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THE

Canadian Independent.

VOL. XVII.

TORONTO, JULY, 1870.

No. 1.

THE LESSONS OF THE FENIAN RAID.

Just as we were going to press for June, our borders were again threatened—we can scarcely say invaded—by the murderous hordes of Irish-American fillibusters which have so long annoyed us, and kept this country in the attitude of defence. The agony was very brief, and the defeat of our enemies was so complete, that the attempt is not likely to be soon renewed. The Lord, who heard the prayer of David, and “turned the counsel of Ahithophel to foolishness,” so favoured our arms that while our enemies left a number of dead and wounded on the field, not a hair of the head of any of our brave volunteers perished!

The raid is over, but the lessons it has taught us must not be forgotten. To military men belongs the duty of looking after our defences, and to politicians the settling of the questions of international law and comity. But there is a religious aspect in which this Fenian business must be viewed, as well as the troubles in the young Province of Manitoba, which we should be derelict in duty were we to overlook. The Red River usurper, and the red-handed invaders of our soil, like “the two tails of the smoking firebrands” which came up against Judah, are inspired by one spirit, and that is Romanism. View the matter as we may, it is the feud of races, or of nations, only because it is the feud of *creeds*. The questions at issue are much more religious than political; in Manitoba, it is a struggle to plant a Roman Catholic colony, with a state-endowed church; in Ireland, it is a deadly hatred of everything distinctively Protestant. In both countries, while the Protestant population are, with scarcely an exception, loyal and true, the Romish population are, with about equal unanimity, disaffected. The disestablishment of the Irish Church, from which so much was expected by many, has utterly failed to appease them, and the Land Bill seems likely to prove equally unavailing. Their hatred of British

rule is a compound of prejudice and passion: it was never reasoned into them, and it can never be reasoned out of them. It can hardly be the bitter fruit of conquest, for the transference of Ireland to the crown of England is an event scarcely less remote than the conquest of England by William of Normandy, against whose lineal descendant, now on the British throne, no such grudge exists in the heart of Englishmen. And it is as difficult to suppose it to be the result of misrule, now, at any rate, that the people and the government of Great Britain are eager to do them justice. We can come, therefore, to no other conclusion, than that Fenianism is the legitimate offspring of Popery, and that the temporizing policy which has endowed Maynooth College for the education of the Romish priesthood these fifty years past, has only been the nursing of a serpent which now would sting to death the hand that has fed it.

It may be said in reply, that the Romish priesthood has opposed Fenianism. Perhaps it has. Here and there, a bishop has issued a "pastoral" on the subject; but where one has spoken, how many have been silent! Besides, it is not the first time the Romish church has looked one way and pointed another. At any rate, we find it very difficult to believe that the priesthood has been as loyal as it should be, when the people who have grown up for generations under its teachings, are so largely tinctured with rebellion. "Ye shall know them by their fruits."

Appearances would seem to indicate that the Romish hierarchy, conscious that it is losing its hold upon Europe, is struggling to gain possession of America. It has tried in vain to stem the tide of emigration, and now it will follow it, and, if possible, re-erect in the New World the edifice that is crumbling to ruin in the Old. We may yet live to see the Pope fulminating his Bulls from Baltimore, or St. Louis, instead of from Rome!

It is true that many of the Roman Catholics, or at least of their children, become absorbed in the Protestant population, and cease to profess the faith of their fathers, but the annual influx of over 100,000 of that class of immigrants, whose natural increase is so much greater than that of native Americans, is a fact that augurs no good for the future of this continent.

Armed with universal suffrage—a most dangerous weapon in the hands of the ignorant and priest-ridden—they are already trying to destroy the non-sectarian educational system of the country, and to exclude the Bible from the common schools. And the avowed intention of the Romish hierarchy is "to take this country and keep it." Father Hecker, of New York, recently declared in an address in that city, that "the Catholic church

numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty past, in 1900 Rome will have a majority, and be bound to take this country and keep it."

What they mean to do with it, and the "freedom to worship God," established there (and here also, we may say), by the "Pilgrim Fathers," may be gathered from the following authoritative utterances, recently col-
lated in the *Christian Intelligencer*:—

"Protestantism of every form has not, and never can have, any right where Catholicity is triumphant; and therefore we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—[*Catholic Review*, January, 1852.]

"Religious liberty is merely endured until the opposite can be carried into operation without peril to the Catholic world."—[*Bishop O'Connor*, of *Pittsburgh*.]

"If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end."—[*Archbishop of St. Louis*.]

"Catholicity will one day rule America, and religious freedom will be at an end."—[*Bishop of St. Louis*.]

Father Hecker's estimate of the membership of his church is undoubtedly grossly exaggerated, but that these statements are not all idle boastings, may be seen by the following list, from the *New York Herald*, of public offices held by Irish Roman Catholics in New York city: Sheriff, Registrar, Comptroller, City Chamberlain, Corporation Counsel, Police Commissioner, President of the Croton Board, Acting Mayor and President of the Board of Aldermen, President of the Board of Councilmen, Clerk of the Common Council, Clerk of the Board of Supervisors, five Justices of the Courts of Record, all the Civil Justices, all but two of the Police Justices, all the Police Court Clerks, three out of four Coroners, two Members of Congress, three out of five State Senators, eighteen out of twenty-one Members of Assembly, fourteen-nineteenths of the Common Council, and eight-tenths of the Supervisors. How they have used their power, let the immense grants of land and money, made by the Common Council to Roman Catholic institutions of that city, testify!

With these facts before them, the more intelligent of the American people are beginning to feel that this is a power not to be pampered and encouraged, but to be watched and held in check. The United States have much more to fear from Fenianism than we have, and a regard for their

own heritage of freedom, no less than for international obligations, demands of them an earnest and vigorous effort for its suppression. Let its leaders be made to understand that they can no longer with impunity abuse the asylum the country affords them, by making it their base of operations against an unoffending neighbour, and Fenianism, as a political organization, will die out.

What Canada has to fear is, not invasion by a foreign foe, but the cunning and malignant spirit of Popery, which has long virtually controlled her, and has latterly been gaining increased ascendancy in her councils. The attitude of the Dominion Government, and particularly of the Minister of Militia, in relation to Manitoba, afford serious ground for alarm, and fully justify the utterances of the Wesleyan Conference and our own Union on the subject. We trust that their indignant protests may be echoed and re-echoed throughout the land until Parliament is compelled to give heed to them; and if it cannot recall the favours already granted to the mutinous half-breeds, and their reverend inciters to rebellion, it may, at least, put down its foot against any further demands on their part. The innocent blood shed by the drunken dictator, Riel, and the blood of our young braves who fell four years ago at Ridgeway, cries aloud for vengeance; but it does more,—it calls for the Bible, and the Missionary; and that, in our judgment, is the great lesson of the Fenian raid.

SEVENTEENTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The "good report" which we are sure all who were present will carry home with them, of the meetings which have just been held in Toronto, will already have reached many of our readers, and it only remains for us, with the aid of the valuable notes of the Rev. W. W. Smith, who for the fifth time was requested to act as Reporter, to gather up the more important details, and sketch them for the pages of the *Independent*. It will be the duty of the Journal Secretaries, Rev. E. Barker, and Mr. H. Hart, to record in more exact and business-like form their "minutes" of the occasion.

The attendance of both ministers and delegates was unusually large, the hospitality of the churches unbounded, and the spirit of the meeting all that could be desired. The number of ministers' wives present was also greater than on any former occasion, a fact which, whether it may or may not help to explain the pacific mood of some brethren not remarkable for that quality, was certainly a very pleasant and noticeable feature of the meeting. The public breakfast, under the auspices of the Evangelical Alliance, on Friday morning, somewhat deranged the programme which had been prepared, but was itself so enjoyable a gathering, as to be felt to be a delightful intrusion. And last, though not least, the

presence of the several American delegates, and specially of the Rev. Dr. Beecher, who rendered us such ample and valuable service, in various ways, conspired with what we have already named to make the meeting one of the most pleasurable and effective we have ever attended.

The sessions of the Union were held in Zion Church, of which the Rev. J. G. Manly is pastor, where the annual sermon was preached on Wednesday Evening, June 8th, by the Rev. Dr. Wilkes, of Montreal, from the words of our Lord, (John xiv. 28), "If ye loved me, ye would rejoice, because I said I go unto the Father, for my Father is greater than I."

The theme was the duty and pleasure of loving sympathy with Christ. The sympathy of Christ with his people is a fact, full of joy and sweetness to them. Paul frequently refers to it. He is "a friend that sticketh closer than a brother." But in our text, another fact chiefly presents itself. Christ claims *our* sympathy in the great ends of his ministry and death. We must not spend our strength on reforms, and what we call "practical" matters, but must find our "upper and nether springs" in loving and lofty sympathy with the Lord Jesus. He speaks of his going to the Father as the ending of a series of trials and agonies; and he looks forward, down through all the ages, to "the joy set before Him," that rolls like an endless river, boundless, and forever. He came in lowly guise, born of a virgin; and in lowliness of station "grew in stature, in favour with God and man." Then, after waiting patiently for the time to come, he went forth with delight to His great work. His countenance beamed with heavenly light as He "went about doing good." He never wrought a miracle without a thrill of pleasure. But He was maligned on every hand; "a man of sorrows, and acquainted with grief." At last, passing over the brook Kedron, he enters into the garden, and undergoes His wondrous agony. He takes three disciples with Him: He must have sympathy! Then, stroke after stroke follows fast,—the arrest, the trial, the mockings and scourgings, the Cross; all for us! and grace, in bearing away our sins through His blood, begets in us a hatred of them, and we rejoice in the triumphs of our risen Lord. His resurrection vindicated his power over the grave, and gave us a pledge of His second coming, when He shall place His foot on the neck of the last enemy. The disciples on Olivet, when he ascended, and the general Assembly and Church of the First-born, with the Cherubim and Seraphim before the throne, all rejoiced together in glad sympathy with Him, when the "Everlasting doors" were "lifted up," and He entered into His glory. Such sympathy shall we enjoy with Him forever! Now, if we would follow Christ closely, we must *cultivate* this sympathy! If we have this, *nothing* will seem too great to do for Him. Nothing so *greatens* and dignifies human nature as this sympathy with the plans and purposes of the Mighty God!

"If ye loved me ye would rejoice,"—what mighty interests hang upon that "*if!*" Many *profess* that they love Him; but are they in hearty sympathy with Him? Let us each ask, do *my* tenderest, profoundest sympathies go out toward the Lord Jesus Christ, His work, His cause, His people? If not, oh, listen to the voice that invites you to approach him to night, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Let all pray for this loving, holy sympathy,

that it may produce in our hearts and lives the appropriate fruits of Righteousness!

The Rev. R. K. Black, of Milton, N. S., assisted in the devotional exercises.

The Roll was then called, and the following ministers and delegates, (we include some few subsequent arrivals), answered to their names:—

MINISTERIAL MEMBERS.

Revs. E. Barker, J. Brown, R. Brown, J. T. Byrne, J. Campbell, W. Clarke, W. F. Clarke, H. J. Colwell, B. W. Day, H. Denny, J. A. R. Dickson, J. Douglas, A. Duff, J. Durrant, E. Ebbs, S. T. Gibbs, M. S. Gray, J. I. Hindley, J. Howell, R. Hay, S. King, L. Kribs, R. Lewis, D. Macallum, J. G. Manly, F. H. Marling, D. McGregor, J. McKillican, H. D. Powis, G. Purkis, T. M. Reikie, R. Robinson, J. Salmon, B.A., J. G. Sanderson, E. J. Sherrill, W. W. Smith, S. Snider, J. Unsworth, A. Wickson, LL.D., H. Wilkes, D.D., LL.D., J. Wood.

DELEGATES FROM CHURCHES.

H. O'Hara, F. Fowkes, Bowmanville; H. Freeland, Brockville; R. Wallace, Burford; C. Spragge, Colpoy's Bay; A. Lightbody, G. Smith, Douglas; J. S. Armstrong, J. L. Collis, Eramosa; G. S. Armstrong, Fergus; A. Gerrie, G. Bayne, Garafraxa; Jas. Barber, Jos. Barber, Georgetown; S. H. C. Miner, Granby; C. Raymond, R. Thompson, Guelph; W. Edgar, Hamilton; W. Jones, Kingston; R. Robertson, Lanark; G. S. Climie, Listowel; J. Cameron, London; G. Robinson, Markham; P. Christie, D. McGregor, Martintown; C. Alexander, Montreal; N. McIntosh, Oro 2nd; W. H. Johnson, Ottawa; G. Howel, Owen Sound; C. Whitlaw, H. Hart, Paris; D. Witherspoon, H. Hartman, Pine Grove; J. McNichol, Sherbrooke; J. E. Martin, Simcoe; D. D. Nighswander, St. Andrews, Q., J. Blaikie, Stouffville; J. T. W. Wallis, Thistleton; W. Williams, J. Greenfield, Zion Church, Toronto; J. Fraser, J. Villiers, Bond Street, do.; G. Hague, H. J. Clark, Northern Church, do.; W. Luckham, Warwick; S. Hill, Whitby.

DELEGATES FROM CORRESPONDING BODIES.

Rev. Edward Beecher, D.D., Revs. D. Garland, and S. P. Fay, General Conference of Maine, Memorial Convention, Chicago, and Gen. Asso. of Illinois; Rev. R. K. Black, Cong. Union of N. S. and N. B.; Revs. Charles Lavell, M.A., and E. H. Dewart, Wesleyan Methodist Conference; Rev. Dr. R. F. Burns, and Mr. Duff Cameron, General Assembly, C. P. Church; Rev. W. McClure and Mr. R. Wilkes, N. C. Methodist Conference.

There were also admitted to

HONORARY MEMBERSHIP

the above mentioned delegates from corresponding bodies, and the Revs. J. Porter, E. C. W. McColl, M.A., R. Parsons, C. Pedley, W. S. Rae, E. J. Robinson, W. Wright, J. Fraser, W. S. Hughan, J. Rogers, and G. T. Colwell, and Messrs. J. McGregor, W. Barrill, J. Keeshick, J. Nasmith, and B. Lyman of Montreal.

The usual Standing Committees were then appointed, viz.:

On BUSINESS—Rev. R. Lewis, Convener; R. vs. R. Robinson, J. Howell, and Messrs. Jas. Barber, H. Mathewson, W. Jones.

On MEMBERSHIP—Rev. E. Ebbs, Convener; Revs. E. J. Sherill, J. A. R. Dickson, J. T. Byrne, T. M. Reikie, and Messrs. G. Hague, H. Freeland, F. P. Goold.

On NOMINATIONS—Rev. R. Brown, Convener; Revs. J. Douglas, D. McGregor, A. Duff, B. W. Day, D. Macallum, and G. Purkis.

On FINANCE—Messrs. Charles Raymond, Convener; A. Lightbody, H. O'Hara, W. Williams, J. S. Armstrong.

After which the Union adjourned.

THE MORNING DEVOTIONAL HOUR.

The first hour of each day, from 9 till 10, was spent in prayer and conference, and although a good deal interfered with as to attendance by committee work, was generally well sustained, and felt to be a most refreshing service. The Rev. Messrs. Byrne, Brown, Rae, and Denny, conducted the meeting on the successive mornings of the session.

At 10 o'clock, on Thursday morning, the Rev. H. D. Powis, of Quebec, on retiring from the chair, delivered the customary address, for which the thanks of the Union were afterwards voted to him.

Rev. F. H. Marling, Secretary, then, on behalf of the Committee, nominated for Chairman, Rev. John Wood, of Brantford. The nomination was unanimously adopted by the Union.

Mr. Wood, on assuming the chair, briefly returned thanks for the honour conferred upon him.

Rev. Mr. Marling then read the official

REPORT OF THE UNION.

The report referred to the death of the Rev. Dr. Lillie; recommended action on the names of some extinct churches and absent members remaining on the roll of the Union, and referred to the nearly-exhausted edition of trust deeds for church property, and the opportunity this presented to revise (if need be) the form of these instruments. Allusion was also made to the 250th anniversary of the landing of the Pilgrims. A delegate from the Committee had been able to attend the Chicago meeting on the 27th of April, and had secured the attendance of an American delegation at this meeting. Reference was also made to the approaching census, and the hope expressed that those who were Congregationalists would be careful to enrol themselves as such, that they might show their full strength. The report also strongly condemned the provision for Papal ecclesiastical preponderance in the New Province of Manitoba, as an outrage upon the liberties of the whole people, who should never be known to the Government in any denominational or ecclesiastical character; and closed with an appropriate expression of indignation at the recently renewed Fenian outrages, and our duty in relation thereto. These clauses were severally referred to Committees, and subsequently adopted, with accompanying resolutions, elsewhere inserted.

DELEGATIONS.

The Delegates from the General Conference of Maine, Rev. Messrs. Garland and Fay, were then introduced, and the former presented the christian salutations of the brethren who had deputed him. Mr. Fay

was to have been heard at the social meeting, but was unfortunately compelled to leave the city during the day.

Rev. Dr. Beecher was then introduced, as the Representative of the Memorial Convention, and of the Illinois Association. He spoke of the beginnings of Congregationalism in the Western States. They had an idea that Chicago will ere long become a greater centre of Congregationalism than Boston. There are already very nearly as many churches of this order West of the Alleghanies as there are in New England. And the great Pacific slope, East and West, is but beginning to be filled up. He rejoiced in the spirit he found abroad in the brethren. What a power was in the keeping of consecrated men, who, in all their various organizations now assembled in this city, love the Lord Jesus Christ.

Rev. Messrs. Lavell and Dewart were introduced as Delegates from the Wesleyan Conference, and expressed the christian greetings of the conference. Mr. Lavell spoke in affectionate terms of the pastor of Zion Church, and of their former Christian Associations. He said he had been accustomed in former years to hear much manly Theology from the Rev. John G. Manly, and also referred to the debt of the whole Christian church to many of the great names among Congregationalists.

The Rev. Mr. Dewart spoke of the need of vigorous and united efforts on the part of all christians. As Nelson reconciled two captains who were at variance, by pointing out the French fleet in the distance, so we should learn that it is no time to dispute when the enemy is so united and powerful. We have a great work before us, the bringing of the world to Christ. The more we know of each other, the more shall we be animated by the same spirit. The christian church is greatly indebted to the writings of Congregationalists, and good books published by them found a large circulation among his Methodist brethren.

These kindly sentiments were appropriately responded to by the Chairman.

The Rev. R. K. Black also presented the brotherly salutations of the Congregational Union of N. S. and N. B. He said he represented a "little sister." They had only eleven churches, but some of them were the oldest in the Dominion. Eight of them were of Pilgrim extraction. His own was called "the Church of the Puritans." Wesleyans, Presbyterians, &c., were *cousins*; he loved them, and delighted to work with them, but did not approve of the *marriage* of cousins! Congregationalism has its own special mission, and we must aim at a wise and scriptural administration of it.

The delegates to corresponding bodies then reported as to the fulfilment of their commissions, and the Union adjourned to

LUNCH,

which had been provided in the Lecture Room. After ample justice had been done to the repast, the Pastor of the Church referred to the gratifying fact of this being the largest gathering of the Union ever held, and gave the ministers and delegates, and *their wives*, a most hearty welcome. Zion Church had been the birth-place of *Churches*, as well as of souls, and it was pleasant to be able to say that entire harmony in feeling and work existed between the three sister churches now existing in Toronto. He then called upon several brethren for impromptu addresses.

The Rev. J. Fraser returned thanks for the very kindly greeting they had accorded to him as a "Prodigal Son." After all, he said, Canada is not a bad place to return to!

Mr. C. Alexander, of Montreal, urged attention to the key-note of the sermon of the previous evening,—sympathy with Christ in his work.

The Rev. E. J. Robinson, from England, gave his impressions of Canada, and of the Canadian Churches, which he thought were very earnest, very small, and very poor. But when he remembered the vast resources there were to be developed, he thought this a fine Missionary country.

Rev. Dr. Beecher then spoke, at the call of the Chairman. He said, by way of appendix to what Dr. Wilkes said this morning of "no marriage being possible" between Canada and United States, that he had heard of such things as young ladies saying *no*, and after all, agreeing! Marriages are sometimes for money, and sometimes for love. He was inclined to believe, that if they had many interchanges of such friendly visits, they should by and by be "in love." As to the question of *interest*, he was not quite so sure—he would leave it to those who professed to know better. We have often spoken of the "North-West." Now there is *another* North-West. There is said to be room enough, north of the line, and West of Hudson's Bay, for forty States as large as Ohio. It looks so on the map. A most fertile region. There is to be a great movement for God or against Him, in that vast territory! There was a time when the French, with their Priests and Jesuits, had nearly all North America. But God had different designs; and they were ousted. I am deeply convinced, he said, that this whole continent is to be sacred to the cause of Human Freedom. And though *you* stand independent, and *we* stand independent, we have *both* our duties to God and duties to man, for God, for Right, and for Liberty.

Rev. R. Hay was next called on. He had been most kindly received in his new sphere in Illinois; and could testify to the general regret of Christian people there that Canada should be annoyed by Fenianism.

Mr. W. H. Johnson, of Ottawa, was the last speaker. His official duties would bring him into connection with the approaching census, which would be taken early in 1871. It was very desirable that every denomination should show its real strength. There were many mistakes in the last census, chiefly through the use of *initial letters*, as "C" for Congregationalist, which was just as likely to be taken for *Church* or *Catholic*. He was also able to testify to the liberality of our body. In one Diocese of the Church of England, the contributions of its members were only 10 cents per head, while those of Congregationalists varied from \$3.20 to \$25.89 per head.

The national anthem was then sung, and the Union resumed Session.

MEMBERSHIP.

3 P.M.—Applications for membership were presented from the Revs. W. S. Rae, of Danville; E. J. Robinson, at present of Montreal, and subsequently from Rev. J. Fraser, of the same place; all of whom, on recommendation of the Membership Committee, were received, as was also the Rev. C. Pedley, of Cold Springs, whose application had been lying over from last year. The Rev. R. Parsons, of Simcoe, and the

Rev. Walter Wright, of Canada Presbyterian Church, also applied for admission. Action deferred according to standing rule. The Rev. D. C. Frink was dismissed to the General Association of New Hampshire, and the Rev. A. Macdonald was excluded, he having been expelled from Zion Church, Montreal. The names of the churches at Bell Ewart, Innisfil and Newcastle were also ordered to be dropped from the roll, these organizations having ceased to exist.

A letter was read from the church in Hamilton, regarding the conditions of membership in the Union, which was referred to a special committee appointed by the chair, and consisting of the Revs. W. F. Clarke, T. M. Reikie, E. J. Sherrill, and Messrs. Jos. Barber and H. J. Clark. The said committee were also instructed to report upon the proposed amendment of the first standing rule, which they did at a later stage of the proceedings, by recommending the insertion of the words in italics in the rule as below given:—

“Application for admission to the Union shall be made in writing, and, *except when accompanied by a satisfactory letter of dismissal from a sister body*, shall include a statement of doctrinal and ecclesiastical views. All such applications shall be reported to the Union, and at once referred to a standing (membership) or special committee for full enquiry. Upon their report that the evidence of *doctrinal soundness and good standing* is sufficient and satisfactory, the applicant shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed (with the privilege of honorary membership), until the next annual meeting, at which, after a further report from the same committee, they may be fully received.”

Their report was adopted.

It was resolved, on their recommendation, that the following minute be adopted in reference to the communication from the Hamilton Church, and a copy of it sent to said church by the Secretary:—

That this Union being the child of the Congregational Union of England and Wales, has ever regarded itself as substantially standing on the Declaration of Faith, Church Order and Discipline of the Parent Body, though it has never used that Declaration, nor any other humanly composed creed as a test of membership; moreover, that its course in the past sufficiently exemplifies its principles and methods in the reception of new members, and that no member of the Union in good standing has ever been debarred the full enjoyment of his rights and privileges.

In consequence of the public breakfast in honour of the delegates from Great Britain and the United States, the Union did not reassemble until

FRIDAY, JUNE 10TH, 2:30 P.M.

After devotional exercises and routine, the business Committee recommended *inter alia*, and it was resolved, that the Committee of the Union be requested to report, through the *Canadian Independent*, such amendments to the Blank Trust Deed as they may think advisable.

And also, that the Secretary be requested to call attention, through the same medium, to the great desirableness of congregations doing all in their power to ensure accurate census returns.

The Union then adjourned in favour of the College Corporation, a report of whose proceedings is inserted elsewhere. In the evening, 6:30 P.M., a

SOCIAL MEETING

of the members and friends of the Union was held in the lecture room of Zion Church, at half-past six, and after tea, adjourned to the body of the church.

A pleasant *conversazione* was held till nine o'clock, when the meeting was called to order by the pastor of the church, Rev. Mr. Manly, who took the chair, and, after appropriate devotional exercises, called on the native Indian teachers, Barrill and Keeshick, to sing a hymn in Ojibway.

Rev. W. F. Clarke delivered an address respecting the Pilgrim Memorial Convention lately held at Chicago. Rev. John Fraser gave an interesting account of his missionary work in Australia, New Zealand, California, and other places. Rev. Dr. Beecher delivered a brief, but eloquent address, and the proceedings terminated with the doxology and benediction at half-past ten.

SATURDAY, 10 A.M.

The business Committee reported a resolution of thanksgiving for the deliverance of the Dominion from the hordes of ruffians that have recently invaded our borders; one of thanks to John Leeming, Esq., of Montreal, for his "noble example of liberality" in the gratuitous circulation of the "*English Independent*" and "*Christian World*," among the ministers of the denomination in this country; and one on Sabbath observance, in response to the appeal from the Secretary of the Sabbath Reformation Society. And also, the following, in relation to the late Rev. Dr. Lillie, which was adopted by a rising vote:—

"That while cordially recognizing the appropriate tokens of affection and honour paid by the Alumni and the Board of our College to the late Professor and our dear brother, the Rev. Adam Lillie, D.D., it seems to be the special duty of this Union to have and hold in loving remembrance the gifts and graces possessed by him, its first, and for several years its efficient Secretary, ever its faithful counsellor, and to tender its Christian condolence to his bereaved family. May the mantle of that true charity, so tender of the reputation of the absent, so ready to defend the weak, so compassionate towards the erring, and so courteous to all, which clothed and adorned him while on earth, be ours. And may his Master, his God, ever be the stay and the shield of his loved ones."

The Finance Committee also reported, collections \$375.30, and recommended the payment of the travelling fares of each minister and one delegate, less 50 cents *per caput*. Agreed.

The Nominations Committee reported that Guelph and Brantford had both invited the Union to meet there next year, and recommended the acceptance of the invitation from Guelph, and suggested the following appointments in connection therewith:—Annual Sermon, Rev. K. M. Fenwick, alternate, Rev. T. M. Reikie. Sabbath morning preacher, Rev. E. Ebbs, alternate, Rev. D. McGregor. And subsequently, the delegates to corresponding bodies, and the following Union Committee:—Revs. Dr. Wilkes, J. Unsworth, T. M. Reikie, J. G. Manly, J. A. R. Dicksor, W. F. Clarke; Messrs. W. Edgar, C. Whitlaw, H. J. Clark, A. Christie, J. Turner, C. Raymond, R. Thompson and S. Hodgskin; Rev. F. H. Marling, Secretary; and Rev. W. W. Smith, Statistical Secretary. Report adopted.

The Union then gave way to the Widows' and Orphans' Fund Society, and adjourned till Monday morning.

THE LORD'S DAY, JUNE 12TH.

At 11 a.m., the Rev. J. G. Sanderson preached, by appointment of the Union, in Zion Church, from Acts xvii. 11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

At 6:30, the Rev. Dr. Beecher preached in the same place, from Eph. iv. 4-6. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

At the close of the latter service the members of the Union, and the two sister churches, united with the Bond Street Church in the observance of the Lord's Supper. The Rev. F. H. Marling presided, and was assisted by Dr. Wilkes and the Rev. J. Fraser.

A large number of the pulpits of the city and surrounding country were supplied by members of the Union during the day.

MONDAY, JUNE 13TH.

THE "CANADIAN INDEPENDENT."

10 A.M.—Mr. Geo. Hague presented the claims of the *Canadian Independent* magazine, and expressed his great gratification that the Rev. John Wood had consented to act as Editor for another year. He also urged a systematic canvass for subscribers in the churches. The circulation ought to be largely increased. He regretted that there were more than \$700 of arrears on the part of subscribers, and recommended that the whole matter of arrears and subscriptions should be placed in the hands of one or more practical and business men in every locality. Rev. Mr. Wood, as Editor, asked that the ministers should more frequently send him contributions of a sprightly, practical character, and items of interest for publication.

MORE DELEGATIONS.

Rev. W. McClure and Mr. R. Wilkes, delegates from the New Connexion Methodist Conference, were then introduced and heard. The latter referred to lay participation in all church matters, as a common feature of the Congregationalists and the New Connexion Methodists; and they both expressed the warmest feeling of Christian friendship toward the Congregational Union. The Chairman and the Rev. W. Clarke responded in a fraternal spirit, and on report of the business Committee, a resolution was passed expressive of the desire that the two bodies "may be drawn more closely together by that charity which is the bond of perfectness."

On the afternoon of the same day, a deputation from the General Assembly of the Canada Presbyterian Church, consisting of Rev. Dr. Burns and Duff Cameron, Esq., was introduced.

Dr. Burns spoke of the many points of union between the two denominations, and referring to the Christian work in which they both were engaged, said he believed in a union originating in a baptism by fire—the union, not of freezing, but of fusing. A union in which the

discordant elements will fly off, and the homogeneous elements become thoroughly united.

Mr. Cameron followed with kindly greetings.

The Chairman, in responding, said he hoped an arrangement might yet be perfected, whereby when the one body was occupying the ground in any particular locality, the other would not interfere until there was room for both. There was much land yet to possess. He would like to see such a union as would still leave the denominations intact.

A resolution was then offered by the Rev. J. Salmon, seconded by the Rev. H. D. Powis, and adopted unanimously, "heartily reciprocating" the friendly greeting of the Assembly, and expressing the hope that we may long work harmoniously together, "each body doing its own work in its own way, with an eye to the glory of God."

THE MANITOBA DIFFICULTY.

A resolution of sympathy with the Wesleyan Conference in the insult alleged to have been received from the Minister of Militia in the matter of a correspondence relating to the Red River Expedition was here proposed, but was, on motion, laid on the table, pending further investigation of the facts. Another motion, more general in its terms, on Manitoba and the subserviency of the Administration to Romish influence, was presented at the evening session by a special Committee previously nominated by the Chair, and unanimously adopted, as follows:—"That this Union has regarded with indignation and alarm the undue favour shown to the Roman Catholic Church in the course of the affairs of the North-West—the rebellion there having been festered by priests of that Church, who have nevertheless been received with peculiar favour in the negotiations for a settlement; special and enormous land grants being made to their people; the whole Constitution being framed so as to secure the predominance of the French and Catholic element in the new Province; and the arrangements for the Expedition evincing the same preference for Papal ecclesiastics."

ESSAYS FOR NEXT YEAR.

On motion of the business Committee, the Rev. John Fraser was asked to prepare an essay for next year, on "Terms of Church membership and modes of admission." The papers on "The Training of the Young," which were to have been read this year, were also postponed till next annual meeting, on account of the absence of one of the essayists. The "Narrative of Religion," by the Rev. W. W. Smith, elsewhere inserted, and an address on the claims of the Widows' and Orphans' Fund, by Mr. Alexander, of Montreal, exhausted the remainder of the morning session.

BENEVOLENT SOCIETIES.

3 P.M.—The Union resumed at 3 o'clock. The representatives of several religious Societies were heard. Rev. John McKillican gave an account of the work of the Canada Sunday School Union, and of his own labours, especially in the new townships, in establishing and aiding Sabbath Schools. Forty-seven new schools organized, with 1,200 scholars. Over one hundred other schools visited and encouraged, containing about 10,000 children. Twelve churches had originated out of the Union Schools planted by the Canada Sunday School Union. Their operations

had now extended over 33 years. The Rev. F. H. Marling also spoke on behalf of the Ontario Sunday School Missionary Union, whereupon a resolution was passed, commending both these agencies to the confidence and support of the churches.

Rev. J. T. Byrne presented the claims of the French Canadian Missionary Society. He said there had arisen quite a spirit of enquiry among the Romanist population of the Province of Quebec. About 100 secessions had taken place during the year from the Church of Rome. Twenty-one young people at the Institute had been hopefully converted, and had lately, for the first time, sat down at the Lord's table. The rev. gentleman said there were two or three hundred pupils at the Mission Schools; and in all respects the work of the Society was most hopeful and important.

Rev. Dr. Wilkes then urged the claims of the same Society, especially referring to the work now doing by Rev. C. Chiniquy.

A Resolution, commending the Society to "the support of the Churches of our order throughout the Dominion," was afterwards reported by the Business Committee, and passed.

CONFERENCE ON THE SUBJECT OF TEMPERANCE.

A Conference was then held, as arranged, by the Committee of the Union, on the subject of Temperance. Rev. E. Ebbs introduced the subject in a concise and suggestive address. Without saying a word against former or existing organizations, he advocated the introduction of the pledge into the congregation, and the carrying on of the Temperance reform as a part of the Christian work of the Church. Let the Pastor preside at the monthly meetings, let the young be educated in the principle, and let the pulpit give no "uncertain sound" on this subject.

Mr. John Nasmith, Mr. B. Lyman, of Montreal, Mr. W. H. Johnston, Rev. R. Parsons, and others, took part in the discussion.

Rev. H. J. Colwell, among other points, deprecated the use of intoxicating wine at the Lord's table.

The feeling seemed to be general that the churches should, as such, take up the work more vigorously. One speaker remarked that "the world, apart from the Church, was not prepared to deal with this great moral evil;" therefore the need of the Church working. A strong resolution was passed, urging upon the Churches more earnest effort on behalf of the Temperance cause, and recommending an annual sermon from all the ministers in December; expressing confidence in the work of the British Templars (whose grand Lodge had addressed the Union, by circular,) and kindred organizations, and commending the example of the Ottawa Church, in the formation of a "Congregational Temperance Union," to the other churches of the denomination throughout the land.

THE ANNUAL PUBLIC MEETING

of the Union was held in Zion Church, at 7.30 P.M., an immense audience being present. After singing the hymn commencing—

"O God, beneath thy guiding hand,
The "Pilgrim Fathers crossed the sea."

the Rev. E. Ebbs led the assembly in prayer. The Chairman of the Union who presided, then introduced the Rev. Dr. Beecher, in a few

appropriate sentences, and announced as the subject of his lecture, "The Pilgrim Fathers."—

Dr. Beecher, on ascending the pulpit, was greeted with applause. He said this is the memorial year of the Pilgrims. Two hundred and fifty years have elapsed since the year 1620, when they first trod upon the Rock of Plymouth. For this reason he had been requested by the Congregational Union now in session in Toronto, to deliver this lecture, for this memorial year is observed throughout the United States, and it is a year of memorial contributions. These pilgrims were commemorated in preference to the Spanish Conquerors and early French settlers, because they came not for gold or for worldly prosperity, but to secure civil and religious liberty. The Spaniard brought the Roman Catholic Religion, and its effects may be seen in the state of Mexico and Peru. The French planted the same religion, and the feudal system in the new continent, and if we wish to know what grounds there were for celebrating their advent, let us look at Lower Canada. (Applause.) The first English Colony was planted at Jamestown, in 1606, fourteen years before the Pilgrims landed at Plymouth, and yet they were not commemorated. They came in the first place without women, and in the second place without families. (Laughter) In the third place they came as adventurers, and after they had been in the country a long time, and found they could not succeed without women, they sent over to England for two cargoes of them, for whom they paid in tobacco. (Laughter). But the Pilgrims are commemorated because they were the fountain head of the great ideas, principles, and organizations which, in the providence of God, were designed to be the leaven, and though they were but a small party (they were but 100 souls, and fifty of them died before the winter was through), yet still they were a leaven. They brought with them the principles which were designed to be a leaven for humanity, and therefore humanity remembers them, for there is not a nation on the globe that is not interested in the principles which they brought. (Applause.) To Plymouth there came the representatives of the people. The aristocracy were not with them. Nevertheless, William Brewster was an eminent man. He had been Secretary to the Minister of the Queen. Still, however, the Colony, as a whole, were the representatives of the people called of God to inaugurate the work for humanity, for which the fulness of time was then come. What was that work? What were the relations of the Pilgrims to that work? What was their providential training to perform that work? What was the development of their destiny when they came to these shores? What is their vindication of the charges made against them of complicity in the persecution of Massachusetts? These questions would cover the whole ground. What then was the work of the Pilgrims? It was to combine anew the elements that are involved in the Christian organization of society—to combine those elements in such a manner that they should become a leaven to leaven the whole lump of humanity. They were the only emigrants who landed on the North American coast who have really and thoroughly understood these problems. They knew well that society, as it existed in the middle ages, or as they had seen it in England, was not what humanity needed. The elements of society to be combined were religion, the whole system of political economy, and the social system. These elements can be combined wrongly, as they were in the middle ages. In that system the church was the centre. That is not God's idea, and for this reason:—Regeneration is the great idea of Christianity. The great evil of humanity is selfishness, and it lies in the heart. Regenerate the heart and plant love there. That is God's idea, and the church is His agent to accomplish that work, and thus to regenerate humanity. The church was wrongly organized, and the great thought of the Pilgrim Fathers was, "How shall we bring it right and make it true, as it ought to be?" The principles of the Pilgrim Fathers were to deliver the world from the centralizing and enslaving power of that great hierarchical organization which professed to be the only Church

of God, and to destroy the system of sacramental and magical regeneration by which the nations had been deluded, for the regeneration held by that system was a sham, a cheat, and a delusion. It enjoined obedience to tyranny and despotism. God never meant that there should be such despots in humanity, to monopolize that which is more precious than gold, silver, or anything else that man holds precious in this world. (Applause.) The principles of the Pilgrims were simple—yes, as the attraction of gravitation is simple—and with divine might they reached the very centre of humanity. Their idea of a Church was simply a body of truly regenerated persons, organized in self-governing Republics under God; and their idea of regeneration was that it was a moral change, not a magical change to be wrought by sacrament, but a moral change wrought by the truth, read, seen, and understood, as it is in the Word of God. And thus this swept away the whole system of despotism. They organized, besides Churches, local democracies, which we call towns, in Massachusetts and New England generally—a very familiar name; but DeTocqueville, in his work on America, devotes twenty or thirty pages in describing to the French nation what a New England town is. (Laughter.) It is a copy of a Congregational Church. When they landed from the *Mayflower*, on the Plymouth Rock, they were a church, and they said, “Now, let us enter into a covenant in civil matters;” and they swore a solemn covenant that they would become a body politic, make laws, and that they would obey those laws. He then proceeded to describe at some length the system of education, and the municipal institutions founded in New England, by which a child was trained from infancy upwards to be self-reliant, energetic, and enterprising. He then spoke of the persecution in England, which first drove the pilgrims to settle in Holland, and afterwards to come to America. They chartered two ships, but one proved unseaworthy, and all, numbering upwards of a hundred persons, were crowded into the *Mayflower*. They landed in December, just before winter, on the bleak and wintry shores of Plymouth; and the winter that came—Oh! what a winter it was! And the trials that came upon them! If they had not their hearts fixed on God, and if God had not been moving them, they would have turned and gone back again, as many others had gone back before them. No merely commercial Colony would have stood it. Half the colonists were lost in that winter, and no gravestone marked their resting place, for the Pilgrims were afraid to mark their graves, lest the Indians should come and disinter the bodies. After some further reference to the spread of the principles of the Pilgrims through Massachusetts, and the admission of the Plymouth Colony into the State in 1692, he spoke of the glorious destiny of the Pilgrims who had wrested the continent from France and from Spain, and planted in it civil and religious liberty. This vast country was the heritage God gave His people, that they might enter into the designs of that English Colony, to aid in unfolding and spreading Christianity and civilization. In this matter the interests of all Christians are one, for it could be carried on as well in a Monarchy as in a Republic. The same principles of popular freedom, local municipal independence and of education—the same development of human character—God calls us to recognize these principles, and to engage with Him in training up the coming millions of this continent for that high destiny for which He has destined us, more glorious and wonderful than we have ever conceived. And shall the result not be to bring us nearer together? Shall it not unite us in the sympathy which those should experience who feel the mutual care of such a Divine Providence? Whether in the providence of God it may come to pass (and if God pleases it can come to pass) that the United States and this country should be united as one, or if the high interests of God be best subserved by the unfolding of this great Dominion in the future, let us commend ourselves to His wisdom, care and love, and make it our duty to understand His principles, to understand that development of society, of family, of liberty, and of education which we have seen by the

providence of God, is necessary to prepare us for the brighter glories of a coming age, when the great designs of God shall be fully revealed. (Applause.)

A vote of thanks to Dr. Beecher, and of high appreciation of the heroism and many noble qualities of the men of whom he discoursed, was carried by acclamation, and this part of the proceedings was terminated by the choir singing Mrs. Heman's beautiful ode, which we are sure our readers will be glad to see republished in this connection.

The breaking waves dash'd high,
 On a stern and rock-bound coast ;
 And the woods against a stormy sky,
 Their giant branches toss'd ;
 And the heavy night hung dark
 The hills and waters o'er,
 When a band of exiles moor'd their bark
 On the wild New England shore.

Not as the conqueror comes,
 They the true-hearted came ;
 Not with the roll of the stirring drums,
 Or the trumpet that sings of fame ;
 Not as the flying come,
 In silence and in fear ;
 They shook the depths of the desert's gloom,
 With their hymns of lofty cheer.

Amidst the storm they sang !
 And the stars heard and the sea !
 And the sounding aisles of the dim woods rang
 To the anthem of the free !
 The ocean eagle soar'd
 From his nest by the white wave's foam,
 And rocking pines of the forest roar'd,
 This was their welcome home !

What sought they thus from far ?
 Bright jewels of the mine ?
 The wealth of seas, the spoils of war ?
 They sought a faith's pure shrine.
 Aye ! call it holy ground,
 The spot where first they trod,
 They have left unstained what there they found,
 Freedom to worship God !

The Union then suspended its proceedings to allow of a designation service being held in connection with the election of the Rev. Dr. Wilkes to the Theological Chair of the College, after which, the Chairman again took the chair, when

VOTES OF THANKS

were tendered to the three Congregational Churches of the city for their abounding hospitality, and specially to the ladies of Zion Church ; to the Secretary, the Minute Secretaries, and the Reporter, for their services ; to Mr. W. Freeland for his efficient arrangements with regard to the music and psalmody, and to such of the Railway and Steamboat Companies as reduced their fares to members of the Union attending this meeting.

Rev. Dr. Wilkes read a letter just received from Rev. Dr. Mullens, Secretary of the London Missionary Society, in which he offered to spend a fortnight in Canada in October, after his visit to the Alliance meeting in New York. The matter was left in the hands of the Chairman and Secretary, and Dr. Wilkes to make arrangements. A resolution on the subject of the late Fenian raid was also passed; and the Secretary was requested to communicate the feelings of the Union to some of the representative papers of the body in the United States. The Union then adjourned, after prayer and the benediction, to meet in Guelph, in June, 1871.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

EIGHTEENTH ANNUAL MEETING.

This meeting was held according to announcement, on the 9th June, 1870, in Zion Church, Toronto. Charles Alexander, Esq., of Montreal, in the chair. Rev. S. T. Gibbs was appointed to act as Secretary.

Prayer was offered by Rev. Ed. Beecher, D.D., of Galesburg, Ill.

In the Annual Report, read by Dr. Wilkes, it was stated that the number of Missionary Pastors aided had been forty, exclusive of the students in their vacation work of evangelization. This aid is rendered to the churches, of which there are a greater number thus partially dependent, inasmuch as these brethren are in many cases pastors of more than one church. The whole of the Dominion is the sphere of the Society's labors, and there have been in each of the four Provinces representatives of its work. Ontario however presenting much the largest number. The expenditure had amounted to \$7406, of which £500 sterling had been contributed by the Colonial Missionary Society (\$2422) and the sum of \$4200 furnished by Missionary Collections in the several congregations of the Dominion. The balance came from last year's reserve to pay the first quarter of the present one. Attention was called to the fact that, whereas that reserve amounted to \$1199 last year, it only comes to \$315 this year. Accordingly, if the work of the Society is to be carried forward, much larger contributions must be made—the standard of giving must be considerably raised.

The several District Reports were held as read, and it was unanimously resolved on motion "That the Report and the District Reports be adopted and printed under the direction of the Committee; that the General Secretary-Treasurer's Statement be remitted to the Auditors, Alfred Savage and James Baylis, Esqrs., and after their examination, be also accepted and printed."

An addition to this motion was discussed, but not adopted, namely, that in the District Reports the amount of grants made to the several Mission Churches be stated *in loco*, as also the amount raised by them.

The following General Committee was appointed, namely, Revs. W. H. Allworth, J. A. R. Dickson, J. Unsworth, J. Howell, A. Duff, R. K. Black, and J. G. Baylis, and Messrs Harlow Miner, W. W. Copp, D. Higgins, W. Jones, P. Christie, J. McNichol, and Charles Alexander. Dr. Wilkes, General Secretary-Treasurer; and Rev. J. G. Manly, Home Secretary.

The third Resolution was as follows: "That each District Committee

appoint a Sub-Committee of Inquiry, who shall visit the Churches aided by the Society, that have for some time received grants without diminution in their amount, and still ask for help, to see whether anything additional may be done for the more successful working of their finances."

At an adjourned meeting the following names were placed on the District Committees:

ONTARIO WESTERN:—Revs. W. F. Clarke, John Wood, J. A. R. Dickson, T. Pullar, and Messrs C. Whitlaw, N. Hamilton, F. P. Goold, Wm. Edgar, Samuel Hodgskin. Rev. W. H. Allworth, Par., Ont., Secretary.

ONTARIO MIDDLE:—Revs. T. M. Reikie, F. H. Marling, J. G. Manly, B. W. Day, Messrs J. Fraser, Joseph Barber, D. Higgins, J. Robinson, W. W. Copp, Rev. J. Unsworth, Georgetown, Secretary.

ONTARIO EASTERN:—Revs. K. M. Fenwick and Edward Ebbs, Messrs W. Robertson, G. Robertson, sen., G. S. Fenwick, G. Chaffey, P. Christie, W. Jones, Rev. A. McGregor, Brockville, Secretary.

QUEBEC DISTRICT:—Revs. Jas. Howell, A. J. Parker, Messrs J. S. Walton, C. W. Coy. A. Paton, J. McNichol, James Kay, James Baylis, Charles Alexander, Rev. A. Duff, Sherbrooke, Secretary.

NOVA SCOTIA AND NEW BRUNSWICK DISTRICT:—Revs. J. G. Baylis, G. S. Dodd, J. Elliot, Messrs James Woodrow, H. Rowan, J. Burpee, H. P. Brydges, Hon. F. Tupper, and Capt. N. K. Clements, Rev. R. K. Black, Milton, N. S., Secretary.

The CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY then held its Annual Meeting. Rev. W. Clarke read the Annual Report. Two native teachers and Evangelists have been permanently employed, and occasionally others. While a few Indians had, evidently, been much impressed by Divine truth, the principal work had been in the religious education of the young. The receipts of the Society had been about \$2,200. The Report was adopted. Officers appointed—Rev. Dr. Wilkes, President; Rev. R. Robinson, Owen Sound, Secretary; Mr. James Fraser, Toronto, Treasurer. The Public

MISSIONARY MEETING.

on behalf of both of the above Societies was held the same evening, in the Northern Church. C. Alexander, Esq., in the chair. The attendance was large, and the collection liberal. The Rev. Dr. Wilkes first addressed the audience, presenting the leading facts in the Report. At this point the Rev. W. Clarke introduced Messrs Barrill and Keeshick, native teachers among the Objibways in the Manitoulin island, and gave an interesting account of the conversion of a Chief at the mission.

Mr. BARRILL spoke in thankfulness of the Mission, whose pupil he was; and alluded in feeling terms to his father, who had refused all Christian instruction, and died a Pagan. He was accustomed to go from camp to camp, with his Bible and Hymn-book, among the Indians. Mr. Barrill sang a hymn in Objibway.

Mr. KEESHICK also gave some account of his work, and ended with a short prayer in his own language.

The Rev. R. K. Black, of Milton, N. S., then spoke, chiefly in reference to some destitute churches in Cape Breton and Nova Scotia, and was followed by the Rev. Dr. Beecher, who said that the great problem in

country places, all through the West, was how to organize Christian churches, where there were, perhaps, ten denominations in every neighborhood. There was but one solution, to go back to the Scripture model. The whole Christian people of a neighborhood were the Church there, and ought to be. They had the same problem here in the Dominion; only in Lower Canada a little more of it! And how, where there was a great Church organization, as large as the tree in Nebuchadnezzar's vision, overshadowing the whole land, were they going to plant little trees under it, and have them grow? He did not know. First, be right; have the true heaven, and then ask to be the channels through which God may flow to man. With old John Robinson, he held that the Church is neither geographical nor universal—does not include all in a neighborhood, but consists of regenerated men, and of these only. An educated ministry was a cardinal point in Congregationalism. They could not do that in primitive times. They got together, and took the best men they had for officers; one man had speech, and they made him speak; another could rule, and they made him rule. A Church organization should always so work as to gather in all the Christianity of the neighborhood.

The meeting was then closed with prayer and the benediction.

CONGREGATIONAL COLLEGE OF B. N. A.

The annual meeting of the corporation of the Congregational College was announced for Friday, June 10th, at 10 a.m., and was duly organized by the appointment of the Rev. R. Brown as Chairman, and the Rev. B. W. Day, Secretary. But in consequence of the absence of many of the subscribers at the public breakfast given by the Evangelical Alliance, the meeting was adjourned to 3.30 o'clock p.m., at which hour it was called to order by the same presiding officer, and opened with prayer. The Secretary of the College Board, Prof. Cornish, being on his way to England, the Rev. E. Ebbs conducted the business in his stead, and read the report of the Directors for the past year, from which we glean the following facts:—

The sudden death of Dr. Lillie had thrown a large amount of extra work upon the remaining members of the Faculty, Professors Wilkes and Cornish. The Board had voted to each \$100 in acknowledgment of the services thus rendered. Nine students had been in attendance, six of them being under-graduates of McGill University, with which the College is affiliated. The examinations had been very satisfactory. The receipts for the College from all sources were about \$2,900; \$1,000 of which was from the Colonial Missionary Society, England; and \$1,700 had been contributed by the Churches. The expenditure had been \$2,100, leaving a balance in hand of \$600. Of this the Board recommended an appropriation of \$300 to the widow of the late Principal Lillie. The Board recommended that the salary of the Principal to be appointed be \$1,400. With respect to the proposed "Lillie Memorial Fund" of \$5,000, the interest of which is to be appropriated to Mrs. Lillie during her lifetime, and the principal then to form a partial endowment for a Theological Chair in the College, the report stated that \$1,500 had been collected, and an equal sum promised from England, on condi-

tion of the whole amount being obtained. The Rev. H. Wilkes, D.D., LL.D., was the nominee of the Board for the vacant office of Principal.

The names of the subscribers present having been taken down by the Minute Secretary, the Rev. James Porter moved the adoption of the report, including a nomination of a Board of Directors for the ensuing year, of whom the following were the proposed officers:—Rev. Dr. Wilkes, Chairman; J. P. Clark, Esq., Treasurer; Prof. Cornish, Secretary. The report was adopted, with the exception of those portions touching the appointment of a new Principal, and the salary to be attached to the office. On motion of Rev. J. Wood, a vote of thanks was passed to Professors Wilkes and Cornish for the satisfactory manner in which they had performed the duties of the vacant professorial chair. The Rev. W. H. Allworth then moved, and Rev. R. Robinson seconded, the appointment of Rev. Dr. Wilkes as Principal and Professor of Theology and Church History in the College. Rev. W. F. Clarke insisted that this appointment should be made only on the distinct understanding that Dr. Wilkes retire wholly from pastoral duty. He also wished to have any correspondence brought forward that had been had with the Colonial Missionary Society since the special meeting of the Corporation in January.

Dr. Wilkes thought it was proper he should explain. As the Chairman of the Board, he stated there had been no correspondence with the Colonial Society other than had already been given. He was the very farthest from desiring this office. With respect to the chief matter referred to by Mr. Clarke, he would state that he had told his church, at the largest meeting of the members he had ever seen, that they must immediately procure him a successor, to preach for them, and to administer the ordinances among them. No man could do two such things, as to be at the head of such a Church and such a College. The "senior relationship," they had insisted on his retaining, was a "retiring allowance"—in reality such, and expressly so stated by themselves. They must distinctly understand that he would leave all the active duties of the ministry to another man; and meanwhile they must get brethren from the West to preach for them. He had come to Montreal, 34 years ago, not more for them than for Canada; he had left a better position in Edinburgh than he entered upon at Montreal; and he felt that he ought not to consult his own feelings, nor even exclusively theirs, but do what seemed to be best for the whole. He might also add that there were four members of the Montreal church at present in England, one of whom had gone specially for the purpose of looking for a man to do the ministerial work of the church.

Mr. Clarke expressed himself perfectly satisfied with the explanations given, and the motion for the appointment of Dr. Wilkes was carried unanimously.

Rev. Dr. Wilkes spoke briefly, acknowledging the honour conferred upon him, and the sympathy and kindness of all present, as in various ways expressed during the afternoon. He could only say that he loved the young men, and, by God's help, would do as well as he could.

The thanks of the corporation were voted to the Colonial Missionary Society for their long-continued and liberal grants to the College.

Rev. W. W. Smith gave notice of motion at next meeting of such

alterations in the rules as would allow contributing churches to be represented by delegates.

An adjourned meeting was held on Monday at the call of the Principal, when the minutes of the special meeting in Toronto in January, and of the meeting on Friday, were read and confirmed. Rev. Dr. Wilkes was requested to present the matter of the "Lillie Memorial Fund" to the Union before its adjournment.

A deeply interesting meeting was also held on Monday evening, after Dr. Beecher's lecture, for the purpose of formally designating the Rev. Dr. Wilkes to the office of Principal and Professor of Theology. The Rev. E. Ebbs occupied the chair, and in a brief address called attention to the importance of the appointment that had been made, and asked the Rev. E. J. Sherrill to lead in prayer. The new Principal then briefly addressed the meeting respecting the duties of his office, and the Rev. T. M. Reikie closed with prayer.

WIDOWS' AND ORPHANS' FUND SOCIETY.

The annual meeting of this Society was held on Saturday, June 11th, at 11 a.m. The Rev. A. Duff was called to the chair, and the Rev. E. C. W. McColl acted as Secretary. Thirteen beneficiary members were present and delegates from the churches in Montreal, Zion Church, Toronto, Guelph, Granby and Sherbrooke. After prayer had been offered, Mr. Chas. Alexander, of Montreal, read the report of the Directors for the year 1869-70, from which we gather that the number of beneficiary members was 27, of life members 20, and of contributing churches 16. The income from regular sources had been \$1,250.86, and the expenditure \$366.30, of which \$355 was paid to annuitants, the fund having increased \$884.56 during the year. The assets now amount to \$9,957.06, or, including some arrearages due by beneficiary members, over \$10,000. The number of annuitants is now four, one claim upon the fund having fallen in during the year.

With regard to the refunding of subscriptions to members leaving the Province, which was at last annual meeting remitted to them for their consideration, the Board report that they cannot recommend any alteration of the by-law regulating that matter for the following reasons:—

1. The actual risk incurred on behalf of its members largely exceeds their subscriptions, and, therefore, they can have no claim of *right* to have such payments refunded.

2. The amount paid in is set aside for the benefit of their families, thus securing in part the object originally sought by its payment.

3. The by-law as it now stands presents to beneficiary members a motive for remaining in the Dominion, whereas the refunding of the annual premiums in the case referred to, might, in circumstances of embarrassment, actually prove a temptation to a member to leave the country. And,

4. The present plan offers an inducement to those who have left the Dominion to return, whereas, were the premiums refunded, the Society must, in the event of such returning, either claim their repayment with

interest, or so largely increase them for the future as to amount to a practical prohibition.

The report concludes by recommending that the Union be asked to request the Churches to make a collection for the fund on or near such Sabbath in September as may be found most convenient.

On motion of the Rev. J. Unsworth, seconded by the Rev. J. Wood, the report was adopted, and committed to the Directors to print in such form as they may think best.

The Revs. J. Salmon, B.A., R. Brown and W. S. Rae, applied for membership, and on three several ballots were unanimously received.

A communication was read from the Trustees of the Congregational Church in Trafalgar, offering to the Directors for the benefit of the fund, the sum of \$200 from the sale of a disused chapel in Trafalgar, subject to be recalled, (for church building purposes only), without interest, if required in Trafalgar.

On motion, the offer was accepted with thanks.

Mr. Alexander, in the name of the Directors, suggested the propriety of ministers urging the claims of this fund upon their several churches, and was, by resolution, requested to bring the matter before the larger meeting of the Union.

The thanks of the Society were then voted to the Directors for their care and devotion to the interests of the fund during the past year, and a new Board was appointed, consisting of the following gentlemen, viz:—

Messrs. C. Alexander, P. W. Wood, J. C. Barton, C. R. Black, J. Baylis, R. C. Jamieson, R. Dunn, J. D. Dougall, L. Cushing, jr., and J. S. McLachlin.

The minutes were read and confirmed at a subsequent meeting, and the Society adjourned to meet in Guelph in June, 1871.

NARRATIVE OF THE STATE OF RELIGION IN THE CONGREGATIONAL CHURCHES OF ONTARIO AND QUEBEC, FOR THE YEAR 1869-70.

Though the year under review (the Returns embracing from May 6, 1869, to May 6, 1870,) has been less marked by revivals and large gatherings into the churches than the last statistical year, there has yet been progress. What was gained before has not been lost, and peace and union have characterized our work.

Sarnia is still vacant, and the material for a church is small. There are chapels both at *Sarnia* and *Mooretown*—10 miles apart. *Edgeworth*, formerly known as *Tilbury East*, has now a membership of 18, against 10 last year. A little, isolated flock. The pastor notes “some little increase of spiritual life among the members.” *Warwick and Forest* is an extensive field, in which, during the year, have been additions of 29 new members on profession of faith. At *Watford* and at *Robinson’s*, new chapels have been built and opened. At the former place, nine, and at the latter, seven converts have been received into fellowship. The pastor will remove from the parsonage at *Warwick* to a new parsonage about to be built in the Village of *Forest*. It is pleasing to add that the converts of last year are still “growing in grace.” In *Southwold* church,

nine members have been added on profession, and the pastor expects "a number of others soon to avow themselves publicly on the Lord's side." Revival meetings have been blessed. Young people meet stately for prayer. A young man, lately converted, fatally injured by an accident. Finances improved. Weekly offering to be tried. In *London* it has been a year of much blessing. Eleven have been received on profession. In *London* and *Westminster*, about 30 others have found Christ, and more accessions are expected. Revival services much blessed in *Westminster*. Finances prospering. Brick parsonage built, value, \$3,000.

Owen Sound church has been tried by the death of Deacon McNabb, whose loss, spiritually and financially, is not easily repaired. The pastor, while mourning lack of conversions in the church, finds encouragement in the attendance and interest in his young people's Bible class. A new chapel is building. *Meaford* is 20 miles from *Owen Sound*. The church is suffering much from want of a pastor; supplied last summer by a student.

Howick and *Turnberry*.—There are now three churches in *Howick* township—one of them in the Village of *Wrozeter*. "Howick" church has, during the year, with the consent and good will of all parties, been separated into two churches—"Howick First" and "Howick Second." Their respective places of meeting are several miles apart.

Douglas and *N. Garafraxa*.—In the former, a new brick chapel finished and occupied. Debt small. Sunday School organized. Seven new members on profession. At the latter, the members live scattered, making services difficult when roads and weather bad. A new station, three miles from the little chapel, more encouraging. *Eramosa* to be called henceforth *Speelside*. Members keep up a very interesting and efficient S. S., which, being a "Union" school, does not appear in the returns. The loss, in July last, of Deacon Peters, for 24 years an active member and officer of the church, has been severely felt. *Fergus* is a new church, springing out of the great revival in that place last year. Twenty-three received on profession within the year. Peace and progress. No jealousy between different denominations; but peace and growth in all; a neat frame chapel built. *First Garafraxa* is connected with *Fergus*. The pastor says: "Of the 57 converts added last year, not one has had need of discipline in the church, and very few have given us any uneasiness." Young members growing in grace and usefulness. Two prayer-meetings carried on regularly among themselves; Bible class by a Deacon. The pastor lives in *Fergus*. *Guelph*—progressing. In January, \$3,100 was subscribed, enough to relieve all debt on the new chapel. *Caledon South*.—Members few and scattered. Church isolated, unless connected with *Alton*; which latter is without a regular pastor, Rev. H. Denny having resigned, though he still frequently supplies the pulpit. By his liberality, four acres have been secured to the church for a parsonage. *Oro First*.—New chapel finished and occupied, and nearly out of debt. Series of meetings by the pastor in winter, blessed to eight souls, who have united with the church. *Oro Second*.—Chapel improved, and enlarged to double its former capacity. Amount of cost nearly all raised by the people themselves. Congregations larger. *Newmarket* is now vacant, though supplied for a portion of the past year. *Pine Grove*.—In August, Rev. W. W. Smith succeeded Rev. R. Hay, who

had removed to Illinois. Chapel debt all subscribed. Church to be self-sustaining. *Paris*.—Peace, and increased attendance at prayer-meetings. The pastor says, that many are near the kingdom whom he hopes soon to see in the church; and that the Gospel, in all its fulness, freeness and power, seems to be relished by the church. *Brantford* has seven added on profession, some of them the later fruits of last year's revival. Former converts standing firm. Prayer-meetings of the young people among themselves well attended. Debt on sheds, organ, &c., all paid. \$100 added to pastor's salary.

Hamilton.—"Ladies' Sewing Society" presented church with handsome new organ. People liberal in their gifts; and in all respects, church flourishing. Young men's Sabbath-morning meetings, the pastor's monthly meeting with the young people, and the S. School, are all conducted with increased interest and good fruit. The death of the son of Deacon Edgar, noticed in the magazine in January, was sanctified, to the deep impression of a number of the young people. Several of these found peace during "The Week of Prayer" shortly after.

In *Toronto*, a lovely spirit of harmony is continually developed among the three churches. Of *Bond Street* church, the pastor says, what will represent also the feeling of the others: "The church is willing to take its full share of the responsibility cast upon it by the rapid growth of the capital city of Ontario." In *Bond Street*, the building has been much improved internally. Fourteen added on profession; in *Zion* church, eight, and in *Northern* church, ten. In consequence of failing health, the pastor of the latter church, Rev. R. T. Thomas, has gone to the south of England; and has, on mature consideration, decided to remain. The church is, therefore, without a pastor. The debt on the building was relieved, in the winter, of more than \$2,000.

In *Stouffville*, the pastor speaks of having introduced the temperance pledge into the church, and looks for good results; but mourns lack of spiritual life among the brethren. In *Burford and New Durham*, Rev. John Brown resigned pastorate last summer; yet vacant, but supplied for the vacation by student labor. Mr. Brown has for some months been laboring at *Colpoys Bay*, left vacant by the removal of Rev. L. Kribs. Mr. B. describes the field as "good, but hard to work." He hopes to be able to heal some variances, and carry on the Lord's work in that extreme northern settlement. Mr. Kribs removed to *Listowel*, from which we have no special report; but where, amid the usual trials and incidents of a small country church, a parsonage is in process of building for the comfort of the pastor. In *Simcoe*, a church has been re-organized, after an interval of many years, under the care of Rev. R. Parsons, with 15 members. In *Glanford*, Rev. A. McGill still continues labor, preaching in the old mud-brick meeting-house, which has been put in slight repair. A church has not yet been formally organized, and important results we can as yet only hope for. In *Whitby*, the pastor feels much encouraged in his work, especially among the young. At *Brockville*, the pastor notes improved tone in finances, since management assumed by a committee of young men. Spiritual aspects encouraging.

From *Indian Lands* our dear brother Peacock, ordained but a year ago, reports having risen from a ten weeks' sickness, where he had been at

the point of death ; and now threatened with consumption, he contemplates leaving his charge to seek a milder climate. *Lanark village*,—Much ungodliness in the community around, and many families removing west. These are serious trials ; nor does the church seem very active. A comfortable parsonage finished during the year.

In Ottawa, matters are in a healthy state. An excellent work is doing amongst the young, in the total abstinence movement, and in various other departments of Christian work.

Zion Church, Montreal, has received on profession, 14 ; consisting chiefly of children of members. The young men for some time past have kept up an early morning daily prayer-meeting, and in many other respects have been extremely active in christian work. Great depression in business interfering with gifts to the Lord's treasury. Matters now mending. The death of Dr. Lillie entailed upon Dr. Wilkes an amount of work in connection with the college altogether incompatible with his usual pastoral duties ; yet he has preached as often as before, and by Divine blessing on what has been done, the church does not seem to have suffered loss. Dr. Wilkes, will now, however, be able to devote his energies to the college alone. In *Amherst street, Montreal*, Rev. H. J. Colwell has resigned his connection, and arrangements have been perfected for securing the services of Rev. John Fraser, who is returning to the Dominion. Mr. Colwell has transferred his labors to *Waterloo and Abbotsford*. At the latter place, in connection with Mawcook, it is expected to re-organize a church soon ; and at Waterloo 17 names have been given in for a similar purpose. At *Danville*, Rev. A. J. Parker has been entirely relieved, after 41 years, of all the duties of the ministry. Rev. W. S. Rae lately from England, has just been installed as his successor. At *Cowansville* the pastor speaks of some pleasing evidences of the Gospel he preaches being blessed to the sick and dying ; and alludes to an increased interest in congregational singing, to the great refreshing of the church. At *Granby* the pastor rejoices over an advancing spirit of prayer and self-consecration in the members. Improved attendance and increased activity in Christian work. Eleven added on profession. In *Sherbrooke and Lennoxville* the church has been much tried with sickness and death during the winter. Seven added on profession ; three of them young people ; "one" the pastor says, "a son of one of our deacons, and another, our second daughter. The last of our children brought into the fold ! All now in Jesus—five in the church below, and two in the church above ! The peaceful happy departure of her dear brother, last spring, has been the means of her decision. Congregations increasing. The church has determined to pay off a debt of \$1400 ; of which over \$1000 is already raised. At *Waterville* the pastor thinks he sees in some a development of the christian character ; while under the preaching of the word, others have been led to consider their latter end, and seek salvation.

Windsor, Q., is a new church of twelve members, organized during the present spring, as one of the stations connected with Melbourne.

Quebec.—Many young persons in the congregation leaving the city and going westward. Week-night services well attended, averaging 80 or 90 adults. The pastor is therefore not without encouragement ; and discovers much seriousness and solemnity among his people, in all their services.

Albion, Middleville, Manilla and Stratford, do not call for special remark. From other places we have figures only.

Some changes in the names of churches might be noted here, Lanark First is now called *Middleville and Rosetta*; Kincardine, *Tiverton*; Eramosa, *Speeside*; and Tilbury east, *Edgeworth*.

The average length of existing pastorates is $7\frac{1}{2}$ years. The additions on profession of faith in Christ are 334; being considerably larger than the average of former years, with the exception of 1869. We regret the absence of returns from several churches; such as Belleville, Burford, New Durham, Fitch Bay, Vankleek Hill, Newmarket and Stanstead. These omissions seriously impair the value of our statistics, and sometimes make apparent discrepancies,—the number of reported members this year appearing slightly less than last year, while the contrary is the fact, the actual gain being 252. There is, however, a falling away in the amount of money raised for all purposes. Unfortunately the will and the ability of our people are not always commensurate with each other.

In 31 churches there is a gain of 242 members compared with last year, in 17 churches a loss of 106; leaving the net gain 136. In several other churches, reporting for both years, the numbers are the same. Three new or resuscitated churches are reported with 63 members; four places of worship have been built; one is building; and one reported as "building" last year, is finished; eleven have been improved in various ways. Two new parsonages have been built, one improved, one building, and in one case a new site secured; others are in contemplation. In the case of six churches efforts have been made to pay off chapel debts, four are wholly paid or subscribed for, and two partially so.

Sabbath school work is vigorous. There are many "Union Schools", carried on or promoted by the members of our churches, which do not appear in our returns.

We rejoice over what the Lord has done by us; and looking back over the past year, have only to regret that we have been the means of doing so little. Let faith and prayer be ours, that the Lord may do much for us and by us!

WILLIAM W. SMITH,
Statistical Secretary.

PINE GROVE, June 7, 1870.

OUR ANNUAL EXHIBIT.

The statement of the affairs of the *Canadian Independent*, presented to the Union by Mr. Hague, on behalf of the Publishing Company, requires a more extended notice than could be given to it in the report of the Union's proceedings. We, therefore, add a few particulars for the information of subscribers generally.

And first, as to our circulation: Nearly one hundred new subscribers were obtained during the year, and that without any inducements in the way of premiums, and apparently without much canvassing. Our "stops," however,—of which every respectable "organ" must have a good number,—make our net gain but small; while the rule adopted last year of drop-

ping all names in arrears for three years and over, causes temporarily an apparent decrease in our subscription list. The loss of subscribers, however, who *never pay*, is really a gain, for little as such seem to suspect it, it is nevertheless a fact, that paper and ink, and type-setting actually *cost money, and should, the Proprietors think, be paid for* by those who read these pages, as much as any other commodity. Still whether any of our readers conscientiously think otherwise or never bestow a thought on the matter, they probably will never be sued for the amount of our claim against them, but we hope they will at least refund the *postage* which the publisher has paid for them!

We have been surprised to learn that in several instances postage has been charged on the magazine at the office of delivery, contrary to the regulations of the Post Office law. Subscribers will please look to this, and demand the refunding of the amounts paid to Postmasters, and remit the postage due and accruing, along with their subscription, to our publisher, Mr. Christie. Postage on newspapers may or may not be prepaid by the publishers, but by the law of 1869 *all magazines have to be prepaid*, or they do not leave the office where they are mailed.

This, as we think, *unrighteous* distinction, has entailed upon the proprietors a heavy loss during the year, the great majority of our subscribers forgetting to remit the six cents for postage (it is *twelve*, on copies sent *singly*,) with their subscriptions. We hope our readers will be more thoughtful in future.

One thing we greatly need, viz: a duly authorized agent in every place of importance, to receive subscriptions, and canvass for new subscribers. It will be doing us a great service, therefore, if the Pastor in each place will immediately forward the name of some one willing and qualified to act in that capacity, that their names may be published on the cover of the magazine. In some instances the churches have appointed an agent, and the circulation has been greatly increased thereby. Montreal, Paris, Guelph, Toronto, and other places, (we quote from memory,) were spoken of by Mr. Hague as having done well, and they have our thanks for their efforts on our behalf. But we need, and ought to have a thousand new subscribers, and shall do all in our power to deserve them. Who will help to procure them?

The total receipts were in advance of the previous year. While the amount received for Volume XVI. was not quite equal to that received for Volume XV. at its close; there was in the past year a larger amount of arrears due for back volumes paid up. The Magazine is gaining increased confidence and support in all parts of the Dominion.

The publisher craves the forbearance of our worthy Editor in giving publicity to one or two extracts from business letters received during the past year, which may appropriately be recorded in this place.

A subscriber at Ottawa remarks:—" * * * I owe it to those who have been labouring in the field in which your *Independent* circulates, to say that I have observed with great pleasure the unmistakable improvement in the character of the matter, * * * it appears to have more of heart in it, and by consequence, interests the heart more, and to that extent secures the object of all Christian labour. I ought to say, also, that in repeated instances, I have been much pleased with the expression of advanced christian liberality of sentiment, and in this respect meeting the

demands of the times, by which, while its denominational character was not left doubtful, the broad *Christian* aim was seen to be paramount."

In another section of the country, one writes:—"I enclose you two dollars for the '*C. I.*' It is too bad to neglect to send you this amount. I think it a great treat to get our little paper. It is far ahead of the ———, themselves being the judges." Subsequently, the same correspondent writes:—"I now enclose you one dollar for the '*C. I.*' for our member (in the House of Commons). I called on him to see if he would take the paper, so that he might become interested in our body, as the family were well acquainted with our body in England, so he subscribed."

It is a noticeable fact, that many of the letters asking that the names of the writers be removed from the list of subscribers, are couched in such terms as the following: One writes, "I am sorry that my circumstances at present compel me to say, stop my magazine; it has cheered my spirit so often for so many years." And another, "It grieves me greatly to have to say, that my circumstances are so that I shall not be able at the present time to continue the *Independent*. I have for many years read it with profit and pleasure. I shall feel the loss much, and the more so, as the church is so distant, that I am unable to attend."

TO CORRESPONDENTS.

G. M.'s opinion of us as a controversialist is of no importance to our readers, and we must, therefore, decline his letter, with thanks. We have already given more space to his communications than a monthly like the *Canadian Independent* could well afford, or than the *Canadian Baptist* would give to a similar series in advocacy of open Communion. Besides, we never proposed to discuss "the mode of baptism" with him, but only the indefeasible right of every true believer to sit down with every other true believer, at the Lord's Table, in whatever way baptized. That subject is discussed every week in the columns of our contemporary already named, who, we are sure, will be delighted to have any one send him anything *new*, on that side of the question.

"The criticism of the Pew" reached us rather late for July, which we fear will be several days behind time, owing to our desire to present a complete report of the proceedings of the Union, the College Meeting and our Benevolent Societies, but will appear in August.

SWEEPING THE OCEAN BOTTOM.—Science is busily at work exploring air, earth, and sea. During the past summer and autumn an English expedition has made many remarkable discoveries in dredging the bed of the sea from the Bay of Biscay to the Faroe Islands, from a depth of a few fathoms near the shore, to nearly three miles out at sea. It ascertained that there is a stratum of warm water from 150 fathoms upwards, a stratum of ice-cold water from 300 fathoms downwards, and a stratum of intermixture between the two. It was formerly supposed that no animal could exist lower than 300 fathoms, but various forms of animal life have been brought up from the profoundest depth of the ocean, many species having been found altogether new to science. Some of the animals brought up from a depth of 1,270 fathoms, or nearly a mile and a half, had perfect eyes, while the color of their shells indicated the influence of light.

The Home Department.

GOD'S WAY OF COMFORTING.

Mrs. Gray was discouraged; things had gone wrong all the morning; one petty disappointment had followed another till her powers of endurance seemed taxed beyond what they could bear, and she felt like any thing but what her husband often playfully called her, "a veritable sunbeam-gatherer."

She drew her needle listlessly through the garment she was making, joggng the cradle meanwhile, growing at last into so deep a revery, that Katie's question at the doorway, of "Please marm, are you very busy just at present?" was answered with a sudden start almost painful, followed by the words

"Yes Katie, a good deal busy; but what do you wish?"

"There's a queer little boy in the kitchen, marm, who wants to see you, and won't be put off on any account."

"Send him up here," said the lady.

"But he is not fit for the like of this room."

"Is he very dirty?"

"Not so very dirty, marm, but ragged, what little of clothing he has got on, poor child."

"I can't very well leave the baby; so you may bring him here."

Katie soon ushered in Mrs. Gray's strange little visitor, a poor, neglected, palid child of perhaps ten years, with great earnest, hungry eyes that seemed full of unasked questions.

"Well, my little friend, what do you wish of me?" was the kind question that greeted him as he sank in a sad sort of frightened manner into the low chair Katie proffered him.

"I want to hear the whole story," he answered abruptly, "so I may know just what to do."

"The whole story of what?"

"Why, the story—the only good story I ever heard. I thought you'd know right off what I meant."

"Where did you hear the story? Tell me who you are, and how you happened to come to me." Mrs. Gray was growing interested in the forlorn little fellow.

"Why my name is Johnny Beck, and I live over by the mills. I believe everybody is bad over there, and I've never learned any thing but bad things all my whole life, and last summer one day, I came up here with Joe Peters, who was chopping wood for the gentleman here, and when I got tired I laid down under some rosebushes close down by the gate, but so I could hear you talking to your children out on the piazza. You were talking about somebody who came on earth a little baby, and was laid in the place where cows were fed, and how he was always such a good boy, and at last how he grew up, and did nothing but good kind things all his life, and at last died to save everybody who loved him and 'believed on him;' that was just what you said, 'believed on him.' I wanted to know more, and asked Joe, but he swore at me, and said I was a sneak to listen, and that such fine talk wasn't for such a little scamp as I am;

and then I asked two or three others, but they only laughed at me, and after awhile I only kept thinking it over to myself, and this morning I wanted to know more than ever, so I came up here to ask you. You'll tell me won't you?"

Mrs. Gray's eyes were filled with tears, and her voice quivered with emotion as she answered, "Tell you! indeed I will, my poor little fellow."

The child left his chair and curled himself up on the carpet at the lady's feet, a great expectant light creeping into his eyes. And so the story was told, all the wonderful, loving story of Jesus and his mission, his life of beauty and holiness, amid temptation and bitter trials and privations, his cruel death and glorious resurrection, and how, *one* with the Father, he lives to plead for pardon for those who go humbly and believing to the Father in his name, and stands ready to welcome them with extended arms of never-failing love.

And the child listened with ever-deepening interest, starting up as Mrs. Gray paused with clasped hands and face aglow with feeling, as he said, "I'm so glad. I do thank you so much for all you've told me. I see it all now, and I love him and believe him, and he will save me; I shan't ever be afraid any more if I do get hungry and sick, for if I do die, I shall go to his home, and that will be so much better than being so bad off here. I'll try and be good, if I only can find out what is right," he added, half gladly, half sorrowfully, "and I do thank you so much, so very much, for telling me all this."

"God's way of comforting me in my disheartened state of mind, by showing me how to do something for *him*," Mrs. Gray said to herself when, after having clothed and fed the little fellow, she sent him away, with the promise that if he would come again the next day, she would tell him more; and as time wore on, she found a sweeter truth in these words of hers than she even then dreamed of. The good Shepherd claimed some of the lambs of her flock, and she opened house and heart to the little homeless Johnny Beck. And now, as she sits with her widow's garments around her, not one of her own children is more faithful in love and devotion than is the zealous young preacher, who to-day is the beloved and honored pastor of a prosperous city church, and whose great delight it is to tell to other little wanderers the same beautiful story he so desired to hear himself.—*Am. Messenger.*

AN UNPROFITABLE SERVANT.

"Ah! yes," said a gentleman, not looking nearly so humble as his language, and with a little sigh, "I am an unprofitable servant." He did not appear particularly distressed. In fact he seemed to feel some pleasure in the reflection, and so he dwelt with lingering emphasis on it, "an un-profit-able servant; sir."

But my dear sir, there were *two* unprofitable servants. With which of them do *you* identify yourself? There was the man to whom his departing lord gave the one talent, who having but a poor opinion of his master's honesty, buried it in the earth, and handed it back, just as he got it, with, "There, thou hast that is thine." You read of him in the 25th chapter of Matthew. His lord said of him, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing

of teeth." Surely, my dear sir, you do not think yourself *that* unprofitable servant? You would be more concerned if you did. Instead of standing there playing with your watch-chain, and with religious phraseology too, you would be in your closet, on your knees in an agony, crying, "God be merciful to me, a sinner!" Then you must mean another. Then what other? In Luke xvii. 10, the Master said, "So, likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'" Is it with these you place yourself? But you see these have done *all those things* which were commanded them. You dare not say that. Yet it was among these you were tacitly placing yourself, as you credited yourself with a little amiable humility and said, "I am an unprofitable servant." Before you use this much-abused language again, pause and consider in which connection you place yourself. The persons who may fitly say this, have done their duty; and if any one should laud and magnify them, as charitable corporations and collecting agents are apt to do when "generosity" and "munificence" have been displayed, this is to be their modest renunciation of all merit. You do not stand *there*; and there is no other "unprofitable servant," but he who is doomed to outer darkness.

We have had numerous biographies of profitable servants, sometimes, indeed, a little one-sided, and highly colored, but yet in the main good. Shall we ever get a sketch of an *unprofitable* servant? It should be perfectly fair, recounting all the favorable points; the unblemished life; the steady regular habits, the business qualities that achieved success; the family launched in life; the perfectly colorless character that never rebuked a wrong, and never made an enemy among a world of rebels against God; with a pathetic paragraph on dying without a struggle; and then it should enumerate the talents buried, the opportunities spurned, the good undone, the positive evil strengthened, the godliness made respectable, the evil example handed down, the natural selfishness of others shielded and sanctioned, the tone of Christian living lowered, the good impulses of others checked, and the general "aid and comfort" given to the King's enemies, the brake put upon the wheels of His chariot, and that by persons claiming to be of the King's servants. It should draw to a close with a calm exposition of the 73rd Psalm, with particular emphasis on verses 4 and 17, "they have no bands in their death,"—"until I went into the sanctuary, then understood I their end." Alas! that there should be so many subjects among avowed Christians for such a record!

The unprofitable servants never think of how much they owe to the Lord for spiritual benefits, and they feel no obligation to render again to Him on this ground. Any religion they have come to them by circumstances, and they assume it will reach others as far as necessary—in the same way. They never give any heed to calls for aid in Sabbath schools, or Bible classes. They fully believe that Sunday is a day for a little extra sleep. They see no necessity for burdening the church with collections, and for their part they will not take any trouble about such things. When the church is to be rebuilt they see no occasion for it; it served their fathers, who were just as good as they were. As for increasing the minister's salary, they are sure they have given as much as ever they got;

which is perfectly true. They do not approve of sending missionaries abroad, they are all wanted at home; they object to so many ministers being at home when there is so much want abroad. They dislike prayer-meetings, because they interfere with the family, and they decline to have the family turned into a prayer-meeting. No word of theirs ever encouraged a minister or other Christian worker: no act of theirs ever helped a fallen one to rise, or kept a feeble one from falling. Their great power is that which is called in Latin—would that it had died with the language—*vis inertiae*, which means, the force of inertness. They are endowed with the one qualification for the eldership of which Dr. Guthrie tells us. The candidate—who proposed himself—could not visit the sick, or lead in prayer, but he thought he could be “aye objecting.” They object to increase of mission collections, to mission Sunday schools, to Memorial Funds, to all excitement, to over-full churches, to talking about the West, to all Boards, Societies, and committees generally. They object to handsome churches though others pay for them; but they will not go to shabby churches. They do not believe in public spirit; they disapprove of high professions; they are for every one minding his own business; they see no necessity for all this stir about perishing millions, and had they been there, when the grateful woman broke her alabaster box of ointment and anointed the Saviour, they would have seconded the vote of censure upon her, moved by Judas, and demanded, “To what purpose is this waste?”—*Dr. Hall, in the Evangelist.*

KNOCKING AWAY THE PROPS.

“See, father,” said a lad, who was walking with his father, “they are knocking away the props from under the bridge. What are they doing that for? Won’t the bridge fall?”

“They are knocking them away,” said the father, “That the structure may rest more firmly on the stone piers which are now finished.”

Arches always require props while they are being built. A temporary wooden structure is first prepared, over which a real arch of brick or stone is laid. But though the arch may be finished and the key-stone set in its place, yet it will never become strong and solid as it should be, until the props are all knocked away, the wooden arch removed, and the different stones left to feel their own pressure between the massive piers from which the arch is sprung.

And in like manner God permits his children in their infancy and weakness to have various props and supports on which to lean, giving crutches to the lame and sight to those who fear to walk by faith; but at last he would bring us forth to stand in strength and beauty, resting on his Word alone, knocks away prop after prop, till we can only rely on God and wholly trust in him.

Sometimes a man trusts in health, and God weakens his strength in the way, and shortens his days, that he may learn to lay hold of eternal life when this life is passing from his grasp. Another trusts in his wealth, and thinks himself secure from the approach of want, till God removes that prop, and teaches him how to pray “Give us this day our daily bread,” and trusts in the Lord’s providence till he receives it.

Again, men trust in friends, and covet human sympathy, and receive honor one of another until the Lord knocks away the props they rest on, permits friends to become foes, and teaches them that his sympathy and love are worth far more than all that men can give or do.

Then when earthly hopes are blasted and earthly joys withered away, the Lord appears to us as an unchanging friend, the same yesterday, to-day, and forever. His peace no man taketh away. His love is an everlasting love. His compassions fail not. His mercies are from everlasting. His word endureth for ever.

What, then, though every prop be gone, and only God sustains our fainting souls? It is enough. Storm and sunshine, war and peace, sorrow and joy, darkness and light, all are alike to us while "he abideth faithful," and is with us always, even to the end of the world.

"Let sickness blast, and death devour,
If heaven but recompense our pains;
Perish the grass, and fade the flower,
If firm the word of God remains."

—*The Christian.*

LITTLE SANDIE.

In Edinburgh, two gentlemen were standing at the door of an hotel, one very cold day, when a little boy, with a poor, thin, blue face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came up and said,—

"Please, sir, buy some matches?"

"No, I don't want any," the gentleman said."

"But they are only a penny a box," the little fellow pleaded.

"Yes but you see we do not want a box," the gentleman said again.

"Then I will gi'e ye twa boxes for a penny," the boy said at last.

"And so, to get rid of him," the gentleman, who tells the story in an English paper, says, "I bought a box. But then I found I had no change, so I said, 'I will buy a box to-morrow.

"O! do buy them the nicht, if ye please," the boy pleaded again. 'I will rin and git ye the change for I am verra hungry.'

"So I gave him the shilling and he started away; and I waited for him, but no boy came. Then I thought I had lost my shilling; but still there was that in the boy's face I trusted, and I did not like to think ill of him. Well, late in the evening, a servant came and said a little boy wanted to see me. When he was brought in, I saw it was a smaller brother of the boy that got my shilling; but if possible, still more ragged, and poor, and thin. He stood a moment diving in his rags, as if he were seeking something, and then said,—

"'Are ye the gentleman that bought the matches frae Sandie?'"

"'Well, then, here's fourpence out of your shillin'. Sandie canna come; he's no weel. A cart ran over him and knocked him doon, and he lost his bonnet and his matches, and your sevenpence; and both his legs are broken; and he's no well at a', and the doctor says he'll dee. And that's all he can gi'e ye noo,' putting the fourpence down on the table, and then the poor child broke down into great sobs.

"So I fed the little man," the gentleman goes on to say, "and then I

went with him to see Sandie. I found that the poor little things lived with a wretched drunken stepmother; their own father and mother were both dead. I found poor Sandie lying on a bundle of shavings. He knew me as soon as I came in, and said.—

“ I got the change, sir, and I was coming back, and then the horse knocked me doon, and both my legs are broken. And O Reuby, little Reuby! I am sure I am deen! and who'll take care o' ye, Reuby, when I am gane? What will ye do, Reuby?”

“ I took the little sufferer's hand and told him I would always take care of Reuby. He understood me, and had just strength enough to look at me, as if he would thank me; then the light went out of his blue eyes, and in a moment

“ He lay within the light of God,
Like a babe upon the breast;
Where the wicked cease from troubling,
And the weary are at rest.”

—*Zion's Herald.*

THE LENT JEWELS.

A JEWISH TALE.

In schools of wisdom all the day was spent;
His steps at eve the Rabbi homeward bent,
With homeward thoughts, which dwelt upon the wife
And two fair children who consoled his life.
She, meeting at the threshold, let him in,
And with these words preventing, did begin—
“ Ever rejoicing at your wished return,
Yet am I most so now: for since this morn
I have been much perplexed and sorely tried
Upon one point which you shall now decide.
Some years ago, a friend into my care
Some jewels gave—rich, precious gems they were.
But having given them in my charge, this friend
Did afterwards not come for them, nor send,
But left them in my keeping for so long,
That now it almost seems to me a wrong
That he should suddenly arrive to-day,
To take those jewels, which he left, away.
What think you? Shall I freely yield them back,
And with no murmuring? So henceforth to lack
These gems myself, which I had learned to see
Almost as mine forever, mine in fee.”

“ What question can be here? Your own true heart
Must needs advise you of the only part;
That may be claimed again which was but lent,
And should be yielded with no discontent.
Nor surely can we find herein a wrong,
That it was left us to enjoy it long.”

“ Good is the word,” she answered, “ may we now
And evermore that it is good allow!”
And, rising, to an inner chamber led,
And there she showed him, stretched upon one bed,
Two children pale: and he the jewels knew,
Which God had lent him, and resumed anew.

—*Trench's Poems.*

British and Foreign Record.

The Congregational Union Meeting in London seems to have "gone off" with fully its usual *eclat*, its numbers, interest and influence constantly increasing. The address of the Chairman, Rev. J. C. Harrison, was on a very timely theme, "Liberty in its relation to Christ." If not so brilliant an utterance as some of its predecessors, it was marked by that balanced judgment and that fervent piety which are of more value than any oratory. Mr. Harrison pointing out how the aspirations of our day were all for liberty, in every sphere of human life, showed how this liberty should be exercised in willing subjection to Christ as our Teacher and our Lord. The report of the Union of course gave prominence to the loss sustained by the death of Dr. Smith. The special report, nominating Mr. Hanlay as his successor, was adopted, by acclamation. *He retains the Secretariat of the Colonial Missionary Society.* The "Congregational Lecture" is to be revived, Dr. Reynolds and Professor Henry Rogers having been already engaged to deliver courses. The old Congregational Hymn Book is nearly extinct. It will not be reprinted. Of the new, 750,000 copies have been sold in ten years. The Pastor's Retiring Fund is making splendid progress. Sir Francis Crossly's munificent gift of £10,000 is being followed up by others, so that £100,000 are now within sight. When shall *we* begin ours in Canada? Rev. Thomas Jones, of Swansea, is to be the next Chairman. The Education Bill was discussed, without a very definite result. The Palestine Exploration Fund was represented by Mr. George Grove, Secretary, and endorsed. The case for Scripture Revision was submitted in two able papers by Professors Newth and Simon, and favourably received. An address was given after one of the luncheons by Baboo Keshub Chunder Sen, the Hindoo religious reformed.

Of the Anniversaries generally, we think it unnecessary to give many details. The meetings were as full and as excited as ever, and most of the Societies were able to report gratifying progress. This was specially noticeable in the cases of the Bible, the Tract, and the London Missionary Societies. The advance in their revenues and enterprises, however, does not keep pace with that of the wealth of England.

The Colonial Missionary Society had a better Anniversary than usual, as to attendance, report and speaking. The income of the Society had been over £5,200, and the balance in hand was £700. Rev. F. Hastings spoke for the Canadian field, which was thrown into the shade as usual, by Australia.

The Education Bill is still the subject of a most earnest agitation, the successive stages of which it is rather difficult to follow by telegraph and newspaper. Changes are made in the Government measure, and all the changes are in the direction of a more national system, and one in which the teaching will be chiefly secular; the "religious" element being

left to be supplied by the churches. Time is needed to educate Englishmen up to this point, but these two things are gradually becoming plain to them: 1. That the denominational system, in which there is entire liberty of dogmatic instruction, does not supply the wants of the people, and involves the legislature in a maze of interdenominational strifes. 2. That a truly public system, supported by general rates and administered by a mixed board, cannot provide for such religious teaching as will satisfy all parties, and yet offend none.

The Biblical Revision Movement certainly makes some progress. The subject was mooted in the House of Commons, by Mr. Charles Buxton, but Mr. Gladstone, on behalf of the Government, declined to take up the proposal as a national undertaking, and left it to the religious bodies. The Convocation of the Province of Canterbury, under the lead of Bishop Wilberforce, have issued a very judicious scheme, and have wisely agreed to call in the aid of learned men of other religious bodies, such as Dr. W. L. Alexander, Dr. Ginsburg, and Professor Newth, from among ourselves; Drs. Gotch, Angus, and B. Davies, Baptists, and representatives of the Presbyterians, Wesleyans, Unitarians and Catholics. Even thus widened, however, all America is left out; the Convocation of York stands aloof; and these *collaborateurs* do not stand on the same footing as the revisors proper. We don't think it will work.

Church Establishments are getting no rest now-a-days. The Radical Reformers are attacking them on all sides, and going ahead so fast, as to compel Mr. Gladstone to take the *role* of Conservative. One day the Episcopal Church in Wales, with its large revenues and scanty adherents, is called in question, the next, private patronage of livings is assailed, and the next, the Bishops are proposed to be relieved of their attendance in the House of Lords. All these things fail, of course, at present, but all the great reforms begin with defeats. The Ritualists rejoice to see the day of "emancipation" dawning upon them.

Ecclesiastical affairs in Scotland are in a very seething condition. The Established Church has resolved against patronage. The Free Church is divided on the Union question,—a large majority being in favour of amalgamation with the United Presbyterians, but a powerful minority standing out to the last. It seems as if the delay would be the means of sweeping all together into one church. This would be, if the Kirk were disestablished. A consummation nearer than many think.

The Infallibility Decree moves slowly on, like the Car of Juggernaut, crushing many a victim under its ponderous wheels. Like that, too, it is a veritable idol, the work of men's hands. And like that, again, being made of common timber, it will be easily consumed with fire. The opposition in the Council are playing their part manfully, and we must admire the moral courage of these defenders of a losing cause. They are the best men of the body, and the representatives of the most enlight-

ened people. If votes were to be weighed, rather than counted, they would prevent the suicidal act; but they are outnumbered by the Italian bigots. The rest of the world seems to take the matter pretty quietly. This is not one of "the ages of faith." The "thunders of the Vatican" do not frighten people more than a storm in a theatre. On the whole, the feeling outside seems to be one rather of satisfaction, that the Papacy now declares itself openly, and supplies us with weapons against itself.

The *Congregationalist*, we think, more than satisfies a contemporary in the following answer; "'How does it happen,' asks a contemporary—and not without the semblance of a sneer—'that this being the 250th year of the Congregational Churches on this continent, and they having had it mostly to themselves during the first hundred years, and largely to themselves during the first half of the second, how does it happen that at this, their fifth Jubilee, they stand only *fourth* among the Evangelical churches of America?' The answer is a very easy one. The Congregational Churches have taught their children that to love God with all the heart, and with all the understanding, and with all the strength, and to love their neighbors as themselves, is more than all whole burnt offerings and sacrifices; and have advised them, as they streamed out from New England to possess the West and the South, for the sake of peace and in the spirit of charity, to demit their own peculiarities and unite with others of evangelical spirit, in sustaining churches of other names everywhere. And, by consequence, they have both manned and officered scores and hundreds of battalions which never wore their uniform, nor carried their denominational flag; so that, take, for example, out of the late New School Presbyterian body, to-day, all the strength which the Congregational Churches have contributed to it, and, in many parts of the land, at least, it would be with that Church as it was with Moab—'the remnant shall be very small and feeble.' And thus it happens—more to the praise of their benevolence and charity than their denominational sagacity—that the Congregational Churches are not swarming to-day in every part of the land."

The extent of this denominational sacrifice is now illustrated by the fact that wherever, in the West, Congregationalists have been disposed to "push things" on their own account, they have become the leading denomination, as in Illinois, Iowa, Wisconsin, Minnesota, Kansas, and ultimately in the States of the Pacific coast.

Correspondence.

THE LIGHT SPREADING.

DEAR BROTHER,—Allow me a small space in your valuable columns relative to the Mission with which I have been connected for several years, and am still temporarily engaged. The French Canadian Missionary Society occupies a large field, and is engaged in a great and arduous work. The French Canadians are an interesting people, having claims upon our sympathies and evangelistic efforts, on account of their relationship to us, their great numbers, their moral and religious condition, and their pressing need of the elevating and blessed influence, which the gospel of Christ and its institutions, alone can afford. Romanism has vast power over them, and it is opposed to their best and highest interests. But the gospel has diffused its light among them, and has proved effective beyond what many might anticipate.

Colportage has scattered the sacred scriptures, and religious tracts and books, to a considerable extent, and this humble and laborious agency, God has greatly blessed, so that very many have been led to read and think for themselves, and been induced to renounce the errors of Romanism, and embrace a purer faith. Secessions are frequently taking place, and many are evidently converted to Christ. The Spirit of God is obviously working among the people, and there are indications to warrant enlarged expectations with regard to the future.

Evangelization is another encouraging feature of the work. Missionaries, evangelists, and pastors find ample scope for labour. There are a number of preaching stations. Seven French Protestant Churches have been organized, and are increasing in their membership. The Rev. Mr. Chiniquy, now employed by the Society, has been highly successful in his labours. More than one hundred adults have already left the Church of Rome in Montreal through his instrumentality. Numbers have called upon and written to him, anxious to know the truth. His influence among his countrymen is very great, and it has greatly strengthened and encouraged the French Protestants in the city and elsewhere. He is recognized as a man of God and there is much to awaken hope that his ministry will tell powerfully upon the future of the French Canadians.

Education has already done a noble work, and promises to do still more, if maintained by the prayers, and the liberal support of Christians of all sections of the Church. About two thousand have already received a sound secular and thorough Biblical training. The schools at Point-aux-Trembles, and mission schools, have been the means during the past year of educating more than two hundred children and youths. Twenty-one young persons have recently been converted to Christ. Several have been trained for teachers, and others for missionaries and pastors, and there is a prospect of increase in all these departments.

This brief account however must suffice. The Congregational Union, and the Conferences of the Wesleyan and New Connection Methodist Churches have recently passed resolutions expressive of continued interest in the mission. Other bodies are favourably disposed. The work is pressing. The Society is in debt. The times are ominous. Rome is active. A conflict is approaching. It is time for Protestants to bestir themselves. Christian reader, your help is earnestly solicited.

I am, yours truly,

JAMES T. BYRNE.

Whitby, June 15th, 1870.

News of the Churches.

TRAFALGAR.—It will be seen by a reference to our report of the Widows' and Orphans' Fund meeting, that the long unused chapel at Trafalgar has been sold by the Trustees for \$200, and that the proceeds have been handed over to the Directors of the W. and O. Fund, for their use, without interest, until it shall be required (if ever) for the purpose of building another Congregational Church in that place. We should be glad to hear of some other unused chapels, which are hastening to decay, or exposed to destruction by fire, being disposed of in a similar way.

Rev. A. J. Parker, Congregational Minister at Danville, county of Richmond, has retired from his pastorate there, after a very long service, upon a retiring allowance of \$200 per year, and is succeeded by Rev. W. S. Rae, from England.

UNION STREET CONGREGATIONAL CHURCH AND SABBATH SCHOOL.—On Sabbath afternoon last, Mr. Alfred T. Richards, recently of this city, now engaged in business at the St. Croix, was the recipient of a handsomely bound volume, as a token of the esteem in which he was held by the Sabbath School and the appreciation of his past services as a teacher. An address was read by Mr. S. B. Paterson, to which Mr. Richards responded in a very feeling manner.

On Sabbath evening, the Rev. S. G. Dodd announced to the Union Street Church and congregation his acceptance of the cordial invitation extended to him to become Pastor. Mr. Dodd has ministered to this church with great acceptance for the past half-year, and his ministry has been very successful.—*Daily Telegraph, St. John, N. B.*

For "News," we beg to refer our readers to the admirable summary to be found in the "Narrative of Religion" by the Statistical Secretary, the Rev. W. W. Smith, published in this number. It presents a complete "bird's-eye view" of the Congregational churches of Ontario and Quebec, and their work for the past year. We only wish it could have been made to include those of Nova Scotia and New Brunswick as well. Why might it not in future!

Official.

WIDOWS' AND ORPHANS' FUND.

Please acknowledge as follows, and oblige, yours truly:—

Received from Guelph Church.....	\$10 00
“ “ Lanark Village.....	12 00
“ “ Warwick Church.....	5 00
“ “ Union of Congregational Churches at Toronto.....	10 87

And I have received of Rev. Joseph Unsworth, Georgetown, \$200, on call, without interest, being the proceeds of Sale of a Church Building in Trafalgar, which the Trustees give the Society the use of, until such time as it is required for another building.

Montreal, 20th June, 1870.

J. C. BARTON, *Treasurer.*

AN OPINION WORTH PRINTING.—Aunt Judy, a pious old coloured woman, is said to have expressed herself as follows, with reference to the vociferous habits of certain persons at camp-meeting: "Tain't de rale grace, honey, 'taint de sure glory. You hollers too loud. When you gets de love in your heart, and de Lamb on your bosom, you'll feel as if you were in dat stable at Bethlem, and de blessed Virgin had lent you *de sleeping babe to hold.*"

CHEAP PREACHING—Dr. John Hall says: "Let foreign critics blame us with wasting money on art, on dress, on equipages and what not: we can look the world in the face, point to our pulpits, and reply fearlessly, 'At least we have kept down the cost of preaching.'"

POPERY OUTSIDE OF ROME —Rev. Newman Hall says, "The worst popery of all is to be found in the supposition that the clergy are to do all the work of the church and of charitable and benevolent institutions."

