place. He thus became the thankful recipient of the neat sum of \$21, a most unusual sequel to efforts in the way of chapel building.

'The house is built of logs, is neatly furnished, and is valued at about \$200. And considering that it was not till the middle of last October that the people of that place said, "The God of heaven, he will prosper us, therefore we his servants will arise and build," it is very manifest that Christian generosity and active industry have done their part in this case.'

"I have some hesitation in asking space for a detailed statement of the efforts which have terminated so happily, yet I am constrained to do so, from the consideration that this new field is an example of very many openings for mission work within the circle described by Guelph, Goderich, Southampton, Owen Sound, Collingwood and Orangerille, and where, by the blessing of the Holy Spirit, we might reasonably look for success.

"Towards the end of March, 1865, I set out on a visit to a newly settled part of this township, which I had not previously visited, and where all the inhabitants were strangers to me. I had been told that there was living in that locality a former member of the Congregational Church of Eramosa, and my object was to find her out. She and her husband received me kindly, and when I stated that I would spend a Sabbath afternoon in that neighbourhood, they cheerfully offered their house for any public services I might desire to hold. I left an appointment, and as the attendance was good, I agreed to return in two weeks. After the third service I was obliged, through feeble health, to leave off going for eight weeks;

but since that I have gone every alternate Sabbath afternoon, except one day this winter, when I got both of my ears frozen in making preparations for the journey.

"As early as June, I was strongly impressed with the fact that a mission chapel was required, and would be built. In my own mind I determined on the site, size, material, and *modus operandi*, but said nothing to the people there, choosing rather that propositions of this kind should first come from them. On the first day of October, one man came to me and suggested the propriety of building, and promised a good subscription to begin with. I visited a few heads of families on the following Monday, and found all zealous and anxious. Eight days after I set forth with a subscription. Next evening the subscribers met to choose a site, elect a building committee, &c. Saturday was appointed as the day for cutting the logs and hauling them out of the bush, and Monday, the 16th of October, the day for raising the wall. All was done accordingly, 'for the people had a mind to work.'

"We are indebted to the liberality of a number of friends at Fergus. I believe that the Gospel which we preach in that remote and obscure place, will tend to increase the material prosperity of the people, and thus, through the increased trade, the business men of Fergus may soon have restored unto them double their gifts towards this missionary enterprise.

"I will not now say what are my hopes for the future with reference to this new station. When there is a spiritual structure, 'built upon the foundation of the Apostles and Prophets,' it will be time enough to record the fact. But some things we lack, such as tracts, books, papers, &c., by which the people there might be instructed in our history and principles, for here, as is very generally the case in Canada, our body is as little known, as if we were but of yesterday.

"Dr. Vaughan says, 'A party without literature, is a party without power.' This is probably the secret of much of our weakness in this country, and one thing we do need, and that is the New Congregational Hymn Book. Now is the time to introduce it, before any body gets wedded to some favourite Psalmody. Please tell us where it can be had, and I shall be obliged.

"In conclusion, I add, that in no other case have I been impressed with the leadings of God's Spirit, as in the work that has been done during the last year in this new sphere. 'Hitherto the Lord hath helped us.'"

ST. PAUL'S UNION CHURCH, COTE ST. PAUL, MONTREAL.

About a year ago an elegant place of worship was opened in the village of Cote St. Paul, one of the suburbs of Montreal, several clergymen of this city of various denominations taking part in the opening services; since that time two public services have been regularly held each Lord's day, Mr. S. N. Jackson, of the Congregational College, officiating in the morning, and Wesleyan local preachers in the evening. These services seem to have been highly appreciated by many, but the want of some church organization was deeply felt. Had all the professing Christians among them been of one denomination, they would have made in point of numbers quite a respectable church, but there were no less than seven denominations represented by them. After much consideration as to what course should be taken, a meeting was called to which all who believed in Christ were invited. It was clearly seen, when they were brought together and talked over their religious views, that these coincided much more fully in *experimental* matters than in the merely *speculative*. They found, in short, that the points in which they differed. This conference was of a very harmonious and delightful character, and the following resolutions were unanimously passed:—

"*Resolved*,—That as we consider it a duty devolving on all believers to connect themselves in some manner with the visible Church of Christ in order to the greater glory of God, their own spiritual improvement, and the better use of their powers in the service of the Lord, therefore be it

"*Resolved*,—That we who are believers do form ourselves into a Church of

Christ under the name of 'St. Paul's Union Church,' to assemble at Cote St. Paul, and that we do invite all who have a hope in Christ to join our number.

"Resolved,—That we do take as our doctrinal basis that laid down and subscribed to by the Evangelical Alliance."

These things having been agreed upon, twenty-one persons expressed their mutual confidence in each other's Christian character by uniting together in the bonds of Church-fellowship. All these had been members previously of one of the following denominations: Church of England, Church of Scotland, Methodist, Canada Presbyterian, Baptist, Moravian Brethren, and Congregationalist. It was, also, agreed upon that the Government of the Church should be vested in the membership of the Church, and that five of their members should be elected as a Church Committee, to be designated Deacons.

Sunday, the 25th February, having been appointed for holding public recognition services, the Rev. J. M. Gibson, A.M., of the C. P. Church, preached in the morning an eminently practical discourse on Heb. ii. 2, "How shall we escape if we neglect so great salvation?" In the afternoon a public service was held, not only the members of the church, but a goodly number of others being present. Rev. Chas. P. Watson conducted the introductory services, Rev. Dr. Wilkes read over the terms of agreement constituting them a Church of Christ. The members of the church then rose to signify their acceptance of these terms, after which they were addressed by the Rev. Dr. in appropriate words of counsel, exhortation, and encouragement.

Those who had been chosen as Deacons were now requested to rise, when Messrs. J. W. Grose, W. Perryman, Wm. Parkyn, George Hoy, and W. Lavers were addressed by Rev. J. B. Bonar, of the American Presbyterian Church, and set apart to their office by prayer, after which the ordinance of the Lord's supper was observed, and the interesting services were concluded.

On Wednesday, March 7th, the congregation of Cote St. Paul presented, through their office-bearers, an address, accompanied by a purse of \$103, to Mr. S. N. Jackson. To this address he made a suitable reply. The above sum was in addition to the amount which the congregation had agreed to pay Mr. Jackson.

Is it not important to Christians residing in small settlements in our new country where there is not at present any church organization, nor influence enough possessed by any one denomination to establish one, to consider how far they can follow the example set them at Cote St. Paul, of uniting together on the simple, yet broad and stable basis of the "Oneness of all believers in Christ?" Is there not a sufficient similarity of views as to the great fundamental truths of Christianity, as held by nearly all Protestant denominations, to warrant the people of God in small villages and scattered settlements being united for the maintenance of the means of grace, the public preaching of God's word, and the observance of Gospel ordinances? If this plan had been adopted in such places, instead of attempting to maintain four or five weak and struggling denominational efforts, and thereby giving rise to sectarian prejudices and denominational jealousies, who can tell how much harmony and brotherly love might have prevailed, and how much more successfully the work of evangelization might have been carried on?—C. P. W.

FOREST—CHURCH FURNISHING AND MISSIONARY MEETING.

Prior to the present year, the chapel erected in this place in 1862 remained unfurnished, the seats being only planks on logs. It was resolved to turn to good account the visit of Dr. Smith, in June last, by holding a soiree, which was well attended, and an abundance of provision given for the occasion. After a sermon by the reverend doctor, a brief analysis of Congregationalism, and the presentation of the fraternal regards of the Churches in the fatherland, the Rev. W. Hay, being present, very kindly opened a subscription list towards the completion of the sanctuary, by offering to double the highest subscription given for the object; which soon ran up the list to seventy dollars, a very happy terminus to a good meeting.

On the last Sabbath of 1865, the reopening services were held, the Rev. W. Hay preaching in the morning and evening, and the writer in the afternoon. On the following day another soiree was held. The meeting, presided over by Mr. Livingston, was addressed by the Revs. Wm. Hay, Macallum and Spettigue. The whole of the subscriptions and collections amounted to \$120, which sufficed to pay all expenses incurred and a small balance over.

The missionary meetings for the present year commenced at South Church, Plympton, on Thursday, February 9th; addresses by Messrs. Allworth, Macallum and Dickson: collection and subscription \$3 35. At Forest, on Friday, 10th, addressed by Messrs. Dickson and Spettigue; collection and subscription \$16 06. The other meetings were held on the following week by Bro. Macallum and the writer. Johnson school-house, \$13 60; Hillshoro, the meeting presided over by Dr. Gibson, subscription and collection \$6 24; McCoy's school-house, collection \$3 80.

The total, \$43 25, being more than double the amount of last year. A few additions have been made to the living Church, but we much need a baptism of Holy Fire. May it be poured out on the whole of our Israel!

Forest, March 16, 1866.

C. S.

REMOVAL OF REV. J. A. FARRAR.

The Rev. J. A. Farrar has resigned his charge in Cowansville, C. E., and accepted a call to the Congregational Church, in Troy, Vermont.

REV. HENRY LANCASHIRE.

It has not been announced until now, as it would have been, however, had information been sent us, that Rev. H. Lancashire, some time last autumn, resigned his charge at Franklin, C. E., and is now pastor of a church at Moira, Franklin County, New York State.

REV. E. EBBS' RECEPTION AT AURORA, ILLINOIS.

In a private letter, from which we are permitted to make the following, Mr. Ebbs thus pleasantly relates his "entering in" at his new field.

"The friends at Aurora gave us a very hearty reception, about 200 of them assembling at the spacious mansion of one of my people to spend an evening socially with their new minister and his wife. It was a very happy evening. My predecessor, and the pastor of the First Church, and their wives, were with us, together with many members of the other church. As the sanctuary was not ready for reopening on the last sabbath of February, as intended, the pastor of the First Church invited me and my flock to worship with his people on that day and the following sabbath, the pulpit labours to be divided between us. On the second sabbath we entered our renewed sanctuary, and great was the joy on that day. The little flock that for years had toiled on, often disheartened by the fewness of their numbers, were full of gladness at the change of affairs. Every seat was occupied; and many of the occupants were known to be present with the purpose to abide as fellow-worshippers in the "New England Church." The late pastor conducted the devotional service in the morning. He is a holy man, greatly beloved by his late charge, and highly esteemed by all the citizens. In the afternoon, Rev. Mr. Bray, pastor of the First Church, assisted me in a special communion service, at which a colony from his church, together with myself and wife, *twenty* in number, were received into the "New England Church." Two of his deacons also assisted in distributing the elements. The house was nearly filled with communicants, many of the members of the sister churches being present to give expression to their hearty good-will. In the evening, every available seat was occupied by a mixed company representing various denominations. The following sabbath we were again cheered by a *full* sanctuary at both services. At the close of the evening quite a number remained for a further season of

prayer. The membership of the church is *pure*, and its spirit *loving*. I feel greatly cheered by the short experience I have had of labour in Aurora. My installation will take place as soon as possible, but I cannot state the day."

The Canadian brotherhood would be glad to hear occasionally from other members of the band of exiler. Some "shady-side" experiences perhaps could be told, and would be of service, for the above description is enough to make many of us pack up our carpet-bags and take the first train for the West.

Obituary Notice.

MR. JOHN ANDREW.

The subject of this notice, Mr. John Andrew, was born at Keith, Scotland, in 1805, and died at Guelph, February 20, 1866. He became a Christian and a member of a Congregational Church in early manhood, and continued to the close of life, holding fast his confidence in Christ, and clinging to the principles he had espoused. He emigrated to this country in 1842, and settled in Brockville, where he became a member of the Congregational Church under the pastorate of the Rev. Jas. Drummond. After residing in Brockville some nine years, he removed to Ouiseau on the Ottawa or Deep river, where he embarked unsuccessfully in the lumber trade. He ultimately gave up lumber-making and removed to Toronto, where after unsuccessfully trying the grocery business, he returned to his original trade, that of a tailor. In 1862 he removed to Guelph. His health was feeble for some years, and his last illness may be said to have commenced in June last. One Sabbath in July he seemed very near his end. He was however, in a measure restored for a time, but had a relapse in November which terminated fatally. Throughout his long sickness he was patient and submissive, though in the early part of it he greatly desired to be spared for a season for the sake of his family, that he might retrieve his financial circumstances, and that he might do something more for the cause of God. But the privilege of living to accomplish all that was in his heart was denied him, and when the will of God was manifest, he yielded without a murmur. In his dying experience there was nothing ecstatic or remarkable. There was a growing confidence in Christ, a visible increasing sense of the preciousness of the promises and invitations of the gospel—a gradual weaning from earth and ripening for heaven—and an earnestness of prayer that was renewed day by day, as the outward man perished. His end was emphatically *peace*. A quiet and apparently painless exit was given him. He was conscious to the last, and died calmly yet firmly resting on the Rock of Ages as his everlasting trust.

John Andrew was no common man. He was keenly intelligent, clear-sighted, well read, had an opinion of his own on all subjects, and could give a reason for it. His opinion too, was usually *right*. He was a man of large and liberal views, and abominated all that was mean, contracted and unjust. He was a red-hot reformer in politics and in every thing. The temperance and anti-slavery causes never had a warmer friend. Congregationalism never had a more earnest advocate. The last active labour in which he engaged was the sale of Wardlaw's book on Congregational Independency, republished in this country by Mr. Andrew Hamilton of Toronto. The appearance of this work greatly delighted him, and had he been spared, it was one of his cherished schemes of usefulness, to do what he could to secure for it a wide circulation. Yet he was no bigot, his soul was too large for that. With a conscientious and intelligent zeal for his own principles, he blended a hearty love to all Christ's people of every name. One or other of three pre-requisites would have enabled him to accomplish great things. Early mental culture would have made a minister or public character of him. With money at command he would have been a most princely giver. With health, he would have been an effective worker in some sphere. Well, he has all now, scope to work, and every requisite to work with; and, thankful for the legacy of his example and life-work, we bid him adieu till the great reunion day!

W. F. C.