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THE

Canadian Independent.

VOLUME XIII.

FROM JULY, 1866, TO JUNE, 1867.

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

TORONTO:

ALEXANDER CHRISTIE,

FOR “*THE CANADIAN INDEPENDENT PUBLISHING COMPANY*,”

11 KING STREET WEST.

1867.

PRINTED AT THE STEAM PRESS ESTABLISHMENT OF W. C. CHEWETT & CO.
KING STREET EAST, TORONTO.

PREFACE TO VOLUME XIII.

Another volume of the Magazine having now been completed, it devolves upon the Editor to sum up the year's proceedings in a few words that may apply to the twelve monthly numbers as a whole.

The size of our regular issues has been enlarged during the past year to 40 pages, besides which 24 extra were furnished to subscribers in July and 8 in October, so that the present volume forms a goodly octavo of 512 pages, over 100 more than were given for the same price in each of the preceding eight years.

It may be interesting to our friends to know that of these 512 pages, 147 (more than one fourth) have been written by the editor, and 241 (almost one-half) by various contributors, leaving but 124 (scarcely one-fourth) to have been selected from books or periodicals. Three-fourths of original matter is a very large proportion for a Canadian religious journal to furnish, especially as the whole of it is gratuitous. No less than sixty writers have enriched our pages with original articles, letters, poetry, or news, in addition to sixteen who have sent "official" communications.

Our most hearty thanks are offered to all these valued *collaborateurs*, with whom our relations have been so pleasant. We have seldom had occasion to decline papers that have been sent for publication, and writers have placed their productions in our hands in such a spirit of confidence, that the necessary work of revision and abridgement has been rendered comparatively easy.

Having so constant a plethora of other contributions, we have not been able to avail ourselves so frequently as we should otherwise have been glad to do, of that "special co-operation" promised by Rev. W. F. Clarke. He has however, supplied us with several valuable articles, which have added much to the interest of the magazine.

It has gone far to compensate us for our monthly task, which has required far more time and thought than the inexperienced would imagine, to hear from so many quarters—from pastors and officers of churches and other subscribers, and from our contemporaries in the Provinces, the United States and Great Britain—that the *INDEPENDENT* has been so warmly appreciated by its various readers.

The enterprise of the proprietors, in enlarging the magazine, has not been responded to as fully as we expected, and had a right to expect, in the increase of subscribers. Still, it is a cheering fact that the increase is very much larger than for several years past, and that remittances have been more promptly made. All who are concerned in this undertaking are deeply indebted to the Publisher for the carefulness, accuracy and zeal with which he discharges his important duties:

The Annual Meeting of the "Canadian Independent Publishing Company" will be held in a few days hence, but too late for us to announce, at present, any arrangements for the next volume. The past, however, encourages the hope that the magazine will be vigorously sustained, and become more and more effective in its important work.

F. H. M.

Toronto, May 22, 1867.

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T H E

Canadian Independent.

VOL. XIII.

TORONTO, JULY, 1866.

No. 1.

OUR THIRTEENTH VOLUME.

This month the *Canadian Independent* comes into its teens. When thus passing from childhood into youth, it ought to exhibit signs of growth and coming manhood; and we are happy to be able to refer to the proceedings in connection with it at the late Union Meeting, in proof that its look into the future is one of hope and vigour. It has long outlived the era of chronic indebtedness, and now ventures to enlarge its borders. The proprietorship is placed on a better understood footing, and is to assume the shape of a legal corporation. It is a part of their plan, when they feel able to compass it, to make that fuller use of the power of the press which the age demands, and for want of which the denomination has suffered.

“Putting on our harness” again, we are warned “not to boast.” Yet we feel that we are justified in expecting to produce a periodical that will be increasingly worthy of the confidence and support which this has received ever since its establishment. The enlargement of its size by one-fourth during the coming year will not only enable us to provide more matter for our readers, but a greater variety of it. The more hopeful spirit in which the Union Meeting left the pastors and delegates of the churches will be reflected in our columns. The general agreement to which they were enabled to arrive in respect to matters long debated, will probably prevent the renewal of the painful discussions of which the *Independent* has lately been the vehicle.

We trust, therefore, that we shall be able to carry into execution some of our long-cherished plans for the improvement of the magazine, especially in these departments: the practical development of our principles in their application to the several departments of church life and work; notices of the literature of the day; and matter suitable for personal edification and family reading.

We not only count upon the “special co-operation” which the proprietors have secured from Rev. W. F. Clarke, but also upon the aid of other able pens among the ministers and members of the churches. While we cordially

invite and will thankfully welcome their assistance in any department, we would most emphatically urge upon them the *duty* of communicating to their brethren, through us, information of those facts of general interest which are occurring in every church throughout the year, but of which the greater part are buried out of sight. We do not ask for the publication of such particulars as would obtrude personal feelings and private affairs indelicately upon the public, or react injuriously at home; but we are convinced that, after ruling out all that would come under such a description, there remains a great mass of material which ought to be imparted to us, and would be interesting and helpful to the entire brotherhood. There are missionary journeys undertaken by individual ministers, with or without the prompting of a committee, which must supply incidents as well worthy of publication as those of the collecting deputations. The labours of pastors are diversified with various facts and experiences, the recital of which would be a general benefit. Practical plans that are found successful for any part of a church's work, should be described here, that all may know and prove them. Notices of new books that may come into our readers' hands we shall be always glad to receive. Many a fact and thought, of which they have said, "I have half a mind to send that to the *Independent*," but which has never been put to the pen, we would hope may now see the light. We would invite not only ministers, but laymen, not only our masculine but our feminine readers, not only the experienced but youthful writers as well, to favour us with contributions.

To all who may do so, we would give these plain practical hints. Be brief, that your article may be inserted promptly, and be read. Write in time: the twentieth day of the month is the last day on which it is safe to have anything reach us for the next issue; it will be a great convenience to the Editor, and generally quite as easy for any contributor, to anticipate that date. Be sure that your topic is one of present, living, and general interest. And remember, that you are more likely to succeed in prose than in verse.

THE UNION MEETING NUMBER.

The present number of the magazine is *double* the former size, 64 pages. This increase has been made with the help of the Union, the College, and the Missionary Society, in order to present full reports of their Annual Meetings, which were important, and the transactions of which should be read at length by all interested in the cause. We have also prepared, with considerable care, notices of the more important English anniversaries, which will repay perusal. As these statements had to be prepared after the meetings, and during an editorial tour for recreation (!), we are a little after date in publishing. Next month we shall return to our usual time, and subside into our new standard of 40 pages.

“ONE DOLLAR A YEAR, IN ADVANCE.”

At the risk of being considered “a terrible dun,” we will take the liberty of reminding our subscribers, as the publisher will do by his significant “\$1” at the right hand of each person’s name that has not paid for the new year, that payment is now due for the volume (XIII.) commencing this month. We should be sorry to be counted impatient and over-urgent by any good friend who is actually unable to be prompt: let no such person take our line upon line amiss. We write for the benefit of those good, easy souls to whom a dollar now is just the same as a dollar at any time, but who want resolution to mail it to Mr. Christie on the day. The number of such on our list is large enough to keep our finances behindhand through the year. Let this word to the wise be enough.

NEW SUBSCRIBERS.

No time is more favourable for obtaining new subscribers for the *Independent* than the present, when the new volume begins with the mammoth number for July. We must depend upon the voluntary co-operation of friends for keeping up and increasing our subscription list, for it is impossible to incur the expense of a travelling agency. Occasionally, it is true, some friend about to pass through the churches on other business, has been asked to have an eye to this; but such cases have been rare and exceptional. Deaths, removals, change of circumstances, and other causes, are constantly thinning our list; and, we are sorry to say, that the additions annually made to it do not compensate for these losses. We feel that we have a new and special claim on the exertions of our friends in every part of the Province: for the proprietors, in the true spirit of enterprise, and for the good of the denomination, have taken advantage of the improvement in the receipts during the past year, to yield to our urgency for an enlargement of the magazine. They will need \$150 to \$200 more during the publication of this volume, to put them in as good a financial position as that which they occupy to-day! Let them not feel that they have counted in vain upon their efforts being seconded by the body at large. The amount of additional matter given last year, over the stipulated 32 pages a month, was 28 pages, nearly an extra number: this year it will be 120 pages, almost four extra numbers, the price being unchanged.

Dr. Wilkes told the Union, at Montreal, that the subscription list ought to be raised at once to 1,500 or 2,000, and told his own people that they should take 200 or 300 copies instead of 100. After the success which he had in doubling the Montreal missionary subscription, we have strong hope that he will realise his idea in our case also. We are persuaded that the

matter needs but to be properly urged upon the people, to ensure like success everywhere.

Canvassers will remember that they may retain 20 per cent. of all funds received from *new* subscribers.

THE FREE LIST AGAIN.

We hope that our public-spirited, generous, and dollar-full friends, while remitting their own subscriptions for the current year, will not forget the suggestions we have often made in relation to the free list. We can find scope for the distribution of hundreds of copies in this way. The monthly magazine would thus be made a most valuable auxiliary to pastors and missionaries, while the addition made to our own resources would enable us to improve it more and more.

THE "INDEPENDENT" AT THE UNION MEETING.

According to the notice given in our last issue, the Proprietors of this Magazine held their Annual Meeting during the recent session of the Congregational Union, and reported to that body, on Friday morning, the condition of the undertaking and their arrangements for the future. As some changes of importance have been made, we will present their statement with some fulness of detail.

The Publishing Agent's accounts exhibited receipts during the year as follows:—For Vol. VI., \$12; Vol. VII., \$16; Vol. VIII., \$21; Vol. IX., \$41; Vol. X., \$69 85; Vol. XI., \$188 33; Vol. XII., \$456 30; Vol. XIII., \$46 85; Vol. XIV., \$4; Vol. XV., \$1: for advertisements, &c., \$35 50; total (including a balance from last year of \$38 07), \$929 90, being \$247 55 more than last year, and \$96 more than in any previous year since the *Independent* came into the hands of the present proprietor. The expenses of publication, including arrears due for Vol. XI., with a small allowance to the Editor, absorbed the entire income, leaving \$122 still due. Notwithstanding the unusual promptness of remittances, there were still due on account of the last volume fully \$400, besides several hundreds of dollars on account of preceding years. Encouraging as the above statement is, *comparatively*, it is evident that there is still room for improvement. This, we trust, succeeding years will show.

The new arrangements in relation to the proprietorship will be found fully explained in the following document which was read to the Union, after being adopted by the proprietors. The statements of past transactions were carefully extracted from the minutes of former Union Meetings, and from the files of the *Independent* itself. They will no doubt be read with interest by those who concern themselves with the fortunes of their denominational organ, and will be also useful for future reference.

The *Canadian Independent* was originated at the first meeting of the Congregational Union of Canada, held in Montreal, in June, 1854, a committee being then appointed by that body "to make arrangements for the publication of a monthly periodical,"—the Union also "undertaking any pecuniary responsibilities that may accrue during the first year," and "pronouncing an opinion for the guidance of the committee that Rev. W. F. Clarke, would be the editor chosen by this Union; that arrangements should be made to pay the editor a salary; and if there be profits in the future, they shall be paid to the Union funds." Personal guarantees against loss were given by several members.

That committee, constituted of pastors and others from Hamilton westward, at once met, and arranged for the issue of a semi-monthly journal, eight pages quarto, with Rev. W. F. Clarke, then of London, C. W., as editor, and the first number was published by him accordingly on the 24th July following.

At the Union meeting at Kingston, June, 1855, "Rev. J. Wood reported on behalf of the Periodical Publication Committee," when it appeared that the expenses had exceeded the receipts; and resolutions were passed,—1. That £50 *cy.* should be the editor's salary for the foregoing year. 2. That unpaid subscriptions and guarantees be called in at once, any deficiency being met from the Union funds. 3. That the editor's conduct of the paper had even surpassed expectation. 4. That the Union could no longer guarantee against loss. 5. That "although the resources of this body forbid its being a reliable security against pecuniary risk, its members would individually give their warmest support to a paper of such a character as the *Canadian Independent* has been."

Subsequently, during the same session, after a statement by Rev. W. F. Clarke, it was *Resolved*, "That the Union having heard with grateful pleasure the intimation of Mr. Clarke, that, provided 1,200 subscribers be pledged by his brethren, he would assume the responsibility of continuing the *Independent*,—a subscription-list be immediately opened," and a committee was appointed to complete said list. They reported, before the Union rose, a guarantee of £31 5s. for the next two issues. In the second of these, it was announced that, though the required list had not been obtained, "the *Canadian Independent* would go on." The form was now changed to that of a folio of four pages.

At the Union meeting, in Hamilton, in June, 1856, Rev. W. F. Clarke reported the following losses sustained by him in the publication of the *Canadian Independent*.

The cost of vol. I. had been exceeded by the receipts, (the latter including payments on account of guarantees,) only 8s. 1½d., to which the Union's funds had added only £4 10s. toward the salary of £50. The cost of vol. II. was £298; the receipts, £209;—deficiency, £89. There were 400 subscribers in arrears. There was a further loss of fully £100 on account of the printing office, which he had purchased.

Whereupon it was *Resolved*,—"That a committee be appointed to obtain subscriptions without delay to make up, if possible, the sum of £150 as a compensation to Rev. W. F. Clarke, for his services in conducting the *Canadian Independent*."

At the same meeting it was announced that Mr. George E. Thomas, of Toronto, would assume the risk of publication for the coming year, and that Rev. F. H. Marling, who had conducted the paper for the preceding two months, would remain in charge.

At the Union meeting, in Montreal, June, 1857, the committee on the Losses Fund reported that they had obtained £98 3s. 11d. towards the £150, besides some amounts, not ascertained, that had been sent direct by the donors to Mr. Clarke.

It was then also announced, that Mr. Thomas, who had sustained some loss, wishing to be relieved, Wm. Mellish, Esq., of Brantford, was prepared to guarantee the cost of publication for the ensuing year.

At the Union meeting at Brantford, June, 1858, it was reported that the deficiency in Mr. Mellish's receipts, behind the expenses of the year, was £70. To prevent the recurrence of these annual deficits, it was agreed to change the form of the periodical to that of a monthly magazine, 32 pp. Svo., which could be get out at much less cost. Guarantees were given to Mr. Mellish against loss on the next volume by 13 persons, \$20 each, in all \$260. At this meeting Rev. T. M. Reikie was appointed editor.

At the Union meeting in Toronto, in June, 1859, it was reported that the magazine had been "self-sustaining" during the past year. Mr. Mellish declining further responsibility, his liabilities being still \$250, it was resolved to continue the magazine, and a committee was appointed to obtain a proprietary, guarantees to \$100 having been given. It was subsequently announced in the magazine for the same month, that Revs. Dr. Wilkes, K. M. Fenwick, A. Wickson and E. Ebbs, with Messrs. G. Hague and E. Kimball, had become such Proprietors, their responsibility commencing with the new volume. In their hands, with the addition of Messrs. C. Whitlaw and A. Christie, and Revs. T. M. Reikie and F. H. Marling, the *Independent* has since remained, the annual receipts having covered the cost of publication. On his return from British Columbia, Rev. W. F. Clarke was recognised as having a seat in the proprietary. Each year the proprietors have presented a statement of their affairs to the Union, or its members meeting as a "conference of friends" of the *Canadian Independent*. The editor, proprietors and agent, have received votes of thanks for their services to the denomination, and means have been taken to keep up the circulation.

At the present time, in consequence of the retirement of Rev. T. M. Reikie, from the editorship, the removal of Rev. E. Ebbs and Mr. Kimball from the Province, and the proposal of plans for the improvement of the magazine, it becomes necessary to revise the arrangements for its publication, and to put its future management on a well-understood and permanent footing.

It is evident from the foregoing rehearsal of past proceedings in the Congregational Union of Canada, that although that body—having originated the *Canadian Independent* and sustained it during the first year of its existence—afterwards divested itself of pecuniary responsibility for want of funds to take such a burden upon itself,—it has recognized the claim of the periodical on its warm sympathy and support, as a most valuable aid to the churches; and on the other hand, that the successive proprietors have accepted their position as a Trust for the body at large. They have assumed pecuniary liabilities as a service to the denomination, and have kept up an intimate, cordial, and confidential correspondence with its representatives assembled in the annual Union meetings.

On every account it is most desirable that such a happy relation should continue and be ensured for the future. The present proprietors have adopted the following measures to accomplish this end:—

1. That to make the interest of the denomination in the magazine still more manifest, the proprietors henceforth take the name of "The *Canadian*

Independent Publishing Company," and declare it to be their intention to publish other denominational literature as they may be able, devoting all profits that may accrue to this purpose.

2. The number of members in the company shall be twelve.

3. Vacancies occurring in the membership of the company by death, resignation, removal from the Province, or other causes, shall be filled up by the remaining members, at their several annual meetings, from among the ministers or members of the Congregational Churches of British North America.

4. The officers of the Company shall be a President and a Secretary-Treasurer, to be elected annually.

5. The Company shall be organized in accordance with the provisions of the Joint Stock Companies' Act of Upper Canada.

Rev. J. Wood having been chosen a member in place of Rev. E. Ebbs, removed from the Province, Mr. S. Hodgskin in place of Rev. T. M. Reikie, retired, and Mr. P. W. Wood to fill a vacancy, the Company now consists of the following members: Mr. C. Whitlaw, Paris, C. W., *President*; Mr. A. Christie, Toronto, *Secretary-Treasurer*; Revs. Dr. Wilkes, Dr. Wickson, K. M. Fenwick, W. F. Clarke, F. H. Marling, J. Wood, Messrs. G. Hague, E. Kimball, P. W. Wood and S. Hodgskin.

An Executive Committee of five was appointed to attend to any business requiring their action during the year.

Dr. Wilkes, by whom these statements were presented, proceeded to announce, that the proprietors had felt so much encouraged by the improvement in the receipts for the Magazine, while the Editor had felt so much cramped for want of space, that it had been *determined to enlarge the Magazine by eight pages*, making it 40 instead of 32 pages, in the same style as before, *without increasing the price*; also, that Rev. F. H. Marling would be the Editor for the ensuing year, his predecessors, Revs. W. F. Clarke and T. M. Reikie, having been requested to act as special contributors. He then made an earnest plea for the Magazine, urging that its circulation be raised at once to 1,500 or 2,000, inasmuch as every member of our Churches, and every family, suffered personal loss by not reading its contents, which could be found nowhere else.

A free conference followed upon the affairs of the Magazine, various suggestions being made to the Editor which will be duly remembered, and plans discussed for improving the circulation. Among the latter the following deserves record and imitation: the Church in Paris, C. W., recently appointed a Committee to obtain new subscribers and to collect subscriptions from those already on the list, and will thereby *more than double* the number taken in that locality! If this were done everywhere what might we not make of the *Independent*!

The thanks of the Union were voted to the Editor, Agent and Proprietors for their services during the past year.

CONGREGATIONALISM:—"A BLESSING IS IN IT:"

BEING THE

ANNUAL SERMON

BEFORE THE CONGREGATIONAL UNION OF CANADA:

Preached in Montreal, on Thursday Evening, June 14th, 1866, by

REV. W. F. CLARKE.

TEXT: *Isaiah lxxv.*, 8. "Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

It will establish a clear understanding between preacher and hearers, and promote the object of this discourse, if I frankly state at the outset, that I intend applying the text to Congregationalism,—to shew the blessing there is in it, and to urge the dissuasion, "DESTROY IT NOT."

Nearly all the vital piety that there is in the world is arrayed under certain ISMS, and is represented by the sum total of a number of denominations. That there are evils growing out of the *sect-life* into which the Church has developed, could easily be shown, but denominationalism is far from being an unmixed evil. To each of the great leading sects God has given certain elements of moral power, and certain characteristics of moral beauty. With much that is common to all, each has its distinctive features, and each its peculiar work. Each according to the number of living Christians there are in it, contributes towards making up that blessed fellowship,—visible in its individuality, but invisible in its boundaries and comprehensions, which we call *the Church of God on earth*.

No denomination has a right to exist unless it can show that it has peculiar principles, conscientiously held, the maintainance of which requires distinct organization and action. Even outward and visible union among the people of God is a most desirable thing, and is not to be sacrificed unless there be that which is more important to be gained thereby. Not every phase of truth demands or justifies distinct denominational testimony in its behalf. The truth must be important enough to counterbalance the evil of separation. If a servant of God regard himself as Divinely called to bear witness concerning truths of magnitude, and that testimony cannot be given without his taking an attitude of distinctness, he need not hesitate as to his duty. Separation is not necessarily *antagonism* or even *protest*. But if it be these,—and it may be—then duty is all the clearer. Yet, even when antagonism and protest are involved, it is quite possible, and a plain Christian duty, to *speak the truth in love*.

Now I have no hesitation in saying that to us as a denomination the charge of certain great principles is committed, and from us the duty of testifying to certain important truths is required by Him whom we call Master and Lord. And I am equally clear that at present we can only fulfil our trust by standing distinct from others whom we rejoice to recognize as "partakers of like precious faith," and in all respects equals and brethren.

In speaking of Congregationalism, I would have it understood that more is meant than a form of ecclesiastical polity. The mistake is often committed of regarding it merely as a particular mode of church government, and it is urged that it may be maintained in connection with this or that set of reli-

gious opinions and practices. So far as the management of its affairs by the local church without interference from any outside ecclesiastical authority is concerned, this is true, but this is only one of our distinctive features, and *that* is not fully presented in the statement of it, which has just been given, as I shall presently have occasion to show. Besides this there is the spiritual character of the membership,—the rejection of human standards of faith and practice,—the equality of all who belong to the brotherhood, and the like. These and other features are even more distinctive of Congregationalism than the one partially delineated in the usual representation of it, adverted to a moment ago. Unitarians and Universalists array themselves in self-governed societies. So might any number of persons with the thirty-nine articles as a creed, and the prayer-book as a ritual, while rejecting the conversion test of admission, and having in the local church “*lords many.*” One feature of the system has a certain value, even when taken by itself, but it is of the whole, and not of any one of its parts, however excellent, that I would now speak.

I. The “ *blessing*” there is in it, is varied and many-phased.

1. A blessing is in our foundation-principle, that conversion is the one qualification for a place in the church of Christ

The evils of indiscriminate communion, of geographical lines of fellowship, of any and every letting down of the conversion qualification of church-membership are great and manifold. It is not, however, my purpose to advert to these, but rather point out some of the positive good that results from making the strait gate the door into the church. It is then a creed in miniature,—a sort of *multum in parvo* exhibition of evangelical doctrine. Conversion implies *depravity*: a nature wrecked and ruined. It implies *moral helplessness*. It implies a *power adequate* to the task of renewing a fallen being. It implies a Divine agency. It implies a *life*,—the life of God in the soul of man,—a life whose central pulsations reach to the remotest functions of the ecclesiastical form in which it is embodied.

The Bible is full of *root ideas*: ideas that like dry insignificant grains of wheat, have wonderful germs in them. Now here is one of these root ideas. If we are to have a converted membership there must be within reach the means of changing the hearts of unconverted people. There is only one power known to man by which the soul can be renewed, and the heart changed. It is the atonement that effects the new birth, and conversion is a phenomenon that can only take place under the preaching of Christ, and Him *crucified*. The Bible philosophy of conversion is given in those memorable words of our Lord, “*If I be lifted up will draw all men unto me.*” A style of preaching that explains away the atonement effects no conversions in the Scriptural sense. It may convert to a certain set of religious opinions, but conversion as a great moral change which makes the man a new creature, does not and cannot occur under a ministry that is unfaithful to the doctrine of atonement. It is the exhibition of “*Christ crucified,*” as the substitute for sinful men,—as the grand expedient by which the law of God broken by us is magnified and made honourable in the sacrificial death of our surety,—and as a basis for righteous forgiveness;—it is this that transforms, cleanses, and saves. It cannot be held forth with Bible faithfulness without carrying home conviction of guilt, danger, helplessness, and need of an Almighty Saviour. Show a man that he has broken the Divine law, that his character is entirely unholy, that he can neither atone for his guilt nor make his heart better, and that God pitying him—

assumed our nature that he himself might bring salvation;—let him see Jehovah's yearning love,—show him "God manifest in the flesh" bearing our sins in his own body on the tree, let him gaze on Calvary,—“Behold the Lamb of God that taketh away the sin of the world:”—“see from his head, his hands, his feet, sorrow and love flow mingled down”—let him hear and understand the victorious death-ery of the Redeemer,—“IT IS FINISHED,” and a power is brought to bear adequate to the great result. “Christ crucified” implies utter depravity, guilt, and helplessness,—sets forth infinite, amazing mercy—brings a salvation *all of grace*: renews the heart: binds the pardoned sinner in grateful allegiance to Christ, becomes the central spring of all duty and impels to all holy obedience. Under such preaching, not ALL indeed, but SOME will be converted. Ah! yes, there is virtue in that ancient cross. Its glory and grace live still “towering o'er the wrecks of time.” “Christ crucified” is now as of old “the power of God and the wisdom of God.” Hence it is that dead souls are quickened,—cold hearts warmed,—eyes unused to weeping made channels of penitential grief for sin,—and lives before spent under the power of Satan willingly consecrated to God. Thus it is that this root idea is a concentration of vital gospel truth, and the conservator of a living ministry. There is also a most interesting balance kept up by the maintenance of this truth. Converted souls will crave a style of preaching that tends to convert. They will want to hear about that Saviour whose preciousness and power to save have so endeared Him to their hearts. They will pine under a ministry that is not full of Christ. Intellectualism, moral essays,—laboured prettiness, may beguile for a time, but when the soul gets hungry and must eat, it will say, “away with sickening sweetmeats,—give me the bread of life.” And the bread of life such will have, if they wander for it. A converted membership, to whose quickening preservation and salvation, Jehovah stands pledged, will, in some way or other, show unmistakably its distaste for a Christless ministry, and will either get rid of it or leave it. Thus there is a process provided for in the moral world very like that by which the earth is watered and rendered fruitful. The rain descends from heaven, and by evaporation there is a provision for the continuous descent of the showers that water the earth. I have made this thought prominent because it is a most urgent question in the present day, how orthodoxy is to be conserved. We see that creed forms will not do it. But if conversion were made a *sine qua non* of church-membership everywhere in Christendom, the truth would be rooted in living hearts and could never die out.

2. A blessing is in that principle of individual responsibility to Christ on which our church affairs are conducted.

The mistake is sometimes committed both by the enemies and friends of Congregationalism of speaking of it as a democracy,—a system that locates all power in the people. Rather it is an *absolute monarchy*,—a THEOCRACY under which the single, constant question is, what is the will of our one Master, Christ? It is not a system upon which there are “many masters,” and the people are all sovereign. Some of the worst evils that have sprung up among us have arisen from the idea that an independent church may do what it pleases,—that ministers and members are alike at liberty to do what is right in their own eyes. The truth is they are “under the law to Christ,” and have no right to do anything which they have not reason to believe He sanctions. No act of any Con-

gregational church is rightly performed unless it be done in the spirit of obedience to Christ; nor is any act of such church valid, if it will not bear the scrutiny of the New Testament. The members put their necks under a yoke of human bondage, if they unconditionally pledge themselves to submit to whatever acts of discipline the Church thinks fit to perform. The promise of subjection to discipline must be limited by the proviso that it be in harmony with the Holy Scriptures.

Properly speaking, no body of human beings has any power to *make law*. Legislatures even can only apply law that is already in existence. The distinction between higher and lower law which American legislation concerning slavery has made prominent, is one of immense importance. Only the higher law is law at all in the true sense of the word. Law, so called, that cannot be harmonized with the eternal principles of right, is usurpation and tyranny, and no man owes it any allegiance or respect for a moment.

So there is no ecclesiastical law but what has emanated from Christ. Our business is to take the statute-book he has issued, and apply its provisions to the cases that arise. When we receive a church member it is on the ground of the prior reception of that person by Christ. We have no right to reject whom the Lord has received, nor to receive whom the Lord rejects. We have only one point to settle about an applicant for fellowship, and that is, whether Christ has received him. It matters not what peculiarity of opinion, disposition, temperament, or circumstances there may be, this one thing settles the question. Thus also in all church business we are constantly led up face to face with our responsibility to Christ. In the choice of a pastor, a church has but to ask "Is there ground to believe the Chief Shepherd would have this servant of His to be our spiritual overseer? If there be hesitation or perplexity between two candidates the prayerful enquiry should be, "show which of these two THOU hast chosen?"

Not our own will is to be done, but the Lord's will, not our own impulses, plans, or judgments are to be carried out, but, so far as we have the means of ascertaining them, the behests of Christ.

It is a blessed thing for the entire membership of the Church thus to be brought into constant contact with the Master. It promotes a sense of dependence on Him. It quickens the feeling of obligation and keeps alive the spirit of obedience. It exalts the details of business into acts of service to our Lord, and gives us as high and glorious a position as that of the very angels of heaven, since we may say of whatever we do:

"It means thy praise, however poor,
An angel's act can do no more."

It keeps us in the presence and under the eye of Christ. It impresses us with the weight of that most important sentiment, "HE IS LORD OF ALL."

3. A blessing is in our church-meeting, equality of rank, and freedom of voice and vote. In one aspect of it we do a very bold thing in saying to our church-members, "now you are all on a par, and every one is given entire freedom of thought, speech, and action." This would not be safe in the political world. "LIBERTY, EQUALITY, FRATERNITY," were the watch-words of anarchy in France, and universal suffrage is at this moment the direst curse of the great republic on which we border, because of the want of intelligence and right principle among the masses of the population. But

there is no parallel between civil and church government, either in the objects for which they exist, or the qualifications for administering them. Civil government exists for the protection of civil rights, church government has for its object the promotion of holiness in the world. Intellectual fitness,—a *stake*, some selfish interest that taxation can reach; natural or acquired rights of citizenship; are necessary to the political voter, but the one qualification for the ecclesiastical franchise, is *piety*. With this all is well guarded and secured. For the liberty we have in the Gospel is not a liberty of lawlessness. True freedom is always hemmed in by law, but the enclosure is a broad one, and gives ample room for the sense of independence and deliverance from restraint. What I now hold up as an excellency of our system, is often picked out as a weakness and a defect by outsiders, and it must be confessed that its utility is sometimes doubted by some of them that are within. Quiet souls, whose elysium is a state of undisturbed peace, and who little dream that their ceaseless craving for peace may be a very selfish affair, do not feel much attracted to church meetings which are characterized by any large amount of free discussion. Timid pastors and weak-kneed deacons have infinite perplexity as to how they shall govern the people, and avoid having scenes. Our principles are sometimes violated, and the interests of union and brotherly-kindness jeopardized by the very means which are taken to keep a church out of commotion. A wondrous amount of *managing* is done, by the officers and a few leading spirits, especially when there is an important question on the tapis. Dubious people are cautiously sounded, those who can be moulded are put through the casting process and brought into the required form. Crotchety and troublesome persons are by some adroit stroke of policy out-witted. "Then are they glad because they be quiet!" Good souls, what a proud and grand feat they have accomplished! Now it will be almost invariably found that it is in churches that are managed thus that the worst distractions come about. The microscope reveals the fact that it is in stagnant water the most belligerent animalcules are bred, while in the fresh and living water the infusoria are comparatively peaceful and harmless. It is in dank swamps, where no breeze blows and no current moves, that all sorts of poisonous and angry reptiles come into being. Too many good people have faith in Christ, but none in their brethren, none in the power of argument, none in the influence of candour, none in the blessed contagion of a meek and loving spirit.

On our system rightly administered, the church becomes a school of brotherly love,—a college of forbearance. The free expression of opinion accorded to each,—the open discussion of all subjects, the diversities of view that will come to exist,—these render the dominancy of love essential to peace. "Many men, many minds." It is easy to keep things quiet when only one ruling will has to be consulted, or when a few who perfectly understand one another and who generally take their cue from some one mind among them stronger than the rest can have it all their own way, but when many equally privileged to speak out their thought and in the habit of doing it, are concerned, it is not always easy to secure harmony and maintain peace. But what gain is it if you on the one hand ingeniously manufacture a delightful hush, or on the other hand come out boldly and deny the people voice and vote, lest human imperfection and passion should show themselves in the house of God? It is to be lamented when these things do show themselves, but to attempt their cure by abrogating Christian liberty, makes hearts no better, while it is choosing the greater rather than the lesser of two evils.

For liberty with its occasional drawbacks is better than despotism of any sort, notwithstanding the strength of will, assumed infallibility, forced unity and spurious peace which mark despotisms until they grow intolerable, and sometimes lead to their being admired.

It is said there is a class of the population in Russia who tie up their children with cords and swaddling bands, fasten them to pieces of board, and hang them on pegs in the wall to keep them out of mischief. Whether there be such a custom in Russia or not, there is one very like it in many parts of Christendom. But what wise parent would not rather have his children froely running about, though they do sometimes betake themselves to rollicking or occasionally get into mischief? That we have sometimes turbulent church meetings must be frankly admitted, but the remedy for them is not to abolish the institution, but to work it more wisely. The fact is that few improper scenes would take place in church meetings if Christian pastors were properly qualified, and would fearlessly do their duty. Let them study human nature and acquire the administrative faculty. Let them enforce with kind but firm rule the laws laid down by Christ for the order of his house. Let them on no account ever suffer a violation of Christian courtesy by any brother. Let them instantly silence the tongue that utters an unchristian epithet or a discourteous word, and never allow it to speak in church-meeting again until due apology is tendered. Above all let that command of Christ which wraps up in it such a world of wisdom be strictly enforced: "If thy brother trespass against thee go and tell him his fault between thee and him alone;" and there will be few church-meetings of which there will be any cause to be ashamed. With loving hearts among the membership, with humility, self renunciation, abounding charity, and large forbearance, there will be not only the *absence* of *disquiet* but the *presence* of *peace*. Brethren, there are latent possibilities about the church-meeting capable of making it a mighty means of grace and of realizing the delightful picture drawn in one of our hymns:

"Blest are the sons of peace:
 Whose hearts and hopes are one,
 Whose kind designs to serve and please,
 Through all their actions run.
 Blest is the pious house,
 Where zeal and friendship meet,
 Their songs of praise, their mingled vows,
 Make their communion sweet.
 Thus on the heavenly hills,
 The saints are blest above,
 Where joy like morning dew distils,
 And all the air is love."

4. A blessing is in our abjuration of creeds. We impose no humanly-contrived system of doctrine upon either members or ministers, but appeal directly to the Bible as our rule of faith. It is possible to conceive of creeds that are unobjectionable, but taking them as we must most human things, as they *are*, rather than as they might be, it may be questioned if they are not on the whole more of a curse than a blessing. A creed embracing only the vital points of Christian doctrine, and leaving the rest open questions, would perhaps do no harm, and might be in some respects useful, but the minute particularizations of belief which are embodied in most creeds, are mischievous human inventions. They form no effectual fence against error which is always

either supple enough to vault over them or insinuating enough to wriggle through them. The most enthusiastic advocates of creeds as a protection against error must surely at this time of day be at least dubious as to their value. All shades of belief and unbelief are now preached by men who have sworn common fealty to articles numbering thirty-nine, and have declared unfeigned assent and consent to all and everything contained in the Book of Common Prayer. Our Presbyterian brethren cannot say much as to the efficacy of their redoubtable "standards," for they have proved no more invincible in the conflict with the false doctrine than the no-creed banners of Congregationalism. Some of the best men among them are notoriously at variance with the confession on certain points, and the body at large is visibly outgrowing its creeds. Unspiritual and unscrupulous men have no difficulty in subscribing to creeds,—weak, good people find it a trial and source of disquiet to accept standards to which they cannot fully assent,—while valuable, independent, conscientious minds are repelled by the idea of professing *an iota of belief* which they do not honestly hold. No one who loves the truth will hesitate at any course which will give honour, distinctness, and strength to sound doctrine, and at the same time preserve inviolate our heritage of freedom. But the truth seems to be that orthodoxy is the offspring of spiritual life. Orthodoxy does not always secure spiritual life, but spiritual life invariably secures orthodoxy;—i.e. as to vital, soul-saving truth. Creeds cripple and disfigure the living soul, as corsets and iron shoes do the living body. Given the life principle in healthy development, and there will be a vigorous body without fail. Though our "Declaration of Faith" has a decided smack of Calvinism, and it would be very insipid if it had not, yet we have never denominationally taken the ground that we will not extend ministerial fellowship to Arminian brethren. Here and there we have those among us who favour that doctrinal system, but it is remarkable how dilute and mild their Arminianism is amid surroundings of entire freedom. With our unanimous belief in the universal love of God, the world-wide extent of the atonement, man's freedom, the strivings of the Spirit with all, and the large liberality of gospel offers, they have but little to render them uncomfortable, and with mutual forbearance there need be, and there is no difficulty in maintaining a fellowship of labour and of love. There is reason to think that a soul touched with the grace of Christ, if left to its own natural settling down, will vibrate toward a mild and moderate Calvinism, just as the magnetized needle vibrates toward a certain quarter of the compass. But there are disturbing forces, currents, and somewhat occult influences, that affect soul vibrations, inclining them in some cases toward arctic, and in others toward equatorial regions. It is surely a blessing to feel that without stereotyping one's religious opinions on the one hand, or becoming loose and latitudinarian on the other, there is a margin of freedom admitting of reinvestigation and revisal of opinion, and the reception of any additional light that may break forth from God's holy word. Judging of a principle by its practical working is not a bad test of it, and thus judged, our principle in reference to creeds is found to work well. There is no denomination in Christendom where greater unity of opinion is to be seen, nor is there any quarter in which warmer love and more earnest zeal for the great doctrines of the gospel exist than among us. Meantime no burden is laid on the consciences of good men; no one whose views on minor points may be modified or wholly changed, is distressed at the idea that his position is a false and inconsistent one; and all are left to adopt the conclusions to which they are

led by an independent study of the Divine oracles. No man would be tolerated as a minister among us with lax views on the inspiration of the Bible,—no man who denied the Divinity of our Lord Jesus Christ,—no man who disbelieved the doctrine of the new birth unto righteousness,—no man who did not hold to the fact of a true and proper atonement for sin by the death of Christ. These four—inspiration, the Deity of Christ, regeneration, vicarious atonement, will be held to with all the firmness of a death-grasp so long as we maintain the conversion-test of membership. The Congregational Churches of New England that lapsed into Socinianism *first* relaxed the test of admission, by adopting what was termed the “Half Way Covenant,” next tolerated Christless preaching, and at last fell into open error. As Dr. Vaughan, in his “Notes on the United States since the War,” observes: “The preachers gradually ceased to preach evangelical doctrine, *without preaching anything directly contrary to it*. Being at length compelled to declare themselves, they were found to have silently abandoned orthodoxy to a wide extent.” They would not have been borne with in thus silently departing from the truth, if spiritual life had not first died out of the churches in consequence of unrenewed persons being admitted to membership. But as we have seen, it is quite practicable, by the aid of this important principle, to wed orthodoxy and freedom in holy and harmonious union.

4. A blessing is in our views concerning ministerial parity, call, and ordination. Of ministerial parity I shall not now speak particularly, because it is not a view peculiar to ourselves, being maintained with equal earnestness by our Presbyterian brethren. But Congregationalists, including in the term both the Baptist and Pædo-Baptist wings of the denomination, stand alone, if I mistake not, in their maintenance of the principle that a man’s call and right to preach the Gospel and be a minister of Christ, come directly from above, and are conveyed to him through no human channel. We hold that all man can do in the matter is to assist his fellow man in ascertaining the mind and will of Christ, and declare his concurrent belief with Christ’s minister, that the Lord has called him to this work. We never, except by a figure of speech, “license” a brother to preach the Gospel, and never, except through the well-intended blundering of a college board, tell any one you shall *not* preach the Gospel. While others with a strange presumption do not hesitate to say to a candidate for ordination, “Take thou authority to preach God’s word and administer his holy sacraments,” the most we dare say is “Brother, we believe you to be Divinely moved and fitted for the work of the ministry, we therefore hail your entrance on it at the Master’s bidding, and wish you God-speed with fraternal prayer and blessing.” We claim to possess and impart no priestly function,—no prelatical dignity—no apostolic prerogative; believing that “the excellency of the power is of God and not of man.” We are thus most thoroughly at issue with that claim to real and sole apostolicity which is being thrust forward so prominently by a small class of men who want to monopolize the name and functions of Christian ministers. Until quite recently we have been remarkably free in Canada from high-church pretension, except so far as Rome is concerned. She is always and everywhere high-church. There are no ministers of Christ but her priests. There is no salvation out of her pale. Such is invariably the teaching of Rome.

A section of the Church of England known as the “High-church party,” take substantially the same ground. This has happily been but a small and unimportant party in this country. Here and there a full-blown apostolic-successionist rector has asserted his exclusive claims, but the mass of

the people have smiled at the preposterous nonsense, and paid no attention to it. But of late these pretensions have been put forth more loudly and extensively. There have been importations of High-church clergymen, especially to our cities. These have inoculated some of their brethren and emboldened others. The extirpation of state-churchism in this country also seems to have induced a setting up of the spiritual claim now that no longer a political pre-eminence can be asserted. Men accustomed to feel themselves on a pinnacle of distinction are uncomfortable at finding themselves on the same level with ordinary Christian ministers, and apostolic succession is a sort of pedestal on which they can climb and be a little higher than others. Worse than all, the revival of ritualism in the Church of England, and the tendency toward Rome which has been setting in so strongly of late, have the effect of rousing up the claim of exclusive apostolicity. It is mournful and sickening to see what superstitious mummeries are being put in practice in certain quarters. The rage for ecclesiastical millinery, candle-light, and Popish genuflexions, is truly disgusting to a mind soundly Protestant, not to say Puritanical in its convictions. The Church of England was never but half reformed from Popery, and the seeds and roots left in the soil are continually sprouting out and growing forth. The best ministers and members of that church deplore this condition of things but are powerless to arrest it. Yet strange to say some among them appear to be trying to make an arm of strength out of apostolic succession. The weakness of the Episcopalian discipline, as lately revealed in its inability to deal with heresy, would seem to have encouraged a tendency in this direction. Every form of error now finds shelter in that church, and neither Queen, Archbishop, Bishop, nor Dean can drive it out. Infidelity itself is firmly entrenched in the strong-hold, and numbers of men preach sermons that pull to pieces every vital declaration of the articles, and every evangelical sentiment of the prayer-book. In sadness and discomfiture some would appear to be flying to apostolic succession for help amid this condition of things.

There are more especially three considerations which render it important that every evangelical pulpit in the land should speak out on this subject, and give forth no uncertain sound. (1st.) Its bearing on ourselves and other ministers of the Gospel. There are times when humility is the duty of the hour. There are other times when self-assertion is a duty. Paul was a most humble man. His epistles teem with expressions of this spirit. He writes himself down the "chief of sinners," "less than the least of all saints," and "not worthy to be called an apostle." Yet when occasion demanded he could be assertive. He was independent and strong of conviction and purpose as well as humble. He knew that he had *rights* as well as *duties*. These rights he was ever prepared to maintain and defend. The idea some people have of a good man is that if any body wants to ride or walk over him, his only duty is to lie down in the road and submit. Not so Paul. His able and manly utterance, "I am a Roman," his spirited rejoinder to the magistrates' offer of clandestine release when they had unjustly imprisoned him, "Let them come themselves and fetch is out," and above all his question and answer in reference to usurpers of exclusive rights in his day, "Are they ministers of Christ? I am more!" are lessons and models for us. It is no violation of Christian humility for any one of us who is truly called of God to preach the Gospel to take up the words of Paul in reference to vaunting apostolic successionists, "Are they ministers of Christ? I am more." (2nd.) There is the dishonour

those haughty spiritual claims put upon Christ. If we resent any usurpation of our Lord's kingly rights, shall we not much more warmly resent an encroachment on his priestly rights, since our salvation is wrapped in these? If we regard His will as our only law, shall we consent to have those disowned and made little of who bear credentials from HIM? If we hold that He is head over all things to His Church, and that we are "complete in Him," shall we tolerate the idea of His grace needing to be supplemented by a human efficiency and a succession that is of man? If we know in our inmost souls that trust in Him must be absolute and undivided, can we have any patience with a dogma which detracts from an exclusive trust in Christ, attaches efficacy to human manipulations, and tempts men to forget that "none but Jesus can do helpless sinners good?" (3rd.) This suggests the mischievous results of belief in this dogma. It tends to dependence on man, and on outward rites, thus leading away from the inward and spiritual. Its tendency is to displace the religion of the heart and instals in its room, the religion of the priest; to lead people to hope for salvation, not because "Jesus only" is their trust and their stay, and He is "able to save unto the uttermost all that come unto God by Him," but because an apostolically-pedigreed man preaches and prays in their hearing, and administers rites of soul-saving efficacy. Its natural influence is to take out of the poor man's mouth the pregnant, penitent, believing words of Watts:—

" A guilty, weak, and helpless worm,
 Into thine arms I fall.
 Be Thou my strength and righteousness,
 My Saviour and my all!"

And puts therein instead the self-flattering, ruinous language of Micah, "Now know I that the Lord will do me good, seeing that I have a Levite to my priest." Congregationalism abjures all this, and asks: "Who then is Paul, and who is Apollos, but ministers through whom ye believed, even as the Lord gave to every man?" And thus, leading the soul to Christ, as "all and in all," putting no man, however solemnly consecrated or eminently endowed, between the sinner and the Saviour, attributing all grace and power to Him alone, and pointing to his fulness as the inexhaustible storehouse of salvation, we hold up no false glare of delusive hope and vain trust, and give no encouragement to that tendency of the human heart to trust in the outward and the human rather than the spiritual and the divine which so constantly betrays itself. With us "neither is he that planteth anything, nor he that watereth, but God who giveth the increase." Our ministers are not an order, they do not form a superior rank or class among the people of Christ,—they are men of like passions with others, on the same footing of service and responsibility to Christ as their brethren. They challenge no respect, deference, or consideration as an exalted order or class, though they have ground to expect that fellow-christians will "esteem them very highly in love for their work's sake," and "hold such in reputation." Their sufficiency is of God, their sole dependence for success the Divine blessing, and they ever need to say to the brotherhood, "Brethren pray for us, that the word of the Lord may have free course and be glorified."

6. There is a blessing in our system—in its bearing towards christian union. Rome is not astray in teaching that unity is a note or sign of the true church. Wherever the love of Christ has found a home, there is also love to the brotherhood. Not in vain did our Saviour pray for his people that they all

might be one. In heart they are so, though not in outward appearance and demonstration. One of the worst evils of our present denominational condition, is that it tends to keep those apart who, if they only drew near enough to one another for their spiritual affinities to act, and draw out the oneness that is latent, would again, as of old, inspire the exclamation "*See how these christians love!*" As

"Mountains interposed
Make enemies of nations that had else
Like kindred drops been mingled into one;"

So do the creeds, forms, traditions and lurking prejudices generated by denominationalism, keep those asunder who could not help being visibly as they are really ONE, did they but commune with each other heart to heart. It must be confessed that there are serious and real obstacles to christian union in the very constitution and frame work of most of the great religious bodies of Christendom. A door of admission that is too narrow to let in all true christians, and yet so broad as to admit freely a mass of ungodliness, was surely never meant by Christ to be the entrance into his church. The gateway to christian fellowship should be so constructed as to let in all the church, and to shut out all the world. But is it not obvious that the terms of membership and ministerial connection with our leading religious bodies must of necessity exclude not a few of Christ's true disciples and ministers? Is this right? Is not the church as truly the home prepared by Christ for his people in this world, as heaven is a prepared place for them in the world to come; and is it not at once preposterous and melancholy that we poor sinful creatures should affect a purer, selecter fellowship, than that which obtains among the saints in light? May one child forbid another child of the same family the freedom of their one father's house, and a place at their one father's table? Alas! that we should see and hear so much of "*OUR CHURCH,*" instead of the "*Church of Christ.*" Alas! that abodes of holiness should be built like old-time castles, with wall, moat and gate—the road thither leading over a "*bridge of sighs,*" only to be crossed by many who would fain be within by the commission of actual sin! You and I, my brethren, could be Episcopalians, Presbyterians, or Methodists, only at the cost of deliberate untruthfulness. We must affirm our belief of what we do not and cannot hold. It of course does not follow that others must be at such cost to belong to the bodies named, but it is, to say the least of it, a most extraordinary phenomenon that such large numbers of untrammelled thinkers should be able to come at so precise agreement as they profess to arrive at. Without judging others, we say for ourselves, that our brethren exclude us from their fellowship by imposing impossible terms. It is surely better to be alone, or in the society of a few, and preserve a good conscience, than it is to play hypocrite and deceiver for the sake of large and good company. Now we hold, and it is the germ-principle of christian union, that the terms of christian ministerial fellowship should invariably be such as to exclude none who bear the Master's image and can show the Spirit's seal. We stand on this foundation; and it is a sweet reflection that we repel and exclude none who have a right to be within the church's pale.

"We are a garden walled around;
Chosen and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness."

But the gate opens of its own accord to all who love our Lord Jesus Christ in sincerity. We offer the hand of fellowship and the heart of love to all who show proof that they belong to the Saviour. We are ready to unite with our brethren of every name, if they will but let us. Not in spite of our being Congregationalists; but because we are Congregationalists we can be one with all the true servants of the Lord Jesus. When we plead for the scripturalness of our system, we do not unchurch others. There are more clusters on the true vine besides that for which we contend that a blessing is in it. We neither ask nor expect that other denominations will merge their existence in our body, but we are sure that, in "the good time coming," when all Christ's people will be visibly one, the terms of christian and ministerial fellowship must be assimilated to our own, and the entrance-gate to every denomination shall have emblazoned over it—"WELCOME ALL WHO LOVE THE LORD."

Meantime, while we exercise fraternal freedom in pointing out wherein others set up unscriptural terms of communion and of ministerial standing, we tender a hearty God-speed and a sincere offer of co-operation to all who are laboring to promote the cause and kingdom of our Lord Jesus Christ.

7. A blessing is in our system as it respects its elasticity. It leaves us entirely at liberty to adopt and appropriate whatever there is of real utility and excellence in the practices of other religious bodies. Neither ecclesiastical ordinances nor usages having the weight of law, stand in the way of any particular church or minister taking a leaf out of the books of others. That in their prudential arrangements, brethren of other denominations have hit upon much that is worthy of imitation on our part, can hardly be doubted for a moment. But while the freedom we have in Christ Jesus is such as to admit of our adopting whatever is really valuable, find it where we may, it must be confessed that timidity and prejudice too often stand in the way of our doing so. Instead of asking about a given practice, "Is it good and useful? does it accord with Holy Scripture?" we are too prone to ask, "Is it usual among Congregationalists? won't that make us churchified? doesn't that savour of Presbyterianism? isn't the other thing Methodistic?" It is well to have the fact prominently brought out before our minds and the Christian public generally, that it is a distinctive principle of Congregationalism that we *can* and *may* avail ourselves of whatever our observation of the procedure of others commends to adoption on our part. At the recent meeting of the Congregational Union of England and Wales very broad assertion was given to this principle—much too broad indeed by one of the brethren, who took the ground that there is nothing to hinder a Congregational minister, if he wishes, from resorting even to altar decorations, lighted candles, ecclesiastical millinery, genuflexions and the like. This is surely carrying a good principle too far. There is everything to hinder the adoption of such practices. Both the letter and spirit of the New Testament forbid them. A Divine law written on the intellect, conscience, and heart prohibits them. It was a very extreme supposition, never likely to be wrought into fact, but should a Congregational minister ever so far degenerate into the Popish fool as to "play such fantastic tricks before high heaven," let us hope there will be at least one Jenny Geddes in the congregation to fling a cutty stool at him!

Without theorizing to so absurd a length, it is of importance that we remember this feature of our system. And it were well if practical use were made of it. Though at one time I doubted the expediency of such

a course, I have no hesitation now in saying that in some cases at least, the partial use of a liturgy would be found useful. Our congregations are too still and passive in their mode of worship. An arrangement by which they should respond in devotional utterance, and solemnly confess their faith in the great vital truths of the gospel, is, I think, universally desirable. There are advantages both in free prayer and in liturgical forms. Why cannot we combine them? Nor is this perhaps the only thing in regard to which we could advantageously borrow from our Episcopalian brethren. We should do well in my mind to borrow from our Presbyterian brethren, I will not say the *ruling* eldership, but the eldership as a help to the pastorate in certain spiritual duties. For want of it various things come upon the deacons which do not at all belong to their office, and what is worse, for want of it a considerable amount of important work is left undone. What possible infringement can it be of any Congregational principle to make choice of a few earnest, experienced, spiritual men, each of whom shall have a visiting district in which he shall maintain acquaintance with the members of the church and congregation, find out who are sick or from any cause in need of pastoral attentions, and report accordingly? And would it not greatly tend to advance the best interests of our churches, if pastor, elders and deacons had stated meetings for consultation in the capacity, not indeed of an authoritative but an advisory body? Would not such a method be far better than resort to the appointment of a church committee from year to year, to whose oversight the affairs of a church are entrusted. I for one see no trace in the New Testament of anything like an annually chosen church committee, but I do see plain traces of an eldership to which we can show no counterpart, with all our declarations about conformity to the apostolic model. Then there is much we can learn from our Methodist brethren. No body of Christians have so much sanctified common sense in the practical working of organizations as they. The order, vigour, and efficiency with which they manage their institutions are worthy of all praise and much imitation. They have a wondrous faculty of giving everybody something to do. They keep the people so busy that there is a stamp of life and energy upon their whole movements, and to use an expression often heard among them, "they are all at it, and always at it." Their class-meetings and love-feasts, though perhaps not always wisely conducted, provide for that which we totally lack, and the want of which is a sad weakness and serious loss,—namely the opportunity of interchanging narrations of religious experience, and of cultivating spiritual acquaintance with each other. We have no fellowship meeting as a recognized institution among us, and *prejudice* interdicts it. Propose such a thing among Congregationalists, and you are met with the reply, "O, that's Methodistic," as if for a thing to be Methodistic amply sufficed to condemn it. Others deem such an institution akin to the confessional of Rome, while here and there are those who it is to be feared have little experience to narrate, and who contend that the inward workings of religion are a secret between God and one's own soul. Meantime there are many among us who long for an opportunity to unbosom their hearts their kindred in Christ, and would be greatly helped in their Christian course by the enjoyment of such a privilege. It must be confessed that we Congregationalists have a lonely march of it towards heaven, and that our fellowship is too often very much a matter of having our names in proximity on the church-book, sitting together in the same sanctuary and at the same Lord's table, and

looking with mute and secret love at one another's countenances. In its influence on young converts our practice is anything but satisfactory. What is there among us to draw out the babes in Christ, and teach them to speak of the best things? It is a formidable affair for a diffident youth with all the tremulous humility of conscious inexperience to be called on by name to lead in a public prayer-meeting. Unfortunately there are critical people—fastidious people—present on such occasions, and the feeling is that it is an awful thing to break down in such a place! We are not so tender and loving in the spiritual as in the domestic nursery. The first awkward endeavours of a little one to talk—the most distant approach to articulating a word on the part of the “baby” at home is rapturously hailed and encouraged, but not so with the lisplings of the children of Zion. Depend upon it my brethren, we are not wise in neglecting to provide a means of grace, that rightly managed would be greatly serviceable to both experienced and inexperienced Christians. There are other things in regard to which we might advantageously go to school to our Methodist brethren. I do not admire their polity—I could not subscribe to all their doctrines, but they have discovered many wise expedients for doing good, and I honour and love them as a most earnest, hard-working, effective battalion of the Lord's host.

But I must not further extend these illustrations of the manner in which the elasticity of Congregationalism may be made of practical utility.

II. It is high time, in conclusion, to say somewhat in reference to the dissuasion of our text, “DESTROY IT NOT.” Consider these words.

I. *As setting forth a human duty.*

“MEN, BRETHREN AND FATHERS, ARE THESE THINGS SO?” Is it true that such blessings as have been enumerated are wrapped up in those principles with which we stand identified? If so, let us enquire whence the system that has these resources of blessing in it must have come. “Every good gift and every perfect gift cometh down from above, even from the Father of lights, with whom is no variableness neither shadow of turning.” And thus by a somewhat circuitous route we arrive at the truth that these principles, from their nature and influence must be Divine. Many practical influences arise out of this view of things. Only *this* can now be brought out, viz.: that *blessings* are TRUSTS. As such, they are to be diligently improved and zealously diffused. Our first duty in regard to our principles is to see that we do not depart from them ourselves. If they are worth anything they are worth enforcing, and we ought most jealously to watch and work against any infringement of them. Let laxity, for example, as to the conversion test of membership be tolerated, and it will be the opening of a Pandora's box, out of which will come a host of evils. Let the idea prevail that churches and ministers may do what they please, and the result will be lawless license and utter anarchy. Let restraint be put upon the liberty of voice and vote which belongs to the membership, let the officers constitute themselves managers, and do business *before* the church, instead of calling on the church itself to do it, and there will be smouldering discontents that will, sooner or later, light up the fires of contention. Let zeal for minor points of doctrine take possession of us and we shall become bigots and heresy-hunters. Let high views of ministerial status get in among us, or the strife who shall be greatest, and we shall stray into a by-path meadow that can lead only towards the den of Giant Pope. Let church-seclusiveness prevail among us, and we shall dege-

nerate into phariseicism. Let a stiff, stereotyped uniformity rule us, and we shall find the truth of the maxim, "He that will learn only of himself, is sure to have a fool for his master." Above all things it is important for us to remember that Congregationalism is not a *piece of machinery*, but a *life*. A piece of machinery may look very splendid and imposing, make a great rattle and accomplish a vast deal, though it is composed altogether of dead material, and needs an outside force to drive it. Even when out of order and doing nothing, it may command no little admiration. But let a *life* expire, and the very body that held it soon becomes a loathsome thing, which will go on decaying until at length there is nothing left but a heap of disconnected bones. Without intending disrespect, the solemn conviction must be uttered that there be religious denominations which are splendid pieces of man-made machinery, capable of making a show and of being set and kept going without an innate principle of life; but, my brethren, let the life of God die out of a Congregational church, and it infallibly becomes first a dead and offensive carcase, and then a collection of worthless bones.

O, my brethren, let me speak a bold and faithful word just here. Our souls and our churches do *get dead* at times—we confess it in our hymns and prayers—but how little we realize what is implied in the terrible fact! Yes, we get dead; and, partly conscious of the dreadful fact, we do what? Ah! too often we attempt to decorate and galvanize the lifeless corpse of professional piety; we try architecture, music, worldly conformities, short unwearisome services, attractive modes of worship; we try "enticing words of men's wisdom," ornate, polished, eloquent, but *Christless* sermons, and the like. But these things avail nothing. The dead body is attacked by the principle of decay, perhaps is preyed upon by vultures, until but the bones are left, and then we borrow that startling prophetic imagery which pictures "a valley of dry bones *exceeding dry*"—we labour to bring bone to his bone, and when we have done our best there is only a wired skeleton, grim, ghastly, fleshless, lifeless; until we ask in utter despondency "*Can these dry bones live?*" Exhausted of expedients, do we not too often sit down in despair, instead of crying out in believing prayer, "Come from the four winds, oh breath, and breathe upon these slain, that they may live," instead of going for Jesus, who is "the resurrection and the life," and entreating the exercise of his quickening grace? O what do we so much need this moment as the uplifting of importunate hearts to the Author and Giver of life, that, standing in the door of the sepulchre, he may speak the word of power and say, "Lazarus come forth!" that, breathing o'er the valley of death, he may cause a noise, a shaking, a coming of bone to bone, a laying on of sinew, flesh and skin, until, instinct with the breath of a divine life, they stand up "AN EXCEEDING GREAT ARMY." This ancient illustration is of most apt and complete reference to us. It is of no use taking the salt of duties and the sponge of natural ability to try and rub life into the dead. The gaudy trappings of ceremonialism are mere mockeries upon a corpse; the dulcet pipe of pretty preaching, though played melodiously as the song of love, will not cause a bone to move. No! we must *PROPHESY* and we must *PRAY*. We must make the dry bones hear the word of the Lord. They will hear it, if it be spoken faithfully. We must preach a living and life-giving Saviour. We must cry mightily for the descent of the quickening spirit, and then, instead of feeling ourselves like bones "scattered about at the grave's mouth, as though one did cut and cleave wood upon the earth,"—instead of exclaiming in despondency, "our bones are dried and our hope is lost, we are cut off from our parts;" we

shall hear a voice from above saying, "Thus saith the Lord God, behold, O my people, I will open your graves and cause you to come up out of your graves, and ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves."

A Congregational church without spiritual life is but a nuisance and a ruin, therefore let us take heed lest the Master have cause to say of any one of them "Thou hast a name that thou livest and art DEAD."

We must not only *act out* our principles, but *diffuse* them, by planting churches that shall speak out the watchwords of truth, and by nursing and cherishing such churches until they are vigorous, never giving in to the idea that a life is worthless because it is feeble, or a germ despicable because it is small; and by manfully setting forth our convictions on all suitable occasions and through all available channels, never yielding to the idea that because we are little among the thousands of Israel, humility requires us to skulk and hide. There is an idea current among us that we are to exert ourselves wholly or chiefly to train and drill our own people, but are not to be assertive or aggressive. This is very much as though our noble volunteers were to study and practice military science only to display themselves to admiring friends, instead of bravely rushing, as we have lately seen them do so unfalteringly and unflinchingly, to repel invasion and defend their country. It is an utter mistake to suppose that suppressing your convictions will win respect and love from those who differ from you. It has the very opposite effect. People set you down as craven-spirited, and destitute at once of convictions and of courage. The surest way to get trod upon is to crawl. A manly, honest, out-spoken testimony to what you believe, will at least inspire respect, if it do not rouse thought, and result in the acceptance of the principles for which you contend. "*Watch ye, stand fast in the faith, quit you like men, be strong,*" is the rousing language of our great commander. We were soldierly enough and could play the man in past years, when we had state churchism to fight. Was the battle ended when the Establishment stronghold was carried and razed to its very foundations? Have we not a vast work before us, ere the great principles for which we are called to witness shall be embraced and adopted by the church and the world? If you cannot go up to battle, at least do not find fault with those who feel that they can and must. Do not be in haste to say of them that they love strife, and enjoy fighting. Whence has come the dread of controversy, that so possesses the minds of some among us? Do they not know that almost all the truth now established in human convictions has been so established as the result of controversy? Have they not read in their New Testaments how Paul disputed in the school of one Tyrannus, and preached the gospel of God with much contention, and was always proving to Jews and Greeks? Do they read ecclesiastical history? Do they know how reformers and Puritans were continually contending for truth? Is error weak and harmless now? Will it surrender by coaxing? Can truth be insinuated into men's minds without resistance on their part? Is there any chloroform that will make mental tooth-drawing and amputation painless processes? There is indeed a golden mean between *ever* controverting and *never* controverting. Have we all found it?

2. But finally, consider this word, "DESTROY IT NOT," as THE UTTERANCE OF A DIVINE PURPOSE. A "thus saith the Lord," accompanies it. In so far as the principles we profess are true—God himself is pledged to make them prevail and triumph. If we are unfaithful to them, He knows how to raise up other witnesses to them, and he will certainly do it. If we are faithful to

Him, He will never desert us. "The Lord is with thee, IF THOU BE WITH HIM." "The Lord of Hosts is with us, the God of Jacob is our refuge." "If God be for us, who can be against us." Not only is the Divine presence a sure pledge of success, but the truth itself guarantees it, even when it is disseminated under unfavourable and discouraging circumstances. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "LORD INCREASE OUR FAITH!" Amen.

THIRTEENTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The Thirteenth Annual Session of the Union was opened at 4 p. m. on Thursday, June 14th, 1866, in Zion Church, Montreal. The Chairman, Rev. A. Duff, of Sherbrooke, conducted the devotional exercises. Rev. D. Macallum was appointed Minute-Secretary; and the Rev. W. W. Smith, Assistant Minute Secretary and Reporter for the Press.

The following members of the Union were present during the Session:—

Ministerial Members:—Revs. L. P. Adams, W. H. Allworth, R. Brown, G. B. Bucher, W. Clarke, W. F. Clarke, J. Climie, G. Cornish, M.A., B. W. Day, H. Denny, J. A. R. Dickson, J. Douglas, A. Duff, C. Duff, D. Dunkerley, K. M. Fenwick, J. Forsyth, D. C. Frink, R. Hay, W. Hay, S. N. Jackson, R. Lewis, D. Macallum, A. Macdonald, J. G. Manly, F. H. Marling, A. McGregor, J. McKillican, A. J. Parker, H. D. Powis, T. M. Reikie, J. Rogers, J. G. Sanderson, P. Shanks, E. J. Sherrill, W. W. Smith, J. Unsworth, C. P. Watson, H. Wilkes, D.D., J. Wood.—40.

Churches by Delegates:—Brantford, Mr. J. Woodyatt; Bromc, Mr. H. M. Jackson; Coldsprings, Mr. W. Campbell; Cowansville, Mr. H. M. Jackson; Danville, Mr. J. P. Stockwell; Eaton, Mr. S. A. Hurd; Granby, Mr. R. D. Miner; Guelph, Messrs. R. Thompson & S. Hodgskin; Hawkesbury, Mr. J. Boyd; Indian Lands, Messrs. P. Macdougall and R. Peacock; Inverness, Mr. A. D. Campbell; Lanark (1st), Mr. — Peacock; Martintown, Mr. P. Christie; Melbourne, Professor A. Duff, Jun.; Montreal, Messrs. T. M. Taylor and A. Savage; Paris, Messrs. C. Whitlaw and D. Finlayson; Sherbrooke, Mr. J. G. Robertson; Southwold, Mr. F. Randall; St. Andrews, Mr. D. Dewar; Toronto, Zion Church, Mr. G. Goulding.—20 Churches, by 24 Delegates.

There were also present the following *Delegates from Corresponding Bodies*:—

From the Cong. Union of Nova Scotia & New Brunswick, Rev. R. Wilson.
From the General Association of Connecticut, Rev. T. B. Sturgis.
From the General Convention of Vermont, Rev. N. Bishop.

Letters were also read from non-attending delegates from Michigan, Missouri, and Maine.

And the following gentlemen, together with others afterwards received into the body, and therefore included in the above lists of members, were invited to sit with the Union as honorary members:—

Rev. T. J. Feaston, of Birmingham, England; Rev. S. W. Magill, Agent of the American Missionary Association; Mr. Alex. Christie, of Toronto.

The Roll being called and a Sessional Roll formed, a temporary Committee of Nominations was formed.

REPORT OF THE UNION COMMITTEE.

The Secretary then read the Report of the Committee of the Union. It was opened by a grateful reference to the Union's being able to meet in peace and safety after the recent alarms on account of the inroads of bands of "murderers and marauders," and by a hearty recognition of the alacrity with which the people of Canada, "of all classes," came forward for the defence of the country; and offered the following recommendations:—1. That the 7th Standing Rule be changed as suggested last year, leaving the choice of Chairman to be made by open vote, and after nomination. 2. That the Membership Committee be instructed to revise the Roll of Churches connected with the Union, and specially to report upon the names of Abbotsford, Bothwell, Eden Mills, Erin, Hillsburg, Innisfil, Little Warwick (C. E.), Newcastle, Philipsburg, Springford and Trafalgar, which had been unrepresented at the Annual Meetings for several years past. 3. That the Union consider whether steps might not be taken by the parties connected with the several trusts, for the sale of chapels and lots of lands, in localities where Congregational Churches have ceased to exist, without any prospect of their being re-organized, the proceeds of such sales to be invested in Trustees, and to form the nucleus of a Congregational Chapel Building Fund, to assist in erecting places of worship in more suitable localities. 4. That the Union consider whether any plan can be devised for doing away with, or at least abating, the unseemly rivalry between different churches, particularly in new ground. "Missionary reports frequently make mention of the over-crowding of small towns and villages by different denominations, while whole townships a little more remote are actually destitute of preaching, or nearly so. Some of our oldest churches, once vigorous and promising, have had to be abandoned on this account, while others, in some cases the first to occupy the ground, have been so far weakened by the dividing of the population among a number of competing sects, as to have been left, and probably the rival organizations as well, dependent for many years on extraneous aid. Other denominations have suffered and are still suffering, in a similar manner; and thus vast sums of missionary money are annually expended almost fruitlessly upon small places, where half a dozen ministers of different connexions are preaching, each to his two or three score of hearers, while one or two might do the whole work, without external aid, and leave the rest to go into the regions beyond which are still destitute." The Committee recommend that our denomination should open a correspondence with others in the hope of turning away this reproach. 5. That a committee, consisting chiefly of lay delegates, be appointed to suggest means for raising the standard of ministerial support. As far as could be estimated it would seem that the average salary of ministers, saving those of city churches, is less than \$500 per annum; of 13 or 14, not more than \$400; of several less than even that sum. "Looking then at the greatly increased cost of living, the irksomeness and uncertainty of dependence on our Missionary Society, the pecuniary inducements offered in the United States, and the fact that ministers are but men, and their wives and families so much like those of other men that they must be fed and clothed and educated—is it to be wondered at that our ranks are continually being thinned by the removal of brethren to what appear from a distance, at least, to be more desirable spheres of labour across the border? The opinion of our respected friend, Rev. J. L. Poore, will not be disputed on this point—"Better to have fewer men, and to pay them better." 6. That the thanks of the Union be presented to that of England and Wales for their donation of Hymn Books

and Tracts, with an expression of our sympathy with our visitors of last year, in the sickness from which they have suffered.

The Report having been received, a discussion arose upon its first paragraph, referring to the Fenian Raid, turning especially on the statement that "all classes" of the people united to resist the invaders, some members of the Union contending that among one class of our population there were not a few that sympathised with them. The report was finally ordered to be taken up as the first order of the day on Friday.

ANNUAL SERMON.

On Thursday evening, Rev. W. F. Clarke preached the Annual Sermon, as appointed, from Isaiah Lxv. 8, "Thus saith the Lord, as the new wine is found the cluster, and one saith, *Destroy it not, for a blessing is in it*; so will I do for my servants' sake, that I may not destroy them all." Revs. C. Duff and H. Denny assisted in the devotional services. The thanks of the Union were afterwards tendered to Mr. Clarke for "his able and inspiring sermon," and he was requested to place it at the disposal of the Union for publication. It is accordingly published promptly and in full in our present issue, and will reward a careful perusal.

APPOINTMENT OF COMMITTEES.

After the Sermon, on recommendation of the temporary Committee of Nominations, the Standing Committees for the Session were appointed. The Conveners were: *Business*, Rev. W. Clarke, Sen.; *Nominations*, Rev. A. Duff; *Membership*, Rev. W. Hay; *Finance*, Mr. T. M. Taylor.

MORNING PRAYER MEETINGS.

The hour of prayer, from 9 to 10 o'clock on the mornings of Friday, Saturday, Monday and Tuesday, was as refreshing as in former years. Many instances were related of answers received to special prayers offered at the last and preceding meetings, in the conversion of members of Christian families, the quickening of Churches, and the restoration of backsliders. The hour was always too short, and it was felt that some wearisome discussions would have been far better abridged, and "business" more promptly despatched, so as to have allowed of a larger infusion of the devotional element in the proceedings. We regret that we did not secure notes of what was said at these meetings, which we are sure would be read with as much interest by devout men and women as any part of the transactions of the body. The omission must be supplied in future reports.

RETIRING CHAIRMAN'S ADDRESS.

Immediately after the morning prayer meeting on Friday, Rev. Archibald Duff read his Address on retiring from the Chair of the Union. After brief and pertinent references to the events of the year, the subject of the necessity of Personal Holiness in Ministers of the Gospel was taken up at some length. The thanks of the Union were subsequently voted for the Address, and a copy was requested for publication; but it has not yet been placed in our hands for this purpose.

CHAIRMAN FOR 1866-7.

As recommended by the Union Committee, the 7th Standing Rule was altered by striking out the words "by ballot without nomination," after "the new Chairman shall be elected," and inserting in their place "after nomination

by the Committee of the Union," to which was also added the clause "or by any member of the Union."

Thereupon the Committee presented the name of Rev. Wm. H. Allworth, of Paris, C. W., as Chairman for the ensuing year. The nomination being confirmed by the meeting, the Chairman elect took his seat, and briefly addressed the Union.

THE FENIANS AGAIN.

The order of the day being the deferred consideration of the Union Committee's Report, another discussion arose upon the terms in which the Fenians were referred to. These miscreants gave the Union almost as much trouble as they did the government, for before action was finally taken upon their case by the passage of the resolution quoted below, the subject came up four times, till every one was weary of it. The chief difficulty was to hit upon expressions of the fitting degree of energy to characterize the wanton outrage committed upon the soil and the inhabitants of the Province, and the alacrity and courage displayed by the Volunteers. The subsidiary questions of the loyalty of the Irish Catholics of Canada, the wrongs of Ireland, and the action of the American Government, added their share of entanglement to the debates.

The several clauses of the Report of the Committee of the Union being referred to the appropriate committees, the INDEPENDENT had a hearing, an account of which will be found elsewhere.

Friday afternoon was occupied by the Missionary Society.

PROCEEDINGS ON SATURDAY.

A good deal of routine and miscellaneous business was transacted on Saturday.

Addresses were delivered in the morning by the Foreign Delegates.

A Memorial was presented from the Grand Division of Sons of Temperance.

The deputation appointed by the Union in 1865 to visit Amherstburgh, reported that they had attended to that duty, and recommended that the applications from the church and its pastor for membership in the Union lie over till the next meeting of the Union. Their report was adopted.

Mr. C. Whitlaw presented to the Union a supply of Rev. W. F. Clarke's tract on "John Vine Hall;" and Dr. Wilkes, a number of miscellaneous publications.

A resolution was passed, recommending that on the first Sabbath of September next collections be taken up in all the churches for the Widows' and Orphans' Fund.

In reference to the decease, since last meeting, of Rev. W. Hayden, it was resolved,

"That this Union, in recording the removal by death of FATHER HAYDEN during the past year, one of the pioneers of Congregational Missions in Canada, would bow with submission to the Divine will, and gratefully acknowledge the grace of God as displayed in him, for that meekness, prayerfulness, and devotion to the Master's service, which sustained him as a faithful, self-denying and successful minister of the Gospel for nearly fifty years; and for that all-sufficient grace which enabled him to testify, during a long, lingering sickness, to the power of gospel truth. The Union also tenders to the bereaved widow and family of our late beloved friend and brother their affectionate condolence, with earnest prayers for a large bestowment of the presence and blessing of that God who is the Father of the fatherless and the Judge of the widow in His holy habitation."

A resolution of thanks and sympathy was also adopted, as recommended by the Union Committee, to be sent to Rev. Dr. George Smith, of the Union of England and Wales.

MEMBERSHIP OF THE UNION.

On Saturday and Monday, on recommendations from the Membership Committee, to whom the several applications had been referred for consideration, the following changes were made in the membership of the Union:—

New members received:—*Churches*—Zion Church, Toronto, and Cowansville. *Ministers*—Revs. J. G. Manly, of Toronto; J. A. R. Dickson, of London, C.W.; W. W. Smith, of Listowell; J. Douglas, of Lanark; S. N. Jackson and J. G. Rogers, of Stanstead. An application from Rev. C. Spettigue, being received at the last hour of the Session, was ordered to lie over till next annual meeting.

Letters of dismission granted:—To Revs. H. Lancashire and A. Raymond, removed to the United States.

In connection with the reception of Zion Church, Toronto, it was reported that a protest had been received from John Roaf, Esq., against its admission, on the ground that it had acted uncongregationally in its dealings with himself, and therefore should not be recognized by sister Churches. The Membership Committee, to whom his letter was referred, reported in reference thereto, that the answer be returned, that the Union could not review the action of a church without constituting itself a court of appeal, which its constitution forbade,—while it was admitted that doubtless churches often acted uncongregationally; and recommended the Union to express the hope that on the auspicious occasion of the settlement of a new pastor such action might be taken as that the valuable members who had become estranged from the church could return to its fellowship.

Objection being made to the latter portion of this report, as expressing some opinion as to where the fault in the estrangement lay, or, at all events, certain to be so understood, namely, with the church, and this without a hearing of both sides and in opposition to the spirit of the former portion of the report—it was answered, that such was not the intention of the paragraph, and that it had been framed in the interests of peace and unity among the Congregationalists of Toronto, and in the desire to avert the necessity of the formation, by those who felt themselves aggrieved, of a Third Church of the same order in that city, which could hardly be done without injury to those already existing. The report was referred back to the Membership Committee. Finally, the Secretary was instructed to reply to Mr. Roaf's letter.

SABBATH SERVICES.

A prayer-meeting was held from 9.30 to 10.30 a.m. on Sabbath, June 17th, well attended and much enjoyed.

At 11 a.m. Rev. F. H. Marling preached, by appointment, from the text, Isaiah, lii. 2, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Rev. Dr. Wilkes took part in the service.

At 3 p.m. a Sabbath-school meeting was held, the pastor presiding. Very interesting and appropriate addresses were delivered by Revs. R. Lewis, J. T. Feaston, and D. C. Frink.

At 7 p.m. Rev. J. G. Manly preached from Rom. i. 16, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

After the sermon, the members of the Union united with the Church at Montreal, in observing the Lord's Supper, at which service Dr. Wilkes was assisted by Revs. T. M. Reikie and A. J. Parker.

During the day, several ministers of the body were engaged in preaching in the pulpits of the churches of various denominations in the city, at mission stations, and in the charitable institutions. Four of their number, Rev. S. C. Duff, R. Hay, A. McGregor and J. G. Sanderson, had been detailed to accompany members of the Young Men's Christian Association to the several Volunteer camps; but in consequence of orders being sent to the force to return home on Monday, the first-named gentleman alone was able to fill his appointment. His companion, M. Warnock, of the Y. M. C. Association, and himself, after a trying journey through rain and mud, had been most heartily received by the officers and men; a large number of religious publications had been distributed, and Mr. Duff preached twice in the Canada Presbyterian Church at Huntingdon to large congregations, the pastor, Rev. Mr. Watson, giving them kindly entertainment and every assistance. "The singing of the Volunteers was very spirited." After the evening service, "a prayer-meeting was held for half an hour, nearly all remaining, and several of the Volunteers taking part."

SESSION OF MONDAY.

In response to Mr. McGill's address, the Union adopted the following resolution, prepared by the Business Committee:

"That this Union has listened with much interest and pleasure to the statements of Rev. S. W. McGill, agent of the AMERICAN MISSIONARY ASSOCIATION. We welcome that brother among us for his own sake, and for the spirit he has manifested in his intercourse with us. The cause he represents has our hearty sympathy. Adopted and commended as it is by the National Council at Boston and the Congregational Union of England Wales, we give it our confidence and support; but, at the same time, recommend that the time for collecting funds among our churches be postponed until a more favorable period."

Rev. J. Wood, Secretary of the Union, having presented his Narrative of the State of Religion in the Churches, compiled from the pastors' "Notes of the Experiences of the Year," the thanks of the Union were offered to him for the same. The further request that it be published in the *Independent*, our readers will see, has been complied with. We commend this valuable document to their attentive study; and earnestly join in the writer's importunate solicitation for more complete materials for this annual survey, "that we may know the affairs of the brethren, and how they do."

The following resolution was at length unanimously adopted and ordered to be sent to the civil authorities, in reference to the Fenians and the Volunteers:—

"That this Union regards it as a matter of devout thanksgiving and mutual congratulation, that, notwithstanding the excitement and alarm occasioned by the bands of marauders which have assailed the peace of the Province, we are permitted to meet in annual convocation, and take sweet counsel together, none daring to make us afraid.

"That we record, as further reason for thankfulness, the fact, that the people of Canada have risen so unanimously to repel the invaders, to sustain the integrity of the Empire, and to manifest, beyond all contradiction, that we are a united, contented, and loyal people.

"And further, that we have beheld with heartfelt pleasure the noble conduct of our Volunteers, their readiness to expose life and limb for the defence of our families and our homes, and their patient endurance of the hardships of the camp and the battlefield; that our profoundest sympathy and grief have been called forth on behalf of the wounded and the slain; and that we earnestly pray that their friends and relations may be remembered for good by the God of providence and grace, especially the mourning widows and little children of our fallen brave!"

On recommendation of the Nominations Committee the following appointments were made by the Union:—

Place of next Annual Meeting—Kingston, C. W., by invitation from the Congregational church there. Time: 3 p.m., on the Thursday after the first Sabbath in June.

Preacher of Annual Sermon—Rev. J. Wood; substitute, Rev. D. Macallum: on Sabbath morning, Rev. H. Wilkes, D.D.; substitute, Rev. J. Elliot.

Committee of the Union—Rev. W. H. Allworth, *Chairman*; Rev. J. Wood, *Secretary*; Revs. K. M. Fenwick, F. H. Marling, T. M. Reikie, and J. Climie, Messrs. C. Whitlaw, H. Freeland, G. Chaffey and Dr. Coleman.

Delegates to Corresponding Bodies.

General Association of Connecticut (Winsted, June 19, 1866), Rev. W. H. Allworth; substitute, Rev. J. Wood.

General Convention of Vermont, (Newbury, June 19, 1866,) Rev. Dr. Wilkes; substitute, Rev. G. Cornish.

General Association of Massachusetts, (Newburyport, June 26, 1866,) Rev. A. Macdonald; substitute, Rev. J. M. Smith.

General Conference of Maine, (Bath, June 26, 1866,) Rev. K. M. Fenwick; substitute, Rev. A. J. Parker.

General Association of New Hampshire, (Dover, August 28, 1866,) Rev. D. C. Frink; substitute, Rev. H. D. Powis.

Congregational Union of Nova Scotia and New Brunswick, (Keswick Ridge, September 7, 1866,) Rev. A. Duff; substitute, Rev. J. Climie.

General Conference of Massachusetts, (Northampton, September 11, 1866,) Rev. E. J. Sherrill; substitute, Rev. J. A. R. Dickson.

General Association of New York, (Warsaw, September 25, 1866,) Rev. W. F. Clarke; substitute, Rev. C. P. Watson.

General Conference of the Presbyterian and Congregational churches in Wisconsin, (Fort Atkinson, October 3, 1866,) Rev. F. H. Marling; substitute, Rev. W. F. Clarke.

General Conference of Missouri, (St. Louis, October 18, 1866,) Rev. W. F. Clarke; substitute, Rev. D. Macallum.

General Association of Michigan, (———, May —, 1867,) Rev. W. W. Smith; substitute, Rev. C. Duff.

General Association of Illinois, (———, May —, 1867,) Rev. W. Clarke, sen.; substitute, Rev. D. Macallum.

Synod of the Canada Presbyterian Church, (Toronto, June —, 1867,) Rev. W. H. Allworth; substitute, Rev. F. H. Marling.

The following alterations were made in the Standing Rules:—

Rule 2. For "second Thursday," read, "Thursday after the first Sabbath;" and for "four o'clock," read "three o'clock."

Rule 7. (See above, on election of chairman.)

Rule 14: After "travelling fares," add, "by the cheapest route." In last clause, after "understanding," read "that such payment shall not be made until after the final adjournment, except with the leave of the Union."

On the subject of Temperance, these resolutions were adopted:—

1. That in view of the present state of the Temperance cause, and the manifestly increasing evils of intemperance, we are deeply impressed with the importance of every minister of our body acting on the principle of total abstinence from all intoxicating drinks; and the duty and necessity of special and vigorous efforts on the part of the friends of Temperance to shed light on the public mind by addresses in every part of Canada by ministers of the Gospel and others; in the hope thereby of stirring up the people, old and young, to sign the Temperance Pledge, of enlisting all by personal effort in the important work of rolling back the flood-tide of intemperance, and, by the united influence of moral suasion and a Prohibitory Liquor Law, of entirely removing the evils arising from the use of intoxicating liquors as a beverage.

2. That the ministers of the Union be requested to preach on the subject of Temperance on the sabbath preceding the 25th of December next.

The thanks of the Union were voted—

1. To the pastor, the deacons, and the friends connected with Zion Church, for their kind welcome and generous hospitality at this Annual Convocation.

(On Friday and Saturday, a bountiful luncheon was provided in the basement of the church, "The Queen" and other toasts being drunk on the first day "in pure cold water.")

2. To the railway companies for reducing their fares.

The Finance Committee reported that the collections from the churches sufficed to pay the travelling expenses of members of the Union *in full*. The Secretary-Treasurer's account showed a balance from last year of \$68.34; collections for 1866, \$358 08; total, \$426 42. Expenditure—miscellaneous, since June, 1865, \$64 04; travelling fares to this meeting, \$335 77; balance in hand, \$26 61, with other amounts to come in.

REV. T. J. FEASTON'S ADDRESS ON PSALMODY.

At 4 o'clock on Monday afternoon, Rev. T. J. Feaston, by request of the Union, gave an address on Congregational Singing, which was heard with very great interest and delight. A resolution of thanks to Mr. Feaston was adopted, the churches being at the same time specially recommended to pay special attention to the subject of congregational music. We hope to give in our next, an outline of this valuable address.

SOCIAL MEETING.

On Monday evening, a large number of friends in Montreal met the members of the Union at a social meeting in the school-room. After tea and talk, a diversified programme filled up the rest of a very pleasant evening. Mr. Feaston occupied half an hour in exercising the company in singing, *with proper expression*, two hymns, and the twenty-third Psalm as in the Bible. K. M. Fenwick related some deeply interesting incidents of a recent work of grace in his own charge, especially among the young. Revs. A. Macdonald and W. Clarke, senr., presented the claims of the French Canadian Missionary Society, in favour of which a resolution was adopted, commending it to the continued favour of the churches. Rev. W. W. Smith pleaded for the *Sunday School Dial*, and Dr. Wilkes made a vigorous plea for the CANADIAN INDEPENDENT. He also announced that Mr. P. W. Wood, of Montreal, was prepared to import the "New Congregational Hymn Book," on the most favourable terms possible, for the accommodation of those churches who desired to use it. Rev. W. Clarke stated that he was endeavouring to raise the sum of £50 sterling, as a contribution from Canada to the

Bicentenary Memorial Hall, in London, and had already procured half the amount.

CLOSING SESSION ON TUESDAY.

Two resolutions were referred to the Committee of the Union, having in view the better conduct of the business of the Union, so as to save more time for devotional exercises and the discussion of questions of practical importance. One contemplated the stricter observance of the existing rules of the body; another, the introduction of important subjects, by carefully prepared papers. Two subjects of this nature, the committee were specially instructed to consider and report upon,—1. Lay-Agency; 2. Denominational Interchanges, particularly by exchanging delegates with all other evangelical bodies at these annual meetings.

Rev. R. Wilson, in addressing the Union on behalf of the brethren in Nova Scotia and New Brunswick, reported very favourably of the prospects of the churches there, and stated that in a short time they expected to be able to carry on their missionary operations independently, still, however, keeping up the present happy fraternal intercourse with Canada. The brethren are always pleased to see this good brother from the maritime Provinces, but there is one alloy; his visits are usually followed by the "mysterious disappearance" of one or more of our scanty band of labourers in Canada. We heard whispers that he had such designs on his present visit. Let him beware that, if such be his errand, we do not take him for a Fenian raider, and treat him accordingly. Still, let the Lower Provinces send up their proportion of young men for the College, and we shall not be narrow-minded as to what portion of the field they may select.

In relation to the question of Public Education, as now pending, the Union adopted the following preamble and resolution :—

"Whereas the Legislature of Canada is now engaged in framing constitutions for the local government of the two sections of the Province under the expected confederation of British North America ;

"And whereas the question of Education in Upper and Lower Canada is among the most important features of the settlement now to be made ;

"Resolved, That a petition be presented to the Legislature in the name of the Union, protesting against the principle of State-Aid to denominations as such, in the support of schools or otherwise, being incorporated either positively or permissively in such constitutions."

The Chairman, Secretary and mover, (Rev. J. Clinie,) were appointed a committee to draft and transmit such a petition.

Rev. J. McKillican having addressed the Union in relation to his labours as Agent of the Canada Sunday-School Union, the Union, by resolution, expressed its approval of this mission, and its trust that God would bless it to the instruction of the youth of our land.

No report was presented from the committee, (Mr. James Woodyatt, convener) to whom were referred the 4th and 5th recommendations of the Union Committee, presented at the beginning of the session, concerning denominational rivalry and ministerial support.

The clause of the same report, referring to the sale of disused chapels, was referred to the General Missionary Committee, by whom, we understand, a small sub-committee was appointed to take legal advice upon the matter.

The Chairman, Secretary, and Minute-Secretary, were appointed to prepare an abstract of the minutes of the present meeting; and to publish the same

with the Narrative of the State of Religion and the Table of Statistics, in an edition of 500 copies, all to be stitched up with the Missionary and College Reports.

After the reading of the minutes, singing, prayer, and the benediction, the Union adjourned, to meet, D.V., in the Congregational Church at Kingston, C. W., at 3 P.M., on Thursday, June 6, 1867.

NARRATIVE OF THE STATE OF RELIGION IN THE CONGREGATIONAL CHURCHES OF CANADA FOR 1865-6.

The materials out of which this narrative has to be prepared are unusually meagre, most of the brethren seeming to think that they have contributed their share of the labour involved in its preparation when they have furnished the *bare statistics* of their several churches during the year. Let me remind such that a narrative of church life and labour, such as this is intended to be, cannot be made up from a statistical table, however accurate and complete the returns.

Neither can it be compiled from such generalities as the following,—“little change since last year;”—“not so much spiritual life among us as we could wish;”—“hope there will be a stir made before next report,” &c. The year must surely be very barren,—much more so than we are willing to believe of the ministry of any of our brethren,—that has witnessed no fact or incident, no case of awakening or conversion, no indication of spiritual quickening or growth, the record of which would impart interest to our annual gathering. I trust, therefore, that in future the materials may be more generously supplied.

The impression produced by a survey of the data furnished me is that the year, on the whole, has not been a very successful one, so far as the highest aims of a church's organization are concerned. A number of them report outward growth and vigour, increasing congregations, reduction or extinction of debt, improvement in the comfort and attractiveness of their houses of worship, &c.,—the result, in part, of a general improvement in the condition of the country.

Kingston, and Bond Street, Toronto, both report debt much reduced, and congregations much increased; Guelph, Hamilton, and Ottawa, extinction of debt, and steady growth during the year,—the first of these three, together with Owen Sound and Warwick, emulating the example of some of the neighbouring churches, being about to “arise and build.” Pine Grove and Fitch Bay are building, and Garafraxa has built another chapel, which, if unpretending in its exterior, is suited to the wants of the locality in which it is erected, and is out of debt. Of the new edifice at Brantford nothing further need be said, except that it has demonstrated how much many of our causes would be benefited by a more attractive place of worship.

These and other evidences of material prosperity have not been unaccompanied by tokens of the Divine favour in the conversion and ingathering of souls.

The pastor of Bond street, Toronto, writes,—“The close of the statistical year finds us thankful and hopeful, with an improving congregation, an enlarged membership, easier finances, and a growing measure of unity and life. There is much to encourage among the young people of the congregation. The work of Sunday-school teachers and tract distributors is bearing

good fruit." Twenty-four members have been added to this Church by profession, and ten by letter, during the year; and reviewing these encouragements, our brother asks, "Have not the many prayers offered for this church at the last Union meeting, contributed to these results? Still we would say, 'Brethren pray for us, that the word of God may have free course and be glorified.'"

Paris, although greatly tried by the removal of its former pastor at the beginning of the year, has, apparently, been quickened by the trial, and has received a number of valuable accessions to its membership—11 by profession, during the year.

Lanark 1st reports the admission of 13 in a similar way. The pastor is especially hopeful with respect to the young, "many of whom," he says, "I have reason to believe have an interest in the Gospel of Christ, and will, I doubt not, ere long be Christ's by profession."

Melbourne, without having enjoyed any special awakening, has been blessed with "instances of conversion, and deep conviction of sin," all the year round, and "many souls have been consecrated to Christ, of whom 13 have been added to the Church."

Southwold has received 10, and the pastor regards several others as hopefully converted. At one of his out-stations there was an unusual amount of spiritual impression and inquiry about the time of the week of prayer, and he confidently hopes that fruit unto life eternal was gathered then.

The pastors at *Granby*, *Guelph*, and *Hamilton*, speak of considerable encouragement during the year, and report the addition of from 7 to 9 members to their churches respectively.

The report from *London* is encouraging. The year is described as having been "one of progress;"—"a better spirit,—more Christian, more zealous, more devoted, prevails. There are many tokens for good both in young and old. We look, says the pastor, for the coming shower. Our congregations have increased, and continue good: prayer-meetings are well attended; the bible-class is full of interest and great efforts are being made to render the Sabbath-school efficient in all its parts. * * * God is evidently with us."

Several other churches might be named as having been much refreshed and edified during the year, although the accessions to their numbers have not been very large,—as for example, *Belleville*, *Brockville*, *Eramosa*, *Listowel*, *Manilla*, and *Oro 1st*,—to which we may add, without exception, every one of the churches already named, as having "devised liberal things," in the way of building or improving their houses of prayer, or otherwise relieving the cause of God from the pressure of financial difficulties. Whether the spiritual enlargement gave rise to the thought and purpose of greater liberality, or the increased liberality was rewarded by the spiritual enlargement and prosperity; or whether, as is likely, these have acted and re-acted upon each other, the reports certainly indicate that the bringing in of the tithes into God's storehouse has resulted, in every instance, in the fulfilment, in a greater or less degree, of the promise to pour out a blessing upon the people that do so.

The discouragements noted in the reports, however, are many and various. Several speak of strenuous opposition from *without*; but many more lament the absence, or feebleness, of the spiritual life *within*.

One brother writes,—“I am wholly discouraged by the stagnated condition of religious feeling and principle among this people. It seems as if the Church was sought out as a sort of arbour, or lounging-place,—not as a field

where active labour has to be done. * * * The people have no just ideas of their responsible position as church members, and yet assume to be a church of Christ." Of another of his stations, the same minister says, "They have no meeting-house save the old red school-house. I have spoken about it, and urged the necessity of building one, until I am ashamed and they are annoyed, so there is an end of it." And the brother, wisely or not others must judge, retires from the field in despair.

Another brother says, "The Church here is neither cold nor hot,—willing on the whole to do what is right, and perform duty when it shall be made plain, but feeling no special anxiety about sinners,—no burning desire to save men and build up the Church,—a sort of feeling that it is well for the Church to increase, but that it is not requisite to be very anxious about it,—leaving the matter with God, in whom all seem to have confidence that He will do about the right thing. * * * The common feeling is that there should be no hurry. Hurry, hurry, hurry with the world; drive, push, turn the world upside down, thrust with side and shoulder for this life, but in regard to the life to come, take it easy." "These views," he truthfully adds, "are not peculiar to this locality or to this church."

Several brethren allude to the discouragements growing out of their straitened circumstances. One of them describes his sphere of labour as extending over "an area of more than three hundred square miles, while yet his income, the missionary grant included, is only \$350, out of which he has to pay rent, and keep a horse,—leaving only about \$225 for personal and household expenses! Of these things, however, (he says) I make no complaint; our gracious God has provided for us so far, and will do so while we serve and obey him. * * * But these are not the worst of the case. Our contiguity with the New England States, makes this place the very cess-pool into which all the vagaries of the infidelity of the States flow. No place stands more in need of the faithful, pungent preaching of the Gospel, and no place, perhaps, yields less encouragement. But must the people be left to perish? Surely not!"

Another, in reply to the questions with respect to the amounts of money contributed to religious objects, says laconically, "the parties who know are not willing to tell me these amounts, and I don't like to tell you the amount of my salary!" (I suspect a number of the reports return these items *blank*, for a similar reason.) But, he says, "I have bread and water, and am covered,—with a *robe*, and *crown* and *palm* in prospect!" And then, turning to the more *spiritual* experience of the year, writes,—"*struggle—conflict—hope—fear—vows—failure: still nearer the grave, mortals' resting place,—nearer God and Christ, the soul's rest and home.*"

A number of brethren complain of frequent and severe discouragement from the fact that so many of the young, both within and without the church, leave them for more attractive localities. "We very much need," says the pastor of the Eaton church, "the constant presence of the Holy Spirit,—a revival of religion,—conversions, and frequent additions to the Church of such as shall be saved. A single fact impresses this need more and more deeply on our hearts. It is this,—our young church members leave us for more attractive fields of labour. They leave at a time we seem most to need them, in the Sabbath-school, the prayer-meeting, and every place where active Christian soldiers are called to serve. I feel this deeply; it is one of the most discouraging features of some of our country Congregational churches. It necessarily holds us weak, and rolls additional work upon a

missionary pastor." "But," he adds, and this fact ought greatly to comfort all who are similarly tried—"we are greatly rejoiced often to learn that they are doing good service in other fields of Christian labour." The pastor at Manilla says, "a great hindrance to increase of membership is the fact that almost all our young men leave every spring for other parts, in search of employment,—this year more than usual; but we have reason to believe they carry impressions with them that will bear fruit."

And still others complain of the denominational rivalry and strife that prevails, and the overcrowding of small places with churches. "Another chapel is about to be erected in our neighbourhood, says one, which may have some winnowing effect on us."

Changes in the pastoral relation have been more numerous than usual during the year.

Brome and Cowansville, in C. E., became vacant in March last, by the removal of the Rev. J. A. Farrar to U. S., but they have since been occupied by the settlement of the Rev. C. P. Watson, who has for more than a year past been labouring in connection with the Young Men's Christian Association in Montreal.

The Rev. G. A. Rawson has left

Cobourg and gone to Illinois. His place has been filled, however, by the Rev. Chas. Pedley, who has recently accepted the charge of the church at Cold Springs, and will occupy Cobourg in connection with it.

Eramosa, vacant at the date of the last narrative, is now under the care of the Rev. Charles Duff, late of

Meaford, which is at present without a pastor.

Kelvin, New Durham, and Norwichville, have lately become vacant by the removal of the Rev. S. Snider to

Howick and Turnberry, whose minister, the Rev. B. W. Day, resigned his charge on the 1st January last, and removed to

Markham and Stouffville, the late pastor of which, the Rev. W. H. Allworth, has accepted the charge of the church at

Paris, reported vacant last year by the resignation of the Rev. E. Ebbs now of Aurora, Ill.

Lanark 1st has recently obtained the services of the Rev. Jas. Douglas.

Lanark Village and *St. Andrew's*, C. E., have both to be reported vacant, the former by the resignation of the Rev. P. Shanks, the latter by the intended removal of the Rev. A. Sim to

Russeltown, or Franklin, C. E., the late pastor of which, the Rev. H. Lancashire, has gone to Moira, N. Y.

Listowel is again occupied by the ordination and settlement there of the Rev. W. W. Smith, in October last. In the same month,

Newmarket became vacant by the removal of the Rev. E. Barker, to Pictou, N. S., but is now supplied by the Rev. C. Spettigue, late of

Forest, which is at present without a minister.

Stanstead has secured the services of the Rev. J. Rogers, who was installed as its pastor in October last. And

Zion Church, Toronto, whose minister, the Rev. T. S. Ellerby, resigned his charge in September last, is now under the pastoral charge of the Rev. J. G. Manly, late of Dublin.

SUMMARY OF STATISTICS FOR 1865-6.

Reports have been received from 60 churches.

Membership—May 6th, 1866: males, 1,339; females, 2,190; to which add, say 520 for 11 churches, as per Table of 1865—total, 4,049.

The *Additions* to the membership have been, by profession, 197; by letter, 84—total, 281.

The *Removals*, by death, 43; by letter, 129; by excision, 28—total, 200, leaving a net increase of 81.

The 60 churches report,—Regular preaching stations, 144; regular Sabbath services, 136; regular weekly services, 70; number of adherents, 12,965; average hearers at principal station, 7,842; average hearers at all stations, 12,017; infant baptisms, 254; adult baptisms, 24; Sabbath Schools, 78; teachers, 523; scholars, 4,490; church edifices, 83, with sittings for 20,944, value, \$195,631.

Amount of money contributed:—To local church objects, \$33,721; to denominational objects, \$4,351; to Foreign and Indian missions, \$2,103; to general religious objects, \$3,158—total, \$43,333.

JOHN WOOD,
Sec. C. U. of C.

ANNUAL MEETING OF THE MISSIONARY SOCIETY.

The subscribers to the Congregational Missionary Society of British North America, met in annual meeting at 3 o'clock in the afternoon of Thursday, 14th June, 1866, in Zion Church, Montreal.

Samuel Hodgskin Esq., of Guelph, was elected Chairman of the meeting. Rev. Dr. Wilkes offered prayer. Rev. W. W. Smith was appointed Minute Secretary.

The Secretary-Treasurer, Rev. Dr. Wilkes, read the Annual Abstract of Report, supplementing the same with explanatory remarks, and presented the Treasurer's account, duly audited.

The report was an encouraging one. After a brief allusion to the difference of opinion naturally coming up in such a transition state as that in which the Society had been during the year, it was stated that the subscribers could be congratulated "on the increasingly healthy and vigorous state of the entire Congregational Mission in B. N. A." A forcible statement was made of the value to the country of the evangelical culture and the free and manly training resulting from the labours of the self-denying missionaries. Referring to Mr. Poore's visit, the report stated that he "bore testimony to the ability and efficiency of the missionary pastors, and to the value and importance of their labours," and that, notwithstanding the criticisms he had made, "he regarded the work done as very great of incalculable value to the country, and glorious to our divine Master." In respect to finances, complaint was made of the tardiness of the returns from the several districts forbidding a complete account of the year's transactions. The expenditure for the year, closing 1st April, was \$6,803 48. Forty-nine missionaries had received grants. The income from B. N. A. had been \$4,112 43 (*an increase of fully one thousand dollars over last year*). The Col. M. S. had contributed \$3,112 82, or £641 15s. 2d. sterling, viz., £500 for the year July 1, 1865, to June 30, 1866, £99 15s. 2d. balance due for last quarter of the year ending June 30, 1865, and £42 special

grant to Pictou, N. S. They had already appropriated £500 for the year commencing on the 1st July next. The Treasurer had a balance in hand at the beginning of the year of \$682 02; he now held \$1,103 79 towards the July payments (about \$1,500). The following shows the receipts and expenditures in each district, it being understood that the receipts only include sums paid as direct contributions to the Society, and not the far larger sums, fivefold probably, which are given in the form of salary to missionary pastors.

			Expended.	Contributed.	Received.	Given.
Western District,	12	missionaries	\$1,188 73	\$903 57	\$285 16	
Middle do.	12	do.	1,654 00	800 72	853 28	
Eastern do.	9	do.	1,778 57	552 37	1,226 20	
L. Canada do.	9	do.	750 63	1,228 02	Nothing.	\$477 39
N.S.&N.B. do.	7	do.	1,215 20	617 75	597 45	
General expenses			216 35			

Moved by Professor Cornish, seconded by Rev. J. A. R. Dickson, "that the Report, an abstract of which has now been read—and the Financial Statement—be adopted, and printed under the direction of the Committee."

The Report containing some eulogistic references to Mr. Poore's visit last year and his more recent correspondence, it was moved in amendment by Rev. W. F. Clarke, seconded by Rev. W. H. Allworth, "That the Report be received, and the adoption thereof deferred, pending the production of any documents having reference to our relations with the Colonial Missionary Society."

Some modifications having been made in the Report, after the discussion of which we give some outline below, the amendment was withdrawn and the motion was *carried*.

After some conversation on the subject, an understanding was arrived at, though not formally expressed by Resolution, that in future Reports the Secretary-Treasurer should embody such statistics respecting the Missionary Churches, as will show not only the amount granted to the several Districts and Churches, but also the amounts raised by them for the support of their Pastors, and for other local objects, as well as those contributed by them to the funds of the Society; also the number of members and hearers in such Missionary Churches.

On nomination of the retiring General Committee, their successors in office were appointed, in part. The list, as afterwards completed, and those of the District Committees, and Officers, are as follows:—

GENERAL COMMITTEE.—Revs. W. F. Clarke, J. Wood, F. H. Marling, J. Unsworth, A. J. Parker, G. Cornish, M.A., R. Wilson; Messrs. C. Whitlaw, D. Higgins, J. Boyd, J. G. Robertson, N. K. Clements, G. Chaffey, senr., J. Woodrow, P. Christie.—Rev. Dr. Wilkes, *General Secretary-Treasurer*; Rev. K. M. Fenwick, *Home Secretary*.

WESTERN DISTRICT COMMITTEE.—Revs. W. H. Allworth, W. F. Clarke, W. Hay, T. Pullar; Messrs. C. Whitlaw, J. Woodyatt, W. Edgar, S. Hodgskin, H. Cox; Rev. J. Wood, *Secretary*.

MIDDLE DISTRICT COMMITTEE.—Revs. T. M. Reikie, F. H. Marling, J. G. Manly, B. W. Day; Messrs. J. Fraser, H. Hewlett, J. Turner, Joseph Barber, D. Higgins. Rev. J. Unsworth, *Secretary*.

EASTERN DISTRICT COMMITTEE.—Rev. K. M. Fenwick, Messrs. W. Robertson, H. Freeland, G. Robertson, senr., G. S. Fenwick, G. Chaffey, James Boyd, P. R. Henderson, P. Christie; Rev. J. Elliot, *Secretary*.

LOWER CANADA DISTRICT COMMITTEE.—Rev. A. J. Parker, Professor Cornish, Messrs. J. P. Clark, J. Baylis, S. Tuck, A. Savage, C. Brooks, J. G. Robertson, H. Hubbard, Rev. A. Duff, *Secretary*.

LOWER PROVINCES' DISTRICT COMMITTEE—Revs. A. Burpee, E. Barker, Messrs. H. P. Bridges, A. Barker, Isaac Burpee, jun., N. K. Clements, H. Freeman, J. Crowell, Jas. Woodrow; Rev. R. Wilson, *Secretary*.

The meeting then adjourned after prayer, till 2.30 p.m. the next day.

On Friday, June 15, the Subscribers met at 3 p.m., S. Hodgskin Esq. in the chair. The minutes of yesterday were read, and adopted.

Rev. Joseph Unsworth, Secretary for the Middle District, read a report of the state of the Mission churches and the labours of the year, within its bounds. For want of time, the reading of the reports of the other District Secretaries was dispensed with. These will however appear in the printed report, and will constitute a most interesting feature of that document, the change from former years being that, instead of the Home Secretary compiling a sketch of the entire field from the reports of the missionary pastors, each District Secretary will perform this work for his section.

The consideration of the relations between this Society and the Colonial Missionary Society being resumed, the following resolution was moved by Rev. W. Clarke, Sen., seconded by Rev. J. A. R. Dickson:—

“That the unfortunate difficulties existing between this co-ordinate Missionary Society and the Colonial Missionary Society, render it advisable to return to the first mode of prosecuting Congregational Missions in Canada; that we do therefore re-establish the Canadian Congregational Missionary Society, so that we may distribute our own funds, unencumbered by any outside jurisdiction; trusting that our beloved brethren of the Colonial Missionary Society will also return to their former plan of originating and sustaining Congregational Churches in Canada, and that the two Societies may harmoniously co-operate as joint-cultivators of the same field.”

In support of this motion, it was alleged by the Rev. mover, seconder, and other speakers, that the compact made at last meeting, and according to which entire control over the appropriations was to be left with the Committee of this Society, had been broken in several instances, which were quoted, by the interference of the Secretary of the Colonial Missionary Society with action taken by said Committee; that the hearts of missionaries had been deeply wounded by accusations of “selfish ease,” and so on, first made in England before the Secretary's visit, and since repeated by him, and by the Treasurer; that the Society in England still insisted on confining missionary aid to five or seven years, while we, who were on the field, and knew the history and work of the churches, were satisfied that aid was often required and well bestowed for a longer period; that it was inconsistent with our self-respect to continue the controversy, and subject ourselves to the above accusations any longer; and that the experience of the past year had fully demonstrated that there was no reasonable ground to expect that the present form of co-operation would work better in the future; while the proposed separation would by no means prevent the Colonial Missionary Society from carrying on its work upon this field, they pursuing their own policy, and we, ours.

As Rev. W. F. Clarke has taken a prominent share in the discussion of this question, we may give the substance of some of his remarks more particularly. They were to the effect—that, personally, he had no hostility to Mr. Poore, but

on the contrary loved him as a christian brother, and the more, after hearing some kind expressions read by Dr. Wilkes from Mr. P's correspondence; that he had not intended to move for separation, believing that there was not *vim* enough in the brethren who took the lead in framing the missionary policy of the body, to take an independent position; but that the motion having been introduced, he would vote for it.

On the other side, Dr. Wilkes presented a statement vindicating the Secretary of the Colonial Missionary Society from the misapprehensions of his conduct and language, which many of the brethren entertained, giving illustrations of his kind feeling towards the missionary pastors, and explaining that the charges of being "annuitants," and of "sloth," and "neglect," were not made against them, but against the churches, and only against "some" of those. At the same time he made a distinct and official statement, that, if the present plan were renounced, the Colonial Missionary Society would withdraw its assistance altogether from the British North American field, both from the Missions and the College, and devote its funds to other fields which were loudly calling for aid. It was also urged by him and other speakers, that the grant of £500 for the ensuing year, made as early as in March last, before the annual report of our Mission had reached them or the increasing liberality of our own churches had become manifest, and without imposing any new conditions for its appropriation, was a proof of their confidence in us, and of their fidelity to the arrangement made with their Secretary a year ago.

By both parties, it was agreed, that the Missionary Churches in which there was life, which were doing good, and gave promise of future usefulness, must be sustained, even if long dependent; that independence of English aid was the mark to be continually kept in view, and that there was good ground to believe that it might be reached in a few years.

Mr. Boyd stated that four persons had already promised to subscribe \$100 a year for five years, on condition that the whole sum of \$2500, for which he had appealed, was secured, and that he was confident that the entire amount would be obtained within two years.

After a discussion begun on Thursday, continued on Friday, and resumed on Monday, Mr. Clarke, Sen., withdrew his motion, amidst loud applause, feeling assured that the object contemplated by it was likely to be attained at an early period, and the following resolution, moved by Rev. F. H. Marling and seconded by Rev. W. F. Clarke, was unanimously adopted:—

Resolved,—That, understanding the offer of £500 for our work for the ensuing year, to have been made by the Colonial Missionary Society in accordance with the Minute adopted by this Society at its last annual meeting, we thankfully accept it; and, gladly noting the advances made by our churches during the past year in the direction of self-support and missionary liberality, we thank God and take courage to go on with our work."

A declaration of the Missionary policy to be now pursued was presented by Rev. K. M. Fenwick, and referred to the Missionary Committee, who did not report upon it during the present meeting. It was framed in harmony with an opinion expressed by the Secretary of the Colonial Missionary Society, (in the *Colonial Chronicle*, for September, 1865) that "the mission has been too diffused, the number of stations being great in proportion to the churches whence aid and impulse have to be drawn," and set forth the

necessity of first consolidating the work already undertaken, dropping unpromising stations and entering on no new fields not likely to be speedily self-supporting, until the increase of our resources and independence of English aid may enable us to enter on other aggressive work.

After prayer, the Society adjourned to meet at 10 a.m. of the same day on which the Congregational Union of Canada begins its next Annual Meeting, and in the same place.

A Public meeting of the Missionary Society was held on Friday evening, Henry Vennor Esq. in the chair. Dr. Wilkes gave an outline of the Annual Report, and addresses were given by Rev. R. Brown, J. G. Sanderson, R. Hay, A. McGregor and J. Forsyth, one missionary from each Canadian District. We have seldom attended a more interesting and cheering service. The brief narratives so effectively and simply given of the *actual work* done and sacrifices endured, were the best pleas that could have been made on behalf of the mission. Mr. Brown's account of aggressive work was especially interesting. A wide and open field around him invites Missionary labour, and he has secured the assistance of a young man who is looking forward to the ministry, to whom he gives some instruction, employing him at the same time in evangelising, thus, with the assistance of his neighbour Rev. C. Duff, covering a considerable extent of ground. The humorous account given of this "College" supported by a Missionary pastor whose income is \$300 a year, and the cheerful, energetic spirit of the narrator, greatly delighted the meeting. The attendance was thin, we are sorry to say, but it would not be fair to say that the Montreal friends take little interest in the mission, for they subscribed \$900 towards its support, last year. The absentees certainly lost, however, a great pleasure and advantage.

One very pleasing incident of the Society's meeting was the presentation of a \$50 "greenback" from Rev. E. Ebbs, on condition of our remaining connected with the English Society.

We are very thankful to be able to say, that the result of the frank and full discussion which took place, was to relieve many brethren of feelings that had grieved and hindered them, to unite all our hearts and hands together, and to promote the cause of independence. The brethren have gone home cheered, and "feeling" more "like work" than for some time past. May God prosper them abundantly throughout the coming year!

We are enabled to add to the above, what we are sure will be of interest to all the members of the Society, that the missionary budget for 1866-7, as framed by the general committee, presents the following figures. Estimating the contributions from B. N. A. at the same amount as now reported, the amount at the disposal of the committee was \$6,560. The total appropriations, including expenses, were \$8,747, of which, however, some amounts were provisional, and may not be required. There is therefore a reasonable prospect that the financial obligations of the Society will be punctually met. Some of the appropriations are of an "aggressive" character, especially in the newer settlements; but the aim of the committee was rather to consolidate than to extend; this was felt by all its members to be essential to the permanence and prosperity of the work; while to send labourers into new fields at the low rate of compensation now generally received would be a delusive and fatal policy. For the work we have to do, we want good men and must pay them well.

ANNUAL MEETING OF THE COLLEGE CORPORATION.

The annual meeting of the Corporation of the Congregational College of B. N. A. was held in Zion Church, Montreal, on Saturday, 16th June, 1866, at 11 a.m., and on the following Monday. Charles Whitlaw, Esq., of Paris, being called to the chair, the Rev. C. P. Watson was appointed Minute Secretary, and Rev. W. Hay offered prayer.

Rev. Professor Cornish, the Secretary, presented the twenty-seventh annual report, a special report, and the Treasurer's accounts. The following is a summary of the annual report:—The session was opened on the 11th of October, a valuable address having been then delivered by Rev. E. J. Sherrill. Rooms had been taken for the Theological Faculty in Burnside House. The Board reported favourably of the students. Three candidates had offered themselves, of whom two were recommended to spend further time in preparation, and the third, Mr. Elisha Styles Lyman, of Montreal, a graduate of Yale College, was admitted to the theological course. The class had thus consisted of Messrs. Jackson, Lyman, Peacock and Hindley. Mr. Mitchell had been allowed honourably to retire. Mr. Jackson had satisfactorily completed his course. The Directors called special attention to the fewness of candidates, urging the consideration of the causes on the churches, and explaining how the regulations of the College, while designed to make thoroughness of training the normal result of the system, were framed to meet, at the same time, every exceptional case that might arise, the matriculation examination at McGill College being by no means formidable to a diligent student, even if he had had but few early advantages, and provision being made for admitting at once to the theological course of three years, persons, not graduates, who were deemed of sufficient promise. Dr. Lillie reported 94 lectures delivered by him in Theology, Church History, and Mental and Moral Philosophy. Dr. Wilkes, for special reasons, had substituted a course on Logic for one on Pastoral Theology and Homiletics. Mr. Cornish had continued his instructions in the Greek of the Gospel by St. Luke. A certificate had been prepared to be presented to every student on leaving the College in good standing. The total receipts for the year, including a balance in hand of \$231.97, had been \$2,128.17, and the expenditure, \$2,022.95, leaving a balance in hand of \$105.22. The reduced amount received from the Colonial Missionary Society was \$858.91, and that from the churches in B. N. A., \$891.72. During the visit of the Secretary of the Col. M. S. to Canada last year, lengthened conferences were held on College affairs, the results of which formed the subject of a special report.

The special report contained a series of documents and letters relating to a proposed new arrangement of the Theological Professorship. The first was a memorandum adopted by the Board on 4th July, 1865, setting forth that the alterations made in the course of study, the condition of Dr. Lillie's health, and certain plans for denominational church extension in Montreal, had together led the Board carefully to consider the future plans to be adopted in relation to that chair. They recognised the fact that the present honoured Principal had been detached from a pastoral charge for this special service twenty-five years ago by the Col. M. S. and the Canadian supporters of the College, but considered that hereafter the offices of pastor and professor need not be disjoined. They would be prepared to recommend the Corporation to unite with the Col. M. S., whose co-operation in this, as an exceptional case, they were glad to hear might be hoped for, in granting a retiring allowance

of one-half his present salary, should Dr. Lillie, after another year's service, desire to be relieved. This being communicated to him, with the assurance of the unabated regard and esteem of all the Directors, he conveyed to the Board an expression of his unwillingness to stand in the way of arrangements deemed necessary for the institution, and his readiness to retire at the time suggested and on the conditions proposed. In a supplementary verbal statement, he also said that it would be a mistake to suppose that he did not feel acutely the proposal made; that he felt himself better qualified than ever, mentally and morally, for his work, in which he had hoped to end his days, and for which age was no disqualification, while it was impossible for him now to carve out a new position. Still, he wished all done pleasantly, and adhered to his note. The action of the Col. M. S. (Sept. 5, 1865) in the matter was, to approve the minute of the College Board, to provide one-half of the salary of £120 sterling to Dr. Lillie as "Professor Emeritus," he rendering such services to the institution as might be in his power, and to offer a further sum of £75 per annum for tutorial services under the new plan, and £10 for each student at the charge of the College. The Directors finally stated that since the above correspondence took place, their expectations in regard to movements in Montreal had not been fulfilled, while Dr. Lillie's health had also greatly improved, and they therefore proposed that the new Board should be instructed to reopen the subject with the Col. M. S., with the view of reverting to the arrangement still in force.

Both reports having been received, the annual report was adopted and ordered to be printed, and the following appointments were made: *Chairman*, Rev. H. Wilkes, D.D.; *Treasurer*, James P. Clark, Esq.; *Secretary*, Rev. G. Cornish, M.A.; *Directors*, Revs. Dr. Lillie, and Messrs. Marling, Fenwick, Duff, and Elliot, Hon. J. S. Sanborn, and Messrs. Alexander, W. Learmont, John Leeming, H. Lyman, A. Savage, G. Winks, B. Hutchins, E. Wright, and J. Boyd; *Auditors* for 1866 and 1867, Messrs. Baylis and P. W. Wood.

The special report was referred to a Committee of seven, to report on Monday at 11 a.m., viz., Revs. K. M. Fenwick (convener), G. Cornish, W. F. Clarke, T. M. Reikie, and F. H. Marling, Messrs. J. G. Robertson and G. Goulding.

Rev. K. M. Fenwick then moved a resolution urging the pastors, officers and members of the churches to adopt means to bring forward young men. The subject was earnestly discussed by the mover and other speakers in a manner that must do good. The reasons alleged for the paucity of candidates were such as the fewness of young men in our membership, our defective spiritual condition, the want of means to "bring out" young men, the fastidiousness of congregations as to their early efforts, and the discouragement produced by our missionary relations. One thought that young men were, perhaps, deterred by the supposed difficulty of examinations, another that we were educating young men too highly. It was suggested that young men should be encouraged to assist in various parts of services, and so be trained to public labours. The motion was carried.

The churches were again requested to observe the second Sabbath in October as a day of prayer and contribution for the College.

The meeting then adjourned till Monday, when, J. G. Robertson, Esq., being in the chair, the committee on the special report presented the conclusions to which they had unanimously come, viz., that they were satisfied that the proposals of the Board to Principal Lillie, though in some aspects unavoidably painful to him, were prompted by that kind regard to his interests which his

eminent services demanded, as well as by a careful forethought for the welfare of the institution: that they highly appreciated the readiness with which Dr. Lillie subordinated his personal feelings to what was deemed necessary for the future benefit of the College: that, apart from any personal bearing of their opinion, the Committee agreed with the Board in thinking that any future appointment to the theological professorship may fitly be held in connection with the pastoral office: that action having been already so far taken by the Board, by Dr. Lillie, and the Col. M. S., though subject to the consent of this Corporation, the committee did not concur in the suggestion at the close of the special report, but, alike and equally for Dr. Lillie's sake and the College's, rather recommended the Corporation to approve of the new arrangement proposed, with this addition, in the present condition of the matter, that, until the Board find themselves in a position to carry it out, they be authorised to make a special arrangement with Dr. Lillie for discharging the duties of his chair as heretofore; and that the co-operation of the Col. M. S. be sought in this modification of the plan accepted by them.

This report of the committee was adopted unanimously, Rev. W. F. Clarke, in seconding a motion to that effect, remarking that the objections which he and others had entertained against the new arrangement had been entirely removed. These objections were, 1, that the change had been forced upon the Board by Mr. Poore; 2, that there had been unkindness done to Dr. Lillie; 3, that the Colonial Society had taken peremptory and final action without an opportunity being given to the Corporation of the College to act in the matter; and 4, that the change was being made in the College to suit the convenience of Montreal.

After the reading and confirming of the minutes, the meeting was concluded with prayer by Rev. W. H. Allworth.

ANNUAL MEETING OF THE WIDOWS' FUND SOCIETY.

The Congregational Ministers' Widows' and Orphans' Fund Society held its ninth annual meeting in Zion Church, Montreal, June 14th to 19th, 1866. On Thursday, the 14th, the members met at 2 p.m., Rev. J. Climie in the chair. Eleven beneficiary members, one delegate (from Guelph), and one life-member, were present, and two of the Directors. After prayer, and the reading and the confirmation of the minutes of the last annual meeting, the report of the Directors was presented by Mr. P. W. Wood, and received and adopted by the meeting.

The report stated that no new claim had arisen during the year, through God's sparing mercy. *Only thirteen churches in B. N. A. had made collections for the fund, yielding \$141.41; the whole amount received from the churches outside of Montreal, from the beginning, being but \$790.28.* The Directors felt that the pastors, through excessive delicacy, had been largely the cause of this neglect. The income of the year had been, \$1,044.34, namely, ministers' subscriptions, \$286; collections, \$141.41; mortgage repaid, \$50; interest and dividends, \$566.93. The expenditure had been, one annuity, \$90; repaid member leaving the Provinces, \$75; total, \$165, leaving for investment \$879.34. The present investments were as follow: Montreal Permanent Building Society's stock, \$4,350; Provincial Permanent Building Society's stock, \$1,188.62; Loaned on *Baillieur de fonds*, \$622.50; in savings' bank or temporarily invested, \$654.16; total, \$6,815.28, of which the present cash

value was \$7,045. The interest and dividends had been promptly paid. Three beneficiaries were in arrears, owing \$25 in all. Mr. W. Moodie, chairman of the Board from its formation, having retired, Mr. A. Savage had been chosen in his place. Rev. B. W. Day had been received as a beneficiary member, Rev. A. Raymond had been allowed to retire, and Rev. E. Ebbs and H. Lancashire had become disqualified by removing to the United States.

The Treasurer's accounts, having been audited on behalf of the Board, were also audited on behalf of the Society, a system which was changed by appointing two gentlemen to audit the accounts for 1867.

The thanks of the Society were voted to the retiring Directors for their services, and the following gentlemen were appointed Directors for the ensuing year: Messrs. A. Savage, C. Alexander, J. C. Barton, P. W. Wood, W. Learmont, W. Notman, W. R. Hibbard, J. Popham, J. Baylis, and C. R. Black.

The Union was requested to ask the churches to collect for the fund on the first Sabbath of September next, and arrangements were made for publishing a synopsis of the report in the *Canadian Independent*.

One beneficiary member was admitted. The present number is therefore twenty-nine, with twenty life-members.

We may have a word to say next month "concerning the collection" to the churches. Meantime, let us say to our *ministerial* readers, these two things: First, subscribe to the fund, and, by paying \$10 a year, secure \$90 for each widow, and \$20 for each orphan child—girls till 18 years of age, and boys till 16; \$40 being given to the youngest or an only child, and the \$20 being increased to \$30 if the mother be dead. But members are admitted only at the annual meeting, therefore be ready in 1867. Secondly, do not shrink from presenting this cause for a collection, for we are satisfied that *the people are willing to give* if they have the chance given them.

INDIVIDUAL AGENCY, OR, EVERY ONE A MISSIONARY.

Matthew Henry used to say, "church-work is slow work; but when God's time comes it shall be done suddenly." And the prophet Malachi says, "and the Lord, whom ye seek, shall suddenly come to his temple;"—therefore, it is plain, the Lord will be sought after, and His people are recreant to their high privilege, if they will not cry to God for the outpouring of His Holy Spirit, at the same time putting forth efforts for the conversion of souls, in a much larger measure than the churches have yet witnessed.

The writer, imbued some years ago with the above sentiments, importuned the Lord for direction how to proceed; so that the many careless ones, who are frequently found flocking to our sanctuaries, and hearing the melting story of redeeming love, might not depart from the house of God without being followed up by the members of the church putting the simple interrogatory to them, Do you love Jesus?

Well do I remember that whilst at Toronto, some time ago, being exceedingly fond of Sabbath-schools, I visited one of the largest, and was requested to say a few words to the children, and at the close of the school was invited by the superintendent, whom I had never seen before, to go to his house, accompanied by a friend of his, to whom he seemed much attached. All the conversation on the way to his house was with him; and the only part I

remember, as it seemed they had boarded in the same house together, was most affecting,—it was this, “Oh how could you live in that house with me for three months, before you spoke to me about my soul?”

But, to return to the subject. It was at the Lord's house, one Sabbath evening, during a very earnest discourse, which was delivered by our much loved pastor, that a method was imparted to me, in which a special effort might be made for the furtherance of the Gospel, which was carried out in the following manner:—I singled out a Christian brother, whom I saw next day, and who at once complied with the suggestion. I then requested him to think of another brother, whom he saw, and so on, till twelve brethren were obtained. Not one but readily consented to meet alternately at each other's houses for prayer, semi-monthly, and to make known the result of any interview which each had during that time with any male person, (as our sisters would do the same with the females) whom we saw attending the ministrations of the Word; so that no one could frequent the house of God more than twice, without some brother, (one known if possible,) making it a point of holding conversation with him concerning the immortal interests of his soul.

In a few weeks we had the unspeakable gratification of seeing the blessing of God in the conversion of many souls. We discarded the erroneous ideas that men already know the Gospel, that it might be “casting pearls before swine,” and that there was an impropriety in it; but felt that the public preaching of the Gospel was not incompatible with the co-operation of the private or lay preaching of the Word, knowing that it is “not by might nor by power, but by My Spirit, saith the Lord of Hosts,” that the result is attained.

I trust that the above may incite the brethren of those churches where systematic endeavours are not at present put forth, and that they may be stimulated, in humble dependence upon the Holy Ghost, to work and pray for the world, which in its sleep of sin moans restlessly in impenetrable darkness, and which the Sun of Righteousness only can wake up, and lighten into day and into life.

T. A. J. M.

Quebec, May, 1866.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.

I. The Session of 1866-67 will begin on Monday, September 17th, in the Literary Department; and on Wednesday, October 10th, in the Theological Department.

2. Candidates for admission are requested to forward their applications to the Board before the end of August.

3. In the absence of the Secretary, all communications must be addressed to the Chairman of the Board, the Rev. Henry Wilkes, D.D., Montreal, from whom they will receive attention.

GEORGE CORNISH, M.A., *Secretary.*

Montreal, June 29th, 1866.

Correspondence.

MINISTERIAL BEE-KEEPING.

DEAR BROTHER,—I have much pleasure in acknowledging the receipt of \$5 from Rev. J. L. Poore in aid of the bee-keeping missionary expedient suggested by me in your April number. This donation was accompanied by a warm expression of concurrence in the views expressed by me as to ministerial self-help, and of best wishes for the success of every scheme tending that way.

I have also to state that the liberality of our Montreal friend, already announced in the magazine, has called out a still more generous donation from a gentleman in Canada West, who like his eastern exemplar enjoins that his name is to be withheld. A provision of hives having been made by eastern liberality, a provision of bees has been made by western liberality. I have been authorized to purchase ten swarms, and to draw on the party aforesaid for the cost of them. They are to be supplied in the same way as the hives. This generous act removes a difficulty which has prevented several brethren from trying the experiment of bee-keeping, viz., *want of bees*. It seems that from the scarcity of bees, and the brisk demand there is for them all over the country by parties anxious to engage in this branch of rural economy, it is not so easy as might have been at first supposed for ministers to get a swarm to begin with. My generous friends east and west have enabled me to furnish brethren desirous of embarking in bee-keeping with a complete outfit, and I hereby invite applications for either empty or populated hives. I cannot now state the exact price of the swarms, but they will probably be from \$4 to \$5 in addition to the hive and right, so that a complete start will cost from \$8 to \$9. Of this amount brethren may pay such proportion as they feel able to do, and the balance will be charged against them to be repaid from increase and profits. In most cases it will be advisable to postpone the delivery of the populated hives until the close of the working season, or beginning of winter. This, however, will depend on the distance they would require to be sent. I lost a swarm last summer through sending it by Express a short distance upon the cars. The newly-made comb was tender and fragile, so that it fell and crushed a great many of the bees to death. There not being enough left to maintain themselves, they fell an easy prey to the miller. Another hive came 15 miles in a buggy, and 140 miles by rail in the month of January, without the slightest injury to bees or honey. Unless the distance be short, and the bees can be sent to their destination immediately upon their being hived, I should recommend their being left until early winter. Let me also urge upon intending bee-keepers the necessity of their mastering the practical details of apiculture by the study of the little manual already recommended by me, "THE CANADIAN BEE-KEEPER'S GUIDE," or what would be still better the study of the larger works on the subject, by Langstroth, Quinby, and others. There is no royal road to bee-keeping, and success depends, other things being equal, on the acquisition of knowledge and exercise of skill. No one should begin bee-keeping with the idea of letting the little workers take their chance, for that is to court and probably insure failure.

Guelph, June 27, 1866.

WM. F. CLARKE.

Transatlantic Retrospect.

ENGLISH UNION MEETING.—We gave a brief notice in our last of the proceedings of the first day in the Union. On the Thursday evening, the members were invited to a *soiree* at Westminster Chapel, Rev. S. Martin's. The public proceedings were brief and informal. "A layman inquired whether means

might not be devised for bringing members of churches more closely together, for the purpose of securing more intimate acquaintanceship, and for spiritual edification. This led to a conversation, in the course of which Mr. S. Morley urged that the adult members of our congregations should be prompted to meet for Bible reading, instead of attending and giving so many insipid evening parties. There were parts in the practice of the Wesleyans and Plymouth Brethren we might imitate with advantage. Rev. S. Martin strongly deprecated the practice of Christian people meeting together to talk over their own religious experience, from which serious evils often arose. Dr. Vaughan said he hoped the day would never come when the system of Plymouth Brethrenism would find favour with the Congregational churches. The best way for a Christian man to expand his Christian knowledge and to strengthen his spiritual life was to put forth his best efforts for the propagation of the truth, and for the bringing of the wanderers from the right path."

At the meeting on Friday, a long discussion took place upon proposed alterations in the Constitution of the Union, which seems to require repairs almost as often as our own. The clause making the body to consist of "Congregational churches and personal members," gave rise to a proposal to admit "Union churches," composed of Baptists and Congregationalists, and served by pastors of either sentiment. The majority of the English Baptists holding "open communion" views, Baptist ministers have been, in several instances, settled over Independent churches. As "the pastors of subscribing churches become thereby members of the Union," these would be entitled to seat, voice, and vote: why not, then, it was asked, admit Baptist ministers to personal membership also, if they desire it? The matter was referred to the committee, to report at the autumnal meeting. There has been a strong tendency in some quarters to enlarge the personal membership of the Union by admitting, as in Scotland, all the members of associated churches; but the principle of delegation, in proportion to the number of members in each church, has been maintained. At the same time, there are admitted into the body, as "personal members," "pastors of non-subscribing churches, ministers, deacons, tutors of colleges, officers of county and district associations and of the various Congregational societies, being members of Congregational churches in connection or with a county association; or, if not so connected, recommended by three members of the Union. Each personal member subscribing 5s. annually." The last clause was referred to the committee for reconsideration. In constituting the committee, it was proposed, in amendment, that it should be composed of representatives of the several county associations, and not simply of twenty-four gentlemen, chiefly in London, there being a strong feeling in the country against centralising all power in the metropolis. This matter also was referred again to the Committee.

The "Model Trust Deed" occupied the attention of the body for a considerable time at this session, as it has done before. The object aimed at, is, to frame a deed which shall secure property purchased for church-building to the purpose for which it is designed, by carefully providing for the appointment of trustees, for the choice of ministers, and for dealing with cases of the perversion of property to erroneous uses. Some strange things have happened for want of such an instrument. The expenses of preparing an independent deed in each case are very high, from £30, £50, and even £100 and £120. By framing a model deed and fying it in the Court of Chancery, it would be sufficient to draw a short conveyance stating that the property was held on the trusts and under the regulations therein contained. There

were two chief points of discussion. One was the "dismissory clause," giving two-thirds of the members of a church, duly summoned for the purpose, the power of dismissing the minister. The other, the "doctrinal schedule," defining what must be taught by each minister, and the teaching of anything contrary to which would give ground for an action to forbid him the use of the building. The first was supposed by some to place the minister too much at the mercy of his people, while others contended that it was necessary to protect the people from an incompetent and obstinate minister. The second was resisted on several grounds—by some, from an objection to a creed of any kind, as limiting inquiry, tempting to hypocrisy, and substituting legal compulsion for spiritual life as the conservator of truth; and by others, as not being the kind of statement they would have. It was a very short statement, embracing less than ten articles pertaining to essential matters, but these were too few or too many, too strict or too loose, for various critics. Similar instruments had been already prepared by the Lancashire, London, and English Chapel-building Societies. Of course, its use by any church would be entirely optional. It was finally resolved, to thank the committee who had laboured so long in preparing the model deed, for their labours, and to print their report for the information of parties concerned, but not to adopt it as the work of the Union, it being impossible to discuss and settle such a matter in open assembly.

On Saturday morning, the Chairman (Rev. Newman Hall), entertained the members of the Union at a breakfast, followed by a "service of song," to which he had invited distinguished public men and ministers of all denominations. Two peers, Lord Shaftesbury and Lord Ebury, eighteen members of Parliament, Dean Stanley, the President of the Wesleyan Conference, the Moderator of the Presbyterian Synod, and a son of Kossuth, were among the number. Dean Stanley was received with great enthusiasm, and we suppose that some persons who "lie at the catch" will see in this fact a proof that English Independents sympathise with him in his Broad Church views. But they do not. They recognise him as a man of great abilities and of unquestioned sincerity, but we shrewdly suspect that to have a live Dean of the Church of England, and him the Dean of Westminster Abbey, join a company of "dissenting ministers" in a social meeting, was the thing so new and so unexpected; which pleased them so mightily. The Dean spoke very happily, saying that "he came there as a Churchman," and "holding firmly by the principle of the connection of the Church with the State," and "felt it a duty and a privilege to regard all the gentlemen before him as excellent nonconforming members of the Church of England!" "The debt which the Church of England owed to the Nonconformists was so great, that he was glad to take this opportunity of expressing, in the name of the Church of England, the sense of obligation," mentioning among the illustrious dead the names of John Owen, John Howe, Richard Baxter, John Bunyan, John Wesley, Charles Wesley and Robert Hall.

THE COLONIAL MISSIONARY SOCIETY held its annual meeting in the Weigh House Chapel, on the 14th May, James Spicer, Esq., the Treasurer, in the chair. In his opening remarks, he said that the Society was formed within that hallowed sanctuary thirty years ago, Mr. Binney, the pastor, being one of its fathers and founders, and a wise and judicious counsellor on all occasions. "The first efforts of the Society were directed to British North America, where its history had been one of steady progress. They had founded there

120 churches, presided over by 87 pastors and missionaries. At first it was necessary to send out ministers, but subsequently they encouraged the people to establish a training college of their own, which had now rendered it unnecessary that they should send more missionaries there. The college had been most successful, and they had now labouring there many ministers who would do honour to any church with which they might be connected. In Canada, it was true, the support given by the Society had gone for the sustentation of feeble causes, some of which they had considered might be beneficially and safely left to local efforts, whilst the funds of the Society were devoted to the encouragement and extension of new enterprises. On the last occasion of their meeting, a scheme was drawn up, which Mr. Poore was instructed to lay before the assembled churches of Canada; for that purpose he went over, and the scheme had met with pretty general favour. The project had hitherto worked well, and it was hoped would succeed much better. They did not desire to give one farthing less to Canada, but they wished to feel that they were employing their money in such a way as would best conduce to the general good of the Churches. In Australia, their efforts on the whole had proved most successful. Mr. Poore was about to revisit those colonies, not with a view to carry on the work which he had been accustomed to, the purpose for which he originally went out no longer existing. They had now in Australia a Congregational Union of their own, as in Canada, and a body of men quite capable of taking care of that portion of the work, and of doing what Mr. Poore had been accustomed to do, in visiting the various places and originating new places for preaching. He was therefore about to go for the purpose of winding up affairs there, and of doing what he could to resuscitate existing works and to encourage new enterprises, and in due time he would return to take charge of matters at home." Of the report we gave an outline last month.

The speaking at this meeting was unusually good, but we omit the addresses of Rev. R. D. Wilson and J. Pillans, full of Australia, to make room for the admirable plea made for this field by our old friend, Rev. John C. Geikie, of Sunderland, who speaks better of us behind our backs than he was wont to do before our faces.

"He said the first part of the resolution spoke of the rapid increase of population; and he could not help thinking, as he sat on that platform, what a curious thing the migration of nations had always been. They would recollect, many of them better than he did, how in prehistoric times the East had always peopled the West; and they all knew that the native Indian on the sides of the great Himalayan range had the European features of such a man, for instance, as himself. And they knew how in later times the East again peopled the West. Those who remember their 'Livy' knew how the Gauls constantly conquered the Romans, and afterwards there came the incursions successively of Huns, Vandals and Goths, and by-and-by, when all those settled down, and a new world sprang out of the wreck of the old; when the barbarism which had blotted our civilisation had itself become civilised, Europe was again overpeopled, and there must needs be another migration like that of the age in which they lived. This last was greater than the first; those mighty migrations of half-civilised peoples were as nothing compared with those which had taken place even in his time. Why, the whole population of Europe (according to Gibbon's estimate) in the time of Augustus was not so much as that of the British Isles, France, and Spain now. Let them look at what was taking place in Ireland. Before 1847 there were 8,000,000 people in Ireland, and now there were only about 5,000,000. New York harbour received about 100,000 people every year from Ireland alone, to say nothing of those who went from England. What, then, was their duty with regard to those

people? Were they, now that they were gone, to cut them off from every tie? Did absence not make the heart grow fonder? Was it a fact, that to be out of sight was to be out of mind? Were they to be guilty of maintaining that the friend who had gone was no more to be thought of? Perish the thought! The fact of the existence of that, and of many other societies like it, proved that, in the utmost recesses of the heart, lived a far higher sentiment, impelling them to stretch forth their hands, at least metaphorically, to help them for time and for eternity, to the utmost of their power. With regard to the rapid multiplication of settlements in our colonies, the lifetime of a middle-aged man sufficed to see the solitude become in some instances, such as Melbourne, a great city. In Western America, Toronto had grown from a few huts, in the same period, into a large and flourishing town. The land on which stood the primeval forest, sacred to Indians and dogs, now teemed with a happy population. Instead of being shut up in solitude, and in the shade of its great and sombre trees, vast landscapes of hill and dale, and fields waving with every coloured growth, were seen, and with them a constantly increasing commercial and social prosperity. It was wonderful, indeed, how they grew. They reminded him of the eastern magicians, or conjurors, who took a flower-pot, and by some marvellous legerdemain made a tree to grow, and put out leaves and flowers, and bear fruit, while the spectators looked at it. That was only a trick, of course, but it was true as regards the colonies. While they looked at them, they grew from nothing into great trees bearing all kinds of fruit. It was wonderful to see how the solitary hemispheres became peopled with prosperous communities. The resolution next spoke of the 'natural inability of the inhabitants to provide for their own spiritual wants in the early period of their political life.' That sounded like a contradiction to what he had said. On examination, however, it was seen to be no contradiction. In the East nations grew mightily, like the trees of the Magi in the "Arabian Nights," that bore fruit of emeralds and rubies almost instantly. So had it been with the Australian colonies. One day ten acres of land were given to a shepherd; on the next, a foot of it was sold for a fabulous price. Even their roads had been made of quartz containing gold; and the colony finding such riches was like Minerva, who sprang fully armed from the head of Jove,—it became wealthy at once. It was far different however, with Canada, Nova Scotia, and New Brunswick: such colonies, essentially agricultural, must always be poor. How could the people be rich when, as in Canadian fields, the tree-stumps took half the land, and big stones filled a good part of the other half? The amassing of wealth would surely be a slow process; and hence, in such a country as this, and with such people who go to it, there was need to support churches for a longer period than elsewhere. Before a blade of wheat could be got to grow, men had to fell the enormous trees, and to let daylight in upon land that had not seen the sun for ages. The people who went to Canada were generally very poor; they were just able to get a piece of land, not always to pay for it. They had plenty to eat, and he would that the working people of England were as well off as those of Canada. The sturdy yeomen there had not only always a loaf on their table, but they had luxuries too. The fellow who had spent his time in England hedging and ditching, might be seen there munching at peaches that would make a fruit-er's fortune here. But they could not pay their minister in peaches, nor with mere articles of food. He needed many other things, and the people were so scattered that it took a great extent of country to support a single minister. If he were on the committee he would advise that wherever it was practicable the new colonies should take a leaf out of the Methodist book and make circuits, with ministers for superintendents, and laymen to fill up the interstices. If a man could not float on a single plank, he could on several nailed together. Among the hindrances to the progress of religion in newly-formed colonies was the gathering together, in the first instance, of men of all sects around the first minister who formed a church, and then when a Presbyterian, or Wesleyan, or Baptist, or any other preachers arrived later, and commenced to form churches also, the Presbyterians, and Wesleyans, and Bap-

tists, and others were attracted like steel filings to the magnet, around the pastors of their own persuasion, leaving the pioneer minister with a half-empty church, and little heart to labour. Were they to extinguish such a man? Nay, but they should help him to tide over the evil time, and by-and-by he would gather together fresh people from new supplies. The resolution acknowledged that duty. It was a curious fact in ecclesiastical history that there was scarcely any record of the churches of the West in the first century; scarcely any trace of internal organisation with respect to the form of public worship or preaching. Even in the Latin empire there was no preaching but in Greek till long after the Apostles were dead. If, then, the progress of the organisation of Christianity was so slow in apostolic times, why should we expect in these later times to advance at a more rapid rate than the Apostles? The progress of Christianity would always be by a gradual, leavening process; and they should not expect to do more in the course of thirty years than was accomplished in times of the Holy Spirit's immediate influence. Then, again, it seemed to him to be very important to fulfil the spirit of the resolution upon other grounds, because the influence of their principles upon the colonies could not be measured. The great questions of Church and State, and religious liberty concerned the welfare of every community. They had examples of the value of the Congregational spirit here, but it was in the colonies, and especially in Canada, that the principle rose to its fairest proportions. There were no nobler set of men under the sun than the people of those colonies. They were the Ironsides of America to whom it was due, that in the late great intestinal struggle slavery sank to the ground amid the acclamations of mankind. Did some say that they (the Congregationalists) were so few that they could do but little? Let them remember that the pot of ointment was carried in the hand of a humble woman, yet the fragrance of it filled the entire house in which Jesus stayed. The Society's work in Canada had been anything but a failure, for they had established 130 churches there within thirty years, and it was utterly impossible to estimate the amount of good that had come and would yet come from those 130 churches. The future of the colonies was a consideration urging them to continue the Society's work. It depended upon their early training what those colonies should hereafter become. If they were spiritually cared for they might become themselves missionaries to the world, and care for the colonies would result in the evangelisation of the countries round them."

Dr. Raleigh, after a pleasant reference to Dr. Smith's and Mr. Poore's visit to Canada, said that the Society was encircling the earth, everywhere doing its work, and doing it well. It was worthy of their best support, and he meant to take what care he could, as the pastor of a congregation in London, that it should have it, notwithstanding the panic. Yesterday his people made the largest collection for the London Missionary Society they had ever made before, and it should not be his fault, if, in October, they did not make the largest collection for the Colonial Missionary Society.

Mr. Binney closed the meeting by some touching references to the past history of the Society, the persons who had been prominently connected with it, at home and in the colonies, and the tender melancholy which came over his mind when he thought of the thirty years spent in that building; the worship, the sacramental communion, the supplication and the instruction, that had taken place there, as well as the births of many souls by the quickening of God's Spirit through the Word. Though it would be taken down and be as if it had never been, its results would always endure. He commended to their prayers and affections his dear friend, Mr. Poore, the secretary. They hoped to welcome him back to England, and to the home-secretaryship of the Society. He was happy to say that their friend, Rev. Alexander Hannay, had consented to act as secretary *pro tem*.

TESTIMONIAL TO DR. VAUGHAN.—On the 15th May, at a breakfast meeting in Radley's Hotel, the testimonial to Dr. Vaughan was presented to him. The sum of £3,000 had been received from persons who had voluntarily offered subscriptions, no private solicitations having been employed. It was placed at his free disposal. A large company of influential men were present on this occasion, and bore the strongest testimony to the value of Dr. Vaughan's services in every department, and especially as editor of the *British Quarterly Review*, from which he has just retired. We must give a few words from some of the very brief addresses delivered by a very large number of the company. Mr. Binney: "Just as Dr. Vaughan had been appointed to the theological chair of Lancashire College, he launched this project, and I thought that if I sat in a theological chair I should have quite enough to do without editing a review; therefore I did doubt whether it was wise or prudent at the time for Dr. Vaughan to undertake the two things. But now we see the history of the thing has shown that all those fears of ours ought not to have been entertained." Mr. E. Miall: "I wish to tender to Dr. Vaughan very earnest and cordial thanks for having represented the great, the glorious principle in which we, as a body, are specially interested, to the highly-cultured and therefore influential class of the community. Dr. Vaughan and myself have not in all respects adopted the same method of proceeding. But I see that there is constant convergence of two great schools, not in thought, but in action, towards one line, and I long for the day when perfect contact and amalgamation shall take place between those schools, the forward and the prudent." Mr. E. Baines, M.P.: "I know few men in this country, who, in my opinion, have rendered greater services to the age in which they live. I remember the noble instance of conscientiousness which he gave when he first joined the body of the Nonconformists, not having been brought up in that body." Rev. J. Kelly: "In several cases of great delicacy which occurred, I had great reason to admire not merely the manly firmness of his principles, but his prudent and admirable temper on occasions when that temper was somewhat severely tried." Mr. T. Barnes, M.P.: "From no articles in the *British Quarterly Review* have I derived more pleasure than from those in defence of revealed religion." Rev. Dr. Raleigh: "Twenty years ago I first saw Dr. Vaughan. A band of students was transferred to the Lancashire College, and of course we were anxious to see the new professor. It was a beautiful summer's day, as he came along in his professorial gown. When he turned his face to us—and there are lines in it now that there were not then—and we saw the dignity and kindness which were there, we said to one another, as lads will say, 'He 'll do'—and I rise on behalf of my fellow students to say that we have never altered that opinion. Dr. Vaughan gave a breadth to our theological inquiries, and inspired us with a fine sentiment for freedom, and a feeling of intellectual independence which we had not got before, and yet withal, by his life, by his teachings, and I may say as much as in any other way by his prayers, he kept us sound in the faith. We are all right to-day, I believe, and free from those errors and divergencies which might have come to us. Yes, by his prayers! I have many pleasant recollections of his name; I have, with most of you, hung upon his lips by the hour together; but if I survive him, the recollection that will be dearest to me will be the remembrance of his evening prayers in college. Oh! the dewy freshness, the cooling, pleasant, gracious savour that his prayers spread abroad!" A. B. Kirwan, Esq.: "I speak as an outsider, not belonging to

the Congregational body. I have known Dr. Vaughan twenty years, having been a constant contributor to the *British Quarterly Review*. There is no relation in life more difficult than that in which a contributor stands to an editor. But in all that time I have never stood in dread of his rod, and have never felt that the relation of master and servant existed between us. Throughout all his career, there has always beamed forth from his lips, not only a truly Christian and religious spirit, but also a tolerance and kindliness of disposition to consider the motives and views of others, which have marked him as the perfect man and the perfect gentleman." Rev. J. Stoughton: "I can speak in terms of great gratitude for the kindness which he manifested towards me when I was introduced at Kensington as his successor, and I know that his career at Kensington as a pastor was just as prosperous and as honourable as his subsequent career as a professor, author, and editor. I think he is a man of the same make as Owen, and that in future days the name of Vaughan will be linked with that of Owen, and will be remembered with great interest and gratitude." Mr. C. E. Mudie: "I speak merely as a carrier and distributor of books. When the *British Quarterly* was started, my professional opinion was asked as to whether there was room for a new review. I said there was not much, but if a good one were started, it would make its own way; but when I was told in confidence that the editor was to be Dr. Vaughan, I said at once that there was an open field for it and a great success. I can bear my testimony that it carried a knowledge of our denominational principles into circles in which they never found their way before. Publishers hold it in great respect for the discriminating and generous attention it has always paid to the literature of the day in the 'Analysis of Books.'

Dr. Vaughan's reply was what such a man might be expected to make in such a meeting of his friends. We can take but a few sentences from it. "What you have done, you have done, I understand, as a means of indicating that you think that my public life has not been without its uses. If I know anything of my own mind, the great question has not been, 'What course will bring yourself most profit?' but, 'What course will render the best service to liberty, humanity, and religion?' When I began my career, making light of suggestions and overtures from the Established Church, to be known as a Dissenter was to lose caste in a very remarkable degree. It is to do so to some degree even now. A literary reputation, or a reputation of any kind, in this country, gained by a known Nonconformist, has to be gained under special disadvantages. However, I found that within me which told me that I should not be at home in the Established Church. I was first of all for six years at Worcester. I was for sixteen years after that pastor at Kensington, and then I left Kensington to go to Lancashire College. Soon after I started the *British Quarterly Review*. While at Kensington, those noble, generous people never thought of calling me to account or saying, 'Why is he writing books? Why has he taken this professorship?' No; they knew that I was at home in hard work, and that they could trust me; and never a breath of complaint ever arose there about my connecting with my pastorate the sort of things I was connecting with it. So in Lancashire I knew very well that I should discharge my other duties in the class-room the more effectually for the free ventilation of my mind over things which did not come just directly into the lectures of the class-room. The prophecy of friends and enemies was that the thing would be terribly expensive, and that I should get awfully in debt, and bring disgrace

upon myself and trouble on my friends. I heard this, and I looked above, where I am accustomed to look when I get into trouble, and I asked the Power there to tell me how to falsify these prophecies, and that Power did tell me, and it was done. I have always thought that the literary side of English Nonconformity is its weaker side. This prompted me to originate the *Review*, and to cling to it when I became a homeless man without a professorship and without a pastorate. I took it up with the feeling that there would be plenty of hard work, with a very small, or a very moderate, return for myself. I found it to be so through all those years, but nobody ever heard me croak about that. Now, sir, this is talking like a foolish old man, you may think, but these circumstances in which I meet you to-day are very special. I have believed that if I gave myself to God's work a fair number of good men would appreciate it; but, as to its taking any such form as this, no such thought ever crossed my mind. I must tell you, however, that I am very glad it has taken it, and I accept your generous expression of sympathy in this shape, not for myself merely, but it is a good precedent, and it is for others as well as myself. I value it as expressing your feeling towards me. I do not affect not to value it as ministering to my convenience. It tells me that I am getting to be an old man. I hope to live to let you see that I do not mean to be an idle man. I shall not be obliged to take up this and that, looking at what it will yield, but I shall simply have to ask myself, Is it a thing which, if done, will be good? I think you must yourselves feel that it is very pleasant to me to be put in that position. I hope that the day is not distant in which English Nonconformity will be in its right place, and in which English Congregationalism that has brought out from obscurity the grand principles of civil and religious liberty, and done more than any other body in the history of these realms to present those principles in their purity and intelligence before the public mind, will have its age, in which what it has been and what it has done will be understood and valued as these things are not now, though they are so immensely more than when it was my privilege first to cast my lot amongst you."

THE (CONGREGATIONAL) HOME MISSIONARY SOCIETY is rarely blessed in having such a Treasurer as Mr. S. Morley and such a Secretary as Rev. J. H. Wilson. The former not only gives money freely, but attends meetings of the County Associations in all parts of England, stimulating their zeal and liberality by offers of £50 a year on condition that they raise a proportionate increase. One county has raised its contribution from £80 to £450; another, from £50 to £574; another, from £100 to £450; another, from £150 to £900; another, from £84 to £1,100. The beggarly amounts formerly raised compare very ill with Canadian Home Missionary Contributions; and the large increase suggests to us the good that might be done by an earnest and liberal *layman* appealing in person to his brother-laymen throughout the country. Have we a Samuel Morley to go into this work? In his opening speech, the Treasurer said significantly, "They (the London Committee) were seeking to get out of sight as to the work that was being done, in order that it might be taken in hand by those who could incomparably better do it, the members of their churches throughout the country. *They were working increasingly through the County Associations, and the result was an improvement, both as to extent and efficiency, of the work done. The effect upon the state of many of the churches was becoming very apparent, much more spiritual vitality being found than for many years past. At no former*

period was there a larger number of church members earnestly working among the people than at the present hour. They had, however, scarcely a church in which there would not be found a large amount of personal service lying at present unused. They wanted money badly enough, but what they wanted incomparably more, and having which they would soon get the money, was a deeper feeling of personal consecration." The Report showed progress in every part of the work; 164 stations were occupied, embracing 710 towns, villages and hamlets, in 37 counties. There were 5,000 members in the churches, 800 being added during the year. Sixty-two "Evangelists" were employed, an unordained class of agents, labouring under the superintendence of a minister of some central church, around which the small churches were grouped. An effort was being made to raise the income from £6,000 to £10,000; then forty additional evangelists would be put in the field. County Associations with whom the society is affiliated, and friends locally interested, now raise two-thirds of the salaries of all the agents, provide for their local superintendence, and report the results of their labours. Perfect harmony prevails in every department of the Society's operations, as well as among the County Unions. The Home Missionary Society is one of the most efficient organizations we know of, and its plans are full of suggestions for our own work.

THE SUNDAY SCHOOL UNION'S anniversary crowded Exeter Hall. The report was a very encouraging one, speaking of labours not only in England, but in Germany, Holland, France, Switzerland, Italy and Jamaica. The sale of publications exceeded £20,000. The *Bible-Class* and *Child's Own* Magazines had a circulation of over 100,000. The new weekly paper, *Kind Words*, price a halfpenny, had a sale of 40,000. The number of scholars that had joined the church during the year was 6,721, out of 647,891. Of the teachers, 62 per cent were church members, and 71 per cent were former scholars.

The Rev. Dr. Morton Brown said—

"With respect to the words of the first resolution, 'Gather them in,'—yes; do so by all means. But what will you do with them when you have them? And how will you keep them? Not by dull, prosy, dismal ditties, spoken through cold meat pies, and still colder pastry, telling children to be good. You must have life in your lessons, now, to interest children. You must have pictures of truth, put in words as striking to look at as the swift dash and power of a daring express train; you must have lessons of love as melting to listen to as an Arabian Nights' tale, and as attractive and constraining, you must have thought flashing upon thought, as full of fire and as swift of foot as the electric telegraph, passing from mind to mind and from heart to heart in your class and school-room. But where are you to get these? No teacher could possibly accumulate all such lessons and illustrations by his own industry. But the literature of the Sunday-school Union is an inexhaustible mine, the gatherings of many minds, the products of many pens. Oh, sir, what a change in sixty-six years in the whole aspect of society, for the young, since the Sunday-school Union was formed! When that small meeting was held in Surrey Chapel school-room in 1803, to form this society, there was then the dreary long stick to help the old teacher to reach over his arm and crack the crown of that restless urohin who could not be still if he would, and would not be still if he could. There was the prosy old primer, the very look of which was enough to frighten the alphabet out of the brain of the most precocious of elves. There were the old writing-desk and hard ruler, and the experiment of whether the ruler or the knuckles were the hardest. There were the slate and slate-pencil, and the sum

in addition and subtraction, the latter of which subtracted very much from anything like a Sabbath observance by the children, and the former of which added very much to the misery of being at a Sunday-school at all. And all this on a Sunday, and in a Sunday-school. But how changed now! Our noble day-schools, our National, British, and Congregational schools, all the country over, giving a sound secular education, relieving the Sunday-school of a work which never properly belonged to it, and rescuing, for spiritual exercises and Scriptural instruction, the hours of the school to the call of the Lord. A happy change! Yet the first dispensation was, nevertheless, a schoolmaster to lead many to Christ; the latter needs only to be rightly understood and worked, God's Spirit being poured out, to make the school a garden of the Lord."

THE SYSTEMATIC BENEFICENCE SOCIETY attracted a large audience to its annual meeting. This organization is formed not to raise funds for any specific object, but to instruct and stimulate Christian people in reference to the duty of giving. The report was so terse and so telling, that we must give a paragraph from it.

"There was need, it was remarked, for the discussion of the question of giving,—first, because the wealth of the country was greater than was represented in contributions; secondly, because the funds of the churches, societies, and charities were insufficient; thirdly, because the impulsive and mechanical methods had reached the limit of their power; fourthly, because the condition of the poor and the wants of the heathen were unreached and unrelieved; and fifthly, because there were ample resources in the nation to meet all its obligations, whether to God or to Cæsar. There was encouragement to discuss this question—first, because of the settlement of most other practical questions of Christianity; secondly, because of the earnest interest which was felt in everything for the good of society and the human race; thirdly, because of the position which economical questions, whether as regarded Church or State, had begun to assume; fourthly, because of the absence of all controversy as to the principles of Scripture on the subject—viz., first, conscientiousness or stewardship; secondly, proportion or tithing; thirdly, system or storing; fourthly, cheerfulness or liberty; fifthly, because of the progress which the principles were making, as evidenced by the thousands of sermons, the important and influential meetings, the increasing publications, the public testimony of the highest authority with the public mind. There was a clear prospect of success,—first, because of the larger views prevailing; secondly, because of the more catholic heart that was growing; thirdly, because of the augmenting prosperity of all classes; fourthly, because of the openings for wise expenditure; and fifthly, because of the promise of God that the kingdom of Christ should be co-extensive with the world. The report further said:—"The great missionary societies seem to be passing through a financial crisis. The necessity of curtailing their operations has most reluctantly been pressed upon some of them. It is not that the receipts have become less, but the limit of expansion seems to have been reached in regard to spontaneous contributions, but not in regard to operations. Most of the committees are issuing appeals, in the hope of realising such an addition before the close of their financial years as shall avert the calamity of curtailment. The Wesleyan Missionary Society have issued an appeal for fifteen thousand extra pounds, and have had the gratification, as soon as their wants were made known, of receiving a third part of the whole, or £5,000, from a single lady. But the fact that the revenue is not spontaneously increasing with the increasing operations of the great societies, is an instructive one. It cannot be pretended that the limit of ability to contribute is reached, especially when the country is in such a prosperous state. It seems as if the time had come when it is necessary to indocctrinate the Christian community with the principle of systematic beneficence. The separation of a specific portion of the income from ordinary uses, and its solemn dedication to the Lord, for the service of His cause and the relief of His poor, if systematically and generally practised, while it would vastly increase

the revenue of philanthropic societies, would react with most beneficial effect on the givers, deepening their sense of responsibility, and teaching them, in all their spendings, to have more regard to the will of God.'"

THE EVANGELICAL ALLIANCE held its usual *Soiree* in May. The chairman, Mr. Hanbury, spoke of the work of the Alliance, in the threefold aspect of faith, work, and prayer. In the first, it united Christians at home and abroad: in the second, it had done much for the deliverance of persecuted Christians in Europe and Asia: in the third, it had promoted the union of Christians throughout the world, in the first week of January for some years past. Dr. Cumming, speaking on "the false and true grounds of Christian Union," distinguished between unity and union, the former being a living inward principle, and the latter the manifestation of it to the world. There never had been perfect union since the day of Pentecost. There was no great union in the Corinthian Church. Peter and Paul were not agreed. There was no union among the Fathers. The Bishops of the Nicene Church quarrelled. General Councils were not always agreed. Union was not uniformity. There should be such a thing as the union of truth. There was more real union amid the diversities of Protestants than in the uniformity of the Church of Rome.—A General Conference of Christians from all nations will be held in Amsterdam, on August 26, and following days.

LONDON CITY MISSION.—The 31st annual report of this Society, founded by the late David Nasmyth, showed a diminution of income of nearly £3,400, and a consequent reduction in the number of missionaries from 395 to 371. The income was £35,500. By the agents of the Society 2,000,000 visits had been paid in the year, or between 5,000 and 6,000 a day. The gross total attendance on meetings held by them was 1,500,000 considerably more than the number attending all the churches and chapels in the metropolis on the Lord's Day. We ascribe the falling off of the resources of this particular organisation, which is on a catholic basis, to the increase of other societies and of church activities in the same field; for never was there more city missionary work done in London than now.

LONDON MISSIONARY SOCIETY.—Previous to the anniversary of this Society, at the half-yearly meeting of town and country directors, special attention was given to the complaints made in a circular sent to the leading friends of the Society by Mr. Broomhall, formerly a director and auditor, alleging that the income of the Society and the number of missionaries employed was no greater than a quarter of a century ago, and connecting these allegations with the administration of Dr. Tidman, the foreign secretary. In answer to this the directors submitted a statement to show that there *had* been an increase of revenue, that bodies once coöperating had now missions of their own, that a large number of missionaries had been sent out, while "in spite of their most earnest appeals to the churches, a sufficient number of suitable men had not offered themselves for the work." A large committee of investigation was formed, also charged with devising means for enlarging the income of the Society. The entire income for 1865-6 was £33,000; the expenditure, nearly £107,000. To meet the deficiency £25,000 had been withdrawn from the Special and Reserve Legacy Funds. *An addition of £10,000 a year is necessary to sustain its present operations.* We must confess, that, though we have kept ourselves informed, as we

thought, of the condition of this Society, we are taken completely aback by the present statement, for we have been under the impression that while the American Board had too many men for its means, the London Missionary Society had too much money for its men. Shall not our Canadian Foreign Missionary contributions be sent in that direction? The Australian churches have thrown themselves very heartily into the work.

REV. J. T. BYRNE.—We are glad to hear that Mr. Byrne has the prospect of making £1,000 in Britain for the French Canadian Missionary Society. He has been greatly aided by two “drawing room meetings,” arranged for him in London and Edinburgh, by Joseph Mackay, Esq., of Montreal.

PARLIAMENTARY PROCEEDINGS.

THE NESTORIANS IN PERSIA.—In the House of Lords, on the 8th May, Lord Stratford de Redcliffe brought forward the case of the persecution of the Nestorians by the Mussulman subordinates of the Persian Government, and the Catholics. The American Missionaries among this people have frequently acknowledged their great indebtedness to the representatives of Her Majesty at the Court of Persia, and it now appears from Lord Clarendon's statement that in consequence of the intervention of the present agent of the British Government, the Shah had appointed a Christian Ruler over the Nestorians, had given them a site for a church, and £100 towards the cost of building it. The British Government had directed £80 to be given to the erection of the church. All sects had joined Mr. Allison in the subscription. Her Majesty personally desired that Mr. Allison should seek an audience with the Shah, to express in her name the interest she took in these questions, and her warm acknowledgments for the Shah's valuable assistance and the protection extended to the Nestorians.

A very good example, say we, of the *right* way for a Queen to be a “nursing mother” to the church.

CHURCH RATES—MR. GLADSTONE ON MR. MORLEY.—The Chancellor of the Exchequer, in introducing a bill embodying the proposal which he made some time since for settling the church rate question—a proposal which is accepted by the Liberation Society, and seems likely to commend itself to reasonable men on the other side,—spoke these emphatic words in relation to Mr. Morley, which abundantly prove that the loss of his seat has not only left his honour unimpeached among his co-religionists, but has not lowered him in the eyes of a man of such scrupulous conscience as Mr. Gladstone:

“I communicated with another honourable member, whose absence from the House I deplore on personal as well as on public grounds. I allude to Mr. Morley, in whose removal from Parliament I think we have experienced a serious loss, not only because of the respect in which he is held for his intelligence and talents, but also on account of the singularly conciliatory manner in which he is accustomed to express the most strongly pronounced opinions of Dissenters, and of the determination which he at all times exhibited here of never entering into a controversy except for some vital object.”

Yet this same Mr. Morley has been the *lête noir* of the High Church party, the embodiment of the most “rabid” Dissent. How changed a man seems, when we know him!

News of the Churches.

ORDINATION OF MR. S. N. JACKSON.—Early in April, Mr. Samuel N. Jackson, who had completed his course of study in the Congregational College of B. N. A., and who was about to proceed westward to engage in the work of Evangelization under the direction of the Western District Missionary Committee, was ordained to the Christian Ministry at the call and by the request of the church in Montreal, assembling in Zion Church. The introductory services were conducted by the Rev. Professor Cornish. Dr. Wilkes, the Pastor of the church, gave a statement of principles indicating what was meant by ordination in Congregational Churches. He also asked the usual questions which were responded to in a truly modest, serious and satisfactory manner by Mr. Jackson: leaving a highly favorable impression upon all. The Rev. C. P. Watson offered the ordaining prayer; and Dr. Lillie delivered to the young minister an appropriate charge. The services were characterized by simplicity and spirituality: affording encouragement to our young brother at the commencement of his work.—II. W.

INSTALLATION AT COWANSVILLE.—On the 5th of May the Rev. Charles P. Watson was installed as pastor of the Congregational Churches of Cowansville and Brome. The service was held in Cowansville, and notwithstanding the inclemency of the weather, there was a large attendance of the members and congregations of both churches. After the introductory services conducted by the Rev. Samuel N. Jackson, and the singing of an excellent anthem composed by the pastor elect, the Rev. G. B. Bucher, of Granby, gave a discourse in which the distinctive views of our order were concisely, clearly and ably set forth. In answer to the inquiry made by the Rev. Dr. Wilkes as to the call given by the churches to Rev. Mr. Watson, responses were made by deacon H. N. Jackson, of the church of Brome, and Mr. W. Stevenson, clerk of the church at Cowansville, both stating that the call was unanimous and cordial. Mr. Watson then spoke concerning his call, of the churches, and of his intentions and hopes as pastor elect, after which he and his flocks were commended to God in prayer. The Rev. Dr. Wilkes, of Montreal, delivered an earnest and eloquent charge to the pastor and churches, which was listened to with great satisfaction. After singing and the benediction by the pastor, the services were concluded.

Ministers of other denominations were invited, and would have given attendance had they not been prevented by their annual meetings held at the same time.

May this new relationship entered upon with so much cordiality by both pastor and people result in great good. "The Lord bless them and keep them: the Lord make his face shine upon them and be gracious unto them: the Lord lift up his countenance upon them and give them peace." S. N. J.

THE REV. JAMES HOWELL, our old friend and brother, who resigned his charge as assistant minister of the Congregational at Liverpool, Nova Scotia, last Sept., but who, at their request, consented to prolong his stay with that people for six months, having completed his term, has accepted a very unanimous invitation which has been given by the Congregational Church in St. John's, Newfoundland, after spending a few weeks among them, and expects to enter upon his duties there early in July.

OUR VOLUNTEERS.—It is difficult for those who are not personally acquainted with the matter to realize how large a proportion of the noble volunteers who have just rendered such signal service to the country are devoted and earnest followers of the Saviour. Take as a specimen that regiment which had the honor of being the first whose members shed their blood in defence of our soil, the "Queen's Own" of Toronto. There is scarcely a church or a Sunday-school in the city which is

not represented in that corps. Letters have been received from men at the front which recall in interest the famous letters from the soldiers of the Crimea. A friend of mine has shown me one written by an active and devoted Sabbath-school teacher shortly after the fatal skirmish at Ridgeway, the interest of which is sufficient to justify placing some extracts from it before your readers. Writing a few days after the skirmish, he says:—

"I should very much like to tell the children of our Sunday-school, and especially the boys of my own class, some of the events in connection with our recent engagement with the Fenians. We set off in good spirits, hardly realizing our danger, or thinking that in a few short hours many of us would be hurried into eternity. When we arrived near the place where the Fenians were supposed to be, an advanced-guard was formed to go in front of the main body of the column, composed of the men of the company to which I belong. When the advance-guard saw the enemy and gave the usual signal of their being in sight, we were deployed into skirmishing order, and then received the order to advance, which we did with great steadiness, not one man flinching. * * * We had hardly got under cover when the bullets came sharp and fast, and then it was that our Ensign—poor McEachren—fell; he gave such a piteous cry, that I shall never forget it as long as I live.—He was not more than five yards from me when he fell. It is beyond me to describe to you the feelings I had during the engagement, and the rest of the day, while men on either side of me were struck down; God in his great mercy saw fit to spare my life. Our company, after being under fire for half an hour, were called in, and then we had to cross the field, with no cover to protect us but God's all-powerful shield. Shortly after we came in, the unfortunate order of Col. Booker was given to form square, which was like presenting the side of a house for the enemy to fire at, and there a great many of our brave fellows fell. The command to retreat was then given, and the column started back to Ridgeway. Several officers of the Queen's Own tried to rally, and five times did we turn and try, but all was in vain; and, after fighting for two hours and a half under a scorching sun, amidst bullets falling almost like hail, we had to walk eighteen miles back to Port Colborne, the place where we were billeted, and arrived there tired, foot-sore, weary, and broken spirited, every one making eager inquiries after brothers or friends who were missing. In the evening, as was my custom (for I had charge of a billet of six men, all of whom were uninjured), I read the 121st, 124th, and 125th Psalms to the men, and we all offered up to God our heartfelt gratitude for His mercy in preserving us in our great danger.

"In the middle of the night we were again awoken by the bugle sounding the alarm, and hurrying down to the parade ground, we found that, with some reinforcements from London, we were going to make a second attack. The feelings of our men were very different from that of the morning before: they all knew their danger, and felt if we did meet the enemy, some, they knew not who, would have to die; they were all quite silent, the officers quietly giving their orders. During the first few miles, when we expected to come upon the enemy every moment, many were the parting requests made, if any of us should be spared alive to tell them. * * * I am sure this battle has led many who were careless and indifferent about their soul's salvation, to look more earnestly to the great and solemn question 'What must I do to be saved?'"

Could anything be more touching than that scene round the camp-fire on the evening of the eventful day, when the providence of God so wonderfully preserved them? That famous 121st Psalm beginning with "I will lift up mine eyes to the hills from whence cometh my help," how it has for ages been a well-spring of comfort to the people of God! * * *

The first man whose blood was shed in the sacred cause of our country's freedom, was an active and consistent member of the Methodist Church. Others of the dead were mourned by pastors of the Church of England and the Presbyterian Church. Mix in conversation with the members of churches in the city, and you will be told that in such a school, and that only a small one, one teacher and two members of the Young Men's Bible class are away at the front; in another a Mission school five or six of the elder scholars—stout and hearty young fellows—

are also away. A teacher in a Union School in the suburbs reports several of his class "at the front" and go where you will, the word is the same.

Our volunteers in fact are the choicest men we have. Several of the killed and wounded were "honor men" of the University, and the "University Corps" was foremost in the fight at Ridgeway, and distinguished itself by its steadiness and gallantry. The officers of the various companies are largely composed of our younger men of business, and there is scarcely a family in the city which has sons old enough to shoulder a rifle that is not represented in the field. Pass from house to house in the pleasant suburbs of the city, and the report is the same, "We have a son there," "and so have we," "and so have we." Many a mother's heart was wrung with anxiety on the day when this skirmish occurred, and all the day following, and the day after that; and many a one, at this moment, though mourning her dead, yet recalls with pride and satisfaction that the life of her loved one has been given in a noble cause.

The character of our volunteers presents a striking contrast to that of the men who have taken part in this infamous piece of filibustering, which they went to repel. The Fenians, to judge by their prisoners, seem to have been largely composed of the very offscouring of the cities of the States. One of our young men, humanly speaking, was surely worth a whole regiment of such miscreants.

I ought not to conclude without referring in terms of special thankfulness to God's providential goodness in preserving the lives of our men. All who are acquainted with the circumstances, are amazed that we had no more killed and wounded. When a square was formed, it seems little less than a miracle, that half of them were not put *hors de combat*. The shield of Divine protection was over them, and they came out of the storm of bullets unharmed.

Altogether, we may look back on these events, with a profound feeling of satisfaction.—We have proved ourselves worthy descendants of those whose courage and faithfulness have been tested in ages of conflict, and we can feel that in this land of our adoption, the virtues that have made the mother country first among nations, are being perpetuated in her children.—*Montreal Witness*.

Toronto June 15, 1866.

II.

Miscellaneous.

"A CHILD SHALL LEAD THEM."

A soldier in a European army, whose life and conduct were anything but Christian, was brought to Jesus in a singular way, which may serve to illustrate the truth, "A little child shall lead them." He was quartered some weeks, in the winter, with a pious farmer and his family. They were kind and hospitable, and truly religious. His first meal in that house made an impression upon his mind. Before eating, the parents, children, and farm servants, each stood behind a chair, and bowed the head while the father asked a blessing. After they had eaten, all did the same, and the father returned thanks. All went to their occupations, the children to school, except Johnny, the youngest. The soldier sat down after dinner, gazing from the window on the surrounding objects, feeling impressed with this thought—these people love God.

While thus meditating, the little boy came up lovingly, looked into his eyes, and said, "Tell me something about the dear Jesus." Rather startled at the request, he began talking about dogs, horses, cows, and other things. When he stopped, the little one looked into his face again, and said, "Do tell me something about Jesus." Somewhat ashamed, the soldier replied, "I don't know anything about him." Johnny, much surprised at the answer, replied, "And you so big, and don't know anything about Jesus Christ? If you don't love him and serve him, when you die you won't go to heaven." The soldier could not reply. This was an arrow from God. He felt miserable. He soon left the house, and joined

his comrades in the village. In vain he tried to forget the child's words. "And you so big, and don't know anything about Jesus." He lingered till dusk, and returned to the farm-house, hoping that he might avoid the praying. The careful wife had reserved his supper, and as he sat down to the table, his little friend said, "Pray first, then eat." Quite discomfited by this rebuke, he laid down his knife and fork, not knowing what to do. The little fellow, seeing his embarrassment, folded his hands and asked God's blessing on the soldier's supper. Strange thoughts passed through his mind while he was eating.

When the table was cleared, all the family were seated for evening worship, and each one was supplied with a Bible. All united in reading the Scriptures, the good father making a few comments. The soldier read with them. All joined in singing a hymn. The father prayed, and did not forget the soldier. They then retired for the night, all except their guest, and the farmer and his wife. They spoke kindly to the young soldier and read other portions of Scripture, and prayed, then showed him his room. The strangest kind of feelings came over him. The Spirit of God was shedding light on that dark mind. He was ashamed, troubled, hardly knew what to do. So he kneeled down by the bed and prayed, "O God of this house, be my God."—The first prayer he had offered for many years. He now prayed for mercy. He was led to the sanctuary, found peace in believing on Jesus, and is now a devoted disciple of Christ, labouring for the extension of his kingdom.—*S. S. Protestant.*

THE WANT OF POPULAR PREACHERS.

The Church needs preachers as well as scholars. It is certainly no reproach to these men that they were not both; nor do we think that they would have taken a higher position, or rendered more real service to the cause of truth in the world, had they chosen another path. But while we would protest against any attempt to try men of this order by a false standard, and to underrate the work they did because there is work of another kind which they were not fitted to do, we feel just as much bound to oppose those who would, reasoning from these exceptional cases, disparage the importance of mental culture for the Christian minister. The truth is, those who are thus held up to imitation most earnestly deplore that they had been too early hurried into work for which they were imperfectly equipped, and urge on younger men the duty of improving the more abundant educational advantages which lie within their reach. Nor, while we render due honour to our preachers, would we ever forget that Nonconformity has work also that can be done only by scholars. Beyond a doubt, our churches should devote more care to the training of men for this special service; but it should be remembered by those who reproach us with the want of great scholarship, that they have themselves closed the national universities against us, that the rich revenues appropriated by private or public benevolence for the encouragement of learning have all been monopolized by a favoured sect; that we have no deaneries or canonries or rich prebendal stalls to furnish able men with a quiet and luxurious retreat in which to prosecute their studies, and that the advantages our ministers have are the fruit of the zeal and generosity of our people, and, imperfect as they may be, are themselves the proofs of the value which we attach to mental culture. While, too, we hold in high estimation the men of the Anglican Church who have attained distinction as scholarly divines, we are not prepared to admit that they have ministered more richly and efficiently to the spiritual life of their country and generation than the men who, with humbler attainments, have consecrated their lives to the simple work of preaching the "unsearchable riches" of Christ. There is a class of men always ready to sneer at popular preachers, and to please themselves with the notion that the only reason why their own ponderous and sleep-producing discourses do not meet with wider acceptance is, because they are too learned, and are not likely, therefore, to please audiences who are satisfied with a superficial twaddle dealt out to them by their favourites. We often concede too much to the arrogance and conceit of such

men; and certainly were our ministers content to accommodate themselves to their expectations, the result would be most unhappy for the congregations as well as for the preachers. The pulpit was never designed to be a place of critical discussions or metaphysical essays; and to complain of sermons because they are marked by simplicity of style, and deal rather with familiar and primary truths, and pass by curious questions that tend not to edifying, is to forget the great end which all preaching should seek to accomplish. The man who can gather numbers to hear the Word of God, and who by his appeals can arrest their attention, convince their judgment, stimulate their conscience, and quicken their whole spiritual being, may fail to conciliate these exalted critics, who may brand his sermons as feeble and unintelligent, but he is in the highest sense of the term a great preacher.—*British Quarterly Review*.

Men and actions, like objects of light, have their points of perspective—some must be seen at a distance.

Want of employment is the most irksome of all wants.

Many gain favour because their enmity is not dreaded, and others because it is.

Success is the child of cheerfulness and courage.

The terror of being thought poor has ruined thousands.

Wine and passion are racks oft used to extract words from us.

Most men know what they hate, few what they love.

Poetry.

THOUGHTS ON WORDS.

From "The Sectsman."

Like fairy forms that in the greenwood play,
 Like mermaids sporting in the deep blue sea:
 Like children laughing round the glowing hearth,
 Our pure thoughts rise, bright, innocent, and free.

Like evil satyrs roughly handling beauty,
 Like sharks remorseless seizing on their prey:
 Like tyrant pedagogues on children scowling,
 Men take our words to torture and to slay.

Like roses glittering with the dews of heaven,
 Like clear drops falling from a fountain pure:
 Like bright sparks flashing from a deathless fire,
 Our thoughts rise upwards, and our sorrow cure.

But, in the soil of words transplanted, soon
 Decays the roses' bloom: the water clear,
 Hot-bubbling from the spring, in the cold air
 Is changed to icicles: such fate we fear.

For when we seek to melt the golden ore,
 And make it current coin, how great's the loss;
 Words, what are they but gilded ornaments,
 Gold beaten thin: not substance, merely gloss.