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THE

CANADIAN INDEPENDENT.

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

VOL. XII.

JULY, 1865.—JUNE, 1866.

TORONTO:

PUBLISHED BY THE PROPRIETORS.

W. C. CHEWETT & CO., PRINTERS, 17 & 19 KING STREET EAST, TORONTO.

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PREFACE.

At the commencement of the volume of which the present is the last number, an Editor *pro tem.* was appointed, in order to allow the brother who had laboured in this service for seven long years, a much-needed time of rest. But three months' deputyship were extended to six, and now six have been prolonged to the full tale of twelve, so that the Preface to the whole volume must be written by the same hand.

The year for which the magazine has been thus once more in our charge, has been a very important one in the history of Congregationalism in Canada, in consequence of the agitation of our Missionary arrangements. The position of Editor has involved much of responsibility and anxiety, but we have been greatly cheered by the expressions of warm approval that have come to us from many quarters, showing that an acceptable service has been here rendered to the common cause.

It is a circumstance calling for special notice and acknowledgment, that "the pen of a ready writer" has been found in the hand of so many of our brethren throughout the year, that the great body of the contents of almost every number has been expressly written for the pages of the *INDEPENDENT*. We have been embarrassed by our very riches! "Give us room," has been our cry, month by month. Some things have of course been published, with which we strongly disagreed, but we have seldom interposed between a correspondent and our readers, judging that liberty was the friend of light. Our experience, however, impresses us with the conviction, that unlimited liberty is dangerous to light and love.

Of the future, the future must speak: we are looking backward only, in closing the twelfth volume. Thanking our friends for their co-operation, and for their acceptance of services which have fallen immeasurably below our own standard, we bid them a hearty—*FAREWELL!*

F. H. M.

Toronto, May 23rd, 1866.

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THE

CANADIAN INDEPENDENT.

VOL. XII.

TORONTO, JULY, 1865.

No. 1.

OUR TWELFTH VOLUME.

With this number begins the Twelfth volume of the *Canadian Independent*. It may not be out of place to remind our readers that for the first year its form was that of an eight-page quarto sheet, issued twice a month; for the next three years a folio of four pages, published at the same intervals; while for the last seven years it has appeared in the more suitable form it wears to-day. As it has had three outward shapes, so it has been successively under the charge of three editors—Rev. W. F. Clarke for a little under two years, Rev. F. H. Marling for a little over that time, and Rev. T. M. Reikie for the whole of the magazine period. He still retains his office, but during a temporary absence for his health's sake, for the failure of which, we fear, the *Independent* is in some measure answerable, the services of the two former editors have been called into requisition. The present number, and those for July and August, are under the charge of Mr. Marling, assisted by Mr. Clarke. Afterwards, Providence permitting, Mr. Reikie will resume his post. Much prayer will be offered for his early recovery.

This periodical was the earliest fruit of the marriage of the former Congregational Unions of Upper and Lower Canada, having been projected at the first meeting of the combined body, at Montreal, in June, 1854. For a year, it was under the care of the Union; afterwards, a single proprietor received pecuniary guarantees from individual members of the body; but for several years past it has been in the hands of seven proprietors, representing the denomination in its various institutions and localities. Thus, while under no official control, it has ever been in full sympathy with the organised movements of the Congregational Churches in Canada, and does not flatter itself, but simply accepts a statement to which its own consciousness responds, when believing that it has rendered valuable service in promoting the common cause, as well as the interests of individual churches. The Union, the Mission, the College, and the Widows' Fund, have ever found its pages open to chronicle their movements and to advocate their claims. All the

intelligence furnished of local movements has been gladly conveyed to our circle of readers; and it is the universal testimony that without such an organ of intercommunication "we should not know what to do."

Every year, the Union has passed a hearty vote of commendation for these services. Their value is recognised in the faithful coöperation of many friends throughout British North America. But we cannot say that our ambition for the *Canadian Independent* is satisfied. We want to see its circulation doubled—trebled. We want to see it pay not only the printer and the paper-maker, but the editor as well—for it is a shame for the body to *beg* the brains of any man for this purpose. We want to see it able to reward its contributors in such a manner as to secure the best productions of the best men here and abroad. We want to enlarge its size, and add new features of attractiveness and power.

We earnestly appeal therefore to the pastors, deacons, members and friends of the Congregational Churches throughout these Provinces to give us their aid. A THOUSAND DOLLARS ARE DUE TO THE PROPRIETORS TO-DAY, for the preceding volumes; and nearly EIGHT HUNDRED for that now commencing. We consider that we have a remarkably honest list of subscribers; for the agent is continually receiving arrears of subscriptions for past years, accompanied by many regrets that payment *could not* be made sooner. But we are persuaded that many a dollar could be more promptly forwarded, if some one would take the trouble to look after it. If all would do in this matter what *some* are doing, our hands would be greatly strengthened. From deaths, removals, and other causes, there is a continual dropping off of the subscribers to any periodical. The list needs the constant accession of new names. Those who so kindly undertook to collect arrears, and the subscriptions now due (in advance) for Volume XII., will have the necessary facts supplied to them by the agent. The goodwill of others will be counted on in the same manner, and we invite any willing friend, who may not hear from Mr. Christie, to write to him (Box 46S, P. O., Toronto), and a ready answer will be sent.

The present number must not be taken as a specimen of our regular issues. It is the "Union Meeting number;" and though enlarged by one half, to present a full report of the recent gathering, we are obliged to omit several features of our usual variety of contents. But we have judged that we should best consult the wishes of most of our readers, by presenting a complete account, in a single number, of all the transactions of the annual meetings. We have derived much assistance from the labours of Mr. W. W. Smith, the Union's reporter for the daily press, and from the *Globe's* reports of the evening's meetings.

In our next, we expect a full report from a Canadian Delegate of the National Council. "Before the Loyalists" will also be resumed.

OUR ENGLISH VISITORS.

If the delegates from the Congregational Union of England and Wales are not surfeited with public and private expressions of welcome and gratitude, we will take the liberty of declaring our own deep sense of the importance of their visit to the Congregational Churches in British North America. Their work here is as yet incomplete; their equally important work, hence arising, in the committee room in Blomfield-street, has yet to be begun. It is therefore premature to speak of ultimate results. It was abundantly evident, however, that the time had come, when a delegation from that side of the Atlantic to this was necessary to the future coöperation of brethren in England and in Canada; and Solomon's words are remarkably applicable to the case of the present appointment—"Two are better than one." One of our brethren seems specially charged with the *suaviter in modo* of our friends in Britain, the other with their *fortiter in re*: the one comes to pay us a kinsman's visit in the drawing-room; the other, to transact business in the office. Either function would be imperfect without the other; but the two combined give completeness to their mission. They are now actively engaged in a tour through the churches, visiting all their time allows but compelled to pass some by. When this visitation shall have been completed, we hope to have a full record of it for publication here. We believe that these pages will hereafter bear the news to England of quickened energy and liberality throughout the mission-field; and will convey through these Provinces the tidings of the increasing confidence, satisfaction and liberal coöperation of the sister churches in the Fatherland.

It is with very great pleasure that we are able to add that the eminent representatives of the English Union to the National Council at Boston—REV. DRS. VAUGHAN AND RALEIGH—will not leave this continent without paying a short visit to Canada. On Sabbath, July 9th, they will preach in Toronto, and on the 16th, in Montreal. Possibly, some other appointments may be made by them during the intervening week. We wish that all who were present at the Union meeting could have enjoyed the privilege of hearing their voices. But this could not be. Nor can they devote a longer time to Canada, when the United States present so many attractions and England claims an early return.

 RETIRING CHAIRMAN'S ADDRESS,

Delivered by Rev. T. M. Reikie to the Congregational Union of Canada, at Toronto, June 8, 1865.

BRETHREN, BELOVED IN THE LORD:

Expressions of love and good-will are right welcome, and closely in keeping with our present gathering. We pray that Jerusalem may have peace and prosperity. To each of you we say, "Jehovah Shallom,"—the Lord send peace. From the various sections of our field in this widely extended country, we are met to declare the dealings of God with the hosts of our Israel, and to take counsel on the great interests involved in our work. Ministering in holy things, a full conviction of human impotence evokes the deepest sense of dependence on Almighty aid. Can we not therefore say, "Jehovah-nissi,"—the Lord is my banner? for in His name, and in His strength, and by His

direction, we bear aloft the banner of salvation. Continuing steadfastly in the Apostles' doctrine, the conquests we make will evince the glories of Him who loved us, and gave himself for us, "Jehovah-Tsidkenu,"—the Lord our righteousness. Happy in His gracious service, the presence and smile of Him who walketh in the midst of the golden candlesticks shall light with glory all the engagements of the sanctuary, for it shall be said, "Jehovah-Shammah,"—the Lord is there. Nor can we fail, when thus devoted to Zion's King, to see the bright inscription, "Jehovah-jireh,"—the Lord will provide.

The good hand of God has brought us safe together, to blend our mutual prayers, and to abide, we trust, as heretofore, in hallowed fellowship. We raise our Ebenezer. Yet the memory of one who was with us at our last annual assembly, and who was called home to his reward while bearing the fraternal greetings of our Union to the brethren in Wisconsin, demands the tribute of affectionate remembrance; that brother, though summoned by the Master while away from his earthly home, has felt the full force of welcome to the church of the first-born in heaven. Singularly favoured in the providence of God as our ministry has evidently been, in that comparatively seldom has death invaded our ranks, let the call sound louder—

" Watch ;—'tis your Lord's command,
And while we speak He's near :
Mark the first signal of His hand,
And ready all appear."

We meet with peculiar joy to-day, for our English brethren have remembered that they have a little sister, and have sent right trusty men and true to aid us in maintaining our position and extending the great work which they recognize us as performing, " amidst difficulties of a peculiar kind." Many years have elapsed since a deputation of a similar character has visited us. These years have served only to give a higher appreciation in our minds to the present benefit—angel visits are few and far between. The coming of these brethren we therefore hail with delight; and as He who holds the winds and the waves has brought them in peace, we pray that the fulness of the blessing of the gospel may come with them. Our brethren at home need to see for themselves, to become acquainted with the labourers on this harvest field, and to note its features, since the moral and spiritual aspects of the work here may possibly vary as much in their peculiarities as the soft luxuriance of the English landscape from the rough look of stumps and primitive forests. This expressed sympathy touches a chord that vibrates like a note of heavenly sweetness. Isolation is not the order of the day. Nations are bound in lines of communication; distant shores are united; the monster steamship is all but freighted, and ready to start on an errand of deep moment to the civilization and elevation of our race, conveying across the great Atlantic the telegraphic wire. May Heaven smile on the effort, and link in closer bonds Britain and America! Whence the grandeur of that enterprise? It is from thought—fresh, warm, vigorous, as it comes from the flaming forge of mind, without time to cool. The same advantages we enjoy in our present convention, through our communication, so direct and fraternal, with those brethren beloved, who have so long maintained an interest in our toil. It stands out by their presence in the face of the people of this land, that we are one with a denomination possessing a history, and whose efforts for God and humanity are neither few nor small; a denomination, too, conscious of power, else why

these utterances at the last annual assembly of the Congregational Union of England and Wales, received with abundant evidence of approbation? "Every member of this Union is an emissary and an apostle of peace in this country. Let any government attempt to make war between this country and America; let those who, not amongst the rabble, but in some of the highest assemblies of the world, talk loosely and carelessly, and let fall words calculated to excite hostility between these two countries—let these, I say, only attempt it, and they shall soon learn what power the Congregational pastors have in England. Brethren, you alone would stir up such an excitement in this country as would cast down any government whatever that endeavored to begin a war with America. No, sir; we pray, we strive, we labour to maintain peace, and not only peace, but cordiality between this country and America. We will be rivals, mother and daughter as these two great nations are, but it shall be in peace and not in war; we will be pioneers of progress together, we will be champions of freedom everywhere; and above all, we will be fellow-teachers throughout the world of that glorious gospel which tells us of a day when 'a King shall rule in righteousness, who shall judge the poor of the people; in whose reign the righteous shall flourish, and abundance of peace so long as the moon endureth, and who shall break in pieces the oppressor.'"

As "citizens of no mere city," we are pleased to have it known, not for purposes of a selfish and proud character, but for usefulness, that we are not ashamed of our "Independent" lineage, nor of our "Congregational" connexion.

A survey of our year of office as Chairman of this Union, we will not attempt. Suffice it to record our impression, that in the great things of the kingdom of God the onward progress of events is indicative of the flow and not the ebb of the wave of salvation. There is, however, one grand point which we deem it right to notice, an event pregnant with meaning in view of the evangelization of the millions of Africa, and directly bearing on the emancipation of four millions of slaves in America. The good providence of the Most High, who ruleth over the nations, has so shaped events as to bring about this glorious issue. The ploughshare of war has been turning up the furrows, that the seed of truth may be scattered. By these mighty events the star of liberty in Canada has been obscured, but it is "as by the light of opening day, the stars are all concealed." The home sought by the panting fugitive is no longer needed, giving another illustration of John's saying, "He must increase, but I must decrease." The sun of a full-orbed freedom is rising on this continent; may its splendor suffer no eclipse! Through what scenes of sorrow has this glorious end been reached! Of a great price has this freedom been obtained. Our neighbouring nation has bled at every pore, and to crown the villainy, its chief magistrate has been immolated, a victim to the accursed spirit of Slavery, and has fallen a martyr to the principles of equity and righteousness. We weep at the grave of Lincoln. Still, though a great and horrible thing has been done in that land, Hope with her lucid finger points us to the victory won, and to the captive free!! That heaven of truth, placed in the midst of the masses by a faithful band, has powerfully worked in assimilating to its own likeness the whole lump. Testimony on behalf of the down-trodden has borne its fruit, a witness-bearing in which we rejoice to think the churches of the Congregational order held the front rank. The blood-stained soil of the South would give no scope for the operation of free and independent churches. Effort for the evangelization of the South by Congregationalists has heretofore been neither desired nor

tolerated there. Now, the call has gone forth to the 2,744 churches of the Congregational order in the States, to assemble in solemn council, by their chosen representatives, with the view especially to inaugurate a system of missionary aggression in the wide regions of the South. Right speedily may churches, as lights, be kindled from the Gulf of Mexico to our Southern borders, numerous as the stars of the firmament! To us in the British and northern part of this continent, such work is full of interest; while as Congregationalist Christians we rise superior to nationalities and geographical lines in the recognition of the great truth, the motto and essence of our system, "One is your Master, even Christ, and all ye are brethren."

We come now to our own direct work as occupiers of the Canadian field, and venture to offer a few considerations tending to draw out the resources of the churches. This suggests a question which the wisdom, experience and piety of this Union may well aid in solving. We claim to possess some resources, worthy of development. God hath given us, not the spirit of fear, but of power, and of love, and of a sound mind. A Christianity destitute of the attribute of power to bless and to save, has lost a main feature of heaven-born religion. Our power consists, not in great numbers, in boundless wealth, in the trappings of ceremonial worship; yet, apart from these, we firmly hold that where the vitality of faith exists, there we look for the removal of mountains. Faith, though small even as a grain of mustard seed, nevertheless contains in embryo the stem, branches, foliage, fruit and beauty of a great tree. Moral and spiritual power is not weighed and determined by numbers. Paul, in crossing into Europe at the cry of the strong man of Macedonia, invaded not her shores with the tramp of armed men, but came all but single-handed to introduce an influence oftentimes silent as the dew of heaven, though destined to dethrone the idols, subvert the tyrannies, and explode the superstitions of that quarter of the globe. Belief, then, in our work must exist, before there is a reality in it to us. The resources that must ever dwell in the bosom of a congregation of faithful men and women, are those which we would rejoice to have brought out in fairest bloom, in fullest fruitage. We possess few churches to be compared to those of the old land, strong in wealth, influence and numbers, where the growth of centuries is inherited; our churches are mostly like the feeble missionary-aided churches of home. Even those now possessed of force and life enough to aid others, have grown themselves from the tutelage of missionary dependence, and that too in the memory and before the eyes of honored brethren now present—pioneers of our work; nevertheless our faith holds by a capability of development. We read not in vain of those early triumphs of the cross recorded in the New Testament, when churches were multiplied, for those who preached "so spake that great multitudes believed." Further, we call to mind the status, numerically, of our denomination in other lands, a position not of mushroom growth, but attained by the sacrifices, prayers and toils of generations; and, thanking God, we take courage.

True, indeed, there are special difficulties to our work in Canada. Experience shows that there is nothing valuable obtained without cost. Gold and silver, the currency of the world, are found by the hard and rough labour of the miner. Columbus, the discoverer of this western world, had years of hard toil in surmounting obstacles in his path, before his eyes were greeted with the sight of the long-sought shore. In missionary work, many a night of toil and weeping has passed over the head of the devoted servant of God, ere joy came in the morning with the breaking down of opposition, indiffer-

ence and sin. When the current sets in an opposite direction to truth, it is not in swimming with the tide that duty lies, but in breasting opposing influences. Nursing on the lap of ease will produce weaklings; strong and healthy development springs from the calling out of the powers of our being, in the development of our resources. Storms rock the oak deeper into the soil. There are hills of difficulty which are to be climbed; attempt to go round, and disappointment is sure.

What, then, are some of those facts which render our work in Canada difficult? First of all, the opposition and indifference of the human heart to eternal truth is not less strong and decided here, than it is yonder; this, therefore, we only name. Our view now demands rather what is special. Our population is far from being homogeneous. Popery is intensely strong; Church-of-Englandism is strong; Presbyterianism (and that in more families than one) is strong; Methodism, in numerous denominations, is strong; and this was true before we commenced operations in the land. We have in our towns and country places a crowding of denominations, leaving but little room for expansion, rather fixing down men to their own form of worship in a way that experience alone can understand, and calling out their ceaseless vigilance to secure all they can influence. It ought to be remembered that we do not merely have all the denominations that are found in an English town when a vigorous state of religious profession exists, but beyond that range we have the additional denominations of Scotland and Ireland, and America. Our catholicity of sentiment, which is a glory that maketh not ashamed, and which our principles must always lead us to cherish, yet, in the existing pressure of one on another, necessarily breaks down in the minds of many the obligation to follow conviction, or prevents the first approaches of thought to questions which assume the appearance of harmless and unimportant peculiarities. Deadly errors, in some places popular in the extreme, are propagated with amazing zeal, and assume church-form unknown in the fatherland. We have not been largely aided by the emigration of our own people from other countries (a circumstance to which several other denominations owe much), while there is a constant depletion of our membership from the migratory habits of a new country. Generally speaking, recent years have been marked by an extra pressure of financial difficulty. When we have said, that in addition to these, each station has probably an idiosyncrasy that shapes itself into a difficulty peculiar to itself, we have said enough.

There is, however, a bright side as well as a dark one. Conquests of grace are not unknown, "not by might, nor by power, but by my spirit, saith the Lord." All that cheers the heart in the conversion of sinners and the edification of saints, encourages the toil of faithful and true workers in Zion. Moreover, in this land we have no overshadowing power of a state church, however rife in some quarters attempts may be to arrogate exclusive power. We labour, too, at the foundations of the institutions, laws and habits of the country; and having been honored in days that are past to do good service for religious liberty, temperance and education, we may fairly hope to have some weight in the future. Religion, as it prevails, secures peace and goodwill among men, and hence our position, under God, in forming a holy and happy people, aids in maintaining the peace of the world. And further, the system of common-school instruction widely diffused, and the liberal principles which sway the public mind, are elements that inspire with hope that our system of church polity, preëminently favourable to light and freedom, will yet find a soil here to spread and do work for God, to His glory and the salvation of men.

In order to this, we must nerve ourselves to the task. The ministry, faithful, devoted and true; the membership, inspired with a like spirit; all addressing themselves to the work, will find their labour shall not be in vain in the Lord. Torpor must be thrown off. Beloved, we are persuaded better things of you, though we thus speak; yet the possibility of failure in action rouses us to cry—

“Wake! thou that sleepest in enchanted bowers,
 Lest these lost years should haunt thee in the night,
 When Death is waiting for thy numbered hours
 To take their swift and everlasting flight.
 Wake! ere the earth-born charm unnerve thee quite,
 And be thy thoughts to work divine addressed;
 Do something—do it soon—with all thy might;
 An angel's wing would droop if long at rest,
 And God himself, inactive, were no longer blest.”

Let our resources be developed by a *clear exhibition of the truth*. Glorifying in the cross has been the blessed occupation of the whole church below, and is the key-note of the triumphant song of the church above. It is not a material cross. Superstition binds her devotees by artifice, and makes much of crosses and crucifixes—nothing, or next to nothing, of salvation by faith in Christ crucified. The wood of the true cross has been adored as a relic, forcing the question, What spiritual good can flow from old wood, old rags, old bones? Common sense reels under the infliction of staggering blows by pretensions sheltered under the mantle of religion. We fail to see any power connected with emblems or relics, to save the soul of man from sin; nor can we glory but in Christ, and Him crucified. It is quite possible to adorn the outside of a building with the form of a cross, while within that building the doctrine of the cross is denied, or allowed to lie without mention. Around the neck of beauty a golden cross may be carried, while the heart beneath finds no delight in Him who hung on the accursed tree. A crusader may be only a man of blood, with a cross marked on his garment. Away, then, with shams, and let a living and intense faith declare what it knows and feels of the power of Jesus to save. Work with the direct aim of converting men should not be confined to those in official positions. “I, if I be lifted up, will draw all men unto me.” The incomparable brightness of the cross of Christ spreads a glory round it that irradiates with beauty and meaning all the texts of scripture, and imparts a dignity to all the duties of life.

Let our resources be drawn out by *keeping alive the flame of devotion*. Can we tell what energy dwells in prayer? True prayer is power with God. Leaders of public devotion, think what responsibility is yours! How much depends on your approach to the throne of grace! Others are affected by your utterances. For ourselves, we see not in this an argument for the use of liturgies, but a loud call for the faithful and due maintenance of the spirit of prayer in our own hearts. Prayerless ministers can have no success. Where the spirit of the Lord is, there is liberty. A vast power exists in the churches, which as Congregationalists we can easily draw out, in the exercise of united, social and persevering prayer. “These all continued with one accord in prayer and supplication,” is the introductory part of pentecostal scenes. The spirit of prayer must be alive if the true resources of the Church of Christ are to be brought out. A strong church knows the way to reach the arm of Omnipotence; its membership frequents the closet, builds the family altar, crowds the prayer meeting. A sense of need, an intense desire

for a blessing, willingness to do God's will, and the expulsion from the heart of regard to iniquity, fail not to secure answers to the prayers of faith.

Let our resources appear by *maintaining a fellowship*, of which great things may be expected. We trust the day is distant and will never dawn, when Congregational believers will become lax in their discipline, and general in their admissions into the Church. The principle of purity of communion is essential to the true welfare of the Church of Christ. While it diminishes the bulk, it intensifies the quality. A pretension without the reality is a mockery and a shame. Loud talk and scanty proof would expose to derision; but where a godly discrimination exists in the reception of members, all must admit that the gain of power is great: the life of the professor will correspond in some degree with what is preached from the pulpit. Now, true conversions are much influenced by the walk of godly men; in fact, consistent conduct and a holy life is "holding forth the word of life;" this makes the "living epistle of Christ, known and read of all men;" this is the only bible which many, in this speculative and worldly age, read: they never look into the pages of God's book, but are on the watch to observe the conduct of church members. When there is no line of demarcation between the church and the world, the whole question of religion is thrown aside with contempt, as unworthy of thought. Since we are desirous of securing the material of which the living temple of the church is composed, there are questions that come up concerning the great things that may be expected of our members. May not a wider interest be diffused among all, bound together in such solemn ties, to work in building up the cause with which they are connected? What is called "*the lay element*" should be wrought to the utmost, where practicable, in supplying out-stations with preachers, in appointing scripture-readers, in seeking out teachers for Sabbath schools; in short, by calling out in every way the energies of the whole church. Generally speaking, as a people we cannot be charged with a large amount of ignorance on scriptural questions. Intelligence (we speak without boastfulness) is rather our characteristic. May we not, however, admit of improvement in the direction of zeal? It is good to be zealously affected in a good thing. Zeal, connected with a holy and consistent membership, arrays the church in garments of beauty, and she becomes "fair as the moon, clear as the sun, and terrible as an army with banners."

Let our resources be multiplied by the adoption of plans of action fitted to increase the *prompt and liberal givings of the people*. Much may be done in this way, the willingness of the Christian congregation being always kept in mind. We can have no sympathy with any view that regards churches as a field affording scope for the abstraction of money. God's work is too sacred to have mercenary motives sanctioned. Every holy feeling should come into play; constrained by the love of Christ, all that can be done will be joyfully performed. It will be wise to open as much as possible the action of church and congregation in pecuniary matters to general knowledge, since, when people know what is done with their money, and their consciences and hearts approve, demands will be generously met. Care ought, however, to be taken, in weak causes, not to draw the string too tight, lest it snap—not to make the demand too heavy, lest any grow weary in well-doing. This is, we think, especially to be regarded in struggling missionary churches, where the temptation to lose heart grows strong, if they are viewed as "*sponging*" on missionary funds.

Our great necessity is, however, that *baptism of the Holy Spirit* which

leads us with single eye to the glory of God, and hearts yearning over the souls of perishing men, to engage with heart and soul in the cause of Christ. Oh, for the living fire that shall utterly consume all our carnalities, and rouse the churches of the living God to an adequate sense of their responsibility! We need more of Christ in his presence, in his spirit, in his smile, in his power. When the Lord goeth forth with our armies, we shall return victorious, and the daughters of Israel shall rejoice. Realize the promise, "always with you," and we shall be strong in the Lord and in the power of his might. In the name of the Lord we set up our banners, for He it is that shall tread down our enemies.

In bringing these remarks to a close, the brethren will suffer me to say, for our mutual good, first, we must beware of becoming impatient of delay in realizing what we long for. Generally speaking, and more particularly in a field such as ours, the churches are not to be expected to pass to strength and maturity very rapidly. Progress is not always rapid. The noble ship, that heads the storm and rides it out safely, wins a character as valuable as fleet sailing in fair weather. The artist's work advances slowly. Angelo painted the Sistine chapel, while an impatient Pope urged him on, and left it there unfinished, because of the threat to throw him down from the scaffold on which he wrought, if he did not hasten the work to a close. Persevere—hold out—hold on. The duty of one day may be followed by sterner duties the next; prayer may require to be succeeded by prayer; the end of toil may appear distant; it is well, when the motto, "Faint, yet pursuing," is ours.

Finally—we should take heed lest we be discouraged. Our feebleness, numerically, while others are strong, is apt to depress. Remember that truth does not always stand in majorities—the multitude cried "away with him, away with him." The test of usefulness is, we fear, too much judged of in this age by per centage and arithmetical tables. The day shall declare what we have done, how we have performed it and with what end in view. A soul truly born again through the instrumentality of the faithful servant of Christ shall bring a higher reward, than to have stood before admiring multitudes without ever converting one sinner from the error of his way. Earthly crowns shall perish, stars ethereal may die out, but they who are wise and turn many to righteousness shall shine as the stars for ever and ever. Our time on earth is short—we are drifting away like a mote on the stream—we are whirling away like a leaf in the wind—we are floating away like clouds on the hill—then let us work while it is called to-day.

"On! for ye now must wage
The warfare, life began;
Or see life's day decline,
With life's great work undone.
Hark! for your Captain calls,
And o'er your path has shone
His lightning-gleaming sword:—
On! to the fight, then, on!"

TWELFTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The ministers and the delegates of Churches composing the Congregational Union of Canada, assembled for their twelfth annual meeting, at

4 p.m., on Wednesday, June 7th, 1865, in the Bond Street Congregational Church, Toronto. The number attending was unusually large, and a very special interest was given to the whole series of meetings by the presence of the delegates from England, whom a kind Providence enabled to fulfil their appointment.

MEMBERS PRESENT.

The following ministerial members were present:—Revs. I. P. Adams, W. H. Allworth, E. Barker, R. Brown, J. T. Byrne, W. Clarke, W. F. Clarke, J. Climie, G. Cornish, B. W. Day, H. Denny, A. Duff, C. Duff, J. Durrant, E. Ebbs, J. Elliot, K. M. Fenwick, J. Forsyth, D. C. Frink, R. Hay, W. Hay, S. King, H. Lancashire, R. Lewis, A. Lillie, D. Macallum, F. H. Marling, A. McGill, A. McGregor, D. McGregor, J. McKillican, A. J. Parker, T. Pullar, G. A. Rawson, T. M. Reikie, R. Robinson, J. G. Sanderson, P. Shanks, E. J. Sherrill, J. M. Smith, S. Snider, J. Unsworth, A. Wickson, H. Wilkes, and J. Wood.—45.

The Associated Churches were represented by the following delegates:—Alton, T. Russell; Barton and Glanford, D. Hess; Brantford, J. Wilkes, F. P. Goold; Brockville, H. Freeland; Bowmanville, R. Young, J. Turner; Burford, E. Yeigh; Caledon South, J. Hindley; Cobourg, H. Evans; Cold Springs, W. Mitchell, W. Campbell; Eramosa, J. Peters, J. S. Armstrong; Forest, G. Hart; Georgetown, James Barber, Joseph Barber; Guelph, R. J. Jeanneret, J. E. Ellis; Hamilton, Dr. Laing, W. Edgar; Kingston, G. S. Fenwick; Lanark, Ist, J. Douglas; Listowel, G. S. Climie; London, J. Hargreaves; Markham, H. R. Wales; Meaford, W. D. Taylor; Montreal, Ist, T. M. Taylor, J. Baylis; Oro, — McLeod; Owen Sound, W. W. Smith, J. Rogerson; Paris, N. Hamilton, C. Whitlaw; Pine Grove, R. D. Patterson, D. Witherspoon; Sherbrooke, J. S. Walton; Southwold, F. Randall, R. Carless; Stouffville, E. Tracy; Stratford, J. Maddocks; Toronto (Bond-street), H. Hewlett, H. P. Dwight; Turnberry, W. Roy.—31 Churches, 44 Delegates.

The delegates from corresponding bodies in attendance were:—Rev. Geo. Smith, D.D., Rev. J. L. Poore, Congregational Union of England and Wales; Rev. S. W. Hanks, General Association of Massachusetts; Rev. F. Oxnard, General Association of Illinois; Rev. R. Burns, D.D., Canada Presbyterian Church.—5.

And the following were invited to sit with the Union as honorary members:—Revs. T. S. Ellerby, J. Porter, and H. Melville, of Toronto; Rev. C. Pedley, of Guelph; Rev. C. Spettigue, of Forest; Rev. H. H. Budge, of Whitby; Mr. J. A. R. Dickson (pastor-elect), of London.—7.

OPENING SESSION.

At the hour appointed, Rev. T. M. Reikie, retiring Chairman, called the meeting to order, and conducted the opening devotional exercises. Rev. G. A. Rawson was appointed Minute-Secretary, and Mr. J. Hargreaves (afterwards replaced by Mr. J. Rogerson), Assistant.

The Delegates from England, being introduced by Dr. Wilkes, were cordially welcomed by the Chairman, and invited to seats on the platform.

On nomination from the chair, a Temporary Committee for business and nominations was appointed,—Rev. E. J. Sherrill, convener. The hours of Session were appointed: Morning, 9 to 12; afternoon, 2 to 5.30.

The Committee of the Union presented their report, which was adopted, to the following effect: 1. The Union had been called together one day

earlier than had been appointed, in order to allow any of its members to attend the National Council of Congregational Churches, in Boston, on the 14th inst. 2. They congratulated the Union on the presence of Rev. Dr. Smith and Rev. J. L. Poore; and joined in the desire and prayer that the result might be the wise and harmonious arrangement of all the difficulties that had lately been experienced in the working of our missions. 3. They recommended that a committee be appointed, to act with one from the Missionary Society, in forming a plan for the visitation of the Churches by these brethren. 4. They recommended the appointment by the Union of a delegation to attend, as visitors, the National Council at Boston.

Letters were read from Rev. J. W. Healy, of the Presbyterian and Congregational Convention of Wisconsin; Rev. H. Cummings, of the General Association of New Hampshire; and Rev. J. K. Mason, of the General Conference of Maine, appointed delegates to this body, but unable to attend. Similar letters were afterwards read from Rev. R. G. Baird, of the General Association of Michigan, and Rev. R. Wilson, of the Congregational Union of Nova Scotia and New Brunswick.

Rev. D. C. Frink alone of *our* delegates to corresponding bodies had been able in person to fulfil his appointment, which was to New Hampshire.

ANNUAL SERMON.

The Union met at half-past seven for public worship. There was a good congregation. Rev. E. J. Sherrill conducted the devotional services. The sermon was preached by Rev. Philip Shanks, of Lanark, from Ephesians i. 22, "Head over all things to the Church."

COMMITTEES APPOINTED.

At the close of public service, on nomination of the Temporary Committee, Standing Committees for the session were appointed. We give the conveners' names only. On *Business*, Rev. E. Ebbs; *Nominations*, Rev. W. Clarke; *Membership*, Rev. W. H. Allworth; *Public Services*, Rev. F. H. Marling; *Finance*, T. M. Taylor, Esq.

"THE HOUR OF PRAYER."

One hour, from nine to ten, each morning during the session, was devoted to a meeting for prayer and conference. This hallowed observance, which has always been so refreshing a part of the Union meetings, was kept up this year with undiminished interest. "It was good to be there."

THE CHAIRMAN'S ADDRESS.

On Thursday morning, after the prayer meeting, Rev. T. M. Reikie delivered his address as retiring chairman. His temporary substitute in these columns takes the liberty to say, that the address was heard with profound interest, and its publication in the *Independent* requested with emphatic cordiality. As it is accordingly presented entire in this number, we need not give here even a summary of its contents.

ELECTION OF NEW CHAIRMAN.

Rev. Archibald Duff, of Sherbrooke, C. E., was elected Chairman of the Union for the year 1865-6.

The *mode of election* of the chairman, viz., "by ballot without nomination," was felt to have become so unnecessarily tedious, that, ere the session

closed, a proposal was made to alter the seventh standing rule, by omitting the words just quoted above, and inserting, "after nomination by the Committee of the Union." The proposal was referred to the Committee of the Union, to be reported on at the first session of the next annual meeting.

The remainder of the morning and afternoon of Thursday was devoted to the business of the Missionary Society, reported elsewhere.

PUBLIC RECEPTION OF DELEGATES.

On Thursday evening, a large audience assembled to listen to the addresses of the delegates from corresponding bodies to the Union, and remained with unflagging interest to the close of a lengthened service.

After singing and prayer, and a few introductory remarks by the Chairman,

Rev. Dr. Smith, of Poplar, London, was called upon to present the greetings of the Congregational Union of England and Wales.

Rev. Dr. SMITH congratulated himself that, as one of the deputation, he was allowed to address the audience. If he should speak much of the Congregationalists of England, let it not be attributed to bigotry. He recognised the unity of brethren in Christ, and was fully sensible of the necessity for the combined exertions of all the children of God to combat error and sin. He did not believe that any one Church would achieve the conversion of the world; but he did think that that great work was reserved for the Church of Christ. In a remote part of England a man once saw, in the early morning, an indistinct form in the distance, which he thought was a monster. It came a little nearer, and he found it was a man; a little nearer still, and it proved to be his own brother. So it was with the different denominations of the Christian Church. When they met together, as on this evening, or on a bible-platform, they found that whatever might be the difference in name, they were one in Christ. They recognised the brotherhood of men, whatever might be their colour or nationality, and rejoiced at the downfall of every institution which taught that one human being could have property in another. (Applause.) Still he believed social preferences were justifiable. He loved England, with all her faults; but, at the same time, he would remind the audience that we were one in origin, in laws, literature, and religion; one in the heroes and saints who had gone before us; one in those martyrs who lived unknown until persecution found them out and chased them up to heaven. He claimed that the Congregationalists of England had ever been true to the principles of freedom. They were faithful in the long contest which ended in the emancipation of slaves under English rule; and they rejoiced that the accursed institution had fallen in the United States of America. (Applause.) He mentioned the fact that a Congregational Church—the first of the kind—had been formed in Baltimore since slavery had ceased. He contended that they were a people who, come what might, would ever be true to the principle of freedom. He had heard it said, that the negro never could be an intelligent citizen. It seemed to him to be a very ungenerous sentiment. The negro was first embroiled, and then found fault with because he was not so enlightened as those who had been free all their lives and had enjoyed the benefits of education. (Applause.) After enlarging upon this idea, the rev. gentleman proceeded to speak of the Congregational Union of England and Wales. It was the representative of the opinions and practice of about 2,200 Churches in England. The brethren of Ireland and Scotland had Unions of their own. The Union of England was formed about thirty-eight years ago. It was small at first; but now their meetings were attended by five hundred delegates, and large numbers of those interested belonging to the denomination. They needed the largest places of meeting in London for their purposes. Speaking of his impressions of Canada, Dr. Smith said he was reminded of one of a series of papers written years ago, by Miss Jane Taylor, under the *nom de plume* of "Q. Q." "How it strikes a stranger!" The wonders of the land struck him: the glorious lakes,

the beautiful scenery, the noble rivers, the pure air—all called to his mind Miss Taylor's "How it strikes a stranger!" But above all those things was the work effected by Christianity, and the large share the principles of nonconformity had in it. The Congregational Union of England was a practical thing; not a mere talking machine. They had published a declaration of faith and practice. They had also published a hymn-book, both of which he recommended to them. They had established a fund for the support and education of the wives and the children of deceased ministers. They had also established a fund for the support of aged ministers, which, he believed, now amounted to £35,000. In order to shew the position of the Independents in England, Dr. Smith quoted Dean Stanley, who said, that "without human creeds or enforced subscription to articles of faith, they were more unanimous in sentiment and uniform in practice than any other denomination of Christians in the land." (Applause.) The Congregationalists had several periodicals, with a large circulation, including the *Christian Witness* and *Penny Magazine*,—the profits arising from which were devoted to the use of aged ministers. Time was, when Independents were obliged to build meeting-houses in back-yards or lanes; now, improved architecture and enlarged space, in public situations, marked their places of worship. The Chapel Building Societies for London and the country had promoted the erection of a large number of spacious sanctuaries, which were filled by attentive hearers. (Applause.) He had heard that it was reported here, that the Congregational ministers of England and Wales were getting heterodox, especially the younger part of them. The charge was unfounded. Without an invariable adherence to stereotyped forms of oppression, their ministry was marked by a firm, faithful adherence to evangelical truth. Dr. Smith then spoke at length on the steps taken by the Congregational Union for the celebration of the Bicentenary of the Act of Uniformity; on the growing interest of the Churches in their colleges; on the evangelizing efforts made in the rural districts of England; and on the part taken by the denomination generally in advancing the cause of Christian intelligence and freedom. In conclusion, he (Dr. Smith) trusted that the visit of the delegation would be of use here, under God's blessing. It had comforted his heart to meet the brethren in Canada. He should go back to England and endeavour to promote love for the Churches here. They were weak here, he was told. He did not see why they should be. They were a free people, and to such the principles of Congregationalism were peculiarly acceptable, or should be so. If Congregationalism was not popular in Canada, so much the worse for Canada. There is no necessity to be ashamed of it. Some of the greatest and wisest men that ever lived had believed in it. He might speak of true and noble men in a former age—as Robinson and Owen, Milton and Cromwell—who held and honoured the principles of Independency. (Applause.) In conclusion, he begged to convey to the audience and the Churches here the warmest Christian greeting of the Congregational Union of England and Wales. (Applause.)

The Rev. Mr. POORE (recently of Australia), another member of the Deputation, and Secretary of the Colonial Missionary Society, said, after the eloquent speech of Dr. Smith he did not think it would be well for him to detain them long. Congregationalism, viewed in a proper light, was absence of sectarianism. It recognized the right, the complete right of all people to worship God according to their own consciences. It had no bands except that of the Gospel. There were Congregational Unions in Victoria, New South Wales, and Queensland. In New Zealand the churches were as yet too scattered. The latest born Union was in Natal. It consisted of three churches, and the other day he had received the chairman's address! It was a glorious thing that the principles of civil and religious liberty were thus spreading in the world. "Oh!" said some of their dear friends, "You are getting very Presbyterian." He said in return that "Presbyterians were getting very Congregational." Perhaps it was so; they were learning from one another; at any rate they learning to love another. He hoped the time would soon come when all the churches of British North America would be united as those of Canada now were. In conclusion, he greeted the audience and

the Union on behalf of the Churches in Australia and the Congregational Union of England and Wales.

Rev. Dr. LILLIE also was received with applause. In addressing the deputation, he said, to use an old Indian form of speech—"We shake hands with you in our hearts." The brethren sympathised with all that had been said of Christian unity. They sympathised with them in their comparative appreciation of denominationalism and Christianity. They loved Congregationalism because it enabled them to be better Christians. (Applause.) It was not needed for Dr. Smith to assure them that the Congregational Churches in England were sound in the faith. They knew it before. They had heard the report spoken of, but not a man believed it. They thanked the brethren of England for thinking of them, for sending a delegation here, and especially for sending Dr. Smith and his colleague. He begged them to carry their thanks back home, and if they could not persuade other brethren to come out to see Canadian Congregationalists, he hoped this deputation would come a second time. (Cheers.) Dr. Smith had said that he would carry back a good report. He hoped that would be the case; but from what had fallen from his lips he could see that he had heard the miserable whine that Congregationalism was unpopular in Canada. He did not know what was meant by that. More might have been done, doubtless; but if the deputation would look at their carefully prepared statistics, and remember the age of the oldest Congregational Church in Canada, they would see there was no reason to faint in the work. In warm terms Dr. Lillie extended a cordial welcome to the delegation; and also to a gentleman from New England present. With the struggle for freedom in the United States the brethren have always sympathised. Dr. Lillie spoke of the idea prevailing to a certain extent on the other side that Canadians were hostile; he denied its truth, and appealed to meetings held even in Montreal; one during the winter and another on the occasion of the death of the President, as evidence to the contrary. The speaker referred gratefully to the fact that the Rev. Dr. Burns, of the Presbyterian Church of Canada, was present, and reciprocated the good feeling, of which his attendance was good proof. (Applause.)

Rev. S. W. HANKS, from the General Association of Massachusetts, said that the body he represented numbered 425 members, over 325 of whom were pastors. As to their theology, they got it from the same source as we did, and they counted it was pretty straight. They understood what the sentiments of the Congregationalists were regarding the rebellion; they thanked them for it; but they understood also what had been going on in Liverpool and among the upper classes of England. They studied it, they knew it all! As they had had the sympathy of Congregationalists in the past, they trusted they would have it in the future. They had got the principles of liberty from England. They knew who Oliver Cromwell was—all of them! They desired to be one in faith in the Church of Christ with English Christians. But they did not want anything else from England. They knew how that great lion went tearing round, and if ever he and "our bird" got into collision, feathers and hair would fly, he could assure them. After some expressions of good will, the rev. gentleman resumed his seat.

Rev. F. OXNARD, from the General Association of Illinois, said the State of Illinois was 400 miles long and 200 broad. The population was 2,000,000. It had sent 200,000 of its young men to the great war—40,000 of whom were never to return. The fervour with which they had been animated arose from the planting of the Puritan Churches in the State. Within the last twenty years, 225 had been formed, having now 14,000 Christian men and women. But he was not sent here to make a speech, but merely to express to the Canadian brethren the good wishes of the brethren in Illinois. "May we not hope," he asked, "that ere long we may send a delegation, not to the Union of the Province of Canada—but to the State of Canada?" (Laughter, and "No, no! we know better." "Oh, Oh!" succeeded by faint applause.)

Rev. Dr. BURNS, delegate from the Canada Presbyterian Church, was next heard. He bore the Christian greeting of the Church of which he was a member

to the Congregational Union; and then proceeded to speak of the strength that had been gained by the late union of the two Presbyterian bodies. He congratulated the audience on the harmony and brotherly love of the meeting, as displayed this evening. The sending of deputations from one Church to the other served to bring into prominence the fact that, in the great things of religion, they were, as one, to cultivate that great love which all believers in Christ should entertain for each other; to give them all greater strength whereby to combat the common enemy; and to prove to the doubting world the fact that they had one faith, one hope, one baptism. He begged to express, on the part of the Synod, their earnest prayer that more and more they might aid and welcome each other in the common work, to the glory of God and the happiness of man. (Applause.)

The doxology having been sung and prayer offered, the meeting was brought to a close.

THE SESSIONS OF FRIDAY.

On Friday, little was done by the Union besides routine business, the morning hours being given up to the Corporation of the College, and the afternoon to the Missionary Society. The evening meeting also, being held on behalf of Home Missions, is reported in connection with the proceedings of the latter body.

STATISTICS AND NARRATIVE.

The statistical table of the Congregational churches in Canada, for the year ending May 7, 1865, was presented by Rev. J. Wood, Secretary of the Union. We give some of the principal figures. There are 100 names on the list of churches, but of these 5 are merely second names for churches already in the list. Of at least twelve more, it may be said that they have no existence as worshipping assemblies, though their organization may not have been formally dissolved, and half of them possess buildings. The number of churches actually living cannot be set, by liberal construction, at much above 80. Of these, 62 have pastors, and some half-a-dozen more have more or less frequent supplies. As several of the ministers serve more than one church, the 62 pastorates are filled by 53 men. That returns should have been received, under these circumstances, from 61 churches, is creditable to the body. The *average duration*, to the present time, of the threescore pastorates, is seven and a half years. Connected with the reported churches are 144 regular *stations*, at which 143 *Sabbath services* are held, and 72 on *week evenings*. The number of *adherents* is given at 12,300; the *average attendance* at the principal stations, at 8,024; and at *all stations*, 11,300. There have been 266 *additions* to the churches by profession, 112 by letter, in all 378; while the *losses* have been, by death 34, by letter 127, and by excision 22, total 183. The present *membership* is 4,087, being composed of 1,417 males, and 2,670 females, 294 being absentees. The *baptisms* have been, infant, 256; adult, 35. There are 74 *Sabbath schools*, with 548 teachers, and 4,462 scholars. The *Church buildings* number 80, of which 52 are of wood, 12 of brick, 9 of stone, 2 of plaster, and 3 of logs, and of 2 the material is not given. In these the *sittings* are 20,350. Their *value* is \$207,056. There are 5 reported as "improved" during the year, 2 as "repaired," 1 as "enlarged," 1 as "built," 1 "rebuilding after fire," 2 with "debts reduced," and 3 "parsonages built." There are 26 *insured*, 31 *uninsured*, to which must be added most of those giving no answer. The number duly *vested* and *registered* is 47; 6 confess they are not, the rest are silent. The *contributions* of the year are: for local objects, \$40,984; for denominational purposes, \$4,601; for foreign and Indian missions, \$1,318; and for general religious objects, \$1,484;—total, \$48,387.

It must be borne in mind by all who read these figures, that they are far from being complete. The returns are from only three-fourths of the churches, and some, whose figures would considerably increase the totals, are wanting. Some of those who have sent returns, have omitted several particulars from the schedule. They do but furnish an approximation to the facts.

The Narrative of the State of Religion we print elsewhere in full.

BENEVOLENT SOCIETIES.

During the prayer-meeting on Saturday morning, Rev. S. W. Hanks described the work done by the Seamen's Friend Society in Boston; and T. M. Taylor, Esq., made a brief but earnest plea on behalf of the Canada Foreign Missionary Society, whose missionary to Labrador, Rev. C. Carpenter, had been laid aside by ill health, and which was urgently in want of another to take his place. On Monday, Rev. J. T. Byrne and Dr. Wilkes were heard on behalf of the French Canadian Missionary Society, the latter also presenting a letter of salutation (in French) from the Synod of the French Evangelical Churches in Canada; and Rev. J. McKillican represented the claims of the Canada Sunday School Union. The two latter societies were recommended for annual contributions to the Churches.

MEMBERSHIP OF THE UNION.

The Rev. Joseph Forsyth, of Massawippi, C. E., was received into the Union. The application of Mr. J. A. R. Dickson, pastor elect at London, was laid over until he should have been ordained. Revs. W. Clarke, D. Macallum and J. Wood were appointed to visit Amherstburg and enquire into the Christian and ecclesiastical standing of the Congregational Church there, and its pastor, both applying for admission, their report to be presented at the next Union meeting. The Secretary was directed to correspond with Revs. J. Fraser, B. M. Frink, J. Hooper and A. Raymond, now removed from the Province, in respect to their membership. The following resolution was adopted in reference to the loss of Rev. R. McGregor, a member of this body, who had died during the year—

Resolved, That this Union records its deep sorrow at the decease of our esteemed brother, the late Rev. Robert McGregor, whose energies, yet in full vigour, were devoted with untiring zeal to the arduous missionary work in our backwoods; and that we tender to his bereaved family our kindest sympathy in their affliction.

RESOLUTIONS ON PUBLIC QUESTIONS.

The following resolutions were adopted by the Union, chiefly during the sitting of Saturday, being presented by the Business Committee, and voted with little, if any debate; not, be it understood, because of the indifference, but the unanimity, of the body.

1. *On Intemperance.*

Resolved, That this Union expresses its deep sympathy with the efforts put forth for the suppression of intemperance, and the removal of its causes in this Province; and that the ministers are again requested to preach on the subject of Temperance on the Sabbath next preceding the 25th December next.

2. *On the close of the American Civil War.*

Resolved, That this Union desires to record its gratitude to God, and to express its sincere satisfaction on the close of the late war, and the extinction of Slavery in the United States; also, that it tenders its heartfelt sympathy to the churches of our faith and order, and all others who have been afflicted and bereaved by the

loss of relatives, pastors and friends in the war; and congratulates them on the final triumph of those holy principles of freedom and amelioration for the slave, for which so many of their churches have so long contended with unwavering zeal and consistency.

3. *On the assassination of President Lincoln.*

Resolved, That this Union desires to place on record its hearty abhorrence and horror at the perpetration of the recent atrocious deed of blood, the assassination of Abraham Lincoln, the patriotic, conscientious and high-minded President of the United States, at a time when his firm hand, kindly nature and clear head seemed necessary to secure the return of peace and the reestablishment of order on a righteous and permanent basis. It cordially assures the family of the late President, and the people of the United States, of its Christian sympathy in this distressing event; and, further, rejoices in the calmness and self-government manifested by the community in the midst of such exciting scenes as have recently occurred, and that thereby the unholy purposes of wicked men have been, in the good providence of God, frustrated and brought to naught.

VOTES OF THANKS.

The thanks of the Union were voted, at different times,

1. To the Grand Trunk and Great Western Railway Companies for the facilities kindly furnished its members in attending this annual meeting.

2. To "the kind friends in this city for the generous hospitality and kindness they have accorded to them, whereby their comfort and pleasure, during the present session, have been greatly enhanced."

3. To Andrew Hamilton, Esq., for his generous gifts of books, pamphlets and publications on Congregationalism, to churches in connection with this Union.

COLLECTIONS FOR WIDOWS' FUND AND COLLEGE.

The following resolutions were adopted:

1. *Resolved*, That this Union cordially recommends the WIDOWS' AND ORPHANS' FUND to the sympathy of the pastors and churches, and that they be requested to *preach and take up a collection on its behalf on the first Sabbath in September.*

2. *Resolved*, That the Union joins with the Corporation of the COLLEGE OF BRITISH NORTH AMERICA, in recommending to the churches the observance of the *second Sabbath in October next, as a day of special prayer for the College, and for a simultaneous collection on its behalf.*

DELEGATES AND NOMINATIONS.

On reports of the Nomination Committee, the following appointments were made:

I. *Delegates to the National Council of Congregational Churches*, to be held at Boston, on the 14th June, 1865,—Rev. H. Wilkes, D.D., K. M. Fenwick, E. J. Sherrill, A. Duff, J. Wood, E. Ebbs, T. M. Reikie, and D. C. Frink.

II. *Delegates to Corresponding Bodies.*

To the Congregational Union of England and Wales,—at the October meeting, Bristol, 1865, Rev. K. M. Fenwick; at the May meeting, London, 1866, Rev. A. Duff.

To the Congregational Union of Nova Scotia and New Brunswick (Cherbourg), 21st July, 1865, Rev. Dr. Wilkes.

To the General Conference of Maine (Portland), June 27, 1865, Rev. A. Duff; alternate, Rev. A. McGregor.

To the General Association of New Hampshire (Newport), August 23rd, 1865, Rev. H. D. Powis; alternate, Rev. G. B. Bucher.

To the General Convention of Vermont (Burlington), June 20, 1865, Rev. D. C. Frink; alternate, Rev. H. Lancashire.

To the General Association of Massachusetts (Medford), June 27, 1865, Rev. E. J. Sherrill.

To the General Conference of Massachusetts (Haverhill), Sept. 12, 1865, Rev. J. Wood; alternate, Rev. E. Ebbs.

To the General Association of New York (—————), Sept. 19, 1865, Rev. F. H. Marling; alternate, Rev. T. Pullar.

To the General Association of Michigan, May, 1866, Rev. J. Wood; alternate, Rev. W. Clark.

To the General Association of Illinois, May, 1866, Rev. R. Hay; alternate, Rev. J. Unsworth.

To the General Conference of the Presbyterian and Congregational Churches in Wisconsin (Milwaukie), October 4, 1865, Rev. W. F. Clarke; alternate, Rev. D. McCallum.

To the Synod of the Canada Presbyterian Church (Hamilton), June, 1866, Rev. J. Climie; alternate, Rev. A. McGill.

III. *Appointments for the next Union Meeting*

1. The meeting to be held at Montreal, on the second Thursday in June (14th), 1866.

2. The opening Sermon to be preached by Rev. W. F. Clarke; alternate, Rev. D. McGregor.

3. The Sabbath morning Sermon, by Rev. F. H. Marling; alternate, Rev. E. Barker.

4. The Chairman, the Secretary, and the Pastor in the place of meeting, to be a Committee to arrange for the Public Services.

5. Committee of the Union—*Chairman*, Rev. A. Duff; *Secretary-Treasurer*, Rev. J. Wood; Rev. Dr. Wilkes, G. Cornish and A. J. Parker; Messrs. J. P. Clark, T. M. Taylor and J. Baylis.

ALTERATIONS IN THE STANDING RULES.

We have already noticed a *proposed* change in the rule for electing a chairman. Another change was *adopted*, viz., that the words "public services" be omitted from the 4th rule, and that the following be an additional rule:—

"The Chairman and the Secretary for the time being, and the Pastor of the church with which the Union will hold its next annual meeting, shall be a Committee to arrange for the Public Services of the Union during such meeting."

PRINTING OF THE MINUTES.

The Secretary and Minute Secretary were appointed a Committee to prepare a condensed copy of the Minutes of the present meeting for publication, the edition to consist of five hundred copies, and the whole to be stitched up with the Missionary and College Reports.

TEMPERANCE CONVENTION IN SARATOGA.

A letter being presented to the Union, from Rev. Dr. Chickering, in reference to a Temperance Convention to be held in Saratoga, N. Y., the Union appointed Rev. A. Duff, J. McKillican, and W. Hay, its representatives at that meeting.

SABBATH SERVICES.

The Sabbath of the Union meeting, June 11th, was "a high day," as lovely a summer day as ever was enjoyed—clear, bright and cool.

The public services began with a prayer meeting at a quarter to ten, attended by a goodly number who came to ask God's blessing on the day.

At 11 a.m., Dr. Smith preached in the Bond-street Church, to a large congregation, from Hebrews i. 3,—“Who, being the brightness of His glory, and the express image of His Person, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” From this passage (1) the character (2), the work, and (3) the reward of Christ, were set forth with great clearness of doctrinal teaching, and applied with earnest and affectionate discrimination. It was a word in due season for such an occasion, thus to discourse on the essential truths of the gospel. “The trumpet gave a certain sound.”

At the same hour, the Rev. J. L. Poore preached in Zion Chapel, from Gal. iv. 26,—“Jerusalem, which is above, is free, which is the mother of us all.” The sermon, which was very full of thought, set forth (1) the contrast, (2) the comparison, between the old and the new—the law and the gospel—the earthly and the heavenly Jerusalem. The practical lessons were well and faithfully brought out, and the service closed by the congregation singing “O mother, dear Jerusalem.”

After morning service, the Lord's Supper was observed in Bond-street Church, members of the Union who had been preaching or worshipping elsewhere, and a considerable body of the members of the First Church, swelling the number of the communicants to about three hundred. While all these were gathering, the hymn, “Kindred in Christ, for his dear sake,” was sung. The Rev. F. H. Marling, as pastor of the church, presided. Thanksgivings were offered by Revs. A. J. Parker and W. Hay. Rev. J. L. Poore delivered a brief address on the consecration of ourselves and all we have to the Redeemer, and the service closed by singing “When I survey the wondrous cross.”

In the afternoon, at half-past 3, four Sabbath Schools connected with the Congregational churches in Toronto, assembled in the same place. The inmates of the Boys' Home, who had made special application for the purpose, were also present, making four or five hundred in all, and filling nearly every pew on the ground floor. The aisles and the gallery were crowded with spectators, and many went away unable to get in. Mr. H. J. Clark, Superintendent of the Church-street School, presided. After singing, reading, and prayer by Rev. C. Spettigue, Revs. Dr. Smith, J. L. Poore, J. Wood and J. McKillican were called upon to speak. It is impossible for us to give any report of these most appropriate addresses. Well known school melodies were sung at intervals. The perfect quietness and order observed were commended by more than one of the speakers. We are sure that the teachers and scholars will long remember this meeting.

At 7 p.m., the Rev. J. L. Poore preached in Bond-street to a full house, from Luke x. 23, 24,—“And he turned him unto his disciples, and said, privately: Blessed are the eyes which see the things which ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” It was a vigorous and cheering discourse, having for its key-note “The good grows,” and was well fitted to encourage labourers in the truth.

At the same hour, Rev. Dr. Smith preached at Zion Chapel, which was well filled, from Revelation. iii. 18.—“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.” The spirit of the passage was brought out with much power and faithfulness.

MONDAY'S PROCEEDINGS.

Some of the matters enumerated above, which, for convenience' sake, we have classified with others of a like nature, were attended to during the sessions of Monday, the last day of the meeting. On that day, the following proceedings took place.

RESPONSE TO THE ENGLISH DELEGATES.

In addition to the votes passed by the subscribers to the Mission and to the College, the Union, as the body to which the delegates from England were primarily sent, resolved as follows:

That the hearty thanks of this Union be presented to Rev. Dr. Smith and Rev. J. L. Poore, delegates from the Congregational Union of England and Wales, and, through them, to that body, for their opportune and most refreshing visit; and that we moreover gratefully accept the arduous labours of love to which they are prepared to devote several weeks, in making a tour of this Province, and that we will make the utmost effort to render their visits profitable to the churches and pleasant to themselves.

To this resolution Dr. Smith made a happy response, especially urging a reciprocation of this visit. It was further resolved,

That this Union, in compliance with the invitation of the Congregational Union of England and Wales, to send a delegate, if possible, to attend the meeting of that body to be held in Bristol on the 23rd October next, refer the nomination of such a delegate to the Nomination Committee.

As already stated, Rev. K. M. Fenwick was chosen delegate to the above meeting, and Rev. A. Duff to that in May, 1866.

FINANCE COMMITTEE'S REPORT.

The Finance Committee reported that they had received \$277 75, collections from the churches for the Union, to which some additions would be made. The travelling expenses of the ministerial members and of one delegate from each church represented, amounted to \$300 74. They had therefore declared a dividend of 80 per cent. on the above expenses, reserving a balance for printing, &c. The report was adopted.

THE “CANADIAN INDEPENDENT.”

Rev. K. M. Fenwick, on behalf of the proprietors of this magazine, made a statement of its financial position, according to which the liabilities for publication were over \$200, and the assets, *i.e.*, *unpaid subscriptions*, nearly \$1,000. How much of this would eventually be paid, he could not state. He urged vigorous effort to collect these debts, to which several of the pastors and delegates responded by promising to attend to the matter in their own localities. We wish them large success.

Mr. Fenwick also stated that Rev. T. M. Reikie, who had been Editor for the past seven years, was at present suffering from impaired health, and that an arrangement had been made for his relief from his charge during the next

three months; Rev. F. H. Marling, with the aid of Rev. W. F. Clarke, having consented to supply his place. It was resolved,

That the cordial thanks of this Union be presented to Rev. T. M. Reikie, for the continuance of his services as Editor of the *Canadian Independent* during another year, together with our warmest sympathy with him in his present enfeebled condition of health, resulting in part from the arduous labours of his office, and that we earnestly pray that he may be speedily restored to health.

This resolution was adopted by a rising vote, and special prayer was offered by Mr. Fenwick on Mr. Reikie's behalf.

The thanks of the Union were also voted to the Proprietors of the magazine and to the business Agent, for the services rendered by them to the body.

CLOSING PUBLIC MEETING.

The last public service of the Union was held on Monday evening. At this fourth meeting the church was again filled. Rev. W. Clarke, who had been called to the chair on the retirement of Rev. A. Duff, presided. After singing and prayer, and a few words from the Chairman, the Secretary gave a brief sketch of the proceedings reported above. Professor Cornish then delivered the address on the College, to which we have referred elsewhere; after which,

In conclusion, he tendered his thanks to the gentlemen who had come across the water to visit them. The result of their mission, he was sure, would be far greater than many of them had any idea. It was no ordinary honour to the churches to be visited by men of their standing at home. He trusted they would be able to bear home a good report of the fealty of the Congregationalists in Canada to free principles. (Cheers.) They would be able, too, to carry home a good report of their loyalty to the Queen. (Applause.) They had been accused of being Radicals because they were Congregationalists, but he thought it was not really necessary that they should be Radicals politically because they were imbued with free principles in reference to church matters. (Laughter.) A friend on the other side of the line had once said he hoped to come to pay a visit some time to the Congregational Union of the State of Canada. (Laughter.) For his part he hoped the good brother would never have that opportunity. (Applause.)

Rev. Dr. SMITH said that though he was firmly of opinion that he had been only a few days in Canada, it seemed as if a very long period had elapsed, owing to the number of friends with whom he had mingled. If he and his friend Mr. Poor had entertained any doubts of the propriety of visiting Canada before coming, those doubts had been dispelled by the kindness they had met with in this city. He begged to assure Professor Cornish that he had sat with a very great deal of docility at his feet during the discourse he had just concluded, and that if he was always honoured with as attentive and submissive students as he had found in himself, he would soon raise up in Canada a band of faithful followers. (Laughter.) As instructed by him, he certainly would go home and tell his people of the loyalty of the people to the Queen and to Congregational principles, and of the great love and worthy emulation in holy things existing among the brethren with whom he had enjoyed the pleasure of meeting here. He intended his remarks to be brief. He remembered to have heard some time ago of an Irish lady who had discovered a new beatitude—"Blessed is the man that maketh a short speech; he will be invited to come again." But many men made short speeches without making them either interesting or instructive. In a speech he had made the other evening, without the aid of some notes which he had forgotten to bring with him to the church, he had made some errors in statistics. He had stated that their hymn-books in England, had reached a circulation of 100,000 copies, whereas he should have said 340,000 copies. The circulation of the Congregational Year Book for the present year had attained to 5,070 copies, and a most valuable work

it was for the families of Congregationalists. Members of their churches in England sometimes complained that their pastors did not talk enough to them of the distinctive principles of Congregationalism. They did not like to refer to those things from the pulpit on the Sabbath, because the vital truths of the Gospel then demanded their best efforts. But on an occasion like the present there was no need of restraint, and therefore he should make reference to those principles. He thought however, that if it was done in love and meekness no one need complain if those characteristics of the denomination were brought out upon the Sabbath day from the pulpit. Other denominations proclaimed their characteristics on all occasions. How often do Church of England pastors remind their people that theirs is the poor man's church. Go into a Methodist Church and you very soon discover its character from the doctrines preached. And so with Presbyterians and all other orthodox churches, to say nothing of the un-orthodox bodies, of which there are such a number in Canada. A friend of his had remarked that the truth was not all monopolized by any one body or church, but that all of them had more or less of the precious commodity. That was exactly his opinion. This rank sectarianism was like the idea of the boys who broke up a mirror, when each caught up a piece and claimed that he had the whole of it because his own face was perfectly reflected in it. They had not so many nor such strange denominations in England as there were here. He had taken down a list of the Canadian churches for the edification of his friends when he returned. Though each church in England, and in Canada, too, had its pieces of the truth, and the Congregationalists had had their piece, he thought the principles of the latter were such as were well worth contending for. They contended for the right of private judgment; and more than that, for the all-sufficiency of the Holy Scriptures; and more important than that again, they contended for the duty of exercising private judgment. It was the right and privilege of every man to take the Bible in his hands and read it for himself. But it was also the duty of every man to do this. A man might take up his privilege or neglect it, but duty is binding solemnly binding upon every man having a heart and an intellect. In contending for the right of private judgment, he admitted that everybody else had a right to the same privilege, and he respected the exercise of that right. They contended, too, for the sufficiency of the Word of the Lord, without note or comment, to make men wise unto salvation, to organise the church, and to provide everything necessary for the worship of God. He held that without Act of Parliament, or writing out of creed, or subscription to articles 39 or 93, there could be substantial unity of judgment and oneness of belief in the truth of the proclamation of a common and glorious salvation. (Applause.) A man might subscribe to a good number of articles and not believe them. He might subscribe to many things and yet not allow them to have a controlling influence upon his heart and conduct. Many men subscribe to things which they do not fully understand. He had read not very long ago, of an incident that occurred in the olden time, when oaths were more common in England than at present. A man was appointed a professor in one of the Scottish Universities, whose duty consisted in giving instruction in mathematics, or some other non-theological branch, and who, before taking his and receiving his emoluments, had to subscribe to the forms prescribed by the church. Some of his friends thought him wrong in doing this. Why, they said, those forms do not surely contain your belief. "Och, yes, they do," said he, "and a good deal mair than my belief." (Laughter.) So a series of articles prescribed by a church's forms may not contain what a man believes with reference to doctrine, and may contain a great deal more than he believes. We believe, said he, that it is sufficient that a man's heart is right with his God, and that he should give utterance to his belief as God has endowed him. And while they contended for the sufficiency of the Holy Scriptures, and held them to be the statute book of the Church of Christ, they also contended for the spirituality of the Church. They held that men were born into the Church of Christ, not of the flesh, nor of the will of man, or subscription to any man-made forms, but by being called of God. They believed that men, to be proper subjects of church fellowship, should be influenced in their conduct by a pure and undefiled religion—a religion that involved

purity of intention, sanctity of the temper, and conformity in all things to the mind and will of God. They could not believe that a church was a collection of ungodly men and of God-fearing people brought together indiscriminately, like the various animals, clean and unclean, in good old Noah's ark. They believed the Church should be made up of men and women and children, who were called of God, and continued faithful to the grace imparted unto them. If those principles were not warmly entertained, and were not lived up to by any of the churches, or by individual members thereof, it was not because the standard was too high, for God instituted that, but because the attainments of the members were not commensurate with their privileges and gifts, because they came short of the stature of men and women in Christ Jesus. In reference to the formation of churches, there was too frequently a disposition to multiply them in small towns and villages. He believed that village churches should affiliate themselves with, and form part and parcel of the nearest city church with which they could work harmoniously. By establishing separate organizations in small places, many churches found difficulty in obtaining proper support; but where a church of Christ was formed, they contended for its ample authority and sufficiency to transact all business that a church was authorized in the word of God to transact. The weakest, feeblest church was not called upon to give place, even for an hour, in matters that concerned it, to the authority of the strongest, the most intelligent or the wealthiest church in the land. He believed, with the late Lord Macaulay, that the Christian Church had suffered more from the attempts of men to honor her with worldly patronage and power, than she had ever suffered from the attempts so frequently made to crush her to the dust. (Hear, hear.) They believed that Christianity derived its true, legitimate power, not from acts of Parliament, but from its adaptation to the wants and woes of the human heart. It derived its power from its divinity. If it ever needed the aid of secular power, of wealth, of pomp and of splendour, it needed it in the primitive times; and if it needed these worldly surroundings then, He who called the poor fishermen and converted them into his followers, might as easily have called the Cæsars and the rulers of the entire world, and converted them. In this free country of Canada there was not the great overshadowing power that they have to contend with in England, of a great ecclesiastical State Church, that monopolized the talent and wealth of the country, to the disadvantage of all other denominations of worshipping Christians. But with all this in their way in that country, they were content to go on their way rejoicing in the freedom of truth, and bearing witness for the truth, and the freedom, and the power of the Gospel. They could go on without State aid, in the spirit of that philosopher who was tracing some great problem upon the sand, when a great prince, observing him, complimented his learning and diligence, and desired to know if he could not assist him in some manner. The philosopher thanked him for his kindness, and proceeded with his study, but presently, looking up, said he could oblige him very much by keeping out of his light. (Laughter.) That was all the Congregationalists asked of the great Church of England—simply that it would not come in between them and the glorious light of the Gospel. They did not desire its destruction, but would be glad to see it doing all the good it could do on the same footing as other Christian bodies. (Hear, hear.) Another principle which they, as a denomination, held dear, was the obligation of every Church to procure all that was necessary for the support of the Church by voluntary contributions. He had been very much interested in the method they had here of passing around the boxes and collection plates. It struck him as a beautiful and appropriate way of doing the thing; it was perfectly voluntary. No one was compelled to give, and yet it was a little awkward to let the plate pass without something. (Laughter.) In England they found it necessary not only to maintain the Church by voluntary aid, but also to establish schools for their children in the same manner, because such a spirit of exclusiveness characterized the management of the National Schools, that in some places children were not allowed the benefit of day-school instruction, who did not go to the Established Church on Sabbath. They were therefore obliged not only to maintain private schools, but to keep up a Normal School for the training of teachers. The churches in Canada had not certainly

done what they ought to have done for their College, but they had done pretty well, and quite as well, he thought, as the same number of members in England had done for their colleges. The colleges there were doing a noble work, and they never had a larger number of educated young men going out from them to labour for God than at present. He felt that he ought to say something respecting the Parliament of Great Britain. From the very day when that noble-minded, large-hearted, patriotic man, now Earl Russell, brought in and carried through Parliament a bill for the abrogation of the Test and Corporations Acts, religious liberty had been steadily advancing throughout the country. (Applause.) There were now bills before Parliament for the liberalizing of the tests for admission into Oxford and Cambridge. There was, too, that noble institution, the London University. One religious restriction after another had been met and put down. One glaring evil yet remained. He referred to the Church Rates. It was a very trying thing that a man should be forced to contribute for the keeping of an edifice in repair of which he made no use, and sustaining a communion service in which he could not take part. But they lived in hope that that evil too would soon be abolished through the efforts of the noble champions of liberty who now held seats in the House of Commons. He referred particularly to Sir F. Crossley, Mr. Geo. Hadfield, Mr. Mills, and Mr. John Cheatham, and then pointed to the strength which the diffusion of sound principles of morality and of Christianity had given to Great Britain, compared with the other nations of Europe. Christianity was more valuable to England in a defensive point of view, than an augmentation of army or navy, or the construction of bulwarks of timber and stone. War with America was out of the question, so long as both nations adhered to the great principles of morality which had guided them of late years in all their official transactions with each other. He hoped and believed that Canada would ever maintain its connection with the mother country, and that the Congregational Unions of England and of British North America would continue to live on terms of amity, to which end no words of his would be wanting on his return to his native shores. And not unto us, O Lord, but unto thy great name, shall be all the glory! (Applause.)

Rev. J. L. Poore next addressed the meeting in reference to the condition and progress of the Churches in Australia, where he has been labouring for some years. There were many men in the congregation before him who were living when the first white man settled in Australia, and there were now about a million and a half of people in that extensive colony. But they were settled in portions of the country quite as distant from each other as Canada is from Nova Scotia and Newfoundland. The population, too, embraced very distinct elements in different portions of the country. The British Government never contemplated free colonization in Australia. Their only idea was to use it as a place to put criminals out of the way. Chaplains were sent out by the Government belonging to the Roman Catholic, the Established, the Methodist and the Presbyterian Churches, and a system of religious sectarianism was thus inculcated that had been productive of much mischief throughout all the colonies. The colony of Victoria was first settled, incidentally, in 1835, and the first colonist was still living in Melbourne. Roman Catholicism was very powerful in that colony, through the large number of Irish that had been sent out by the Government, and who had sent home money for their parents and brothers and sisters, just as they did so extensively from America. In this respect they reminded one of the account of Joseph being carried captive to Egypt, and afterwards being the means of supplying his family with corn for their sustenance. The Irish emigration was very large, and almost wholly Roman Catholic. Hence Congregationalism could not be expected to be very powerful. One Congregationalist arrived in the colony to twelve Church of England people, and one to five Methodists, but they exerted a large influence in proportion to their numbers. Mr. Stowe's Church, at Adelaide, never had less than two or three members in the Government, as a result of the greater independence of the training that Congregationalists were subjected to. There was not a single newspaper in all the colonies of any great

circulation, which was not owned or edited by persons enunciating the great principles which Congregationalists held dear. The most powerful paper was edited by a clergyman sent out by the Colonial Missionary Society. Kindliness and good-will, however, prevailed among the various denominations. There was a disposition to drop old animosities that might have existed in England. Two of the Presbyterian bodies had united, and they had none of those marvellous new sects with which Canada was so liberally sprinkled, which, though small like mosquitoes, made themselves conspicuous by their virulence. The common people of Australia gladly welcomed the preacher of the Word of God, and were not very particular to what church he belonged. Most of the churches had been formed since 1863, but they had an excellent college. The people of Canada were far better able to support several colleges than they to support one. They established the college at Sydney, an interesting incident connected with the foundation of which he related, in reference to the donation of one-half the value of the building in which it was established—to the value of £4,000—by its former owner. There were then only eight churches in the colony. The institution was called Camden College. Sydney would soon be a great missionary training city, and the high school connected with the college would afford the youth of the colony the best kind of culture. There were yet a thousand isles in the South Seas untouched by the missionary. He said he had not made a speech, but simply given an index to a speech, yet he felt bound to conclude. He would, perhaps, come back to Toronto and give a lecture upon Australia, after he had filled the appointments made for him. Returning thanks for the kindness shown him in this chief city of Upper Canada, he took his seat amid warm applause.

A collection was taken up for the Union, amounting to about \$20.

At the close of the public service, the Union held a short business session. The few unfinished matters were disposed of, the Minutes read and confirmed, and the body adjourned, to meet in Zion Church, Montreal, at 4 p.m. on the second Thursday (14th) June, 1866.

NARRATIVE OF THE STATE OF RELIGION IN THE CHURCHES DURING THE YEAR 1864-5.

By Rev. J. WOOD, Secretary of the Congregational Union of Canada.

The writer has to express his sense of obligation to his brethren, generally, for the promptness with which they have forwarded their statistical returns, and for the memoranda they have furnished him for working up into this panoramic view of the church-life of the denomination during the past year. All, indeed, have not been as prompt as they might have been, neither have all assisted him with the material requisite to make his sketch complete; but the exceptions have been comparatively few, and must in most cases be set down to a constitutional *vis inertie*, for which these dilatory brethren are rather to be pitied than blamed.

The general tone of the brethren who have furnished anything beyond the bare statistics, is that of thankfulness and hope. It is, however, in many cases, a thankfulness that under the difficulties of various kinds which have attended them in their work, they have been able to maintain their ground, rather than on account of any great *progress* made—that while some losses have been sustained by removals, and dissensions, and death, the Lord has blessed the word preached, and has raised up others to fill the places of those who are gone; while the hopes they cherish and express are necessarily tempered by the recollection that the experience of last year has been more or

less that of a number of previous years, the admissions being barely sufficient to cover the losses, or but little in excess of them.

The returns indicate that such have been the results, so far as it is permitted to us to note them, of the labours of the past year, in connection with very many of our Canadian churches. Out of the 61 received, 15 report an aggregate decrease of 54; while two others number exactly the same as last year. The remaining 43 report a nett increase of 251. A comparison of the returns with those of last year shows that the additions by profession have been rather less numerous than then, viz.: 266 against 289, in 1863; but that they have been enjoyed by a larger number of churches, viz., by 55 against 48 in 1864. Only six have been without such additions this year, while 20 were without them last year. The accessions by letter have been about the same—112 this year, 118 last.

Figures, however, can convey to our minds but a very incomplete conception of the spiritual condition of the Churches, and therefore the following particulars have been culled from the notes accompanying the returns, for the purpose of exhibiting more in detail the lights and shades of their varied experience.

Several of the Churches have been made glad by times of refreshing from the presence of the Lord during the year.

Cold Springs, which has for so many years enjoyed the labours of our venerable father Hayden, became vacant some months ago by his resignation of his charge on account of growing infirmities. Mr. R. T. Thomas, a student of the Congregational College, was sent there, however, in July, and continued with them until the close of the vacation. The report, written by one of the deacons, says, "His labours were much blessed to us as a Church, in adding to our numbers sinners converted, as well as in building up those who have believed." Brother Rawson, of Cobourg, has already given an account of this work in the *Canadian Independent* for December last, to which you are referred for particulars. The number of additions upon profession of faith was 27, most of them the children of the church. Thus "one soweth and another reapeth," and both rejoice together.

The Church at *Colpoys's Bay* has also been much quickened and strengthened by a similar season of revival. The pastor reports that during the week of prayer, just after the New Year, "God poured out of his Spirit upon us, and gave us a most glorious refreshing. I have passed through several revivals (he says) during my life, but I never saw anything to compare with it before. I have seen larger numbers brought to repentance, but never so many in so short a time. Twenty-five or thirty within two days were inquiring what they must do to be saved. I could but look upon the scene, and wonder and rejoice. Fourteen have already applied for membership, and others will yet come in. May God have all the glory."

The report from *Indian Lands*, where the Church has been without a pastor for several years, is most cheering, and particularly as showing that the Lord is not dependent upon the public preaching of His word for the giving of success. The people there having been much drawn out in prayer for revival, met every night for nearly four months for the purpose of imploring the outpouring of the Holy Spirit amongst them. Prayer was answered, and many souls were hopefully converted, of whom 26 have united with the Church, and are spoken of as walking in such a way as to confirm the hope that the work was of God, and therefore will be abiding.

The pastor at *Scotland* has been much encouraged by an unusual degree

of religious interest in the Church and congregation in that locality. The meetings for prayer, both ordinary and special, have been largely attended. Over 20 persons have been "inquiring the way to Zion," of whom, it is believed, eleven have "their faces thitherward," and have been admitted to fellowship. Our brother has had long patience for this latter rain, and not long before it came was sorely tried by the delay. Let others similarly tried learn to pray and *wait!*

Belleville is also reported as just now enjoying the quickening influence of the Divine Spirit. Seven have lately been added to the Church, one of them being the pastor's youngest son, and more are deeply impressed, three of whom profess to have found Christ. Most of the additions have been from the Bible class. There have also been some additions to the congregation during the year, but the gain has been about counterbalanced by removals, and increased competition among the several churches in the town.

Brother McGill, at *Barton*, writes that there have been some pleasing additions to the membership from the families of believers. "Without any extraordinary means, as of protracted meetings, revival measures, &c., by the silent but powerful operation of the truth upon the mind and heart, the claims of religion were felt upon the conscience, and at length yielded to. Five have been induced to connect themselves with the Church." Others are spoken of as manifesting much concern about their eternal well-being, the attendance at public worship is more regular, the Sabbath School prospers, and altogether the pastor is much encouraged.

Very similar to this is the tone of the brother labouring at *Milbourne, C. E.* "We have had no 'revival,' (he says) but a most happy general religious interest. There have been several cases of conversion. Five have been added to the Church on profession, and three by letter." The Sabbath School and the Bible class are spoken of as having been instrumental of great good. Of the latter he says, the teachers "all labour for immediate conversions. I never saw the school where I thought there were so many children who love the Saviour." And, farther on, "The year has been a happy one. Harmony, earnest interest and work have marked it as such, and made it a prosperous one. Our watchword is, a working Church for Christ."

The *Southwold* report is encouraging. The pastor writes, "We have had another year of gradual increase without any loss. Conversions have been sufficiently frequent to keep us in constant thankfulness and rejoicing; and their tendency to quicken a Church in faith, zeal, and brotherly love, has been happily manifested." Seven persons have been received into fellowship on profession of their faith, and a good degree of efficiency seems to characterize all their efforts. The Church has just become self-sustaining.

A number of brethren narrate instances of hopeful conversion of very great interest, where prudence requires that the locality should not be indicated.

One reports "several besides the cases resulting in profession. Three or four had very marked features. An illiterate widow, under severe trials, emerged from the grossest ignorance of Divine things, into broad spiritual daylight. An acute lawyer, who, like one of his own profession in our Lord's ministry, had no conception of righteousness but by keeping the commandments, has heartily accepted Christ as 'the end of the law for righteousness,' and now worships God in the spirit, and rejoices in Christ Jesus, having no confidence in the flesh. Another, soon after attaining peace through believ-

ing, was called to die, and with sweet assurance committed her soul to the Lord. She had applied for membership with the earthly Church; but the Good Shepherd conducted her at once to heavenly pastures. Her husband, who now stands proposed for membership, was a scoffing sceptic, but has been humbled and made willing in the day of Christ's power. In three of these cases, and two others unmentioned, the parties had been in connection with other denominations of laxer terms of communion, and acknowledge that they were self-deceived and unconverted professors."

A brother at one of our outposts in the far East, and of whom we should all be delighted to know more than at present, says, "The Lord has been pleased to bless the various means of grace during the winter, and I expect a few of the young people will join the Church at no distant period." His field is small, and his people poor, and few in number; but the Church and its pastor are much needed amid the darkness of Popery, and are therefore all the more deserving of encouragement and sympathy.

Another brother, in the extreme West, buried in the depths of the forest, and like his eastern fellow-labourer just referred to, surrounded by French Catholics, is labouring on, supported by the industry of his sons, and asking nothing of the Missionary Society, except that his brethren on the Western Committee would give him and his people an opportunity of contributing to its funds by holding a missionary meeting in the neighbourhood. "I feel personally under obligations to that Society (he says) for favours received when at S—, where, but for its constant though small supply, I and mine must have perished for want." Progress in several respects is noted in his report, as well as one addition to the little Church by profession.

The Church at O—, has had seven additions to its membership by profession, besides two by letter, all of which are spoken of by the pastor as "of a very gratifying character. One of them (he says), a young person greatly destitute of early advantages, soon after becoming one of my hearers, was found earnestly seeking unto God. She is ardently and joyously studying the word of God, and I believe growing in grace and in the knowledge of our Lord and Saviour. Two of them are sisters—daughters of Christian parents; and believing that God has blessed to them private and public means of grace, their reception into the Church was at once encouraging to Christian parents, and to parental regard to a regular attendance of the younger members of their families on the stated means of grace. Blessed be God, several, not yet in the Church, seem to be subdued into a feeling earnestness of thought and enquiry." A series of district prayer-meetings, held in the houses of members of the Church and congregation, and having for their special object the conversion of the young, are referred to as having been greatly promotive of piety amongst them, in bringing down blessing from the Lord.

The little flock at *Owen Sound* has been smitten, and almost scattered, by the terrible scourge of small pox. The pastor reports, however, that He who smote has healed them again, and that their spiritual strength has been considerably revived: that "two persons have been hopefully converted to God within the last few months—one of them during their darkest time of depression, when the congregation was not above a dozen souls:" and that "the prayer meetings have for months been three or four times larger than formerly, and very interesting."

The Church at *Alton*, too, is reported, with some others, as having been greatly refreshed by the observance of the week of prayer. It has received

eight persons upon profession, with four others standing as applicants for admission.

The report from *Kingsion*, besides indicating a considerable increase in both the congregation and the Sabbath School, since the opening of the new house of worship, speaks of "great cause for thankfulness" as to the spiritual condition of the Church. "We have not added to our membership (says the pastor) as many as in several former years; but some have been recently hopefully brought to the Saviour, who have not yet applied for fellowship."

Montreal has received accessions sufficient in themselves to constitute a flourishing little church—viz., nine by profession, and 33 by letter—and has spent \$8,000 in enlarging the edifice, besides contributing over \$6,000 to other objects; but the pastor, accustomed to look at such figures from a Montreal stand-point, reports, "nothing worthy of special notice."

And lastly, in *Bond-street, Toronto*, "the congregation has perceptibly improved. The Sabbath School has been efficiently kept up, and there have been hopeful conversions amongst the scholars. The work of tract distribution has been taken up by larger numbers, with increased zeal and gratifying success. A mission school has lately been opened under encouraging auspices." Here have been 13 admissions on profession, and two by letter, but the losses by dismissal almost equal the gains.

It must not be supposed, however, that all the Churches have been equally favoured with those to which I have referred. While a very gratifying amount of peace and prosperity has been enjoyed by the denomination at large, several of them have been disturbed and hindered by dissension.

One earnest and much-valued brother has been grievously tried by malicious attacks upon his character, prompted, apparently, by parties upon whom discipline has been exercised, with the intention of driving him from the place. But the Lord has stood by him, so that although he writes of the past year as "the most painful in all (his) missionary and pastoral experience," his character has been fully vindicated, and the Church has purged itself of those who assailed him. "The end (he says) is not quite yet, though the trouble is over; but we have now peace and love; our congregations are, if anything, improved, and the favour of the community is much more apparent than at any time since I came here." The Church has been weakened, however, by the removal of two influential families.

Another church has suffered some diminution and spiritual damage through difference of opinion arising out of the choice of a pastor, although it is pleasing to note that it has received five persons into its fellowship by profession, and 14 by letter, during the year.

A worthy missionary pastor, having the charge of two Churches, says of one of them, "the field is discouraging at ———, the congregation there being small. Outsiders seem to avoid us. I find the Church there *cold, cold, cold*; I cannot warm them; the very atmosphere is chilly." Of the other he says, "the Church on the ——— side manifests more life and heat,—more love,—and presents a more hopeful aspect. Five young persons have been brought in," one at the former, and four at the latter named station. "You see (he adds) my charge here has two sides, a warm one and a cold one; there is not enough circulation to make both sides alike. My impression is that our catholicity is killing us. If other bodies were as catholic and liberal as ourselves, it would do very well; but while it is all on one side, it strengthens other bodies at our expense. Our people, in their

liberality, say, ‘* * * It does not make much difference which of the evangelical bodies a man belongs to.’ Outsiders believe it, and go with the strongest, where religious privileges can be had at least cost. What is worse, many of the children of our people believe it, and are alienated from us. We need more zeal for our own body. If our distinctions are worth anything, they are worth maintaining.”

A brother in the Eastern Townships complains of many hindrances there to the cause of God, prominent among which are, the increase of Roman Catholicism, the loose and unscriptural notions of many of the Protestants, such as “Universalism, Materialism, Come-out-ism, and various forms of infidelity;” and lastly, the plan of building union chapels, where the most opposite forms of doctrine are preached on alternate Sabbaths. “Thoughtful people (he says) are fearful of taking their families to such places, and say, ‘Here are four or five different forms of gospel preached in one month; our children will be confounded—be led to suppose there is nothing definite in Christianity—nothing true and clear in the Bible—and probably land in downright infidelity.’” At one of his stations the Church has been almost scattered by such preaching. But yet “to leave the place (he adds) would be like giving it up without pity to the powers of darkness; for it cannot be doubted that what little good is done in this place is done by the instrumentality of Congregationalism.” At the other station he says matters are somewhat more encouraging; two cases of hopeful conversion have taken place, and several others are enquiring.

The Brantford Church has temporarily suffered by fire, the house in which the last annual meeting of the Union was held having been destroyed by the act of an incendiary on the 14th August last. Happily the building was insured, the trustees having never allowed the policy to expire, even in the time of the Church’s greatest difficulties. Had the same thing happened to either of the 29 churches reported “not insured,” and probably to most of the 22 others concerning which we have no report upon this point, the loss of the building in such a way would have been hardly less than ruin. In this case, however, the Church is enabled, through the prudence of the trustees in keeping the property insured, and its own liberality, to erect a much handsomer and more substantial brick edifice, on a vastly superior site. The effort has been a very great one, the resources of the congregation having been previously well nigh exhausted in paying off debt on the old house; but ultimately there is reason for believing that although the immediate result is spiritual damage and inconvenience, the cause will be greatly benefitted by the exchange. The new edifice is expected to be ready by October.

Several congregations have suffered much from the failure of the pastor’s health, and others from the removal of their pastors to other spheres of labour. While the experience of a large number, probably, of those of whose history for the past year no notes have been sent, may be summed up in the words of a brother in the Eastern District—“Three things we greatly need: First. More earnest prayer on the part of the members of the Church; Second. A deeper sense of personal responsibility to Christ, and a more thorough consecration to his service; and, Third. A more modern place of worship. May God give us the two former, and the latter will come.”

Notwithstanding the general depression in financial matters, particularly throughout Western Canada, occasioned partly by the failure of the harvest,

and partly by disturbance of our commercial relations with the United States, the returns show no diminution, but rather the reverse, in the amount of moneys raised for denominational purposes. The sum total reported by 61 Churches for all objects, is \$48,387, against \$45,246 from 68 Churches last year. There is a slight decrease in the amounts reported as contributed to general religious societies, and foreign missions.

Only one new Church has been organized during the year, viz., that in the Township of Arran, Co. Bruce, C. W., the Rev. John Campbell being the minister.

The changes in the pastoral relation have been unusually numerous. The Rev. W. Hayden, ordained in 1817, and for 29 years the pastor of the Church at Cold Springs, C. W., relinquished his charge in the month of June last, and now lies, confined to his bed, waiting for the Master to call him home. As yet no one has been found to succeed him.

Listowell became vacant in the month of August by the resignation of the late R. McGregor, who, on the 24th of the following month, was suddenly called to his rest, at Fond du Lac, Wisconsin, whither he had gone on his way to the meeting of the General Convention of Presbyterian and Congregational ministers of that State, to which the Union had appointed him as its delegate. The vacancy occasioned by his death has not yet been supplied.

The Rev. C. P. Watson, late of London, C. W., resigned his charge of the Church in that city, in September, and in October removed to Montreal, to labour as the missionary of the Young Men's Christian Association there. His place is about to be filled by Mr. J. A. R. Dickson, of the Congregational College, who has received and accepted a unanimous invitation to the pastorate of the London Church, and will shortly be ordained. The Rev. John Brown was compelled, by the failure of his health, to relinquish the charge of the Eramosa Church, early in the autumn. Bell Ewart has also been left vacant from a similar cause, the Rev. Ari Raymond, the late pastor, having gone to seek rest and renewal of his energies, with his son in Cambridge, Mass.

About the same time the Rev. Robert Robinson removed from Dresden to resume the pastoral oversight of the Church at Owen Sound, which had been unsupplied since the resignation of the Rev. Mr. Hooper in July.

Stanstead South has also to be reported vacant, by the removal of the Rev. A. Macdonald to Montreal.

Early in the present year, Kelvin became vacant by the resignation of the Rev. John Armour, but has since been associated with New Durham and Norwichville, under the care of the Rev. S. Snider.

And, although not properly coming within the year now reported, it is with great regret that I have to add to the already long list of changes the resignation of my beloved brother and nearest neighbour, the Rev. Edward Ebbs, of Paris, to take effect on the 1st September next.

Lanark Ist, and Guelph, both without pastors at the date of the last Union meeting, have recently been supplied—the former by the election of Mr. James Douglas, of the Congregational College; the latter by the reelection of its former pastor, the Rev. W. F. Clarke.

ANNUAL MEETING OF THE MISSIONARY SOCIETY.

Until the present year, the business of the Canadian Congregational Missionary Society has been conducted by a Committee chosen by the *Union*, to which latter body their report was also presented. But in 1864, the *Union* agreed to divest itself of this power, and to devolve the matter upon the subscribers, precisely as in the case of the *College*—their annual meetings, however, to take place during the sessions of the *Union*. Some confusion was caused at the recent meeting by the frequent changes of the same *persons* into three different *bodies*,—the *Union*, the *Missionary Society*, and the *Corporation of the College*—the *Widows' Fund Society*, for many of them, constituting even a fourth. But under this arrangement there is a more direct responsibility to the individual subscribers; and any parties who are willing to support the *College*, the *Mission*, or the *Widows' Fund*, but who do not wish to join the *Union*, are at liberty to carry out their preferences.

At the close of the brief business session of the *Union*, therefore, after public service on Wednesday evening, 7th ult., according to previous notice, the subscribers met in the Bond Street Church, Toronto. Charles Whitlaw, Esq., of Paris, was appointed Chairman, and Rev. E. J. Sherrill, Minute Secretary.

Dr. Wilkes moved a committee to nominate the General Committee for 1865-6. In amendment, Rev. W. F. Clarke moved that the proposal be laid on the table until the question as to the new arrangements was settled. The discussion on these resolutions showed with what intense interest, divergence of opinion, and foreboding uncertainty *the great question of the present meeting* was approached. The motion for the appointment of a nominating committee was ultimately carried, on the ground that the appropriations must be proceeded with, during the present session, whatever the future plan to be pursued.

On Thursday, at 11:30 a.m., the Society met to receive the nomination, which was presented; and met again, after an adjournment, at 3 p.m., when Dr. Wilkes, Secretary-Treasurer, presented an abstract of the twelfth Annual Report, from which it appeared that forty-three names have been on the list of missionary pastors and evangelists, most of whom have been aided in their work during the whole year. Their respective stories of toil, of hope, of disappointment, and of success, bring out in vivid colours the varied experiences of the Churches and of their spiritual leaders. Illustrative cases were narrated.

The report further stated, that "while the *work* of the year presented few prominent features, the *organization* and *plan* of the Society had engrossed much attention. The year commenced with a change in our relations to the Congregational Union of Canada, from which this Society is now wholly detached,—the report being presented, not to the *Union*, but to the Annual Meeting of Subscribers." Reference was made to the proposals already published in the *Canadian Independent*, from the Colonial Missionary Society, and an abstract of the new arrangements was given.

The expenditure for the twelve months ending July 1, 1865, will amount to about \$7,275; but only three-fourths of it will appear in this year's report, as the accounts will be made up only to April. Of this sum, it is estimated that about \$2,775 represents the home contributions, and \$4,500 the amount paid by the Colonial Missionary Society.

The contributions from the several districts are less than last year, owing, no doubt, to the general failure of the crops.

Western	\$587	against	\$628
Middle	532	"	603
Eastern	191	"	289
Lower Canada	750	"	872
Nova Scotia and New Brunswick....	—	"	645

There are, however, several Churches yet to hear from, which it is hoped will somewhat modify this statement.

After the reading of the Report, the Rev. J. L. Poore, Secretary of the Colonial Missionary Society, was asked to address the meeting in reference to their new proposals, which have been already fully described in a letter from Dr. Wilkes, in the *Independent* for April last, (Vol. XI., pp. 318-321) and of which some further statements appeared in our "Transatlantic Retrospect" for last month (pp. 376-7). It is not in our power to present a full report of the Secretary's address, or of the earnest debate that followed. Nor is it altogether desirable to preserve a record of all the successive steps by which a result, so much more harmonious and hopeful than was once deemed possible, was ultimately reached. Yet some idea of the discussion we must try to give.

Mr. Poore, as in duty bound, presented the matter from the English point of view. For himself, he was glad to be here. He proposed, with Dr. Smith, or each separately, to visit as many points in this country as possible; and in order that they might do this thoroughly, they had, since leaving England, determined to forego the personal gratification of attending the National Council in Boston. He compared the relationship of the Colonial and the Canadian Missionary Societies to a business partnership, in which the former, the senior partner, furnished the chief part of the money; and the latter, the junior partner, had an unlimited faculty of spending the same. Discontent had arisen in the carrying on of the work, on both sides, and now the senior partner proposed to withdraw from the active management of the business, leave the junior to carry it on, and merely assist him with capital. The Society in England has decided to give a lump sum—this year £600, sterling, on condition that the self-sustaining churches here raise £500 (\$2,500)—and to leave the distribution of these sums wholly to the Canadian brethren. Mr. Poore claimed that this relinquishment of direct control over the specific grants was a very great and unusual concession on the part of the Colonial Society, and he argued, by reference to figures, that an advance that might be reasonably expected, upon the Canadian contributions, would meet all the requirements of the work. At all events, the position taken by the Society at home was a final one: they could assist us on no other plan. He defended that feature of the scheme which excluded ministers and members of aid-receiving churches from participation in the management of the Fund. And he contended, that while the present change would alone satisfy the brethren in England, it would encourage self-help and independence in Canada. If the work extended, they would give more; if not, still less.

On motion of Rev. E. Ebbs, a Committee was appointed "to prepare a resolution expressive of our grateful recognition of the generous help extended to the Canadian Mission by the Colonial Missionary Society; and of our great obligation to them for sending us their worthy Secretary to aid us in adjusting our plans for future co-operation and to make personal visits to the churches."

Dr. Wilkes moved, "That the temporary Committee, whose report is now on the table, be instructed to amend their report, by presenting a list of names as officers and committee, in harmony with the plan of future operations proposed by the Colonial Missionary Society." In moving this, he designedly abstained from discussion of the matter in the abstract; he regarded us as practically shut up to this course. This action would accept the plan.

Rev. K. M. Fenwick, Home Secretary, then spoke on the Canadian side of the question, contending, that after £100 for a new mission at Halifax, and £125 for one in Canada already established at the special instance of the Society, had been deducted, there would remain but £375 sterling for the rest of the work in all British North America! He defended the course of granting aid for a long time to churches which we, who knew them, believed to be worthy, though rendered weak by their peculiar position; and urged that too much was asked of the self-sustaining.

He was followed by Rev. W. F. Clarke, who spoke with his characteristic warmth upon the question, alleging that the fundamental difficulty was, that brethren in England had not confidence in our judgment as to the management of the work in Canada; and that their constant pressure for reduction of the grants had throughout disheartened the missionaries and hindered the work. He advocated the independent organization of the mission, and the sending of our own Agent to collect funds in Britain.

After some explanations by Mr. Poore, Rev. F. H. Marling set forth some objections to the proposed plan, such as its separation of churches and ministers into two classes, which would break up the union and equality now so happily subsisting among us; the practical impossibility of constructing District Committees wholly of self-sustaining material; the degrading influence of this exclusion upon those who contributed while they received; and the unfairness of reckoning the contributions to the Missionary Society as the share taken in the work by the Canadian mission churches, when they gave several times that amount in another form, namely, for the support of their pastors, so that we were the "senior partners," and the Colonial Missionary Society the "junior." At the same time, he contended that the leaving the distribution of the lump sum to us was a clear proof of the confidence felt by our English brethren in those in Canada, and urged the referring of the whole matter to a committee, who would confer with Mr. Poore, and present it in a well digested shape.

These addresses occupied Thursday afternoon, and the meeting was adjourned at 6 30 till after the public meeting in the evening. It was half-past ten before the Society met, and midnight passed before it rose, the debate being still adjourned. It was resumed on Friday afternoon by Revs. J. Clinie, J. L. Poore, T. M. Reikie, J. Wood, R. Robinson, C. Duff, and others. Rev. Dr. Smith also spoke in a wise and generous strain. The question was finally referred to the General Missionary Committee, which was then appointed as nominated.

A committee was appointed to arrange a plan for the visits to the churches of the delegates from England. They afterwards reported a complete programme, which was adopted.

PUBLIC MISSIONARY MEETING.

On Friday evening, a public meeting on behalf of the Society was held, attended by large numbers. The Rev. A. Duff presided.

Dr. Wilkes presented an abstract of the report, supplementing it with

some lucid explanations of the operations of the Society, and appealing for more liberal aid from the Congregationalists of Toronto.

Rev. K. M. Fenwick delivered an excellent address, which was heard with much interest. We regret that we are unable to give a report of it.

Rev. J. L. Poore was then called upon. Being expected to make *the* speech of the evening, he occupied about an hour in giving most interesting sketches of missionary labours at home and abroad, interspersing his remarks with earnest appeals to Christian principle and generosity. Alluding to an observation of the preceding speaker, he said that—

“He gave way to no man in his admiration of Old England. It had always^s been—and always would be—to him, a magnificent bit of creation; and his affection for it had increased by reason of separation from its ennobling institutions. From that little island, what mighty influences for the elevation of the human mind, the freedom of man, and the glory of God, had gone forth! Go where you will, in all parts of the civilized world, and even in heathen lands, you find the influence of England and England’s children. And this remark plunged him into the middle of his subject. ‘England’s children!’ Owing to the rapid increase of population in the mother country, and the pressure upon the means of support, with the attractions presented in new, fertile, and salubrious regions,—God having given some of the fairest parts of the earth as an inheritance to our people,—a mighty stream was ever flowing forth, carrying along with it not only our language, literature, and laws, but also our domestic and social institutions, with the intense love of liberty and that reverence for the Book of God by which, as a nation, we are so honourably distinguished. Consequently, in all the British Colonies, our people keep the Sabbath, maintain the ministry of the Gospel and schools, and seek to reproduce all that is good and worthy in the land from whence, as by a Divine impulse operating through the necessities of life, they have gone forth. The Jews of old were sown among the nations to prepare for the coming of Christ; and when Paul preached in the cities of Asia, Greece, and Italy, there was probably no town of any importance around the shores of the Mediterranean where there was not a colony of Jews; and from the synagogue he went forth to the Gentiles, and thus called them into that higher life which is ours through the Gospel. And to us, in like manner, God hath given the lands of the heathen in possession, that they may be redeemed to His glory. He (Mr. Poore) spoke of the emotions of gratitude and enlargement of soul which he experienced in the voyage up the Hudson and Lake Champlain,—when gazing on the varied and beautiful scenery, and remembering how but a little while ago the wild war-whoop of the Indian had resounded on their banks, but which now had given place to a high cultivation, and had become the homes of a people zealous for God and His salvation. He (Mr. Poore) spoke of Australia as a mighty region lying fallow, but now being rapidly occupied by our countrymen, who are there developing the varied resources of the earth, and bringing into exercise the zeal alike for law, liberty, and the gospel by which England is so marked, and not only thus planting new Englands, but putting forth aggressive efforts to subdue the heathen to Christ. Already there are about one hundred and ten Congregational Churches in Australia and New Zealand, with their pastors, and that cluster of benevolent agencies which is always found associated with the living Church. Missionary organizations have been formed to aid the work of the London Missionary Society in the South Seas. Missions have been also established to evangelize the Chinese who have been attracted to Australia by the gold discoveries; and Churches of different denominations have now members communing with them at the Lord’s table from that interesting people, stagnated and warped in intellect for want of the thought and hope begotten of the gospel; but who, freed from the restraints to which they were subjected in their own country, manifest a simplicity and earnestness of desire to hear of Jesus and His great redemptive work, which makes them apt scholars and ready teachers, so that when they

return to China, as most of them do after three or four years' residence in Australia, we may hope that in the interior towns of that mighty empire they are sowing seeds which will grow up, so that when, by and by, European missionaries shall penetrate beyond the seaboard, they will find a people prepared—made ready for the Lord. He (Mr. Poore) then applied these principles concerning England and his experience in Australia to the work in Canada."

Rev. W. H. Allworth was to have made the closing address, but, as the hour was late, he declined to speak.

A collection was made for the Society, which amounted to upwards of \$50, showing that the earnest appeals of the speakers had not been made in vain.

ANSWER TO THE COLONIAL SOCIETY'S PROPOSALS.

On Saturday, at 3 p.m., Rev. F. H. Marling presented the report of the Missionary Committee upon the Colonial Missionary's proposal, in the form of a Minute recommended for the adoption of the Society, and which was adopted at once, *un. con.*, without debate, and with many expressions of relief and gratification. On account of the importance of the question, we insert this document in full. It must be read in connection with the statements from England already referred to.

"The Canadian Congregational Missionary Society, in Annual Meeting assembled, and that for the first time since its complete separation from the Congregational Union of Canada, have welcomed with most earnest cordiality the presence at this meeting of the Rev. J. L. Poore, Secretary of the Colonial Missionary Society.

We look to that Society with all honour and gratitude, as the founder of the Congregational Mission in this land, without which our churches might never have come into existence, and but for whose liberal aid they could not have been maintained and multiplied to their present extent. We may have differed widely from our brethren in England as to the policy to be pursued in the management of the work; individual missionaries may have at times spoken with more zeal than knowledge in regard to the effects of that policy on themselves and their churches; but these circumstances have always left a deep under current of grateful affection to a body to which we owe so much.

Especially would we recognise at this time the prompt response of the Society to the request of our Union at its last meeting, that they would send to our present assembly, the new incumbent of the Secretariat, having thus given us the first opportunity the Canadian brotherhood, as a body, have enjoyed of meeting such a representative of the Society face to face. We thank our honoured and beloved brother for his frank and full explanations in regard to the new missionary policy adopted by the Colonial Missionary Society, and for his stimulating appeals to our evangelistic zeal and liberality. We deeply regret that his duties elsewhere leave him so little time for forming a thorough personal acquaintance with our several pastors and churches; but we rejoice to believe, that as, on our parts, his visit has relieved many apprehensions, so, on his, it has deepened his interest in our Canadian work. We also cordially thank his companion in this visit, Rev. George Smith, D.D., Secretary of the Congregational Union of England and Wales, and their Deputy to our Union, for the words of brotherly sympathy and cheer which he has addressed to us from time to time. We are sure that this visit will be productive of much good. We shall pray that our brethren may be safely kept in their journeyings amongst us, and that they may be richly blessed in their respective spheres of labour at home.

We have given most anxious attention to the outline presented to us of the principles and plans according to which the Colonial Missionary Society's work in Canada, is henceforth to be carried on, and have thus considered it with the earnest desire of continuing that co-operation with the Society which has hitherto been productive of so much practical advantage, and of removing the difficulties which have thus far prevented the complete harmony of our views.

The decision to vest the distribution of missionary funds in our Missionary Society, we recognise as a proof of the confidence of our English brethren in our judgment and trust-worthiness, which we fully appreciate; and as a means of avoiding those occasions of friction and misunderstanding which have given to both parties so much pain and difficulty in the past.

The proposition to confine participation in the management of missionary funds to the self-sustaining Churches, we are much gratified to find does not require that we shall change the constituency of our Society, but that this shall consist, as now, of the *subscribers* to the Mission, without respect to the dependent or independent condition of the Churches to which they belong.

The requirement that the several local committees, to constitute together the General Committee, shall consist exclusively of pastors and members of self-sustaining Churches, we also learn to mean that these bodies shall consist "as far as possible" of such elements.

We also find that the Missionary Committee in Canada will be free to aid churches which they may judge worthy, although they have been long sustained, if, with their local knowledge, they consider that the interests of the Mission would be promoted by such continued help.

A general mutual understanding being thus arrived at, we adapt the details of our own organization to the new order of things by the requisite changes in our Constitution.

We think it due, however, to the present juncture, to add, that while we are wholly at one with our brethren of the Colonial Missionary Society in the desire to enter upon aggressive work, to bring every Church up to the point of self-support as early as possible, and to undertake the whole charge of the Mission in British North America; yet our knowledge of the field, in all its peculiarities, fills us with the conviction that if the principles held so important and dear by our British brethren, and by ourselves, are to have their due share in moulding the character and institutions of these Provinces, it is indispensable that they should assist us in maintaining the Churches founded therein."

Upon the financial question, the report went on to say, "With respect to the proportion between the amount granted by the Colonial Missionary Society, and that given by the Canadian Churches, it was of course for that Society to say how much it would appropriate year by year, and on what principles. The Committee forbore from entering on that question now, as it could be better dealt with by themselves. If the Society left the matter to the Committee, they would do their best in conference with Mr. Poore for the interests of the Mission."

On the adoption of this Report, formal notice was given in writing by Mr. Marling, as required by the Constitution, that on Monday he would move the adoption of the amendments thereto proposed by the Missionary Committee.

The Society met again on Monday, when the proposed changes of the Constitution were *adopted*, with some amendments. We think these provisions of sufficient general interest to require our copying them in full, as they stand.

AMENDED MISSIONARY CONSTITUTION.

ARTICLE I.—Read "Congregational Missionary Society of British North America" for "Canadian Congregational Missionary Society."

ARTS. II. & III.—As at present.

ART. IV.—That the missionary field shall be divided into such and so many Districts as the Society may from time to time determine; and that for each of these there shall be appointed by the Society, from among its members, after nomination, at each Annual Meeting, a District Committee of not more than ten members, with a Secretary-Treasurer; such Committee to consist, as far as practicable, of pastors and members of self-sustaining churches, and of ministers and laymen in equal numbers.

ART. V.—That from each of the several District Committees there shall be chosen annually by the Society, after nomination, three members, such representatives to form together the General Committee : and that there shall also be appointed by the Society annually, after nomination, a General Secretary-Treasurer, who shall receive and distribute the missionary funds and conduct the correspondence with the Colonial Missionary Society ; and a Home-Secretary, who shall correspond with the churches and the several District Committees.

ART. VI.—As No. V. at present, inserting “ General ” before “ Committee.”

ART. VII. That each District Committee, within its own bounds, shall receive and report to the General Committee upon the annual applications for aid ; shall have power to make grants in special cases arising between the meetings of the General Committee, to such amounts and on such principles as the latter body may determine ; shall attend to the collection of missionary contributions ; shall explore unoccupied fields ; shall superintend the labours of evangelists ; and shall have a general supervision over the missionary work, visiting each missionary field, by deputation, at least once in every year. And that all its proceedings, as they are taken, shall be reported to the officers of the General Committee.

ART. VIII.—As at present.

ART. IX.—A detailed statement of missionary affairs shall be made annually to the Colonial Missionary Society.

ART. X. As Article XI. at present, adding, “ and the By-Laws ” after “ this Constitution.”

BY-LAWS.

1. All communications on the subject of grants shall be made by or to the financial representatives of the church or station seeking aid.

2. Applications for aid, in new cases, shall be made one month at least before the Annual Meeting.

3. Every missionary of this society shall be in full communion with a Congregational church.

4. All the missionaries shall report once in six months to the District-Secretaries respectively, and make a full statistical return annually according to the prepared forms.

Rev. G. Cornish then presented the nomination by the General Committee, ordered on Saturday, of the several District Committees. As finally adopted they are as follow :—

WESTERN.—Rev. J. Wood, *Secretary* ; Rev. Messrs. Ebbs, Pullar, W. F. Clarke ; Messrs. C. Whitlaw, F. P. Goold, S. Hodgskin, and E. Yeigh.

MIDDLE.—Rev. E. Barker, *Secretary* ; Rev. Messrs. Marling, Unsworth, and Reikie ; Messrs. Joseph Barber, J. Fraser, H. Hewlett, John Turner, D. Cash, J. F. Warbrick.

EASTERN.—Rev. J. Elliot, *Secretary* ; Rev. K. M. Fenwick, Messrs. W. Massie, G. Robertson, G. S. Fenwick, H. Freeland, and W. Robertson.

LOWER CANADA.—Rev. A. Duff, *Secretary* ; Rev. Messrs. Parker, Dunkerly, and Cornish ; Messrs. J. P. Clark, J. Baylis, J. G. Robertson, C. Brooks.

The Committee for the Nova Scotia and New Brunswick District is appointed by the Union of those Provinces.

It was resolved to detach from the Lower Canada district, and annex to the Eastern, those parts of Upper Canada hitherto connected with the former.

The officers of the General Committee were also chosen. We give the names of that Committee as now constituted. Rev. Dr. Wilkes, *General Secretary-Treasurer* ; Rev. K. M. Fenwick, *Home Secretary* ; Revs. A. J.

Parker, W. F. Clarke, G. Cornish, J. Wood, T. M. Reikie, F. H. Marling ; Messrs. T. M. Taylor, C. Whitlaw, F. P. Goold, and H. Hewlett. It was to the manifest gratification of the meeting that the Home Secretary consented to serve again, which he could honourably do, notwithstanding his notice of withdrawal, inasmuch as the greater part of his duties will now be distributed among the District Secretaries. The Colonial Society will not consent to Dr. Wilkes' retirement, and we are sure there would be as strong objectors to it in Canada.

After this business was transacted, Rev. J. L. Poore again addressed the meeting. He had found that the amount received from the really self-sustaining churches had been over estimated ; so that the Colonial Society would only require them to raise \$2000 as a condition of their receiving the £600 sterling. He anticipated much from the collections to be made during the tour of Dr. Smith and himself. If the promise of the harvest were fulfilled, the churches would be able to do more. There were undeveloped resources in them still. If the Canadian churches undertook aggressive work, and enlarged their own contributions, England would help them more and more. He hoped, in about three years hence, after visiting South Africa and Australia, that he might visit Canada again. The whole tone of his remarks was fraternal and cheering.

The minutes of these several meetings were afterwards read and confirmed ; and the Society adjourned to meet in Zion Church, Montreal, at 3 p.m., on the first day of the meeting of the Union in June, 1866.

ANNUAL MEETING OF THE CORPORATION OF THE COLLEGE.

The Twenty-sixth Annual Meeting of the constituency of the Congregational College of British North America, now a legal corporation, was anticipated with special interest, inasmuch as there was to be laid before it the report of the first year's proceedings of the institution since its removal to Montreal.

The meeting was held in the Bond Street Church, Toronto, at the usual time, namely, 10 a.m., on the Friday of the Union week (9th ult.) We were sorry to observe that so few of the subscribers, other than those who were in attendance at the Union, exercised their privilege of taking part in the business. But unabated interest and vigilance were manifested by those who composed the meeting.

The meeting was organized by calling F. P. Goold Esq., of Brantford, to the chair, and the appointment of Rev. R. Brown as Minute Secretary.

The Annual Report was read by the Secretary, Rev. G. Cornish, M.A. We give a brief outline of its contents. The work of the College, in the Literary Department, began on the 6th September, 1864, in connection with the Faculty of Arts of McGill College, and ended on the 2nd May last. Free Scholarships had been obtained for the whole class. One student became an undergraduate of the second year ; four others took a partial course, consisting of Hebrew, Natural Science, English, Logic, and Mental and Moral Philosophy.

The public opening of the Session, and of the institution in its new location, took place on the 12th October, in Zion Church, Montreal. (See the *Independent* for November last, pp. 149-152, vol. xi.) Three new Candidates

were received, viz., Messrs. Wm. Peacock from Lanark; W. Mitchell, from Guelph, and J. Hindley of Eramosa; all of whom had since been fully received. These, with the students already in the College,—Messrs. Dickson, Douglas, Thomas, Jackson and McColl, composed a class of eight. But Mr. Thomas had been compelled to relinquish his studies for the present, through ill health, to the deep regret of the Board. Mr. McColl had ceased to be a student. Messrs. Dickson and Douglas had now completed their course.

The Professors of the College, and those of McGill University, spoke favorably of the conduct, diligence and progress of the students. Dr. Lillie had lectured on Theology, Church History, and Biblical Criticism and Interpretation; Dr. Wilkes on Homiletics and Pastoral Theology; and Professor Cornish on the Gospel by Luke. The Examinations were conducted in writing, Revs. A. F. Kemp, A. Macdonald, J. B. Bonar and J. M. Gibson having acted with the Professors in judging of the value of the papers. Their general report was highly commendatory, yet discriminating. The following classification was given of the standing of the students.

FACULTY OF THEOLOGY, CONGREGATIONAL COLLEGE.

	THEOLOGY.	CHURCH HISTORY.	BIBLICAL CRITICISM.	HOMILETICS & PAST. THEOL.	GREEK TESTAMENT.	HEBREW.
Dickson, J. A. R.	Class I.	Class II.	Class I.	Class I.	Class I.	Class I.
Douglas, J.	II.	II.	I.	II.	II.	I.
Jackson, S. N.	II.	II.	I.	III.	III.	I.
Thomas, R. T. ....	.....	.....	<i>Egrotabat.</i>	.....	.....	.....

FACULTY OF ARTS, MCGILL COLLEGE.

	GREEK.	LATIN.	HISTORY.	MATHEMAT.	ENGLISH AND LOGIC.	CHEMISTRY.	HEBREW.
Mitchell, W.	Class III.	Class II.	Class I.	Class II.	Class II.	Class II.	Class II.
Hindley, J.	III.	.....	II.	.....	II.	II.	.....
Peacock, W. ....	.....	.....	.....	.....	.....	.....	.....

The proceedings connected with the procuring, and the adoption by a special meeting of the subscribers, of the Act of Incorporation, were described in the report. We refer for them to the *Independent* for October last (p. 119, vol. xi.) An account was also given of the terms of the affiliation of the College with the McGill University, of which Dr. Lillie was accordingly appointed Fellow. It was recommended that the title of "Principal" of our own institution be conferred on Dr. Lillie.

The proposed By-Laws, xiii. and xiv., (see last Report,) though approved, were not recommended for immediate adoption. No. xvi. was presented in an amended form. Some further By-Laws were also proposed, in respect to students leaving the College. The last were suggested by the conviction, that, "in the matter of the settlement of students in the Pastorate, there should be a more definite recognition of the relationship that subsists between the Board and the students, by Churches that are seeking for pastors." It was therefore proposed, that the church, desiring the settlement of a student be requested with the Directors, through the Secretary. Another By-Law was recommended, providing that students leaving the College irregularly refund the cost of their education.

In respect to finances, it was stated, that though the churches had given less than last year, viz., \$911, and there had been some extraordinary expenses connected with the removal of the College, there was a balance in hand of \$87 76 on current expenses account. On some items there would be an increase of regular expenditure at Montreal, but on others a reduction, the latter probably balancing the former. The Colonial Missionary Society had informed the Board, that, henceforth, they would give one half of the salary of the Professor of Theology, and £10 for each student on the books, the whole grant not to exceed £225 sterling. Hitherto it had been £310. The Building Fund stood as last year—*i. e.*, 17 Building Society shares of \$50 each, and accumulated profits on part thereof, \$144 21. The Treasurer's account had been duly audited.

Appended to the Report was a draft of the By-laws codified, and another of circulars to Candidates for admission.

The Report was adopted, and ordered to be printed, and the following officers appointed for the ensuing year:—*Chairman* of the Board, Rev. H. Wilkes D.D.; *Treasurer*, T. M. Taylor, Esq.; *Secretary*, Rev. G. Cornish M.A.; *Directors*, Revs. A. Lillie, D.D., F. H. Marling, K. M. Fenwick, A. Duff, and J. Elliot, Hon. J. S. Sanborn, Messrs. J. Dougall, C. Alexander, H. Vennor, W. R. Hibbard, J. P. Clark, W. Learmont, John Leeming, H. Lyman and A. Savage.

A vote of thanks was then passed to the Colonial Missionary Society for their valuable aid in the past, in speaking to which, Rev. E. Ebbs advocated the *endowment* of the institution by the benefactions of men of wealth among us. Rev. J. L. Poore responded to the vote, and in doing so, showed how large a proportion (latterly, three-fifths) of the cost of the College had been borne by the Society. He and Dr. Smith strongly urged the endowment plan, and the building of a Hall, which would also have other denominational uses.

A resolution was passed, to the effect, that enlarged contributions from the British North American Churches were essential to the success of the College. The matter of the Colonial Missionary Society's grant was referred to the Board, with special instructions to confer with Mr. Poore during his present visit.

The documents appended to the report were then considered in committee of the whole, amended, and adopted. The report of the Committee was concurred in by the Corporation.

The second Sabbath in October was recommended to the churches as a Day of Prayer and Contribution for the College.

At an adjourned meeting on Saturday, the Minutes were read and confirmed.

This seems the proper place to say that at the Public Meeting of the Union, on the following Monday evening, Professor Cornish delivered a thoughtful, earnest and telling address on behalf of the College, showing the need of a thoroughly educated Ministry at the present day, and pleading that the 4,000 members of our churches should give more than that quarter-dollar per annum, which is the average of their contributions. He said that collectors would be appointed to visit them for this object. The reduction of the grant from England will render liberality in contribution, and economy in management, more than ever necessary.

We would add, that whatever is done for College, in the great majority of our churches, must be done about the second Sabbath in October, if done at

all. Earlier, money can scarcely be had; later, the more powerful Missionary appeal will thrust this on one side. Directors, collectors, and pastors will do well to keep this in remembrance.

ANNUAL MEETING OF THE WIDOWS' AND ORPHANS' FUND SOCIETY.

The eighth Annual Meeting of the Congregational Ministers' Widows' and Orphans' Fund Society, was held in the Bond Street Congregational Church, Toronto, commencing at 3 P. M. on Wednesday, June 8, 1865, and continuing by adjournments until Friday.

There were present, eighteen beneficiary members, and delegates from three contributing churches, Montreal, Guelph and Sherbrooke. Rev. A. Duff was appointed chairman, and Mr. J. Baylis, minute secretary.

After prayer, and the reading of the minutes of last Annual Meeting and the by-laws as then amended, the report of the directors was read, received and adopted.

The report stated, that during the past year, the *first claim for annuity* had arisen; and it was owing to this providential exemption from demands during the first seven years of its existence, that the fund had attained its present strength, for "could the apathy of the churches towards it have been foreseen, perhaps the most ardent of its supporters might have hesitated, ere incurring the risks which were likely to devolve upon it."

The case in question is quoted as presenting a forcible illustration of the value of the fund, and the soundness of the principles on which it is based. 1. The annuity is *proportioned* to the *necessities* of the case. In the present instance, there are no minor children. Had some beneficiary members been removed, the amount granted would have been more than double. 2. The aid is given *so long*, but only so long, as it is *required*, an arrangement better for the annuitants and safer for the fund, than life assurance. 3. The relief has been given at *very small cost* to the beneficiary. He had paid, from the beginning, but \$57. During three quarters of the first year, his widow had received \$67 ⁵⁰/₁₀₀. 4. The society is able to do this, by carrying its own risks, instead of insuring in a public company, thereby saving all *expenses* and *profits*. "In view of these points, the directors are satisfied that it is the cheapest and best scheme, both for the members and the society, which could under the circumstances be devised."

Collections had been received during the year from only thirteen churches, amounting to \$175. "Although your directors have by this time become familiar with this manifestation of a want of interest by the churches, it is not the less to be deprecated. Had every church made a collection on its behalf, though it might only be a single dollar, it would have shown their sympathy and approbation of its object, but as yet three-fourths of their number have never given one cent to it!"

The interest and dividends on the society's investments, so far as due, had all been received. The loan on mortgage to the church in Brantford, had been repaid. The treasurer's account, which had been audited, presented the following figures.

INCOME AND EXPENDITURE FOR 1864-5.

1. INCOME.

Beneficiary members (\$30 in arrears).....	\$307 40
Interest and dividends.....	494 90
Collections by churches	175 50
	<hr/>
	\$977 80

2. EXPENDITURE.

Repaid retiring member	\$60 00
Annuity (three quarters).....	67 50
Postages and sundries....	10 00
	<hr/>
	\$137 50
	<hr/>
Leaving a balance for investment of.....	\$840 30

CAPITAL, JUNE, 1865.

Montreal Permanent Building Society.....	\$3,000 00
Provincial do. do.	686 86
Temporary investments.....	2,052 00
Cash in hand..	305 08
Add arrears of beneficiary subscriptions	30 00
	<hr/>
	\$6,073 94

The amounts received from the churches, in detail, were—Toronto, Zion Church, \$48 75; Hamilton, \$8; Liverpool, N.S., \$2 50; Markham, \$5 20; Warwick, \$2 40; Ottawa, \$5 50; Sherbrooke, \$14 10; Toronto, Bond Street, \$10; Guelph, \$10; Montreal, \$58 65; Browe, \$2 35; Chebogue N.S., \$3; Canning, N.S., \$3. Total, \$175 50.

The number of beneficiary members was thirty. One having left the country from ill health, desired to withdraw: and one applied for admission. These proposals were agreed to by the society. There are twenty-one life members.

An addition to the by-laws, re-enacting the imposition of a fine for delay in the payment of beneficiary subscriptions, was adopted by the society.

Resolved, That the churches be requested to take up their ANNUAL COLLECTION on behalf of the funds of this society, on the first Sabbath of September, and that the secretary be instructed to forward to each church this resolution.

The directors chosen for the ensuing year, were Messrs. W. Moodie, A. Savage, W. R. Hibbard, P. W. Wood, C. Alexander, W. Learmont, J. Bayly, J. C. Bartou, J. P. Clark, W. Notman and J. Popham.

The society adjourned to meet at the same time and place as the Congregational Union of Canada, and at 2 P.M. on the first day of the latter body's session. Notice to that effect to be published in the *Canadian Independent*.

We find that of the \$6,300 (to speak in round numbers) which the society has received since its formation, \$2,500 have been supplied by life members and church collections, \$1,900 by beneficiary members, and \$1,900 by dividends on investments; while the expenses have been \$145, i.e., between 2 and 3 per cent for the whole period of eight years!

We feel therefore, that we can, in all good conscience, urge upon all the churches the request of the Society for a COLLECTION FOR THE WIDOWS' FUND ON THE FIRST SABBATH IN SEPTEMBER.

The *object* is one whose claims no one can dispute, to provide for the families of those who spend their lives in the public service at a rate of remuneration too small to allow them to lay up for those whom they may leave behind them; while the present position of the fund may assure the most sceptical that it has been managed with rare wisdom and fidelity.

Of the \$2,500 given by the life members and churches, \$1,700 have come from Zion Church, Montreal. All the other churches in British North America have given *less than half as much* as this one. Shall this proportion continue?

If the pastors, from any delicacy of feeling, fail to urge this appeal, let the deacons and the people take it up in every place. As the directors say, a mere dollar would show remembrance and sympathy.

Are there not more than thirty ministers among us who ought to be beneficiary members? We know that even ten dollars a year are often hard to spare for the future; but the return is so liberal, in case of need, that the effort should be made. Nine years' premiums paid back in one year, even if there be no orphan! As years pass on, there will be many a desolate household that will thank God for the Widows' Fund.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.

SESSION 1865-66.

1. The Twenty-seventh Session will commence on Wednesday, the 6th of September, 1865, in the Faculty of Arts of McGill College, Montreal.
2. The Session in the Faculty of Theology will begin on Wednesday, the 11th of October, 1865, in the Burnside House, Montreal.
3. In order that ample time may be afforded for preliminary arrangements and correspondence, candidates for admission are requested to lodge their applications with the undersigned, on or before the 24th of July, addressed (*pro. tem.*) Brantford, C. W.
4. Pastors of Churches will oblige by making these notices as public as possible.

GEORGE CORNISH, M.A.,

Secretary Con. Coll. B. N. A.

Montreal, June 20th, 1865.

Correspondence.

SPECIAL NOTICE TO CORRESPONDENTS.

All communications for the *Canadian Independent* for August and September, 1865, should be addressed to Rev. F. H. Marling, Toronto.

It has been determined to publish the magazine promptly, throughout the year, on the first day of the month. Communications exceeding half a page in length must be in the hands of the editor on the 20th day of the previous month. Shorter and urgent notices may be in time until the 25th.

MISSIONARY MEETINGS IN NOVA SCOTIA.

YARMOUTH, NOVA SCOTIA, May 24, 1865.

MY DEAR BROTHER,—At the invitation of resident brethren, Rev. John Gray, of Chebogue, and I left Yarmouth on Monday morning, May 1st, to attend Missionary Meetings in Queen's County, N. S. The first meeting was held in

Liverpool on Tuesday evening. We had a two days' drive over a rough and dreary road one hundred and six miles long—how rough, let those testify who have some acquaintance with Western Nova Scotia; and how dreary, you may judge when I tell you, that it passes through several forests for miles together, and across a barren three leagues in extent, a dismal waste where no man dwells. Judging by the road, one would suppose the country to be very sparsely populated, but the settlements lie, for the most part, nearer the coast, which reference to a map will show to be indented with numerous bays. Taking the distance and roughness of the way into account it will not surprise you to learn that the bell on "Old Zion" was ringing for service before we came in sight of Liverpool. After caring for our horse and for ourselves—the former very properly coming first—we were escorted to the meeting by a deacon sent to see if we had arrived, and entered while Bro. Black, late of Lanark, C. W., now of Milton, N. S., was speaking. It did me good to hear our brother's familiar voice, and the not less familiar voice of Bro. Howell, who presided, whom I had often heard in our Union Meetings in Canada.

The Church is an antiquated building a little modernized, which makes it the more unsightly. The pulpit, once adapted to the galleries, has given place to an immense organ with a preacher's stand in front, from which the occupants of the galleries can scarcely be seen, and on a platform so circumscribed on one side that an unguarded movement six inches to the right might precipitate the preacher into the aisle. The pews are square with narrow seats and high straight backs, surmounted by the usual capping, and therefore, need I add, most uncomfortable. Brother Howell is hoping to see a new Church erected; and were certain difficulties surmounted, this hope, I presume, would soon be realized. As it is, an Act of Parliament for the sale of "Old Zion" has been secured, and sooner than we anticipate the prospects of the Congregational Church in Liverpool may brighten.

The meeting seemed to be very successful. Brother Sykes, of Pleasant River, besides the brethren already named, and the Yarmouth County deputation, addressed the audience. Addresses were also given by Rev. Messrs Hart and Coffin (Wesleyan), Harris (Baptist), and a brother once a soldier in Havelock's army, who, since his conversion three years ago, has labored under Presbyterian auspices as a colporteur in India, whither he hopes to return shortly. His statements were specially interesting.

The following evening we met the good people of *Brooklyn*, where there is a branch of the Liverpool Church. Brooklyn is a thriving village almost opposite Liverpool, and exclusively Congregational ground, no other denomination having an interest there. The Church building is under contract for enlargement. It rained heavily throughout the day but partially cleared up towards night, and a fair congregation assembled to listen to the advocacy of the claims of the Missionary Society. We were promised an increased subscription, and shall look for the fulfilment of the promise.

We held our next meeting at *Milton*, two miles above Liverpool, on Thur-

day evening. This is the sphere of Bro. Black's labors, which we were happy to find highly appreciated by the community. The friends at Milton are paying off their debt, which they have undertaken to diminish £100 per annum. Bro. Black has the advantage of the majority of his brethren in occupying a parsonage, for which the ladies deserve thanks. It is commodious, not quite so large as it ought to be perhaps, but well adapted for use and pleasantly situated. Some of us would be much gratified to occupy one like it. The church building at Milton—well I hardly know what to say about it. It seems a needless expense to take six feet from the width of a wooden building to make it resemble stone, but it looks well. Once fairly out of debt, and the church in good repair, the extra cost will be forgotten. So far as my observation and experience go, no church should allow its edifice to fall below the average in appearance and comfort if it hopes for prosperity; neither should it contract a heavy debt in the erection of a fine building. Mean edifices and burdensome indebtedness are to be equally and heartily avoided.

We had a good Missionary meeting. The speaking was confined to our own ministers. Bro. Black has persuaded the friends to abandon the subscription cards and adopt the envelope system. We look with interest to see the result, desiring its success. It certainly commends itself to the intelligent and conscientious.

A drive of thirty-four miles on Friday brought us to *Pleasant River*, where we held our next meeting. The section of country through which we passed was not all *pleasant* to the eye, but the locality bearing the name deserves it. We had an interesting meeting, which did not break up till (I am almost ashamed to say) half past eleven. No one left. Was it too long? Bro. Gray, your correspondent, and Bro. Black, were the speakers, strangers all, and we occupied an aggregate of two hours and thirty-five minutes! thirty-five, forty-five and seventy-five minutes respectively. The longest speech was prefaced with the remark, that it would be short, as an opportunity of addressing the audience at greater length (!) would be had on Sabbath. I do not believe any one who heard it wished it shorter. One brother exceeded himself, which is saying much.

Bro. Sykes is well adapted to his present sphere, and is much esteemed in the community. He too occupies a parsonage, to which eleven acres of land are attached. May his fields, material and spiritual, yield an abundant harvest!

Bro. Gray and I returned on Saturday to Milton, thence seven miles to *Bruch Meadows*, another station of the Liverpool Church, where a church building is in process of erection. Through a misapprehension on our part, Bro. Howell was prevented from attending, and my companion and I had the field to ourselves. We did not prolong the meeting however, for we were weary, and had each three services before us for the following day. No collection was taken, but a subscription was promised.

Bro. Gray preached at Milton in the morning of Sabbath, at Brooklyn in the afternoon, and at Liverpool in the evening. Your correspondent at the same places but at different hours. The following day we set out on our homeward journey, preaching once each by the way, and arriving safely on Wednesday evening. Of the minor mishaps, as breaking down twice, and the minor inconveniences, as travelling all one very rainy day, I say nothing. The tour was very pleasant on the whole, and I trust was not without profit. My home was pleasant too, and an *entire* night's rest a luxury unknown from

the time of our departure till our return. What is the reason that it seems impossible to resist the temptation to sit up late when ministerial brethren meet?

A. B.

News of the Churches.

ANNIVERSARY SERVICES OF THE CONGREGATIONAL CHURCH, HAMILTON.

On Tuesday the 6th June, a public meeting was held in the Congregational Church Hamilton in celebration of the opening. After an introductory address by the Rev. Thomas Pullar, the pastor, in which he stated that during his pastoral more than 140 members had been added to the Church; 83 had left for other places, died or been separated, the highest number had been 134; and the present number 108:—Rev. George Smith D.D., addressed the meeting with power and beauty on the progress of Congregational Churches in England. Several anthems and hymns were sung, and the meeting was closed by prayer and Benediction by Dr. Smith.

On Lord's day the 11th June, appropriate services were conducted and sermons preached—in the morning by Rev. T. S. Ellerhy of Toronto, who also preached in the afternoon; and in the evening by Rev. Henry Wilkes D.D.

On Wednesday evening the 14th June, a public meeting was held, of which we copy the following account from the *Hamilton Times*:—

The Rev. Thomas Pullar, pastor of the Church, presided. The Rev. J. L. Poore, who has visited the Australian Colonies three times, delivered an incomparable address on the rise, progress and present state of those interesting and rapidly advancing infant empires. He described the state of the churches of the various denominations, the efforts which the Congregational Churches had made to evangelize and to plant churches in those regions, with the remarkable success which had followed their exertions. Mr. Poore graphically portrayed various scenes witnessed by himself in his exploring tours in those Southern lands. He highly commended the vast liberality of the Australian Churches in sustaining the institutions of Christianity among themselves, holding it up for the imitation of the Canadian Churches. The revered gentleman then referred in terms of warm commendation and congratulation to the efforts of the Congregational Church in this city to maintain the cause of God among themselves and to extinguish the entire debt on their place of worship. He understood that the last appeal for money in this regard would be made that night. "Their zeal has provoked very many," and he trusted their example would be extensively followed. After the collection was taken up, the Treasurer, Wm. Edgar, Esq., stated that exactly six years ago the public meeting in connexion with the opening services was held, and about six and a half years since their present pastor was inducted on the day the foundation stone of the edifice was laid; during the whole of the time they had supported the debt on the church themselves. With some aid from Britain they had now extinguished the debt on the church edifice. That very day arrangements had been made that put the church in possession of means to pay the whole debt and to keep the place in good repairs for six years to come. Mr. Edgar said that, as a church, were deeply indebted to the Colonial Society which Rev. Mr. Poore represents, for aid long continued, but since the present pastoral began such aid had not been required, for during that period they had raised for all purposes \$13,229, being upwards of \$2000 annually, and more than the average sum of \$20 to each member annually. He trusted they would now go on to the enlarged schemes of usefulness so well unfolded by their esteemed visitor, Mr. Poore. J. B. Laing, M.D., one of the deacons, then proposed a hearty vote of thanks to the Rev. George Smith, D.D., and to the Rev. J. L. Poore, for the kind and effective services; which was heartily responded to by the congregation. This closed a series of most interesting and effective anniversary services culminating in the extinction of the church debt and gladdening the hearts of all the friends of the church.