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THE CANADIAN INDEPENDENT.

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TORONTO, NOVEMBER, 1864.

No. 5.

We publish with much satisfaction an article sent for the *Canadian Independent*, by the Rev. J. Ross, a gentleman whose labours on the great question of "Christian Liberty" have abounded to the increase of that grace, and whose praise is in all the churches. The Congregational Union at its meeting in Brantford, in June last, recorded its sense of his valued labours.

STORING FOR GOD AND GIVING TO GOD.

The process of storing God's portion is of divine origin—"Lay by in store" (1 Cor. xvi. 2). Can any one deny this the force and value of a divine suggestion? But love lifts a suggestion to a prized law of action. If any deny the perpetuated authority on them of injunctions given to Galatian and Corinthian christians, what have they remaining at all, either of privilege or obligation? seeing that there is no epistle inscribed to any churches now existing. The Scripture method of storing for God appears to be necessary for the doing of God's work. Many christians have adopted the practice of small weekly offerings at the sanctuary, as a way of maintaining the cause of God. in addition to plans before used; meanwhile not storing God's portion, the true Scriptural method. Weekly offering is good along with storing, as a convenient way of applying a suitable part of the sacred store to its first claim—divine worship; but without the "storing," the offering will almost certainly prove fitful and insufficient. The whole question rests upon the admission or rejection of God's claim on a part of every one's possessions; and on the employment of a divinely discovered way of securing that this claim shall be met certainly and first—by instantly laying apart that portion, that it may without fail be devoted judiciously to sacred and benevolent purposes. The practice of weekly offering in churches may introduce the thin end of the wedge of storing personally. It is, however, human and unsatisfactory, apart from storing God's portion.

Storing for God is a divine method, with a view to giving easily, pleasantly and liberally, according to means, whenever needy objects arise. *The storing* is *private* with God alone, in view of his goodness, and of sacred obligation providing for coming demands. *The giving* is *public* in the sight of men; meeting demands according to provision already made for them. "Storing" is a wholesale process of laying in a stock, for the retail process of responding promptly to the wants advanced. "Storing" is accumulating a fund for wise application against times of need—sinking a well for the constant retention of a home supply, instantly available for required use—replenishing a reservoir for a regular system of distribution, and for possible contingencies.

"Storing" is of God, insuring and constraining to self-prompted, liberal, cheerful, blissful "giving." "Giving" without "storing" is of man, and while generally small, tardy and distasteful at best, requires strong and frequent stimulant for even such exercise. "Storing" in contrast to *spending*.—*spending* all we have is an animal process,—present self-enjoyment. The lowest grades of creatures do that. *Sparing*, saving some of what we have, is rational. Retention of it for the future is good and noble, being an act of self-denial rather than of self-indulgence. "Storing" for God in contrast to storing for *ourselves and dependants*. To "store," to save for ourselves and friends alone, nurtures covetousness and avarice under cover of a virtue—suitable providence. To "store" for God as well as for ourselves cherishes *justice to God*. Providing first for Him who is first and essential, and subordinating all other claims to His. It further cherishes *love to God and man*, and presents *undeniable proof* of the same in the constant devotion of the first and best, to a far grander object than the gratification of our poor puny selves.

Giving to God.—*Giving* in contrast to *paying*—Much of even christian offering soon degenerates into paying. What commences as a gift often goes on as a mere payment of a subscription or a rent. *Paying* and *giving* are opposites. *Paying* is getting as much commodity for as little cost as practicable. *Giving* is of heart-purpose and loving contrivance—providing the fullest offering that ability and prudence allow. As we can never render an equivalent to God for his infinite benefactions to us, let our offerings ever be, at least, the joyfully devoted gifts of love. "*Giving*" to God in contrast to receiving from him. Receiving is an essential act of creature life, and a mark of creature nature. Man receives even as the inferior creatures, and much more abundantly. *God alone gives* absolutely and really. It is God-like in man to give as he is enabled. God gives man more than he himself wants, that he may have something to give. God prompts man to give. God seeks to train man by means of his own work—"giving" in his own character, spirit and action, as a *giver*. God honors man by letting *him alone* of creatures give, and give even to himself. "Ye did it unto me," will be the emphatic commendation of the great Saviour Judge.

The public advocacy of these positions often provokes the almost indignant protest—"This would involve a perfect revolution in Church Finance!" The very thing demanded! The sooner it comes the better on every ground!! It is high time for christians to rise from giving by fashion to giving of sacred obligation and love.

How this change would work learn from the following instances:—A laborer who paid 1s. a quarter, now stores 6d. out of 10s. a week—six-fold increase. A mechanic who paid 1s. 6d. a quarter, now stores 1s. out of 16s. a week—eight-fold increase. A clerk who paid £5 out of £200 a year, now stores 8s. a week—four-fold increase. A tradesman who paid £14 out of £500 a year, now stores £70 a year—five-fold increase. A gentleman who paid a tenth of his income now stores a fifth—two-fold increase. Who will say that these givers are injured or pained by their increased givings? *They are the painful payments of duty changed into the joyful gifts of choice!*

Deeds like these performed by christians generally would fill the Lord's treasury for every needful claim—would silence a railing world—and would call forth an agony of heart-travailing faith and prayer, which would soon realize A SECOND GLORIOUS PENTECOST OF BLESSING!!

Hackney, London, N.E.

JOHN ROSS.

BEFORE THE LOYALISTS.

CHAPTER IV.—FOUR SETTLEMENTS.

BY JAMES WOODROW, ST. JOHN, N. B.

Time rolls on, and progress is made in the settlement of North America. There are four settlements, or, more properly speaking, sets of settlements, which we will glance at very briefly.

The first in point of time is the French. Champlain and De Monts had succeeded in planting little settlements in New France, the former in Canada, the latter in Acadia. Henry of Navarre, who had been a Protestant, and was the hope of the Huguenot party in France in his younger days (but who had professed the Catholic religion when he ascended the throne as a matter of policy), favored De Monts, and granted him a monopoly of the fur traffic "in all parts of North America lying between Cape Race in Newfoundland, up to the 50th degree of north latitude;" but the monopoly was afterwards revoked. The Micmac, or Algonquin Indians were very favorable towards De Monts and his French emigrants, and received them with kindness. The Virginians troubled the settlements some, and the Dutch seized a whole year's store of peltries at Port Royal, now Annapolis. De Monts went to Canada in 1617, and a number of Jesuits arriving in Acadia after the assassination of Henry of Navarre, De Monts' settlers, most of whom were Huguenots, retired in disgust, leaving but few behind them. Captain Argall made a raid upon Acadia from Virginia, and destroyed Port Royal and other places, but did not stay long. In 1628, Sir David Kirk, generally known as Kirk, sailed on an expedition against Quebec, and captured it; but in 1632 it was restored to France by the treaty of St. Germain's.

The second settlement, or set of settlements, is in Virginia. The early pioneers there, as we have already noticed, were principally those who, according to Captain Smith, the navigator, were "vagabonds and condemned men;" and, according to Fuller, such as "escaped thither from the gallows." Lord Delaware, who was in Virginia in 1610, wrote of them that they were men of "distempered bodies and infected minds, whom no examples could deter from habitual impieties or terrify from a shameful death." They were reinforced by some respectable people, but more largely by a similar class to themselves; and in 1619 King James gave a command "to send a hundred dissolute persons to Virginia, whom the knight-marshal shall deliver" and in 1620 it was thought the time had arrived to send them wives, as already mentioned in a previous chapter. This colony was governed for a long period of time in a manner that agreed with the policy of the kings of England at that period. Mr. J. Wingate Thornton, in his "Colonial Schemes of Popham and Gorges," quotes an expression of Governor Berkeley—"Thank God here are no free schools nor printing, and I hope we shall not have these hundred years." It must have been a colony after King James' own heart, as there were neither Puritans, printers, nor schoolmasters.

The same year that the women were landed and sold as wives to these devoted adherents of the king, a cargo of slaves was also landed, and shortly after, according to Hildreth, "the whole of North America, as claimed by the English, was divided into the two provinces of New England and Virginia, by a line of demarkation very nearly coincident with that which still separates the slaveholding from the non-slaveholding States." The Church of England was the only church tolerated for a long time in Virginia.

The third settlement in order of time is that of Plymouth. In a previous chapter we have traced its origin. We have followed the members of the Congregational church at Serooby in their exile in Holland, where they plant their church polity at Leyden, and after a time divide into three bands, one part, with their pastor, remaining in Holland, one part returning to England to re-transplant their church polity and the principles of liberty; and another portion reach the wilds of America, the only spot on earth, as they suppose, where there is a field for the principles they have espoused. "Behold upon that icy deck," says a writer, "a meek but dauntless band, who for the right to worship God have left their native land, and to a dreary wilderness a glorious boon they bring." Mrs. Hemans has made their arrival the theme of one of her beautiful versifications in part as follows:—

"The breaking waves dashed high
 On a stern and rock-bound coast;
 And the woods against a stormy sky,
 Their giant branches tossed:
 And the heavy night hung dark
 The hills and mountains o'er,—
 When a band of exiles moored their bark
 On the wild New England shore.
 * * * * *

There were men with hoary hair,
 Amidst that pilgrim band:
 Why had they come to wither there,
 Away from their native land?
 There was woman's fearless eye
 Lit by her deep love's truth,
 There was manhood's brow, serenely high,
 And the fiery heart of youth.
 What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas, the spoil of war?
 They sought a faith's pure shrine!
 Ay, call it holy ground,
 The soil where first they trod,
 They have left unstained what there they found,
 Freedom to worship God!"

The hardships of the first winter bore hard upon these Puritan settlers: The governor was laid in the cold ground, and half the company with him, and still they faltered not. Longfellow in his "Miles Standish" has put into the mouths of the survivors the following words:

"Let not him that putteth his hand to the plough look backwards,
 Though the ploughshare cut through the flowers of life to its fountains,
 Though it pass over the graves of the dead and the hearts of the living,
 It is the will of the Lord."

And when the *May Flower* was returning to England, and the captain expressed his joy because of leaving the inhospitable shores, "glad to be gone from the land of sickness and sorrow,"

"Then from their houses in haste came forth the pilgrims,
 Men, women and children all hurrying down to the sea-shore,
 Down to the Plymouth Rock, that had been to their feet as a door-step,
 Into a world unknown—the corner stone of a nation."—

"Lost in the sound of the oars was the last farewell of the Pilgrims,
 O strong hearts and true! nor one went back in the *May Flower*!
 No, not one looked back who had set his hand to the ploughing."

New England represented one set of principles, and Virginia represented another. The one represented Puritanism, the other its opposite. The one represented freedom, the other slavery. In time there were a number of colonies, but there were still two great divisions, and these two divisions coalesced with Great Britain in order to put down French dominion; then united together in expelling British authority from the old colonies; and at length, after less than a century of unexampled prosperity, have made war upon each other—that war in which the free and the slave states of America are now engaged.

British power is supreme in Virginia and New England; but the other current, civil and religious freedom, has only reached the latter place, and it is there that the two currents mingle, the current of liberty, the swiftest, and broadest, and most prominent. But the question is often asked, Did not the Congregationalists of New England persecute? and is their record as bright and as clear as the Congregationalists or Independents of England, who have the honor of promulgating first the doctrine of liberty of conscience? and of whom Lord Brougham says, “they achieved for England the free constitution she now enjoys.”

The colony at Plymouth is prospering and its success induces others to follow. Persecution rages in England, and many leave for the new world who are opposed to the many ceremonies that are in the Church. They have no desire to separate from the Establishment, they simply wish to have it reformed. Their principles are somewhat in accordance with those held by “Millenarians,” who, while they disbelieved in the ceremonies, had not thought it their duty to be Nonconformists. Arriving in New England they find no churches after the model of the English Church, and being no believers in Prelacy, they readily fall in with the Congregational way. Finding themselves emancipated, they desire to keep so, and determine that their system shall not be overturned by the introduction among them of those holding views of a hostile nature. If others come, they said, as soon as they get the upper hand they will prevent us from worshipping in our way; and so they united church and state to prevent the church from being blotted out of existence. It may or may not have been a necessity of the time; they thought it a necessity; but the purity of their Congregationalism suffered for a time by the contact. In time the evil was seen, and church and state separated. If the Congregationalists of New England were intolerant, they were not so intolerant as other churches. It was an age of intolerance, still they were the most tolerant of all bodies. And if they allowed for a time the church and state to be united, they drew back from that course when they saw the evils, and it is mainly to them the people of the United States are indebted for that principle in their constitution prohibiting a connection between the church and the state.

The fourth settlement was also composed of a good class of people, but it did not manage to get firmly planted. Its origin was in this wise. During the year 1621, King James was in a pleasanter mood than usual. It was the year in which he had crushed out Presbyterianism in Scotland, or supposed that he had done so by the Five Articles of Perth, to which the assent of the Assembly and Parliament had been obtained by fraud and violence. While in a fit of good temper he transferred to Alexander, Earl of Selkirk, a grant of the peninsula, the extent of which was not defined, but was named New Scotland or Nova Scotia in the patent, and was supposed to take in all, or nearly all, Acadia. This nobleman despatched a number of Scotch emigrants

to take possession, and in the spring of 1623 they made a landing at Cape Breton, but soon got discouraged and returned. An order of knighthood was subsequently established by Charles the I., under the title of Baronets of Nova Scotia; and it will be recollected that not many years ago the descendants or heirs of these baronets endeavored to have their claims resuscitated.

About the year 1627 (see Haliburton's History of Nova Scotia) the Earl of Selkirk and a French Huguenot (Sir David Kirk, a title which he obtained in Scotland) sailed with a fleet to America, and captured 18 French vessels, taking prisoner a French Protestant, named Claude De la Tour, who had obtained from Henry of Navarre an extensive grant of land on the river St. John. De la Tour, who had married an English lady, and whose Protestantism, combined with his desire to retain his possessions, overcame his love for France, entered into an arrangement with the Earl of Selkirk to settle the country with Scotch emigrants, and he and the Earl of Selkirk made another effort, but without success. A year later they succeeded in landing some Scotch emigrants at Port Royal, where they built a fort. Thirty of these emigrants died, and one author states that this so discouraged Sir William that he conveyed nearly all his title to Nova Scotia to La Tour, to hold of the Crown of Scotland, reserving to himself Isle Royal or Cape Breton. While this was transpiring, Sir David Kirk had taken Quebec, and carried terror to the French. In 1632, by the treaty of St. Germain-en-Laye, Charles the I. renounced all pretension to New France, Acadia included.

In addition to the settlements above alluded to, the West India Islands were at an early period made use of for penal settlements; but with them we have not much to do in this connection.

Trans-Atlantic Retrospect.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.—We delay the press to give some account of the meeting of the English Union, held in Hull, on the 17th ult. It was largely attended. Rev. H. Allon's address as chairman took up the subject of "the Church,"—those of "the Christ" and "the Book" having been spoken of in May; and, first, he vindicated the claim of the Congregational Churches to be Churches, and not an unlawful schism, which was done by showing that they bore the two "notes of a true Church," spoken of by Dr. Newman, Catholicity and Apostolicity—the first, not as comprehending all true Christians, but as giving them the right hand of fellowship; the second as following the Apostles in their system of doctrine, the form of their Churches, and the spiritual life; next, the position of the body as Nonconformists from the *Establishment* was distinguished from their opposition to Episcopacy, and any desire to destroy the Church, as such, utterly disclaimed. The remainder of the address was occupied with suggestions for the better practical development of the Congregational system, under these heads—

1. The abuses of liberty and self-government. "The imperfections of human nature, which in some way or other find expression in every church system, naturally in Congregationalism take the form of abuses of liberty. The evils incidental to authority are of a different kind; but he would be a

bold man who would affirm them to be less than the evils incidental to liberty." "Disorder in our churches, disability of our ministers, and tyranny of influential and wealthy individuals are comparatively rare. The minister who is most faithful to God, and the most fearless of man, is the most honoured." "It is but a shallow philosophy that would limit moral freedom because it is sometimes abused, or that would train men to its use by depriving them of it." "The true remedy for Church disorder is to be sought, not in retributive or repressive law, but in higher moral feeling, in the acquisition of greater self-control, in the grace which will enable us to 'submit ourselves one to another in the fear of God.'"

2. The irregular formation of Churches. "Our very principle of Congregational independence enables any dozen individuals who may so choose to designate themselves an Independent Church. Neither have we any legislative power to disfranchise churches that have dwindled down into inability." "Few things are the causes of greater embarrassment than the unwise sanction which personal good nature too often gives to these cases." "Let but churches and ministers resolve that in all such matters they will *give no individual sanction without the concurrence of the fellowship to which they belong; and let each association feel that it belongs to it as such to pronounce on each case.*" Three remedies were suggested for the evils resulting from the existence of a multitude of weak Churches, with "mendicant" pastors—the affiliation of the smaller Churches to larger; the uniting of small adjoining Churches under one pastor, his ministry being supplemented by occasional preachers; and their becoming missionary stations, contented to have a missionary agent, and come under missionary regulations. And it was suggested that county associations, charitable societies, and influential ministers, should use all their moral influence to secure the adoption of such remedies.

3. The supply and character of ministers—a subject much discussed at present. A strong plea was made for a thoroughly educated ministry—"Our holiest names are our most learned, Howe and Owen, Charnock and Goodwin, Watts and Doddridge." The preaching of laymen was advocated, but not to the exclusion of a ministry. "With this unrestricted provision for the exercise of every gift of Church-members, it becomes proportionately momentous that every pastor should receive a wise and liberal culture." Yet it seems that of 1,738 ministers in England, 450 had had no known specific education for their work. It was strongly urged that those who prove themselves to have mistakenly entered the ministry be kindly assisted to retire from it. "No mistake can be more injurious than to hold to a virtual theory of the indelibility of orders." "He who, having tried it, has failed, may, without the slightest discredit, confess his failure, his misconception of the sphere for which God really has endowed him." It is no true help of a brother to attempt vainly to sustain him in a failure. "Very strenuous efforts should be made to keep a firm hold of the more gifted of our students, so as to prevent their premature and suicidal settlement." "Our chief difficulty is to find men for our best positions." "One great reason why our own more educated and more gifted young men do not more largely give themselves to our ministry may be, that ministerial success is necessarily problematical, inasmuch as personal qualification is the only possibility of success; and this can only be tested by experience. A conference of the managers of the various Colleges was proposed to take up the whole question of ministerial education. "The injurious facility with which ordi-

nation can be obtained, and the impunity with which it can be dispensed with," were touched upon, and a strong plea put forward for the value of such services, as well as for securing thorough information as to the character and qualifications of those seeking such recognition from other churches and ministers.

4. A few words on Church worship and Church work, closed this valuable address. The highest place was vindicated for worship, above even preaching. The liberty was asserted for each Church to order its own worship, in its own way. And the circumstances of the time were alleged to be favourable to the adoption of the modes considered in themselves to be the best, irrespective of former antagonisms and mere usage.

The matter of a Model Trust Deed received careful attention, on the report of a special Committee. It is not to be acted on till the May meeting.

The Constitution of the Union was also reconsidered. There is a desire on the part of many, to admit any member of a Church, as a personal member of the Union, while others desire that the body should have a strictly representative character. This question was also adjourned until the next meeting. Arrangements were also proposed for securing more time at the meetings, for the discussions of the various matters brought forward, and it was suggested that the members should meet in "Sections" to take up the different classes of subjects—such as church polity and arrangements, church extension, the ministry and colleges, and education.

The usual meeting was held for the enforcement of Congregational principles, but the addresses, though admirable, cannot be condensed within our limits. It was noticeable that they dealt with the development of the churches from within, rather than with their opposition to those without.

The Pastors' Retiring Fund is growing, already amounting to £35,000, and Dr. Ferguson hopes to make it £100,000.

A numerous delegation from the United Presbyterian Synod in England, attended, and spoke much of a possible union between the two bodies some day. Dr. Vaughan spoke in reply, saying, "I think the time is coming when there will be a need of all good men to be banded together, for the defence of God's truth. I have a strong impression, that, whether I live to see it or not, the great question of church and state, will give place to another question—God's truth, or the Devil's lie, for the world. If that time is to come, there is not a nation on God's earth, that will do battle in that cause, better than the Scottish nation."

We can find room for no more particulars this month.

PERSECUTION OF TURKISH CHRISTIANS IN CONSTANTINOPLE.—Mohammedanism is essentially a persecuting religion. It first won its way by conquest, giving to every vanquished enemy the choice of the "Koran or death;" and it aimed to keep all the converts so gained by inflicting death on every apostate. But since (within the present century) the civilisation of Western Europe has penetrated into Turkey, the noble principle of religious liberty has come in its train. The toleration of the religious worship of foreigners was long ago conceded; and during the Crimean war, when Turkey was under so strong obligations to France and Britain, Lord Stratford de Redcliffe secured the promulgation of the celebrated *Hatti Scherif*, according to a Mohammedan convert to Christianity protection in the enjoyment of life, liberty, and property. But the decree was obtained only under strong pressure. It was bitterly opposed by the religious authorities,

and by the people at large. Still, the incessant vigilance of the representatives of the Western Powers, and of the United States, have secured its practical enforcement in many cases, so that missionary labour among the Mohammedans had begun to bear very cheering fruit. A Bible depository had been opened in one of the chief bazaars, and the gospel was openly preached in places of public resort. There appear to have been some unusual provocations of fanaticism by the circulation of controversial works, and indiscretions on the part of some of the native missionary assistants. At all events, a few months ago, the Bible depositories were closed by order of the government, public preaching forbidden, and several of the converts arrested. The local Evangelical Alliance met, and a united representation from its members, belonging to several Protestant bodies, English, American, and European, was sent to Sir Henry Bulwer, the British Ambassador, and recognised protector of Protestantism at the Sublime Porte. But the days of Lord Stratford were gone. To the bitter disappointment of the whole missionary body, the Ambassador vindicated the action of the Turkish Government to a large extent, and entered upon a convention under which the preaching of the Gospel in public places was forbidden. The Bible depository was ordered to be removed from the bazaar to a private location, and the converts were conveyed to distant places, ostensibly for their own protection! It is a scandal to the British name that these things should be done under the sanction of the Queen's representative. The Evangelical Alliance have memorialized the Foreign Secretary on the subject, and we notice that the American Board at its recent meeting, has moved earnestly in the matter, so that we cannot but hope that this backward step in religious liberty will yet be retraced.

THE NEW COURT OF ECCLESIASTICAL APPEAL.—We mentioned, last month, that Dr. Pusey and others were moving for the creation of a new Court of Appeal in ecclesiastical questions. An influential meeting has been held in London to agitate the question in and out of Parliament. The *Times* opposes the project to have a merely clerical tribunal, and Rev. F. D. Maurice has written some powerful letters on the same side. We believe that few of the clergy would not prefer to be tried by a court of lawyers than by one of their brethren! "It would be folly in us (says the *Nonconformist*) to attach more importance to this discussion than it deserves. We look upon it as the extreme form in which High-Churchism, stung by the recent decision of the Privy Council in the "Essays and Reviews" case, thinks fit to make known its dissatisfaction. It expresses rather the measure of its vexation, than a clue to its intentions. It resembles the desperation with which an angered wife will drop hints of an ultimate resort to the Divorce Court, far more than a resolution calmly and seriously entertained even as an alternative. It will not, we may be sure, be pushed to a dangerous limit. As a practical movement, or, more correctly speaking, the conception of one, it will never come to the birth. Nevertheless, it has its significance. It indicates the direction in which the thoughts of earnest-minded men are pointing. It is the kindling of a spark under a vast heap of combustible material, and no one can be sure that they who have kindled can extinguish it."

MR. SPURGEON AND THE ESTABLISHMENT.—The attacks made on Mr. Spurgeon for his sermon on *Baptismal Regeneration*, seem only to have

stirred him up to denounce other errors of the prayer-book. He has preached another sermon, pointing out, in his own pungent style, the unscriptural doctrines contained in the services for confirmation, ordination, the visitation of the sick, burial, &c. He may ignore too much the explanations given of these services, and speak with too much severity of the men that use them, but he is doing a good work notwithstanding. One can hardly help believing that there must be many cases like that of Rev. Leonard Strong, of Torquay, who received ordination in spite of scruples, and thus describes his inner history:—"I was installed, and I returned to my Christian wife, saying, 'I am rector of this parish; I have now a field for labour in the gospel; but I am a liar.' I could never shake this off my conscience. We gave ourselves to the work. I never *taught the Catechism*, or allowed it in the parish. I did not baptize the children of unconverted persons. I often left out parts of the Baptismal service. I never read the whole of the Burial service over the unconverted dead. Indeed I never used the Prayer-book when I could help it. But in all this I was dishonest; I had promised to use it, and obey the Rubric. This made me unhappy, yet God did marvellously bless me in the conversion of sinners, both black and white."—However, the struggle could not continue; Mr. Strong relinquished his post, and is now a Free Church minister.

THE ARCHBISHOP OF CANTERBURY'S CHARGE.—The Archbishop of CANTERBURY commenced his primary visitation at the Cathedral, Canterbury, yesterday. In his charge his Grace alluded to the condition of the churches in his diocese, and also to the agitation for a modification of the declarations made by the clergy and of the Burial Service. The idea of abolishing all clerical subscription had met with little favour from the clergy or the laity. But there could be no doubt that the existing forms of subscription were too numerous, and that some of them might be modified, without lessening the moral obligation of the subscribers to maintain the tenets of the Church inviolate. The labours of the commission had been brought nearly to a close, and he confidently anticipated that the result would prove satisfactory to the members of the Church in general. *The question of the revision of a single office in the Liturgy, such as the Burial Service, would lead to the consideration of its general revision, and any such proposal would be met by the strenuous opposition of the great majority of the clergy of the Church, whatever might be their peculiar bias on theological questions.* He did not think it necessary to enter further into the discussion of the question, and would merely say that, having expressed his willingness to consent to the appointment of a Royal commission for a revision of the table of lessons and some other matters, it was probable that on the reassembling of Parliament such a commission would be appointed.

He next at some length spoke of the Colenso controversy, expressing his disapproval of the views of the Bishop of Natal. He explained what he understood the Church to teach in reference to the inspiration of Scripture, giving up the theory of verbal inspiration. As to the alleged clashing of science with Holy Scripture, he did not think any such difference existed. He deprecated the conduct of those who sought to make the alleged discoveries of science an argument against the teachings of the Church, and expressed a strong opinion that as the Church had withstood the attacks hitherto made against her, so she would continue to overcome those which might be made. It was his firm belief that, if the negative school of theology pursued its course in the same direction and in the same spirit, it must before long work out its own condemnation. Considerable alarm had been felt as to the recent decision of the Privy Council, but he thought that no general conclusion as to any future decisions could be drawn from the tenor of that decision, and much of the apprehension which prevailed, was he thought quite groundless.

REOPENING OF TOTTENHAM-COURT-ROAD CHAPEL.—This ancient place of worship, which for some years past has been in a dilapidated condition, has now been externally and internally thoroughly renovated, and was reopened on Thursday for Divine worship. This tabernacle was originally designed by Whitfield, and the building was commenced in 1756. In 1760 was added an octangular front, which gave the edifice the appearance of two chapels, this addition being called "The Oven," and the chapel itself, "Whitfield's Soul Trap." This enlargement is said to have been aided by Queen Caroline, the wife of George the Second, who, seeing a crowd at the door unable to obtain admission, observed that it was a pity so many good people should stand in the cold, and accordingly she sent Whitfield a sum of money to enlarge the chapel. It was then called "The Dissenters' Cathedral." Whitfield died in America, and in 1770 John Wesley, the founder of the Wesleyan sect preached his funeral sermon in this tabernacle. In August, 1787, the Rev. Dr. Pickwell, rector of Bloxham-cum-Digby, Lincolnshire, preached his own funeral sermon in this same chapel. It appears he had pricked his finger in opening the body of a person who had died of consumption, and the wound proving fatal, mortification ensued in ten days afterwards. This was the last sermon Dr. Pickwell preached. Attached to this chapel is a burial-ground, the mould for which is stated to have been brought from the church-yard of St. Christopher-le-Stokes in 1780, by which the consecration fees were saved. This ground, though not used, of course, in the present day as a place of interment, we think might be made to look a little more respectable at a slight expense. In the year 1828 the original lease to Mr Whitfield expired, and the chapel was closed till 1830, when it was purchased by trustees for 20,000*l.*, and altered at a great cost. This building is 116ft. by 76ft., and 112ft. high to the crown of the dome. It is well adapted for hearing, and will seat 7,500 persons. In 1834 the trial of a long-pending Chancery suit respecting this chapel occupied between three and four days. In the interior are monuments erected to Whitfield, the founder; to Toplady, the zealous Calvinistic controversialist with John Wesley; and to John Bacon, the sculptor. A peculiar circumstance is connected with its reopening—namely, that the newly-appointed minister is the Rev. James W. Boulding, who was brought up in the Rev. Mr. Spurgeon's college for a Baptist minister, but who seceded from that communion on conscientious principles, and joined the Independent body.

PROPOSED SUSTENTATION FUND.—At the second annual conference of the Hertfordshire Congregational Association of churches belonging to the Independent denomination in this county, at St. Albans, on Wednesday week, the chairman, Rev. W. Griffiths, of Hitchin, in the course of his annual address, advocated the adoption of a sustentation fund, similar to that of the Free Church of Scotland, to be co-extensive with the Congregational Union of England and Wales, and recommended that the Hertfordshire Association should endeavour to lay a scheme for the establishment of a sustentation fund before the meeting. The Rev. H. R. Reynolds, president of Cheshunt College, in moving that the Rev. Thomas Hill, of Finchley, be chairman of the association for 1865, said he thought it was desirable to supplement pure Independency by an aggregation of voluntary churches, which removes weakness caused by a strict separation. This union should have the discretion of admitting pastors and churches into its organization, for without this discretion, the proposed sustentation fund might become an evil, by encouraging incompetent or unstable persons to take upon themselves the office of the ministry, and men and churches who were not really one with them to call themselves Congregational ministers and Congregational churches. There was a vast difference between our churches and the Free Church of Scotland, which was a Presbytery that ordains for the ministry only such men as it sees fit. The Rev. T. Hill moved the following resolution:—"That a sustentation fund for the Independent Churches, similar in constitution and object to that of the Free Church of Scotland, is worthy of the earnest and immediate attention of the association; and this meeting recommends the gentlemen who form the committee to inquire carefully into the question, and to report as to the

best method of introducing the proposal to the whole body." Mr. Alexander Morrison, in seconding the resolution, suggested that the scheme could only be carried out by associations similar to the Hertfordshire Association throughout the counties of England and Wales.

THE CONGREGATIONAL MAGAZINES.—The editorship of the *Christian Witness* and *Christian Penny Magazine* will at Christmas be relinquished by Dr. Campbell, who announces that the trustees have appointed the Rev. John Kennedy, M.A., of Stepney, editor of the former, and the Rev. F. S. Williams, of Nottingham, of the latter.

BAPTISM OF A HINDOO STUDENT OF CALCUTTA UNIVERSITY.—A young Hindoo student of the University of Calcutta, named Behari Lal Chundra, has been baptized at the Free Church Mission in that city. He is one of the educated Bengalees referred to by the Rev. John Barton at the last anniversary of the Church Missionary Society, who having become convinced of the truth of Christianity, and coming in contact with certain members of the Society of Friends visiting Calcutta, eagerly adopted the Quaker view of baptism, in order to escape the sacrifice which invariably accompanies it when administered to a Hindoo. Yet he felt called to seek to win others to the faith he had himself embraced. After eight or nine months' effort, an intimate friend became also spiritually awakened, and resolved to join him in leading a Christian life. At first, this friend, like himself, was for dispensing with baptism; but the views of Kali Charan Banerjen, as he is called, undergoing a change, Behari was led to re-examine his position. The result was a conviction that it was his duty to take the same step. The necessary arrangements were made, but when the hour for the administration of the ordinance arrived, he was a prisoner in the house of his relatives. Subsequently he escaped from their hands, almost naked, and was baptized. Both the young men are candidates for the ministry.—*Evangelical Christendom*.

MISSIONARY LABOURS IN JAPAN.—There are six American missionaries at Yokohama. Their work has to be carried on with great caution, but is not without influence. The people seem disposed to accept the Gospel, though the Governor says he who is baptized shall be at once executed. Echizen-no-Kami, a powerful Daimio whose principality lies near Miaco, on the north, has taken a decided stand in favour of unrestricted intercourse with foreign nations, and in favour of progress generally. A paper has been widely circulated among the Japanese, in which he sets forth and defends his views. Echizen-no-Kami, it appears, expresses himself in favour of the toleration of Christianity; at least, he thinks the danger to be apprehended from its introduction is imaginary. He argues that if the Christian religion should be excluded, for the same reason the doctrines and teachings of Buddhism should have been banished, as they are equally of foreign origin. Meantime, the translation of the Scriptures is progressing, and Chinese Bibles and tracts are circulate^d. One of the missionaries is educating in English several young ladies on behalf of the Government. The medical department is also rendering valuable aid. The missionaries of the Dutch Reformed Church have obtained leave to build a chapel.

WHOSOEVER AND WHATSOEVER.—These are two precious words often used in the mouth of Christ. "*Whosoever* will, let him take the water of life freely" (Rev. xxii. 17). "*Whatsoever* ye shall ask in my name, that will I do" (John xiv. 13). "*Whosoever*" is on the outside of the gate, and lets in all who choose. "*Whatsoever*" is on the inside, and gives those who enter, the free range of all the region and treasury of grace. "*Whosoever*" makes salvation *free*; "*whatsoever*" makes it *full*.

Correspondence.

COLLEGE OPENING.

MY DEAR SIR,—I have a few more items touching the College, which I cannot forbear sending to you for the pages of the *Independent*.

The second Sunday of October was duly observed by the Church here, in the manner recommended by the Annual Meeting of the Subscribers. In the prayers of the public services place and prominence were given to the College and those engaged in its management; and, at the close of the evening service, a special meeting for prayer was held, which was largely attended, by members of the church especially. Doubtless, the recommendation was complied with in many other places; let us hope for good and large results.

On the evening of Wednesday, the 12th, the twenty-sixth Session of the College was opened, according to the announcement in your last number. The service was held in Zion Church; wherein, notwithstanding the bad weather, a goodly audience assembled, both of members of the church and of the congregation. Dr. Wilkes presided, under whom the programme of the service was carried out. The addresses by Messrs. Elliot and Duff were of a practical and interesting character and were listened to with much attention. Of these I send you abstracts, in the hope that you will be able to give them space in this number. Dr. Lillie concluded the service with an address, rather to the people, in which he, in an affectionate and appropriate manner, dwelt upon the past history of the College in Toronto, and also bespoke for it all sympathy and help from those in whose midst it is now placed.

The work of the College is now regularly going on, in both its Departments, with great diligence and regularity, I am happy to say, on the part of the Students. Two preaching-stations in the city are supplied on Sunday evenings by the Students in conjunction with a few other gentlemen. A formal application has been made to the Corporation of the McGill University for the affiliation therewith of the College. There is no reason to doubt that the application will be received and the affiliation consummated.

I remain, faithfully yours,

MONTREAL, October 24, 1864.

GEORGE CORNISH.

I.

FIRST ADDRESS—BY REV. J. ELLIOT.

Subject—The elementary character of preparation, during College life, for the Christian Ministry, which was dealt with in the following order:—

The cultivation of Elementary Religious Principles,
The formation and confirmation of Elementary Habits,
And the pursuit of Elementary Studies.

The great vital principles of devotedness and trust, elementary in the new life, spreading their influence through the soul, and having to do with all its other qualities, were specially considered: and reference was made to the striking way in which their cultivation conjointly was enjoined by the Great Teacher: "When I sent you without purse and scrip, and shoes, lacked ye anything? And they said, Nothing!"

The habits of attention, discrimination and reflection, were severally treated of, also that of aiming strictly to do the work of the day.

After a series of remarks respecting the elementary character of College studies, the Students were recommended to have an eye always to preparation for the *Christian Ministry*; not for some particular field, perhaps Utopian, that youthful imagination might picture to the mind.

Allusion was made to the great request of Solomon, and to the fact that, in granting the request, God gave him also riches and honour; from which a lesson was received that should be written, as in letters of light, on the soul of every Student.

The address, which occupied about twenty minutes, closed with some reference to the warm interest of fellow christians in the Collegiate career of the Students, and expression of the hope that, vessels of mercy, they might be vessels unto honour, and, after being faithful unto death, shine as stars for ever.

II.

SECOND ADDRESS—BY REV. A. DUFF.

After a brief introduction, referring to the relative position of the Students, the importance of their work, and an invocation of the Divine Spirit's presence, the Rev. A. Duff announced his subject in the following proposition: *That it is of the utmost importance, and therefore highly desirable, that every public interpreter of the Word of God should thoroughly understand the language in which that Word was originally written.* Opposition to this subject has its rise in misconception. It is not the *essential necessity*, but the very great importance of the study to the Minister of the Gospel. Sacred Philology was then defined, the manner in which it must be studied explained, and that study recommended by the following arguments:—

1. *Because this study is highly beneficial in a general point of view, as exercising a direct tendency to improve the mind and greatly to facilitate clearness and accuracy of thought, and fluency of expression.*

The great object of education, properly so called, is to draw out the mind, and to train the man to think for himself. Not so much to amass knowledge, as to be able to arrange systematically what is attained and to have it ready for use on every fitting occasion. Mathematical studies tend to this, and ought to be carefully attended to, but they will help the classical, which bears more immediately on the Minister's peculiar work. Every new language acquired will accelerate your progress in correct thinking—will increase your stock of ideas—open up fresh treasures of illustration—will supply a rich choice of words, with their different phases of meaning, and greatly tend to cultivate a correct taste in their selection. Moreover, this study will promote your knowledge of the laws of mind in general, as these are exhibited in the ever varying changes to be seen in the words and phrases of the languages studied.

II. A second argument is: *That no author can be read or studied so advantageously, or his sentiments so thoroughly appreciated in a translation as by a careful perusal of the original.*

It has been said of Demosthenes "He has indeed been well translated. But few take an interest in translations, which was not at first inspired by the originals. It must be remembered also that the best translation is an imitation rather than a fac-simile; that the Greek and English idioms are widely dissimilar, and that there are peculiarities in the style of Demosthenes

which render a translation especially difficult." This criticism is correct in its application to translations in general, and of the Greek and Hebrew Scriptures. Passages might be adduced shewing the difference in strength and beauty between the original and our translation. If any book ought to be read in its own original garb, in order to be appreciated, much more surely the Book of Life. The private Christian ought to secure this where it is possible, but much more you who are to read the Scriptures not for your own pleasure merely but that you may expound them to others.

III. A third argument is this: *A thorough acquaintance with these languages is indispensable to an accurate translation and interpretation of the Sacred Scriptures for one's self.*

We speak of course of being able to see for one's self, and also to reap all the advantages possible without sharing in the disadvantages of using the exposition of others. A learned writer has said, "Only the Philologist can be an interpreter. All the other qualifications that belong to the office of interpretation are useless without an acquaintance with language, whilst on the contrary in very many cases nothing more than this is necessary for correct interpretation." It is in great measure to their acquaintance with the original languages of the Bible that we are indebted for the mighty achievements of the heroes of the Reformation, as Bishop Marsh has truly said, "Learning, and especially grammatical learning, was the pillar by which the edifice of the Reformation was supported." And now the same learning, with special reference to the language of Scripture, is of the utmost importance to the christian minister, that he may defend the sacred treasure handed down by them to us, against the shafts of learned skill still hurled against it. Unlearned in these languages you must be content to "see with other men's eyes and be directed by other men's judgments," without the satisfaction of knowing whether these guides are themselves in the right. And with respect to the principles on which these commentators have made up their minds, you must, in the case supposed, be entirely in the dark. It is granted we have an excellent translation and we feel grateful, yet cannot but regret that so much of the beauty and harmony and force of the original should be, in several cases, seriously impaired. If learning, and grammatical learning, has been employed to wrest the language of Scripture from its true and proper meaning, we see no reason why it may not also be employed for its just interpretation and defence. The ministry of the word ought always to be prepared for the exigencies of the times; and we are mistaken if the battle-field for the Bible be not now, not so much in the region of the Evidences as among the laws of Sacred Philology and Biblical Criticism.

Warning the Students against being dissuaded by representations of the difficulties in the way, and animadverting on the little importance too often attached to this study in theological training, the speaker said—It is not a mere outside acquaintance that will secure the end desired, nor indeed even a considerable amount of knowledge of the study. It is not in College that you are to become finished Biblical critics. Here, indeed, the foundation is to be laid. Let it be broad and deep, firmly based upon a minute and accurate acquaintance with the grammatical structure of the languages. But it is only by years of serious and determined application and extensive reading that you may expect to become Philologists to purpose. Brethren, you are highly favoured this day. You are now to be committed to a faculty of Professors every way qualified for the onerous and important duties devolving upon them; and I mean here a reference to the faculty of the University as

well as of our own affiliated College. Professors who will see that you have work to do, but who are also able and willing to encourage you in doing it.

The address was then closed with a quotation from the late Prof. M. Stuart's Hebrew Chrestomathy, Part III., pp. 109, 110.

REVIEW CLUB.

MY DEAR SIR,—Allow me, through your columns, to inform the Congregational Ministers resident within the bounds of the Central Association, that a *Review Club* was formed in connection therewith, at its recent meeting in this city, your correspondent being appointed Secretary.

The subscription is \$2 per annum, payable in advance, and subscribers for the ensuing year can be received until the 15th of December. Each member will likewise prepay the postage (1c. per oz.) of the Reviews forwarded by him to the next person on the list.

It is proposed to take the "Patriot" newspaper, (to be kept two days), the "Eclectic Review" (English), to be kept one week, and the "British Quarterly Review," the "Bibliotheca Sacra," the "Methodist Quarterly," and the "Princeton Review," each to be kept two weeks. Seven members are already enrolled. If a sufficient number join us, all the above publications can be secured, and even more, as one member proposes to allow the club the use of his copy of the "Patriot," as his subscription.

I would therefore invite communications from ministers who are, or propose to be, members of the Central Association. It may be as well to explain that that Association does not confine itself to the bounds of the Middle Missionary District, but is at liberty to receive ministers and churches from the contiguous portions of the Eastern and Western Districts, of whom some have already joined us, finding Toronto their most natural centre.

The "Patriot" will probably be put in circulation immediately. The Magazines will be taken in from the beginning of the year. The final choice of the full list to be subscribed for will be made at the meeting of the Association in Newmarket during the Missionary meetings. At present, the order to be followed, as far as our means allow is,— "Patriot," "British Quarterly," "Bibliotheca Sacra," "Methodist Quarterly," "Princeton Review," "Eclectic Review."

I am, yours truly,

F. H. MARLING.

Toronto, Oct. 14, 1864.

CORRECTION.

MR. EDITOR,—Permit me to correct a mistake in "Layman's" Review of our Missionary Society and College Reports, in your last issue.

The church at Manilla is the only one of our order in the township of Mariposa. I question if said church ever neglected to make an annual collection for both institutions; certainly it has not done so for the last seven years.

In reading the well-meant article of "Layman," I thought of what I witnessed lately. A cautious farmer and one of his sons, cleaning wheat for the market with a fanning-mill, the boy, full of life, was driving too hard. The father, with hand up, cried, "Cannie, boy, cannie! you are putting good wheat in the tailings!"

Certainly there is room and a loud call for increased liberality to the cause of the Redeemer; but we must not "shame them that have not." Two of the churches named as non-contributors for the College, the writer knows well. He feels sure, were the respected reviewer to visit them, he would be the last to expose them. More than once within the last four years the church at Manilla, aware that the self-denying, devoted brethren, pastors of those churches, were suffering from want of food and clothing, sent to their relief. Their people were struggling to redeem their land, and crops going against them, few, if any, of them could well spare a few dollars in the year, much as they love and esteem their ministers. It appears to me when more favoured churches give in proportion to their ability as much as their poorer brethren are giving, that the treasury of the Lord will be replenished.

Could not a goodly number of those massive gold chains and splendid brooches worn as articles of dress, and not essential to comfort in either cold or hot weather, be handed over to the worthy treasurers of our institutions, who would be glad to cast them into their smelting furnaces and turn them to good account. A richer baptism from on high is needed to make us all more like Jesus, who emptied himself that sinners might be saved. May God grant it.

Yours sincerely,

A CONSTANT READER.

WESTERN ASSOCIATION.

DEAR EDITOR,—Some of your readers will welcome a reporter from the recent meeting of the "Western Association," held at London, according to appointment. The first session was in public assembly at the Congregational Church, for Divine worship, on Tuesday evening, the 4th October. The devotional service was conducted by Rev. Jonah Reeve, Pastor of the Congregational Church at Stowmarket, Suffolk, England, assisted by the writer. The appointed preacher, Rev. John Wood, delivered an appropriate and quickening discourse on *Christian Charity, its compass and characteristics*, from the words of the Apostle Paul, "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned."

The following morning, from nine to ten, was spent in public devotional exercises, at which we noticed with pleasure the presence of ministers of other denominations. If the Ministers of the Evangelical bodies could realize their responsibility for the wide breaches and uncomely irregularities in the temple of the Lord, arising in great measure from building in the interest of this or that sect, they would more eagerly seek opportunities of prayerful conference together. Our own hearts are sometimes more fettered by the spirit of party than our people's hearts. A true man of God, now gone to his Heavenly rest, who was once a fellow laborer in the ministry, declared that "it would take a whole day to give me his reasons for not being able to join with an Arminian in prayer!"

The subsequent hours of the day were devoted to private sessions, for reading and criticising various papers previously appointed. Much additional interest and profit was imparted to these exercises by brethren occasionally with us from a distance. The Rev. Thomas Lightbody, now occupying a charge in Michigan, was thus present, "for conscience's sake," being up to that time still a member of Association. He contributed his full share, and

more than conscience demanded, for his *heart* was warm toward his brethren and the object of their meeting. The Rev. J. Reeve, being on a flying visit to Canada, devoted this day chiefly to us, and by his genial presence and interesting contributions to our discussions and conference, added greatly to the pleasure of the day. He brought us into near communion of heart with our beloved English Brethren, whose inofficial representative he was. I wish some such visitor could shed the light of his countenance, and that of the British Brotherhood, upon our next Union Meeting at Toronto in June, 1865. How we should rejoice to greet an occasional representative at these assemblies from the dear mother country! Some of our rich churches at home could render us essential service by giving their Pastor a furlough of three months, with a purse to cover expenses of a trip to America, as did my cousin's flock at Stowmarket, Suffolk. They would themselves derive a still larger benefit than we. "It is more blessed to give than to receive." In the evening another public service was held in the lecture room. The weather was exceedingly unfavorable, pouring rain and pitch darkness combining to deter feeble or faint hearts. About thirty persons were present, of whom a large portion were ladies! The Pastor presided, and several of the ministers present took part; the two visitors above named gave very delightful addresses, and the Secretary reported the particulars of the sad dispensation by which our beloved fellow laborer, the late Rev. R. McGregor, was cut down in the midst of his vigorous and useful Missionary work. These particulars will be found on another page.

I am sorry to have to add that our esteemed brother, the Rev. Charles P. Watson, was about vacating his pastoral charge at London, to enter upon City Mission work in connection with the Young Men's Christian Association at Montreal. He will be greatly missed by his attached people, and by a large circle of friends in other denominations. The Church is looking hopefully to the speedy settlement of another pastor in his place. May they be prospered in their effort, and blessed under Mr. Watson's successor, even more abundantly than heretofore! Past mercies should inspire *hope for the future*, as well as gratitude.

When I returned home I was startled by the intelligence that while we were in happy conference at London my venerable friend and fellow laborer, the Rev. David Caw, (Presbyterian,) of Paris, was suddenly summoned to his eternal home, by a fall from his buggy, while driving on one of his pastoral rounds! It is remarkable that in the same week of last year I returned home to find a near neighbour and esteemed brother in the Ministry, at Paris, a corpse. I refer to the Rev. James Spencer, late Secretary of the Wesleyan Conference. Surely in the midst of life we are in death! May we realize more fully that the Master is even at the door, and so live in Christ and to Him that at the sound of His voice, "Behold I come quickly," we may joyfully respond, "Come, Lord Jesus! come quickly!"

Yours, E. E.

PARIS, 25th Oct., 1864.

News of the Churches.

REV. JOHN BROWN

Requests us to state that his post office address is at present *Caledon, C. W.* The failure of his health has necessitated our brother to retire from his pastoral work at Eramosa.

BAZAAR AT BOWMANVILLE.

A very successful bazaar was held at Bowmanville, on Friday, 14th October, by the ladies connected with the Congregational Church in that place. As the object was to assist in paying for the house recently purchased for a minister's residence, all the friends went vigorously to work, and succeeded in realizing a profit of \$230. A pleasing aspect of the movement was the exhibition and sale of the photographs of the ministers of the several denominations of the town—Messrs. R. & H. O'Hara, Artists, generously presenting all the profits. It may prove gratifying to those kind friends in Montreal, Toronto and elsewhere, who have aided in securing a Congregational parsonage in Bowmanville, that arrangements are now made for the payment of the whole price of the building previous to the close of the year.

DONATION PARTY AT PINE GROVE.

On Wednesday afternoon, 12th October, a Donation Party was held at the Congregational Church, Pine Grove. In spite of showery weather, full 120 persons assembled, and were provided with a bountiful tea by the ladies of the church, a committee of gentlemen meanwhile receiving the freewill offerings to the Pastor. After tea, addresses were delivered by the Rev. Mr. Milligan, of the Canada Presbyterian Church and Rev. F. H. Marling, of Toronto; the former dwelling chiefly on the idea of "gathering the lambs into the fold"; and the latter speaking of the claims of the ministry for temporal support, adding a few hints on church building. These were called for by the fact, that "the place has become too strait" for the increasing congregation which enjoys Rev. R. Hay's ministrations. A fine site has been offered by a resident proprietor, in a more easily-accessible position, and it is proposed to put up a brick building, if possible, next season. But in a locality where *the average crop of wheat this year has been five bushels an acre*, some delay may be necessary. Under such circumstances, it is very creditable to the people that on this occasion and an adjourned meeting on the following Friday evening, the sum of \$68 should have been made up, in addition to the full and punctual discharge of the amount annually pledged to the Pastor. Additional interest was given to the occasion, by the singing of the choir, and of a band of Chippewa Indians encamped in the neighbourhood.

NEW CONGREGATIONAL CHURCH, BRANTFORD.

The ceremony of laying the corner stone of the new Congregational Church, Brantford, took place on Monday, October 10th, in the presence of a large concourse of people. The weather could not have been more auspicious, and the hour chosen 12. m. was judiciously selected so as to enable the largest number of people possible to attend.

James Wilkes, Esq., chairman of the Building Committee, conducted the ceremonies. The Rev. Mr. Wood, pastor of the Church announced a hymn, commencing "Great is the Lord our God." A large portion of the assembly joined in the singing. After this the Rev. W. Stewart of the Baptist Church read the 132nd Psalm; and the Rev. W. Cochrane of Zion Church, led the assemblage in prayer. The Rev. Mr. Wood then briefly addressed the audience, and read a copy of the parchment enclosed in the air-tight glass jar about to be deposited in the corner stone. The document briefly recited the history of the Church from its organization in 1834 until the present time as follows:

"On this 10th day of October, in the year of our Lord 1864, being the 28th year of her most Gracious Majesty Queen Victoria's reign. Viscount Monck being Governor General of B. N. A., this corner stone of an edifice to be used for the worship of God by a body of christians known as the Congregational Church of Brantford C. W., was laid by Edward Harvey Potter, one of the Deacons, in the name of the Father, and of the Son, and of the Holy Ghost.

"The Church was founded A. D., 1834. The Rev. A. Lillie, formerly a Missionary in the employ of the London Missionary Society, in India, became its first minister in 1835, and so continued until his appointment to the office of Tutor of the Theological Academy A. D., 1839. During his pastorate the frame edifice on Dalhousie street, a photograph from a sketch of which is herewith enclosed, and which was burnt down on the morning of Sabbath the 14th of August, of this year, was erected.

"Mr. (now Dr.) Lillie was succeeded in the pastorate (after a brief occupancy of the pulpit by the Rev. T. Bayne) by the Rev. Thomas Baker, on the 1st of August 1841. Seven years afterwards, difficulties occurring, a separation took place, Sept. 16th 1848; and on the 5th December of the same year, the Rev. Thomas Lightbody, a graduate of Glasgow Theological Seminary, was chosen to fill the vacancy. Mr. Lightbody having resigned his charge in the autumn of 1852, the Church invited Mr. John Wood of the Congregational Theological Institute, in Toronto, to supply the pulpit. Mr. Wood entered upon his duties Dec. 5th 1852, and was ordained and installed pastor on the 16th of February following, the Revs. John Roaf, Adam Lillie, Wm. F. Clarke, William Hay, and James Vincent taking part in the services. In that office having obtained help of God he continues until this day."

Then followed a memorandum of the present number of the membership, the names of the Deacons, the Trustees, the Building Committee, and of the Architect and Builder. Around the edges were inscribed the following texts, viz:—"In all places where I record my name, I will come unto thee, and I will bless thee." "Other foundation can no man lay than that is laid, which is Jesus Christ." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." "The glory of this latter house shall be greater than of the former." There were also enclosed in the air-tight jar, a copy of each of the following printed documents and publications, viz;—"The covenant of the Church;" "The minutes of the Congregational Union Meeting in Brantford June 1864;" "The Canadian Independent Magazine," for October 1864, "The Canadian Almanac for 1864; The Brantford "Expositor" for Oct. 7th 1864; The "Brantford Trade Guide;" Congregational Independency" by Rev. Dr. Wilkes; "A Sermon on the American Civil War" by the pastor; "Lectures on Christian Baptism" also by the pastor; The Pastor's "Annual Sabbath School Addresses" 1861-1864. Also, photographs of the first pastor, the present pastor, the Deacons, the Trustees, the Building Committee, and the Treasurer of the Church, a photograph of the old Church edifice, from a sketch in pencil, and some of the charred and melted materials; some Canadian and American Coins of recent issue in silver and copper; some postage stamps of various countries, and some Canadian Bill Stamps, and the parchment containing the historical sketch of the church, as given above. Copies of the Toronto "Globe" and "Leader" of the day on which the corner stone was laid, were also enclosed in the cavity.

E. H. Potter Esq., by direction of the chairman deposited the jar in the corner stone. Mr. Mellish the builder handed him an elegant silver trowel, manufactured for the occasion by J. Wood & Co., of Montreal, and on which was engraved in handsome letters, the following inscription:—"Presented to E. H. Potter, Esq., on the occasion of his laying the corner stone of the Congregational Church, Brantford, Oct. 10th, 1864." It was beautifully chased, a wreath of maple leaves extending round the edge. Mr. Potter having spread a bed of mortar for the reception of the stone and it having been lowered into its place, declared it well and truly laid in the name of the Father, and of the Son, and of the Holy Ghost."

The Rev. Mr. Ebbs, of Paris, then mounted on the top of the stone, and addressed the audience, congratulating the congregation on the liberality and the

energy they were displaying in surmounting the calamity that had overtaken them, in the burning of their former place of worship, and expressing the hope that the spiritual house might receive equal attention, and might be rapidly built up under the blessing of God and the preaching of the gospel. The Rev. Mr. Hughan, of the Primitive Methodist Church, then announced the Doxology, "Praise God from whom all blessings flow," and the pastor, Rev. John Wood, dismissed the assemblage with the usual benediction.—*Brant Expositor*.

FAREWELL MEETING, LONDON C. W.

On Monday evening Oct. 24th a very interesting meeting was held in the North Street Presbyterian Church—to take public farewell of the Rev. C. P. Watson, (late pastor of the Congregational Church;) who leaves London in a few days for Montreal, to take charge of the mission work of the Young Men's Christian Association of that city. The chair was occupied by Rev. R. Jones, Wesleyan minister. A very large and respectable congregation, made up from all Christian denominations, testified the esteem in which Mr. Watson is held. On the platform we observed, besides those mentioned, Revs. Andrew Kennedy, John Scott, John Potts, John McLean, M. A., J. R. Gundy, J. Hooper, and Cleaver.

The chairman expressed his deep regret at Mr. Watson's departure, and prayed that he might be made as useful in Montreal as he had been at London.

Rev. John Scott, pastor of the North Street Presbyterian Church, moved the following resolution:

"The members of the Ministerial Association, together with the Christian brethren and fellow citizens now assembled to take leave of the Rev. C. P. Watson, who is about to remove from London to a new sphere of labour in the city of Montreal, would express their high respect for his character as a man and a Christian minister, and their appreciation of the zeal which, during the ten years of his residence in London, he has manifested in the cause of the Redeemer, and the special interest he has taken in the religious condition of the young, and in the maintenance of sobriety and morality in the general community. This meeting would also express their regret at losing his society and valuable labours; and their earnest wish and prayer is that the blessing of God may ever rest on him and his family, and that he may be long spared and made extensively useful in the great and glorious work of the Gospel."

The mover remarked that a long and valued acquaintance with Mr. Watson enabled him to verify the truth of the resolution. Many of our citizens, and especially the young, have reason long to remember Mr. Watson.

Rev. John Potts, in seconding the resolution, felt assured that many a heartfelt prayer would ascend to heaven, that the God of all grace might ever be the guide and guard of their esteemed friend and coadjutor, whom they had met to-night to honor. In him, the Temperance societies had an intelligent and pious advocate; the Young Men's Christian Association had not a warmer friend than Rev. Charles P. Watson; and as for the Ministerial Association, he felt certain that no brother minister remaining could fill his place. He leaves us with a reputation any of us might envy, and an influence for good which he prayed that God would grant all of us.

Rev. Andrew Kennedy supported the resolution. During Mr. Watson's long residence in this city, he had enjoyed much sweet Christian fellowship with him—had often listened to the tones of his musical voice, and looked upon the beaming light of his pleasant countenance—and he had had full opportunity of testing the sincerity of his principles of action. He would make bold to say that ministers of the gospel took a very narrow view of their responsibilities, when they restricted their endeavors for usefulness to their own immediate charge. In this matter, Mr. Watson had never been backward, and he hoped all the ministers present would imitate his example, and "go about doing good."

Rev. John McLean, A. M., curate of St. Paul's Cathedral, had known the Rev. Mr. Watson for six years, and could testify as to his worth. Most cordially he prayed that He would prosper him, and he felt that Montreal would have reason to rejoice at the day he returned to their city, as London has reason to regret the day he departs from our midst.

A deputation, consisting of Rev. Andrew Kennedy, Rev. John Potts, and Messrs. W. Bowman, J. J. Dyas, and Thomas Caldwell, presented an address, on behalf of the Young Men's Christian Association. And the Rev. John Potts in presenting a purse of \$180 as a tangible proof of esteem from the London Christian public, read a very suitable address.

Mr. Watson replied in a most feeling manner, thanking his London friends for the many kindnesses shown to him.—*London Advertiser.*

CIRCULAR.—AID FOR THE LIBERATED SLAVES.

"Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."—
Matt xxv. 40.

The progress of events in the United States is constantly setting free large numbers of slaves. These persons emerging from bondage amidst a great social and political revolution, must suffer much misery unless promptly succoured. The number already liberated cannot be precisely estimated, there are certainly many hundreds of thousands, and it has been stated that the number reaches two millions. Suffering is an inevitable incident of their present transition state, and amidst the dreadful clash of arms their cry for help fails to be heard as widely as it ought to be. This call is not a question of debate as between North and South. It is a call of humanity which demands prompt attention from all thoughtful and humane persons everywhere. The exigency of the demand has been met to some extent by the organization of Freedmen's Relief Associations throughout the United States, sanctioned by the Federal Government. The leading purpose of these Associations is to train the freed people to habits of industry and enable them to become self-sustaining. Villages are formed, plots of ground allotted for tillage, schools opened, and the various adjuncts provided to establish the blacks as a free peasantry, capable of earning their own livelihood. The experiments already made show a fair measure of success, and afford practical evidence of the capacity of the negro race. In the Sea Islands of South Carolina, and various places elsewhere the freed people have already become to a large extent self-supporting. The National Freedmen's Relief Association (N. Y.) has made an appeal to the friends of humanity in Canada to assist in this matter. Some contributions have already been sent from societies in Great Britain co-operating in this cause. The enterprise in hand being no less than the Christian civilization of the black race in the South, hitherto held in bondage, the appeal has been considered in meetings held for the purpose in this city, and the undersigned have been appointed a committee to present the subject to their fellow-citizens. The limits of a circular forbid their enlarging upon its claims. The cause speaks for itself, and the more it is considered in its present and prospective magnitude the more forcible will its pleading become.

Contributions will be received by the Secretary-Treasurer at his office, 73 Great St. James Street, or by any member of the committee:—Henry Wilkes, D.D., Chairman, J. Cordner, A. F. Kemp, J. B. Bonar, T. M. Bryson, F. E. Grafton, J. A. Mathewson, H. A. Nelson, Henry Lyman, Benj. Lyman, Joseph Mackay, J. Patton, Secretary-Treasurer.

Montreal, October, 1864.

THE AMERICAN BOARD.

The American Board commenced its Fifty-fifth Annual Meeting in Mechanics' Hall, Worcester, Oct. 4th, at 4 p. m. Dr. Hopkins, the President of the Board, occupied the Chair. Rev. J. B. Condit, D. D., of Auburn, N. Y., preached the Annual Sermon, from Philippians ii. 15, 16, "Among whom ye shine as lights

in the world, holding forth the word of life." After speaking of the figure of light, and of the necessity of moral light, he affirmed that the Missionary cause, as a means for disseminating moral light, had received special marks of Divine favour. Having expanded this idea in a few felicitous remarks, he announced his theme to be—"The Missionary enterprise as a test of the development of the life of the Church." He first illustrated the point that a deep spiritual conviction of truth is a Missionary spirit. He adduced Christ's life declaring that such a spirit was personal with him, and so far as the Church is Christ-like it will characterize her. Then he considered the love of man as an element of the life of the Church. Pervading the hearts of men as it may and ought to do, it becomes irresistible as a missionary spirit. And lastly, he spoke of the desire for the glory of God as an element of the life of the Church; and by numerous illustrations showed its power. Man has felt its influence, for God has blessed it. The Preacher then drew the inference, first, that God's discipline is invaluable to the Church, and secondly, that the work of the present hour is of paramount importance.

The Annual Report presented an encouraging view of the several Missions of the Board. They are generally in a promising state, and give indications of continued and growing success. Missions, 22; Stations and out Stations, 323; Ordained Missionaries, 150; other male assistants, 8; female assistants, 170; total from this country, 328; native pastors, teachers, &c., 740; total number of laborers, 1,068; number of Mission Churches, 166; members, not including those at the Sandwich Islands, 23,647; added last year, 522; number of training, theological, boarding, and free schools, 371; whole number of pupils, 10,317 printing establishments, 4; pages printed last year, 27,486,573.

The Treasurer reported the income of the Board from all sources to be \$531,983 77; the expenditures, \$522,164 38. This includes the debt of last year, which was \$6,184 95. There remains a balance in the treasury of \$3,634 14.

LOSS OF THE "JOHN WILLIAMS."

This Missionary ship was the first built for purely religious purposes. She has been in commission 20 years, and was owned by the London Missionary Society. The money for her construction was raised by shilling and penny contributions of the children of England. This mode of raising the money, we believe, was suggested in Glasgow by a gentleman now a resident of this city, and since then several ships have been built in a similar manner. Her trips usually occupied two years from leaving England till her return, visiting during this time all the stations of the London Missionary Society, in the Society, Hervey and Samoan groups. By the last mail from the Sandwich Islands, we learn that this good ship drifted upon a reef at Danger Island, 11° S.L. and 166° W.L. She went down head-foremost in 90 fathoms of water. All the property was lost, but by providential interposition all lives were saved. The passengers consisted of the Rev. Mr. Barff, wife and sister, of Niana; and the Rev. Mr. Royle and daughter, of the Hervey Islands. This news will be received with great interest in England, where the ship and passengers are so well known.—*Montreal Witness*.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The *Seventeenth* Annual Session of the Nova Scotia and New Brunswick Congregational Union, was held at St. John, N. B., on the 1st, 2nd, 3rd and 5th September, 1864.

On Thursday, the 1st, at 8 o'clock, p. m., the opening services were commenced by the Rev. J. R. Kean, of Cornwallis, N. S., and Rev. Mr. Harding, of Machias, Maine, U. S. After which the Rev. R. Wilson preached the Annual Sermon—subject, "The distinctive principles of Congregationalism."

The Union was then called to order by the chair.

Moved by the Rev. R. Wilson, seconded by the Rev. J. Howell, and *Resolved*, That the Rev. J. Gray be minute secretary.

The following Ministers and Delegates were present during the session, viz:—Rev. J. Howell, Rev. R. Wilson, Rev. J. R. Kean, Rev. J. Gray, Rev. A. Burpee, Rev. R. K. Black, Rev. S. Sykes, Mr. L. S. Balkam, delegate from Yarmouth; Mr. J. Lunas, from Pleasant River; Hon. F. Tupper, from Milton; Mr. A. Bigelow, from Cornwallis; Mr. W. K. Reynolds, and Mr. J. Woodrow, from Union Street Church, St. John; Mr. Isaac Burpee, sen., and Mr. W. S. Barker, sen., from Sheffield; Mr. Jeremiah Christie, from Keswick Ridge.

The following were received as Honorary Members, viz: Rev. W. H. Daniels, and Messrs. Thomas and Francis Jordan, from Zion Church, St. John; Mr. Alex. Kerr, from Union Street Church, St. John; Mr. J. G. Baylis, from Montreal; Rev. Messrs. Addy and McKeown (Wesleyan Ministers) St. John; Rev. Oliver Brown (Pastor of Union Street Church) St. John; Rev. Mr. Bennet (Presbyterian Minister) St. John; Rev. Mr. McCully and Hon. Mr. Todd, from Congregational Church St. Stephens.

The Rev. Mr. Harding was present as a delegate from the Maine General Conference, U. S.

The following Committee on Nominations was appointed:—Mr. W. K. Reynolds, Rev. R. K. Black, and Rev. J. Gray.

Meeting closed with prayer by the Rev. R. K. Black.

FRIDAY, 2nd.

Devotional meeting from 9 to 10 o'clock.

After which the chairman (Rev. J. R. Kean) gave the retiring address.

Minutes of previous meeting read and confirmed. The nomination committee reported the following recommendations, which, on motion were approved, viz:

For a Public Service Committee, Rev. O. Brown, Rev. W. H. Daniels, Messrs. Baylis and Woodrow.

For Business, Nominations, &c., Rev. J. Howell, Rev. A. Burpee, Rev. S. Sykes, Rev. R. K. Black, Hon. F. Tupper.

Moved by the Rev. J. Howell, seconded by the Rev. R. Wilson, and carried unanimously, That the Rev. Arch. Burpee be chairman.

Moved by Rev. R. Wilson, seconded by Mr. L. S. Balkam, and *Resolved*, That from 10 to 12 morning, and from 2 to 5 afternoon, be the hours of business sessions.

The Secretary read in full the minutes of last year, which, on resolution, were received and adopted. The meeting was closed with prayer.

2 o'clock, P. M.

The meeting was opened with singing and prayer by Mr. Alex. Kerr.

Moved by the Rev. J. Howell, seconded by the Rev. R. K. Black, and *Resolved*,—That the thanks of this meeting be given to the retiring Chairman for his very excellent address, and that it be requested that the same be placed in the hands of the Committee of the Union, with a view to publication in the *Canadian Independent*.

Resolved,—That Messrs. Reynolds, Woodrow and W. S. Barker be Finance Committee.

An oral report was given by the Committee appointed last year on Widows' and Orphans' Fund. The Secretary reported that nothing had been done with regard to evangelistic labour, on account of the removal of several of the brethren to Canada, &c.

The Secretary read the Missionary Report of the past year.

Moved by the Rev. J. Howell, seconded by W. K. Reynolds, Esq., and *Resolved*, That the cordial thanks of the brethren be given to the Secretary for the report.

The report of the Committee on the Trusteeship of Gorham Estate was given by the Hon. F. Tupper; intimating that the new trustees proposed by the Union would be willing to accept the office.

A report was given by the Trustees of Gorham Estate relative to the notes of hand held by them in favour of the Union, when it was moved by Rev. R. Wilson,

seconded by Rev. J. Gray, and *Resolved*,—That the matter be referred to Rev. J. Howell and Hon. F. Tupper.

A report was given by the Secretary, that the Treasurer, Mr. H. P. Bridges, had deposited the three hundred and twenty-five pounds of the College Fund in the Bank of British North America.

Moved by Rev. J. Howell, seconded by Rev. S. Sykes, and *Resolved*,—That Mr. Hiram Freeman be Treasurer of Gorham College Fund.

The Secretary reported on Salem Chapel, Halifax. Read the report given to the Union Committee, St. John, and gave also an oral report of what he had laid before the Canada Missionary Committee; the sum of which was, that the Bishop of Nova Scotia wished to purchase the building, and the Canada Committee recommend not to sell. Strong feeling among ourselves that we should have a church in Halifax. Thought expressed that there are several persons there favourable to our principles. Rev. Mr. Harding, of Machias, Maine, spoke very strongly against giving up any station, and more especially such a place as Halifax.

Moved by the Rev. R. Wilson, seconded by the Rev. J. Gray, and *Resolved*,—That the matter be referred to the Business Committee to prepare a resolution on the subject.

The Secretary gave a report of what had been done by Sabbath Schools in the way of raising missionary funds, when on motion of the Rev. J. Howell, seconded by the Rev. J. Gray, it was *Resolved*,—That the Home Secretary be requested, at an early date, to bring the matter again before the churches.

Rev. J. Howell read a paper on the best means of spreading our principles. Free conference on the subject, which led to interesting and profitable conversation. Meeting closed with prayer.

In the evening a public Missionary Meeting was held. W. K. Reynolds, Esq., in the chair. Addresses were delivered by the Rev. Messrs. Black, Burpee, Howell, and Harding.

SATURDAY 3rd.

Devotional meeting from 9 to 10 o'clock. Chair occupied by the Rev. R. K. Black, and short addresses given by Hon. Mr. Todd, W. K. Reynolds, Esq., Rev. Messrs. Daniels and Wilson. After which minutes of previous meeting were read and confirmed.

The meeting was then addressed at some length by the Rev. Mr. Harding, as delegate from the Maine General Conference.

Moved by the Rev. J. Howell, seconded by the Rev. R. K. Black, and *Resolved*,—That this Union rejoices to welcome the Rev. Mr. Harding as delegate from the Maine General Conference and to hear of the state of prosperity they have attained; of the prospects they entertain of great increase in numbers and influence throughout their State, and would thankfully acknowledge and reciprocate the kindly feeling manifested by the Maine Conference in sending a delegate. While deeply sympathizing with that body, and their fellow citizens, in the great social difficulty which exists among them, earnestly prays the Great Ruler of the universe will graciously interpose for its speedy removal, that peace and its attending prosperity may be given them, based on principles of justice and freedom which shall, by the Divine blessing, be permanent and secure.

The Secretary read a long and interesting letter from the Rev. Mr. Parker, who had been appointed as a delegate by the Illinois Congregational Conference; and also a similar communication from the Rev. Mr. Bucher, of the Canada Congregational Union.

A letter was read from Mr. Wood, Montreal, as Secretary of Widows' and Orphans' Fund Society. Moved by the Rev. R. Wilson, seconded by Rev. J. Gray, That it be referred to the Business Committee to prepare a resolution on the subject.

The case of Salem Chapel, Halifax, was again taken up, and after lengthened conversation was referred to a sub-committee to draw out a resolution.

The Rev. R. Wilson closed the meeting with prayer.

2 o'clock, P. M.

The Rev. Mr. Harding opened with prayer.

Moved by Mr. L. S. Balcam, seconded by the Rev. J. Gray, and *Resolved*,—That the Trustees of the Gorham Estate be requested to prepare a petition to both houses of the Provincial Parliament, seeking an extension of their powers in granting leases for building and other purposes, and that the Chairman of this Union be authorized to sign such petition on its behalf, and that the Rev. Messrs. Black and Howell be a committee to see this matter carried out.

The Business Committee gave in the following report :

1st. On the letter from the Secretary of the Widows' and Orphans' Fund Committee in Canada, they present the following resolution :—" That the reading of the above letter, shewing to the ministerial members of this Union that they are eligible to become beneficiary members of that society, affords much pleasure to all present, and according to the suggestion made therein, we recommend that each church in the Union be requested to take up a collection in aid of its funds on some convenient Sabbath before the first of March in each year, and suggest that where practicable it should be taken up on the first Sabbath in January."

2nd. Delegates to corresponding bodies.

To Canada Union—Rev. R. Wilson, primary, and Rev. J. Gray, secondary.

To Maine Conference—Rev. R. K. Black, primary, and Rev. R. Wilson, secondary.

To Illinois Conference—Rev. J. Howell.

3rd. Secretary of the Union, Rev. R. Wilson, Sheffield.

4th. Treasurer of the Union, Mr. H. P. Bridges, Sheffield.

5th. That the thanks of this Union are due, and are hereby tendered to the members and friends of this church wherein we are assembled, and to those of the Zion Church in this city, for the kind hospitality extended to the Ministers and Delegates from other churches attending its meetings; and also to the proprietors of the steamboats plying across the bay and up the river, for the kind liberality they have displayed in conveying the Ministers and Delegates at reduced fares; and that the Secretary be requested to present the same in the name of the Union."

Moved by Mr. L. S. Balcam, seconded by the Rev. J. Gray, and *Resolved*,—That the report be received and adopted.

The Union having received a cordial invitation from the friends at Chebogue, N. S., through their pastor, to hold the next Annual Meeting of the Union at that place; it was moved by the Hon. F. Tupper, seconded by the Rev. R. K. Black and *Resolved*,—That the invitation be accepted.

The Business Committee recommended the following appointments for next year:

1st. Annual Sermon—Rev. R. K. Black, primary; Rev. J. R. Kean, secondary.

2nd. Sermon to Sunday Schools—Rev. J. Howell, primary; Rev. S. Sykes, secondary.

3rd. Home Secretary to Missionary Society—Rev. R. Wilson.

4th. Missionary Committee—Rev. J. Howell, Rev. A. Burpee, Messrs. H. P. Bridges, Archibald Barker, W. K. Reynolds, N. K. Clements; Rev. R. Wilson, *Secretary*.

5th. Union Committee—Rev. Messrs. Gray, Burpee, Wilson; Messrs. F. H. Hilton, Daniel Kelly, L. S. Balcam, N. K. Clements.

Moved by the Rev. S. Sykes, seconded by Mr. J. Woodrow, and *Resolved*,—That the report be received and adopted. Moved by the Rev. J. Gray, seconded by the Rev. R. K. Black, and *Resolved*,—That a statement of our principles be prepared by the Rev. R. Wilson, to be published with our constitution, addressed from the Union to our own people and Churches, signed by the Chairman and Secretary of the Union, and that thirty five dollars having been subscribed by various Churches, that Messrs. Wilson, Burpee, Howell and Woodrow be a committee to endeavour to get two thousand copies published for that sum as good as the specimen shewn by the printer.

Resolved.—That the balance in hand of Finance Committee be used to get printed blanks for statistics of Churches.

The meeting was closed with prayer by the Rev. R. Wilson.

A public meeting was held in the evening. W. K. Reynolds, Esq., in the chair. A succinct history of the Churches, under the pastoral care of the Rev. Messrs. Gray, Burpee, Howell, Black, Kean, Sykes and Wilson, was given by these brethren. The statements were listened to with deep interest, and seemed to produce a hallowed impression in the minds of all present.

SABBATH, 4th.

The Rev. Mr. Harding, from Maine, preached in Union Street Church at 11 a. m.; after which the Lord's Supper was dispensed. At 3 p. m. the Rev. J. Gray, preached to the Sabbath scholars, and the Rev. Mr. McCully addressed the teachers. At 6 p. m. a public meeting was held, when the Rev. J. Howell addressed "young men"—the Rev. R. K. Black "the undecided," and the Rev. A. Burpee, "the anxious." There was a full attendance and the addresses were listened to with rivetted attention.

During the day two Methodist, two Baptist, one Presbyterian, and one Congregational place of worship were supplied by the Rev. Messrs. McCully, Wilson, Howell, Kean, Burpee, Sykes, Gray, and Black.

MONDAY, 5th.

The Union met at 10 a. m. The Rev. W. H. Daniels opened with prayer.

Moved by the Rev. J. Howell, seconded by Mr. L. S. Balcum, and *Resolved*.—That the Secretary be authorised to correspond with the Colonial Missionary Society, through Dr. Wilkes, relative to the church edifice in Halifax (Salem Chapel), urging upon them the propriety of giving a pledge that we, as a denomination, shall be prepared to re-occupy that building at the expiration of the present lease (December, 1865), or failing such a pledge, to authorise the Union to dispose of the building to the Bishop of Nova Scotia forthwith.

Moved by the Rev. J. Gray, seconded by the Rev. J. R. Kean, and *Resolved*.—That this Congregational Union is in hearty sympathy with the principles enunciated by the great Congregational body of the Mother Country and the Congregationalists of Canada and other British Colonies, and that this body expresses its opinion that it is not for the true interests of the Provinces that either this or any other denomination should receive grants of money from the Legislature for schools or colleges that are of a sectarian or denominational character.

Resolved.—That the Chairmen and Secretary of the Union be authorised to draft petitions to the Legislatures of Nova Scotia and New Brunswick, embodying the principles laid down.

Moved by Rev. R. Wilson, seconded by Rev. J. R. Kean, and *Resolved*.—That this Union adjourns to meet in Chebogue, September, 1865.

The meeting was closed with prayer by the Rev. S. Sykes.

Literary Notice.

THE CANADIAN HOUSEHOLD is a new Magazine of 28 duodecimo pages, published by A. S. Irving, 19 King Street West, Toronto. Price 75 cents a year. Social and Moral Reform, Temperance, Literature, and Instruction are sought to be advanced by it. There are numerous wood engravings, which will give it interest to many readers. We wish it success.

Obituary Notice.

THE DEATH OF THE REV. R. MCGREGOR.

This laborious missionary, whose decease was briefly announced in the last number of this magazine, left his home at Listowell, on Monday morning, September 19th, at four o'clock, on a three days' journey into the Western States. He had been slightly indisposed, but to spare his wife needless anxiety about his health during his anticipated absence, he made no mention of his ailment. Here was the first of a series of fatal mistakes! It is readily discovered when too late; but notwithstanding innumerable examples, the many still make light of Nature's warnings, and refuse to yield to medical treatment until disease has gained such headway that they can obtain no effective remedy. As he proceeded on his journey, the fatigue and exposure aggravated his disorder, and when he arrived at the farm house of one of his brothers, residing seven miles from Fond du Lac, on Thursday afternoon, at four o'clock, he was very ill, and thoroughly spent. He retired at once to bed, and rested till supper time, when he rose and took some refreshment. He conducted family worship, in rising from which he staggered and would have fallen through weakness. His brother desired to call in a doctor; but he would not consent, fearing that a course of medical treatment might detain him from the convention of Congregational and Presbyterian ministers which he was to have attended the following week as a delegate from the Congregational Union of Canada. Next morning, being no better, his brother urged the calling in of a physician, but he persisted in his objection, until a late hour of the night. The doctor arrived early on Saturday morning, and gave the startling announcement that he was dying of typhoid fever. When this was reported to him he replied, "Oh no! It cannot be. I shall soon be all right." Upon reflection, however, he seemed to realize the danger, for he remarked to his brother—"What a mercy to have one's peace made with God before trouble comes! Mine has long been made, and I am ready, be the result what it may." His other brother, Alexander, was sent for, who hastened to his bedside. He writes me that he found him very calm and resigned. He tried to converse, but Mr. McGregor's voice was too feeble and inarticulate to be understood. Another physician was then sent for, who came out quickly from Fond du Lac; but he confirmed the opinion of the other doctor, and could do nothing to revive the patient, who had now sunk into a comatose state. In this he remained till midnight, when his spirit was released from its mortal body, to be with Christ "in Paradise." Thus has another valuable labourer in the Lord's vineyard been taken away, according to human estimate, *prematurely*; but there is a good and gracious design to be accomplished thereby, however dark and mysterious to us.

The deceased was a man of great physical strength, and to the last was more abundant in missionary labours than most of his brethren. In the prosecution of these he "endured hardness as a good soldier of Jesus Christ." It is to be feared many of the backwoodsmen, in those new townships through which he itinerated, will be some time as "sheep without a shepherd." Many of our pastoral charges are so concentrated and well defined, that they might be readily transferred to other hands, without leaving many out of the under-shepherd's oversight; but in this case it is

far otherwise. Let us pray the Lord of the harvest that he would speedily send them a faithful and zealous missionary pastor to gather the precious fruits of our brother's extensive labours.

At Fond du Lac the Rev. Mr. Kemp preached a funeral sermon, in the Congregational church, assisted by Rev. Mr. Robertson (Presbyterian). By their advice the remains of the deceased were sent home to Listowell for interment, encased in a metallic burial casket. The two brothers accompanied the corpse. A large concourse of the deceased pastor's late flock and neighbours assembled, and were addressed by Rev. Mr. Renwick, Presbyterian minister, who conducted the funeral service.

The bereavement has fallen on the family with unmitigated force and suddenness. The tidings of the deceased's illness, of his death, and of the arrival of his remains at the nearest railway station, came to their hand all three at once. The esteemed widow has been graciously supported under the heavy affliction. She knows the widow's God, whom she has long known in other relations; and she has already found in this new distress, that He is very present, to help and support. But those who know all the circumstances will recognize in her affliction a claim upon their sympathy and prayers. The facts above have been furnished me by the daughter, and one of the brothers of our departed brother. I might add personal reminiscences of two recent visits paid to Listowell shortly before his death, which afforded me most gratifying opportunities of communion with him. But lest I should weary the patience of the reader I will forbear.

When the summons comes to us, whether at home or on a journey, in early maturity or at a good old age, may we be found as ready as this beloved brother! He "fulfilled his course" with a diligence and singleness of purpose truly exemplary. Let us "work the works of Him that sent us while it is day:" the night of death, which may very soon close in upon us, will then be as welcome to our souls as the rest of sleep to the toil-worn labourer. The best preparation for death is diligent improvement of each hour of life, in glorifying Christ.

PARIS, C. W., October 25th, 1864.

E. E.

Poetry.

THE ONE TRUTH.

I ask a perfect creed,
 O that to me were given
 The teaching that leads none astray,
 The scholarship of heaven!

The one whole truth I seek,
 In this sad age of strife;
 The truth of Him who is The Truth,
 And in whose truth is life;

Truth which contains true rest;
 Which is the grave of doubt;
 Which ends uncertainty and gloom,
 And casts the falsehood out.—*Rev. H. Bonar.*

THE SAVIOUR'S KNOWLEDGE.

"We are sure that thou knowest all things."—John xvi, 30.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest;
Cares of to-day, and burdens of to-morrow,
Blessings implored, and sins to be confessed.
I come before thee at thy gracious word,
And lay them at thy feet; thou knowest Lord.

Thou knowest all the past; how long and blindly
On the dark mountains the lost sheep had strayed;
How the good shepherd followed, and how kindly
He bore it home, upon his shoulders laid,
And healed the bleeding wounds, and soothed the pain,
And brought back life and hope and strength again.

Thou knowest all the present: each temptation,
Each toilsome duty, each foreboding fear;
All to myself assigned of tribulation,
Or to beloved ones, than self more dear;
All pensive memories, as I journey on,
Longings for vanished smiles and voices gone.

Thou knowest all the future: gleams of gladness,
By stormy clouds too quickly overcast,
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last.
O! what could hope and confidence afford
To tread that path, but this, thou knowest Lord?

Thou knowest, not alone as God, all knowing;
As man, our mortal weakness thou hast proved;
On earth with purest sympathies o'erflowing,
O Saviour, thou hast wept and thou hast loved!
And love and sorrow still to thee may come,
And find a hiding-place, a rest, a home.

Therefore I come, thy gentle call obeying,
And lay my sins and sorrows at thy feet,
On everlasting strength my weakness staying,
Clothed in thy robe of righteousness complete;
Then rising and refreshed I leave thy throne,
And follow on to know as I am known.

—*Dr. Kennedy's Hymnologia Christiana.*

WHY WE LOSE OUR FRIENDS.

BY REV. JOHN TODD, D.D.

One of the most sad things in our earthly experience is that we must make and lose friends. We seldom make a friend through our design and planning; but we are thrown into the society of this and that one, and there is something between us that draws us together. For the want of a better name, we call this sympathy. We hardly know how or why we are drawn together, and it is sometimes a long time before we know where the line between acquaintance and friendship lies. It is not necessary that our friends be of the same age, of the same temperament, or the same anything. His traits of character may be the very opposite of ours. We need make no special effort to make friends, but rather to keep them when made.

We lose our friends in four different ways. 1st. By death.

Few mourners are more sincere than those who mourn the death of a true friend. The most beautiful elegy in human language was over a friend—David's lament over *Jonathan*. As we advance in life, one and another drops away, and if not careful we shall be left like the heath in the desert, when the waters are dried up.

2nd. We lose them by separation.

For a time we are near them, and see them often, and converse with them, or we write them often. But new cares and duties, labors and anxieties crowd in upon us, new relations are formed, and new scenes open upon us. We determine to retain our friends, but our time is occupied, and gradually and almost inevitably our friends fade from our memories—not wholly but certainly. A few years makes the beautiful writing which they placed on our hearts very faint. We regret it, and are ashamed of it, and mourn over it, but if the prospect is that we shall never live near them again, we despair of recovering what we have lost. How different we feel about retaining the friendship of one who has gone to Europe for a few months, from what we feel if we know he never expects to return!

3rd. We lose our friends by forming new ties.

This is especially true of woman when she comes into the married relation. The young wife takes her pen to write to her "dear Lavinia," but she at once feels that they have now very little in common. She feels that it would be almost sacrilege to allow any one to live between her and her husband. But this is not precisely what I mean. I mean that the new ties, husband and wife, bring so many new duties and responsibilities, and so many delightful hopes and promises, that the heart naturally gathers around these, and shuts out all others. And the young husband and wife will permit me to drop an important remark, and that is that as the marriage relation so commonly and so necessarily cuts away all other ties and confidences, and gives the heart and the soul no counsellor but the life companion, how important that they be fitted for each other—that the wife should be qualified by disposition, education, and training, to take the place of all other friends, and be qualified to be a sympathiser, an adviser, and an assistant, so that by her judgment she can counsel, by her courage sustain, by her gentleness soften, and, by her unselfish affection be able to cheer and comfort. It is the man who is to meet the storms of life, and manage and do all the rough labors of earth, and who will be thwarted and troubled by the strong swimmers whom he will encounter, and he needs a friend. If he finds it in his wife, he may never tell of his obligations to her, but he will be successful. If he find it not, he will go through life shut up in his own icy heart—an ice land, without its grandeur.

4. We lose our friends by our own ingratitude.

Reader, can you not recall the man who has greatly befriended you in days that are gone past, who assisted you to what you needed and when you needed? But a sense of obligation is painful. The hardest thing for the human heart to do is to be grateful, and the next hardest thing, perhaps, is to be willing to acknowledge obligation and manifest gratitude. Hence, many friends have been dropped in order to escape a sense of obligation. On the other hand, the heart is sometimes so chilled by this want of gratitude, so grieved to see it a burden, that it drops what it called a friend. The fact that we do meet with ingratitude where we had hoped to find love and confidence, is unquestionable. We are disappointed and chilled, and think we shall hardly try again to manifest kindness. The story of the cuckoo exactly illustrates what we have too often witnessed in our own observation:

"The spring was come and the nest was made,
And the little bird all her eggs had laid,
When a cuckoo came to the door to beg
She would kindly adopt another egg;
For I have not leisure, upon my word,
To attend to such things, said the roving bird.
There was hardly room for them all in the nest,
But the egg was admitted along with the rest;

And the foster-birds played their part so well,
 That soon the young cuckoo had chipp'd the shell:
 For, the silly birds! they could not see
 That their foster chick their plague would be!
 And so big; and saucy the cuckoo grew,
 That no peace at last in the nest they knew:
 He pecked and he hustled the old birds about:
 And as for the young ones, he jostled them out.
 Till at length they summoned their friends to their aid,
 Wren, robin and sparrow, not one delayed,
 And joining together, neighbor with neighbor,
 They drove out the cuckoo, with infinite labor.
 But the cuckoo was fledged, and laughed to see
 How they vainly traced him from tree to tree!
 They had nursed him so well, he was grown the stronger,
 And now he needed their help no longer!"

Mora!—to our purpose:

"Give no place, or power, or trust to one
 Who will make an ill use of what he has won,
 For when you have reared the cuckoo-guest,
 'Twill be hard to drive him out of the nest;
 And harder still, when away he's flown,
 To hunt down the cuckoo now fully grown."

Among the frequent and beautiful mysteries which we meet in the Bible, is this yearning of the soul after something which we call friend. It is the soul feeling after something without herself. We can't call it a mark of human weakness, because it is something which the Son of God himself felt. "All ye will forsake me this night, and leave me alone, and yet I am not alone, for the Father is with me." Can no nature be so exalted that it will not need some one to love and by him be loved again? Is this the reason why the arch-angel loves to minister to the feeblest child of the dust, and why the angels carried the spirit of Lazarus to Abraham's bosom, and why the angels of little children are spoken of as being in the presence of God—*i. e.* all created beings in heaven love even the little child in its feebleness?

And what is more wonderful still, the Infinite God himself manifests this same yearning of the heart. Three times he calls Abraham his "friend." More than once Christ calls his disciples "friends;" and does not this feeling, which probably runs through all creation, and which exists in the Godhead, account for the great fact, that God loved and redeemed this world? Does it not lie at the foundation of all that holds society together? It is as old as time, and probably as old as eternity. It is deeper even than the marriage relation. It was this that brought the Son of God from the bosom of the Father, that he might make and raise up friends whom he could love, and who would eternally love him.

We can't understand this, because *we* can't love two friends alike, and equally. Our natures are too limited. Not so with God. He can love uncounted friends, and thus out of all ages, and nations, and languages, he can gather friends—"a multitude which no man can number." They will all be friends. And how beautifully does the Gospel give us a friend to love—the Bridegroom of the heart, who has loved us and does love us, and will love us—to whom we may confide all our secrets, who will bear our burdens, share our sorrows, and comfort our griefs. Ah, yes! the soul yearns after a friend, and thus she will find one, and be with him, nearer and nearer to him forever. It is not such an emotion as exists between husband and wife, parent and child, brother and sister. It is what we term friend—for the want of a better term; that which made Christ die for his own, and which makes them take joyfully the spoiling of their goods, and to "rejoice that they are accounted worthy to suffer for his name sake." And to eternity will this reciprocal affection grow and increase, and will bring us into communion with Christ, firm as the throne of God, permanent as eternity, and sweet as the waters which flow in the rivers of joy at God's right hand.—*Congregationalist.*