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THE  
CANADIAN INDEPENDENT.

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VOL. IX.

TORONTO, NOVEMBER, 1862.

No. 5.

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DOES THE SPIRIT OF GOD DWELL IN YOU?

An inquiry of this character should be approached with a sense of its great importance. An awe as of eternity may well fill the mind when weighing the evidences of being in the flesh, or in the Spirit. Faithful dealing with souls is required in the presence of a theme so wondrous and thrilling. To sing a lullaby over souls, and rock them to sleep in the cradle of carnal security, were employment meet for devils. There can be no doubt that in the Bible there are two states spoken of in which men are found. Those who are living in a worldly, selfish spirit, neglecting the great salvation, are in the flesh. He that is safe for eternity has the experience of a heart-felt, heart-deep, heart-subduing work,—a work of God—the work of the Holy Spirit. Let us not dare to dishonour God by the abrogation of the necessity of this great work. The Great Teacher has emphatically said—Except a man be born again, he cannot see the kingdom of God. That birth is the opening of a redeemed existence. The waters are sweetened in the spring of regeneration, which are to flow in the stream of life, clear and pure. The indwelling Spirit gives character to the actions of the individual born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. An ethereal complexion glows in the face, a heavenly vigour nerves the soul of the child of God. This is the mark of God's flock. The green pastures are beautified by the white fleece of the shepherd's charge. There is the anointing of the Holy One—meet inaugural of kingship and priesthood—we *have* an unction. Impressed with a divine seal, the claim of God over the soul is attested and proven—a new heart will I give them, and a right spirit will I put within them. Divine fire, kindled on the altar of the heart, is fed by the oil of grace. The dwelling of the Spirit in us, implies the existence of true Christianity in the heart,—“Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” “Now, if any man have not the Spirit of Christ he is none of his.” Baseless is the hope of heaven, cherished without a change of heart, and preparation of our nature for its pure employments. The Spirit's work assumes proportions in this light, demanding an answer to the question, Have you the Spirit? Mystery, written on the gate of the temple of Truth, should fill with awe the earnest seeker, but not prevent exploration in its sacred precincts. The reprobations of unhallowed feet sound harshly in the ear of piety, which ever seeks to obey the injunction, “put off thy shoes from off thy feet; for the place whereon thou standest is holy

ground." The mysterious nature of the Spirit's work however, is not to check this inquiry—Does the Spirit of God dwell in you? The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. The viewless wind shows its presence and power by its effects, and thus *results* that never issue from the natural inclinations of man's heart, appearing and continuing in the life and character, proclaim the work of a Divine hand. The fruits of the Spirit and the works of the flesh are easily distinguishable. You know that the Spirit is there when you see the ripe clusters of the fruits of righteousness. The dew of the morning refreshes the rose, imparting new vigour to the flower, which fills the air with balmy fragrance, and cheers the sight with its beauty. Israel's dew refreshes and beautifies the soul; it falls on Gideon's fleece till the water may be wrung out, and Israel's deliverance known. Messages pass from hand to hand, through the invisible electric current of the telegraph; and power from on high constrains the soul of man, to obey the heavenly call to seek for glory, honour and immortality: visible effects are marked in the ripening fruits of love, joy, peace.

We must not confound mere natural seriousness with a gracious work. There are struggles of conscience, which may be complacently viewed as religious capital. A Felix-like fear may be transmuted by the alchemy of a deceitful heart, into hope towards God. Saul among the prophets appears filled with a heavenly impulse. *Seven* spirits return into the man whose soul is unoccupied, it is empty, swept and garnished, and *they* re-tenant the home that had formerly been the solitary abode of *one*. Education, profession, privilege, placed in the room of the new birth, is a mistake, the consequence of which may be everlasting ruin.

Have you the Spirit? Should inquiry begin, we remind you that he brings the blind by a way that they knew not. Him the world cannot receive, because it seeth him not, neither knoweth Him. A new interest in religious truth fills the heart. An impulse unknown before draws upward, heavenward. Yet it is not always in the same way that the work is done. There is no dead level in Christian experience, no mould into which all being cast come forth in the same stereotyped form. Age, clime, circumstances are varied in different cases, showing the diversities of the Spirit. Drawn as with the cords of love, or chased as followed with a sweeping hurricane from the precincts of destruction, awakened as with a mother's kiss, or wrenched as with iron bar from the clinging power of sin, the soul is brought from darkness into light, from danger to safety, from hell's door to heaven's gate.

Where the Spirit dwells there are marks of his abode. The Spirit is the "Spirit of Life." Quickened from the death of sin, the pulsations of a new life are felt. Indifference to religious truth disappears. You find men alive to business, to politics, to pleasure, but dead to divine things; not so, when the breath of the Almighty has revived the affections of the soul in knowledge and true holiness. The Spirit always honours his own word, hence fancies, impressions, dreams, can never displace the sword of the Spirit, which is the word of God. Love for the scriptures is a sign of the spiritual condition. How, why, and when, we read the volume of mercy, show the interest we take in it. New born babes of the kingdom are nourished by this sincere milk. One man's meat is another man's poison. Is it food for us to read

what the Spirit of Truth has revealed? Mighty influences are thus brought into play, new desires, new affections, new pursuits, are the product of the Spirit of Holiness. But what shall we more say, of the Spirit of Wisdom, of Promise, of Love, of Adoption, of Grace and Supplication, ever pouring the glorious fulness of heaven's cornucopia into the bosom. The Divine Spirit is the Comforter to cheer the believing man with fresh glimpses of a Saviour's glory, and kindle and maintain a sacred fire on the altar of a consecrated heart. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Men of Prayer, who in years that are passed have pleaded for the outpouring of the Holy Spirit on the churches, continue in your intercession till the Lord shall hear and answer by fire. Have we the Spirit? "He that hath an ear, let him hear what the Spirit saith unto the Churches."

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#### RELIEF FUND FOR BRITISH OPERATIVES.

We are delighted to observe the movement in the cities, towns, and villages of Canada, in aid of the distressed British operatives. The tale of human suffering must ever excite the warmest sympathy in the minds of benevolent individuals. A picture of intense expression might be drawn of the manly and heroic struggles of many families in the cotton districts of Great Britain, "in weariness and painfulness, in hunger and thirst, in fastings often, in cold and nakedness." The generous public of the old country, will, doubtless, continue their efforts, and redouble them, if need be, to drive the wolf from the door of many of their brethren and sisters. It is, however, seemly and appropriate for the colonies of England to express in a tangible form, their sense of connection with a land full of precious memories, and endeared connections. We deprecate a process of absorption, by which all that can be drained from another is eagerly and selfishly appropriated, while not a drop can be wrung out, to give to him that needeth. Our admiration of the fine traits of human character, brought out by the action of the people of Carthage in sending to Tyre an annual present, is lifted into the higher region of Christian feeling, when the cry of the poor, crossing the mighty waters, brings back a response in liberal contributions for their relief. To working men—the bone and sinew of a country—cast into straits, from bitter strife over which they have no control, the deepest commiseration is due. This is the position occupied by the workers in Britain dependent on the supply of cotton, and hence the Canadian public have been appealed to on their behalf. We trust a response, cordial and emphatic, will be given; that it will be felt that though we are distant parts of one united Empire, we are moved by the sufferings of the great heart of our common country. Need we further say, that the Missionary efforts in Canada of nearly all denominations, have been sustained by the funds of Missionary Societies, which have been raised, in prosperous times, from churches planted in manufacturing regions. This points out to many, a reason why their benevolence should reciprocate. In some cases Congregational and Sabbath School collections might be made in addition to the public subscriptions, affording an opportunity to many, who cannot give large sums, to aid in a cause that commends itself to every good Samaritan.

## THE LATE REV. JOHN ROAF.

It is much to be regretted that the materials for a biography of the eminent servant of God whose name heads this article, are so exceedingly scanty, that only the briefest outline of a long and useful life can be gathered from them. The writer had hoped that something like an autobiography would be found among Mr. Roaf's papers, several of his friends having expressed a desire that he would place on record an account of the more important events in his career. Nothing of the kind has, however, been discovered. No vestige of a journal or diary even, has presented itself. Numerous letters from various correspondents, are in existence, and from these, on patient examination, interesting items might no doubt be gleaned, but such a task demands time. The only documents available for the present sketch, consist of a rough draft of application for admission to Hoxton Academy, and brief notes of answers to the usual ordination questions.

Mr. Roaf was born July 5th, 1801, at Margate, in the county of Kent, England. His father was at that time a naval officer. The family subsequently removed to Chatham, and became connected with the congregation of which the Rev. Joseph Slatterie was pastor. Mr. Roaf's early religious history is narrated in a most clear and interesting manner, in the documents just mentioned, which are indeed models of their kind, and well worthy of publication in full. They shew a maturity of view and distinctness of experience, such as are eminently desirable in all candidates for the christian ministry. A few extracts from the application for admission to Hoxton Academy, will justify these remarks, and give a clear idea of the way in which our lamented friend was brought to a saving knowledge of the truth. The paper is dated April 12th, 1819.

"Having from my earliest infancy been privileged with christian parents, I was early brought into a knowledge of, and habitual acquaintance with the doctrines of the gospel, and generally with the outward letter of the Scriptures. When very young, I was sent to a boarding-school, and there mixing with those who, like myself, were averse to any restraint or compulsion in matters of religion, I grew into a total disregard of everything which had even the form of godliness, so far as I considered prudent to avoid corporeal punishment; for the tutor, being himself a professor of religion, required all those under his care, to attend to the christian duties and means of grace. Having once taken an utter dislike to these restraints, I at last gave way to a disbelief of the Divine origin of the christian religion altogether, owing in a great measure to my inability to reconcile many things which seemed to me opposed to each other in the Word of God. The feelings of my mind at this time I cannot adequately describe—struggles between sin and conscience—between the fear of the authenticity of Scripture, and hardened enmity to it, constantly harrassed my mind; yet early impressions could not easily be eradicated. But the Tempter awfully prevailed against me, and I entirely renounced any religious profession. In this awful state I continued for a length of time, and though the pious efforts of my parents did not reach my heart, yet they occasioned a considerable restraint upon my conduct, for I am not aware that my sentiments ever influenced my conduct to anything open, or notoriously improper. At a suitable period I was apprenticed to a printer

in London. The company into which I was introduced by this change were principally, like myself, inclined not only to neglect, but also to ridicule and oppose the cause of God. I was at this time in the habit of occasionally hearing the Rev. Mr. Howell, of Long Acre (Episcopal) Chapel, merely because I admired his ability. This servant of God, for several Sabbath mornings successively, confined his discourses to the subject of the natural depravity of man; by which I was led to see that what the Scripture said on this subject was perfectly accordant with my own feelings, and, thinking that none but an Omniscient Being could so exactly discover and pourtray the recesses of my heart, fear and conviction took the place of stubbornness and pride, and I could not avoid concluding that the Scriptures must be the revelation of the mind and will of God. I had many painful reasonings about the truths of Scripture, but on the Gospel plan I perceived at length a peradventure of hope, but on every other side, nothing but black despair. I was accordingly led to serious reflection on the evidences of Christianity, and the result was my conviction that its *internal* evidences, exclusive of any other, would not leave any doubt on the mind of a serious enquirer, and that my inability to comprehend many things contained in the Scriptures was more *my own defect*, than any in the inspired volume. I had yet much to learn. My views of Gospel salvation were indistinct, but I was sincere according to my knowledge, and experienced a degree of peace and satisfaction to which I had before been a perfect stranger. My first endeavour, therefore, was to make an atonement for whatever had been amiss in my former life, by using every exertion not only to counteract the bad influence my previous opinions might have had, but also to produce something more holy in myself. But after having for some time endeavoured to accomplish this end, and discovering more and more of my own depravity, I was obliged to give up all idea of any righteousness as of myself, and trust my salvation alone in the mercy of God in Christ. After some time had elapsed, I was pressed to attend the Barbican Sunday School, and was accordingly led to hear the Rev. Mr. Gore, and here, I think I may say, I found my home. The word preached on the first Sabbath of my attendance on Mr. Gore's ministry, was like 'a nail fastened in a sure place;' and I found increasing pleasure and I hope profit from my attendance at the above-mentioned place. A sermon from Is. xlii. 3, and another from Psalm xxv. 14, were peculiarly blessed to me. My thoughts were at length directed to the duty of publicly acknowledging I was on the Lord's side, by expressing my wish to join the Church, which I did, and was accepted. Thus the dealings of the Lord with my soul, in enlightening my darkness, by such apparently weak means, though uninteresting to others, appears no less than a supernatural and almost miraculous work to myself; and though I am not, and do not expect to be any other than a sinner in the sight of God, yet I hope one thing I can say, that although 'I was blind, now I see.'"

Soon after uniting with the Church in Barbican Chapel, Mr. Roaf added to his labours in the Sabbath School, occasional preaching in work-houses and villages. A sense of duty to devote himself wholly to the work of the ministry sprung up in connexion with these activities, but at first his indentures as an apprentice presented an obstacle in his way. This was, however, removed by a dissolution of partnership on the part of his employers.

Released from business engagements, he returned to his home in Kent, and in the course of a few months commenced a course of study at Hoxton. Early in his student life, and when only twenty years of age, he preached his first sermon at Wolverhampton, and was pressed to break off his preparatory studies and settle at once, in the sphere he afterwards filled with so much ability and zeal. Wisely declining to leave Hoxton until the completion of his course, he supplied the Wolverhampton Church every vacation, and was at length, in Sept., 1823, ordained as its pastor. The esteem which his early ministrations inspired, grew and strengthened under his settled labours, and for fourteen years he continued among the people of his early choice. During this period he was incessantly active, not only in the regular work of the ministry and pastorate, but in connexion with every enterprise calculated to glorify God and do good to man. He took an earnest part in the Anti-State Church controversy, on which he both lectured and published. A series of discourses on Romanism was also delivered by him, and published at the request of those who heard it. He was fearless and unwearied during the first cholera visitation, and in the capacity of Honorary Secretary of the Board of Health, was so assiduous that a testimonial to his valuable services was presented him in the shape of a piece of plate. His flock at Wolverhampton were greatly attached to him. Having, in 1827, declined an invitation to settle elsewhere, a warm letter of gratification at his decision and affectionate regard toward him was drawn up, to which the signatures of all the members were attached. After his removal to Canada, a valuable service of plate was forwarded to him as a token of affectionate remembrance, and when from financial reverses and broken health, he was understood to be in straitened circumstances, another present was made him by his old friends. The writer is witness to the warmth of affectionate interest with which some of Mr. Roaf's former flock who were present at the Union meetings in Birmingham last year, enquired after one, who, after the lapse of nearly a quarter of a century, is still lovingly remembered.

In August, 1837, the tender ties which bound the beloved pastor to his charge in Wolverhampton were sundered, for the sake of usefulness in a new country, and Mr. Roaf proceeded to the metropolis of Western Canada, as Agent of the Colonial Missionary Society, and minister elect of the Congregational Church, then assembling in George-street, Toronto. The writer well remembers his first appearance in a Toronto pulpit. His tall, erect form; open, manly countenance; and earnest, impressive manner, won immediate respect and confidence, and secured a hold upon the heart, which time has only served to strengthen, and which no subsequent circumstances, have in the smallest degree lessened. Some of his earlier sermons are indelibly written on my memory, and stand associated with vivid recollections of the Holy Spirit's striving with a rebellious heart. To myself and many more his was a ministry of power and salvation. The rented chapel in George Street soon became too strait for the increasing congregation, and measures were accordingly taken for the purchase of a site and the erection of a new place of worship. At the laying of the foundation-stone, Mr. Roaf delivered an address which was afterwards published in Tract form, entitled, "Outlines of Congregationalism." He retained the pastorate of his Toronto flock for a period of eighteen years, and received from time to time gratifying tokens of

attachment and esteem from them. Shortly after his settlement he was requested to sit for an oil painting, which was presented to him with a letter expressive of regard. This likeness was admirably executed, and recalls most vividly his appearance during his earlier ministry in Toronto. When on the eve of departing for a visit to England in 1842, his Bible-class requested his acceptance of a handsome travelling writing desk, which he continued to use constantly until his death. In 1849 he and Mrs. Roaf were invited to tea by the Sabbath School teachers, when the former was presented with a beautiful copy of Kitto's Pictorial History of the Holy Land, and the latter with Duncan's Sacred Philosophy of the Seasons. Some time afterward, (the exact date is not at hand) the Church and Congregation presented a handsome gold watch and chain to Mr. Roaf, and a gold chain and pencil to Mrs. Roaf. In August, 1855, at the laying of the foundation of Zion Chapel by Mr. Roaf, a beautiful silver trowel with a suitable inscription was presented to him. These tokens of respect and esteem were highly prized by him, and are recalled by his family and friends with much satisfaction, now that he is no more.

Mr. Roaf entered with enthusiastic interest into the Colonial Missionary Society's work in Canada, seconding most earnestly and efficiently the plans of the Society's first secretary, Algernon Wells, of honoured memory. It must be confessed, however, that the work of Congregationalizing Canada did not go on so successfully as might have been wished. Various difficulties arose, the most serious, perhaps being a want of confidence and harmony among the missionaries themselves. Things appeared at one time extremely promising, and there are those who think that that period was the tide, which taken at the turn, would have led on to fortune, and that the opportunity then lost, has never offered since. Dissatisfaction with the agency *regime* led to its discontinuance, and the adoption of a coöperative missionary scheme, which developed at length into the arrangement now existing. Mr. Roaf never augured well of this change, and partly from this cause, and partly from the reception into the Canadian Congregational Union, of a second Church in Toronto, organized by seceders from that of which he was pastor, he ceased to take an active part in our general denominational proceedings—a circumstance much to be regretted, and which in our feeble state tended to increase weakness and discouragement. Financial embarrassments and failing health having at length compelled his retirement from the ministry and pastorate, he was for a considerable time in comparative obscurity, prevented by physical weakness and other circumstances, from any active public part in denominational matters. His last prominent engagement in connexion with the movements of our body, was on the occasion of the writers's designation as a missionary to British Columbia, when Mr. Roaf gave the charge—an address which, though delivered under evident pressure of bodily weakness and pain, was replete with weighty counsel, strikingly autobiographical, and, on the whole, a most memorable effusion; not to be soon forgotten by any one who heard it, least of all by him to whom it was specially addressed.

For several years, Mr. Roaf was a constant and acute sufferer from disease of a complicated nature; but a good constitution, combined with great strength of will, Christian patience, and the cheerfulness inspired by Gospel hope, protracted his life much longer than his friends could have anticipated.



Seldom, indeed, has such bravery and contentment amid acute and long-continued physical pain, been manifested. He was a remarkable and instructive instance of what fortitude of will and the abounding grace of God can do for a sufferer. It was delightful to behold in him how grace could triumph over nature, and the spirit rise triumphant above the weakness and anguish of the body. There was in him a most visible progress of sanctification, as he endured stage after stage of suffering in that fiery furnace of affliction wherein it pleased God to refine him from earthly dross, and fit him for a holy heaven. Expressions of trust in God, and calm acquiescence in his holy will—nay, of joyful delight in his providential dispensations—often fell from his lips, but never a murmur or complaint. During the last few months of his life, it was evident that the strong frame was breaking up, and the end gradually drawing near. Still he bore up wonderfully. He was only confined to bed about a fortnight, slowly sinking, until at length he breathed his last—so gently, that it was only from the bosom ceasing to heave, that those who stood about him became aware of his departure. Several times during the last few days of his life, he spoke of his consciousness of the Saviour's presence with him, and always referred to his approaching dissolution with the utmost composure. Indeed it was remarked by those who listened to these expressions, that he evidently regarded death more in the light of a duty to be performed, than of a trial to be dreaded. He anticipated the event as quietly as though it were but an ordinary circumstance. His farewells were taken, and his parting counsels given, with perfect calmness, and to the last his cheerfulness completely triumphed over feebleness and pain. Language, he said, was inadequate to describe the happiness God gave him in those last hours. Without a question or a hesitating doubt, he was enabled to commit himself and all his interests to Christ. Emphatically his end was *peace*.

“ So fades a summer cloud away,  
 So sinks the gale when storms are o'er,  
 So gently shuts the eye of day,  
 So dies a wave along the shore.”

The event occurred on Tuesday night, Sept. 2nd, and on the following Friday the remains were committed to “the house appointed for all living.” A brief funeral service was held at the dwelling, conducted by the Rev. Drs. Richardson and Lillie, and a service of greater length at Zion Chapel, where a large assembly convened to pay the last tribute of respect to an old citizen and distinguished Christian minister. The service at Zion Chapel was presided over by the pastor of the church, Rev. T. S. Ellerby, and consisted of singing, reading the Scriptures, an address, and prayer. Besides the pastor, Rev. Drs. Lillie and Richardson, together with the writer, took part in the exercises. On proceeding to the cemetery, the body was committed to the tomb, and prayer offered by the Rev. J. T. Byrne, of Whitby. A funeral sermon was preached on the following Lord's Day evening, in Zion Chapel, by Rev. Dr. Lillie.

Mr. Roaf was no ordinary man. Gifted by nature with a mind of great vigour, comprehension and versatility, he enriched it by extensive reading and deep thinking. He was original, independent and self-reliant. His intellect was many-sided. He did not confine himself to one class of ideas,

or to one phase of a subject. Nature and education would probably have made him a lawyer and a statesman, had not grace made him "a good minister of Jesus Christ." He had a taste for business, and great aptitude for public enterprises. These adaptations and tendencies were, it must be confessed, a snare to him, and, in conjunction with an over-confiding spirit, betrayed him into financial difficulties, which clouded his latter years with much poverty and trial. The tongue of scandal made itself busy with his business transactions, and many unjust aspersions were cast upon him. The Scripture declaration, "Men will praise thee when thou doest well to thyself," has its truthful counterpart in the unscrupulous things which are sure to be said if one is unfortunate. There is scarcely anything so guilty in the eyes of some people as *want of success*. Whatever business faults Mr. Roaf had, they did not include lack of uprightness and integrity. Errors of judgment he doubtless committed; not the least of which was that of allowing himself to be drawn into commercial entanglements. It is only right to state that investigation into his transactions on the part of the Church, resulted in his honorable acquittal of all moral blame, as a resolution on record very distinctly testifies. Had all with whom Mr. Roaf dealt, been as upright and straightforward as himself, he would have escaped those difficulties which so marred the peace and comfort of his later years.

Mr. Roaf possessed many admirable qualities. He was not only one of nature's noblemen, but one of grace's noblemen too. He was frank and open, confiding and unsuspecting to a fault. Opposition to his opinions made no difference in his esteem for a person, provided the opposition were honorable and manly. He was imbued with an earnest love of liberty. On his arrival in this country, the struggle for civil and religious freedom was at its height, and he threw himself boldly into the midst of the strife. In times that tried men's souls, he stood up firm and undaunted, and resisted official intrusion into the realm of conscience. Only those who were most intimate with him at that period, know what Canada owes to his earnest, untiring advocacy of those principles which are now happily established among us. Stupid people condemned him as worldly and fond of politics, at a time when he was labouring with a diligence of which few had any conception, to get rid of all vestige of the union between church and state, and set religion in our Province forever free from worldly trammels. A thorough Nonconformist, and warmly attached to the Congregational system of church polity, he was always ready to avow and defend his principles. A Catechism on Church Government, prepared by him many years ago, at the request of his denomination, is one of the best compends on that subject which has ever appeared in print. Yet he was far from being a bigot. No man entered more heartily into catholic enterprises, or was more ready to show a fraternal spirit toward other bodies. The U. C. Bible and Tract Societies owe much to his zealous efforts. A good platform speaker, he was ever ready to lend his advocacy to any worthy cause. He was for some time the First Vice-President, then President of the Toronto Temperance Reformation Society (of which Society he was the founder), and consistently maintained its principles while he lived. He was a deep student and faithful expounder of the word of God, prompt and able alike in the defence of truth and the overthrow of error. His abilities as a controversialist were of no mean order, as his "Lectures on the

Millenium" and "Sermons on Baptism" testify. He loved the simplicities and vitalities of the Gospel, but had no patience with a theology of the *negative* stamp. Preaching, to meet his approval, must deal with human depravity, salvation by faith in Christ, the freeness and sovereignty of divine grace, and kindred themes. Moral essays and clap-trap subjects, he deemed wholly out of place in the pulpit. Those truths which he had found to be "the power of God unto salvation" in his own experience, he delighted to preach to others, and did so with great zest and power until within a few weeks of his death. However humble the building, or small the congregation, he was manifestly in his element when preaching "the unsearchable riches of Christ." His opinions were most decidedly Calvinistic, but he vehemently opposed the hyper-calvinism which abrogates the moral law, and had no sympathy with the limitarian-calvinism which narrows down the design of the atonement to the elect. "God sovereign, and man free," was his motto in reference to these points. As an Independent, he was perhaps extreme in his views, being morbidly jealous of anything approaching to "holy orders," official prerogatives, or ecclesiastical supremacy. He regarded councils as semi-presbyterial courts, and viewed with a degree of distrust some of the arrangements of Congregational Unions and Associations. He believed that all organization on the part of Christian men outside the church, should be for advisory purposes alone. While in circumstances to take part in the public movements of his denomination, he was looked up to as a leader, and was foremost in every good work. When, through broken health, he was no longer able to take a prominent place, his opinions and counsels were still regarded as of great value. But while thus known to a large circle of friends, it was only those who enjoyed the privilege of close and familiar intimacy with him, who thoroughly understood his character, and appreciated his worth. Those who knew him best remember now many weighty words of wisdom, and precious seasons of communing, never to be renewed until our weary souls shall sit down along with his on that "green and flowery mount" above, where the saints shall rest after the toils and sorrows of their earthly pilgrimage. Of that inner circle of attached and intimate acquaintances, the writer may perhaps without presumption speak as a representative; and it is not blind admiration, still less empty flattery, to say of our lamented and revered friend,

"He was a man, take him all in all;  
We ne'er shall look upon his like again."

It is a joyous thought, however, that he will be one day restored to us with all his excellencies brightened and all his defects removed, and that those who have enjoyed companionship in Christ on earth, shall renew that companionship *with* Christ around the throne! When we think of the loved ones who are no more with us here, let us comfort ourselves by singing, with good Richard Baxter:

"As for my friends, they are not lost;  
The several vessels of Thy fleet,  
Though parted now, by tempests tossed,  
Shall safely in the haven meet!"

## SCRIPTURAL TREATMENT OF OFFENCES.—MATT. xviii, 15-17.

*(Concluded from page 105.)*

We now advance to the third and last step in the process.

Verse 17—"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

So then it is implied that the second step may be unsuccessful. The "one or two more" may fail to gain their brother—to reconcile the parties at variance. We have, therefore, now before us directions for putting forth one effort more. "Tell it unto the church." Still you will observe the gracious Saviour does not authorize more publicity than is necessary at every step in the process. It is not "tell it unto the world"—send it abroad—let it be known far and wide—tell it in Gath, publish it in the streets of Askalon. How unlike unto Him are many of His professed followers. Whatsoever they hear, no matter how secret, they seem to think they are bound to publish from the house-top—making a very unwarrantable application of the Saviour's words. No: His command is, "Tell it unto the church." Tell the rest of the family circle that an element of discord has got in among them, that they, by their united influence, may, if possible, remove the evil, by gaining the erring brother. Or, if this be impossible, that they may save the defection of the whole, by removing him. One diseased sheep would soon infect the flock. When every means which christian wisdom and love can devise to prevent the case being brought into the church, has failed—and it must come to this—then let it be safe from public gaze within that sacred enclosure, until this, the last effort of christian love, be tried in vain. "Tell it unto the church." This is the final court of appeal. Here it must be decided.

Here a question might arise with some: but what does the Lord mean by "the church," the "ecclesia?" I cannot here stop to discuss that point, though a most interesting one.\* To the generality of the readers of this periodical no such discussion is necessary. According to your ecclesiastical polity "the church" means the congregation of believers. It is very plain that it cannot mean *the office bearers* merely, for in the 15th chapter of Acts and in the 4th verse "the church" is very carefully distinguished from the whole body of office bearers, while the same distinction is plainly stated in Phil. i, 1. But perhaps we may very safely leave this subject by quoting the words of the late Dr. Campbell, Principal of Marischal College, Aberdeen, Scotland, himself a divinity professor in the Church of Scotland. In his note to our text he says—"It would be contrary to all the rules of criticism to suppose that our Lord would say "congregation," which the word literally imports, when he meant only a few heads or directors." Campbell's Notes, vol. ii. p. 100.

"Tell it to the church," then, means tell it to the assembly of believers. But how is this to be done? It is plain that, in order to avoid confusion, all matters

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\* For a very clear and conclusive discussion of this subject in a small compass, see a most valuable tract "What is a Church of Christ?" published some time ago by Andrew Hamilton, Toronto, and advertised on the cover of this magazine. The whole series, of which this tract is one, forms an invaluable treasure of fact and argument on the subjects treated.

introduced to the notice of the church ought to come through the accredited organ of the community. Common prudence and good sense seem to dictate this much, as we see in every well-regulated society among men, even for worldly purposes. In a christian church this organ is the pastor or body of elders, to whom is entrusted as to a committee, the preparation of business for the assembled brethren, "the church;" and as the harmony, peace and even the safety of a church depend, in great measure, upon the orderly transaction of business, great care should be taken that no matters be introduced into a church-meeting in a crude, undigested shape, but that all things be arranged in as clear and orderly manner as possible, that they may be more easily apprehended. Of course, should the pastor or elders refuse to consider, prepare and lay any given piece of business before the church, they would thereby lay themselves open to impeachment before the brotherhood.

According then to this plain and obvious principle, the matter which the one or two brethren failed to settle comes before the pastor. We do not think that, ordinarily, he ought to hear of it until this stage; unless, indeed, his advice or direction in regard to any difficulty may be required. Now, however, he must hear it, at any rate, for the purpose of telling it to the church. Let the whole case then be now laid before him, with all necessary evidence on both sides. But in order to get a correct view of the whole case, a wise and prudent pastor will, most likely, find it necessary to see the parties interested, and, in doing so, it is not impossible that he may be able to have it amicably arranged even at this late stage; and who will say, looking at the spirit of the text, and even at the words—for "one or two" cannot be interpreted so as to prevent three being employed—who would say that he would be wrong in so settling it, and thus saving the necessity of its further publicity. No right-minded pastor will introduce into the meetings of the brotherhood more of such business than is absolutely necessary for the purity and peace of the community. And *if he* gain the offending brother, then there it will drop; for every judicious and prudent pastor ought to be the confidential friend, not of the church merely, as a body, but of every individual member; and every thing committed to him ought to be safe there, and assuredly will be.

With regard to such a case being properly disposed of by the church, I do not think it at all necessary in these pages to enter into minute details.\* These will suggest themselves in different shapes to different minds. Two or three remarks, however, may not be altogether out of place here.

1. And first—No church is at liberty to take action in any case until all the evidence is ready to be laid before the assembled brethren. No reports, as reports, can be made known in church-meeting. It is too late. All such, to be made use of, must be examined, sifted, and their substance engrossed in the

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\* To any one wishing *wise* and *minute* counsel on this as well as on every other point bearing on the administration of Scriptural church orders I would most earnestly recommend a precious little work, a copy of which ought to be in the hands of every one of our church-members, viz. *The Constitution and Administration of the Kingdom of Christ*: by George Robertson, Minister of the Gospel, Thurso. Toronto: Andrew Hamilton, 322 Jarvis Street: Lovell & Gibson, Printers, Yonge Street, 1859. Edinburgh: A. & C. Black.

evidence: "for in the mouth of two or three witnesses must every word be established." 2 Cor. xiii, 1.

2. The *aim* of the church must be, even in this final step, to *gain the offending brother*. "If he neglect to hear the church." This implies that the *church speak to him*. And this again implies that *time* be given—that patience and long-suffering be exercised. He must be dealt with. We are not at liberty to wish to get rid of him—perhaps saying—What loss will it be to us? There is another question more worthy of our consideration—What will *he* lose by being separated from us? Aye, and another still—What will *Jesus* lose by this brother's expulsion? The members must endeavor to put themselves in Jesus' place, and to realize that they, in their church capacity, are called upon to act for Christ, and as he would have done had he been on earth. See 1 Cor. v, 1-5, where the church in Corinth is called to act as with Christ in their midst and in His name. A christian church is not a monarchy, nor an oligarchy, nor a democracy, but a theocracy, and Jesus is the Theos.

But this reference introduces us to the final step. "If he neglect to hear the church, let him be unto thee as a heathen man and a publican."

3. He *must be solemnly separated* from the fellowship of the church by the voice of the whole community. If any refuse to accord with the church in this sentence—the facts of the case having been proved—they thus render themselves liable to be dealt with in the same manner; for he that countenanceth and protecteth sin, must not escape sin's punishment.

But 4thly. We must add to these one remark more, viz., that even at this stage he must not be *hated* or *forgotten*. 2 Thess. iii, 14, 15. We are not at liberty to hate and neglect publicans and sinners. And to place the offender among them is not to cast him beyond the limits of pity and compassion and love. No! And if, as the result of this last step in the discipline of the church, along with the efforts which, in love and pity may be made to reclaim him, he repent of his sin and return to God, then the church are bound again to confirm their love to him, and restore him to their confidence. Even in the very extreme case of the person referred to in the passage quoted, the Corinthian church were counselled to forgive, to comfort, and confirm their love towards their late offending, but now repenting, brother. And they are urged to this, "lest he should be swallowed up with over much sorrow." We must never lose sight of Jesus in all that we do, and like him, set a right estimate on *one soul*. Thus shall we be prepared to deal at once faithfully and compassionately. These verses give no countenance to the idea sometimes entertained, that an offending brother must be refused admission to the Lord's Supper while his case remains unsettled. This looks very like, if it be not in reality, executing the sentence before it is passed. And we have already noticed that neither does this passage encourage any one in withdrawing from the church because offended, or because some one is, or may be, accused of sin. This is taking the law in one's own hands. This is to deal out to the entire brotherhood the treatment which, should the worst charge be sustained, is only due to one. This, if carried out, would lead to the complete breaking up of the community. If the church should refuse to separate an impenitent offender, then we have no alternative left: we must withdraw from such a corrupt society.

One word more, and we have done. And that one word is to those who continue trespassing daily against God. Ah, my friends, He has gone to you alone, and ye have refused. He has "taken one or two more"—He has employed others. Many are His coadjutors. Ministers have besought you in Christ's stead to be reconciled unto God—parents have entreated you—friends have counselled you—the Holy Spirit has striven with you—providential dealings have aroused and warned you. And you have neglected to hear them all. Jehovah has appealed to His Israel (see Isaiah v, 4) against you. He has appealed to heaven and earth to witness against you, that life and death have been set before you! And do you yet refuse? You have cast yourself without the pale of His family, but He has not forgotten to be gracious unto you. He lingers near you. His eye is on you (Luke xv, 20), and oh, such an eye. It is brimful of tenderness—the genuine index of a great heart of love. His blood invites you to reconciliation and peace (2 Cor. v, 21; Rom. v, 1.) And can you yet refuse? Have you counted the cost? Is it to be counted as a heathen man and a publican? Ah, there is mercy for such. But to be an outcast from the family of God in heaven—to be driven away in your wickedness—chased out of the world! See then, Oh "see that ye refuse not Him that speaketh."

#### CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Fifteenth Annual Sessions of the Nova Scotia and New Brunswick Congregational Union were held at Sheffield, N. B., on the 12th, 13th, 15th, and 16th Sept, 1862.

On the evening of the 11th a devotional meeting was held.

On the morning of Friday, the 12th, at 8 o'clock, the Union was convened at the Congregational Chapel, in accordance with the Acts of Incorporation passed by the respective Legislatures of N. S. and N. B.

The following ministers and delegates were present during the sessions, viz: Rev. T. B. Smith, Rev. J. Howell, Rev. G. Ritchie, Rev. J. R. Kean, Rev. R. Wilson, Rev. J. G. Sanderson, Rev. G. Sterling. Mr. S. Sykes, delegate from Chebogue and Yarmouth; Hon. F. Tupper, from Milton; Mr. J. Woodrow, from Union Street Church, St. John; Mr. Isaac Burpee and Mr. W. S. Barker, of Sheffield; Mr. P. Christie, from Keswick Ridge; Mr. J. Evans, from Cardigan.

The following were received as honorary members, viz: Rev. W. H. Daniels, and Messrs. Jordan, Kerr, and Logan, St. John; Captain N. K. Clements, Yarmouth; Messrs. Enoch and Arch. Barker, Sheffield.

Devotional exercises were engaged in between the hours of nine and ten; after which, the chairman for the past year, (the Rev. G. Ritchie) delivered his retiring address. A vote of thanks was given to Mr. Ritchie, for his address, and he was requested to place it in the hands of the committee of the Union, for publication or otherwise.

It was moved by the Rev. J. Howell, seconded by Mr. T. B. C. Burpee, and resolved—That the Rev. T. B. Smith be chairman for the present year.

The minutes of the last meeting of the Union were read by the Secretary and confirmed.

The report of the committee appointed at last Union meeting to revise the Constitution and By-Laws of the Union was now received and taken into consideration. This took up the greater part of Friday; but was rendered necessary through the passing of the Acts of Incorporation, and the altered position of the Union with the Canada Congregational Missionary Committee and the Colonial Missionary Society.

The Rev. T. B. Smith preached in the evening at half-past 7, from Mark, v. 25.

SATURDAY, 13TH.

A prayer and free conference meeting was held between the hours of 9 and 10; after which the Union was called to order by the chair. Various resolutions were passed; amongst them Mr. H. P. Bridges was appointed Treasurer, in place of Mr. T. B. C. Burpee, resigned. Rev. R. Wilson was appointed Home-secretary, and the following nominated as the Local Missionary committee, viz: Rev. R. Wilson and Mr. H. P. Bridges, Sheffield; Rev. G. Sterling and Mr. Clark, Keswick Ridge; Rev. J. G. Sanderson and Mr. Appleby, Florenceville; Rev. T. B. Smith and Isaac Burpee, St. John, N. B.; Rev. J. Howell and Mr. J. Crowell, Liverpool; Rev. G. A. Rawson and Mr. W. H. Freeman, Milton; Rev. G. Ritchie and Mr. F. Dennis, Yarmouth; Rev. J. R. Kean and Mr. S. Bigelow, Cornwallis; Mr. E. H. Burnabay, Pleasant River; Mr. F. H. Hilton, Chebogue; Mr. J. Burton, Halifax, N. S. Rev. R. Wilson and Rev. J. Howell, Secretaries.

Rev. G. A. Rawson reported his inability to attend the Canada Union as a delegate, and much regret was expressed that neither he nor the Secretary, Rev. J. Howell, had written a letter.

Rev. G. Ritchie reported that he had written to the Maine Conference, and read a copy of his letter.

The committee appointed last year to wait on the trustees of the Gorham Estate gave in its report. It was highly satisfactory to the Union. From the report it appeared that the instructions relative to the organ at Liverpool had been carried out. Reported that the amount available for missionary purposes yearly in future will be—bank stock £63, rent of house £35, less insurance and repairs; land rent £18. This is independent of the interest on the £600 loaned to the church at Milton, and the interest on the organ. In October a balance remained due of £62 18s. of back rent.

The Rev. J. Howell was instructed to correspond with the Rev. Mr. Markland and Mr. George Payzant to endeavour to secure their resignation as trustees, that other gentlemen before nominated may take their places.

On the question of monies, in the hands of officers appointed by the Union, raised in England for the rebuilding of Gorham College, it was reported that the Colonial Missionary Society had been written to more than once on this question; at length a reply had been received desiring those funds to be safely invested in some way that they might be available to their order in two years from the date of their resolution. After conversation—

It was *Resolved*—That the amounts in the hands of the Treasurer and Mr. H. Freeman be placed in some safe bank in the name of the Union.

A letter addressed to the Rev. J. Howell, but evidently intended for the Union,



from the Hon. Joseph Howe, Provincial Secretary of N. S., asking the attention of the Congregational body to the case of the proposed resuscitation of Dalhousie College, was read by a member of the business committee. The Rev. R. Wilson also stated that he had received a letter from the Rev. Mr. McGregor, of Halifax, on the same subject. Whereupon it was—

*Resolved*—That the members of the Congregational Union of N. S. and N. B. rejoice in the efforts being put forth in every direction to advance the cause of education in the higher as well as the lower departments of study, and to find in connexion with them, that attempts are being made to resuscitate the college in N. S., called the Dalhousie College in Halifax. That our Presbyterian brethren connected with the Established Church of Scotland, and the Presbyterian Church of N. S., are contributing of their means and using their influence to establish and endow professorships in said college—and while acknowledging the courtesy extended towards them, in the invitation presented to them by the Hon. Joseph Howe, and the Rev. Mr. McGregor, through Rev. R. Wilson and Rev. J. Howell, to unite with them by similar efforts to establish and endow an additional chair or chairs—they regret to have to state that the only funds at all within their reach, are legally unavailable to such an object, and though heartily desiring the success of the efforts to resuscitate the said college, they feel unable in their united capacity to accept the invitation so courteously extended.

The Secretary then brought before the Union a plan of united effort on the part of Churches, of a more extended character than has of late been in operation among us,—as carried out by the Free Presbyterian Church of Scotland,—and as carried out in the early history of Congregationalism in Scotland,—and as being now adopted by the Congregational Home Missionary Society of England,—referring to Cape Canso and other places, as fields requiring some Evangelistic agency. This led to a long and interesting conversation, and to some statements of the history of some past disreputable missionary schemes in these Provinces, by way of contrast of what is required to be done.

The whole subject was remitted to the Missionary committee to devise some plan of action, and to report to the Union on Monday morning.

The Union then on motion adjourned, after prayer by Hon. F. Tupper, till 10 A. M., on Monday.

Rev. G. A. Rawson preached in the evening to a large and attentive audience.

#### LORD'S DAY.

On Sabbath morning a prayer meeting was held which was very largely attended. At half past 10 A. M., the Rev. W. H. Daniels preached from 2 Peter, iii. 18, after which the Lord's Supper was dispensed, the Rev. Messrs. Stirling and Ritchie presiding. In the afternoon Mr. J. G. Sanderson was ordained to the work of the ministry. The Rev. G. A. Rawson conducted the preliminary services; the Rev. J. Howell asked the questions to which most satisfactory answers were given; the Rev. G. Stirling offered the ordination prayer; the Rev. R. Wilson delivered the charge, and the Rev. G. Ritchie gave the right hand of fellowship. The Chapel was crowded, and the people were deeply interested in the proceedings.

In the evening a meeting was held specially for the young, and pointed addresses were given by the Rev. Messrs. Sanderson, Howell and Stirling. During the day the Rev. J. R. Kean preached at Fredericton for the Rev. Mr. McLeod, Baptist minister.

## MONDAY MORNING.

After an hour spent in devotional exercises, the Union was called to order by the chair.

The Secretary read a letter from the Rev. A. Burpee, of Cobourg, Canada, who had been appointed delegate to this Union, but unable to attend.

Reports were now heard from the different churches. These reports were generally hopeful, and some of them deeply interesting and encouraging. At one station occupied by a student from the College, there had been a very gracious revival of the work of God and which was still progressing. Some thirty had been added to the church. At another station there had been a gracious outpouring of God's Spirit, and at another, an interesting statement was made of the conversion of a young man, who now is desirous of entering upon the work of the ministry, and has commenced preparatory studies with that view.

The report of the Missionary Committee on a plan for promoting Evangelistic labour was then presented by the Home Secretary. After a lengthened conversation it was—

*Resolved*—That the Home Secretary write to all the churches in the Union, bringing fully before them the subject of Evangelical labour in both Provinces, and that he write to the Secretaries of the Canadian Missionary Society to ascertain whether the Colonial Missionary Society would vote a sum of money for the employment of one or more evangelistic labourers, or to meet the expenses of settled pastors while engaged during part of the year in such services—these expenses to include their travelling fares and the supply of their pulpits during their absence.

The Rev. W. H. Daniels, after a lengthened explanation, suggested the commencement of Sabbath School Missionary Societies in connexion with all our Churches, and illustrated his meaning by a pleasing reference to what is now being done by the Sabbath School in connexion with Zion Church, St. John. The chief object in view is, to raise money for the support of Evangelists who will be expected to labour in the destitute localities of N. S. and N. B. A plan was ultimately adopted, and an effort will be made to bring the scheme into practical operation before the next meeting of Union. It was agreed that a special service shall be observed at the annual meetings of the Union, specially bearing upon the Sabbath schools, and that a minister shall be appointed annually to preach a Sabbath School sermon.

In the evening the Centenary celebration of the Sheffield church took place. The weather was unfavourable, but there was a large attendance, and the interest was kept up without abatement till a late hour. The Rev. G. Ritchie read a paper giving a minute history of the church during the first fifty years of its existence; from the time of its formation in 1762 by a band of Pilgrims from Massachusetts, on to the period of the settlement of the Rev. A. McCallum, who was sent out to this country under the auspices of the London Missionary Society. The pastor gave some interesting details respecting the church under the successive ministries of Reid, Porter, Lightbody, and himself. Heart-stirring addresses were then delivered by the Rev. Messrs. Daniels, Stirling, Smith, and Howell. The services were brought to a close by singing the good old paraphrase,

O God of Bethel! by whose hand  
Thy people still are fed;  
Who through this weary pilgrimage,  
Hast all our fathers led, &c.

TUESDAY MORNING.

After prayer the Union was called to order by the Rev. T. B. Smith, chairman.

A vote of thanks was passed to the friends in Sheffield for their great kindness and hospitality to the Ministers, Delegates and friends; and also to Mr. T. B. C. Burpee, the retiring Treasurer.

The following were appointed the Committee of the Union, Mr. A. Barker Sheffield; Rev. J. R. Kean and Mr. S. Bigelow, Cornwallis, along with the Secretary and Treasurer.

The Rev. T. B. Smith was appointed delegate to the Canada Union.

*Resolved*—That the Union now adjourn to meet at Cornwallis, September, 1863.

The proceedings were closed by singing, prayer, and the benediction by the chair.

In the evening a Missionary meeting was held, Rev. R. Wilson in the chair. Addresses were delivered by the Rev. Messrs. Sanderson, Kean, Smith, and by Mr. S. Sykes.

The following notice of the above meetings appeared in the *St. John Religious Intelligencer*:—

CONGREGATIONAL.

The Annual Meeting of the Congregational Union of Nova Scotia and New Brunswick has just concluded its session at Sheffield. Doubtless your country correspondent will favour you with a communication on the subject of its business transactions, so I will confine myself to other departments.

This Union comprises ten churches located at Cornwallis, Liverpool, Chebogue, Milton and Yarmouth, N. S., St. John (Union st.), Sheffield, Keswick Ridge, Cardigan and Florenceville, N. B. It was brought into its present effective organization by the labours of Rev. R. Wilson, who continues to be the mainspring of its machinery, as well as its chief manager and Home Secretary; it is connected with the "Congregational Union of Canada," and through that, with the great "Congregational Union of England and Wales." Its object is to promote missionary operations in the two provinces, obtaining the *men* from the Congregational College of Canada, and the *money* from the Colonial Missionary Society of England; so that, like nearly all the other denominations here, these churches depend largely for their support and advancement upon home contributions.

The meeting was organized by choice of Rev. T. B. Smith, of Union St. Church, St. John, as chairman, and Rev. J. Howell, of Liverpool, N. S., as Secretary.

The public religious services were of much interest, in which all the clergymen present took part. Sermons were preached by Revs. T. B. Smith, on Friday evening; Rawson, of Milton, on Saturday evening; W. H. Daniels, of Zion Church, St. John, on Sunday morning; and on Sunday afternoon the ordination of Rev. J. G. Sanderson was performed: the ordaining prayer by the venerable Rev. George Stirling, of Keswick Ridge, and the charge to the pastor by the Rev. R. Wilson. Mr. Sanderson is at present labouring at Florenceville. The pulpit of the Editor of the *Intelligencer*, at Fredericton, was supplied by Rev. Mr. Kean, of Cornwallis, N. S., who has this year been ordained to the ministry.

On Monday evening the one hundredth anniversary of the church in Sheffield was celebrated, at which a history of the church was read by the Rev. Mr. Ritchie of Yarmouth, and addresses given by several other ministers and laymen. The Churches at Chebogue and Liverpool have also existed for about the same length of time.

Congregationalism has not flourished in these provinces ; partly on account of mismanagement and partly because its principles and order are scarcely adapted to such a state of society as has existed in most parts of Nova Scotia and New Brunswick. Other systems requiring less individual interest and ability, because of the power being vested in certain officers, who generally have been too willing to use it, have flourished more and grown to large proportions, and there are now to be found in various parts of both provinces, church edifices erected by Congregationalists, which are either occupied by other denominations or not occupied at all. It is the object of this Union to bring order out of this confusion, and to promote, by the mutual counsel and co-operation of the churches, the principles of independency as connected with the progress of the Kingdom of Christ.

Sheffield is worthy of a visit if any one wishes to find the genuine old Massachusetts Puritan stock, as it has been developed under difficulties. Shut out from intimate association with their fathers and brethren of New England, they nevertheless have maintained that pre-eminence in intellect and force of character which so happily distinguishes the descendants of the Pilgrims, and though not blessed with any good system of common school education, which is the boast and glory of New England, it is easy to observe the intelligence which proves that under any circumstances, the sons and daughters of old Massachusetts aim at a high degree of cultivation *and attain to it*.

Sheffield has sent forth more men and women of note, than any other place of its size in these provinces, and it is the prayer of the writer that the honours which have distinguished this community in the days of the fathers, may continue and increase in the days of the children.

After a hearty vote of thanks to Rev. Mr. Wilson and the friends in Sheffield, for the generous hospitality so cordially shown to the members of the Union from abroad, the Union adjourned, to meet next year in Cornwallis, N. S.

St. John, September 18th, 1862.

HAVEN.

### THANKSGIVING DAY.

The subjoined proclamation will meet the longings of many a devout and grateful heart. Jealous as we ever are of the civil magistrate encroaching on the domain of conscience by "commanding" religious observances, we yet recognize the propriety of the Chief Ruler of a people, inviting to a recognition of the blessings of Providence ; and believing that the harvest which has been gathered, and the continuance of peace in our midst, claim a public expression of our gratitude, we hope that His Excellency's "earnest exhortation" to observe the 4th of December, reverently and devoutly, as a day of Thanksgiving, will be universally complied with throughout the land. Let the people praise Thee O God, let all the people praise Thee. Thou hast crowned the year with thy goodness.

#### PROCLAMATION.

"Know ye that, taking into our consideration the duty which our loving subjects of our Province of Canada owe to Almighty God for the manifold blessings which they have received at His hands, and especially for the abundant harvest and the continuance of peace with which He has blessed our said Province during the present year, we have thought fit, by the advice of our Executive Council for our said Province, to appoint, and we do, by this our Royal Proclamation, appoint THURSDAY, the FOURTH DAY of DECEMBER NEXT, as a day of general thanksgiving to Almighty God for these His mercies, and we do earnestly exhort all our loving subjects in our said Province to observe, reverently and devoutly, the said day of thanksgiving."

## Trans-Atlantic Retrospect.

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The autumnal meeting of the CONGREGATIONAL UNION OF ENGLAND AND WALES was in every way worthy of the Bi-centenary year. In numbers—in earnestness, enthusiasm, in the chairman's address, the character of the papers read, and the eloquence of the speakers, we judge that it surpassed any previous session. The meeting commenced on Monday, October 9th, and was held this time in the metropolis, under the presidency of the Rev. S. Martin. The introductory address of the chairman is thus spoken of by the *Patriot* :

The address from the chair surpassed even the remarkable address delivered by Mr. Martin in May. It was not loaded so richly with illustrative decoration, but it was chased and coloured throughout with exquisite touches of beauty. A subtle, picturesque force of language was maintained, which was used in giving now brilliant illumination and again distinct outline to the thought it expressed. But the chief value of the address, which will entitle it to a perennial fame, was the freshness and originality, together with the simplicity of the truths it expounded. The respective relations of the Church to the family and to the nation have been the frequent theme of Christian oratory; but the central and common functions of the church to these two primal and necessary organisations—human life and civil polity—situated between the two yet distinct from both, and animated by a higher life than either of them naturally possess, in order that, while fulfilling its own existence, it may inspire and fashion them according to its law, and in harmony with itself, have never been comprehended and stated with such philosophic wisdom and accuracy as on Tuesday morning by Mr. Martin.

Those who are acquainted with Mr. Martin's style and powers, would be prepared to find that his address was richly poetical; but that is small praise—it was highly practical; and if it could be read and pondered by every Non-conformist throughout the world, it would be well for the cause of true spiritual religion. "The principles he enunciated in his address"—we quote again from the *Patriot* :

The principles he enunciated in his address are capable of yielding the solution of the most desperate problem of modern times, viz., the relation of religion and of the Christian church to human society, with its corollary, the Future of religious societies. The highest ideal of the Church is presented by Mr. Martin in affirming that it is a society into which men voluntarily enter, in order that, according to their common profession, they may learn and practise towards each other those Divine laws of Christ which, being thus learnt, are again to determine the conduct of men at home and in the State.

The Report of the Bi-centenary Committee, appointed at the autumnal meeting in 1861, was a most interesting document. From it we gather that the Memorial Fund has already reached about £130,000, and there is little doubt that it will ultimately amount to £200,000. Even this princely sum would have been exceeded, but for the distress in Lancashire, which has had the effect of diverting a large amount of subscriptions, and to which some of the collections made on the 24th August were applied. A large number both in England and the Colonies were under the impression that the Committee had the appropriation of the fund, and as a consequence many applications for aid have been received. To this they reply in their report :

From the peculiarity of the fund, which allows every contributor to appropriate his own contribution, the committee, as such, have had very little placed at their disposal. They have sought to stir up ministers, churches, and counties to do their own work. A large centralized money power was what they never coveted; and so far have the churches sympathized with them, in this respect, that they have taken care not to trouble them with it. Indeed, so much have contributors appreciated this appropriation privilege, that in the great majority of cases they have not left one penny to be applied to the expenses unavoidably incurred by the committee in carrying out their great work. Hence the only help we have had to give to these numerous applications has been the help of some noble examples, kind and stimulating words, and hearty good wishes for the success of the enterprises undertaken.

And there is not evil, but good in this. Instead of one or two memorials, grand and imposing perhaps, but local, there will be thousands of memorials throughout the land, which will keep in perennial freshness the bi-centenary of St. Bartholomew's Day, 1662. Old chapels freed from debt, new ones erected, school houses and memorial halls dotted over the country; and additional means furnished to many useful and excellent societies; all this will, we trust, keep alive and strengthen not only the abstract principles of Non-conformity, but those principles of unswerving fidelity to truth and conscience which so gloriously distinguished the Confessors of 1662. There is, however, still a feeling that there should be one great central Memorial, if we may so say—that a building, stately and impressive, and in every way worthy of the occasion, should be placed in some prominent spot in the metropolis. In accordance with this feeling, the following resolution was passed:

That taking into account the present position of Congregational Nonconformists, with the multiplied institutions which they have called into existence, and being informed that the lease of the property now held by the trustees of the Congregational Library will terminate in a few years, while the premises fail to supply those facilities for denominational action which are imperatively demanded, this meeting learns with great satisfaction that it is in contemplation to erect a large "Memorial Hall" in the centre of the Metropolis, which is to include a library, offices for our various religious and benevolent institutions, and such other provisions as may be deemed expedient or needful; and would earnestly solicit the coöperation of their friends throughout the kingdom, in the prosecution of an object involving the interest of the churches not only in London and its neighbourhood, but throughout the country, and which, when erected, will constitute a visible and permanent memorial of events which have been so widely commemorated during the present year.

And when the tri-centenary of the Ejectment shall be celebrated, let us hope that it will be within the walls raised by this celebration, a testimony to the generations to come that the men of this age, albeit not the giants of other days, had large and liberal hearts, and a deep attachment to the principles for which their ancestors contended and suffered. The other matters occupying the attention of the Union—so far as the report of the proceedings have reached us—were the "Denominational Mission" and "Congregational Chapel-building." Our space does not allow us to notice these matters this month; we may return to the account of this meeting in our next, and touch upon these and other interesting topics which remain to come before the Union. We never felt more glory in the name of "Nonconformist" than

when reading the report of this meeting: the noble traditions of our spiritual ancestors, adorned with the eloquence and illustrated by the piety of their living representatives, constitute a heritage in which Independents may righteously rejoice.

THE BISHOPRIC OF CENTRAL AFRICA.—Two or three gentlemen having declined the appointment, a successor has at length been found in the person of the Rev. William George Tozer, M.A., of St. John's College, Oxford, vicar of Burgh-with-Winthorpe, near Boston, Lincolnshire. The new bishop-designate is only thirty-one years of age, and is said to be a man of extraordinary physical strength, and as belonging to the extreme High-Church party. On this the *Record* asks, "How will such an appointment be compatible with Dr. Livingstone's well-known Evangelical principles?"

COMPARATIVE PROGRESS OF METHODIST BODIES.—The following table affords the best data that can be collected from official statements as to the progress of the different Methodist bodies during the year last past, absolutely and comparatively:—

	Preach's.	Local Preachers.	Members.	On Trial.	Increase.
Old Connexion.....	940	.....	325,256	25,608	5,476
New Connexion.....	220	1,222	32,480	3,680	1,966
Primitive Methodists.....	776	12,414	141,185	.....	5,791
Bible Christians.....	200	1,584	14,056	584	1,782
United Free Churches.....	211	2,871	60,880	8,229	4,253
Reform Union.....	19	635	11,355	1,078	1,118

It will be seen at a glance that the Old Connexion is a long way behind all the other bodies, having respect to the means employed for producing results. The increase per cent. in each case stands thus:—Old Connexion, 1·7; New Connexion, 6; Primitive Methodists, 4; Bible Christians, 12·6; Free Churches, 7; Reform Union, 9·8. In proportion, therefore, to the size previously attained, the order of progress stands thus:—First, the Bible Christians; second, the Reform Union; third, the Free Churches; fourth, the New Connexion; fifth, the Primitive Methodists; sixth and last, the Old Connexion.—*Wesleyan Times*.

THE EMPEROR NAPOLEON AND THE PROTESTANTS.—On the occasion of the late passage of the Emperor through Bourges, the Consistory was admitted with the other constituted bodies to the audience. After the short official exchange of words, the Emperor asked the Pastor Clavel of Sancerre, whether there were many Protestants at Bourges? "Sire," was the reply, "we represent the Protestants of four departments, the Cher, the Indre, the Allier, and the Nièvre. Our co-religionists are not numerous in the centre of France; we do but glean an ear here and there in a field formerly rich, but ill-treated by past time. Thus our duties are great and difficult to raise up so many ruins; but, with the help of God, and the kind protection of the Government of your Majesty, we hope to succeed." The Emperor replied, "My protection is insured to you, and I am happy to have heard you."—*News of the Churches' Correspondent*.

INTOLERANCE IN ITALY.—A letter from Lucca, in the *Opinione* of Turin, says:—"The Minister of Public Instruction has ventured to appoint a Protestant lady, Mrs. Hurbidge, to a professorship in the Normal School for females at Lucca. She had been teaching for two years in the Normal School of Bologna, where she was

held in the highest esteem. But Lucca could not brook the idea of allowing history and geography to be taught by a Protestant. All the priests and fanatics set to work, and got up such an agitation that the prefect had to despatch a councillor in all haste to Turin to inform the Minister that he could not answer for the public peace unless Mrs. Burbidge were removed; and, to crown all, the Gonfaloniere, M. Sinibaldi, who is also a deputy, has written to the Minister, threatening to resign if the obnoxious appointment be maintained. What will the Minister do?

A gentleman just returned from Rome states that the number of priests in Italy that have lately seceded from the Roman Catholic Church is immense. The cause is chiefly attributed to the fact that the Papal Government has suspended from hearing confessions and other religious rites all priests of liberal and political principles.—*Court Journal*.

TAHITI—A letter from a correspondent at Tahiti supplies us with an interesting account of the religious condition of that island. The moderate tone of the writer with respect to the French Government is a complete guarantee for his impartiality; and we thus see the difficulties with which the Protestant congregations have had to contend. The Imperial Government does not appear disposed to deal unfairly with the Protestants; but the underlings do their best to instil the idea that Protestantism is another name for English leanings; that the Romanists alone are loyal subjects to France. Notwithstanding, it is cheering to find that the number of communicants in the Protestant Churches are as great as ever; and that the week of prayer, which was observed with as much fervour in that distant island of the sea as in any part of England, has been followed by a remarkable revival, and a willingness among the young to come forward and dedicate themselves to the Lord. The prayers of all Christians are much needed for that sorely tried people.—*Evangelical Christendom*.

HETERODOXY IN THE CHURCH.—A new work is now passing through the press, which, in the boldness and startling nature of its views, goes, it is said, even beyond the celebrated "Essays and Reviews." It will enhance the interest attaching to such an announcement to learn that the author of the forthcoming work, which is said to be of a semi-scientific and theological character, is understood to be one of our bishops. The friends of the author, apprehensive of the results to his sacerdotal position and character from such untoward relations of opinion, have, it is understood, earnestly endeavoured, but in vain, to dissuade the right reverend prelate from its publication. It is, moreover, asserted that so conscious is the episcopal writer that his work is not in harmony with his declarations on assuming his spiritual functions, that he is prepared to resign his see rather than forego the privilege of disburdening his conscience on the disputed questions which form the subject-matter of his lucubrations.—*Daily Telegraph*.

The allusion in the above is to the new work of Dr. Colenso, Bishop of Natal, on the Pentateuch and Book of Joshua.

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## Official.

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### MIDDLE DISTRICT—MISSIONARY PROGRAMME FOR 1863.

To the Pastors and brethren of the Congregational Churches in the Middle District, the following Programme is thus early submitted to their notice, that due arrangements may be made for our Missionary Meetings, and that all the subscriptions and donations may be in readiness for the deputations



when they shall come. Let there be an *earnest* attempt to make a considerable *advance* upon last year, and to render this annual convocation preëminently a *spiritual festival*.

		1863.		DEPUTATIONS.	
Monday.....	Jan. 5	Bell Ewart	Reikie, Barker, and Raymond.		
Tuesday.....	" 6	Osprey.....	Reikie, J. Brown and McLean.		
Wednesday....	" 7	Meaford....	} Reikie, J. Brown, Hooper, and Duff.		
Thursday.....	" 8	Owen-			
Friday.....	" 9	Sound			
Sunday.....	" 11	Oro.....	Reikie.		
Monday.....	" 12	} Toronto ...	North-Western Association Meeting.		
Tuesday.....	" 13				
Wednesday....	" 14	Georgetown	} Marling, Hay, Denny, and Unsworth.		
Thursday.....	" 15	Trafalgar...			
Friday.....	" 16	Churchill..			
Sunday.....	" 18	S. Caledon..	R. Hay,		
".....	" 18	Georgetown	F. H. Marling.		
Monday.....	" 19	Alton.....	} Hay, Marling, Unsworth, Wheeler, and Denny.		
Tuesday.....	" 20	Macville ...			
Wednesday....	" 21	Albion.....			
Thursday.....	" 22	Pine Grove.			
Friday.....	" 23	St. Andrews			
Wednesday....	Jan. 14	Newmarket.	} Byrne, Allworth, and Barker.		
Thursday....	" 15	Stouffville...			
Friday.....	" 16	Markham....			
Sunday.....	" 18	".....	Byrne.		
".....	" 18	Whitby.....	Allworth.		
Monday.....	" 19	Bowman'le	} Allworth, Barker, Reikie, and Byrne.		
Tuesday.....	" 20	Whitby.....			
Wednesday....	" 21	Brock.....	} Allworth, Barker, Byrne and McGregor.		
Thursday....	" 22	".....			

Whitby, Oct. 17th, 1862.

JAMES T. BYRNE,  
Sec. M. D. M. C.

### WIDOWS AND ORPHANS' FUND.

Collections on behalf of the Widows and Orphans' Fund received by Treasurer to date:

Manningville.....	\$1 21
Stouffville.....	3 50
Markham.....	3 93
Warwick.....	4 12
Bowmanville.....	6 15
Sherbrooke.....	15 25
Danville.....	6 40
Liverpool, N. S.....	3 00
Granby.....	9 00
Coldstream.....	5 00
Southwold.....	3 00

\$60 56

Montreal, Oct. 24th, 1862.

P. W. WOOD.

## RECEIPTS FOR CONGREGATIONAL COLLEGE, SINCE SEPT. 29TH.

Southwold, per Rev. D. McCallum .....	\$14 00	
"    "    Mr. R. Lewis, jun. ....	9 50	
		23 50
Newmarket, per Dr. Lillie, on account.....		7 83
Owen Sound, per Dr. Lillie.....		8 16
Second Church, Toronto, on account.....		36 70
Paris, per Rev. E. Ebbs.....		63 45
Bowmanville, per Rev. T. M. Reikie.....		16 46
Per Mr. J. Douglass, student:		
Collection at Forest.....	\$3 14	
Do.    Johnson's .....	2 67	
Do.    Hillsboro' .....	2 02	
Do.    Mackay's .....	5 42	
		\$13 25

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## News of the Churches.

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### CONGREGATIONAL COLLEGE—OPENING SERVICE.

The Twenty-fourth Session of our College was opened on Wednesday the 15th ult., by an evening service held in the Second Congregational Church, Toronto. Patrick Freeland Esq., the Treasurer, presided on the occasion. The Address was delivered by the Rev. W. F. Clarke, on "The Elements of an Efficient Ministry," which he developed by showing that "the good minister of Jesus Christ" must be, I. *A good man*: II. *A good Teacher*: III. *A good Pastor*. The opening and closing devotional services were conducted by Revs. J. T. Byrne, W. H. Allworth, and R. K. Black.

Temporary provision has been made for Classical and Mathematical instruction, by the engagement of Mr. Edward Robinson, formerly of Trinity College, Dublin.

One new student has been admitted, Mr. Samuel N. Jackson, of Brome, C. E. There may be further additions to the class.

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### BAZAAR FOR THE SECOND CONGREGATIONAL CHURCH, TORONTO.

The Second Church of our denomination in this city, having long desired a change from the unsuitableness of the locality and other inconveniences of their present place of worship, have been engaged during the past twelve months in preparing the way for procuring better accommodation. Their pastor, Rev. F. H. Marling, when in England last year, after devoting his time until the end of October to the business of his mission from the Congregational Union of Canada, remained two months longer to collect funds for a new building, and was fortunate enough to secure upwards of £500 sterling. On his return, a subscription was opened among the members of the church and congregation, which now amounts to \$1,600, (and is not yet complete,) of which nearly \$1,000 has been paid and deposited at interest. About \$250 have also been received from other good friends in Toronto and Montreal. The ladies of the congregation, with characteristic

zeal, took the matter in hand at the beginning of the year, and the fruits of their exertions were exhibited at a Bazaar held in the Music Hall from the 21st to the 23rd ult. The quantity and value of the articles then offered for sale took every one by surprise. In addition to the contributions of those specially interested, many generous presents were made by friends of other churches far and near. The questionable devices too commonly adopted at bazaars were renounced from the beginning of this movement, and the sources of profit confined to the proceeds of sales at fair prices, refreshment and admission fees. The result was an orderly, pleasant and successful affair, yielding a net sum of \$700 and upwards. It is appropriate to mention, that among the articles offered was a model, the work of one of the ladies of the church, representing the Ejection of a Nonconforming Minister in 1662. The church and parsonage, the pastor and his family leaving their pleasant home, and the weeping parishioners, were fashioned and grouped together with admirable taste and skill. This is still on sale. Indeed, the supply of goods of every kind was so abundant, that although the sale was extended for a third day, a considerable amount remains in hand for a future opportunity. The church will feel much encouraged by this success, since the sums now received and promised make up about one half the amount—\$10,000—which they deem the minimum of their expenditure. Towards the second \$5,000 they will have the price that may be obtained for their present property, but will manifestly need to put forth the most strenuous efforts in order to enter on a new sanctuary FREE OF DEBT. It would be a subject of congratulation to them and their brethren if this were accomplished by the time that the Union met next in Toronto.

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#### NORTH WESTERN ASSOCIATION MEETING.

The North Western Association held its semi-annual meeting at PINE GROVE on the 7th, 8th, and 9th of Oct. There were present Revds. H. Denny, R. Hay, J. Brown, J. Unsworth, F. H. Marling; and Messrs. Rick, Ayling, J. Wallace, C. Shain, and J. McCutcheon.

The Association sermon was preached by Bro. J. Brown, from Isaiah lxiii. 3, "I have trodden the wine-press alone; and of the people there was none with me:" and the devotional exercises were conducted by breth. Marling and Denny.

On Wednesday morning the Association met in the church and spent an hour in devotional exercises.

After preliminary business, the subject of the morning's discussion was: "Home influence and parental responsibility," on which an essay should have been read by R. Brown; in his absence the meeting took up the subject with earnestness, and spent an hour and-a-half in its consideration, to edification.

The afternoon session was occupied with: "What relation do the children of believers sustain to the church, and what is the church's duty towards them." An essay was read by bro. R. Hay, who argued that the baptized seed of believers were in the church, and as members of the household of faith, they should be cared for as the "Lambs of the flock." An animated discussion then followed, which continued to the close of the session, all feeling that more attention ought

to be paid to the Saviour's injunction, "Feed my Lambs," that they might grow up children of the Lord from their infant years.

In the evening a public meeting was held in the church; there was a large attendance, especially of young persons, bro. Hay having succeeded in raising up a good school, and witnessed the conversion of a number of the young people, which has gladdened his heart and opened a new field of usefulness and encouragement to him in that place.

Addresses were delivered by breth. Denny—"To the thoughtless, with special reference to the young:" J. Unsworth—"To the awakened, on the importance of immediate decision for Christ:" F. H. Marling—"Words of counsel to those young persons who have given their hearts to Christ, that they might grow up into Christ their living head in all things:" J. Brown—"On the importance of glorifying God with our body which is the Lord's."

The Association, after prayer and praise, adjourned to meet in the Toronto Second Church, in January, 1863. The object of the meeting at Toronto, is to ascertain the practicability of the North Western Association extending its limits, so as to include the whole of the "middle missionary district," which meeting, all the ministerial brethren and churches will be invited to attend, prepared to give their opinion on the subject. The ministerial session on Thursday morning was spent principally in arranging for our missionary meetings in the winter; after which we were conveyed to St. Andrews, where the friends were holding their Sabbath School anniversary. Some of the brethren being unable to stay until the evening, the children were called together, when short addresses were delivered to them by brethren J. Brown, J. Unsworth and F. H. Marling; brethren H. Denny and Hay being reserved for the evening. Our minds referred back ten years, when we preached in a ball-room in that place, there being, at that time no school, no church, no church building; now, there are all three in a cheering state. What hath the Lord wrought!

Georgetown, Oct. 12th, 1862.

J. U.

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#### ORDINATION AT SARNIA.

The Congregational Church of Sarnia was, for a short time last spring, without a pastor, owing to the removal of the Rev. R. G. Baird to another sphere of labor. It is pleasing to know that what was wanting is now supplied, Mr. Geo. Strasenburg having completed his course at our Theological College, went to Sarnia under the direction of our Missionary Committee, and having laboured there some time, was by his own desire and that of the church, ordained to the gospel ministry on the 21st inst. The following was the order of the service.

Opening exercises, Revs. T. S. Ellerby of Zion Church, Toronto, and J. S. Hoyt, of Port Huron, Michigan, United States, sermon by A. Lillie, D.D., Professor Congregational College, British North America, on Congregationalism, from 1 Tim. iii. 15. Questions to the candidate, by Rev. J. S. Hoyt. Ordination prayer, by Dr. Lillie. Charge to the pastor, by Rev. T. S. Ellerby. Address to the church, by Rev. D. McCallum of Warwick, from 1 Thes. v, 12, 13.

It is to be hoped that the present settlement may be permanent. The church

has suffered a good deal by change of ministers. The present arrangement with brother Strassenburgh is but temporary, with a view to continuance if indications are favourable. Removals have also been a source of weakness to the church, as also the financial and commercial state of the Town. May God largely bless the church and its present pastor.

D. M.

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ORDINATION—COWANVILLE AND BROME, C. E.

The churches recently under the pastoral care of Rev. Archibald Duff, now of Sherbrooke, having enjoyed for upwards of six months the ministerial services of Mr. John Armitage Farrar, from Sheffield, England, were desirous of having him ordained and settled in due order among them. Sherbrooke, Stanstead, Fitch Bay, Granby, Eaton, Melbourne, Danville, Durham and Montreal were written to, that Pastors and Delegates might be assembled to consider and act in this matter. The season of the year however, and the difficulty of reaching Cowanville from many of these places, so interfered as to prevent a large attendance, yet a competent number were gathered, and, having organized, proceeded to examine Mr. Farrar in respect of his doctrinal views, and of such other points as are usual on such occasions. Full testimony was laid before them as to his christian character and zeal as a member of a Congregational church in England, and that he had creditably pursued a course of study, two years at Rotherham College, Sheffield, and one year at Cavendish College, Manchester, the change being made in consequence of his pastor being appointed to a professorship in the latter institution. Dr. Wilkes mentioned that he had recently conversed with his pastor in relation to him, the result being quite satisfactory. The results of the examination were all that could be desired, so that it was agreed to proceed. Ordination services of the usual character were conducted, and it is hoped that, by God's blessing, a happy settlement has been effected.—*Communicated.*

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OPENING SERVICES OF THE CONGREGATIONAL CHURCH IN OTTAWA.

It is with extreme satisfaction that we record the opening of the beautiful place of worship recently erected in the City of Ottawa for Congregational worship. On Wednesday, the 15th October, appropriate services were held morning and evening. At the commencement of the morning meeting a dedicatory prayer was offered by the pastor of the church, Rev. J. Elliot, and the Rev. H. Wilkes, D.D., preached; in the evening a sermon was delivered by the Rev. K. M. Fenwick. We copy the following interesting statement of a social meeting reported in the *Union* newspaper

On Thursday evening, there was a social gathering of the members of the Congregational Church and their friends, in the Temperance Hall, to celebrate the opening of the new and very handsome edifice, which has been upreared on the corner of Albert and Elgin streets, and completed within a very short space of time, at once reflecting credit on the committee and the contractors, as well as proving an ornament to the city. There was a large and respectable attendance on the occasion. After refreshments were served, at the request of the chairman, the Rev. J. Elliot, a hymn was sung, after which prayer was offered up by the Rev. Mr. Scott of this city. The following gentlemen addressed the meeting:—the Revs. Messrs. Scott, Marsden, Gourley, Dr. Wilkes and Dr. Eggert. The

speeches were of a congratulatory character to the members of the church, for their energetic efforts to its establishment, and adverting to the pleasing fact that they were not in vain, as was exemplified by its present existence in so substantial and beautiful a form, and the expression of hopes that in the future its increase of members might so far exceed the past as to render it necessary for them to provide more spacious accommodation.

Dr. Wilkes, who has lately returned from a continental tour, in his address, which was of some length, gave a very interesting, learned, and graphic account of the countries through which he travelled, describing the manners and customs of the people, and the magnificence of their public buildings and places of worship, and the grandeur and solemnity of the works of nature in some of the places on the continent compared with any other part of the world in which he had been. He was particularly struck with the appearance of the towering and snow-clad Alps, and the glaciers of Switzerland, and concluded by the introduction of a beautiful simile, founded on the mingling of the muddy streams from the glaciers with the bright waters of the Rhone, which, on their first meeting, seemed to separate from each other as unfit companions, but by degrees, as they proceeded together in the same channel, became more familiar, until at length the Rhone in all its purity was lost to the view beneath the surface of its less pelucid companion. Such was the effect when vicious persons introduced themselves into the company of innocent or unsophisticated people; they at first shuddered at the acquaintance but by and bye became less averse until finally they became contaminated almost unaware, verifying the proverb that evil communications corrupt good morals. He appealed to the young people present to beware of evil associates as they valued their respect and welfare in this world, and their happiness in the world to come, and resumed his seat amidst the plaudits of the audience. The Rev. Mr. Fenwick of Kingston delivered a very able address, and was followed by other clergymen of the city, after which some hymns were sung, and a benediction being pronounced by the Rev. Dr. Wilkes, the meeting dispersed at an advanced hour.

The following Report was read by the Secretary of the Building Committee:—

*Report of Building Committee of the Congregational Church, Ottawa.*

The Building Committee appointed by the Church, Nov. 1861, having now brought their labours to a close, so far as the erection of the church edifice is concerned, would gratefully acknowledge the kind, liberal and generous assistance they have received.

The funds of the Colonial Missionary Society not being available for Church buildings the members of the Committee personally contributed, and obtained liberal gifts from friends in England, without whose kind assistance the work could not have been attempted at this early period of the Church's history. The Rev. Dr. Wilkes of Montreal, kindly exerted himself in our behalf during his stay in England, and has in various ways assisted us in this undertaking.

The Committee would also express their due appreciation of the exertion of their esteemed Pastor, Rev. J. Elliot, in collecting funds not only from his own personal friends and connections, but also, from other gentleman in various parts of Canada.

The Committee would gratefully acknowledge the kind assistance and encouragement they have also received from members of various religious denominations in this City and neighborhood, also to J. P. Lewis, Esq., J.P., for his kindness in presenting to them the Deed of Agreement between the contractors and themselves, in addition to his previous liberality in preparing for the Trustees (free of charge) the Deeds of the land on which the Church stands.

The young persons connected with our Sunday School must not be overlooked, who have exerted themselves nobly to assist in bringing this important work to a successful close. Their number is very small, yet in a few weeks they have raised

by small amounts upwards of one hundred dollars. May they live many years, and be rewarded by seeing their children's children flocking to the place they have thus assisted to build.

The Committee cannot close this brief report without acknowledging the services rendered by their esteemed and talented Architect, H. H. Horsey, Esq., of Kingston, and the contractors, Messrs. Gallaher and Hodgson of this city, for the highly creditable, substantial and workmanlike manner in which the work has been done, and for the interest, attention, and courtesy they have manifested on all occasions.

And now in conclusion the Committee would earnestly, and respectfully solicit the assembly (connected with us or not) to assist in paying off the small balance due to the contractors, so that we may be able to hand over to the Church and congregation worshipping here, a neat, commodious, substantial building, free from debt. The *Ottawa Banner* says of the services on Sabbath:

"Rev. Mr. Wardrope, pastor of the Canada Presbyterian Church in this city, was to have preached (in the new church) on Sabbath morning, but was prevented from doing so by illness. Rev. J. Elliot occupied his place. Rev. A. Spence, of the Presbyterian Church of Canada in connection with the Church of Scotland, preached in the afternoon. Rev. W. Scott, of the Wesleyan Methodist Church, preached in the evening. We are happy to learn that the Congregationalists have been enabled to enter their new church with the pleasing consciousness that only a comparatively small debt remains on it."

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## Fragment Basket.

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TO CHRISTIAN PARENTS.—As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter which countervail parental instruction and example, I am persuaded, is, yielding to the ways of good society. By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not that way of self-denial, and sacrifice, and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influences on the circle of our friends is often to be traced to our leaving so little difference between us.—*Dr. W. Alexander.*

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A GATE OF HELL.—"I know it is not quite the thing, but then—" I heard a young man say. "Quite the thing" meant "right," only he did not dare put it so. In plain words, it should have been, "I know it is not right, but then."—Ab, he was beginning to make excuses for going off the straight track of right. Hear what a great preacher says about "but then." *But then* is a gate of hell. Hell has three or four gates; "*but*" is one, and "*if*" is another, and either of them is large enough to take in a whole platoon. I know I ought to be honest *but*—. I know that lying is wicked, *but then*—. I know that virtue is good, *if*—, *but* and *if* are to a man's conscience what a knife is to his throat.

## Poetry.

## PASSING AWAY.

Passing away! so whispers the wind,  
 As it treads its trackless course;  
 And passing away doth the bright rill say,  
 As it leaps from its crystal source,—  
 All passing away on the stream of time,  
 To oblivion's vale in a far-off clime;  
 Matter and man, we make no delay,  
 To eternity's gulf we are passing away.

Passing away! mark the furrowed brow,  
 And the head with its silvery hair;  
 And the furrowed cheek, how they plainly speak  
 That they're leaving a world of care.  
 Yes, passing away! even beauty's flower  
 Is fading fast 'neath the spoiler's power,  
 And fair and frail to their bed of clay,  
 Adown to the tomb they are passing away.

Passing away! shrieks the ocean's wave,  
 As it breaks on the beaten shore,  
 And the tortured tide is left to chide  
 The cliffs with their hollow roar.  
 Ay, passing away! both from palace and cot,  
 The places which know us will soon know us not,  
 Whether peasant, or prince, nature's last debt to pay,  
 At the fiat of God, we are passing away.

Passing away, for their hour is past—  
 Earth's things; they're a motley pyre;  
 The monarch's throne, and his sword and crown,  
 And the pen and the poet's lyre;  
 All passing away! e'en the pomp of art  
 And the pride of the despot must all depart,  
 And the relics of realms must each decay,  
 And the names of the nations be passing away.

Passing away! even Time himself  
 Bends under his load of years;  
 His limbs are frail and his cheek grows pale  
 With the furrows of sorrowing tears;  
 With his broken scythe, with a silent tread,  
 He is passing on to the home of the dead;  
 With a bending form, and with locks grown gray,  
 Old Time himself is passing away.

Passing away! all but God's bright throne,  
 And His servant's throne above,  
 And His grace divine, and the boundless mine  
 Of God's eternal love;  
 And His will to save through a Saviour's blood,  
 The child of faith who hath washed in the flood;  
 Even earth to its framework doth all decay,  
 But God in His love shall ne'er pass away.



## Family Reading.

"BURN YOUR NETS."

Two years ago there lived in the village of S—— a very wicked man. His lips were full of oaths and cursing; his passionate temper was the misery of his family; while his understood occupation was that of a poacher.

Some eighteen months ago, the sexton of the parish being ill, this man was employed to dig a grave. It was that of a young lady, cut off suddenly, though not unprepared. Often had she spoken to this man of his sins, and of the sinner's Friend—often had she longed and prayed that the hearts of many in that village might be touched by the Spirit's power. Whilst digging the grave the thought crossed his mind—"She is safe, I know; but what am I? If my grave were being dug this day, where should I be?—*in heaven, or in hell?*" The thought which came to him thus suddenly, was a nail in a sure place; the man could not escape from it; and a dangerous illness which followed, made him feel still more his sin and danger. Nothing for a time could give him comfort—he feared that his sins were beyond pardon. Could such a one as he ever be saved? By and by the light dawned. The promise, "Him that cometh unto me, I will in no wise cast out"—brought him in faith to Jesus; and now his very look told of the peace he had found. For a time his life hung in the balance; but in answer to prayer, God restored him to health, that he might bear witness by a new life, to the grace which had sought and found him. His former practices he can no longer follow. He becomes an epistle read and known of all men. Morning and evening he has prayer in his family. He loves the public means of grace, and is now a regular communicant. The change in his home, too, is very apparent—his children are sent regularly to school—his wife attends church, and declares she has now a happy home. One incident deserves special mention. As a poacher, he had nets worth some thirty shillings. What should he do with them? Should he sell them? He resolved not to do this, lest others should use them as he had done. Though but a poor man, with seven children dependent upon him, he burned the nets which had been the instruments of his unlawful gains.

Reader! learn from this simple but true story two or three lessons.

1. *The sight, by anticipation, of our own grave may be of use to us.*—In the case of this man, it was the first step to conversion. Does the thought ever cross your mind "Where shall I be when my grave is being dug? When my body lies cold and still within the chamber of death, will my spirit be in peace, or entering an eternity of woe!"

"Set thine house in order, for thou shalt die, and not live" (2 Kings xx. 1).  
 "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whether thou goest" (Eccles. ix. 10).

2. *The Saviour's free promise is the sinner's surest comfort.*—Here is the promise—"Him that cometh to me I will in no wise cast out" (John vi. 37). This man tried it, and it did not fail him. Why should not you? Cast yourself entirely on Christ, as a bankrupt, for free pardon through his blood—as helpless, for the strength and power of his Spirit. Say thus to thyself:—

Ah, wherefore do I ever doubt?  
 Thou wilt in no wise cast me out,  
 A helpless soul that comes to thee,  
 With only sin and misery.

One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the first flush of youth, it may gild the last hours of a long life.