

THE  
EIGHTH ANNUAL ASSEMBLY  
OF THE  
CONGREGATIONAL UNION  
OF  
EASTERN CANADA.

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SEPTEMBER 8, 1847.

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ABSTRACT OF THE MINUTES OF PROCEEDINGS,

AND

REPORT OF THE MISSIONARY SOCIETY,

&c. &c.

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**Montreal:**

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1847.

# GENERAL COMMITTEE OF THE UNION.

REV. D. DUNKERLY,  
" J. FISK,  
" A. J. PARKER,  
" H. WILKES,  
MESSRS. J. SAVAGE,  
J. KELLER,

MESSRS. J. BIRKS,  
W. FREELAND, Brockville.  
J. MUSSEN, Quebec.  
W. ARMS, Sherbrooke.  
S. POMROY, Stanstead.

H. VENNOR, Esq., *Treasurer.*  
REV. R. MILES, *Secretary.*

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## ABSTRACT, &c.

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THE CONGREGATIONAL UNION FOR EASTERN CANADA, held its Eighth Annual Meeting on Wednesday, September 8th, and following day, in *Zion Church*, Montreal. The Rev. D. GIBBS, Bishop of the Congregational Church at Granby, presided during the Session, as Chairman of the Assembly. The Session was opened, as usual, with devotional exercises, and addressed by the President.

The Roll of Ministers and Delegates was called, and the stated Subscriptions for the general purposes of the Union were received.

It was then *Resolved*,—That Members of our Churches occasionally present, be admitted to our Sittings, whether they be delegates or not.

The continuance of the present Session was taken into consideration, when it was,

*Resolved*, That the present Session of the Union do close on Thursday.

The Committee of Overtures and Nomination was chosen, consisting of Messrs Drummond, Connell, and Fisk.

The examination of young men within our bounds, who may be candidates for the ministry, having been duly considered, it was declared,—

That as this Union takes a lively interest in the Theological Institute at Toronto, and as young brethren in our churches apply from time to time for admission therein, and as a desire has been expressed on the part of the Institute, that a Committee should be appointed by this Union, to examine candidates for admission, and report to the General Committee at Toronto, therefore,

*Resolved*, That such Committee of Examination be annually appointed; and that the General Committee of the Union be such Committee for the ensuing year, any three of whom shall form a quorum.

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The Annual Sermon was preached in Gosford Street Church, by the Rev. J. DRUMMOND, Bishop of the Congregational Church, *Quebec*, from 1 Chron. xii. 32. :—"And the Children of Issachar were men that had understanding of the times, to know what Israel ought to do."

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The Pastors present gave brief reports of the state of religion within their respective Churches, when, after reviewing the whole, it was declared,—

That while there is much in the general state of our Churches, and in the

harmony that prevails in our Union, which calls for the devotest thanksgivings to the Divine Head of the Church, there is great cause to mourn and humble ourselves before God, in view of the fact that we have had no general refreshings from the presence of the Lord during the past year,—that comparatively few conversions have taken place, and that much spiritual torpor prevail, therefore,—

*Resolved*, That it be earnestly recommended to all the Members of our Churches, that they humble themselves individually before God, repent of all their backslidings, be up and doing their Master's work, while it is day, put forth their prayerful efforts for the conversion of sinners; and that one prominent object of their daily and fervent prayers be, in the spirit of the language of the Prophet, "*O Lord, revive thy work; in the midst of the years make known; in wrath remember mercy.*"

The advantages of local Associations being considered great to the Ministers and Churches thus connected, it was:—

*Resolved*, That it be recommended to form such Associations, whenever practicable, within our bounds.

To prevent the sudden and unseemly dissolution of the Pastoral relation and thereby to prevent much evil to our Churches, it was

*Resolved*, That this Union considers it *inexpedient* that the Pastoral relation should be dissolved without the advice and approbation of the Ministers and Churches in the vicinity;—and further, that this Resolution, with the one which refers to the introduction and ordination of Pastors, shall have a permanent place on the Minutes of the Union.

The subject of a closer Union, and more efficient co-operation with the Churches of Western Canada, was duly considered, when it was:—

*Resolved*, That this Union cordially expresses its readiness to enter into any arrangement with the Union of Western Canada, which may be mutually satisfactory, to bring their respective churches into more intimate and affectionate co-operation with each other; and that this Resolution be transmitted through Mr. Lillie, now present, the respected Secretary of the Congregational Union, Canada West.

*Resolved*, That Delegates from this Union to corresponding bodies, who may fail to fulfil their appointment by personal attendance, be required to address these bodies by letter, communicating, in substance, such information and such sentiments as they would furnish, if present, at their Annual Conventions; and further, that this Resolution be placed among the Standing Rules of the Union.

*Resolved*, That it is the opinion of the Union, that Parliamentary grants to religious bodies, for sectarian purposes, is wrong in principle, and oppressive in practice,—and that it respectfully tenders its thanks to S. Brooks, Esq., and the other Members of the House of Assembly, who opposed such grants in the last Session of the Provincial Parliament.

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*Resolved*, That this Union expresses its high satisfaction at the signal failure of the artful attempt made in the last Session of the Provincial Parliament, to divide a large portion of the property of *King's College, Toronto*, among four Religious Bodies of Canada West, viz: The *Episcopalian*, (which, as usual, was to have the Lion's share)—The *Scotch Presbyterian*, in connexion with the *Kirk of Scotland*—The *Roman Catholic*, and the *Wesleyan*;—and further pledges itself to employ every appropriate and constitutional means, to frustrate any future attempts which may be made in the Legislature, to despoil the PEOPLE of Canada of any portion of this, their rightful property, for sectarian and party purposes.

*Resolved*, That the blank Statistical Table, prepared by the Secretary, be accepted, and printed in this year's Minutes, with reference to the Rule requiring Annual Statistical Returns from the Churches.

The Rev. D. Gibbs was requested to prepare, and lay before the next Annual Assembly of the Union, a paper on the "Interference of Christians in political questions and measures."

The Rev. H. Wilkes was requested in a similar manner, to prepare a paper on "Christian Nurture."

The Rev. J. Fisk was appointed Delegate to the General Convention of Vermont, and General Association of Massachusetts; Mr. Gibbs, Substitute. Rev. R. V. Hall, to the General Association of *New Hampshire*; A. J. Parker, Substitute.

That the Rev. T. Machin preach the next Annual Sermon; Substitute, Rev. H. Wilkes.

The Rev. J. Fisk was chosen Chairman for the next Annual Meeting.

That the next Annual Meeting be held (D. V.) in Montreal, on the first Wednesday after the first Sabbath in September, 1848.

#### STANDING RESOLUTIONS.

*Resolved*, That this Union recommend to all the Pastors and Churches to exercise special care in the introduction of persons to the Christian Ministry within our bounds.

That previous to Ordination they seek and obtain full and satisfactory evidence of soundness in the faith, and fitness to exercise the duties of the Pastoral Office.

And that in case of any doubt, the Pastors more immediately concerned should request a consultation with as many brethren as possible, that in this particular "The Ministry be not blamed."

*Resolved*, That this Union do consider it *inexpedient* that the Pastoral relation should be dissolved without the advice and approbation of the Ministers and Churches in the vicinity.

## CONSTITUTION OF THE CONGREGATIONAL UNION OF EASTERN CANADA.

I. That the Union of Congregational Churches and Ministers of Eastern Canada is founded on a full recognition of their own distinctive principle: namely, the Scriptural right of every separate Church to maintain perfect independence in the government and administration of its own particular affairs; and therefore that the Union shall not, in any case, assume Legislative Authority, or become a Court of Appeal.

II. That this Union consists of Ministers and Churches of the Congregational or Independent Order, duly received at a General Meeting.

III. That the following are the objects contemplated in its formation.

1. To promote evangelical religion in connexion with the Congregational Denomination.
2. To cultivate brotherly affection and sincere co-operation in every thing relating to the interests of the associated Churches.
3. To establish fraternal correspondence with the several Congregational Unions of Great Britain and Ireland, and with similar bodies throughout this continent.
4. To address an annual or occasional letter to the associated Churches, accompanied with such information as may be deemed necessary.
5. To obtain accurate statistical information relative to the Congregational Churches throughout the British American Provinces.

IV. To promote the accomplishment of these objects and the general interests of the Union, an Annual Meeting shall be held, consisting, if practicable, of the Minister and a Layman of each of the associated Churches; that the Annual Meeting be held in Montreal, or such other place as may be appointed.

### STANDING RULES OF THE UNION.

I. The Union shall meet annually at Montreal on the *first Wednesday after the first Sabbath* in September, and commence at ten o'clock in the forenoon with devotional exercises, accompanied with a short address by the Chairman.

II. At the close of the above devotional exercises, a Minute Secretary for the Session shall be chosen.

III. The Secretary shall take the roll of Ministers and Lay Delegates.

IV. The meetings shall be daily opened and closed with prayer.

V. A Committee shall be annually chosen to manage generally the affairs of the Union, and prepare a docket of business for the meeting.

VI. A Committee of *three* shall be early chosen by *ballot*, who shall be a Committee of Overtures, and who shall nominate Delegates or Correspondents with foreign or other bodies; also all Committees to whom business or subjects shall be referred for them to report thereon.

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VII. No motion shall be discussed unless seconded, and no member shall speak more than twice to the same motion, without the permission of the Chairman; and every motion shall be presented in *writing*, by the mover.

VIII. Every member shall be present at and remain during the several meetings, unless he have leave of absence by a vote of the Union.

IX. It shall be the duty of the Chairman to prevent desultory remarks.

X. At the opening of the morning sitting, the Minutes of the preceding day shall be read, and the Minutes of the last day at the close of the Session.

XI. The Ministers of the Union shall send in to the Secretary, one month, at least, before the Annual Meeting, a brief narrative of the state of religion, with statistics, in their several localities, that he may prepare a condensed, narrative of the whole for the Annual Meeting, and for printing, if so ordered.

XII. The *rules*, with the *plan* or *Constitution* of the Union, to which they shall be appended, shall be read at the opening of every Annual Meeting.

XIII. All business standing over from the last Annual Meeting shall be first transacted.

XIV. The roll of Members shall be called at the opening of every day's Meeting, during the Session.

XV. The Chairman for the ensuing year shall be chosen by ballot;—a majority of the Members present to constitute a vote.

XVI. That each Church shall contribute by its Pastor or Delegate, 5s. at least annually, to the funds of the Union—payable at the Annual Meeting.

XVII. That Delegates from this Union to corresponding bodies, who may fail to fulfil their appointment by personal attendance, shall address those bodies by letter, communicating, in substance, such information and sentiments as they would furnish if present at their Annual Convocations.





# AN ADDRESS TO THE CHURCHES,

ON THE

## SIGNS OF THE TIMES.

DELIVERED BY THE REV. J. DRUMMOND,

AT THE

EIGHTH ANNUAL ASSEMBLY OF THE UNION.

1 Chron., xii. 32.—*The children of Issachar were men that had understanding of the times to know what Israel ought to do.*

### CHRISTIAN BRETHREN,

The times in which our lot is cast are acknowledged on all hands to be peculiar and eventful. There are causes now in operation—civil, social and religious—which are adequate to the production of prodigious effects, and which, in the all wise Providence of God, may be greatly beneficial, or deplorably adverse, to the well being of man.

Every successive period of time brings with it a peculiar posture of affairs, and its own circumstances in human society. In these varying circumstances, the people of God have especial duties to discharge, and peculiar dangers to avoid. Our churches are summoned of God, in the present day, to be witnesses for the truth, and to testify before the world on behalf of the simple, spiritual, and heavenly character of the kingdom of Christ, and in respect of its outward support, establishment and extension in the world. We are required to persevere in maintaining our testimony against long established abuses. We must continue to contend for the primitive simplicity of the Church, for the voluntary support of religion, and for the application of the authority of the new Testament, to determine every question relating to the faith, worship, order, and discipline of God's House.

It was much to the honor of the tribe of Issachar that they were distinguished above all the other tribes in discerning the signs of the times, and in a prudent and practical acquaintance with what was expedient to be done in critical and trying circumstances.

They were men of intelligence and prudence; consequently, they

possessed great influence, "for all their brethren were at their commandment."

*The different ages of time are distinguished by peculiar marks and characteristics.* The characteristics of the age—those things wherein it is peculiar, or by which it is distinguished from other periods—may be regarded as the signs of the times. The men of Issachar had understanding of the times; they could discern its signs, and knew how to address themselves to its duties.

In the days of Our Lord, the Pharisees and Sadducees came to him, demanding a sign from Heaven. To those unacquainted with the hypocrisy of their hearts, nothing could appear more reasonable than such a request. Their object, however, was not to be convinced, but merely to have their curiosity gratified. He knew what was in them, and he, therefore, in addressing them as hypocrites, called them by their right name. Perhaps they had observed some remarkable appearances in the sky, which indicate an approach of a peculiar state of the weather, on which he remarked, "Ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?"

They did not understand the indications they witnessed in the history of their nation, and in the events which were passing over them, the departure of the Sceptre from Judah, the coming of the appointed messenger to prepare the way to the Lord, and the actual appearance among them, of one by whom the blind received their sight, the deaf ears were unstopped, the lame man leaped as an hart, and the tongue of the dumb was made to sing for joy. They were so blinded by prejudice that they could not see in these things, the clearly predicted indications of the Messiah's times. They wished a sign from Heaven, but Jesus referred them to the signs of the times, and if they had rightly understood the times, they would have been at no loss to know what Israel ought to do.

*Every age receives its impress from the hand of God.* The Father hath put the times and seasons in His own power. He upholds, moves, guides, controls, determines and works all things according to the counsel of his own will. The affairs and transactions of the times, although brought to pass by a vast number of agents, are made, nevertheless, to accomplish what God hath determined before to be done. Be the times therefore what they may, they are such as God has stamped with something pertaining to himself, and his wise and holy purposes. If so, surely they ought to be interesting to us. The features of the age in which we are permitted to pass through the scenes of life—the signs of the times which we behold—distinctly indicate what the Almighty and Supreme Ruler is doing, and about to do, in

the fulfilment of His wise designs. Sometimes "*clouds and darkness are around His throne, but mercy and truth go continually before His face.*" *It is the part of wisdom, therefore, to have understanding of the times in which we live.*

We know that God makes known His will to man by His Providence as well as by His word. In His word he speaks, but in His Providence, he acts, and by His acts, he intends to instruct, as well as by His words. His revealed will, indeed, in the Scriptures of truth, is more explicit and easily understood than the intimations of His will, as seen in the movements of His Providence, and His declared will must ever be regarded by us as the universal and infallible rule of life. But in certain circumstances, as His word helps us to understand His Providence, so His Providence helps us to understand His word; and although Divine Providence does not prescribe our duties, yet it does sometimes bring them prominently before our attention, and plainly presents new motives to their vigorous performance; and to understand the times is to be fully aware of the obligations which the character of the age imposes on us. If we do not live and act as the character and spirit of the age require, we cannot be said to understand the times. "We walk in darkness, and know not whither we are going." *Thus to have understanding of the times is of more importance than many people suppose.* Indeed on this point the Bible declares that "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord, but because they regard not the works of the Lord, nor the operation of His hands, he shall destroy them and not bind them up."

Never perhaps were times more significant than those which are now passing over us. This is true, whether we survey the political, the commercial, or the ecclesiastical state of affairs. Amidst confusion, and overturning, and strife of tongues, liberty is advancing. Light is flashing in all directions upon the surrounding darkness. How wonderful and surprising the facilities of intercourse with the remotest nations and countries of the earth. None of the nations of antiquity ever knew such a day as ours for useful inventions and improvements. It would seem as if the wheels of universal Providence, having long moved slowly, had received a new and restless impulse, and were propelled by an impetuous force to bring about important changes in the condition of mankind. The moral elements of truth and error are all in motion. The great and decisive battle between truth and error has yet to be fought. The war may be waged under the forms of Romanism and Protestantism, between formalism and false religion on the one hand, and the pure and spiritual religion of the Bible on the

other. The scenes of the Reformation may be again reacted. The spirit of intolerance and exclusiveness in certain quarters has well nigh reached its height. We are indeed clear of the hanging, and burning, and beheading of other days, for our religious opinions. We do not say what a would be predominant, and State-supported sect would do ; but we have reason to bless God that they have, in this country at least, comparatively little in their power. The great adversary, knowing that his kingdom of darkness must decline as the light of truth advances, is striving by various expedients to oppose and quench it, but his efforts will be all in vain. There are, however, striking indications of growing wrath on his part, as if he knew his time was short. Error in all its forms is assiduously and successfully propagated, but the progress of evangelical truth is also great. The enemy has come in like a flood, but the spirit of the Lord will lift up a standard against him. Besides, the Lord in His Providence has come out of His holy place in the execution of His judgments. There have been famines in divers places ; the pestilence has followed in the wake of famine, and during the past season this continent has been made to mourn, by the vast influx of stricken thousands, who, in seeking an asylum from want and suffering in their own land, have brought with them contagion and death to ours. By all these things, the Most High, who rules in the kingdom of men, is uttering His voice, which ought to be heard and understood.

Nothing is more clearly revealed than the fact that God will visit the earth with judgments in order to make way for the predicted triumphs of the Gospel. He will shake not only the nations, but the churches will be shaken. He will sift them as wheat is sifted in a sieve. The process will be terrible, but not a grain shall be lost. "His fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner : but He will burn up the chaff with unquenchable fire." The foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and when he has separated them from the wicked, and purified and fitted them for his own use, "He will make them an eternal excellency, the joy of many generations." In whatever direction we look, the signs of the times are remarkable and important ; we are constrained to say, "How great are His signs, how mighty are His wonders."

*We may consider some of the duties which rest upon us as a denomination, arising out of the peculiar aspect of the times.* "The children of Issachar were men who had understanding of the times to know what Israel ought to do." *And so in the present day, the members of our churches are required to be well acquainted with their own distinctive*



*principles.* A predilection for one particular denomination, and a particular Christian society, is not only natural but necessary. If we are not identified with one of the tribes we cannot be said to be connected with the spiritual Israel at all. Hence it is, that in the New Testament especially, so much importance is attached to what is called *Church-fellowship*. We belong to a denomination of Christians which Lord Brougham represented in the House of Commons "as a numerous, conscientious, enlightened and much to be venerated class of religionists. They are a class of men," he adds, "to whose ancestors England through all ages owes a mighty debt of gratitude, men of whom it may with justice be said, had in the purity of their lives rivalled the earliest professors of christianity, and possessed the proud triumph of having with the zeal of martyrs, and the skill and courage of warriors, founded, by combating and conquering for us, the civil and religious liberties we now enjoy. They were men who ought to be venerated, because they reached singly and alone an eminence of surpassing glory. Their descendants, true to the generous principles of their fathers, still possess in a pre-eminent degree the enviable distinction of exceeding every other religious persuasion in their principles of toleration. With them it is so absolute and unqualified, at all times so enlarged and extensive that even the most liberal and enlightened of the other sects, had not reached to the same degree of perfection." We have quoted this not with a view to excite complacent feelings, because we have been thus commended so disinterestedly in the British Senate, but rather to impress upon our minds the necessity of an *intelligent acquaintance with our principles*, and a steady adherence to them. This is the surest way of fulfilling the great law of Christian charity, and of obtaining the unbought approbation of every enlarged and sanctified mind. Our churches are summoned of God in the present day to bear witness to the *great principles of the New Testament*. There must be a *maintenance of pure fellowship and the manifestation of holiness of life*. The purity of our communion has formed at once our distinction and our honor, and there is need at present for the most vigilant faithfulness; for scarcely ever has there been a time when the temptation has been stronger to slacken our discipline. The intense rivalry existing among the various denominations is apt to touch us with an unhallowed contamination, with the desire for a sudden increase in mere numbers, without a careful regard to character and piety. *It will never do to let down the standard of admission.* Let our churches be filled by men of questionable piety, or by men of no piety at all, then the ramparts of our strength will be broken down, our most cherished principles will be profanely trampled under foot,

and that holy light which now lingers over our assemblies, and grows brighter as we gather around the Table of our Lord, will be quenched forever.

We know not indeed what may be the course of things in the future, but a scriptural position steadily maintained must be right for all seasons and on all occasions. We must therefore continue to witness as we have always done, not only for the "*Crown rights of the Redeemer*, but also for the *purity of His house*." "And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God."

In connection with these high principles *we must continue to maintain the right of individual churches, to govern themselves without any external interference whatever.* The right of church members in each separate society to share in the administration of their own affairs, and the duty of church members mutually to receive and recognize one another in fellowship. Let us then, like the children of Issachar, be men of understanding. And in these times of error and departure from the truth, let us seek to be distinguished as those who keep the commandments of God and the testimony of Jesus. It is recorded to the high commendation of the church at Ephesus, "that they could not bear those who were evil, and that they had tried those who said they were Apostles and were not, and had found them liars." Like them we must "try the spirits whether they are of God, because many false prophets are gone out into the world." How important in these times of speculation and change, to hold fast the Saviour's word, and to keep the ordinances as they have been delivered to us. In order to this, it is necessary that we be men of understanding, able intelligently to apply the rule which God hath given us.

Without this we shall be continually in danger of being unsettled in our opinions even upon points of the highest importance, and thus of being "tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Prove all things and hold fast that which is good.

*Like the men of Issachar we "ought to have understanding of the times," "and contend earnestly for the faith once delivered to the saints."* We cannot be too much awake to the important fact that things are changing materially around us, in almost every department of human, thought and action. There are new doctrines, opinions and principles, and these are coming more and more to arrange men into parties, in carrying on the government of this world. From almost every quarter, a different style of attack has been adopted against christianity. We must be able to meet with the shifting scenes of the world, and the

modifications of error in every community. Talent, on the side of error, must be met by talent on the side of the truth. When we think of the talent, learning, acuteness, skill and artifice employed by the tractarians of Oxford, to gloss over the grossest errors of Popery, we cannot but think that a conflict is about to commence. The citadel of truth is invaded from every quarter, and it becomes those who keep the commandments of Jesus to be valiant for the truth, and to contend earnestly for the faith. We must firmly adhere to all the doctrines comprised in the christian revelation, the abiding and unwavering faith of which is essentially necessary to the due formation and maintenance of the christian character. "Hold fast the form of sound words." The pure, simple, saving *Gospel*, must be preached by our ministers not in the form of controversy, but of testimony, not to encounter error, "but to seek the profit of many that they may be saved." *We have an important testimony to bear to the ordinances of Christ.* It is ours to sustain the primitive apostolic practice of household *Baptism*, unmixed with the fatal superstitions of baptismal regeneration. We must sustain the sacredness of the *Lord's Supper*, not by the absurdities of transubstantiation, or what cannot be distinguished from it, but by guarding the solemn commemoration of a Saviour's dying love by the restraints of a faithful and scriptural discipline. With a view to this, let us not be unmindful of the words, which were spoken before by the holy Prophets and of the commandments of the Apostles of our Lord and Saviour. It is by attention to the word of truth, and the ordinances as they have been delivered unto us, that error and false religion shall be subverted, and the reign of righteousness and truth shall be established and perpetuated. We must have understanding of these things to know what Israel ought to do.

*Having understanding of the times, we are requested to show the efficacy of our principles in the sanctification of the heart and life.* The religion we profess is intended to exercise a transforming influence upon human passions and conduct. It enjoins precepts which we are required to obey. These *precepts* correspond, in all respects, with the pure and holy character of Jehovah, and which by denouncing every thought and action that is unclean, and by requiring every thought and action to be holy, and just and good, have a tendency and an adaptation to conform man to the divine nature, and prepare him for the enjoyment of the heavenly glory. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for that blessed hope,

and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Although, this be the avowed design of the christian system, yet there is among professors, a wide spread opposition to it. Are there not multitudes around us, the open and avowed children of the world, who live only to the lusts of the flesh, and reckless of every law, indulge all the caprices of fashion and exhibit all the strange varieties of vice? Are there not those around us, who, professing to hold the doctrines of the Gospel, with a firm grasp, nevertheless attempt to pervert them to moral impurity, "Ungodly men who turn the grace of our Lord Jesus Christ into lasciviousness?" Are there not within our own bosoms the indwelling principles of evil, which when we would do good, cause evil to be present with us, and constitute that "law in our members which brings us into captivity to the law sin and death?" And beyond this, are there not agents of the powers of darkness whose operations are uniformly directed to bring us into subjection to corruption, and place us among the victims of "the Prince of the power of the air, the spirit that now worketh in the children of disobedience?" What vigour and fortitude are required in order successfully to resist these abstractions from holiness, these adversaries to purity of soul! What strength of faith is necessary to repel the approaches of the wicked one, "to keep ourselves unspotted from the world and to live to the praise of the glory of his grace wherein he hath excepted us in the beloved." \* Let it not be asked of us, as it may justly be of too many professors, "what do ye more than others?" Our obligations to redeeming mercy bind us "to adorn the doctrine of God our Saviour in all things;" that by well doing we may put to silence the ignorance of foolish men.

*Having understanding of the times, we ought to cultivate a devotional spirit.* Every thing depends upon the cultivation of a devotional spirit among our members, and the expression of that spirit in prayer. The defence and confirmation of our principles, by argument, is much, if seconded and sanctioned by our prayers. But, without such an accompaniment, the soundest exposition, and the strongest arguments, and the steadiest array of intellect ever furnished, will be all in vain. We may guard our churches against the unhallowed intrusion of unbelievers, with the most watchful jealousy. But, unless we earnestly pray for the conversion of these unbelievers, we shall soon have little occasion for the exercise of such guardianship at all. If while holding our peculiar principles, we possess not also a peculiar spirit, our



high profession becomes but as "sounding brass, or a tinkling cymbal." Our creed, *however scriptural*, will be perfectly powerless if it be not animated by a vital spirit. We can bring no glory to God by defending his character and prerogatives before men, if we do not make our acknowledgments with obedient hearts in His own presence. We must acquire the habit of continually *looking up to God*. Did we avail ourselves of this high privilege as we ought, we should witness in our churches very different results. How few comparatively, enter the sanctuary, with a confident expectation, and a strong desire for any thing beyond the ordinary round of stated engagements. Edification in general is expected, but, that God himself should come near to touch the preacher's heart, with living flame, to give silence and solemnity to the hearers, that he should veil this world from our view, and make every heart tremble beneath the felt action of the powers of the world to come,—that there should be a movement of souls to the cross, that there should be the earnest tearful look, the sigh of contrition and the inspiration of hope—and many added to the church of such as are saved—this is not looked for. All this may be regarded by us as quite possible, if God should pour out upon us His Holy Spirit. But do we at all expect such results, as the gracious return of looking to God in prayer? The prosperity of our churches is dependent not on the prayers of ministers alone, but still more expressly on the prayers of the people to whom they minister. It is an unquestionable fact that God would be enquired of by the house of Israel to do it for them. He will give us no answer, until there be a distinct and intelligible call. He will send no day spring from on high, until we watch for it, as those who watch for the morning. "Ye therefore that make mention of the Lord, keep not silence, and give him no rest." Let us set the house in order for his advent, and with united, fervent and continued prayer, beseech Him to arise and come. O Lord! send now prosperity. Make no tarrying, O our God!

*The times in which we live require that we cultivate a good understanding among the people of God in whatever denomination they are found. The friends of Christ should know one another, and lighter shades of difference should not keep them at variance. The enemies of christianity know well how to avail themselves of our discords. We ought to unite as far as we can, in promoting the interests of Christ. The discussion of our differences should not be laid aside, nor should any such connexion be formed as to require it. But when any such discussion is entered upon, it ought to be conducted with modesty, frankness and candour, and men of understanding will find their account in it. However, it ought to be our great concern, not*

so much to maintain our own views, as to know and practice *the truth*, not so much to yield and come nearer to other denominations, as to approximate towards the mind of Christ. The mind of Christ as expressed in his doctrines and precepts must be the central point on which we meet. As different denominations approach this, we shall come nearer to each other. So much agreement as there is in the mind of Christ, so much is there of real christian union—a union that has more in it than a name.

Our churches are affording growing evidence that the Bible is sufficient for the guidance of the Church, as well as of individuals, and that there needs no standard of human framing to be a bond of union; nay more, they are proving to those who are willing to admit evidence of the fact, that those attempts which men have made to reduce to uniformity of sentiment the minds of many men and many churches, have been rather the bone of contention which have caused strife and disagreement. Among Congregational Brethren peace has been preserved to an extent known no where else; and, for *this reason*, they give to every individual and to every Church, the wide range of the Word of God, and they accord to them the privilege of asking for themselves the never-failing promise of the Holy Spirit to lead them into all truth.

*Having understanding of the times, we ought to do what we can to influence public opinion.*

Public opinion is worked by mind. It is evidently the duty of christians to influence and control the character and opinions of the world. Christians are commanded not to conform to the world, but to dissent from it and to oppose it manfully and openly. They are required to maintain this opposition to the principles, opinions and habits of the world till they master them; and they are to retain and improve this victory, in order to influence and control the public opinion of the world.

It is predicted that the world, with all its sentiments and opinions, shall be brought under the power of christian principles. To our Sovereign and King, every knee shall bow and every tongue confess. This will be secured not by coercion but by the attractions and influence of holy character. In that day every grace and virtue of christians will be in full development, and vigorous maturity. Religion will inscribe the character of holiness upon the common affairs of life. Then the merchandise and the hire of men will be holiness to Jehovah. The merchant will be as holy in devout feeling and purpose in the transaction of business, as he is now in the public means of grace; and the labourer, in getting his hire, will be as conscientious and devotional, as he is

now at the domestic altar. The beauty of the Church, her crown and her throne, will be her *character*. It is the graces of her character that will make her the perfection of beauty, and without these, she never will become the joy of the whole earth. Her beauty and her power will consist in her separation from the world, in her unfeigned and enlarged charity, in the abundance of her faith and good works, in her diligence and labour to sanctify every house for a temple of the Lord, every family for a church, and every man for a member of Christ.

Brethren, it is impossible to contemplate such a consummation without feeling the conviction that before it be brought about, the people of God themselves must be very different from what they are. At present the Church has been 1800 years acquiring a character, and up to this day (with the exception of her apostolic first love) she has not acquired a character of sufficient weight to constrain the world to believe her sincere.

To prepare and furnish her for the conquest of the world, she requires no other arms than are supplied in the Scriptures, no other tactics than are taught there. The only difference and change will consist in the dispositions, the skill and the energy with which she will employ her weapons, and practice her instructions. "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In our attempts to influence public opinion upon our civil rights and christian liberties, let us take a firm stand, and, at the hazard of being upbraided as politicians, let us prove ourselves the true friends of spirituality.

*Having understanding of the times, we ought to abound in persevering activity in doing good to all as we have opportunity.*

The aspect of the age in which we live has a decided bearing on the temporal and eternal condition of mankind. Our high calling, our solemn profession, our avowed principles and the condition of the world, all demand of us that we live not to ourselves. Whatsoever our hands find to do, we must do it with all our might; the Master will soon come and reckon with us. Time is short, and there is great danger that much of our work may be left undone; the most diligent and devoted among us come far short. There must be, not only a steadfast adherence to the great truths of Revelation, but also a consistent manifestation of the practical influence of true godliness, the cultivation of a devotional spirit, and growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. It is,

indeed, a blessing of incalculable value, amid the snares and perils which abound in the world, to be kept from falling, and to be enabled "to hold fast the beginning of our confidence, steadfast unto the end." But the times in which we live require a great deal more of us. The country in which we live, and the world at large invite our sympathies and prayers and exertions; we would not, we dare not, keep aloof from the general movement. Each one of us has a part to act, a duty to perform; "and to him that knoweth to do good, and doeth it not, to him "it is sin." Our association in church fellowship is a public avowal that we are no longer our own, and that we are bound to consecrate our services to the Lord. Be willing then, by all proper means, to seek the extension of the divine glory, and the advancement of the welfare of man. To every one of us is entrusted some talent. In many ways we may make ourselves useful. It is the part of wisdom, of enlightened prudence, to select the particular sphere of labour which demands attention, and each one must do for himself. But in some way, in every practicable way, be zealous of good works. While seeking to instruct the young in the Sabbath School, and in the Bible Class, while endeavouring to convey the Gospel to the ignorant and irreligious, by the distribution of tracts, and to visit the widow and the fatherless, the indigent and the wretched in their affliction, you may be the means of doing much good. We must not permit discouragements of any kind to impede our progress. If we are faithful in our stewardship, our every service will be owned at last by a faithful master. "The Lord is not unrighteous to forget your work and labour of love, which ye have shewed toward his name." Let us bear in mind, however, that it is not the mere abstract existence of faith that our Lord will commend and reward: it is the operations of faith, the plans of benevolence it originates and sustains, the labours it performs, the difficulties it overcomes, and the triumphs it secures. "Let us then abound in works of faith, and labours of love, and patience of hope "in our Lord Jesus Christ, in the sight of God and our Father," and "by patient continuing in well doing, seek for glory and honour, and "immortality, eternal life."

If such be our character and devotedness, we shall be like a dew from the Lord in the midst of many people. Our efforts and our influence will bless the neighbourhood where our lot is cast, and in our measures we shall act extensively for good, upon our country, and upon the world. The Lord places high honour upon us in requiring our exertions and services; in all ages he has made use of his own people in fulfilling his designs and mercy to the world. Ye see your calling, brethren, by the prayers, sacrifices and faithful labours of the



followers of Christ; this dark and ruined world is to be enlightened and saved. "We beseech you therefore, brethren, and exhort you, by the name of the Lord Jesus Christ, that as ye have received of us, how ye ought to walk and to please God, so you would abound more and more." May we live under the power of the world to come and have respect to the recompense of the reward. And when life shall close and eternity begin, may we enjoy the unspeakable happiness of not having lived in vain. Having understanding of the times let us enter prayerfully upon the duties which are placed before us. Let us not be slothful, but understanding what the will of the Lord is. Let the principles we hold be the result of enlightened conviction. Let us in the spirit of apostolic zeal, earnestly contend for the faith once delivered unto the Saints. Let us exemplify and recommend our principles, by adorning the doctrine of God our Saviour in all things. Let us cherish a spirit of devout and prayerful dependence on God, and let us cultivate a good understanding with all who love our Lord Jesus Christ in sincerity. Let us, by all proper means, seek to influence public opinion, and serve our generation according to the will of God, by doing good to all, as we have opportunity. And the Lord make us to increase and abound in love one toward another, and toward all men. "To the end he may establish us unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his Saints. Now unto him who is able to keep us from falling, and to present us faultless and unblameable with exceeding joy. To him be glory in the Church throughout all ages, world without end."

## CONGREGATIONAL MISSIONARY SOCIETY

FOR

### EASTERN CANADA.

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THE following Preamble and Constitution of the Society was adopted at the Public Meeting held in St. Maurice Street Church, Montreal, October 21st, 1846.

Whereas, it is the incumbent duty of every Christian to exert himself in sustaining and diffusing the Gospel,—and whereas it is highly desirable and necessary that a Missionary Society be organized in connexion with the Congregational Union of Eastern Canada, for the purpose of aiding feeble Churches in sustaining their Ministers, and for other general Missionary objects of the Congregational body,—therefore,

*Resolved*, I. That this Society be now organized, and called the Congregational Missionary Society for Eastern Canada.

II. That all persons subscribing to the funds, shall be Members of this Society,—and any person subscribing at one time £5, or upwards, shall be an Honorary or Life Member of this Society.

III. That the business of this Society shall be managed by a Committee, including a Treasurer and Secretary.

IV. That the Committee shall consist of one half resident in Montreal, and the other half in the several other Stations of the Congregational Union.

V. That all Ministers belonging to the Union shall be, when in Montreal, *ex-officio* Members of the Committee.

VI. That regular Quarterly Meetings of the Committee shall be held, and Special Meetings called when necessary.

VII. That five Members of Committee shall constitute a *quorum* for the transaction of business.

VIII. That a General Meeting of this Society shall be held annually, when a report of the proceedings of the Society shall be presented, and the Committee for the ensuing year appointed.

IX. That every Church receiving aid to sustain its Minister, shall be required, as the condition of its continuance, faithfully to fulfil their own engagements towards his support.

X. That the grants to Churches and Ministers shall be made annually,—payments quarterly.

XI. That every settled Minister receiving aid from this Society, will be expected to devote one month annually, if required, to the immediate service of the Society.

XII. That no Church nor Minister be aided by this Society, without satisfactory proof of their soundness in the faith, and their regular standing in the denominational body.

XIII. That all Ministers receiving aid from this Society, shall transmit regularly, every half year, Reports to the Committee, through the general Secretary.

The FIRST ANNUAL MEETING of the Society was held in Zion Church, Montreal, on Thursday evening, September, 9th, 1847, when the Report was read, and appropriate Resolutions effectively proposed and seconded by the several Speakers; and the following Committee appointed for the ensuing year.

#### Committee.

Rev. H. WILKES,	Messrs. W. McDougall,
" D. GIBBS,	" — YOUNG,
" J. DRUMMOND,	" J. BAYLIS,
" T. MACHIN,	" T. M. TAYLOR,
" J. ROBERTSON,	" W. FREELAND, } Brockville.
Messrs J. SAVAGE,	" — SABINE,
" H. VENNOR,	" J. MURSON, } Quebec.
" J. LEEMING,	" — OLIVER,
" S. FOSTER,	" W. ARMS, Sherbrooke.
" W. ROY,	" H. LYMAN, Granby.
" S. J. LYMAN,	

J. BIRKS, Esq., *Treasurer.*

A. ARTHUR, *Recording Secretary.*

Rev. R. MILES, *General Secretary.*

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## REPORT, &c.

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No injunction of the exalted Saviour is distinguished by clearer marks of perpetual and universal obligation, than his great command, to "Go into all the world and preach the Gospel to every creature." Thus the farewell commission given just before the heavens received Him out of the sight of mortal eye, is a perpetual injunction from the Lord of Glory, to foster and maintain the spirit of Christian Missions.

This is the spirit of pure benevolence, and impartial love. It was this that devised and consummated the plan of mercy for earth's unnumbered myriads. The very genius of the Gospel,—all its eternal provisions—all its promises—all its moral power—all its magnificent and unfading rewards—are directed with an undeviating aim to the salvation of sinners; to break down their obduracy; to pour into their minds the light and joy of heaven.

The Christian duty, and distinguished privilege of sustaining and diffusing the Gospel, every devoted disciple of the Divine Redeemer will, therefore, unhesitatingly acknowledge. And no relaxation of effort in this glorious enterprise must be allowed, until "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

In unison with the high behest of our ascending Saviour, and in humble dependance upon His guidance and blessing, this *Missionary* Society has been formed, whose first Anniversary we are now assembled to celebrate. The present, however, is only a day of small things with us; yet we thank God, and take courage. This is the first organized Society in Eastern Canada, to promote the spread of the Gospel, in unison with our distinctive denominational principles. Hitherto, our Churches have prosecuted their efforts in connexion with other organizations. The objects of our Association are to aid feeble *Congregational Churches in sustaining their Ministers, and for other general Missionary objects of the Congregational body.*



The rural districts of the Province must be regarded, for years to come, as strictly fields of Missionary labor, and the Ministers engaged in their cultivation as *Missionary Pastors*. The Brethren, who now occupy these Stations, are strictly pioneers,—they have much to clear away and remove, that those who follow may have a less obstructed path. They are engaged in laying a good and secure foundation, on which their successors may, more easily, safely, and extensively build. They are now scattering the good seed, of which it will be the more delightful work of future laborers to reap an abundant harvest.

The work in which they are engaged, is thus, arduous and trying, and requires much patience and perseverance. For in addition to the natural dislike of the human heart to the humbling doctrines of the Gospel, there prevails to a fearful extent, unscriptural opinions of almost every shade, by which the most important truths of the Gospel are falsified and perverted.

Other bodies of Christians are making vigorous and continuous efforts to extend their denominational limits; and, so far, as such are engaged in diffusing the saving knowledge of Jesus Christ, and Him Crucified, and in bringing sinners to repentance, we cordially wish them, *God-speed*. We prefer no invidious claims,—we repudiate sectarian jealousy. Vast is the field of labor, and sufficiently extensive for every Evangelical effort that can be put forth for its cultivation. With all Evangelical Christians, however distinguished by denominational differences, we are *one*. One in Christian affection, and holy purpose—engaged in the same spiritual warfare, and aiming to achieve the same blessed and glorious triumphs.

The whole of the Congregational Churches, now existing in “*Union*” in Eastern Canada, have been planted within the past twenty years. Twenty years ago, and we had no *denominational* existence, nor even one solitary Church under Pastoral care in this region. Now we number twenty-four organized Churches, and twenty ordained Pastors. In thus looking back with gratitude on the past, we cannot but feel encouraged for the future. And though we are yet but few in number, and feeble in resources, our growth and prosperity will be promoted, under

the blessing of God, by vigorous, persevering, and prayerful efforts.

We are called to engage with holy ardour in this great enterprise, that our much valued and distinctive principles may be extensively diffused, and permanently established; that, under the sanction and blessing of our Divine Head and Redeemer, flourishing and prosperous Churches, founded on the model contained in the New Testament, may eventually cover the length and breadth of the land.

Your Society has, at present, eight Ministerial Brethren, who are labouring in various sections of this Missionary field, dependant on your treasury for an amount of pecuniary aid, *essential* to their continuance. Other promising and important Stations, also, might be immediately occupied, were our resources less limited. An urgent application was recently made by a feeble Church, long destitute of the stated Ministry of the Word and the Ordinances of the Gospel, to be supplied with these invaluable blessings, promising to contribute, as far as their limited means would allow, in sustaining their Pastor. To this pressing application, however, your Committee could only reply, by expressing their deep regret, that the funds of the Society were, at present, inadequate to meet any further demands. And thus, the little flock is still destitute of an under shepherd.

The position which we now occupy in this Province, as a denomination, is chiefly owing, under God, to the *Colonial Missionary Society, in connexion with the Congregational Union of England and Wales*. From its institution in the year 1836, to the present time, Canada has shared largely in its benevolent efforts. Many of its Ministers have been sent from Britain, to labor in its field, and a large number have been, and are still sustained by its funds. Your Committee would, therefore, embrace this opportunity of tendering to this valuable Society, its warmest thanks—at the same time, urgently soliciting the continuance and extension of its generous and much needed assistance.

For several years, the *American Home Missionary Society*, generously contributed of its funds, in sustaining several Congregational Missionaries in this Province. But, as all their

resources were imperatively demanded by the new and rapidly rising settlements of their own Union, their aid was necessarily, though reluctantly, withdrawn.

The *Canada Education and Home Missionary Society*, was first in the field of Evangelical labor in Eastern Canada, and for several years rendered assistance in sustaining some of our Missionary Brethren.

To each of these honored Societies, the thanks of our body are justly due. And here your Committee would embrace the gratifying opportunity of paying a passing tribute of heartfelt esteem and respect to the cherished memory of their late friend and brother, the Rev. C. Strong, late Secretary of the Canada Education and Home Missionary Society, and the much lamented Pastor of the *American Presbyterian Church*, in this City.

Deputations on behalf of the Society have, during the past year, visited the adjoining *United States*. They were received with much Christian affection by the several Ministers and Churches visited, and from whom they received the warmest expressions of sympathy and encouragement. Liberal contributions also, were made to the funds of your Society. In addition to pecuniary aid, amounting to the sum of £171 14s. 10d., the friends of Missions, connected with the Congregational Church at St. Albans, Vermont, kindly made up a box of clothing, and other useful articles, suited to the families of Ministers, which was duly received, and appropriately distributed. The Massachusetts Sabbath School Society, also, liberally gave a box of their valuable publications, for the Schools of the feeble Churches. To these several kind benefactors, your Committee would present their most grateful acknowledgments. They feel encouraged by these tokens of their approbation and their love, and are thus stimulated afresh to perseverance in the good work in which they have engaged.

This rising and important Country has strong claims upon the Churches in *Great Britain*, for here are thousands of their kindred according to the flesh, bound to their father land by powerful and endearing ties. And upon the Churches of *New England*, Canada has, also, its strong claims ; for in addition to

its being their *neighbour*, there dwell, dispersed over the tract of country, bordering on their *States*, and usually designated the Eastern Townships, thousands of native-born New Englanders, or their immediate descendants, who value the Ministry and Institutions of the Gospel, bequeathed them by their sainted Sires, the justly honored *Puritan Fathers*.

To the several Provincial Churches and other kind friends, who have contributed to the funds of the Society, during the past year, the Committee tender their warmest thanks, while at the same time, they cannot refrain from expressing their lively hope that their past offerings are only as the first fruits of a coming and an abundant harvest. Freely we have received ; freely let us give. The zealous efforts of our own Churches will stimulate the Churches in Great Britain and the United States, to help us in the great work to which we are devoted.

A rapidly increasing population is spreading over the wide extent of this new and noble country, which is doubtless destined to become eventually a populous and powerful empire. How vastly important, then, that an Evangelical Ministry, and thoroughly Scriptural Institutions, should be planted *now*, and grow up with its population, entwining themselves around the affections of the people, and throwing their own sacred and happy influences around their families. The destiny of unborn millions will, therefore, be influenced by what the friends of Evangelical truth shall *now* do. Let us then remember our solemn responsibilities ; let us faithfully discharge our high and sacred obligations. And while we are steadfast, unmoveable, always abounding in the work of the Lord, we are cheered and rewarded by the promise, that "*Our labour shall not be in vain in the Lord.*"



## APPENDIX.

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A brief epitome of various Missionary Societies, sustained by Congregationalists in *Great Britain* and the *United States* :

The *LONDON MISSIONARY SOCIETY*.—It is to be noted to the glory of God, and subordinately to the honor of the denomination to which we belong, that the Congregationalists of Great Britain were among the first of the Evangelical bodies to undertake the great work of Evangelizing the heathen world. The Baptists,—who are also Congregationalists in Church polity, yet holding peculiar views on baptism,—and those usually called Independents or Congregationalists, entered the Missionary field nearly simultaneously. The former denominated their Society, the *Baptist Missionary Society* ; while the latter, shrinking from, perhaps, a suitable amount of Denominational zeal, and, under the influence of large Catholic views, sinking the Denominational honor in the greater and more important object of universal Christianity, formed the *Missionary Society*, on a Catholic basis ; since called, for the sake of distinction, the *London Missionary Society*. This Society, though still Catholic in its constitution and movements, and aided somewhat by a few Presbyterians and others, is substantially a *Congregational Missionary Society*.

The *fifty-third* Anniversary of this noble Society was held in the City of London, during the month of May. The field of its efforts is of vast extent, including *Hindustan, China, South Sea Islands, South Africa, West Indies*, and other portions of our Globe. To this Society belonged the venerated Missionaries, Dr. Vanderkemp, Dr. Morrison, Dr. Milne, and the martyred *John Williams*, and other Apostolic men, who have gone to their reward. In its service, *Robert Moffatt* is still engaged in South Africa,—with a noble band of other devoted men, who are laboring in various sections of the extensive field.

The Society, at present, employs among the heathen, 165 European-Missionaries, and 700 European and native assistants.

The number of Stations and out-Stations occupied, is 460, connected with which are 150 Churches. It sustains also, 15 Printing Presses, in various departments of its operations. The total amount of its receipts for the past year, has been £76,319 sterling, and the expenditure £75,724.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, whose cradle and whose abode, to maturity, has been in *New England*, is managed by Congregationalists, and with assistance from those Presbyterian Churches which sympathize in most of the distinctive features of Congregational discipline, is sustained by Congregationalists.

This Society is operating with great power and benefit in *South and West Africa*, in *Greece*, in *Western Asia*, among the *Armenians of Turkey*, the *Jews of Syria*, and the *Nestorians*; in *Southern Asia*, at *Bombay*, *Ahmud Nuggur*, *Madras* and *Ceylon*; in *Eastern Asia*, at *Siam*, *Canton*, and *Amoy*; in the Eastern Archipelago, at *Borneo*;—in the North Pacific Ocean, at the *Sandwich Islands*,—and among nine distinct tribes of North American Indians.

Under the care of this Society, are 26 Missions, embracing 98 Stations, at which are 147 Missionaries—nine of whom are Physicians; 5 licensed Preachers and 5 Physicians not ordained; 26 other male, and 199 female Assistant Missionaries; in all, 382 laborers sent forth from the United States. In addition, there are 23 native Preachers, and 165 other native helpers. Thus there are 570 laborers under the direction, and principally sustained by the Society. There are 73 Churches gathered, containing 25,441 Members. There are 31,045 pupils in the various Schools connected with the Missions. There are also, 15 Printing Establishments. Receipts for the past year \$212,402, and the expenditure \$264,782.

BRITISH MISSIONS IN CONNECTION WITH THE CONGREGATIONAL UNION OF ENGLAND AND WALES.—1st. *The Colonial Missionary Society*.—This Society was formed in 1836. Its object is, "to promote Evangelical Religion among British or other European Settlers, and their descendants, in the Colonies of Great Britain, in accordance with the doctrine and discipline of Independent or Congregational Churches."

This Society has sent out Ministers to *Canada*, and other British Colonies. It sustains a Theological Institution in Western Canada, for training pious young men for the Christian Ministry. There are 35 Churches in Western Canada, of which 22 have been or are assisted with pecuniary aid by this Society. There are 24 in Eastern Canada, of which 10 have been or are also assisted. There are 16 in Nova Scotia and New Brunswick, of which 3 receive aid. In Australia there are 12, of which 5 are assisted.

2nd. *Home Missionary Society*.—The number of Missionaries in England and Wales sustained by this Society, is 130, (and if these are needed, and many more, in an *old* and so called Christian Country like that, how much more are we to suppose Missionaries needful in *Canada*?) These Agents labor in 484 Parishes, embracing 664 Towns, Villages and Hamlets, containing a population of 562,840 persons. They have 50,275 souls who listen regularly to their Ministrations. No less than 58,572 copies of various periodical publications have been taken on the different Stations during the year; 77,864 Religious Tracts have also been given and lent; and 3,048 copies of the Scriptures have been distributed; 117 Bible Classes have been sustained, containing 1,842 pupils. There are 210 Sunday Schools on the Stations, with 1,984 Teachers, and 1,507 Scholars. There are 2,227 Members of Missionary Churches, of whom 659 were added last year.

3rd. *The Irish Evangelical Society*.—The object of this Society is the diffusion of Evangelical Truth among the population of *Ireland*. It has 33 Agents, who, as Pastors, Missionaries, and Scripture Readers, are diligently pursuing their arduous and self-denying labors in 150 Stations and Out-Stations.

AMERICAN HOME MISSIONARY SOCIETY.—The number of Ministers in the service of this valuable Society, (chiefly sustained by Congregationalists,) and usefully laboring over its widely extended field, is 943.

THE SCOTTISH CONGREGATIONAL MISSIONARY SOCIETY, in connection with the *Congregational Union of Scotland*. This Society has under its direction, about 26 Missionaries, who are

laboring in the Highlands, and Islands of Scotland. Their field of labor requires much self-denial and patient, persevering effort; and God has greatly owned the services of these devoted brethren.

**CONGREGATIONAL MISSIONARY SOCIETY OF WESTERN CANADA.**—This Society has been in existence about eight years, and has accomplished a large amount of good, with very limited means. About 7 or 8 Missionaries are partially dependant on this Society's Funds.

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#### LIFE MEMBERS,

*By payment of £5 and upwards, to the Funds of the Society.*

---

J. P. WILLISTON, Esq., Northampton, Massachusetts, by two donations of £7 10s. and £10.

Rev. W. H. Tyler, Pittsfield, Massachusetts, by donation of £6 5s.

Mr. J. Baylis, Montreal, by donation of £25.



Dr.

## The Congregational Missionary Society in account with J. Birks.

Cr.

	£	s.	d.		£	s.	d.
To Cash paid grants to nine Missionary Pastors at sundry dates, from the year 1846, and to 30th September, 1847,.....	383	12	7	By amount of Collections in the United States,.....	171	15	10
To expenses of two Deputations to the United States, of six weeks each,.....	23	6	11	By a second donation from J. P. Williston, Esq.,.....	10	0	0
To expenses of Home Deputations, Postages, Printing, Carriage of Parcels, &c.,.....	11	13	2	By Collections in the Churches of the Union, in Eastern Canada,.....	231	0	5
To balance,.....	4	18	11	By Collection at first Meeting, in Montreal,.....	4	17	11
				By Collection at second Meeting, in Montreal,.....	5	17	5
					£423	11	7
					£423	11	7

By balance in the hands of the Treasurer,.....

£4 18 11

Errors excepted.

JOHN BIRKS, Treasurer.

MONTREAL, 30th September, 1847.

# COLLECTIONS AND SUBSCRIPTIONS

TO THE

## CONGREGATIONAL MISSIONARY SOCIETY,

For the year ending September 30, 1847.

### CANADA.

#### MONTREAL.

##### First Congregational Church.

REV. H. WILKES,  
1846.

##### Collected by Mrs. A. Savage.

	£	s.	d.
A. Savage,.....	0	12	6
Thomas Savage,.....	0	5	0
Theodore Lyman,.....	0	10	0
S. J. Lyman,.....	1	0	0
W. Learmont,.....	0	5	0
J. Lewis,.....	0	10	0
A. Arthur,.....	1	5	0
James Baylis,.....	1	5	0
A. Robertson,.....	0	10	0
J. J. Day,.....	1	5	0
J. Wood,.....	0	5	0
George Bent,.....	0	10	0
Cash,.....	0	5	0

##### Collected by Miss Rodden.

J. Barnard,.....	0	10	0
E. Wright,.....	0	17	6
S. Forster,.....	1	5	0
F. E. Blackader,.....	0	10	0
M. A. Wilkes,.....	0	10	0
H. Vennor,.....	2	10	0
W. Rodden,.....	0	10	0
H. Lyman,.....	1	0	0
C. Sims,.....	0	5	0
W. H. Rodden,.....	0	5	0
W. Bellhouse,.....	0	5	0
W. McDougall,.....	1	0	0
W. Slack,.....	0	2	6
C. Wood,.....	0	5	0
Mrs. T. Rodden,.....	0	5	0
Cash,.....	0	5	0

##### Collected by Mrs. Sabine and Miss MacDonald.

Rev. H. Wilkes,.....	1	5	0
J. Baylis,.....	0	6	3
J. Jellyman,.....	0	10	0
J. Lusty,.....	0	5	0
Mrs. Montgomerie,.....	0	5	0
A. F. Sabine,.....	0	10	0
W. Craik,.....	0	15	0
Miss Barnatt,.....	0	10	0
T. Brown,.....	0	5	0
A. Kirkpatrick,.....	0	5	0
Sums less than 5s.,.....	0	8	0
Per Rev. H. Wilkes,.....	0	10	0
Monthly Missionary prayer Meetings,.....	5	15	3

£30 2 0

1847.

S. Forster,.....	1	5	0
H. Vennor,.....	1	5	0
T. M. Taylor,.....	1	5	0
J. Baylis,.....	25	0	0
H. Lyman,.....	1	5	0
Rev. H. Wilkes,.....	1	5	0
C. Alexander,.....	1	5	0
A. Savage,.....	1	5	0
J. Keller,.....	1	5	0
W. Moodie,.....	1	5	0
W. Roy,.....	1	5	6
W. McDougall,.....	1	5	0
W. Learmont,.....	1	0	0
W. Rodden,.....	1	0	0
A. & J. R.,.....	0	15	0
A. J. Sabine,.....	0	15	0
W. Slack,.....	0	10	0
George Bent,.....	0	10	0
D. Savage,.....	0	10	0

J. Lewis,.....	0 10 0
S. J. Lyman,.....	0 12 6
J. Wood & Son,.....	0 10 0
J. P. Clark,.....	0 10 0
W. Bellhouse,.....	0 5 0
C. Wood,.....	0 7 6
T. Brown,.....	0 5 0
W. Thompson,.....	0 5 0
J. Barnard,.....	0 5 0
W. M. Dunnough,.....	0 5 0
A. Hamilton,.....	0 2 6
Collections at the Monthly Missionary Prayer Meetings, 9 months,.....	4 11 6
Collections in Zion Church after sermon, by Rev. H. Wilkes,.....	10 11 2

£62 15 8

Second Congregational Church.	
Subscriptions,.....	25 0 0

Collected at public meetings.....	4 17 11
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Collected at annual meet- ing,.....	5 17 5
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## QUEBEC.

Rev. J. Drummond.

## Collected by

Mr. Fraser,.....	6 12 11
Miss Auld,.....	4 8 6
Mrs. Woodroffe,.....	4 1 6
Mr. Brodie,.....	0 15 3
Mr. Peirce,.....	1 5 0
Mr. Woodroffe,.....	0 17 8
Collected at Missionary Prayer Meeting,.....	4 3 1
John and Thomas Oliver's Boy's Missionary box,.....	0 7 1

£22 11 0

## BROCKVILLE.

Rev. T. Machiu.

Collection,.....	7 1 3
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## SHERBROOKE.

Rev. J. Robertson.

Subscriptions, 1846,.....	5 13 9
" 1847,.....	5 17 0
Collection at Lennoxville,.....	1 8 0

£12 18 9

## GRANBY.

Rev. D. Gibbs.

Collections,.....	5 7 10
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L'ORIGINAL, HAWKESBURY AND VAN-  
KLEEK HILL.

Rev. \_\_\_\_\_

Subscriptions and Collec- tions,.....	10 9 3
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## ST. ANDREWS.

Rev. T. Bayne.

Collection,.....	1 15 1
A friend,.....	1 5 0
W. G. Blanchard,.....	1 5 0
Charles Wales,.....	2 10 0
D. Dewar,.....	2 10 0

£9 5 1

## BYTOWN.

Rev. T. Byrne.

Collection,.....	1 2 10
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## CHATEAUGUAY BASIN.

Rev. J. Bowles.

Collections,.....	4 16 7
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## ENGLISH RIVER.

Rev. \_\_\_\_\_

Collections,.....	2 10 5
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## BROME AND COWANSVILLE.

Rev. D. Connell.

Collection at Cowansville,.....	2 16 2
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" Brome,.....	0 15 0
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£3 11 2

## PHILLIPSBURG.

Rev. J. Fisk.

Collection,.....	2 17 7
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" at Bedford,.....	0 14 2
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£3 11 9

## ABBOTTSFORD.

Rev. R. Miles.

Collection,.....	1 5 10
------------------	--------

Female Society,.....	1 19 5½
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£3 5 3½

CIETY,

e and Miss

1 5 0

0 6 3

0 10 0

0 5 0

0 5 0

0 10 0

0 15 0

0 10 0

0 5 0

0 5 0

0 8 0

0 10 0

5 15 3

£30 2 0

1 5 0

1 5 0

1 5 0

25 0 0

1 5 0

1 5 0

1 5 0

1 5 0

1 5 0

1 5 6

1 5 0

1 0 0

1 0 0

0 15 0

0 15 0

0 10 0

0 10 0

0 10 0

## DURHAM AND KINGSEY.

Rev. D. Dunkerly.	
Durham subscriptions,...	2 3 9
" collections,.....	0 14 2½
Kingsey " .....	0 6 3½
£3 4 3	

## DANVILLE.

Rev. A. J. Parker.	
Collection,.....	2 15 0
From Church Fund,.....	0 10 0
Monthly Concert, (part)...	1 10 7½
£4 15 7½	

## EATON.

Rev. J. Sherrill.	
Collection,.....	1 0 0
Female Society,.....	1 15 0
Subscriptions,.....	2 5 0
£5 0 0	

## MELBOURNE.

Rev. J. Anderson.	
Collection,.....	1 16 3
Donations,.....	0 16 10
Brompton, Mr. Ranken,...	0 3 9
£2 16 10	

## STANSTEAD.

Rev. R. V. Hall.	
L. Pomeroy,.....	0 10 0
Q. B. Pomeroy,.....	0 10 0
Rev. R. V. Hall,.....	0 15 0
M. L. Field,.....	0 10 0
S. Steel,.....	0 10 0
J. Brainard,.....	0 10 0
B. Atwood,.....	0 5 0
A. Gaylord,.....	0 5 0
B. Hibbard,.....	0 5 0
W. Wood,.....	0 5 0
Mrs. Terrill,.....	0 5 0
L. Allan,.....	0 10 0
Collection,.....	0 12 6
£5 12 6	

## UNITED STATES.

## VERMONT.

Berkshire.	
Mr. Barton,.....	1.00
Enosburg.	
Deacon Adams,.....	3.00
Hon. H. Eaton,.....	1.00
4.00	
St. Albans.	
L. Brainard,.....	1.50
W. O. Gadcombe,.....	1.00
A. H. Huntington,.....	2.25
Mrs. Kingman,.....	1.00
Mrs. Lock,.....	1.00
Hon. B. Swift,.....	3.00
Lyman Brainard,.....	1.00
C. F. Lafford,.....	1.50
W. Fearrar,.....	2.00
J. Hoit,.....	1.00
H. Seymour,.....	1.00
S. Gorham,.....	1.00
J. Whittemore,.....	
1.00	
L. L. Dutcher,.....	
1.00	
Dr. J. Hoit,.....	
2.00	
Mrs. Stephens,.....	
1.00	
C. H. Huntington,.....	
0.50	
An individual,.....	
0.16	
Mrs. Chittenden,.....	
1.00	
A. N. Clark,.....	
1.00	
O. Burton,.....	
1.00	
Mr. Nichols,.....	
1.00	
Mrs. West,.....	
0.25	
27.16	

## BURLINGTON.

Collection,.....	23.00
H. P. Hickock,.....	5.00
28.00	

## Hinchsburg.

Collection,.....	5.95
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## Vergennes.

A few friends,.....	5.00
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*New Haven.*

Gen. Nash,.....	5.00
Friends and Collection,.....	14.93

19.93

*Middlebury.*

Rev. M. Coe,.....	1.00
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*West Rutland.*

Collection,.....	6.76
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*Castleton.*

Dr. Jos. Perkins,.....	5.00
T. W. Royce,.....	1.00
H. O. Highley,.....	1.00
A. Loveland,.....	1.12

8.12

*Rutland.*

Friends of the cause,.....	8.00
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*Woodstock.*

Hon. T. Hutchinson,.....	5.00
C. Marsh,.....	4.00
Other friends,.....	3.00

12.00

*Barnet.*

Two friends,.....	1.50
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*Peacham.*

Collection, &c,.....	36.63
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*Danville.*

Three friends,.....	3.00
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*Irasburg.*

Hon. G. C. West,.....	2.00
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*St. Johnsbury.*

E. & T. Fanbanks & Co,.....	12.00
Mr. Kitteridge,.....	5.00
Other friends,.....	16.25

33.25

## NEW HAMPSHIRE.

*Bath.*

Friends,.....	7.20
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## MASSACHUSETTS.

*Boston.*

J. Tappan,.....	5.00
F. Cutler,.....	3.00
C. Stoddard,.....	3.00
Amos Lawrence,.....	10.00
Phineas Sprague,.....	5.00
Daniel Lafford,.....	5.00
H. M. Holbrook,.....	5.00
W. W. Stone,.....	10.00
Geo. R. Lampson,.....	5.00
Isaac Cushing,.....	1.00
J. A. Palmer,.....	1.00
Rev. G. W. Blagden,.....	1.00
Albert Hobart,.....	1.00
L. G. Palmer,.....	1.00

56.00

*Lowell.*

Samuel Lawrence,.....	10.00
Rev. T. Atkinson,.....	5.00
Collection, Apple St. Church,.....	22.54
" Union Service,.....	22.00

59.54

*Dorchester.*

Rev. Dr. Codman,.....	5.00
Collection in Vestry of Dr. Codman's Church,.....	18.20

23.20

*Dorchester Village.*

Collection in Rev. D. Dyer's Church,.....	20.00
Deacon Newcombe, per Rev. D. Dyer,.....	5.00

25.00

*Northampton.*

J. P. Williston,.....	30.00
(2nd donation,).....	40.00
E. P. Rogers,.....	2.00
E. Seift,.....	3.00
G. Williams,.....	5.00
J. D. Whitney,.....	3.00
J. Clarke,.....	3.00
Levi Adams,.....	1.00
G. Brewster,.....	2.00
A friend,.....	1.00
L. Strong,.....	2.00
Wm. Allen,.....	1.00

93.00

1 16 3  
0 16 10  
0 3 9

£2 16 10

0 10 0

0 10 0

0 15 0

0 10 0

0 10 0

0 10 0

0 5 0

0 5 0

0 5 0

0 5 0

0 10 0

0 12 6

5 12 6

.. 1.00

.. 1.00

.. 2.00

.. 1.00

.. 0.50

.. 0.16

.. 1.00

.. 1.00

.. 1.00

.. 1.00

.. 0.25

27.16

.. 23.00

.. 5.00

28.00

.. 5.95

.. 5.00

<i>Pittsfield.</i>		<i>Essex.</i>	
Congregational Church,.....	35.64	Presbyterian Church,.....	15.12½
Young Ladies' Institute, (to constitute the Rev. W. H. Tyler, Principal of the Institute, a life member)..	25.00	<i>Whitehall.</i>	
—	60.64	Mrs. E. Park,.....	00.50
<i>Williamstown.</i>		<i>Plattsburg.</i>	
Congregational Church,.....	42.87½	E. M. Dodds,.....	5.00
<i>North Adams.</i>		<i>Troy.</i>	
Congregational Church,.....	14.00	1st Presbyterian Church,....	35.75
<i>South Adams.</i>		2nd Presbyterian Church,....	6.00
Congregational Church,.....	1.51	2nd Street do Church,....	10.27½
<i>NEW YORK.</i>		J. N. Willard,.....	4.00
<i>Wadham's Mills.</i>		Mrs. S. Gale,.....	2.00
Congregational Church,.....	10.00	—	58.02½
<i>Wallousburg.</i>		<i>Albany.</i>	
Presbyterian Church,.....	15.00	4th Presbyterian Church,....	31.12½
		Rev. M. James,.....	5.00
		—	36.12½

15.12 $\frac{1}{2}$

00.50

5.00

35.75

6.00

10.27 $\frac{1}{2}$

4.00

2.00

58.02 $\frac{1}{2}$

31.12 $\frac{1}{2}$

5.00

36.12 $\frac{1}{2}$