

THE

CANADIAN INDEPENDENT.

VOL. XII.

TORONTO, OCTOBER, 1865.

No. 4.

HOW THE CHURCHES MAY GET GOOD MINISTERS.

The duties of prayer and contribution for our College, upon the 8th inst., were described and enforced in our last issue; but prayer, were it never so effectual and fervent, and giving, though to the utmost pitch of willingness and liberality, are very far from exhausting the obligations of the Churches in this direction. We now propose to mention some further methods by which they can secure a succession of able ministers of the New Testament. The most influential part of the training of such takes place outside the College walls.

In fact, the education of the minister begins at the same point as that of the man—in his mother's arms. Paul's warmest gratitude and surest confidence in respect to Timothy were called forth when he remembered, that "the unfeigned faith" which was in him "dwelt first in his grand-mother Lois and in his mother Eunice." And he counted it the best safeguard against Timothy's corruption by false doctrine that he could say, "From a child thou hast known the Holy Scriptures." The vow of one like Hannah, "As long as he liveth I have lent him to the Lord," is the deepest, divinest, most indelible ordination to the work of the Gospel; and through her prayers without ceasing the unction from the Holy One comes down day by day upon him that has been "sauctified from the womb." From her lips he first hears the word of God; in her life he sees what it is to be a Christian; at her knees he is taught how to pray. Many a leader in the Church has fervently acknowledged that he owed more to his mother than to all authors, pastors, or teachers.

The Church in which the future minister is brought up exercises a mighty influence upon him. He will look up, with trustful reverence, to his parents' Pastor, as the example of what an ambassador for Christ ought to be. A beautiful thing is this generous loyalty of a boy to one whom he regards as his appointed leader. A minister who forfeits this by unworthiness or neglect "offends one of these little ones." But he that loves the children, notices them, preaches to them, prays for them and with them, and forbids

them not to come unto Christ, will not only be blessed with youthful conversions, but will also imprint these characteristics upon every one whom he may send forth into the harvest. The Sabbath School will do much for the lad whose history we are tracing, as to his knowledge of God's word, his aptness to teach, the style of his early piety, and his activity in Christian work. It ought to be a good one. The entire condition of the Church of which he is a member is telling every day upon the character of the preacher-to-be. If it is cold and quarrelsome, it will chill him; if united, active and liberal, it will fan the sacred fire enkindled in his heart, and give him a model to which he will seek to bring up any other flock over which the Holy Ghost may make him overseer.

In these things our young friend is subject to influences common to all the children of the Church. But that brotherhood has further an important part to perform in respect to his desiring the office of a bishop. Will his parents and friends and fellow members regard that as "a good work," or as so unprofitable, in the worldly sense, that they look on his aspirations as a flash of boyish enthusiasm? Will they judge of its requirements, intellectual and spiritual, so wisely and faithfully as to make their recommendation no matter of course? Will they have courage enough to check the vain, ignorant and presumptuous, who seek their own glory? Or will they treat the whole matter with stolid indifference? Upon the manner in which a young man is handled by his Pastor and brethren at such a time largely depend both his entrance on the work and the character and success of his entire ministry.

The Churches with which he may worship as a student, and especially those to which he may occasionally minister, have also a large share of responsibility. Everything like flattery or petting should be avoided, but there should be encouraging welcome and, when deserved, hearty commendation. Let the student be made to feel, that what is wanted most is not that he should be a "smart" man, but an earnest and faithful one. Let him receive spiritual coöperation, personal kindness, pecuniary generosity. "Let no man despise his youth." To have his early efforts received with offensive patronage or prayerless insensibility, may blast the early promise of a sensitive spirit. But to spend his first vacation with a working Church may give him an impulse that will never cease.

Finally, the Church over which a minister is settled, while receiving much from him, imparts also day by day. "And it shall be, as with the people, so with the priest." If they demand a weekly exhibition of rhetorical fireworks, the poor man may be tempted to comply; or, if too faithful for such a performance, will go about his preparations and enter the pulpit with a heavy heart. An exacting and censorious people, coming together to be "entertained" upon the Lord's Day, demanding popularity, not fidelity; ever calling out, "we are not visited," but when the Pastor comes refusing to take part in

ought but chat and gossip, and giving him no chance to speak to their families; letting the house of the Lord sink into disorder and decay; looking on religious contributions as a charity or a tax, and taking no pains that their minister be well and regularly paid; contending who shall be the greatest, leaving all soul-work to the professional labourer, and turning their backs on the prayer meeting; such do not deserve to have any minister at all! Sometimes they reduce a good man to their own level. Sometimes the Lord sends them in judgment one as worldly as themselves. Sometimes they lose pastor after pastor, no one being able to live among them. And sometimes they bring down a man of God with sorrow to the grave.

But if the people want the pure Gospel, and show that they love it, they will greatly ease the preacher's task. If they receive him gladly into their homes, not merely as a friend, but in his capacity of pastor, entering into religious conversation, and giving him access to each member of their households, they will go far to make him a good visitor. If they relieve him of secular cares, attending to Church finances, and providing for his support with punctual liberality, they will be repaid sevenfold. If they are peaceful, ready to work, and abounding in prayer, his spirit will be elastic for all parts of his own labour.

Thus, at every stage of the minister's career, from the cradle to the grave, the Churches are moulding him after their own likeness. Born and bred among the people, chosen because he is a man, unprotected by his office from any human temptation, he is influenced by his fellows as any one of them may be. The stream does not rise higher than its source. "Do men gather grapes of thorns, or figs of thistles?" The grace of God indeed is almighty, but He works by means. We have no right to count upon miracles, and it were a species of miracle for a living ministry to be born of a dead Church. As unlikely is it that a living Church will produce aught but a living ministry.

DAY OF PUBLIC THANKSGIVING.

We are very happy to find that the authorities of the Province have recommended the observance of Wednesday, the 18th instant, as a day of general thanksgiving for the bountiful harvest just gathered in, as well as for the other national blessings we enjoy. Our American neighbours are wont to choose a later period, the last Thursday in November, but the time now selected by our government, when the remembrance of the harvest is fresh, is far more suitable.

This is an occasion on which it is very seemly for *united services* to be held. It is a good thing to come together in a *great* congregation, to have a copious service of song, to have different pastors take part in prayer, reading of psalms of praise, and brief exhortations. This was done with excellent effect at a recent time of national mourning, and should be repeated in a time of joy. Why should not such arrangements be made everywhere?

"To do good and to communicate, forget not." The thanksgiving is incomplete without a thank-offering. Is there not some local charity in which all could unite?

THE PROVINCIAL SABBATH SCHOOL CONVENTION.

We did not notice the call for the Convention of Sabbath School Teachers, to be held in Hamilton in the first week of September, for it had not appeared when our August number went to press, and any reference to it in September would have been too late. But our readers know that any movement to benefit Sabbath Schools always has the hearty sympathy of the *Canadian Independent*, and the more when it also furnishes a practical occasion for the cultivation of Christian Union.

The Convention was, in every sense, "a great success:"—as to numbers, the attendance being 600 or 700; as to catholicity, every evangelical denomination being represented, and the whole proceedings being perfectly harmonious; and as to practical value, so much light being thrown upon so many points in the work of these nurseries for the church. It was a thrilling sight, to one who loved his country and the Redeemer's cause, to witness such an assemblage of enlightened and earnest men, devoting themselves so enthusiastically to the acquisition of the highest skill in this voluntary service to Christ and His "little ones." There were among them men whose heads had grown grey in this work, others in the prime of manly vigour, and others consecrating the dew of their youth. The pastors, the officers, and the members of the various churches, were all represented. The villages, the cities and the country, shewed equal interest in the cause.

The impulse imparted to every labourer, even the remotest and loneliest, by such a gathering, is alone worth all the trouble of holding it; but besides this, a great fund of detailed instruction was imparted, especially by the American visitors, Messrs. Woodruff and Pardee, and Revs. C. W. Bolton, and B. W. Chidlaw, Mr. Pardee being the chief speaker in the deliberative meetings.

If we were to attempt to give a minute account of the proceedings, we should need to occupy a double number of the magazine. But we are happy to be able to refer our readers to the speedily forthcoming official Report, which will be chiefly owing—"honour to whom honour is due"—to the photographic skill of our brother, Rev. E. Barker. For 12½ cents, any one can obtain a copy from Messrs. T. & R. White, *Spectator* Office, Hamilton. Orders should be sent in promptly with the money. It will surely be easy to obtain subscribers for a dollar's worth everywhere. The value of a bushel of wheat could scarcely be put to a better purpose than the purchase of copies for free distribution.

It was a high gratification to find that the Prize (\$20) for the best Essay on the Management of Sabbath Schools, was awarded, with emphatic preference, out of twenty-two competitors, to Rev. John Wood of Brantford. It is published by the same house at one penny per copy, and \$1 per 100.

The next Convention is to be held in Montreal, during the first week of September, 1866, and as the Teachers present in Hamilton organized themselves into an *Association*, it may be expected that similar meetings will be held at different points, at longer or shorter intervals. We earnestly recommend our friends to throw themselves heartily into the plan of holding County Conventions, and should any of them be honoured by appointments as County Secretaries, they can do a good service by accepting them.

Rev. Dr. Ormiston is the President, and Rev. W. Millard, Toronto, General Secretary, of the "Sabbath School Association of Canada."

The Sabbath School cause is rising. It is destined to occupy a higher and higher place in the regards of individual Christians and of churches. Let our own pastors and their people devote themselves without stint to the work. It is worthy of, and will repay, their most assiduous labour, and their freest liberality. The church that starves its Sabbath School, will soon be starved itself. But take care of the young, and the old will take care of themselves.

REV. J. W. MASSIE, D.D., LL.D.

A fifth representative of our English brethren made a call upon Canada last month, in the person of the gentleman whose name is given above. He spent a Sabbath in Kingston and one in Toronto, preaching in both, much to the gratification of large congregations. After a visit to the West, he returns to England in November. Dr. Massie was formerly Secretary of the Home Missionary Society. During the American Civil War, he warmly espoused the Northern cause. He has also interested himself for the Freedmen.

REV. A. BURPEE'S RETIRING ADDRESS,

As Chairman of the Congregational Union of Nova Scotia and New Brunswick, delivered at the Annual Meeting in Chocomaque, N. S., July 21st, 1865.

BELoved BRETHREN,—We greet you in the name of the Master! May His Spirit control our thoughts, direct our speech, govern our actions, and bless our deliberations! We shall not meet in vain if He presides.

We welcome all delegates and Christian visitors, wherever resident, of whatever name. Your presence and sympathy, your prayers and coöperation encourage and strengthen us. Our brethren from England are especially welcome. The Christians whom they represent have given practical evidence of their unabated interest in our welfare, through a course of years, and they owe it to themselves and to Christ to investigate the field in which they labor, through us. Our capabilities and opportunities of service; the spirit and diligence with which we prosecute our work, and the results, so far as these can be ascertained, come legitimately within the range of their inquiry. We owe it to ourselves and to the cause of our common Lord, to afford them every possible facility in ascertaining the exact truth. Our brethren have not come among us with foregone conclusions, based upon the conviction that one colony is the exact counterpart of another. They are not going through our cities, towns and villages to deliver us the *decrees* to keep that were ordained of the elders in the fatherland. They have been "sent unto us as beloved brethren, and faithful ministers in the Lord, that they might know our affairs,"—to result, as we hope, in their carrying comfort to the hearts of our trans-Atlantic fellow laborers, as their presence among us to-day brings comfort to us. They have also come to tell us to what extent our English brethren are able to coöperate with us in our good work; and to ascertain, by observation and friendly conference, those facts whose knowledge is essential in readjusting the principles and conditions of this coöperation. The supporters of the Colonial Missionary Society must be the ultimate judges of their own ability and duty,—a remark equally applicable to ourselves. The prayer for them and for us is, "Lord, what wilt thou have us

to do?" May the answer unite us more closely in the fellowship of the Gospel! "We trust we have a good conscience, in all things willing to live honestly." "We desire that our love may abound yet more and more in knowledge and in all judgment; that we may approve things which are excellent; that we may be sincere and without offence till the day of Christ." We would "do all things without murmurings and disputings." We would "keep the unity of the spirit in the bond of peace." "And may the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

Many interesting topics present themselves which the limits of this address forbid us to discuss. It is less than a year since our last meeting, and yet what wonderful events have been crowded within its limits! We stand amazed and awed, as in the presence chamber of the Almighty, while with uplifted hands we exclaim, "What hath God wrought!" "Come behold the works of the Lord, what desolations He hath made in the earth! He maketh wars to cease unto the end of the earth. He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire." "Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand." "The Lord is known by the judgments which He executeth; the wicked is snared in the work of his own hands." "He made a pit and digged it, and is fallen into the ditch which he made. His mischief returns upon his own head, and his violent dealing comes down upon his own pate." "For the needy shall not always be forgotten, the expectation of the poor shall not perish for ever." "The Lord executeth righteousness and judgment for all that are oppressed." "The Lord looseth the prisoners; the Lord raiseth them that be bowed down: the Lord preserveth the strangers; but the way of the wicked He turneth upside down."

But, thankful that our sympathies are with our fellow-men in their efforts to reach a better civilization,—thankful that it is our privilege to "rejoice with them that do rejoice, and to weep with them that weep;" thankful that we have been permitted to see the answer to many prayers, even by terrible things in righteousness—we withdraw our eyes from the wider field of God's operations, and turn to inspect that portion of the vineyard which is the sphere of our own labors, and to examine once more the work which God has given us to do. If we measure our field by the extent of territory over which we are scattered, or rather by the name which our Union bears, it contains 47,360 square miles. If we measure it by population, it embraces more than 550,000 souls. If we measure it by actual occupancy, we have but the Churches connected with the Union, or fourteen Churches, all told. Cape Canso, Falmouth, and Halifax, in Nova Scotia, and Florenceville and Grand Lake, in New Brunswick, are not included in this statement, although Congregational church buildings, and a few adherents, are to be found, we believe, in all of them. We have been in these Provinces as a denomination more than one hundred years; some of the earliest of the English speaking settlers bringing with them from New England the faith and church polity of the Pilgrim Fathers. In the face of these facts we are in no danger of wearing the smile of complacency, or of pluming ourselves on our progress. But it would be wrong to infer that Congregationalism has done nothing for these Provinces because of its numerical feebleness; that it would have been

better if it had never been introduced, or if it had been abandoned many years ago, and that its supporters and laborers have expended their means and strength to little purpose. The superficial character of such inferences will be shown presently. We should do violence to our convictions, and impeach, as we believe, the wisdom of our Divine Head, if we traced our present subordinate numerical condition to our principles, and regarded it as the result of their legitimate operation. The present feebleness of Christianity—to say nothing of its extinction—in many of the cities and provinces where Apostolic Churches once flourished, is not attributable to the proper working of Christian principles; nor is the unfaithfulness of the Churches the *only* reason for such feebleness. It would take too much time to trace out these causes, and it would be difficult to adjust them in such a manner as to exhibit their relative proportions. It is sufficient for our present purpose—which is simply illustrative—to call attention to their existence, believing, as we do, that when all the causes have been marshalled and exhibited, it will be found that the most important—the cause for which adherents are most responsible—was unfaithfulness. “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent,” is an explanation as instructive as it is solemn.

Our Churches in these Provinces are few, and comparatively feeble; why is it? Without attempting to furnish an exhaustive answer, and passing by subordinate causes, let us boldly lay our hands upon the most mischievous of them all—you anticipate it—it has been named already in another connection—*Unfaithfulness*. Let us look at it a little in detail. And

1. Our Churches have been, to some extent, unfaithful to *their own principles of fellowship*. That Church is sectarian, according to our theory, which excludes from its fellowship any who give credible evidence of discipleship, and consent to walk with God's people in the fear of the Lord. In some of our Churches in years gone by, Christians holding certain views of doctrine—views almost universally held among us to-day—and Christians desiring more genial modes of social fellowship than then prevailed, were virtually thrust out; some of them to fall into excesses, which brought Christianity into contempt; and many to be absorbed by other Churches, made more antagonistic by the absorption. The loss thus sustained was very great, and some of the best material for the erection of the spiritual edifice was built into rival denominations, while those who remained suffered themselves to be beguiled into unprofitable controversy, and became more wedded to the peculiarities of doctrine and fellowship which had occasioned the damage.

2. Our Churches have been, to some extent, unfaithful in *the administration of discipline*. This is too well known to be denied. “We are become a reproach to our neighbors, a scorn and derision to them that are round about us,” is language which has fallen from the lips of some, whose tears have been their meat day and night, and whose hearts have been well-nigh broken by the sight of evils which the Church has refused to rectify. No Church can thrive, no Church ought to thrive, in these circumstances; and to those who think profoundly the impossibility of perpetuating such a Church on *Congregational principles* is a strong argument in favor of their divine origin.

3. Our Churches have been, to some extent, unfaithful to *the missionary spirit of Christianity*. Efficient pastoral oversight is essential to the development and usefulness of the Churches; but no Church ought to be satisfied

with merely maintaining the means of grace for its own benefit, and making stated contributions, however large, for missionary purposes. A holy eagerness to push the conquests of the Gospel beyond the Church circle is necessary to vigorous Church life. The concentration of all effort upon itself is suicidal. In a new country like ours Churches should be willing to forego pastoral labor to a reasonable extent; and pastors should be willing to carry the glad tidings into destitute settlements. There is work for the brotherhood too, in this important field, and its performance would of necessity develop our resources, and secure the approval of heaven, other things being equal. The Churches with the greatest missionary spirit are the most prosperous; and defective views, as we deem them, do not very perceptibly hinder prosperity. We must be blind, if we fail to see this; and foolish, if we do not approve of it. Our denominational history in these Provinces contains some bright records of men who have endured hardness as good soldiers of Jesus Christ, and of Churches through whose consent, support, and coöperation, these services have been rendered; but our history as a whole is unsatisfactory in this particular, and will not compare favorably with some other denominations. We gain nothing by concealing the fact. All honor to those who are the most forward in securing the fulfilment of the promise, "Lo, I am with you always," by "going into all the world, and preaching the gospel to every creature."

4. *The fellowship of the Churches* has not always been faithfully maintained. This fellowship to day is very satisfactory. We thank God that we are bound together by love, and that this love increases year by year; that more than ever we can understand the meaning of the apostolic statement, in its spiritual application: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it;" and next to the petition, "Thy kingdom come," we offer the prayer that the Lord will "make us to increase and abound in love one toward another, and toward all." But our Churches have not always maintained true fellowship, and our present numerical weakness is in part the result of the estrangement and isolation, we will not say the antagonism, of the Churches in former periods of our history. We are heartily agreed in asserting a scriptural independency; let us be equally earnest in maintaining a scriptural fellowship. It is scarcely necessary to point out the means of securing, or the method of expressing it. "As touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another." "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." "Beloved, let us love one another."

5. Finally, has there not been in the past, is there not even now, some unfaithfulness to our *distinctive principles*? We hold much in common with the brotherhood of believers; we rejoice in the successful warfare upon the kingdom of darkness of all who love the Lord Jesus Christ in sincerity and truth; the Lord's approval is an evidence of their call to the work of saving souls which we gladly recognise; and yet we organise churches on distinctive principles, maintain them not unfrequently through a scarcely perceptible growth for many years, and are reluctant to abandon the feeblest of them after the longest trial. These distinctive principles, if worthy of such tenacity, are also worthy of enunciation and defence, on suitable occasions, and in a Christian spirit. We do not make the Gospel too prominent;

we do not magnify the cross of Christ beyond measure; but we shrink too much, I am persuaded, from the exposition and vindication of our discriminative tenets. Our children, at least, should not be left in ignorance of our reasons—if we *have* reasons—for our separate Church organization. God forbid that we should ever thrust aside the glorious Gospel by giving undue prominence to our peculiarities; but this has not been our denominational sin, or even temptation. In endeavoring to follow the things that make for peace, let us not forget to edify one another. Let us remember that the apostle who wrote to the Church at Corinth, “I determined not to know anything among you save Jesus Christ and him crucified,” also wrote in the same epistle, “I have sent unto you Timotheus * * * which shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every Church.”

Few and comparatively feeble as our Churches are in the Provinces, we believe God has given us a work to do. Without dwelling upon our obligation to assert the perfect equality of all religious bodies in the eye of the law,—to advocate the withdrawal of Government patronage from denominational institutions—and to affirm the right and the duty of private judgment, and the sufficiency of the Holy Scriptures, by the aid of the promised Spirit, to make wise unto salvation, and to furnish all needful guidance in the acquisition of doctrine, and in the performance of duty—let us dwell particularly upon two features of our work.

1. It is a *work of coöperation* with all those who sincerely and truly love the Lord Jesus, and are endeavoring to extend His kingdom. Our distinctive principles favor such coöperation. A prominent article in our faith is the oneness of believers—we exist as Churches, in part, to bring the disciples of Christ into the closest fellowship. We do not ask as Congregationalists that any forms of service—that any peculiarities of worship—that any non-essential dogmas, in vogue among us, should be imposed as conditions of Church fellowship. We do not want to fashion all Christians or all Churches after any one minutely detailed pattern. Let the doctrines of the cross be faithfully proclaimed, let the door into the Church be broad enough to admit every orderly Christian, and strait enough to exclude all who do not give credible evidence of discipleship; let the Church maintain self-government in submission to the authority of Christ; let it make suitable provision for social worship, mutual sympathy, Christian edification, and the conversion of the unsaved; let all things be done decently and in order; and questions of liturgy or free prayer, of audible or silent responses, of conference meetings or class meetings, of instrumental or vocal music, of clerical or common vestments, we gladly leave to the judgment and decision of individual Churches, or to the taste and good sense of the persons concerned. Meanwhile, without waiting for the organization of Churches on these broad principles, we only give practical expression to one of our distinctive tenets in coöperating, as far as we are permitted, with Christ's followers of every name, and in seeking to combine them in works of faith and labors of Christian love. It will do much to fulfil this blessed mission of peace and good will to men, if we submit with patience to that exclusion from the fellowship we crave, which some of God's servants conscientiously deem it requisite to enforce, in proof of their submission to Christ. We may not thrust ourselves unbidden within the circle which they have deliberately, and as they believe, scripturally drawn; let us accommodate ourselves to our circumstances; “love as brethren, be pitiful, be courteous.” “Be patient, therefore,

brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh," when there will be a glorious fulfilment of the promise, which His prayer manifestly involves: "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

2. It is a *work of purification and consolidation with a view to growth and usefulness*. The desire of enlargement is natural; and, when kept within proper bounds, legitimate. Indeed the absence of such a desire is a symptom not of incipient but of palpable and wide-spread decay. "I am rich, and increased with goods, and have need of nothing," according to the Faithful and True Witness, is a proof that the Church whose career would thus express itself, if put into words, is "wretched, and miserable, and poor, and blind, and naked." The Churches are healthy when it can be said of them, "The Lord added to the Church daily such as should be saved." "Then had the Churches rest and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." "The hand of the Lord was with them and a great number believed, and turned unto the Lord." "Believers were the more added to the Lord, multitudes both of men and women." But numerical increase—profession without possession of the grace of life—is very undesirable. It causes the name of God to be blasphemed, and many to stumble and fall. Usefulness is suspended, and the enemy triumphs. With us certainly, and perhaps especially, the degeneracy of the Church is not only the crucifying of the Son of God afresh, but it is putting Him to an open shame. Morality will not preserve us from rebuke and disgrace. We must have piety, and piety cannot flourish without purity. But if the common principles of morality are wanting, if men bearing the Christian name will do evil that good may come; nay, if they will do evil for the sake of worldly and selfish good, if they have no longer a good report of them that are without; if they are branded not as Christians but as evil-doers, and suffer not for well-doing, but for evil-doing; if instead of putting off they put on all these: anger, wrath, malice, blasphemy, filthy communication out of the mouth, lying,—what becomes of the Church of Christ? "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men." And do not Churches sometimes come to this? "He that hath an ear let him hear what the Spirit saith unto the Churches." If we would become largely aggressive we must obey the apostolic law, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly:" not forgetting the apostolic admonitions, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all;" "Brethren, if a man be overtaken in a fault ye who are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." The apostle upon whom came daily the care of all the Churches, has the double injunction: "Put away from among yourselves that wicked person," and, "sufficient to such a man is this punishment which was inflicted of many, so that contrariwise ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed

up of overmuch sorrow, wherefore I beseech you that ye would confirm your love toward him;" so nicely adjusted and evenly balanced is the Church's duty in the exercise of discipline, an authority which the Lord hath given us for edification, and not for destruction. When we have set ourselves heartily and in the proper spirit to this work, we may hope to break forth on the right hand and on the left, and hear the cheering command: "Enlarge the place of thy tent,—lengthen thy cords, and strengthen thy stakes."

Faithfulness will secure a large reward. As ministers of the Gospel we would do well to remember that "every man shall receive his own reward, according to his own labor." Success, as the world measures it,—success, even as many Christians measure it, may be denied us. It may be our work to lay the foundation upon which other men shall build in comparative ease and comfort, and to lay the foundation in troublous times. We may labor and other men may enter into our labors, and reap that whereon they bestowed no labor; but our reward, summed up in the "Well done, good and faithful servant," of the Lord himself will not be withheld, so true beyond our highest anticipations is the promise, "They who sow in tears shall reap in joy," and "he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Let us be faithful in the pulpit and out of it. An inspired pen has set our duty before us in such sentences as these: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Preach the word; be instant in season and out of season: reprove, rebuke, exhort, with all long suffering and doctrine." "Watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry." "Be thou an example of the believers"—implying their duty to copy the example—"in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed to thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee;" and no exposition is needed to unfold or enforce them.

"Oh, how should they be clean, who bear the vessels of the Lord:
How should they give themselves to prayer, who minister His word!"

But a faithful ministry will not of itself secure the prosperity of the Churches; and it seems to us that *our Churches leave too much upon their pastors* in maintaining the means of grace. Let no one misunderstand our words. It is simple justice to our people to say that they stand second to no denomination in the liberality of their contributions to religious objects. Of many of our adherents it may be said, that "to their power, yea, and beyond their power, they are willing of themselves," and this even when some of them make no profession of having "first given their own selves to the Lord." We utter only the words of truth and soberness when we affirm, that our people usually stand in the front rank in contributing to general objects, and that their zeal in this respect has sometimes provoked others to similar liberality. Let these facts vindicate the existence of our Churches, feeble and few as they are. "A corrupt tree cannot bring forth good fruit." But the pressure to which we refer relates to the maintenance of devotional meetings, including public worship, the visitation of the sick, and the general oversight of the Church and congregation. We sometimes wonder that a denomination pleading for the Church polity of the New Testament, and

insisting upon a close imitation of the apostolic model, should have so generally acquiesced in the establishment of the *individual* pastorate. We seem to have settled down to the belief that a plurality of bishops is impracticable. There is not a pastor among us, I am persuaded, who would have nothing to learn, and nothing to unlearn, in becoming one of a New Testament eldership; and yet we are often oppressed with the variety and multiplicity of pastoral duty, and are living in the practice of an ill-concealed antagonism or an acquired indifference to what we regard as the unreasonable exactions of our people. This remark applies almost equally to the ministry of all evangelical denominations. Personal observation satisfies your retiring Chairman of the almost universal existence of a chronic dissatisfaction with the ministry in the performance of pastoral duties; and he is firmly convinced that an unscriptural practice in regard to Church oversight is responsible for the evil. The remedy is within the reach of the Churches of our order, if, with the concurrence of their pastors they will put into requisition all available gifts, and set apart a sufficient number of suitable persons to the oversight of the flock, who will not only assume but actually share the responsibilities of government. Then there will be some meaning in the exhortation, "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief." Why should the sickness or absence of one person intermit public worship, deplete the prayer meeting, suspend the administration of comfort to the sick, impair all the machinery of the Church, except perhaps the Sabbath School and possibly the Bible Class? And how can we in the pastoral office under such circumstances "give ourselves continually to prayer and the ministry of the word?" Brethren, if the Apostles said to the assembled Church in Jerusalem, "It is not reason that we should leave the word of God and serve tables," it was because they felt that the claims of the ministry of the word were paramount. Let us do what we can in pastoral oversight; afford ready access to all who come inquiring, "What must we do to be saved?" or seeking counsel in difficulties, or comfort in trials; let us prayerfully decide how much time can be devoted to domiciliary visitation, and in going from house to house let the frequency and character of our visits be determined to a considerable degree by our convictions of the necessity of the persons visited, carefully avoiding the self-deception that our duty is performed by making so many visits to each household within a specified period, a plan which has the recommendation of being methodical, and (if all private friendships are sacrificed, and every visit is pastoral) the further recommendation of impartiality, since all receive similar treatment—but a plan which is open to the fatal objection of being in the highest degree unnatural, and defeating the object of pastoral visitation by making the special treatment of peculiar cases impossible. Let us do what we can, I repeat, in pastoral oversight, but let nothing tempt us to superficial preparation for the pulpit. The Apostolic injunctions already quoted demand a prayerful study of the word. We cannot be workmen needing not to be ashamed; we cannot rightly divide the word of truth; we cannot make full proof of our ministry; we cannot show ourselves approved unto God; we cannot properly do the work of an evangelist, without devoting a very considerable portion of our time to the study of God's truth. It is a part of our duty to exhort and to convince gainsayers; and this can only be done, as Paul recommends that it should be done, by sound doctrine, by a holding fast of the faithful word. We are called to preach the Gospel that we may

feed the flock of God. How is it possible to do this if we do not break to them the bread of life?

But having reached our prescribed limit, we close by invoking the divine blessing upon our Churches, with their bishops and deacons, and upon all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all. Amen."

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Eighteenth Annual Sessions of the Nova Scotia and New Brunswick Congregational Union were held at Chebogue, N. S., on the 21st, 22nd and 24th of July, 1865.

After an hour spent in devotional exercises, the Union was organized and a Sessional Roll formed.

PRESENT:—Rev. J. Howell, of Liverpool; Rev. R. Wilson, of Sheffield; Rev. John Gray, of Chebogue; Rev. Archibald Burpee, of Yarmouth; Rev. S. Sykes, of Pleasant River; Rev. R. K. Black, of Milton; Rev. J. R. Kean, of Cornwallis, and Mr. Hiram Freeman.

Delegates:—Captain N. K. Clements and Mr. L. S. Balkam, from Yarmouth; Messrs. Chas. Whitman and Nelson McLeod, from Milton; Messrs. James Woodrow and Archibald Rowan, from St. John; Messrs. F. H. Hilton and Ambrose Kelly, from Chebogue, and Captain G. McLeod, from Liverpool.

Honorary Members:—Rev. Dr. G. Smith and the Rev. J. L. Poore.

Mr. Jas. Woodrow was appointed Minute Secretary, and a temporary committee, consisting of Rev. Messrs. Black and Howell, and Mr. Charles Whitman, to nominate Standing Committees.

The Rev. Archibald Burpee, Chairman, delivered his retiring address.

Moved by Rev. J. Howell, seconded by Rev. R. Wilson, and resolved, That the Rev. R. K. Black be Chairman for the ensuing year.

The Rev. Dr. Smith and the Rev. J. L. Poore were then introduced to the Union by the Secretary, and the Chairman, in the name of the Union, gave them a cordial welcome, and extended to them the right-hand of fellowship.

The Rev. Dr. Smith addressed the Union at some length, testifying the regard of the Congregational Union of England and Wales, and the English brethren, for the Churches in these Provinces, and presented their affectionate salutations to this Union. He announced that he and the Rev. Mr. Poore were at the disposal of the Union, to take part in any services that might be considered of benefit. The Rev. Mr. Poore extended the hearty greetings of the Colonial Missionary Society, expressed its readiness, and his readiness as its representative, to coöperate in every Christian endeavour with the Churches in these Lower Provinces, and addressed the Union at some length in regard to his mission.

Resolved, That the Union adjourn at half past twelve o'clock, meet again at two, and adjourn again at five.

Resolved, That the thanks of the Union are hereby tendered to the retiring Chairman for his able address, and that the Secretary of the Union be authorized to have it published in the *Canadian Independent*.

AFTERNOON SESSION.

After singing and prayer the temporary Committee reported.

Resolved, That the Committee on Public Services consist of Rev. A. Burpee, Rev. J. Gray, and Mr. Chas. Whitman; and that the Business Committee consist of Rev. Messrs. Howell and Burpee, and Messrs. F. H. Hilton, H. Freeman, and N. McLeod.

The Minutes of last year were read and confirmed.

The Secretary of the Union reported on Sabbath School efforts for Missions, and favourable reports were made from the Churches in Sheffield, Pleasant River, Milton, and St. John.

The Secretary reported that new Trustees had been appointed for the Gorham Estate Fund, and expressed his conviction that this would operate beneficially for the Union.

The Rev. J. Howell reported, on behalf of the Committee appointed by the Union to secure an Act of the Provincial Parliament, to give enlarged powers to the Trustees of the Gorham Estate, that such petition had been prepared and presented to the Upper House by the Hon. Freeman Tupper, who introduced a bill in accordance with its prayer; that it was referred to a special committee, who reported that in the opinion of its legal advisers such powers could not be granted in opposition to the declared wish of the testator; but that the Hon. Mr. Tupper ascertained that the Trustees could give leases of that property for building purposes, the renewal of leases being secured by a legal power requiring the trustees to take such buildings on valuations by arbitrators mutually chosen.

Rev. R. Wilson, delegate to the Canadian Union, reported that he had sent a letter which he read. Rev. R. K. Black, Delegate to the Maine Conference, reported that he had communicated by letter, to which he received a reply, which he read. Rev. J. Howell, Delegate to the Illinois Conference, reported that he had overlooked his appointment.

Rev. R. Wilson reported, that in accordance with the vote of the Union last year he had drawn up a paper on Congregational principles, that it had not been printed, and urged its non-publication for the present. *Resolved*, That the paper of Rev. R. Wilson be referred to the Business Committee.

The Secretary reported that he had secured printed blanks for statistics of Churches, which would be issued during the ensuing year.

The Secretary reported in reference to the Church in Halifax, that the matter had been laid before the Colonial Missionary Society. Rev. Mr. Poore stated to the Union, that it was desirable Halifax should be occupied, and that he would visit it and ascertain its condition, and that such action should be taken as the case required.

The Secretary reported concerning resolutions passed last year in relation to Sectarian Schools and Colleges, that the petitions had not been laid before the Legislature for reasons which he set forth. *Resolved*, That the Rev. Mr. Wilson and Rev. Mr. Burpee be appointed to attend to the matter.

The Secretary laid before the Union the Missionary Report for the past year. *Resolved*, That the Report be accepted and further consideration postponed till to-morrow.

The Union adjourned at five.

In the evening, at half-past seven, public service was held. A most appropriate Anniversary Sermon was preached by Rev. R. K. Black, which

was listened to with deep interest and attention. The text was Isaiah lxi. 4. The opening services were conducted by the Rev. J. R. Kean.

SATURDAY.—MORNING SESSION.

After devotional services of one hour the Union was called to order by the Chairman. Minutes read and approved as amended.

Resolved, That the Missionary business be taken up.

The Secretary read the Missionary Report, after which the Rev. Mr. Poore addressed the Union in reference to the relations between the Colonial Missionary Society and the Churches in British North America, and especially in relation to these Lower Provinces, and gave a statement of the new plan of action as detailed in the *Canadian Independent*. There being perfect unanimity amongst the brethren no discussion was raised. *Resolved*, That the nomination of Missionary Committee be referred to Business Committee.

AFTERNOON SESSION.

After praise and prayer the Business Committee nominated the following persons for the Missionary Committee, viz.: Rev. G. Sterling, Rev. R. Wilson, Rev. O. Brown, Rev. J. Howell, Rev. A. Burpee, and Messrs. H. P. Bridges, Arch. Barker, Isaac Burpee, jun., James Woodrow, N. K. Clements, F. Dennis, H. Freenan, and John McLeod. *Resolved*, That the recommendation of the Committee be adopted.

Resolved, That the thanks of this Union are hereby most cordially given to Andrew Hamilton, Esq., of Toronto, for his indefatigable efforts to promote and extend the knowledge of our distinctive principles, by means of the press, and especially for his repeated generosity in furnishing copies of such publications to the Pastors and Churches in these and other British Provinces.

Resolved, That this Union cordially recommends the Widows' and Orphans' Fund to the sympathy of the Pastors and Churches, and that they be requested to take up collections on its behalf on the 1st Sabbath in January, 1866.

Resolved, That this Union joins with the Corporation of the Congregational College of British North America, in recommending to the Churches the observance of the second Sabbath in October next as a day of special prayer for the College, and that they take up collections on its behalf.

Resolved, That the Union hereby renews its protestations against the drinking usages of society, and reaffirms its testimony in favour of the principles of Total Abstinence; also, resolved, that our ministers be recommended to preach on the subject on the Sabbath immediately preceding the 25th December next.

Resolved, That the Rev. R. Wilson be delegate to the Canadian Congregational Union; Rev. A. Burpee to be secondary. To Massachusetts and Maine Conferences, Rev. J. Gray, primary; and Rev. J. R. Kean, secondary. To Illinois Conference, Rev. J. Howell.

Resolved, That the Rev. R. Wilson be the secretary of the Union, and that H. P. Bridges, Esq., be treasurer; and that the Union Committee consist of Rev. Messrs. Sterling and Wilson, and Messrs. Bridges, Clark and Christie.

Resolved, That the Union meet next year at Keswick Ridge, N. B. That the annual sermon be preached by the Rev. J. R. Kean; secondary, Rev. A. Burpee; that the Rev. S. Sykes address the Sabbath School.

Resolved, That this Union desires to record its hearty sympathy with the views of vast multitudes of good men everywhere, who in varying language have ex-

pressed their abhorrence of the assassination of the late President of the United States, their satisfaction at the close of the late war, their joy at the overthrow of Slavery, and their earnest expectation that the rights of citizens will be speedily given to the freedmen; also, resolved, that this Union desires to express hearty sympathy with the Churches of our faith and order in the United States in their projected efforts to promote the evangelization of the West and South by preaching the word, and by establishing churches of our faith and order in sections hitherto closed against our denomination.

Resolved, That the thanks of this Union are hereby tendered to the members of the Church in Chebogue for their generous hospitality on the present occasion May rich spiritual blessings descend upon them.

Resolved, That the thanks of this Union are hereby given to the Editor and Proprietors of the *Canadian Independent*, for their courtesy in giving publicity to the reports of our Union meetings; and pastors and churches are recommended to aid yet more fully in its circulation.

Resolved, That the trustees of the Gorham Estate and the College Grounds be requested to lease the property to the best possible advantage.

The Business Committee reported, that the amounts received from the several churches covered the travelling expenses chargeable on the Fund.

Resolved, That the Union gladly welcome among them Rev. Dr. G. Smith, delegate from the Congregational Union of England and Wales, and Rev. J. L. Poore, delegate from the Colonial Missionary Society, and that they regard their presence among us as an indication of the deep interest taken in our welfare by the English churches—an interest which we most heartily reciprocate; and further, having listened to the defence of an explanation of the new plan of missionary operations proposed by the Colonial Missionary Society, and accepted by the Canadian Congregational Missionary Society, this Union resolves that the plan be agreed to as the most expedient and practicable in existing circumstances.

Resolved, That as the Rev. Dr. Smith has kindly offered to furnish the Union with copies of printed tracts on Congregational principles, the Union thankfully accepts the offer, and recommends the postponement of the consideration of Rev. R. Wilson's statement of our principles till next general meeting.

Moved by the Rev. J. Howell, That notwithstanding the resolution passed previously by this Union, in relation to the College Fund, it is the opinion of the brethren now assembled that it would be desirable that the amount now in hand should be invested for the object for which it was originally intended, and that the interest be appropriated either to add to the principal, or to send young men to college from this Province.

Moved, as an amendment, by the Rev. J. R. Kean, That as we have no right to suppose that the funds will be diverted from their original intention, and as we have in a previous year taken action, we allow the matter to remain as at present until we hear of the action of the friends in England.

After considerable discussion, the amendment was carried.

At half-past five the Union adjourned till Monday morning at nine o'clock.

In the evening a Missionary meeting was held, the Chairman of the Union presiding, when lengthened addresses were delivered by the Rev. Dr. Smith and Rev. J. L. Poore.

SABBATH.

On Sabbath morning, at nine o'clock, the scholars of the Congregational, Presbyterian and Baptist Sabbath Schools assembled in the Congregational church, when a sermon was preached by Rev. J. Howell. At half-past ten,

services were held in the church. Six children were baptized by Rev. R. Wilson, among them two children of the pastor, Rev. J. Gray; after which a most impressive and practical sermon was preached by Rev. Dr. Smith. The church was crowded to overflowing, many listening at the windows for want of room within. In the afternoon a sermon was preached by the Rev. J. L. Poore; after which the Lord's Supper was administered. In the evening at half-past six, the Rev. Mr. Poore held a conference with the Chebogue Church.

The Rev. Dr. Smith and Rev. J. L. Poore preached in the Tabernacle, Yarmouth, morning and evening, to very large and attentive audiences, and the Rev. R. Wilson addressed the Sabbath scholars and teachers in the afternoon. The Baptist and Methodist churches were supplied by the Rev. Messrs. Black, Sykes and Kean.

MONDAY.

After devotional services the Union was called to order by the chairman. Minutes read and confirmed.

A letter was read from the delegate appointed by the Maine Conference; after which the Union proceeded to receive statements from ministers and delegates of churches. Rev. S. Sykes reported for Pleasant River; Rev. J. R. Kean, for Cornwallis; Rev. J. Gray, for Chebogue; Mr. James Woodrow, for St. John, and made reference to other Congregational churches in New Brunswick; Rev. A. Burpee, for Yarmouth; Rev. J. Howell for Liverpool, and Captain G. McLeod for the stations of that church at Brooklyn and Beechmeadows; Rev. R. K. Black, for Milton.

Resolved, That, *whereas*, in the issue of Marriage Licenses in the Province of Nova Scotia, the distinction of "Episcopal" and "Non-Episcopal," exists, and *whereas*, this distinction is very invidious, and in its actual working interferes with the preferences of the people, since it sometimes occurs, perhaps through inadvertence, that only one class of licenses is held by those who issue them, thereby subjecting them needlessly to suspicion, *therefore* this Union respectfully urges upon the government of Nova Scotia the abolition of this distinction in marriage licenses, and requests its Chairman to forward a copy of this resolution to the Provincial Secretary.

The Minutes of this day's Sessions were then read and confirmed.

Resolved, That the Union adjourns to meet at Keswick Ridge, N. B., in September, 1866.

In the afternoon of Monday there was a social Tea Meeting at Chebogue, and in the evening a sermon was preached by the Rev. Dr. Smith; and on Tuesday the members of the Union, along with the Rev. Dr. Smith and Rev. J. L. Poore, attended the Annual Pic-Nic of the Congregational Sabbath School at Yarmouth, agreeably to invitation.

Thus closed another of our annual gatherings, which for unanimity of feeling and action has not been surpassed by any of the happy meetings that have been held during the last seven years. The interest was greatly increased by the presence of the Delegates from England, who rendered their visit very pleasant, and the good results of which, we trust, will be felt and seen for many years to come.

ROBERT WILSON, *Secretary*.

Correspondence.

NOTICE TO CORRESPONDENTS.

Much against his will and expectation, the Editor *pro tem.* finds himself still unrelieved from duty at this post. Mr. Reikie's state of health is such, that it would be cruel to lay upon him, for the present, any labours beyond those of the pastorate. On the other hand, it is hoped that this service will not interfere with paramount claims, for the contributions poured in upon us from various quarters have been so copious, that our difficulty is not to find matter, but space. Almost the entire contents of this number are published for the first time in its pages. It will be observed that those pages number 40 instead of 32. This enlargement has been made in order to give at length the report of the meeting of the Union of Nova Scotia and New Brunswick, with the Chairman's address, yet not to disappoint our various other correspondents. We have ventured upon this step in the hope that the Union of the Lower Provinces will be willing to bear the small expense of the enlargement, as that of Canada has frequently done, to secure full and early reports of its meetings. But even thus, "W. H. A." cannot be heard this month in reference to Mr. Poore's letter; the Lower Canada School Question can not yet be taken up; an admirable article by "W. F. C." on "The Author of *The Sinner's Friend*" has to bide its time; "A Poor Pilgrim" must needs stand without—"no room in the inn;" and the last chapter of "Before the Loyalists" is deferred!

Write on, brethren, we pray you; but let everything be subjected to hydraulic compression. We want to receive prompt intelligence of every event of general interest occurring in our churches, as well as of what our readers see in their walks abroad, or think in their meditations at home.

LETTER FROM REV. DR. SMITH.

At Sea, on board "The Africa," Aug. 9, 1865.

My Dear Sir,—It was my intention to write you at some length before I left Canada, and convey, through the medium of the *Canadian Independent*, my impressions of the condition of the Congregational Churches in British North America, which I had the pleasure of visiting. My purpose, however, was turned aside by the pressure of immediate duties and claims, presenting themselves day by day, and though I frequently sought the opportunity, I could not command the time. I now, however, cheerfully employ some part of the leisure furnished by my return voyage to address you, as the Editor of a periodical which is diffusing a large amount of valuable information, in a truly candid and christian spirit; and for which I earnestly desire a greatly enlarged patronage and circulation.

Your readers are aware that I was appointed by the Congregational Union of England and Wales, to attend the meetings of the Congregational Union of Canada, and to visit as many of our churches within its bounds as I could. I was likewise appointed one of three delegates from our Union to the Boston Council of Congregational Churches, held in that city in June last. I found, however, soon after arriving in Toronto, that I could not perform the work marked out for me in Canada, and also attend the meetings at Boston;

I therefore resolved to forego the pleasure of joining my brethren, Drs. Vaughan and Raleigh, in that city, and to devote all my available time and strength to Canada and the Lower Provinces. I am now thankful that I came to this determination, as it enabled me to aid my friend Mr. Poore, in visiting some of the churches assisted by the Colonial Missionary Society, and at the same time to visit nearly all our self-supported churches in British North America. It is a matter of devout thankfulness, that I was preserved in health, protected from all accident on land and water, and was able, with one exception, to keep all the engagements made for me. During my stay in America, I visited 30 churches, preached 33 sermons, and delivered 16 speeches or addresses, travelling no less than three thousand five hundred miles. I every where received the most courteous attention from my brethren, large hearted hospitality from the different families under whose roofs I dwelt, and various acts of friendly interest in my mission from christian ministers and members of other denominations. The fraternal greetings and good wishes conveyed by me from the churches of Great Britain were heartily reciprocated by the congregations to whom they were presented; and in several instances resolutions were adopted, thanking the Congregational Union for the interest they manifested in the welfare of the colonial churches. I have most pleasant and grateful recollections of my interviews and conversation with the pastors and congregations to which they minister, and it will be to me a source of high gratification that I was honoured by my brethren at home with this mission to Canada. I need perhaps hardly say that the impressions I received during two months' wanderings in your country, were highly favourable. Its fertile soil and noble forests, its expanded lakes and majestic rivers, its unbroken solitudes and magnificent waterfalls, all conveyed to me ideas of a noble future awaiting the people of your land. The extended lines of railway recently opened, will not only facilitate the intercourse between Upper and Lower Canada, but will also highly promote the interchanges of commerce with the United States. An increase of capital, and an augmented emigration to your shores, are alone needed to develop the resources of these colonies; and in due time these *desiderata* will be supplied. The air of comfort and the abundance of employment which mark the condition of the industrial classes among you, are most gratifying. The intelligence, sobriety, and moral conduct of all classes of the people cannot fail to strike a stranger; and the decorum with which the Lord's day is observed, and the large attendance at public worship in your towns and cities, are circumstances which reveal the existence of deep and wide spread religious convictions. The numbers and appearance of your churches, and the support cheerfully awarded to the ministers of the gospel, afford gratifying proof of the efficacy of the voluntary principle to supply the means requisite for the evangelising of a new country, with a thin and wide spread population. The absence of a religious establishment is regretted by few persons only; and any attempt at its introduction would be resisted as earnestly by a large majority of Episcopalians, as by any of the other religious denominations. They all dwell in peace, and the assumptions of ecclesiastical authority by any one class of ministers over their brethren, are happily unknown. The most prominent drawback to this picture of religious life and equality, is found in the multiplication of religious sects, some of which are not more distinguished by the oddness of the names they adopt, than by the ignorance and bigotry with which they enforce their peculiar dogmas. "Disciples," "Christian Baptists," and "Adventists," are the names which some of them

bear; while the opinions of others are indicated by the titles, "Destructionism," "Annihilationism," and "Come-out-ism." All the chief denominations of the old country are reproduced here, with the addition of others of which we happily have no knowledge. There is reason, however, for believing that these are few in number, though they make up for the paucity of their ranks by loud noise, and by spasmodic attempts at proselyting the humbler disciples of a purer faith.

The sphere of my observation and labours, however, was chiefly among my own people, and I was right glad to find the reproduction of our Congregational worship, church polity, and christian doctrine in these colonies, reminding me of home and of the blessed influence exerted by our churches on the population of the mother country. The pastors I met are men of piety and intelligence, of more than average ability, and of considerable mental culture. The sermons I have heard some of them preach, and the religious exercises they have conducted, make me thankful to God that we have such a band of competent and devoted men, to vindicate and propagate the glorious gospel. They are entitled to more liberal support than in some cases they receive, though many of their congregations are ready to the utmost of their ability, to sustain the ministry. As a general rule, I believe the members of our churches contribute more liberally than those of other denominations, to the support of their congregational and other christian organizations, though not a few of their number need stirring up to greater liberality. As a rule, our church edifices, if somewhat smaller than those of some other bodies, are solid, well built, and in good repair. At Kingston, a large and elegant church has recently been erected, which is a credit to the city, and an honour to the denomination. In Brantford, a brick building of large dimensions is nearly completed, in the place of a wooden erection destroyed by fire. In London, Guelph, and some other towns, new and larger church edifices are required, adapted to the increasing wants of the populations, and the improving architectural taste of the age. I hope some of these will soon be attempted, and I shall be glad if in connection with the *English Congregational Building Society*, a branch may be formed to aid, principally by loans, the erection of church edifices in the colonies. The increase to fellowship of our churches during the past year, has been considerable, and though no extended revival has marked any of them, as in former periods, yet they generally appear healthful and slowly progressive. Sunday Schools in some places assume a flourishing character, but I fear they have not received in all cases sufficient attention from the pastors or the churches. That Congregationalism does not increase as rapidly as some other forms of religious truth and worship, is admitted, and may, to a great extent, be accounted for by the fact that the persons who emigrate to Canada are not extensively connected with our churches in England, and naturally join their own churches on their arrival in the colonies; while the earnest competition of the various churches has led to such a multiplication of places of worship, in limited populations, as to leave comparatively few persons for each denomination. In one town, containing only three thousand people, where at one time there was only a Congregational chapel, there are now not less than nine churches. It is evident that very little scope is afforded in such a place for an aggressive ministry. Even where a considerable population is found, some of our brethren, it appeared to me, greatly err in simply counting upon a certain number of persons, who hold Congregational principles, as those that can be reached by their preaching, rather than aim-

ing at the conversion of the ignorant and ungodly "that are without," who, if once brought to Christ by our instrumentality, will be likely to adopt our distinctive principles. In some places I found a disposition to devolve the support of the cause on church members only, thereby exonerating the hearers of the gospel from the duty of contributing to the maintenance of the ministry. This cannot fail to act injuriously in two ways; diminishing on the one hand the area from which contributions may properly be drawn, and furnishing on the other, a discouragement to apply for church membership, as involving a degree of pecuniary responsibility, from which the ordinary congregation are absolved.

The way in which public worship is conducted in the Canadas and Lower Provinces, while differing somewhat from our practice in England, appeared to me to be scriptural, orderly, and devout. In one thing however I think there is room for improvement. The singing usually is not congregational, but is left to a choir and a few other persons. There are very few hymn books to be found in some of the congregations, and as the hymns are usually sung through without the reading of separate couplets or stanzas, few of the persons present can join in this important part of the worship of God. In many of the congregations the Sabbath Hymn Book is used. Its high price and limited number of editions, prevent its being widely circulated. A few only of the more respectable people can afford to purchase it, and the children and young people are to a great extent without a hymn book. It is much to be desired that the New Congregational Hymn Book should be introduced to our churches in British North America, not only on account of its cheapness and variety of editions, but on the ground of promoting in all possible ways their recognized union to the churches of the mother country.

During the course of my travels I re-perused in Drs. Reed's and Matheson's work the statement they there published respecting our denomination in Canada. The progress made during the thirty intervening years is most gratifying, as it respects increase of numbers in churches, ministers and members. At that time the whole of our churches in Upper and Lower Canada were only ten, and the number of ministers far below that; now the churches are more than eighty, and the pastors are sixty two, to whom must be added many ministers who occasionally or statedly preach the word of life. The church edifices number 80. The hearers are upwards of 12,000, the membership more than 4,000, and the Sunday Schools have 4,462 scholars, with 548 teachers. The contributions of these churches are about fifty thousand dollars annually. These statements fall, in consequence of imperfect returns, far below the actual state of things, and even that does not represent all the advancement secured. In some cases gracious revivals of religion have occurred within our boundaries, which have spread to surrounding religious communities; and every where the stand our brethren have made for pure communion and the independence of the churches, has exerted a beneficial influence on other christian bodies. The present happy freedom of the people from the incubus of a state church, is generally admitted to be the result of the consistent protest and efforts of many of our honoured brethren, among the foremost of whom was the late Rev. John Roaf, of Toronto. The doctrinal teaching of our ministers, equally removed from a harsh dogmatic Calvinism, and a low self-sufficient Arminianism, not only meets a want of many thoughtful, tender, and devout minds, which could not otherwise be met; but has to some extent exerted an influence for good on the teaching of others. If Congregationalism were vastly lower in

Canada than it now is, I should earnestly say, "Destroy it not, for a blessing is in it."

In some districts God has graciously owned the labours of our brethren in a most extraordinary manner. The town of Scotland, Canada West, furnishes an example of what I mean. The entire population has been improved and elevated in social and moral life, and many of them savingly redeemed to God, through the unremitting toil of the excellent brother, who is now the pastor of the self-supporting church which he has nourished and brought up.

My visit to the Province of New Brunswick afforded me much pleasure. A Sabbath spent in the city of St. John, was a happy one, as it afforded proof of the growing capability of the Congregational Church there, and of the fact that God is still with his people, after all the severe trials they have passed through. Better days I believe await them. Two country churches visited by Mr. Poore and myself, are in a hopeful state. We have no congregation in Fredericton, the capital of this Province. I earnestly hope that our brethren to whom this matter belongs, will promptly adopt measures to supply the want.

Very gratifying was our interview with the Congregational Union of the Lower Provinces, held at Chebogue. The meetings were numerous attended, the spirit pervading them was united and earnest, and a firm resolve was expressed by the assembled brethren to do all that they can to build up the waste places in that province. I had the pleasure of opening a new chapel at Beach Meadows, of spending one Lord's day at Chebogue and Yarmouth, and another at Liverpool and in its neighbourhood, where crowded and attentive audiences listened to the word of life. Our denomination has had a footing in this colony for more than a hundred years, but for want of competent ministers its influence gradually decayed till it was somewhat revived by the labours of the Colonial Missionary Society. Much yet remains to be done. An efficient minister ought, in my opinion, to be sent to Halifax, where we have a capacious chapel, in a good situation. The importance of this city, as the seat of Legislation and the key to British North America, requires that we should be suitably represented there; and I earnestly hope that the time is not far distant when this work will be undertaken by the Colonial Missionary Society.

And now, in conclusion, Mr. Editor, let me thank you for the kind and courteous attention I received at your hands, while in your city and province; and allow me to convey my acknowledgments for similar attentions received by me from your brethren in Canada West and East. May the God of love and peace be with you! Though I may not come and see you again, yet I hope to hear of your affairs, that ye stand fast, in one mind, striving together for the faith of the gospel.

I remain, yours truly,

GEORGE SMITH.

OUR MISSIONS.

Dear Brother,—After all that has been said and written concerning our work in the provinces of British North America, it is perhaps neither possible nor advisable that more than a brief notice of the past be made in this communication.

But I have been so impressed with the importance of the steps just taken by our Missionary Society, that it seems, to me, desirable that every pastor,

especially every Missionary Pastor, should express his views in relation to the position we now occupy. The work in which we are engaged is the Lord's work, and it behoves us to eschew all ill-will in regard to those whom He may send as his instruments to stir us up to greater diligence in the great work that we have to do. But as descendants of men who "paid dear" for the liberties we now enjoy; much more as men called to the Holy Ministry, should we see that no statements be allowed to pass concerning our history that may, *though unintentionally*, convey an erroneous impression.

Though I am not one of the oldest missionary pastors, yet having for the past twenty years taken an active interest in the welfare of the denomination, it would seem but right that I should be heard. Yea! I am the more bold to speak because I consider that during the years in which I was a "lay member," our dear friends "across the water" helped *me* in my relative capacity to support *my* pastor. I am sure that my feelings, and the feelings of those with whom I have been associated, have ever been those of devout thankfulness to that society that so long and generously aided us. I do not however consider that my relation to that society to-day is by any means the same. But I believe I may say notwithstanding that our affection is mutual, one desiring to *aid as long as practicable*, the other to become *independent as soon as possible*.

I have been much-pained by the tone of brethren in their utterances on the working of our Missionary Society, and of the change just effected. Yet it is my hope that we shall be able to see more clearly than ever what we ought to do, and be ready to do it. The visit of the honoured Brethren from Britain will be just what we make it, one of *incalculable benefit* or of *irreparable injury*. Shall it be the former? God grant it, brethren! If we are determined to find fault with every thing, it will be the easiest thing to receive the "*injury*." But if we throw the mantle of charity (*i.e.* love) over that which we may not altogether approve, and take the truth as spoken, though it may be a little *unpalatable*, we shall receive the "*benefit*."

I must not be supposed to endorse every view taken by our esteemed friend, Rev. J. L. Poore, in the September number of the *Canadian Independent*, especially when he expresses his regret in these words: "In some places we are weaker than we were twenty years ago—not relatively only, but in fact; the work we have neglected to do, others have performed."

This expression, and the immediately preceding words, are, from a Canadian standpoint, too sweeping, and cast reflections upon some of the earlier missionaries, than whom, few are to be found possessing more thoroughly a missionary spirit.

Might it not more correctly be said of the work of these early labourers, who toiled, endured and suffered in order to plant churches, that others have entered into their labours? that others, *i. e.*, other branches of Christ's Church, have been made stronger and better by them? There has been, to me, throughout the discussions, in this connection, too much said upon the "money question," as compared with the salvation of a single soul. We needed to be stirred up as regards the subject of Christian Beneficence; but much more to a deeper earnestness in the work of the Lord.

We by this time know that our English Brethren can not be made to see everything as we see it; let us not be surprised at that; for they in turn are surprised at our want of appreciation. Let both remember that in this case, father and son are very much alike, as this is only in other cases as we would have it, and take what, to carry out the figure, we will call fatherly

hints thrown in the letter already referred to, as things to which we would do well to take heed.

The visit of the worthy Secretary of the Colonial Missionary Society has been made; we need not look for a change of policy—nor should we. We ought to recognize their right to do what they will with their own, or, in other words, to do what they conscientiously feel they ought to do as good stewards of the means intrusted to them. Then under these circumstances what is our duty as Canadian Pastors and Churches? Is it not to buckle on the whole armour of God? Is it not to fight more valiantly for the truth? To go forth *leading* the hosts of our spiritual *Israel*? To inspire fresh energy and zeal in the faltering columns of those who are too ready to halt?

Then to the Churches I would kindly, lovingly say, Let neither the first nor oft repeated intimation of retrenchment frighten you; yea! when you already feel that that work has begun, look around you, see in how many ways the Lord hath prospered you, and then by systematic effort endeavour to increase your gifts into the treasury of the Lord. With this effort let there be more earnest and continued prayer on behalf of your Pastors, and more cordial co-operation with them in their work and labor of love. You then will have no reason to regret, but rather great reason to rejoice that you have been called to make a more full consecration of yourselves and means to the work of the Lord. Christian brethren! if this is your determination—if you will act upon it, you shall not very long give the slightest reason for the unwelcome appellation of “annuitants” being applied to any of our Churches.

To my dear and honored brethren, the Missionary Pastors, I would say, Let us anew give ourselves more earnestly “to prayer and to the ministry of the word.” And while many of you have long laboured, and *faithfully*, in fields where the worthy Secretary of the Colonial Missionary Society admits that *his* “faith and patience would fail,” still stand up for the right; for the principles—not the “sect”—that are justly so dear to us. Let us all seek by a more earnest effort to strengthen the things that remain, and we shall be the more speedily able to extend our operations. Let us encourage and cheer the Churches to their duty, bearing what *may* be borne, setting in all things the example of “patient endurance.”

This, dear brethren, is, by the grace of God, the resolve of the writer, who, while he feels that the “surmises,” so far as he is aware, “of neglect and selfish ease” have *not* been so “*fully justified*” as the honored Secretary thinks, yet there can be no doubt that improvement may and ought to be made.

Then knowing our own position, and the feeling of the English brethren, let us not be offended though they may say some hard things. They mean to be friends, let us show ourselves friendly, and together, Pastors and Churches, striving, we may at no distant day not only be able to support our Missions, but help our friends in Britain to carry the Gospel to others. This we desire to do, as well as they, and for no other purpose have the Churches of Canada, as a whole, received the funds from their more numerous, if not more wealthy, brethren in the fatherland.

With earnest prayer for the strengthening and increase of our churches

I am, dear Brother, yours affectionately in Christ Jesus,

A MISSIONARY PASTOR.

September 5, 1865.

MISSIONARY "OUTLOOKS" AND "ANTAGONISMS."

To the Editor (pro tem.) of the Canadian Independent.

DEAR BROTHER,—I wish to record my dissent, in several particulars, from the leading article in the August issue of our Magazine. Justice to myself, not to say consistency, demands this; and finding that, in consequence of my present relation to the *Independent*, I am held in a degree responsible for the positions taken in that article, "I also will show mine opinion."

As a general objection to the article in question, I would say it is *too English*. It has a decidedly *Spicy* flavour, and is a very *Poor(c)* representation of our case. But, to be more particular:

1. While you point out the advantage of grants being "absolute and final for the year," you leave out of view the principle on which these "absolute and final grants" are to be made. It is *authoritatively* required of us that we help only churches that *give promise of speedy self-support*.

2. You somewhat dimly hint, what ought to be conspicuously before our eyes, viz., that our English brethren retain the veto power in a somewhat altered shape. If they think a particular appropriation ill-bestowed, they can "give so much less next year;" and then the Canadian Committee must either "withhold the grant from the condemned cause, or from some other which they think less worthy, or make up the deficiency by increased contributions here." Thus if they think a particular "ville" unworthy of help, instead of writing against it, "grant to stop," they write, "in displeasure at this name, we give £20 less."

3. I cannot see how "self-help and self-reliance are to be more vigorously called into play" under the new arrangement; and while I will not say the former plan was the one "best calculated to call out the liberality of our churches," I think it was quite as likely to do so as the new one. The General Missionary Committee has shown its faith in the new plan, not by keeping the grants up to the old mark and trusting the churches to make up the deficiency, but by docking off the salaries of missionary pastors, and weakening their hands in their work. As you acknowledge, "several of the grants were cut down almost beyond endurance." A hopeful method, truly, of developing "self-help and self-reliance!"

4. I think you do the District Committees great injustice, when, after enumerating their duties henceforth, you say, "A good deal of this work has hitherto been 'nobody's business.'" With the exception of their reporting to the General Committee on applications for aid, their functions are unchanged. What you say has been "nobody's business," has been felt to be the work of the District Committees in time past; as truly as it can be in time to come. Operations have been retarded for want of means, and in that respect we are now worse crippled than ever.

5. "The shaking up of our nests" will not have the effect you predict. As in the case of the feathered tribes, it will only make the nests uncomfortable and tempt their occupants to flight.

6. Your hopeful and eulogistic strain in regard to the scheme is either the fault of your "outlook," or it is a bit of "whistling aloud" in a dark and lonely place, to keep courage up. I see "elements of power" in the new arrangement,—too many of them for the liberties of our churches and the independence of our ministers; but "elements of promise" I see none. What new or nobler motive to zeal and liberality have we placed before us? What stimulus to the Lord's work is applied that did not exist

previously? If there be any new motive, it is a low and selfish one, and consists merely in our being kept more completely "*in terrorem*." As for "the friction attending the introduction of the plan," it is impossible to "forget it." You mistake in deeming it "but a passing incident." It is an "antagonism,"—a principled, rooted "antagonism." And with the quotation of that word, I pass to notice briefly the valedictory letter of the Rev. J. L. Poore, in which it occurs. The tone of that letter is exactly the same as that of the speech which so astonished and grieved us,—that some of us at least,—utterly bewildered, scarce knew what to think or say. The offensive statements made by Mr. Spicer in England, and echoed by Mr. Poore in Canada, are declared by the latter gentleman to have been "*fully justified*, and the surmises of neglect and selfish ease verified." In the name of our missionary churches and pastors, I flatly contradict this allegation, and challenge proof of it. No semblance of support can be given to it, except by the citation of some exceptional case, on which a wise man would not for a moment think of generalizing. If there are "inheritances of selfishness and sloth" on our mission-field, let us know where they are, and what Local Committees have been nurturing them. The fact is, that notwithstanding all the well-turned compliments paid him, chiefly because he had a companion in travel who was all geniality and soul, Mr. Poore has been an unkind accuser of the brethren, and has dealt wounds where he should have printed kisses. His method of "compelling to more of self-help" is not that of the New Testament, and can but prove a failure.

I have accepted Mr. Poore's phrase, and squarely stated that there is "antagonism." But let me explain its nature. It is not personal,—for though I cannot say I was at all favourably impressed with the good brother's manner or spirit, I regarded him as the mouthpiece of the Committee, and as acting for them. Nor is it "antagonism" toward the Colonial Missionary Society. Let no one suppose that on my part there are any old Vancouver scores to be paid up. That matter was fully and cordially settled four years ago. But the "antagonism" is one of settled conviction that the Society's policy is utterly wrong. I share that conviction with others who feel as deeply as myself, though they have more of the grace of quietness than I can lay claim to, or shall ever try to attain. Our main difficulties are these:

1. We decline *co-operation* without *confidence*: *real* confidence, and not expressions of it that are mere compliments.

2. We are unwilling to take grudging money, believing that a society, as well as an individual, ought to be a "cheerful giver."

3. Thirdly and chiefly, we refuse to adopt the mushroom principle, on which the Society demands that we conduct our missions. "Permanent support" we do not ask for any mission church, though Mr. Poore very unjustly insinuates that we do—but we do ask in very many deserving cases, *long-continued support*. We believe that we have *no right* to abandon a living church, and leave it to die out, if there be a sphere of usefulness round about it. We have no more right to do this, after we have brought such a church into being, than a parent has a right to forsake the child he has begotten, because that child is weak and delicate. For one I have no sympathy or patience with the unnatural and cold indifference with which the Colonial Missionary Society say of churches with a principle of divine life in them, *let them die*, if they are not going soon to support themselves. If God our Saviour dealt thus with individual believers, and withheld persevering grace from weak disciples, what would become of us?

No, my brother, the whole thing is radically wrong, and I greatly regret that in our eagerness to be be thankful and polite, we neglected manfully to face the issue thrust upon us. It was and is just this:—"Are Congregational Missions in Canada worth sustaining?" We have taken the cream off the country—we can find no better *new* stations than the average of the *old* ones—and if the Society is unprepared to go through the slow process of raising oaks in Canada, let them choose another field, and go to growing mushrooms.

There is no use in disguising it; we have a hard, unpromising field; and our brethren the missionary pastors, feel the brunt of it. I do not wonder that your "Missionary Outlook" is so cheerful. It is taken out of the window of a city manse. You have never been a missionary pastor. I have. You do not know the heart of an "annuitant." I do. I know where the shoe pinches. And I say as I said at the Union Meeting, it is our duty to sustain these missionary pastors; to say to them, "Brethren, do the Lord's work, and we will see that you shall have what you require of the Lord's money—your feeble churches shall be sustained—we will go on the principle upon which God deals with us:

"The work that wisdom undertakes,
Eternal mercy ne'er forsakes."

If the Colonial Missionary Society will not patiently and liberally help us, the Head of the church has other stewards, and we will betake ourselves to them; but go on and toil, *assured of support while you need it.*" A spirit of warm sympathy such as this, will do far more to provoke "self-help," than a weekly scourging such as Mr. Poore came from Britain to administer. And be you assured, my brother, that the "antagonism" will not cease while the principle of action is unsound. There will be more "friction," and with "friction" will come weakness and peril. What we want *without delay*, is the adoption of a bolder and more vigorous policy. At this moment, we could spend to advantage *four times* the missionary fund we have at command: *first*, in supplementing the insufficient salaries of missionary pastors, and *secondly*, in breaking new ground. If we were made of the right stuff, instead of trying to pick up crumbs of comfort that fall from the Colonial Missionary Society's table—we should *act* upon the two inspiring thoughts:—"The field is the world," and "THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF."

I am, yours truly,

WM. F. CLARKE.

Guelph, Sept. 18, 1865.

[NOTE.—The above was received after our enlarged space was much more than filled. We have only room therefore to quote the following paragraph from the minute adopted by our Missionary Society in June last, with the full and deliberate concurrence of Mr. Poore:—

"We also find that the *Missionary Committee in Canada will be free to aid Churches which they may judge worthy, although they have been long sustained, if, with their local knowledge, they consider that the interests of the Mission would be promoted by such continued help.*" (See "C. J." for July, p. 38.)

Any further remarks of our own will be more in place when we are better acquainted with the features of the "bolder and more vigorous policy" here demanded, and the development of which we await with deep interest. Mr. Clarke ought not to be held responsible for anything that appears here without his name.—Ed. *pro tem.*]

CANADIAN EXPERIENCES IN AUSTRALIA.

(SECOND EDITION, REVISED AND IMPROVED.)

*Extracts from a letter of Rev. J. Fraser to a Friend in Montreal.*Bristol Cottage, Piper Street, Woolahra,
Sydney, New South Wales,

May 18, 1865.

"It appears the will of Providence that I should remain here for the present. I came expecting to remain only a few days, and am now here two and a half months, and have accepted a call to remain. My dear wife's health is considerably improved by the change.

"On arriving here, I found there had been a separation in a church here two months before. Half of one of the churches had set up a separate meeting, and my arrival was thought very providential by the other ministers, and I was asked to remain, that this band might not be scattered as sheep not having a shepherd. This is a healthy and growing suburb of Sydney, about three miles from the centre of the city. Congregationalism is strong in the city and suburbs, there being eight churches and ministers, besides some without charges and retired missionaries; also several chapels and stations supplied by lay preachers. Indeed there are only a few other English churches in the colony. The population of Sydney and suburbs is about 100,000. In a private letter which found its way into the *Canadian Independent*, I gave no high or hopeful opinion of the state of our churches in these colonies. *I ought to allow that my means of knowing were limited, and my feelings coloured by personal disappointments and trials. However, in one respect they far surpass you in Canada and I think the churches at home—that is, in the enterprise and liberality of the members. They devise liberal things, and by liberal things they stand. Had your churches in Canada, with means, half their faith, hope and zeal, you would be Independent indeed.* I speak as I find them.

"Take this second church in Woolahra as a specimen. The minister, who had been brought up in the Church of England, wished to introduce a modified liturgy. At a church meeting it was almost unanimously opposed by the members. Leaving the matter for some months he introduced it without even the deacons having been consulted. A very affectionate and respectful request by the church that he would return to the former order of worship he treated as personally insulting and schismatical. In a church meeting in which it was not expected the matter would come up, it was brought forward; and under the threat of his resignation, when some members had retired in disgust, a vote of approval was passed. Subsequently two of the deacons, who stood very high in the city as well as the church for character and piety, were summarily excommunicated without any show of trial. These proceedings led to a separate meeting in a schoolroom, where about a hundred attended.

"A month ago, with the approbation of other ministers and churches, I formed them into a church. Several who sympathized with them were hindered from joining, yet there were 57, and we had several from other churches, making in all 62. We have four to join next month, three of them from the world, and five others applying as candidates by profession next month. The church has two deacons, four lay preachers, and 13 Sunday-school teachers who are members of the church. Out stations and prayer-meetings are sustained. I received a quite unanimous and very affectionate call to the pas-

torate. They raise now a salary of £250, which in a few months they hope to increase to £300 stg. per annum. Their weekly offering has been from £5 to £6 from the first. They are beginning to build a stone church, to seat over 400, cost £1000, half of which they have raised mostly among themselves. They were unable to purchase ground, but take it on a 99 years' lease. Now there are only four or five of them who would be called well to do. The most have moderate means or are poor. Yet they never think of applying to a society, and meet the expenses entirely by the weekly offering. Our congregations are about 150. They hope they will nearly double when we have a church.

"We have had a number serious and anxious; ten or twelve appear to have a good hope; eight of them heads of families. Several mechanics who did not go to a place of worship now attend the Bible class, have commenced family worship, and are joining the church. But I am exceedingly distressed at some of whom I had great hopes; but though they attend church they give no signs of conversion. I fully expect if I remain as long as I did at Port Chalmers we shall have over 100 members, and a good meeting house. I hope, and pray and labour that no church meeting pass without some joining from the world. There are no special means employed, unless almost daily visiting any who are likely to be benefited, personal conversation and prayer be regarded as special means.

"I hope the good friends who thought it a great sin for me ever to leave Canada, and found in this a just and sufficient excuse for their withholding a few shillings annually from the College, will now feel satisfied, if God, after bringing me through hardships, sacrifices and trials, honours me as the instrument of commencing and establishing two churches in these colonies, one in Otago and one in Sydney."

Trans-Atlantic Retrospect.

RETURN OF THE ENGLISH DELEGATES.—The *Patriot* of August 17, received just after our last had gone to press, has the following pleasing announcement:—"The members of the deputation from the Congregational Union to the Canadian Churches and the Boston Council, have all safely returned, and, we are happy to add, in excellent health. Their visit to the churches in British North America has been full of interest, and can scarcely fail of beneficial results. They were everywhere very heartily welcomed, and their labours were not spared. Dr. Smith addressed a number of public meetings, and was called upon for sermons endlessly." Dr. Smith's "Welcome Home" is thus described by the *East End News*:—

On Tuesday evening a very interesting meeting was held in connection with the Independent church meeting in Trinity Chapel, East India-Road, Poplar. The pastor of the church, the Rev. George Smith, D.D., has been on a fraternal mission to the Congregational churches of Canada. He has thus been separated from his family and flock for a period of three months, and only returned late on Sunday evening last. With the view of giving him a hearty welcome home again, a tea-meeting of the church and congregation was held in Trinity School rooms, Upper North street, when about 500 sat down to tea, Dr. Smith presiding. Mr. Thomas Roope occupied the chair, and after a congratulatory speech, invited the congregation to rise as an expression of welcome to their minister. The entire congregation at once stood up, and gave vent to their feelings. The Rev.

Dr. Smith acknowledged with some emotion this testimony of gladness at seeing him back again, and then gave some very interesting incidents of his travels and experiences. The meeting was a very pleasant one, and pastor and people seemed highly delighted at seeing each other once more.

From the first named source we further learn that, on the 5th ult.,

A large breakfast-meeting of the town and country members of the Congregational Union was held in the Congregational Library, to welcome the return of the gentlemen who have been in America as the representatives of the Union. Mr. James Spicer was in the chair, and congratulated the meeting on the fact that all the delegates had been preserved in their mission, and had performed it with comfort to themselves and advantage to others. Dr. Vaughan and Dr. Raleigh then, in succession, described their reception in the large Boston Council, their visit to Washington, New York, and other cities of the United States, where they had preached, and had enjoyed many opportunities of friendly intercourse with distinguished persons, including General Grant. Dr. George Smith and Mr. Poore then detailed the particulars of their tour through Upper and Lower Canada, their visits to the Congregational Unions of Canada and the Lower Provinces, and their journeys through Nova Scotia and New Brunswick. In all the places visited they met with a kind and cordial reception, and had opportunities of preaching to large congregations in the chief cities and towns of the Provinces. At the conclusion of these addresses, the committee adopted a resolution expressive of thankfulness to the brethren who had discharged the duties devolved upon them, and acknowledging the goodness of God in preserving His servants in voyaging and journeying, and restoring them in health to their home-friends and duties.

OUR REPORTERS TO ENGLAND.

The chief organ of our denomination in England, in the weekly press, is the *Patriot*, an admirably conducted journal, which finds its way into the hands of the pastors and influential members of the Churches in all parts of the kingdom. The *Patriot* has two correspondents in Canada, Rev. Dr. Wilkes and Rev. W. F. Clarke. Each of these has sent to it an account of our late Union Meeting and the proceedings of the English deputation. As their statements are certain to have considerable influence upon the estimate formed of us by the Churches of the Old Country, the Canadian brethren will, no doubt, be interested in seeing how our case has been represented "at Home." We accordingly copy, for their information, without note or comment, the essential parts of these letters. The first is from Mr. Clarke, under date of June 13th, immediately after the Union Meeting, and was published July 13th.

Much anxiety and apprehension in regard to this new scheme had been awakened in the minds of many brethren by the account of the report of the Colonial Missionary Society and the speech of Mr. James Spicer, given in your columns, and from them transferred to the *Canadian Independent Magazine*. The source of alarm is comprised in a few lines, and I therefore quote them. The report stated that "the existing churches are henceforth to be left to their own resources, the help of the Society being confined to movements for the enlargement of the mission field." Mr. Spicer, commenting on the new arrangement, indulged in a tone of complaint, and said, among other things, "The [Canadian] churches had remained too long on their hands without making sufficient efforts to become self-supporting, and hence many of them had become mere annuitants on the funds.—a state of things which, as a missionary society, they were not justified in continuing." The new order of things had been foreshadowed in an official communication from Dr. Wilkes, which appeared in the April number of our magazine; and, among other matters, the determination of the Society to reduce the

grant to Canada, giving the fixed sum of £600 sterling for the coming year, had been made known. Much desire was therefore aroused to hear from the lips of Mr. Poore a full explanation of what the committee in England had done and meant to do; and, the report having been read, that gentleman gave a long address, which, I regret to say, was neither wisely worded nor well received. He was the faithful echo of Mr. Spicer, and adopted a style of remark in perfect keeping with your account of the report and speech which had created so much foreboding among the brotherhood. To speak in plain terms, he gave us a downright snubbing and drubbing. We were accused of having manifested "an unlimited faculty of spending,"—our administration of mission funds had created "much discontent in England,"—the state of things under which we had been working so "utterly unsatisfactory," that it "must come to an end,"—in short, "you Canadians have gulled us!" Mr. Poore's idea of us evidently was that we were a lot of idle spendthrifts making unconscionable drafts upon the old gentleman's purse, who must be put forthwith on more moderate allowance, that necessity might drive us to work more diligently, so as to get money for ourselves. The Rev. K. M. Fenwick and your correspondent replied to Mr. Poore's rasping speech, repudiating with some warmth the aspersions thrown on our management, and a very general feeling of soreness and sadness reigned in the meeting. Having touched upon this matter, I may as well finish it out of hand, though in doing so I anticipate the proceedings of a later stage of the meeting. The communication from the Colonial Missionary Society was referred to the General Missionary Committee, which, after much deliberation and repeated conference with Mr. Poore, adopted a basis of action for the present year, which was agreed to, with hope for its well-working on the part of some, forced resignation on the part of others, and many doubts and fears as to the future on the part of all. It is felt to be only a temporary adjustment and a dubious compromise, and how it will work remains to be seen. It does not involve the abandonment of the existing mission churches to their own resources and those of their self-supporting neighbours, nor does it limit the help of the Society to the creation of new interest. Practically, it is the reduction of the English grant, with the requisition that we perform more work with less money. It puts the missionary pastors of Canada very much in the position of the overtaken Israelites in Egypt; they hear an authoritative voice, "Go ye, get your straw where ye can find it; yet not ought of your work shall be diminished." It is most unfortunate that this pressure comes at a time of general financial straitness throughout the country. Our own missionary contributions have been less during the past year, owing to the failure of the harvest and the stringency of the times; and how the brethren dependent on missionary aid will get through the year on lessened salaries is a most perplexing question. Your correspondent, having no personal interest in the matter, and being only anxious to see the churches prosper and the work of the Lord go on, may be pardoned a digression from the straight path of historical detail. For some years there has been friction between the Colonial Missionary Society and its Canadian co-ordinate. The "point in dispute" has been money, and its appropriation. Our English brethren have persuaded themselves that we are well off, and quite able to support our own religious institutions. They have been impatient of the long-continued dependence of a number of feeble churches, and have been ever and anon goading us up to a higher pitch of liberality. I greatly doubt if our fathers and brethren of the Colonial Missionary Society have ever measured the magnitude of the work they have undertaken, or, by the help of a sober and prudent arithmetic, counted the cost of Congregationalising Canada. For it is not so much to evangelise Canada as to Congregationalise it, which is the end of our operations. Were every minister of our body withdrawn from this field it would not suffer a dearth of the Gospel; and the question is, Are there important principles with which it is desirable to leaven the population of this country? If so, then, by a slow and patient process, witnessing churches must be nurtured up to the point of self-support. If not, the sooner our missionating is concluded the better. Many reasons might be adduced to show that it is unreasonable to expect a rapid growth for churches

of our faith and order. The currents of the population set in other directions. We have scarce any Congregational emigration. Our principles are not popular. Our churches are weak. We have few wealthy members. In most cases it is a hard struggle to keep causes alive, and but little help can be extended to regions beyond. Meanwhile, our British brethren, instead of showing patient sympathy with us in our difficulties, are constantly grumbling at us, and asking, "Why haven't you more self-sustaining churches? Why haven't you more new causes?" We are, doubtless, only "unprofitable servants," after having "done all" we can do; and to say we have done that were to profess perfection; but we are sure our contributions and efforts will bear comparison, not only with those of other bodies in this country, but with the churches of our faith and order in the fatherland,—and that is saying a good deal. As the result of what has recently transpired, our missionary pastors have gone back to their work each with his scanty income more or less docked, and with saddened heart because of the manifest lack of appreciation and confidence. The sense of discouragement and suspense brought upon them is most weakening. It were better our British brethren should relinquish the Canada department of their missions, than thus keep them hovering between life and death. Give us an opportunity to tell our own story in Britain, and if we cannot show cause why a liberal hand should be outstretched toward us, let aid be withheld. As matters now stand, the index-finger plainly points in the direction of early independence of the Colonial Missionary Society. Not that we feel able to do all that is laid upon our shoulders, or look upon the work as ours in such a sense that others may be excused from aiding it; but we cannot go on as missionary co-partners without mutual confidence, and a spirit of manly independence makes us reluctant to take funds that are grudged. Were we independent, we could not only make our own appeal to Britain by sending thither an agent familiar with our circumstances and wants, but we could apply to the United States, many of whose citizens are here for commercial purposes, and in whom American Congregationalists ought to be expected to feel a lively interest. A peaceful, amicable dissolution of partnership, is better than attempting to do business when we do not harmonise as to the policy on which the business is to be managed.

But to return to my story of the meeting, which must now, of necessity, be short. We were much indebted to Dr. Smith for the genial spirit breathed by him, and for the loving words with which he sweetened the waters of strife. Nothing could exceed the kindness, the wisdom, instructiveness, and fervour of his address to us. He gave at our public meetings most lucid and admirable narrations of the state of our churches, and the work they are doing in Britain. He expounded our principles and warmed our hearts. He seemed to feel that he had a burden of sympathy and love to bear to us, while his companion in travel appeared to think he was charged with a burden of rebuke and censure. In writing thus I would have it understood that I attribute this to misapprehension of the facts of the case in regard to Canadian missions on the part of Mr. Poore, and I cannot help thinking that if he had taken the tour among the churches he is about to do before our Union meeting, he would have judged us and our work very differently, and would have addressed us in a far more loving and kindly tone.

In the next issue but one of the *Patriot*, appears a note from Mr. Spicer, in these terms:—

"Have the goodness to insert the following official report of the Canadian Missionary Committee. It needs no comment, and will furnish a sufficient reply to the animadversions of your somewhat querulous correspondent in Canada, lately inserted in the *Patriot*."

The document referred to, and which is printed at length, is the Minute adopted by our Missionary Society, at its Annual Meeting, in reference to the Colonial Society's proposals. (See our number for July last, pp. 37, 38.)

On the 29th July, Dr. Wilkes wrote from Montreal the following account, which appeared in the *Patriot* of August 24th. It will be observed that this is dated at the close of the visit of the deputation, while Mr. Clarke's letter was sent at the beginning of their journey through the churches. There are thus given the first impressions of one writer and the last of the other, as received through their respective spectacles.

The *personnel* of the deputation were strikingly diverse; yet both thorough men, and genial visitors. One of them came charged with a double duty: not only did he stand with his excellent companion as a representative of the Congregational Union of England and Wales, but he had a mission from the Colonial Missionary Society. As its secretary, and the mouthpiece of its committee, he was commissioned to utter complaints, and to administer medicine, which, however ultimately beneficial it may prove to the general constitution, meanwhile could only prove distasteful. Both in State and Church in our mother country there have arisen grave doubts of Canadian liberality; yea, they think us stingy and willing to be pauperized, or if not quite thus, yet full-grown and able-bodied children, who still lean with a persistent determination upon our venerable parent. We are charged with getting all we can from the "governor," and spending it more freely than we should do did we ourselves toil for it. Mr. Poore had to be the exponent of these views, and to tell us plainly what our wearied parent thought of us. It was not to be expected that such a work would prove of a pleasant nature; and I am fearful that our warmhearted, outspoken friend sometimes thought that he had truly got among the Philistines. And yet, on a calm investigation of the plans and promises he brought to us, I am disposed to think that we have not much to complain of. Of course, we do not for a moment admit the truth of the charges brought against us, at least in the matter of the churches. Whatever may be said on Grand Trunk Railway schemes and promises—for which let it be understood that British speculators, and not the Canadian people, were accountable—we respectfully deny that we have carelessly expended our father's money among the churches, or that as a whole we have unduly leaned upon his generosity. Still, it may be well that it has been said to us: "You must do your own work at your own charges, save that we will help you with such grants in aid as may seem to us from time to time expedient. You must be responsible for the work and the expenditure it demands, not we; and if you show to us that you are acting wisely and well in the premises, you shall have cheerfully such assistance as we think you deserve." This seems both reasonable and kind. Withal, it also shows that our parent hath after all confidence in us, or his money would not be entrusted to our hands for expenditure with our own.

For nearly twenty-nine years the Colonial Missionary Society has laboured in British North America, mainly in Canada. The results have been great and important. If the progress has been slower than was at first anticipated, the work done has been on the whole thorough and stable. Failures there have been, and perhaps disasters also, but what great result was ever achieved without them? We have now a considerable number of churches that can stand without extraneous aid, and can help others to stand; and the society thinks that the number of such and their strength are sufficient to admit of the introduction of a new missionary economy, in which these churches shall be principals, shall have the responsibility and bear the burden of the work remaining to be done, and shall be annually assisted to stretch forth their line of effort. It is, in fact, the old story: The child is upwards of twenty-eight years old, and father says it must be taught to take care of itself; for, if it is not so taught now, when will it learn?

At the same time, it is fitting that testimony should be borne in relation to the past by one who knows whereof he affirms, and your correspondent is that one. The witness is distinctly and unequivocally given from a stand-point which has always had in view the proper application of the funds in Blomfield-street, London,—that during the twelve years of the now expired dispensation, in which a co-ordinate Missionary Society on this side the water suggested grants to churches

and stations, which suggestions had to be confirmed on your side the water, the committees here have been most thoughtful, most diligent in their inquiries, and in all respects most careful and frugal in the administration of the funds committed to their trust. Had all the money been raised in the provinces, instead of sometimes the half, and at other times the third, they could not have given to its distribution and expenditure more thoroughly conscientious care. This testimony is due to the successive brethren who, as committees and officers, have carried on the work of home missions among us during the last twelve years.

If the immediate effects of the new plan of the Colonial Missionary Society are inquired for, my impression is that for the present they will not be very marked on either side. The English grant for the present year, if sustained, as there is reason to hope it will be, by augmented contributions on this side, will keep our work at least up to its present point of efficiency. I do not know of any competent and earnest ministerial brother whose position or comfort will be injuriously affected by it. I think there was a vague sense of dread at the meeting that ruin was impending in consequence of the change; but we may hope that the result will, after all, exhibit blessing instead of disaster. Certainly the Colonial Missionary Society can desire only our good and the prosperity of the cause which, during nearly twenty-nine years, it has fostered into comparative strength.

Dr. Smith's mission was one purely of love, and most gracefully and lovingly did he discharge it. A writer in our *Canadian Independent* happily characterised the members of the deputation and their adaption to the mission they had undertaken, as the one exhibiting the *suaviter in modo*, and the other (who had the medicine to administer) as distinguished by the *fortiter in re*. After attending at Toronto the meetings of the Union and Missionary Society, speaking on the platform with great efficiency, and both preaching two admirable discourses on the Sunday in the two Congregational churches there, they proceeded to visit the churches and stations. Dr. Smith went principally among those west and east that are self-sustained, to whom he preached the Word, and with whom he held pleasant intercourse. He has left everywhere a most delightful impression, and I am sure that such discourses as he delivered must yield blessed fruit. In this city he preached three times, much to the delight and edification of the people. Mr. Poore took harder and more laborious journeys into the newer settlements, and also among the weaker and dependent churches, preaching and speaking everywhere, and awakening no little interest among the people, and in some places, perhaps, calling into exercise some needful shame. The report which has followed him is of stimulus imparted. His convictions were deepened of the true ability of our ministry, of the usefulness of our churches, and of the need of them in order to the healthy growth of the religious life of the country. The people live better, dress better, drive better as to horses and vehicles, and look better than he had expected; but he thinks their standard of giving in the country parts many degrees too low. And it is only fair to say, that not a few among ourselves fully agree with him in this opinion. The standard ought to be raised greatly, pounds for dollars in many cases; but how to bring it up is the problem. It is only fair to say, however, that our statistical brethren, great in figures, show us that our churches raise more per head than any other churches in the country, and, if I remember rightly, more man for man than our churches in England and Scotland. But how sadly too low are they all! How vastly higher would the standard be was the apostle's appeal to exercise its due influence: "Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich."

Two of our cities have been further favoured by a visit on the part of the deputation to the National Council at Boston. Some of us were there, and heard their manly, wise, and pregnant utterances,—heard them with a pride which was surely justifiable, and with an admiration and love of the men for which no apology is needed. England was most worthily, most nobly represented,—a fact of which the great majority of that assembly were fully conscious. Having gone

to New York and Washington, and done good service in both places, they proceeded to commune with grandeur and beauty for several days at the Falls of Niagara. The churches at Toronto and Montreal will not soon forget the Sundays which these distinguished brethren spent with them. The names of Dr. Vaughan and Dr. Raleigh were known to fame; but their persons, their voices, their living presence in the pulpit and in the parlour, are now known by many whose memory will cherish them ever most lovingly.

The summer of 1865 will be red-letter in the calendar. In nearly twenty-nine years we have hardly seen the face of a deputation or of an official visitor from home—the name we give to England. Mr. Gallaway came to us twelve years ago: he was the last; and he had himself been a fellow-worker in the colonies. The glorious man whose course years afterwards in Australia was one prolonged ovation, leaving the name “Binney” impressed on the history of our churches there, came to us some years before Mr. Gallaway; but he was in poor health, and was throughout his well-remembered visit a sufferer. Won't he come again? How delighted should we be to have him among us! And surely the past is not to be the standard of the future in this matter. Let the year 1865, in which Smith and Poore, Vaughan and Raleigh have descended our inland seas and mighty river, have visited our cities and churches, and have left in their wake sacred and precious memories, inaugurate a new era, to be distinguished by frequent deputations from the churches in the Fatherland.

Official.

CALENDAR FOR OCTOBER, 1865.

3. *Tu.* —American Board meets at Chicago. 3 P.M.
- “ “ —Central Association (C. W.), Ministers' Meeting, Toronto. 2 P.M.
4. *Wed.* — Do. do. Joint Meeting, do. 2 P.M.
6. *Fri.* —General Convention of Wisconsin meets at Milwaukie. (Rev. W. F. Clarke, Canadian Delegate).
8. *Sun.* —Day of Prayer and Contribution for Congregational College of B.N. A.
10. *Tu.* —Western Association (C. W.) meets at Southwold. 7½ P.M.
11. *Wed.* —Session of Congregational College, in Theology, opens at Montreal.
18. *Wed.* —Day of Public Thanksgiving in Canada.
23. *Mon.* —Congregational Union of England and Wales holds Autumnal Meeting in Bristol. (Rev. K. M. Fenwick, Canadian Delegate).

CANADA INDIAN MISSION.

The Committee of the Mission have engaged the services of the Rev. John Brown, formerly of Eramosa, as agent until 1st January next, for collecting funds in aid of its work. The efficient and cordial co-operation of our pastors is requested for Bro. Brown, and he is hereby commended to the confidence and liberality of the churches. As he may not be able to visit during this year the brethren in Lower Canada, the committee earnestly request such to send their contributions to the address of Malcolm Macnab, Esq., Owen Sound, C. W., Treasurer, and receipt of the same will appear in the Annual Report.

During the absence of the missionary, Rev. R. Burchill, at the north shore of Manitoulin Island and Lake Huron, and in his privations while preaching Christ to heathen Indians there, he is affectionately commended to the prayers of the Lord's people.

ROBERT ROBINSON,
Secretary.

Owen Sound, August 24, 1865.

News of the Churches.

ORDINATION OF REV. JAMES G. BAYLIS, AT ST. JOHN, N.B.

Although Zion Church, St. John, is not a Congregational Church, the readers of the *Independent* will no doubt be interested in anything that relates to its welfare. It is an "independent" Church, subject to no ecclesiastical control, governed within itself; but "believing that it is alike the wisdom and the duty of the churches of Christ to cherish a fraternal fellowship with each other," so ran the letter missive to the church of which the writer is a member, they desired "to submit" their choice "to a Council of sister churches;" and in pursuance of the letters missive, an ecclesiastical Council assembled in "Zion Church," on Saturday afternoon, August 19th, for the purpose of examining and, if the examination was satisfactory, ordaining and installing Mr. Baylis as Pastor. The edifice in which the Council assembled was built by John Owens, Esq., a merchant of this place, not for the purpose of propagating any denominationalism, but in order that a Church with free seats might be kept open, an evangelical ministry sustained, and a church gathered to work in the vineyard of the Divine Master. Mr. Owens has long been a useful member of the Wesleyan church, and in his declining years he has had this edifice erected with the objects in view already stated, and has set apart a sum of money as an endowment towards the support of a minister of the gospel. The edifice was opened in 1859, the Rev. Dr. Donald, of the St. Andrews Presbyterian Church, St. John, officiating, and in 1859 a church was organised by the Rev. T. B. Smith. In 1861 the Rev. W. H. Daniels, now of Illinois, became Pastor, and during the present summer Mr. Baylis became his successor.

The Council was composed as follows:—Ministers—Rev. Henry Wilkes, D.D., of Zion Congregational Church, Montreal; Rev. William Temple, (Wesleyan), St. John; Rev. Oliver Brown, of Union Street Congregational Church, St. John; and Rev. Mr. Pickles, (Wesleyan), St. John. Delegates—Messrs. W. K. Reynolds, John B. Sulis, William B. Frost, and James Woodrow, of Union Street Congregational Church, St. John. Zion Church was represented by Mr. Owens, one of the Committee. The Council was called to order by the Rev. Oliver Brown, and the Council organised by the appointment of Rev. Dr. Wilkes as moderator, and Mr. James Woodrow as Scribe. Prayer was offered by the Rev. William Temple, after which the Council proceeded to examine Mr. Baylis, who is a member of Zion Congregational Church, Montreal, in relation to his personal religious experience, his call to the ministry, his theological belief, his call to the pastoral charge of Zion Church, and his views of duty as a Christian minister. The Council retired to the vestry for consultation, where a motion was made by the Rev. Oliver Brown, seconded by the Rev. William Temple, and adopted unanimously, that the examination is satisfactory, and that the Council is ready to ordain and instal Mr. Baylis, as invited. A Committee was appointed to assign the several parts in the service. The Council returned, the Committee reported, the report was adopted, and the Council adjourned until the next day (Sabbath) at 3 o'clock, the meeting closing with prayer by the Rev. Mr. Pickles, and the benediction by the moderator.

On Sabbath morning, Dr. Wilkes preached the introductory sermon, from

Rev. i. 12, 13, "I saw seven golden candlesticks, and in the midst of the candlesticks one like unto the Son of man."

In the afternoon the Council again assembled, and in presence of a congregation of about 700 people, the services of ordination and installation were conducted in the following order:—Reading the Minutes of Council by the moderator; then the hymn, "The Saviour, when to heaven he rose;" Reading of Scripture lesson by Rev. Neil McKay, (Presbyterian), the Rev. William Temple, to whom the part was assigned, not being able to attend: Ordaining Prayer by Rev. Oliver Brown; then singing, "Father of mercies bow thine ear;" Charge to the Pastor, by Rev. Dr. Wilkes, being an exposition of the nature of the ministry, and the characteristics of a good minister, with suitable counsels for the occasion; Right-Hand of Fellowship, by Rev. Oliver Brown; then the hymn, "We bid thee welcome in the name of Jesus, our exalted head;" Address to the people, by the Rev. Neil McKay; Prayer, by Rev. Mr. Piskles; then the Doxology, "To Father, Son, and Holy Ghost," and the benediction by the Pastor. After the services, which were very solemn and impressive, the Council directed the Scribe to complete the records, and then adjourned.

In the evening, Rev. Dr. Wilkes preached in the Union Street Congregational Church, and on Monday morning took his departure in the American boat.

SCRIBE.

BAZAAR AND PEACH FESTIVAL AT UNIONVILLE.

On Thursday, September 14th, the ladies connected with that portion of the Markham Congregational Church which worships at Unionville, held their fourth annual bazaar, followed by a tea, with peach accompaniment. The quality and quantity of the articles offered for sale were very creditable to their taste and industry; and we are happy to add, that they were nearly all disposed of. About two hundred persons sat down to tea. It seemed to be a holiday-occasion for the neighbourhood. Music by a good choir, and speeches by Revs. Messrs. Allworth and Marling, closed the evening. By the exertions of the ladies in former years, various improvements have been made in connection with the sanctuary,—the horse-shed, the fence, the paint, the pews, and the melodeon, having been successively provided or assisted, and now they purpose to add a bell. They deserve continued success, and ought to have many imitators.

PARIS, C. W., STOUFFVILLE, AND MARKHAM.

Rev. W. H. Allworth has accepted a call to the Pastorate of the Congregational Church in Paris, C. W., and is expected to commence his labours there in the middle of this month.

The important field thus rendered vacant at Stouffville, Markham, and Unionville, presents many features of interest and encouragement, and we trust it will soon be provided with another minister, as willing to undergo the labour it requires as the brother who is now retiring from it.

OUR DELEGATE TO ENGLAND.

We regret to learn that it is not likely that Rev. K. M. Fenwick will be able to represent the Canadian Union at the meeting of that of England and Wales, to be held in Bristol, on the 23rd inst. But it is some relief to know that a chief hindrance is the demand for his attention to an increasing congregation at home.

Rev. C. Duff, of Meaford, has accepted a call from Eramosa.

Obituary Notice.

REV. WILLIAM HAYDEN OF COLD SPRINGS, CANADA WEST.

One by one, the Fathers of the Congregational Ministry in Canada, are passing away from us, the very names of the elder among them being nearly unknown to those now coming on the stage. Gibb, Miles, Robertson, McKillican, and Roaf, have gone, as well as others who came in later and laboured for a shorter time. We have now to record the death of one of the earliest pioneers of our cause in Upper Canada, who was also the oldest man, and the senior in the ministry, of our brotherhood; and are glad to be able to lay before our readers the chief features of so long, laborious and useful a life.

The late Rev. William Hayden was born at Marten, in Kent, England, on 2nd of May, 1789, of parents belonging to the Established Church. His father, dying before this son was born, left him under the care of guardians, one of whom, having a "living" in his gift, destined him for the Anglican priesthood, and began to educate him for that purpose. At what period he was brought to a knowledge of the truth, we cannot say. But when about eighteen years of age, he was led to attend an ordination among the Dissenters, it being the occasion on which Rev. Arthur Tidman D.D., now Foreign Secretary of the London Missionary Society, was set apart to the Pastorate of a church in the metropolis. The services of that day made so profound an impression upon his mind, that he resolved to abandon his prospects in the Establishment, and cast in his lot among the Nonconformists. He soon united with the church at the Tabernacle, Moorfields, (built by Rev. G. Whitefield,) of which Matthew Wilks was then the minister. After receiving a course of private instruction from his Pastor, Mr. Hayden entered the Academy at Hackney, where the Rev. George Collinson filled at the time the office of theological Tutor. Before the regular period of study (four years) was finished, he left the Academy, and in September, 1817, was ordained to the Pastorate of a Church newly formed at Heydenbridge, Northumberland, a village in a farming country, the spiritual condition of which has been described by another former resident as "darkness that might be felt." Mr. Hayden received but little pecuniary compensation for his labours among this people, nor was he dependent upon them, as he inherited a competence; but his labours nevertheless were most abundant. He often preached daily, on the average, during the whole week, over a wide extent of hilly country. Nor did he labour in vain: there were many conversions during the eight years he spent in Northumberland. At length, impaired health, caused in great measure by excessive toil and exposure, compelled him to leave this field, and take another charge at Frodingham, near Hull, in the North Riding of Yorkshire, where he remained for twelve years, serving four adjacent village churches nearly every Sabbath, and being permitted to reap the fruit as well as to sow the seed of the word.

In 1835, Rev. John Williams, who had been a fellow-pupil with Mr. Hayden of Rev. Matthew Wilks, was in England, collecting funds for a Missionary ship, and endeavoured to induce his former companion to return with him to the South Seas; but two families of Mr. H.'s spiritual children being about to emigrate to Canada, and urging him to accompany them, he decided to make this country his future field of labour. Before he left England, however, Rev. Drs. Reed and Matheson, who had recently returned from a visit to the churches in the United States and Canada, and had become deeply interested in the spiritual condition of the British Provinces, not only urged him to find scope for his missionary spirit in this Colony, but engaged to provide for his support, through their influence with the London Missionary Society. As yet, there was no Colonial Missionary Society, and Mr. Hayden and Rev. D. Dyer were both sent out by the former institution. The objections made by Rev. J. A. James and others to such a use of funds contributed for the evangelisation of the heathen, soon led to the formation of a new Society for Colonial work.

It was also by the advice of Drs. Reed and Matheson, that Mr. Hayden, on

arriving in Canada, established himself at Cobourg, where the present chapel was soon built. But the itinerating habits which had characterised him in England were soon brought into exercise in the newly-settled and comparatively desolate region extending for many miles in each direction from the town. The townships of Manvers, Clarke and Darlington to the westward; those of Keene, Asphodel and Otonabee in the north, and the villages of Brighton and Pleasant Bay on the east, formed circuits which were travelled over almost every month, and where the gospel was thus preached to many who otherwise would not have heard the joyful sound. Throughout this extensive district the name of "Father Hayden" became a household word in many a log-cabin of the early pioneers, and everywhere the laborious evangelist was made welcome to the best of their homely fare. They do earnestly remember him still.

After about ten years' residence in Cobourg, he resigned the pastorate of the church in that town, and removed to Cold Springs, where a number of families, warmly attached to him and his ministry, composed another Congregational Church. By this time, thirty years of Home and Colonial missionary service had told seriously upon his strength. Moreover, the state of the country widely differed from that in which Mr. Hayden found it on his arrival. Other pastors of his own body had been settled in some parts of his former extensive parish; while various denominations had also planted churches and ministers in every direction. During the last twenty years of his life, therefore, he did not travel much, but as long as he was able, and even beyond his power, he delighted to preach the gospel in the little chapel adjoining his own residence. Until quite disabled, he made a point of attending the annual meetings of the Congregational Union of Canada, where, although generally a silent spectator of the proceedings, no man more enjoyed the fellowship of his brethren, or took a livelier interest in the prosperity of the body.

So, year after year his strength declined. Sometimes he was laid aside for several Sabbaths, returning to the pulpit again as soon as it was at all possible. By and by, he had to be supported during the few steps between the house of the Lord and his own house. When he could no longer stand to preach the gospel, he spoke from his chair. But finally, it became evident even to himself that his work was done, and he resigned his pastoral charge on the 5th of June, 1864. From that time, step by step, he went downwards to the grave. For the last fifteen months, he was confined to his bed, growingly helpless, lamenting much that he could preach no more, and towards the end, suffering from the decay of his senses and mental powers. He was much cheered from time to time, by the visits of the members of his own congregation, and of the ministers and members of other denominations, among a wide circle to whom he was known and beloved, and his faith was ever fixed on the Divine Redeemer whose grace he had so many years proclaimed. Though he lingered long, his end was sudden; spared the final struggle he had often feared, with but a dying moan, at four o'clock on the afternoon of Wednesday, September 6, 1865, in the 77th year of his age, and the 49th of his ministry, he fell asleep in Jesus.

His body was committed to the grave in the burial-ground adjoining the chapel at Cold Springs, on the following Friday, in the presence of a very large concourse of people. The Rev. Job Tapscott, Baptist, a neighbour and friend of thirty years' standing, Rev. G. A. Rawson, Congregational pastor at Cobourg, Rev. L. Vanderberg, Wesleyan, and Mr. W. Mitchell of the Congregational College, took part in the solemn services. On the following Sabbath, Rev. F. H. Marling preached a Funeral Sermon, (the text and the preacher having been selected by the deceased) from Ephesians iii., 8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

But little needs to be added to the above record of the facts of Mr. Hayden's life. "He was a good man." He always took the sinner's place before the cross of Christ, adopting the publican's prayer as his own. He loved the gospel. Of his theology, Christ was the Alpha and the Omega, the beginning and the end. He studied to be quiet, and to do his own business, working with his own

hands. He made few enemies, troops of friends. He held very firmly the distinctive principles of his own body, but was "a lover of good men" of every name. His memory will be cherished with a fonder affection and by larger numbers, than that of many a man who has made a greater show in the flesh. "He that humbleth himself shall be exalted."

There are left to mourn his loss, his beloved and devoted wife of nearly fifty years, eight children of nine born to them, five children-in-law, and thirty two grandchildren. A majority of this large family circle were present at his burial.

We trust that the interesting cause at Cold Springs, where there is a good congregation, and many have been recently added to the Church, will soon be supplied with a faithful ministry.

Poetry.

DEVOUT OLD AGE.

By the late Rev. R. A. VAUGHAN, son of Rev. ROBERT VAUGHAN, D.D.

"The hoary head is a crown of glory, if it be found in the way of righteousness."

The Year, well nigh the ending of his way,
 How cheerlessly he goes,
 His path o'er-arched by many a withered spray;
 Not one soft breeze of perished summer blows;
 But storms have come and ta'en away his flowers,
 And made the skeletons of trees his bowers,
 While frosts with piercing breath
 Untwine his drooping wreath,
 And winds, shrill-crying, call him to his death.
 Of every sound and sigh he loved bereft,
 Nought but to die is left;—
 All shivering through December's gate he goes,
 For there he must his wrinkled eyelids close
 Upon a bed of snows.
 But aged Christian! thou,
 Although the hoary-waving winter crown
 O'er hangs thy brow,
 Shalt not lie down,
 Like that spent year, hopeless and desolate.
 Thy summer still is thine,
 For those warm thoughts of heaven and things divine,
 Whose happy sunlight round thee could create
 Joy's flowerets even on life's rocky hill,
 Are with thee still.
 Age from thy chaplet only plucks away
 The flowers too earthly and too gay,
 And leaves a snow-drop wreath of purest white,
 Betokening that, life's winter nearly fled,
 The spring of heaven's delight
 With smiling calm and bright e'er long will bless thy head.
 Youth many a season more
 May have to wait outside the heavenly door,
 But when the guardians of that entrance see,
 Upon thy forehead set,
 This mark of higher rank—thy silver coronet,
 At once they'll open to thee
 Their sweetly-turning gates of harmony,
 And then thy brows shall wear a crown
 More glorious yet.