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THE
CANADIAN INDEPENDENT.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

VOL. IX.
JULY, 1862 — JUNE, 1863.

TORONTO:
PUBLISHED BY THE PROPRIETORS.

PRINTED BY W. C. CHEWETT & CO.,
17 & 19 KING STREET EAST.
1863.

PRINTED AT THE STEAM PRESS ESTABLISHMENT OF W. C. CHEWETT & Co., 17 & 19 KING ST. EAST, TORONTO.

PREFACE.

Our annual chronicle of events connected with the Churches is again drawing towards completion. Set for the elucidation and defence of the great principles of the New Testament, we have honestly and constantly endeavoured to meet the responsibilities of the position, and thus to advance the glory of God, and the good of men. We hold it to be the imperative duty of christians rightly to employ the agency of the Press for diffusing throughout society true and godly principles. The power of an impure, frivolous and anti-christian literature must be overcome by the higher influence of that which is healthy, and imbued with the Spirit of JESUS. A religious monthly periodical has its own share of this work to do, and our hope is, that the CANADIAN INDEPENDENT will ever be found contributing its *quota*,—and doing it heartily, as unto the Lord. The numerous friends whose contributions and communications have enriched our pages, have our cordial appreciation and thanks. We close the Volume, commending our work to the favour of HIM whose blessing maketh rich, and addeth no sorrow.

BOWMANVILLE, May, 1863.

INDEX.

	PAGE		PAGE.
A few Thoughts on Passing events...	89	Scriptural Treatment of Offences, 73,	
A Glance at Dr. Ryerson's "Draft".	68	100, 139	
A Sabbath in the Old Town of Edinburgh.....	321	Thanksgiving Day.....	147
Annual Meeting of Subscribers to the College.....	14	The Bible written for our Learning..	257
Backsliding.....	200	The Commissioners' Scheme for University Spoliation.....	229
Bi-Centenary Commemoration.....	33	The late Rev. Mr. Roaf.	105, 132
Chronicles of Carlingford: Salem Chapel.....	333	The relation of the Churches to Society.....	164
Collection for Widows and Orphans Fund.....	20	United Prayer.....	199
Congregational Union of Nova Scotia and New Brunswick.....	142	University Affiliation.....	260
Days and Strength.....	161	Volume Ninth.....	1
Death of Rev. John Roaf.....	78	Waiting to go Home .. .	326
Does the Spirit of God dwell in you..	129	We ought to obey God rather than Men.....	65
English Nonconformity.....	336	What a People ought to be.....	225
Go on with God's Work.....	259	Wine is a Mockers.....	162
Good Ministers.....	97	CORRESPONDENCE.....	112, 177, 235, 268, 300, 366
Meeting of the Congregational Union	321	FAMILY READING.....	31, 60, 91, 124, 160, 192, 216, 253, 282, 315, 349, 378
Ministerial Support.....	354	FRAGMENT BASKET...29, 58, 88, 121, 158, 190, 212, 252, 282, 313, 348	
Missionary Zeal.....	69	LITERARY REVIEW.....	114, 180, 239, 273, 304, 333, 369
Ninth Annual Meeting of the Congregational Union of Canada.....	3	NEWS OF THE CHURCHES...26, 52, 84, 114, 153, 180, 205, 240, 274, 307, 376	
Our Distinctive Principles.....	40	OBITUARY.....	63, 96, 287
Pastoral Acknowledgement.....	357	OFFICIAL...24, 51, 111, 151, 175, 205, 234, 268, 300, 331, 366	
Personal Humiliation and Fasting... 194		POETRY.....	30, 59, 90, 123, 159, 190, 211, 251, 281, 311, 349, 377
Power in Religion, and not Form, the Ground of Fellowship.....	2	RILLS FROM THE FOUNTAINS OF ISRAEL 56, 85, 119, 188, 207, 244, 276, 343	
Rain from Heaven.....	34	TRANS-ATLANTIC RETROSPECT 21, 45, 79, 105, 148, 171, 200, 230, 262, 293, 327, 358	
Recent Developments on the Education Question.....	35		
Redeem the Time.....	193		
Relief Fund for British Operatives ...	131		
Retiring Chairman's Address.....	16		
R. C. Separate Schools.....	289		
Ruth, or True Decision.....	353		

THE
CANADIAN INDEPENDENT.

VOL. IX.

TORONTO, JULY, 1862.

No. 1.

VOLUME NINTH.

The necessity of continued and earnest support to the *Canadian Independent* cannot be too much felt by its friends. We enter on another year cherishing a desire to make our pages a vehicle for the diffusion of evangelical sentiment, and of such truths as are most surely believed among Congregational churches. A calm and candid exposition of our principles is calculated to advance correct views of the constitution and administration of the Kingdom of Christ. Gospel truth also, enforced and illustrated in the spirit of love, will yield the glorious issue of the salvation of souls. Such ends we keep in view, and ask the continued coöperation of those who have steadily aided us in the past. Our periodical cannot go from strength to strength without the prayers and assistance of God's people, and the blessing of God Himself. Our work in connection with the Magazine is one of much anxiety and no little toil, and consequently we feel justified in expecting some effort on the part of Brethren to help forward a common good.

An increase of *new* subscribers would widen the influence of the paper and tend to meet the constant reflux caused by death and other circumstances. Those who make an attempt in this direction will please to remember that the first number necessarily fails to give a fair view of the nature of the periodical, as in it the proceedings of the Congregational Union are largely reported, which causes the general departments of the Magazine to be but imperfectly filled. We may further state, that there is no essential change in the management or character of the *Canadian Independent*; that the proprietors, continuing the responsibility of the publication without fee or reward, will be happy to devote the profits, when any accrue, still further to increase its efficiency. Its financial position has very much improved. Hundreds of subscriptions, however, remain still unpaid, so that a vigorous *individual* effort to pay up all arrears, will be as grateful to the proprietors, as it will be honourable to the supporters of this, *our own Magazine*.

The subscription is \$1 per annum, payable in advance; therefore it is that, at the commencement of this volume, \$1 additional is marked on the address slip, against the name of each subscriber in arrears, and \$1, or some proportion of a dollar, being the sum necessary for others to pay up to the end of the volume, viz: to June, 1863. Blank lists are sent to Ministers and others, who will much oblige by using them for the transmission of the names and subscriptions of new and welcome, or of old and esteemed subscribers. Any

one sending five new names to add to our list, with \$5, will secure six copies addressed separately, as may be desired. Business letters should be sent to the Agent, addressing the envelope, for the sake of brevity, "*Canadian Independent*, Box 468, P. O., Toronto." As heretofore, when letters are thus addressed and registered, they are at the risk of the proprietors.

Books for Review, and Communications for the Magazine, should be sent to the EDITOR, at BOWMANVILLE, and as early in the month as possible.

POWER IN RELIGION AND NOT FORM THE GROUND OF FELLOWSHIP.

There is a form of religion—that is to say godliness has an outward manifestation. Life assumes a form, hence we judge of the kind of life, if a flower, a tree, a fish, a bird. These may be petrified, yet the fossil shows that there has been life. The heaven-born spirit of true religion wears a garment whereby it walks the earth visible to the eye of man. The ethereal assumes shape—the spiritual is clothed. This form appears in confession of Christ—of his word, of his name, of his cause. God does not condemn the form. It is beautiful. Worship, praise, and prayer. Sabbaths, blessed days of rest—Ordinances—these are means of grace. Helps, through which the substance may be reached. The danger lies in being satisfied with the form—saying it is enough—we have Abraham to our father.

There is a power in religion. This is the jewel, that the casket. The one the shell, the other the kernel. The shell may be broken and the kernel remain, or the shell may be whole, when the heart is rottenness. The fruit may be fair and please the eye, but corruption, from the unseen entrance of a worm, may be rank. When there is no sap in the centre of the tree it is dead, and though its tall form may stand for a time, by-and-by the stormy wind will prove its decay. The cases of a watch—the dial-plate—the index—these fail to tell the progress of time, the internal machinery must be there, and in order, and in operation. The power of religion must be felt—there is a deep seated, heartfelt power. A life power. Religion reigning in the heart. The power of religion is not merely to say prayers, but to live a prayerful life, looking ever up to God—not merely to be a member of the church on earth, but to be a true member of Christ—not merely to have a correct creed, but to have truth influencing all our conduct. It is a magnet to draw the soul heavenward. There is power to break up old and sinful habits. It rivals the power of gold, and it disarms death of his sting.

There may be a denial of this power, attended with zeal for the form. The form may stand for the power—the letter for the spirit. Clothed in forms, not in the righteousness of Jesus, the soul may hope for salvation—sacramental efficacy—dependence in man to give a passport to heaven—sentimental feeling—religious meetings without Christ or the power of the Spirit—these may delude the soul. The denial of the power of religion, however associated with privileges that raise their possessor to the heaven of Capernaum, risks the deep abasement of the soul to hell. An eloquent writer has said, "Did it ever occur to you to examine how little is said by the sacred writers about observing the Sabbath and the sacraments; about public worship and religious

ceremonies; compared with what is said about holiness, benevolence, and humility? But, alas! alas! how much more eager are the multitude of professors about the one than the other, inverting Christ's order, and setting forms above spirit: just because it is so much more easy, and so much more congenial with all the feelings of our proud and corrupt nature, to hear a sermon, observe a sacrament, and repose for safety upon the trueness of our church, than to mortify the corruptions of our own mind, and to transplant into it the virtues and the graces of the mind of Christ."

It is undoubtedly a scriptural principle, that fellowship is not to be maintained with those who deny the power of godliness. However flaming their zeal for forms, *from such withdraw thyself*. True fellowship is based on unity of feeling and of principle. What communion hath Christ with Belial? The obligation to withdraw is not only an individual duty, but it presses for church action, 'tis carried out from necessary repulsion. There is an affinity in kindred minds. No sympathy can be felt in common by those who hate, and those who love the Lord. The cross attracts and repels. The high elevation of gospel truth fails to be reached, and on that mountain table-land the formalist never walks with the Son of God. Since no call exists to assume the form before the experience of the power of godliness, the stern question is put, who hath required this at your hands, to tread my courts? To prevent the influence of an evil example, a testimony for the purity of communion must be made. Contamination is sure from the working of a leaven of this character. Disease spreads by contact. Self-preservation is a first law; while fidelity to the souls of men, an interest in the welfare of the Church, and the salvation of the world, demand the setting of our faces as a flint against all unrighteousness of men who hold the truth in unrighteousness. Holiness becometh the house of the Lord for ever.

NINTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

Conducted by the good hand of God, the brethren after travelling in safety from the East and from the West, met in the Congregational Church, Hamilton, on Wednesday, 11th June, 1862, and continued to enjoy much friendly and christian intercourse, to the close of our annual convocation, on Monday evening of the following week. The attendance was large, and indicated continued interest in the business and objects of the Union. There were present—*Ministerial Members*, the Revs. W. H. Allworth, E. Barker, J. T. Byrne, R. K. Black, R. Brown, J. Brown, A. Burpee, Wm. Clarke, W. F. Clarke, J. Climie, B. W. Day, H. Denny, J. Durrant, E. Ebbs, J. Elliot, K. M. Fenwick, R. Hay, W. Hay, J. Hooper, S. King, D. McCallum, A. McDonald, A. McGill, Dr. Lillie, F. H. Marling, D. McGregor, R. McGregor, J. McKillican, J. McLean, A. J. Parker, C. Pearl, T. Pullar, A. Raymond, T. M. Reikie, E. J. Sherrill, P. Shanks, S. Snider, J. Unsworth, C. P. Watson, H. Wilson, J. Wood. A letter of much interest was read to the Union from the highly-esteemed and deeply-loved brother, the Rev. Dr. Wilkes, at present in England. Other members sent friendly epistles explaining their absence, one of which, that from Rev. Joseph Wheeler, elicited the highest appreciation from the members of the Union.

The Delegates from the churches were :—Barton, D. Hess ; Bowmanville, H. O'Hara ; Danville, J. L. Goodhue ; Framosa, J. Hindley ; Garafraxa, A. Lightbody ; Georgetown, W. Barber ; Guelph, J. Ellis and S. Hodgskin ; Hamilton, W. Edgar and Dr. J. B. Laing ; Kingston, W. Massie and G. Robertson ; Listowel, D. D. Campbell ; London, J. Hargreaves ; Markham, D. Cash ; Montreal, W. R. Hubbard and E. Wright ; Oro, R. Thomas ; Owen Sound, W. W. Smith ; Paris, N. Hamilton and D. Finlayson ; Southwold, R. Lewis ; Standstead South, — Young ; Toronto (2nd), Jas. Fraser and J. Hodgson ; Vaughan, R. Bowman.

Rev. Dr. Burns of Toronto and Mr. Hugh Young of Hamilton, attended as delegates from the Canada Presbyterian Church ; Rev. J. Butler of Bergen, N. Y., from the General Association of New York ; and Rev. C. B. Drake, D. D., from the General Convention of Vermont.

The following gentlemen were invited to sit as honorary members, viz :—Rev. Mr. Pedley, St. John's, Newfoundland ; Revs. Dr. Irvine, Burnett, Brown, Cheatham, Brennar, McClure, and Shaw of Hamilton ; Revs. Mr. Norton of St. Catharines ; Mr. Frinck, supply of Melbourne, C. E. ; J. Farrar, Cowansville ; Mr. Loring ; Students—G. Strassenburg, J. M. Smith, Sanderson, Thomas ; and Messrs. D. Loomer of Cornwallis, N. S., D. McLellan of Paris, C. W., J. Nasmith and A. Christie of Toronto.

The Rev. J. Elliot, Chairman, called the meeting to order at four o'clock on Wednesday afternoon, and after devotional exercises the Union proceeded to business by appointing Rev. C. P. Watson of London, *Minute Secretary*, and Rev. J. Wood of Brantford to assist. The Chair nominated the temporary Committee of Nomination ; the Secretary of the Union presented a docket of business ; and an interim financial statement was made, and considered in committee of the whole. The hours of session were arranged, viz., 9 A.M. to 12½ P.M., and 2½ to 5½ P.M.

THE ANNUAL SERMON BEFORE THE UNION

Was delivered on Wednesday evening. According to appointment the Rev. James T. Byrne of Whitby officiated, and was assisted in the service by the Rev. Mr. Pedley of Newfoundland. The subject the preacher selected was *The duty of contending for the faith*, taking Jude iii. and Eph. iv. 15, 16, as the basis of his discourse. He commenced with the remark, that "the Scriptures frequently illustrate spiritual objects and relations, and the duties of christian life, by alluding to things seen and temporal," by which means they "become valuable instructors to us, and incentives to holy and earnest action." Alluding to his texts for illustration, he said, "in the one we have an image from *Anatomy*, in the other an allusion to the *Grecian games*." These points he confirmed at some length in the exordium, and then proceeded in the following order to elucidate the theme chosen : I. The *object* for which the christian is called to contend, "*The faith once delivered to the saints*." II. The *manner* in which this contest is to be carried on, "*Ye should earnestly contend for the faith*," "*speaking the truth in love*." And III. The *motives* that should prompt us, one and all, *thus to engage in this contest*.

Under the first head he commented upon the *terms* used in the text from the epistle of Jude, and then observed, "Whatever, then, God has clearly

revealed as an object of faith and hope, or that can be fairly deduced from the sacred page, is the object for which we should contend." The great doctrines held by reformed and evangelical churches were here referred to, particularly those bearing upon the person and work of Jesus Christ, and the operations of the Holy Spirit, showing the unity existing between Congregational churches and others; but the preacher also insisted upon the Scriptural character of other truths, which he maintained ought earnestly to be contended for by ministers and people. He then mentioned and amplified the following principles:—That Jesus Christ is the only lawgiver to the church universal, and to the several branches thereof: that the Holy Scriptures constitute the only rule and authority in the affairs of the churches of Christ; the select and spiritual character of churches; the entire completeness within itself, for its own government, fellowship and edification, of each society of christians commonly assembling together in the same place for the observance of Divine appointments; and, the voluntary principle. Reference was made to the worship and teaching of our churches—to certain regulations of discipline—to our denominational history—and to the commemoration of the bi-centenary of Nonconformity, so as to render the discourse timely and appropriate.

After amplifying the manner in which this contest should be carried on, with suitable appeals throughout, the preacher noticed briefly the *motives* that should prompt us thus to engage in this contest, among which he specially noted the Divine sanction of the truths enumerated, and their practical design and tendency; religious consistency, and the influence of example; and, the results that may be anticipated by pursuing this course. Several appropriate quotations, from Dr. Hamilton, Algernon Wells, John Angell James, and Dr. J. P. Thompson of New York, were interspersed, and the sermon closed with a few inquiries to *those unconnected with a christian church*.

At the close of the service, when the Union remained in session for a short season, a vote of thanks was unanimously presented to the preacher for his "able and timely discourse." The Temporary Committee also reported at the same time.

MORNING PRAYER MEETINGS.

As in former years, the hour for devotional exercises at the commencement of each day's business, proved truly a time of refreshing from the presence of the Lord. These meetings form one of the brightest spots in the reminiscences of the Union. Subjects are brought up in a direct manner, which secures the interest at once; details of the progress of God's work with individuals and in churches come with much greater power when mingled with prevailing, importunate prayer, than when stated in a mere business style; the grateful expressions before God of those who rejoice in answers to former supplications, all tend to deepen the true spirit of worship. These meetings were presided over by Dr. Lillie, W. Clarke, H. Wilson, J. T. Byrne, and A. McGill, on the successive mornings of the session of the Union. While several important topics were placed in a prominent position, that of the young in general, and the children of *ministers*, deacons and members in particular, occupied most attention. During this year as well as last, several of the brethren have reason for special thankfulness to God for the conversion

of members of their families. To stir up the pure minds of the brethren by way of remembrance, we gladly record a request made at one of these meetings,—That all the ministers in our churches,—remember one another at the throne of grace every Sabbath morning.

THE RETIRING CHAIRMAN'S ADDRESS

was delivered immediately after the prayer meeting on Thursday morning. The thanks of the body were presented to Rev. Joseph Elliot for his valuable address as retiring Chairman, with a request that it be published in the *Canadian Independent*. We have much pleasure in placing it before our readers in the present issue.

The balloting for the new Chairman issued in the election of the Rev. A. J. Parker, of Danville, who, on assuming the chair, appropriately called for divine assistance by engaging in prayer. Several items of business were then attended to, among which the Rev. W. Clarke reported his attendance at the Canada Presbyterian Church Synod, as delegate from the Union. He had been received very kindly, and met with a generous response to the fraternal sentiments he had expressed, and intimated the intention of the body he had visited to reciprocate the expression of brotherly love, by the appointment of Dr. Burns of Toronto, and Mr. Hugh Young of Hamilton, to represent their Synod at the Union.

THURSDAY AFTERNOON SESSION.

Rev. K. M. Fenwick presented a report of the Canadian Congregational Missionary Society. There have been 34 missionaries employed during the year; 28 of them engaged by the General Committee, and 6 added by the action of District Committees, 5 of them being in the Western District. The report represents the field as on the whole encouraging, although there are not so many instances of conversion and addition to the churches as on some former occasions. One missionary has left the field. On looking over the ground, there is reason for thankfulness, and at the same time for humility. The report was read, considered, and ordered to be printed by the Missionary Committee.

W. R. Hibbard, Esq., of Montreal, Treasurer of the Widows' and Orphans' Fund, was heard on behalf of that important Society. Continued prosperity marks its progress. The subscriptions of the members and the interest on investments have been paid. Next year, according to the constitution, a review of the rules of the fund would take place. On the 1st of August a collection from the churches was requested, which it was hoped would show an interest in the movement, that all would give something. Gratitude was especially due to God for his tender preservation of those connected, as during four years no claim has arisen. The importance of a lay deputation to visit the churches was much felt. We hope kind friends in Montreal or Toronto will be found ready to do a good work in this matter; it is deeply felt that Montreal has already done nobly.

Rev. E. Ebbs, Secretary of the Union, presented a statistical report and chronological table of the churches; also a table of comparative statistics for the last four years. Owing to the fact that a number of churches had failed to send returns, the figures for the year are as yet incomplete. This was felt

to be a cause of deep regret, as the value of such documents is thereby considerably impaired.

Rev. F. H. Marling addressed the Union as deputation to England, in connection with which Mr. Marling read to the Union a paper presented by him to the Colonial Missionary Society Committee, setting forth the claims of many of the Congregational churches in Canada for missionary aid. After which it was moved by Rev. W. F. Clarke, seconded by Dr. Lillie, and resolved, "That this Union would express its hearty satisfaction and cordial thanks, in view of the faithful and zealous representation of our Missionary interests to the Committee of the Colonial Missionary Society by our valued brother the Rev. F. H. Marling, and would also take this opportunity to express its acknowledgments to the church under his pastorate for its ready response to our request that their pastor might be allowed to undertake this mission."

BI-CENTENARY MEETING.

The ejection of the 2,000 ministers from the Church of England in 1662, as an event of deep interest to Congregationalists in Canada as well as in the Father-land, was made a prominent theme at the Union Meeting in Hamilton. The grand moral lessons of such a glorious event were not allowed to be buried in oblivion, on the fitting opportunity of the two hundredth anniversary of the sacrifices and moral triumph of that eventful year. A public meeting was held on Thursday evening for this purpose. The chair was occupied by Rev. A. J. Parker. Rev. J. Durrant read a portion of Scripture, and Rev. A. McDonald offered prayer. A paper, setting forth in a clear and forcible manner the story of the ejection, was read by Rev. W. F. Clarke.

This paper,—“English Non-Conformity in 1662,”—which had been prepared at the request of the Committee of the Union, is to be published in pamphlet form, together with Rev. F. H. Marling's paper to be mentioned hereafter. Many of our readers we have no doubt will avail themselves of the first opportunity to purchase. The reading of the paper awakened deep interest in the men of blessed memory who stood manfully up for conscience and for Christ in 1662. An address on the vast importance of Principle, or the Ethics of Non-Conformity, was delivered by Rev. W. Hay, followed by Rev. T. M. Reikie on Self-sacrifice for Principle, or consecration to Christ as exemplified and commended by the Non-conformists of 1662. The meeting was concluded by prayer offered by the Rev. T. Pullar.

On Friday morning, immediately after the devotional meeting, the Rev. H. Denny gave an address to show that “God shall have all the glory, honor, and praise, for bringing out 2,000 men to stand up for conscience and for truth.” This was a fitting continuation of the engagements of the preceding evening. This glory was due to God, for the time he chose, for the number of men, for the glorious results that follow the stand they made. The speaker then asked, how shall we improve this commemoration? How? shall it be in making speeches, in reading papers, in editors sending forth their views? What has been done in England was mentioned as an incentive: We must hear the voice of God in solemn awakening accents, “be followers of them, who through faith and patience are inheriting the promises.” Are we not bound to do some individual act in Canada? He took the liberty of

proposing that a provision for enfeebled ministers be made, to be called the Congregational Pastor's retiring Fund. The Union then gave place to the Annual Meeting of the subscribers to the British North America Congregational College.

FRIDAY AFTERNOON SESSION.

The letters of delegates from corresponding bodies were received, and the Union proceeded to hear Rev. F. H. Marling's paper on "Canadian Non-conformity in 1862," which entered at length in an able and lucid manner on the position which Congregationalists in this country are conscientiously bound to occupy in remaining apart from the Church of England.

A free conference on the subject of Non-conformity was then held, during which remarks were made by Revs. C. Pearl, J. Butler, Dr. Burns, T. Pullar, W. F. Clarke, and J. Climie. Several suggestions were offered as to an effort being put forth to raise a bi-centenary commemoration fund, which issued in the appointment of a committee to consider the matter.

SOCIAL MEETING.

A meeting of a social character was held on Friday evening, on which occasion the delegates from corresponding bodies were heard with great interest. Rev. T. Pullar presided, and gave a hearty welcome to the ministers and delegates assembled, not only to our own but also to those of other bodies. He felt that the bond which unites the Church is one, that all true believers were in personal union with the living Saviour. The Rev. Dr. Burns expressed the satisfaction the Canada Presbyterian Church had felt in receiving our deputy, Rev. Wm. Clarke, at their Synod. He stated several particulars as to their late meeting in Toronto—the number present, the unusual number of judicial cases that had occupied their attention, their work of the Buxton Mission, and other schemes of the Church. He then referred to the benefits resulting from an exchange of mutual courtesies between denominations. It was something of a higher character than mere ceremony. They did not come as colporteurs to display their own wares. It was not with a view to interfere with peculiar and distinct matters of opinion, but to promote union. Differences of sentiment may be modified and probably would before one wide empire shall bless the world. In present circumstances the expression of Christian love was important. We were branches of the same tree. If love binds individuals it ought to bind Churches. There were common interests. Living Christianity was charged with divisions, let us endeavour to unite in love and amity. We had to meet a common foe, infidelity in newly assumed forms, in alliance with intellect and with science. The venerable speaker then powerfully alluded to the Bi-centenary of 1662.

Mr. Hugh Young, of Hamilton, co-delegate with Dr. Burns, also expressed the friendly feeling of the Canada Presbyterian body, and made a few remarks about Union.

Rev. K. M. Fenwick, on behalf of the Congregational Union, reciprocated the kind and Christian sentiments advanced by the deputation, and spoke of the good results from such visits. After which Rev. Dr. Irvine also spoke in a warm and cordial manner.

The delegate from the General Association of New York, Rev. J. Butler, of Bergen, was then introduced. In his State there are 191 Associated

Churches, 184 Ministers, 17,000 members. The Churches were forward in the reforms of the day. He conveyed the fraternal salutations of those he represented, concluding by a reference to slavery and the war upon slavery now waging.

At this point the congregation enjoyed a recess, retiring to the basement, where the good friends in Hamilton had provided ample refreshments, cake and lemonade were in large request, and amid general cordiality and kindly greetings, the brief period allotted for refreshment transpired. At the call of the chairman the friends ascended to the Chapel, when Rev. Mr. Pedley, of Newfoundland, made an interesting statement of the state of the cause in St. John's, glowingly describing difficulties and troubles with which they had contended in that place. A brother occupying so isolated a position might well claim the warmest and deepest interest in his work from those who like ourselves in Canada enjoy so great a degree of brotherly intercourse.

Rev. C. B. Drake, D.D., from the General Convention of Vermont, ably represented the Churches of that State. For the last year they could speak of no great prosperity. The *Vermont Chronicle* received a high encomium, and a touching reference was made to the late editor. Of course it could hardly be expected that a brother from the States would omit prominent mention of the present war, with some remarks thereon he concluded.

The delegates to the Congregational Union of England and Wales, Revs. F. H. Marling and W. F. Clarke, were both expected to make statements regarding their recent visit to England. Mr. Marling declining from the lateness of the hour, Mr. Clarke reported, showing points of difference in the general aspects of business arrangements in the Union at home and our own.

The following resolutions were carried before adjournment :

Resolved, "That in reference to the critical state of affairs in the neighbouring Republic, this Union, while deploring the bloodshed and wide spread desolation attending the strife in which they are engaged, would express its thankfulness that there is so much reason to expect that the struggle will be speedily brought to a close by the re-establishment of rightful authority; and our prayer is, as it has been, that the day of freedom as well as of peace may be nigh at hand, and the downfall of slavery in all the States and Territories be complete and final."

Resolved, "That the cordial thanks of the Union be presented to the Church at Hamilton, and also to the Christian friends of other denominations, for the great kindness with which they have entertained the members of the Union and Delegates."

SATURDAY MORNING.—PHOTOGRAPH OF THE UNION.

Mr. Robertson, of Hamilton, photographer, having requested permission to take a picture of the Assembly, the members of the Union accordingly wended their way to the place of appointment on Saturday morning at 8 o'clock.

The Union returned to Hughson St. Church in time for the hour of prayer. At 10 o'clock Rev. W. Clarke delivered an address on our distinctive principles and the best means of propagating them. (This address is in type, but crowded out of the present number.)

The Committee on Nominations reported on: Committee of Missionary Districts; Committee of the Congregational Union; appointments for next Annual Meeting; delegates to corresponding bodies. The several nominations were confirmed, and will appear in the report of the Union.

The Church in Montreal having invited the Union to hold its next Annual Meeting in that city, the invitation was accepted.

It was agreed that an essay be prepared for the next Annual meeting, on the relationship in which the children of believers stand to the Church; and at a subsequent meeting Rev. J. Wood was appointed the writer.

The following timely and emphatic resolution was passed on Sabbath desecration :—

“That we view with pain the continued if not increasing desecration of the Sabbath by the railways of the Province, in its post-office department, and on the canals; that we believe no pressure of business can possibly justify the systematic breach of the Divine law on this point; that we should look with alarm on any prospect of our country being deprived of one of its richest boons, a peaceful Sabbath; that in these circumstances, and with these considerations, we should seek to impress the public with the necessity of resisting all encroachments on the Sabbath, from whatever quarter they may come; and that we empower our chairman and secretary to present, on behalf of this Union, a petition to the different branches of the Legislature, at their next assembling, praying that they may legislate in such a manner as will save their employées from Sabbath labour, the well disposed of the community from annoyance, and the careless from temptation.”

The protest of the Union was also renewed against the promiscuous traffic in intoxicating liquors, and its testimony repeated in favour of total abstinence from them as a beverage. The ministers were further requested to preach on the subject of temperance on the 3rd Sabbath of December.

The proprietors of the *Canadian Independent* made a statement, through their unwearied agent, Mr. Christie, of Toronto, from which it was shown that an increasing amount of prosperity attended our present financial position. Thanks were awarded to the Editor, and also to the Agent, for their services in connection with the Magazine.

At an afternoon session on Saturday, letters were read from the following delegates from corresponding bodies :—Rev. A. Sanderson, of Gen. Assoc. of Michigan; Rev. Dr. Morgan, of Gen. Conference of Ohio; Rev. Jos. H. Payne, of the Gen. Convention of Presb., and Congregational Ministers of Wisconsin, and Rev. Dr. Tenny, of the Gen. Conference of Maine. Several other items of business were transacted, and after prayer the meeting adjourned.

SABBATH SERVICES.

A prayer-meeting at 10 A. M. formed an appropriate introduction to the solemn engagements of the Lord's day. The forenoon service commenced at 11 o'clock, Rev. J. McKillican conducting the devotional exercises. Rev. A. Eurpee preached from, “He shall see of the travail of his soul and shall be satisfied.” Isaiah liii. 4. And remarked,—

This is spoken prophetically of Christ. In the text we are reminded of one thing and assured of another: we are reminded of the sufferings of Christ, and we are assured that he will contemplate the fruit of his sufferings with satisfaction.

I. *The sufferings of Christ.*

Are expressed by the words, “the travail of his soul,” *i. e.* literally, heavy, wearisome labor,—applied to the soul, anguish. The very conditions of humanity under which Christ came into the world, so unlike the unfettered glory of the Divine, so unlike even spirit life, are to be taken into account in

seeking to comprehend Christ's sufferings. His temptations formed a part of his sufferings. The treatment received at the hands of his disciples; the fact that he suffered alone; the combination of extreme physical sufferings, with anguish of soul, but above all the idea conveyed by the prophet's words (literally rendered), "The Lord hath caused to rush upon Him the iniquity of us all." Remarks on the atonement followed. The sufferings of Christ cannot be measured. "God made him to be a sin-offering for us who knew no sin."

II. *Christ will contemplate the fruit of His sufferings with satisfaction.*
Then it follows:—

1. *That Christ suffered for a worthy purpose.* Much suffering in the world for unworthy purposes. Toil to procure gold, in which all is sacrificed. The sufferings endured by prize-fighters, given as examples. But Christ suffered for a worthy purpose. It was to cast Satan out of the soul of man—to restore the divine image—to open up a new and living way to God—to give authority to proclaim "to every one that believeth," &c.

2. *That these sufferings will produce abundant and glorious fruit.*

Hardly less than the overwhelming majority of the race, we think, redeemed and saved.

3. *That it is impossible to thwart the divine purposes.*

4. *That believers are on the side to which the victory belongs.*

It may not seem so now—but it will prove to be so in the end. Sufferings always produce fruit when borne on behalf of truth.

5. *That heaven is a place of perfect satisfaction.* Believers will share in the glory of Christ. "I shall be satisfied when I awake with thy likeness." "We shall be like Him." Enough, enough.

Are any satisfied with themselves in a state of alienation from God?

Are we who believe satisfied with ourselves?

Are we who are ministers satisfied with ourselves? The value of Christ's sufferings applied to each case—sinners warned not to think lightly of the sufferings of Christ.

Believers and the ministry encouraged to endure hardness for Christ's sake, in view of His sufferings and the glory which shall be revealed.

At the close of this service the members of the Union united with the church in Hamilton in the celebration of the Lord's Supper, the Pastor presiding, assisted by brethren Marling and Fenwick. It was good to be there.

Announcement having been made of an afternoon, as well as of an evening sermon, the American brethren attending the Union as delegates from corresponding bodies were requested, through the Public Service Committee, to officiate on these occasions. Accordingly the Rev. J. Butler of New York preached in the afternoon from the words, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Rev. C. Pearl assisting in the introductory exercises. In the evening the devotional part of the service was conducted by Rev. W. Hay and the Rev. C. B. Drake, D.D., of Vermont, preached from 2 Cor. v. 7, "For we walk by faith, not by sight." The hallowed engagements of the day doubtless proved to many seasons of refreshing. It is worthy of record, that the pulpits of seven or eight different denominations in Hamilton and neighbourhood were supplied on Sabbath by members of

the Union, thus affording a pleasant and satisfactory proof of christian affection existing between these communities and the Congregational ministry.

THE CLOSING DAY.

On Monday morning at 9, another of the hallowed seasons of prayer was enjoyed; immediately thereafter, the Rev. Joseph Hooper delivered an address on Missionary zeal in distinction from denominational propagandism, the life-blood of the church, which we hope to present to our readers.

The claims of the French Canadian Missionary Society were presented by Rev. F. H. Marling, and that Society recommended to the sympathy and aid of the churches.

Mr. W. W. Smith of Owen Sound gave a clear, interesting and stirring statement on behalf of the Canada Indian Missionary Society, in which its progress, work and aims were presented. This Society was also by distinct resolution commended to the support and confidence of the churches, and Mr. Smith to the confidence and esteem of the churches in Britain, which he may visit on behalf of the Society.

The following address to the Queen was unanimously adopted by a rising vote.

TO HER MOST GRACIOUS MAJESTY VICTORIA, BY THE GRACE OF GOD,
OF THE UNITED KINGDOM OF GREAT BRITAIN & IRELAND, QUEEN.

MAY IT PLEASE YOUR MAJESTY,

The Congregational Union of Canada, consisting of Ministers and Delegates from churches of the Congregational order throughout that Province, beg leave to approach your Majesty in order to express not only the loyal attachment they ever cherish towards the Person and Throne of their Sovereign, but especially their deep and tender sympathy with your Majesty in the great affliction with which it hath pleased the King of Kings to visit the Royal Family. We fully shared in the nation's thankfulness for the gift of the wise and good Prince, who became your Majesty's beloved Consort, for the nobleness and purity of his life and example, and the beneficence of his public labours, and for his invaluable parental care over the sons and daughters of the Royal House. And now, our earnest and continual prayers ascend to God, that your Majesty may be sustained under the unutterable grief of sudden bereavement, may receive all needful grace for the cares and duties of a Mother and a Queen, and may at length enjoy "a far more exceeding and eternal weight of glory."

"On behalf of the Congregational Union of Canada, meeting in Hamilton, this 16th day of June 1862, we subscribe ourselves, your Majesty's loyal and dutiful subjects."

[Signed by the Chairman and Secretaries.]

The adjourned meeting of the Congregational College of British North America occupied a considerable portion of Monday afternoon, and at 5 p.m.

the Union resumed session, when resolutions were adopted,—to recommend a collection on the first Sabbath of August for the Widows' and Orphans' Fund—of thanks to railway and steamboat companies—and of sympathy with Mrs. Robertson and family in their trying bereavement, in the loss of that beloved and honoured member of the Union, the late Rev. James Robertson, of Sherbrooke, C. E.

BI-CENTENARY COMMEMORATION.

An important movement has been inaugurated as a memorial of the non-conforming heroes of 1662. The action taken is as follows :

1. That the churches and their pastors be requested to observe the 24th of August, in commemoration of the Non-conformists of 1662, in such manner as they may think expedient.

2. That a Bi-centenary Theological Hall be resolved upon as a Canadian monument in honour of the 2000, and that a simultaneous effort for this purpose be recommended in connection with the observing of the day.

We shall expect to hear of the steps taken by the Committee of the Union to whom this matter has been committed. It was also resolved that Rev. E. Ebbs, Secretary of the Union, be requested to enter into negotiation with the Bi-centenary Committee in England, for the purpose of obtaining aid in the erection of a Bi-centenary Theological Hall, and if possible of memorial churches in Canada.

An Essay on the Voluntary Principle, and its application to Canadian questions, is to be prepared by Rev. J. Climie for the next annual meeting.

The consideration of the relations of the Canada Congregational Missionary Society to the Colonial Missionary Society, and of the proposed changes in the constitution of the Missionary Society, was deferred, pending the communication of the results of the expected conference between Dr. Wilkes and the Committee of the Colonial Missionary Society.

ANNUAL MISSIONARY MEETING.

The Annual Meeting of the Congregational Missionary Society was held in Hughson-street Congregational Chapel, Hamilton, on Monday evening, 16th June, at $\frac{1}{2}$ past 7. Rev. T. Pullar was in the chair. The Secretary, Rev. K. M. Fenwick, made a statement of the operations of the Society. Rev. E. Barker gave an address on missions. Rev. J. Wood spoke to the unconverted, making a practical and personal appeal especially to the young. Rev. E. Ebbs, in view of his being about to leave for England, was asked to say a few words, which he did most appropriately.

At 10 P.M. Rev. A. J. Parker took the chair, and several remaining items of business were transacted; which being done, the doxology was sung, the benediction pronounced, and the Union adjourned to meet in Montreal on the second Wednesday of June, 1863.

Thus concluded the ninth annual assembly of the Congregational Union of Canada. During these busy and interesting days the friends in Hamilton showed the members of the Union the utmost Christian hospitality, leaving an impression not to be effaced that they are not forgetful to entertain strangers.

ANNUAL MEETING OF SUBSCRIBERS TO THE COLLEGE.

The subscribers to the Congregational College of British North America met in the Congregational Church at Hamilton, C. W., on Friday morning, June 16, 1862, Mr. J. L. Goodhue, of Danville, C. E., being Chairman, and Mr. W. W. Smith, of Owen Sound, Secretary.

The Rev. F. H. Marling, Secretary, read the Twenty-third Annual Report of which the following is a summary:—Of the five students who had completed their fourth year last session, but one, Mr. Strassenburgh, returned for the fifth, a special course being arranged for him. Mr. Day had been allowed to retire, his health unfitting him for close study. Two new students had been received, Mr. Thomas Sanderson, of Albion, and Mr. Richard T. Thomas, of Toronto. The former, however, had been compelled to withdraw from illness. The class in actual attendance, accordingly, numbered nine. Four Students had completed their term of four years, to whom a fifth was open, but it was doubtful if either would return; Mr. Duff going to Meaford, Mr. Sanderson to Florenceville, N. B., and Messrs. Strassenburgh and Smith to some other fields not yet determined. Dr. Wickson, having been compelled, for the third time, to desist from his labours in the midst of the Session, had sent in his resignation, which the Board had felt compelled to accept, with many regrets for the ill-health that caused it, with high appreciation of Dr. W.'s character, attainments, and labours, and with earnest wishes for his recovery and future usefulness. In consequence of this resignation the Board had reconsidered the arrangement of the course of study, and recommended that it be divided into a Literary Course of two sessions, and a Theological one of three; that no Classical Tutor be engaged; that for literary instruction and Hebrew the students attend University College, private tuition being also secured when needful, both at the expense of the College; that Students be required on entering, in addition to the present requirements, to read some easy Latin Author and the Gospel of John in Greek; that aid be given, where needful, during a previous preparatory course; and that graduates of a University, or those otherwise possessed of sufficient acquirements, be admissible at once to the Theological course. These recommendations were presented in an appendix, with draft of by-laws amended to correspond therewith. An application from the Professor for increase of salary had been left for future action. The Treasurer's account, which, in order to be presented after balance and audit, covered but eleven months, showed receipts amounting to \$2,251, payments \$2,174, balance in hand \$76. But there were liabilities on account of the year of \$267. An appeal was made for increased contributions.

On motion of Rev. W. Clarke and Mr. W. R. Hibbard, the Report was adopted, and ordered to be printed, and the documents in the appendix referred to a Committee to report on Monday morning. The Committee was composed of Rev. W. F. Clarke, Convener; Revs. Messrs. Sherrill, Elliot, Fenwick, Pullar, and McCallum, and Messrs. Hibbard, Hargreaves, Hodgson, and Smith.

The officers and directors for the ensuing year were then appointed, on motion of Mr. E. Wright and Rev. J. Elliot, being,—Patrick Freeland,

Esq., *Treasurer*; Rev. F. H. Marling, *Secretary*; Rev. Messrs. Ellerby, Lillie, Ebbs, Byrne, Reikie, Porter, Allworth and W. F. Clarke, and Messrs. Snarr, Nasmith, Christie, Kimball, Turner, Robinson and Hodgson, *Directors*; Messrs. Ross and Copp, *Auditors*.

Moved by Rev. R. Hay, seconded by Mr. H. O'Hara, and

Resolved, That this meeting, under the present circumstances of special interest, renews the request made and so generally complied with in former years, that the second Sabbath in October be observed as a Day of Special Prayer on behalf of the College; and would earnestly impress upon each of the Churches the duty of liberal contributions to its funds, for which that season offers such a suitable opportunity.

The Committee appointed last year to watch the course of matters on the University Question, not being reported from, Rev. A. Burpee was requested to convene it and report on Monday. The meeting then adjourned.

On Monday morning the subscribers again met, Mr. Andrew Lightbody, of Garafraxa, presiding, in place of Mr. Goodhue, who had left.

The Committee to whom the Appendix to the Report was referred, reported the following recommendations:—

1. That the course in our College extend over three years, and be exclusively Theological. 2. That, as a general rule, graduation at one of our Provincial Colleges, or an equivalent literary status, be required in order to admission; power being given the Board to suspend this rule in special cases. 3. That any Alumni leaving the ministry or the Provinces under five years, without consent of the Board, refund the amount paid for their support and fees, or a stipulated proportion thereof.

After lengthened discussion, it was moved by Rev. K. M. Fenwick, seconded by Mr. W. R. Hibbard, and

Resolved, That these recommendations be handed over to the College Board, with the request that they give the subject all due consideration, and report to the subscribers at their next Annual Meeting; and further, that the Board have full power to make temporary provision for the vacancy caused by the resignation of Dr. Wickson.

The Report of the Committee on the University question introduced to the notice of the meeting the scheme understood to have been lately proposed, viz.: while affiliating the Denominational Colleges to the University of Toronto, to grant increased endowments to the former. Whereupon it was moved by Rev. W. F. Clarke, seconded by Rev. F. H. Marling, and

Resolved, That this meeting renews its earnest protest against the appropriation of University or other government funds to any College not strictly founded on the non-denominational basis; that it hereby instructs the Chairman and Secretary to transmit in its name a petition to the Legislature and Governor in Council against all such appropriations; and that the Board of Directors be requested to watch public movements on the University question, with power to act as they may deem requisite.

The minutes being confirmed, the meeting adjourned *sine die*.

RETIRING CHAIRMAN'S ADDRESS,

DELIVERED AT HAMILTON, DURING THE RECENT SESSION OF THE CONGREGATIONAL UNION OF CANADA, BY REV. J. ELLIOT, OF OTTAWA.

BELOVED BRETHREN,

Since the last annual meeting of the Congregational Union of Canada, we have read of many changes among the nations, and witnessed not a few, in part of which some of us have feelingly shared.

The great globe itself, in the course of its successive revolutions, has continued from day to day to throw off into eternity immortal spirits; some to be as "wandering stars," others as "the brightness of the firmament for ever." What proportion of those that have passed away from our congregations have done so, regenerated by the Spirit of Christ, irradiated with the light of the glorious gospel, and beautified with salvation, we have no means of telling: but we humbly and gratefully trust that, notwithstanding all imperfections in ourselves and obstacles from without, we have been owned of God with some degree of spiritual increase and usefulness to his glory and praise. "The Lord of Life," who has been pleased to keep us alive till this day, has often been reminding us that this is not our rest. Since we last met in annual assembly, *Death has entered the Palace of our beloved Sovereign*: and perhaps it is not too much to say, that the decease of the late Royal Consort of Queen Victoria has not only melted all Britain to tears, but feelingly affected the whole civilized world, and moved thousands of souls in the four quarters of the globe to prayer, sympathetic, earnest and tender, in behalf of the Royal Family.

Let us bless God for the influence, so near to the British Throne and so extensive in society, of the winning, bright and salutary qualities of that distinguished and noble Prince: whose domestic virtues and other social qualities, whose refined taste, high intelligence and warm patriotism and philanthropy, whose moral worth and unmistakable regard for evangelical truth have embalmed his memory in so many hearts. Let us bless God for the continuance to the British Empire and to the world of our beloved Queen: and pray that Almighty grace may sustain her spirit, and that "the Prince of the Kings of the Earth" may be the light and the glory of her illustrious House!

Many others have been called away in the course of the last twelve months whose names will be long remembered in the Church of Christ. Of those we name three in particular.

1st. The late Rev. James Robertson, of Sherbrooke, C. E.—who long labored with faithfulness and success in the Saviour's service, who last year sent to the brethren assembled in Kingston an expression of his brotherly love, and a request to be remembered in our prayers, and whose latter years supply one of the many fine exemplifications the history of the Church affords of the truthfulness of the words of the Psalmist—"The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon. Those that he planted in the House of the Lord, shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing: to show that the Lord is upright."

2nd. The late Rev. James Sherman, who for many years ministered to the great congregation in Surrey Chapel, London. And who of us that have had the pleasure of knowing him can forget his nature so genial, his spirit so loving and tender, his appeals to the unconverted so faithful, pathetic and persuasive, and the consolations he poured into the hearts of mourners so rich and abounding?

3rd. The late Dr. Andrew Reed, of Wycliffe Chapel, London, "a man of renown," whom the Great Master called home so soon after finishing his ministerial course of half a century; whose genius and eloquence, so thoroughly baptized into the Saviour's service, were the attendants of such signal ministerial successes: whose philanthropy towards orphans and other children of affliction—a philanthropy so profoundly wise, so exquisitely touching, so beautifully Christ-like—will render his name ever dear to thousands that survive him, and to many yet unborn.

In a charge delivered at the ordination of him who has now the honor to address you, after treating with singular power, pathos and eloquence, of the leading characteristics of an efficient ministry, he gave utterance to a passage which it may be deemed not unseasonable to quote on this occasion. "Such then, brethren (said Dr. Reed), are the leading characteristics of an efficient and holy ministry. It will be composed of strong and spiritual perception of the truth, of supreme devotedness to the Divine glory, of exquisite pity for sinful and miserable men, of a humbling sense of responsibility to God, and of profound dependance upon Him; where these are found, every other excellence is implied, which shall thoroughly furnish the man of God to every good word and work. This then, brethren, is the ministry we want. The Church has yet to be awakened and renovated; the world has yet to be instructed and converted; and for these high services there is demanded an instrumentality of proportionate power and holiness. We require to be endowed with the Holy Ghost from on High."

During another year, this highly favoured Province has been preserved in peace in relation to other peoples: and whilst we have sat under our vine and fig tree, none making us afraid, from month to month we have had occasion to sympathize with our christian brethren and sisters in the great North American Republic. May their anxieties and sorrows be speedily followed by joy and gladness over such a termination of internal dissension as shall be associated with bright promise of lasting peace on solid foundations! May the Upas tree of Slavery be not merely checked in its growth, but utterly uprooted: and in that land of resources so great, may the tree of liberty greatly flourish: spreading its branches over every part of the Republic; black and white equally reposing under its shade; sharing abundantly of the blessings of Heaven, and largely contributing to the advancement of the welfare of the world! May Great Britain and America ever continue in amity, and be more than ever hand in hand for mutual good, and for good to all the nations!

Some time ago we observed in a New York publication the following remark: "The Canadas and the United States are bound together by the most intimate and strongest ties of interest:" and we may add that the strongest of those ties should be—and we pray that they may be—the mutual interest of brethren in the Lord Jesus, who though under different forms of political

government, meet in spirit under the sceptre of the King of Zion, and are all one in Him.

The American Republic and Canada may yet have to pass through many testing times and to arouse themselves to much effort in seeking true advancement in civil interests and spiritual growth. Great Britain—whilst herself proclaiming her need of much improvement—is now under Providence raised to an exalted position: but she has not reached it all at once, nor without many struggles.

And on this occasion it is fit that we should especially refer to the spirit and the self-denying deeds of the 2000 men of 200 years ago, of whom the world was not worthy, but whose worth is growingly appreciated, whose names brighten with the progress of time, who being dead yet speak—the voice of their noble deeds being rendered of God powerful in his Church at this day: a voice like the sound of a trumpet, crowing louder and louder, calling to more vigorous opposition to error, and more self-denying efforts for the furtherance of pure and undefiled religion.

Two hundred years ago this day, there were within the pale of the Established Church of England 2000 men whose souls were deeply moved, over whom hung the Act of Uniformity, to take effect on the 24th of August. They proved to be good men and true: alive to the claims of conscience, humanity, and God. They communed in spirit with Prophets and Apostles, and asked counsel at the hands of the Lord. We believe that in some respects they failed of grasping all the truth with which, had they more fully recognized it, it had been well for them then to deal: but as far as they moved it was in the right direction, and whereunto they had already attained they walked by the same rule, they minded the same thing. As the learned and devoted Robinson, who became in the preceding century an exile to Holland from adherence to principle, said of Luther and Calvin, so may we say of the 2000: "They were burning and shining lights in their times, yet they penetrated not into the whole counsel of God: but were they now living, would be as willing to embrace further light as that which they first received." Earnestly did they think and deeply did they feel respecting their kindred, the good of society, and the glory of God. As they looked forward to St. Bartholomew's day, they knew that they would either have to sign articles to which their judgment, faith, and conscience said *No*: or give up their livings in the Church and be cast with their families, on perhaps an unfeeling world: and, moreover, in all probability, be deprived of liberty to preach any where in the land the glorious gospel of the blessed God. Whilst musing on the "cloud of witnesses," and looking to Jesus as "Head of the Church" for spiritual succor, and as "Head over all things to the Church" for his care over them and theirs, they little knew the honors that were awaiting them: that their history was to have so signally to do with the best interests of England, that they were not only being employed of God for the maintenance of the present truth, but to be owned by coming ages as having largely contributed to the paving of the highway of civil and religious liberty.

When the 24th of August arrived, they *came out*. As the grand procession moves on what do we see? What but a noble band of true successors of the Apostles? As was well said by the late Rev. F. W. Robertson of Brigh-

ton, a distinguished Clergyman of the Church of England, whose sun went down while it was yet day—"Just as the true children of Abraham were not his lineal descendants but the inheritors of his faith, so the true Apostolic succession consists not in what these men pride themselves upon—their office, their theological attainments, their ordination, the admiration of their flocks, the costly testimonials of affection which had made them 'rich:' but it consists rather in a life of truth, and in the suffering which inevitably comes as the result of being true." Mr. Robertson added—"Let Bishops, let Ministers, let me ever remember this." Yes—the 2000 were true successors of the Apostles. They were perplexed but not in despair, persecuted but not forsaken, poor yet making many rich: and rich themselves; for though they gave up their livings in the Established Church, they carried out of it in their souls a large amount of durable riches and righteousness: of faith unfeigned, the hope that is full of immortality, and the love that never faileth. Musing on the high and holy principle of fidelity to conscience on which Jehovah had smiled in the den of lions, the burning fiery furnace, and the prison of Paul and Silas; tracing that principle through a long series of ages; in the light of history seeing it from time to time bathed in the blood of Christian Martyrs, binding it to their hearts, watering it with their tears, and cherishing it at the Throne of His grace whose faithfulness never fails,—they had an ear only for his voice, an eye only to his glory, and came forth, lifting up hearts faithful and devoted, hands pure and undefiled, to Him in whose holy word we read "Here is the faith and the patience of the Saints."

Such was the immediate result of the Act of Uniformity. The ejectionment was followed by a long series of oppressive ecclesiastical laws: but blessed be God it has subsequently been followed by the removal of many religious disabilities, and otherwise by much good to the Church and the world.

The 24th of August 1662, has often been called "*Black Bartholomew*," but in a grand sense it was an era bright and glorious: and we close this address with a few observations respecting it.

1st. Let unrenewed men—especially such as are sceptical as to the reality of christian worth in the world—look to that era and say whether there has ever been any true christian fidelity on this earth. Even Hume was constrained to feel a degree of homage, saying "About 2000 of the clergy in one day relinquished their Cures, and to the astonishment of the Court sacrificed their interest to their religious Tenets."

2nd. It is meet that the English Nonconformists should hold in lively remembrance that great era. And nobly are they doing so. The intelligent and vigorous efforts that have been and are being made by them to help the British community in general to understand these times, to appreciate the worth, the principles, and the influence of the grand career of those 2000 men are, we think, beyond all praise. Let us pray that their endeavors may be signally owned of God as some of the means of giving a mighty impulse to the cause of truth and righteousness; and whilst in so many respects we have profited and are profiting in Canada from their example and aid, may we have grace so faithfully and efficiently to do our part towards the evangelization of this land as that we may have the honor and satisfaction of having a share in rendering Canada far more than ever a spot on this earth to which our Nonconformist brethren in Britain may point as affording a valuable illus-

tration of the efficacy of the voluntary principle, and the power of Christianity free from State control.

3rd. In view of the history of the ejected ministers of 1662, it is abundantly evident, that had their learning been less solid, and their theological attainments of a lower order, great as was their devotedness, their influence over a large amount of mind could neither have reached so deep nor extended so far as it had done under His blessing who led Paul to charge Timothy to "give attendance to reading," to "neglect not the gift" that was in him, and to "take heed unto the doctrine."

It has often been said that the first preachers of the Gospel were uneducated people—a few humble fishermen; but the fact has often been strangely overlooked, that—first called to the school of Christ as disciples—it was by a course of years of instruction that they were educated up to their high office by Him in whom are hid all the treasures of wisdom and knowledge.

It is also worthy of remark, that Paul, the Apostle who had not similar preliminary advantages, was a man chosen from among the educated in his day; and that soon after his conversion, he was led by the providence of God to the solitudes of Arabia, and was kept there for a considerable time, doubtless receiving from the Great Teacher additional instruction and spiritual training before fully entering on his official career.

It was mainly owing, under God, to the desire to get instruction for the clergy, that intellectual light was kept alive through the middle ages. The great Reformers, Luther, Melancthon, Zuinglius and others, laboured for the advancement of learning among the preachers: and there are special characteristics of the age in which we live that should be recognized as some of the powerful inducements to cherish and seek to promote in our respective localities, a high sense of the importance of a well educated ministry.

It is earnestly to be desired, that the Congregational College of British North America may receive a growing support from all our churches.

Finally, whilst placed under very different circumstances from those of the 2000 of 1662, the fidelity they exercised, the spirit they cherished, let them be ours. Let that great principle of fidelity to conscience and to God, which has done so much towards the achievement of the present amount of civil and religious liberty in England and other parts of christendom, and which is a halo of glory around the names of its devoted adherents, be more than ever a vital and all-animating principle in our souls, and let us do what we can towards its more rapid growth in the mental and moral soil of Canada.

And whilst we join the many thousands in Israel who are delighting, in the course of this commemorative year, to do honor to the memory of those devoted men of 1662, let us be far away from resemblance to the people who garnished the tombs of the Prophets, but partook not of their spirit. Let us be "followers of them who through faith and patience inherit the promises;" and, with humble reliance on Almighty grace, may we be enabled to serve our generation according to the will of God.

COLLECTION FOR WIDOWS' AND ORPHANS' FUND.

At the meeting of the Congregational Union recently held, it was resolved to recommend the Churches to make a collection in aid of the Widows' and Orphans' Fund on the first Sabbath in August.

In reply to similar requests in former years the trustees have been told that Ministers cannot urge its claims, because, although they may be entirely disinterested, yet appearances are against them, and thus, unless the officers of the Church take an interest in the object, the collection is not made.

It thus appears that the want of sympathy and co-operation of friends at a distance has not been fairly chargeable to the people, but rather to a want of management on the part of their leaders. When the claims of the fund have been set before the people it has met with no inconsiderable response; and had it in all cases been brought under their notice the result would have been very different.

The largest number of contributing churches in any one year was 21 out of 75 or 80; while the number during the past year was only 15; and the result has been, not only a small aggregate sum collected, but also much discouragement to those who have longest and most liberally contributed to it.

The trustees have now a request to make, and it is surely a very reasonable one, namely: that each Pastor will inform his Church, through the Deacons, of the request that a collection shall be made on the above named Sabbath; and further, if consent is obtained, as doubtless will be in every case, let it be properly announced; and if there is any delicacy about personally commending its claims, then read to them such parts of the Report (an abstract of which appears in this number of the *Canadian Independent*) as may be thought best, and leave it to the judgment of the brethren to contribute as they see fit. If the trustees could secure the passing around of the collecting bags or plates in each case they would have no fear of the result; the amounts would in some cases be small, perhaps a dollar or two, but a small collection may be as valuable an expression of sympathy as a large one, while the large number of collections will secure the desired result.

In another denomination where the request for a collection is almost invariably complied with, while the individual amounts vary from one or two dollars to over one hundred dollars, the total amount received has sufficed to make their scheme exceedingly efficient, and surely our Congregational Churches ought not to be less prompt and liberal in a work which, in our case, is even more necessary than theirs.

In a word then, the Trustees ask the Churches: *Will you give the fund a collection, or will you not?* and if you do—let it be ON THE FIRST SABBATH IN AUGUST.

Montreal, June 24th, 1862.

Trans-Atlantic Retrospect.

We resume our summary of the May meetings, and regret that the space at our disposal does not allow us to notice many societies which are really worthy of notice, but which have not the first claim upon us. We begin with the COLONIAL MISSIONARY SOCIETY, the twenty-sixth annual meeting of which was held on the 19th May; E. Ball, M.P., in the chair. Dr. Wilkes was among the speakers, and gave a lengthened retrospect of the work in Canada, contrasting the state of the cause now with what it was when he first arrived here in 1836. In the review he found much to encourage them, and many grounds of hope for the future.

Contrasting Canada with Australia in some of the aspects that it presented, Dr. Wilkes pointed out that Irish Roman Catholicism prevailed to a large extent, but the Protestant element was of a better kind than that prevalent in Australia, being Scotch Presbyterian. The number of English Evangelical immigrants to Canada was very small indeed. They had mostly gone to the United States; but in future he believed this would be considerably altered. Another difficulty was, that after an Evangelical cause had been established in a place, a number of other denominations pressed in, and there was not scope enough for all. But with all the difficulties of their position, the Evangelical Churches had prospered in their work, and were a real moral power in the land. They had done much towards preventing the growth of a State Church in Canada, and the lay members, at least, of the Episcopal Church, were now found expressing satisfaction at the issue of that controversy, which threw them upon their own resources. Their action upon Romanism had also been very successful in many places, and churches had been gathered composed entirely of converts from that system. The college of which mention was made in the report had been an unspeakable blessing. It now contained 14 students, who studied six months, and went out preaching in Nova Scotia and New Brunswick the other six, and so on for five years. Every Congregational church, moreover, throughout Canada, contributed more or less to the missionary cause. At present various extra efforts required that the churches should receive help from England, but he was persuaded that in the course of a few years, when their members should have been trained to the proper scale of contributions, that they would be able to sustain all their organisations, and to extend their labours beyond without any external help.

We trust that the hope of Dr. Wilkes may be fulfilled, and that a very few years may find every Canadian Church pecuniarily, as well as ecclesiastically, independent, at any rate of English aid. The smallness of the receipts for the year called forth expressions of surprise and regret from the committee in the report. The total income from all sources only amounted to £4,701 18s. 1d. The result of the efforts of the Society is very encouraging; from all portions of the world of British Colonies tidings are received of churches multiplying and labours blessed, while on every hand there was also a call for more labourers. In proportion to its means the Society is doing a great work. Dr. Wickson was present and seconded one of the resolutions, but did not make a speech.

The TRACT SOCIETY'S annual meeting was presided over by Lord Radstock. The following are the principal facts contained in the report:

The publications issued from the society's depot during the year amounted to 41,661,097. Of these 21,715,260 were English tracts, and 490,318 were foreign. The total issue since the commencement of the society was given at 959,000,000. The number of new works published during the year was 314. The grants to Great Britain and Ireland had amounted to 5,985,693 publications, valued at £6,013 3s. 5d. The total amount of grants for the year had been £13,574, 15s. 8d. and the benevolent receipts had amounted to £12,770 9s. 3d.

The Sixty-eighth Anniversary of THE LONDON MISSIONARY SOCIETY, also under the Presidency of Lord Radstock, drew a large audience at Exeter Hall, although we read that the rain fell in torrents. We can only find room for a portion of the interesting report. Those who have access to the *Missionary Magazine* will be repaid by a full perusal.

Of the missionaries of the society, one only in actual service, the Rev. J. M. Lechler, of Salem, has been stricken by the hand of death. The Rev. Dr. Boaz, also, who had previously, from failure of health, relinquished his pastoral charge

in Calcutta, was in the month of October called to his rest. Twenty-seven new labourers have been added to the missionary staff—a much larger increase than has been made in the same period for many years past. In this addition are included four Hindoo Christian brethren, three of whom were ordained to the work of the ministry in Union Chapel, Calcutta, in March, 1861; and the fourth, who, in the early part of the present year, was ordained at Bangalore, with a view to be stationed at Belgaum, where he has laboured for some time past in the character of an Evangelist. The number of the society's missionaries for the present year is one hundred and seventy. The number of native agents, including teachers, catechists, and evangelists, cannot, from its frequent increase, be stated with precision, but the aggregate exceeds eight hundred. The number of missionary students is the same as that reported last year—forty; the candidates received being equal in number to those who have entered on their work. The older missions of the society, with rare exceptions, have advanced in strength and prosperity; and new stations have been established in every chief section of its operations. And while Polynesia and Africa, India and China, have yielded their increase, the clouds which for thirty years have poured down desolation and death on Madagascar, have fled before the breath of Jehovah; the Sun of Righteousness has risen on the land with healing in His wings; and the soil, fertilised by the blood of the martyrs, already abounds with thanksgiving and praise.

The following is the statement of income and expenditure for the past year:—
 Receipts, ordinary, £74,198 4s. 1d.; Special, £5,38 1s. 1d.; Total, £79,576 5s. 2d.;
 Expenditure, £77,935 5s. 4d.

The report notices the various operations of the Society, which are too extensive for us to detail, it may suffice to say, that, from all parts there is evidence of a great work going on, and promise of a still greater; Polynesia, the West Indies, Africa, China, Jamaica, and Madagascar, bear witness to the zeal and piety of the Society's agents, and that their labour is not in vain. As a large amount of interest is centered in the last named place just now, we venture to make a short extract as to what is being done for Madagascar. After referring to the mission of the Rev. W. Ellis, the report states that six labourers had been despatched to that most interesting island, three directly bearing the missionary office, one well instructed in surgery and medicine, one with qualifications for promoting christian and general education, by training native schoolmasters, and a third practically acquainted with the art of printing.

They take with them a printing press and a supply of type, school materials, and other valuable appliances for the commencement of the mission. The vessel is also stored with 10,600 copies of the New Testament and portions of the Old, in the Malagasy language, the munificent grant of the British and Foreign Bible Society; and the committee of the Religious Tract Society have added to her treasures 300 reams of paper to employ the new press. They have also borne a moiety of the cost of 20,600 volumes of Christian works translated into the vernacular, including James's "Anxious Inquirer," Hall's "Come to Jesus," "The Pilgrim's Progress," and other treatises suited to the present state of the people. The Directors thankfully acknowledge the munificent donation of £1000 from a friend who, with Christian modesty, withholds his name, towards this recommencement of the mission in Madagascar; and they have received also for the same object, from other generous donors, an additional amount, together with dividends, of £820.

The second resolution having reference to Madagascar, was as follows:

That this meeting feels constrained to record its deep and grateful sense of the Divine mercy in the reopening of Madagascar to the labours of Christian missionaries—in the wonderful preservation and increase of the native churches

during their severe and prolonged persecution—in the accession to the throne of a Sovereign with views of civil and religious freedom alike liberal, benevolent, and just. And the meeting would earnestly invoke the prayers of God's people on behalf of the King, the native churches with their pastors, and the band of Christian missionaries sent forth by the society to aid in the extension of the kingdom of Christ throughout the land.

Sure we are that all who have followed the story of the church in Madagascar, will utter a hearty "Amen" to this prayer, adding to it a petition that the life of the King may be preserved from the dangers with which it is threatened by the heathen element in his kingdom, and that the church there may be as pure and constant in this the day of its freedom and prosperity as it has been during the long dark years of adversity and persecution.

Through evil report and through good report, the PEACE SOCIETY continues its christian labours, and although its forty-sixth anniversary has been held in times which would seem as if the world was retrogressing, rather than progressing in the great principles of peace, its supporters abate no whit of hope and faith, they know that the principles they enunciate are the principles of the gospel of Jesus Christ, that however unfashionable they may now be, they are destined to prevail and triumph in the earth, and that until they have thus prevailed, the religion of the Saviour has not attained full possession of the hearts of the children of men. The contest in America occupied, of course, the principal share of attention, particularly in its bearing on England. We are glad to see that Dr. Wickson was one of the speakers at this anniversary.

Official.

CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

As already intimated, T. M. Taylor Esquire, of Montreal, acts for Dr. Wilkes in receiving and paying monies for this Society. Ministers and others visiting that city, and having occasion to call, will meet with Mr. Taylor at his office in the Merchants' Exchange, and letters on this business should be addressed,

T. M. TAYLOR, ESQ.,
Merchants' Exchange, Montreal.

WIDOWS' AND ORPHANS' FUND.

ABSTRACT of the Report presented at the Annual Meeting held in Hamilton June 12th, 1862.

The Trustees have again, with gratitude to a kind Providence, to record that the lives of all our beneficiary members have been spared, so that no claim has yet been made on the Fund.

During the past year only fifteen churches have reported collections on behalf of the Fund, amounting in all to the sum of \$156 76c., as follows:

Cowansville	\$9 58	Listowell	\$2 00
Markham	7 00	London	7 00
Stouffville	6 00	Toronto, 2nd Church	21 00
Liverpool, N.S.	2 00	Montreal, Zion Church	53 98
Barton and Glanford ..	4 00	Southwold	2 00
Cobourg	8 50	Guelph	12 00
Newmarket	10 00	Warwick	5 20
Granby	6 50		

It is very much to be regretted that it has not received a more general manifestation of sympathy on the part of the churches. If each could be induced to make a collection on its behalf, however small the amount contributed might be in some cases, the aggregate result would be sufficient greatly to increase its capacity for usefulness.

It is greatly to be desired that the plan of making these collections *simultaneously* should be generally adopted. Its introduction may in some cases slightly jar with other arrangements, but when once secured would be found advantageous to all parties.

It will be seen by the Treasurer's report, that the Fund now amounts to the sum of \$3,453 79c., after deducting liabilities.

During the past year, one new beneficiary member has been admitted, making the present number 27.

Special attention of the members of the Society is called to the fact that at the next annual meeting the first revision of the rules of the Society in all their details is to be made. It will be the duty of the new Board of Trustees to give special attention to this subject, and they will be happy to receive suggestions from any member of the Society or others, of any alterations which may be desired.

ABSTRACT OF TREASURER'S REPORT.

1862.	PAYMENTS.	
May 27,	Paid on account of Building Society stock during year...	\$740 00
	Sundry expenses.....	6 00
	Balance	1557 02
		—————\$2303 02
1861.	RECEIPTS.	
June,	Balance reported at annual meeting.....	\$1632 51
1862.		
May 29,	Beneficiary subscriptions during current year	271 00
	Collections from Churches " " "	156 76
	Interest " " "	242 75
		—————\$2303 02
1862.	STOCK ACCOUNT.	
May 29,	Due to Ministers under Rule 17.....	\$28 43
	Balance	3453 79
		—————\$3482 22
1862.		
May 29,	Stock of Montreal Permanent Building Society.....	925 20
	Loan on mortgage	1000 00
	Cash	1557 02
		—————\$3482 22
1862.		
May,	Balance, being capital of the Society	\$3453 79

Hamilton, June 12, 1862.

"CANADIAN BI-CENTENARY PAPERS."

No. I.—*The History of Nonconformity in England in 1362*, by Rev. W. F. Clarke.

No. II.—*The Reasons for Nonconformity in Canada in 1862*, by Rev. F. H. Marling.

The above Papers, read at the recent Union Meeting, and published by request, will be issued in the course of the month of July, by Messrs. W. C.

Chewett & Co., Toronto. They will appear in a neat 18mo. pamphlet, price 12½ cents per single copy, \$1 for 10 copies.

The Papers will also be published separately, at 7 cents each, or \$1 for 20 copies.

The sum for which guarantee was given against loss will be reduced, in the case of each subscriber, by the amount to which he may purchase copies of the publications.

It is urgently requested that orders may be sent in to the Publishers *immediately*, so that a sufficient edition may be printed at once. Parties sending orders will please indicate the mode of transmission, the cost of which will be additional to the above prices. *Single copies sent free by mail.*

RECEIPTS FOR CONGREGATIONAL COLLEGE.

From May 26th to 31st.

Toronto, Zion Chapel, on account	\$33 00
Brantford, additional, per Rev. J. Wood	8 50
Rev. T. M. R.	2 00
Eramosa, additional, per Rev. J. Brown	4 00
Cobourg, per Rev. A. Burpee.....	27 00

Since May 31st—for 1862-3.

Per Rev. R. Wilson, viz.,	
Milton, N. S., Rev. G. A. Rawson.....	\$21 00
Yarmouth, N. S., Rev. G. Ritchie ..	5 00
Isaac Burpee, jun.....	4 00
	————— \$30 00
Yarmouth, N. S., per Rev. G. Ritchie	5 00
Chebogue, N. S., per Rev. G. Ritchie	4 00
Martintown, per Mr. P. Christie	4 00

F. H. MARLING,

Secretary.

Toronto, June 25, 1862.

News of the Churches.

THANKS FOR SUPPLY.

It affords us pleasure to insert the following courteous and brotherly acknowledgement of the services of the Students of our College:—

“At a meeting of the members of the Methodist New Connexion Church, Aurora, C. W., held May 20th, 1862, it was

“*Resolved*, That the cordial thanks of this Church be conveyed to the Professors and Students of the Congregational College of British North America, for the timely and valuable assistance rendered to its interests, in a monthly supply for the pulpit from the Students during the late Session of the College, and trusts that so practical a manifestation of Christian feeling is received by us in the same fraternal spirit in which we believe it has been tendered.”

CHAPEL OPENING AT KELVIN.

The new Congregational meeting-house of Kelvin, C. W., was opened for public worship on Sunday, the 1st day of June. The forenoon's service was

commenced at half-past ten with the usual devotional exercises by the Pastor of the Church, when the Rev. Wm. Hay, of Scotland, preached a suitable and eloquent discourse from Exodus iii., 5, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

In the afternoon at half-past two the Rev. S. Snider, of Norwichville, preached a sound practical discourse appropriate to the occasion, from Isaiah lxii., 6, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night: ye that make mention of the Lord keep not silence."

This chapel, which has been duly deeded to the Congregational Denomination and registered, will hold about two hundred persons, and was filled at both services to overflowing, many having to go away for want of standing room, whilst numbers were seated around the house, the day being very favourable. The singing was well conducted by a small choir got up in the neighbourhood particularly for the day. The Pastor and Church on that day introduced the Sabbath Hymn-book for song in the house of the Lord; and though a proper supply of Hymn-books had not then been obtained, yet the large congregations generally joined in this interesting portion of the worship. This is a neat, plain, and highly suitable place of worship for the village, built under considerable secular privations by a small Congregational Church, the members of which feel decidedly attached to Congregational principles, and it was opened free of debt.—*Communicated.*

LAYING THE FOUNDATION STONE OF A CONGREGATIONAL CHURCH.

Under the auspices of the Colonial Missionary Society, London, England, and the Canadian Congregational Missionary Society, a Congregational cause was commenced in Ottawa in July, 1850, the services being held in the Temperance Hall. In March, 1860, a Church was organized, consisting of 22 members.

Since that date eighteen have been added to the Church, and five have removed to other Churches; so that the present membership is thirty-five.

The want of a suitable place of worship has been much felt, and last year a site was purchased from the late N. Sparks, Esq., costing £550; and on Monday, the 19th of May, 1862, the foundation stone of a Church edifice was laid. Rev. J. Elliot opened the proceedings with prayer. Under the foundation stone were deposited: a few coins, copies of several newspapers, a copy of a small work entitled, "The internal administration of the Churches; or Congregational Independency viewed from within," by Henry Wilkes, D.D., with an Appendix, containing the "Declaration of the Faith, Church Order, and Discipline of the Congregational or Independent Churches, as set forth in the declaration adopted at the general meeting of the Congregational Union of England and Wales, held in London, May 7, 8, and 10, 1833; also a copy of a circular signed by the Pastor and Deacons, together with a statement of the steps taken in forming the Church. After reading the Declaration of Faith adopted by the Congregational Union of England and Wales, Mr. Elliot spoke as follows:—

"I have been requested to lay this the Foundation Stone of a Church edifice, to be called the Congregational Church of Ottawa. I perform this act as Minister and Pastor of the Congregational Church and Congregation in this City;

and at the same time as an agent in connection with the cause of Christ under the auspices of the Colonial Missionary Society, London, England, and the Canadian Congregational Missionary Society; under the good Providence of God may a Church edifice be here erected—as a place for His worship and for the ministration of the truth as it is in Jesus—and here may many souls be won to the Saviour. Grace be with all them that love the Lord Jesus in sincerity.”

The Foundation Stone was then laid. The assembly united in singing a Doxology, after which the proceedings were terminated with prayer and Benediction.

The new Church is situated on the corner of Albert and Elgin Streets, in view of the City Hall Square. Already the basement story has been completed—and completed in a manner highly creditable to the contractor. The site is an excellent one. It is in a central position, and the open square will prevent its being built out of view.

NOVA SCOTIA—CANNING—CORNWALLIS.

The Congregational Church of Cornwallis, which had long been without a Pastor, having enjoyed for some months the services of Mr. J. R. Kean, of the Congregational College, Toronto, C. W., were led to give him a unanimous call to the oversight of them in the Lord. This call having been accepted, Thursday, May 29, was appointed for his ordination as Pastor of that Church. The ministers who were present were, the Revs. R. Wilson, of Sheffield, N. B., and James Howell, of Liverpool, N. S., others were invited to be present but could not attend. The order of the services in the afternoon was as follows: Introductory exercises by Rev. R. Wilson; the usual questions to the Pastor elect and the people by Rev. J. Howell. The replies were satisfactory and to the point. The ordaining prayer was then offered up by Rev. R. Wilson, accompanied by the imposition of hands. The charge to the Pastor by Rev. J. Howell, and that to the people by the Rev. R. Wilson. The day was fine, and considering that it was the busy planting season, the attendance very good. The impressions appeared to be most favorable.

The Rev. R. Wilson returned on Saturday to St. John, N. B., having an appointment to preach there on the Sabbath. The writer remained to preach at Cornwallis Old Meeting-house, on the morning of that day, and in the evening at the Hall in the Village of Canning. After the former service he had the pleasure of uniting with Bro. Kean in the celebration of the Lord's Supper. The Congregations were good, and all seemed to feel it good to be there. A communion service the Church had not had the opportunity of enjoying for a long season. We trust that the Divine blessing may richly rest upon this Church and its new Pastor, whose prospects appear very encouraging, and who has been welcomed among them with much kindness and affection. The visit to the people, the interesting services, as well as the beauty of the country—the garden of the Province, will be remembered with lasting pleasure.

J. H.

Liverpool, N. S., June 9, 1861.

REMOVAL.

We regret to announce the removal of the Rev. R. G. Baird from Sarnia. Our esteemed brother has accepted a call to a Congregational Church in Michigan. His present Post Office address is Armada, Macomb County, Michigan.

The *Sarnia Observer*, in noticing Mr. Baird's removal, remarks:—

“He has given great satisfaction to the people here over whom he was placed, and his removal must be to them a matter of deep regret. Indeed, the only reason we have heard assigned for his removal is, that the congregation here being small, they find it difficult adequately to support a Minister, although most desirous of so doing, so that Mr. Baird's removal to his new charge is as much a matter of necessity as of choice, either on his part, or that of his flock.”

Fragment Basket.

OUR OWN FAULTS.—Let us not be over-curious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for then we shall be well pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways: by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily he will sin himself; when he perceives he hath in aught excelled, very easily he becomes arrogant. He who consigns to oblivion his own excellencies, and looks at his failings only, while he is a curious engineer of the excellencies, not the sins, of others, is profitable in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving-kindness of our Lord Jesus Christ.—*Chrysostom.*

Thoughts are the first-born, the blossoms of the soul, the beginning of our strength—whether for good or evil; and they are the greatest evidences for or against a man that can be.

THE POST OF DUTY.—You have your work to do for Christ *where you are*.—Are you upon a sick bed? Still you have work to do for Christ there, as much as the highest servant of Christ in the world. The smallest twinkling star is as much a servant of God as the mid-day sun. Live for Christ where you are.

Gazing and poring before a mirror cannot aid in acquiring beautiful smiles half so well as to turn the gaze inward, to watch that the heart keeps unsullied from the reflection of evil, and is illuminated and beautified by all sweet thoughts.

Every true minister of Christ is a missionary pastor. No matter where he is stationed, even though it be in the oldest and most established church, he will still be a missionary pastor. He will still be looking for the straying, the lost ones; still breaking up new ground, and extending the kingdom of Christ.

“Temperance,” says Dr. Franklin, “puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the bairns, vigor in the body, intelligence in the brain, and spirit in the whole constitution.”

Poetry.

OLD HANNAH—AN AGED DISCIPLE.

BY ALEXANDER M'LACHLAN

Tis Sabbath morn, and a holy balm
 Drops down on the heart, like dew,
 And the sunbeams gleam
 Like a blessed dream,
 Afar on the mountains blue.
 Old Hannah's by her cottage door
 In her faded widow's cap ;
 She is sitting alone
 On the old gray stone,
 With the Bible in her lap.

An oak is hanging o'er her head,
 And the burn is whimpering by,
 The primroses peep
 From their sylvan keep,
 And the lark is in the sky.
 Beneath that shade, her children played,
 But they're all away with death,
 And she sits alone,
 On the old gray stone,
 To hear what the Spirit saith.

Her years are o'er three score and ten,
 And her eyes are waxing dim ;
 But the page is bright
 With a living light,
 And her heart leaps up to Him,
 Who pours the mystic harmony,
 Which the soul can only hear ;
 She is not alone
 On the old gray stone,
 Though there's no one standing near.
 There's no one left to cheer her now
 But the eye that never sleeps
 Looks on her in love
 From the heavens above,
 And with quiet joy she weeps.
 She feels the balm of bliss is poured
 In her worn heart's deepest rut ;
 And the widow lone,
 On the old gray stone,
 Has a joy the world knows not.

Family Reading.

BUNYAN IN PRISON.

"I was had home to prison."

Home to prison! And wherefore not? Home is not the marble hall, nor the luxurious furniture, nor cloth of gold. If home be the kingdom where man reigns, in his own monarchy, over subject hearts—if home be the spot where fire-side pleasures gambol, where are heard the sunny laugh of the confiding child, or the fond "What ails thee?" of the watching wife—then every essential of home was to be found, "except these bonds," in that cell on Bedford Bridge. There, in the daytime, is the heroine wife, at once bracing and soothing his spirit with her leal and womanly tenderness; and sitting at his feet, the child, a clasping tendrill, blind and best beloved. There on the table is the *Book of Martyrs*, with its records of the men who were the ancestors of his faith and love; those old and heaven-patented nobility, whose badge of knighthood was the hallowed cross, and whose chariot of triumph was the ascending flame. There, nearer to his hand, is the Bible, revealing that secret source of strength which overpowered each manly heart and nerved each stalwart arm; cheering his own spirit in exceeding heaviness, and making strong, through faith, for the obedience which is even unto death. Within him the good conscience bears bravely up, and he is weaponed by this as by a shield of triple mail. By his side, all unseen by casual guest or surly warder, there stands, with heart of grace and consolation strong, the heavenly Comforter; and from overhead, as if anointing him already with the unction of recompense, there rushes the stream of glory.

And now it is nightfall. They have had their evening worship, and, as in another dungeon, "the prisoners heard them." The blind child receives the fatherly benediction, the last good-night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and the Bible on the table. A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is passion in his soul. "He writes as if joy did make him write." He has felt all the fulness of his story. The pen moves two slowly for the rush of feeling as he graves his whole heart upon the page. There is beating over him a storm of inspiration. Great thoughts are striking upon his brain and flushing upon his cheek. Cloudy and shapeless in their earliest rise within his mind, they darken into the gigantic or brighten into the beautiful, until at length he flings them into bold and burning words. Rare visions rise before him. He is in a dungeon no longer. He is in the palace Beautiful, with its sights of renown and songs of melody, with its virgins of comeliness and of discretion, and with its windows opening for the first kiss of the sun. His soul swells beyond the measure of his cell. It is not a rude lamp that glimmers on his table. It is no longer the dark Ouse that rolls its sluggish waters at his feet. His spirit has no sense of bondage. No iron has entered into his soul. Chainless and swift he has soared to the Delectable Mountains; the light of heaven is around him; the river is the one clear as crystal, which floweth from the throne of God and of the Lamb; breezes of paradise blow freshly across it, fanning his temples and stirring his hair. From the summit of the hill Clear he catches rare splendours; the New Jerusalem sleeps in its eternal noon; the shining ones are there, each one a crowned harper unto God; this is the land that is afar off, and that is the King in his beauty; until prostrate beneath the insufferable splendour the dreamer falls upon his knees, and sobs away his agony of gladness in an ecstasy of prayer and praise. Now think of these things: endearing intercourse with wife and children, the ever fresh and ever comforting Bible, the tranquil conscience, the regal imaginings of the mind, the faith which realized them all, and light of God's approving face shining, broad and bright upon the soul, and you will understand the undying memory which made Bunyan quaintly write, "I was had home to prison."—*Punshon's Lecture on Bunyan.*

A CONTRITE HEART.

A contrite heart—*contrite* is from the Latin *contritus* [from *con* (completely) and *tero* (to break up), that is, to break up fine, to reduce thoroughly], which means, as applied to soil, to which it naturally refers, completely mellowed, that is, with all hardness and unfertility removed—is a heart in which every element alien to truth, or in any manner uncongenial with the power of truth, is reduced, so that the soil tenderly takes, genially germinates, and faithfully fructifies every seed dropped by the Word or the Spirit.

We have, in the library where we are writing this, a few plants very dear to us from their association with the dead. Their fragrance is to us as a souvenir dropped out of heaven. One of them drooped a little while ago. Although we poured water upon the cup at its foot, the earth on the top was dry. It did not connect, somehow, with the capillaries below. We poured water upon the top, but it ran off from the baked surface, as the summer shower splashes off from the dry bricks. We took it in hand, and, with a sharp knife-blade, ploughed up the surface to the depth of an inch. It was like cutting the dried clay of the streets. But after we had ploughed and cross-ploughed it, and harrowed it, and picked off all the pebbles that worked to the top, and made all smooth and soft, we poured water upon it again, and lo! the little mouths of the earth atoms drank it up so greedily that it was gone out of sight in an instant. Then the connection was re-established with the lower stratum, and the drops from above went down, and the drops from beneath went up, and mingling, moistened, and sweetened, and blessed every rootlet and errant fibre, until the drooping leaves looked up again, and the wilting flowers freshened, and the whole plant looked as if it had entered into peace.

What an emblem, thought we, of many and many a Christian heart! A heart that has got so dry under the hot sun of worldliness that it cannot draw up the waters of the sanctuary for its nutriment; and when even the baptism of the Spirit descends upon it, the gracious drops glance off from the arid surface.

What it needs is to become a *contrite* heart. It needs to be ploughed by faithful and deep meditation, and cross-ploughed by honest self-accusation, and harrowed by conviction, and broken up fine by penitence, and cleansed by confession, and then—softened and made meet for the great Husbandman's use—it is ready once more to profit by the baptism of the Spirit, and to be nurtured by the waters of the sanctuary, and to throw out from its revived and fresh-blooming graces an aroma of piety that shall make glad the Master's heart, and that shall constrain all whose senses take it in with delight to say how good and how pleasant it is to learn of Jesus and be filled with His Spirit!

Such a Christian, so returned to his first love, has not merely a new joy which passeth knowledge, and a new flavour of usefulness exhaling from his every look and word, but he has brought himself into precisely that state of mind which is most favourable for influencing the impenitent to come to the cross.

He feels for them now more tenderly than he did or could before, for his heart is now sweetly sensitive to all the ten thousand times ten thousand motives of the gospel, so that he is more impelled to pity and alarm, and then help them, than ever he was before. He appreciates the difficulties which need to be removed out of their path as he never did before. He has felt the same. And specially is he now prepared for personal labour with them as never before, because he will go so gently, with such pathos in his tones, such lustre in his eyes, such *friendliness* in all his aspect; with such *tenderness of spirit* as will make way for him to the secret place of their hearts.—*Congregationalist*.

COINAGE.—If there be not mines of precious truths hid in the heart, no wonder if our thoughts coin nothing but dross, frothy, vain thoughts; for better materials, which should feed the mind, are wanting.—*Goodwin*.