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THE

Canadian Independent.

VOLUME XIX.

FROM JULY, 1872, TO JUNE, 1873.

“One is your Master. even Christ, and all ye are Brethren.”

Toronto:

ALEXANDER CHRISTIE

FOR “THE CANADIAN INDEPENDENT PUBLISHING COMPANY.”

32 KING STREET EAST.

1873.

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PREFACE TO VOLUME XIX.

The close of another volume, with which the Magazine completes its "teens," and the retirement of the present Editor, seem to constitute a fitting opportunity for recalling the salient points in its history, with which only a minority of its readers can be acquainted.

To begin at the beginning of Canadian Congregational Journalism :—There was published for two years, 1842 and 1843, at Montreal, a monthly periodical entitled the *Harbinger*, edited by Rev. J. J. Carruthers D.D., then pastor of Gosford Street Church. That gave place the next year to a more ambitious weekly, the *Christian Observer*, of which Rev. Richard Miles was editor, but which perished within a twelvemonth from too small an income and too great outgoings. Later on, an attempt was made by Rev. J. Roaf to establish a weekly at Toronto, *The Christian Statesman*, but it never saw the light. A similar fate befell *The Congregational Magazine*, projected by Mr. George E. Thomas of Toronto, with Rev. Dr. Lillie as editor.

At the first meeting of the amalgamated Congregational Union of Canada, in Montreal, June 1854, Rev. K. M. Fenwick, retiring Chairman, said in his address :—

"The want of a denominational organ has long been felt. At the very first meeting of the Congregational Association, which met in Hamilton, November, 1837—an Association which preceded the Union of Canada West—the subject was discussed, and declared by all present to be exceedingly desirable. Seventeen years have nearly elapsed since then. Ever since the thing has been kept in view. Why has it never become a fact? . . . With union, the thing will easily be done."

Thereupon, a Publication Committee was appointed, Rev. W. F. Clarke nominated as Editor, and in July, the first number of a semi-monthly 8-page quarto appeared from London, Ont. The Committee reporting a deficiency at the end of the year, special subscriptions were raised to cover it, but the Union felt compelled to decline further pecuniary responsibility. Individual pledges, however, were given to Mr. Clarke, and he consented to continue it for another year, changing the form to that of a newspaper. Before its close, however, being encumbered with the entire care of the undertaking, for the sake of which he had actually bought a printing office, he transferred the financial part of it to Mr. George E. Thomas, of Toronto, and the literary to Rev. F. H. Marling. At the close of the third year, Mr. Thomas retired, not without loss, and Mr. W. Mellish, of Brantford, took his place. He, too, was a loser, and at the end of the fourth year, June 1858, it was decided to change the semi-monthly newspaper into a

monthly magazine, as at present. Mr. Marling at the same time withdrew from the editorship, and Mr. Reikie was pressed into the service, in which he laboured faithfully for seven continuous years, viz., till 1865, from which time Mr. Marling served again for three years longer. In 1859, seven persons agreed to succeed Mr. Mellish in assuming the responsibility of the cost of publication. In 1866 the Proprietary was reconstituted. The name of "The Canadian Independent Publishing Company" was adopted; the determination recorded to devote all profits to denominational literature; and the power of filling vacancies in the number twelve given to the remaining Proprietors, from among ministers or members of Congregational Churches in B. N. A. On this basis, the Company now consists of Mr. C. Whitlaw, President; Mr. A. Christie, Secretary-Treasurer; Revs. Dr. Wilkes, W. F. Clarke, K. M. Fenwick, F. H. Marling, Dr. Wickson and J. Wood; Messrs. G. Hague, J. Turner, P. W. Wood and S. Hodgskin. In 1868, Rev. J. Wood succeeded Mr. Marling as editor, but on his withdrawal, in 1871, the charge fell once more into the former hands.

Our period of service therefore covers seven years, at three different periods, besides which stated assistance was given to the non-resident Editors, Mr. Reikie and Mr. Wood, during most of their ten years of office. Surely then we may claim to have done our full share of this work for the denomination; the request of the church for our release, has not been made too soon.

Long habit may still keep us filling a little corner in these familiar pages, but the honour and responsibility of editorship are cheerfully surrendered into other hands. We can never cease to feel a warm interest in this foster-child, and pray that God's blessing may go with it all its days.

F. H. MARLING.

TORONTO, May 20th, 1873.

THE
Canadian Independent.

VOL. XIX.

TORONTO, JULY, 1872.

No. 1.

NOTES ON THE UNION MEETING OF 1872.

WE trust that none of our readers will fail to read in full our condensed accounts, in "News of the Churches," of the proceedings of the Congregational Union, and other denominational organizations, held in Montreal during the past month. Yet we would call attention to the leading points there presented, in a few brief notes and comments.

1. Montreal was hospitable, as of old. Indeed, the external attractions of the place were too powerful to allow of a steady attendance at the meetings. It was pleasant to find the new pastor of Zion Church leading his people in denominational movements as heartily as his veteran colleague.

2. We think we express a general feeling, when we say that the Union Meeting was not quite as animated and animating as usual. We scarce know how to account for it, but such was the fact. We trust that the Committee will be able to devise more satisfactory arrangements for the future conduct of business. The complaints were very freely expressed before the meeting closed: (1) that many members—ministers and delegates—failed to give regular attendance at the sessions, dropping in late and dropping out early; (2) that too many were in such haste to return home, that important business was hurried through, lest it should be transacted by a remnant of the Union; and (3) that those who were serving on important Committees, especially the Missionary Committee, were "pressed out of measure, above strength." If the proceedings of the body are to have due weight, there must be ample preparation beforehand, and sufficient time for deliberation in the Annual Meeting itself. We notice that similar complaints are made in other bodies, but that is poor consolation.

3. The position of the Missionary Society demands the earnest attention of its friends. There is a deficiency of several hundreds of dollars in the revenue; and the Colonial Society diminishes its grant by £50 sterling, with a prospect of a further decrease of the same amount year by year. We raise no alarm on the question. We have no doubt that the case can be met, if the churches will. But the

case must be met in a very practical way, by enlarged subscriptions for pastoral support, and freer contributions to the Society.

4. The College meeting was a particularly encouraging one; the number of students increasing, the treasury holding a good balance on the right side, the Lillie Fund completed, additional lectureships provided,—and, best of all, as the spring of all these, a very deep interest manifested in the institution on all sides. It is felt to be the very life of our cause in the land. The idea of a general endowment was heartily received.

5. The Widows' and Orphans' Fund is quietly, steadily, and even rapidly, acquiring strength. Its invested capital of \$12,500 yields a good return, so much so, as to induce the Society to propose next year a reduction of the annual fees by \$2, and an increase of the annuities to widows from \$90 to \$100. It is to be regretted that the Beneficiary Membership is not larger, and that ministers are so diffident in presenting the cause for annual collections. The new branch of the Society's operations—the pensions to superannuated pastors—will require a good deal of careful thinking out; but it is in good hands, and is most necessary. We trust that in 1873 it will be fairly set on its feet.

6. The Indian Mission underwent this year an unusually full and candid discussion. The retirement of Rev. W. Clarke, and the offer of service in the field by Rev. R. Robinson, elicited a full expression of opinion on all sides. Some argued that with all the other work on our hands, and with our limited resources, we were scarcely called upon to enter on a work so intrinsically difficult as the evangelization of these wandering tribes; but the final result was the resolve to sustain the mission, and to engage some suitable man in the service; while several pastors undertook to see that contributions were gathered without the excessive cost of a travelling agency.

7. Of what was done in relation to the CANADIAN INDEPENDENT we have spoken elsewhere.

8. The Statistical Summary and Narrative of the State of Religion, prepared with so much care by Rev. E. Barker, are documents of very great interest and value, even in their present imperfect state; and would be far more so, if all pastors would make full returns.

9. One painful case, of a disciplinary character, would involve far too much of detail and personal reference for us to enter upon it here. We notice it only to remark, that the grounds of action were not, as would appear from some of the newspaper reports, only of a doctrinal nature, serious as these were; and that the action taken, though confessedly of a summary nature, appeared necessary to almost the entire body.

OUR OWN BUSINESS.

We have a few words to say, at the commencement of this new volume, to which we ask the special attention of all our readers.

First, as to the literary arrangements of the INDEPENDENT. The same Editor,

being unrelieved, remains at his post, and will be aided by the same "special co-operation" as he enjoyed last year. There will be some modification of the contents of the Magazine, however. We have attempted too much for our space, and must reluctantly give less room to "Foreign Missions," items concerning which will now appear in the "British and Foreign Record." In accordance with the judgment of the majority of the friends present at Montreal, we shall not continue the "Notes on the Uniform Lessons." Matters relating to Sunday Schools will hereafter be found under the heading "Home and School," which will replace "Good Words for the Family." To this department we hope to devote at least six pages every month, after the present number, so that there may be something for everybody.

Once more, we would ask the co-operation of all our friends in filling the Magazine with prompt intelligence of all the movements of the Congregational churches, and with brief, bright papers on topics of the time. We shall seldom have room for anything long. Nor can we promise to print everything that is sent to us—in prose or verse. We want to make the INDEPENDENT distinctive; a true representative of the body; replete with facts and thoughts not to be found elsewhere.

Next, as to "the financial situation." It became the duty of the Editor at the recent Union meeting, to make some very plain statements to the brethren then assembled. With its present circulation the Magazine does not pay the expenses of publication; yet, so nearly so, that the addition of a few hundreds to the list would make it entirely self-supporting. The deficiency, however, gradually accumulating for some years past, had reached such a figure that it was necessary to make a general appeal for special subscriptions to meet the emergency, and to secure the continuance of the Magazine. A number of handsome amounts were pledged, such as Zion Church, Montreal, \$50; Kingston, and Bond Street Church, Toronto, \$25 each; Ottawa and Brantford, and Mr. N. Hamilton, of Paris, \$10, each; and five individuals, \$5 each; the Union voted \$20, and the College \$25, for services rendered. The proprietors have levied an assessment on themselves of \$10 each, and one of their number, C. Whitlaw, Esq., President of the Company, has made his share \$50. The sum asked, however,—\$250 or \$300—was too moderate. It should have been at least \$500. With what has been secured, the proprietors take the responsibility of continuing the Magazine. They must ask, however, the *immediate payment* of the amounts pledged.

But the only lasting remedy for our difficulties is the INCREASE OF OUR CIRCULATION. It would need but little effort to add 500 names to the list. But this effort needs to be made everywhere. It is "the power of littles" that needs to be tested—the twos and threes and fives coming in from every quarter.

The proprietors are endeavouring to secure the appointment of a local agent in every church. Rev. J. Wood is co-operating with the publisher in this matter. We publish a partial list in our advertisements this month, and shall be happy to

add to it until it is complete. These agents are requested to collect over-due subscriptions and renewals, as well as to obtain new subscribers. We hope for very much from their labours. Wherever the work has been earnestly undertaken, it has been invariably successful—at Paris, at Guelph, at Ottawa, at Granby and Montreal (East), notably so.

We would call upon those who have been some time in ARREARS, to make a prompt remittance at this season. Their delay, collectively, is the chief cause of our difficulty. We annually "write off" a number of such defaulting subscribers.

The INDEPENDENT'S terms are "payable in advance," a fact of which too many of our friends seem to take little note. Accordingly, the address of each subscriber, who has not paid for the new volume (XIX) commencing with this number, will have \$1 added to it at the *right hand* side. The proprietors are very indulgent in enforcing prepayment. Will not the sense of honour in subscribers, and their interest in the enterprise, ensure promptitude on their part?

THE NEW MONTREAL HYMN-BOOK.

During the recent Union Meeting there were distributed proofs of the preface and a few pages of a new hymn-book about to be published by a committee of Zion Church, Montreal. It was originally designed for the week-night services, but may eventually come into use on the Sabbath also. The selection is to number some 400 hymns, about 50 being taken from outside sources, and the remainder from the Sabbath hymn-book. Psalms and Scripture sentences for chanting will be found in an appendix. The book is being printed in a clear, good-sized type, and is to be published at about 30 cents a copy. It is hoped by the committee that other churches may find it suitable to their wants.

The matter thus presented, therefore, invites public comment, and we submit the following observations to all concerned.

It is difficult to exaggerate the influence, and therefore the importance, of a hymn-book. In churches like ours it becomes practically our creed and our liturgy. The permanence of this form of devotion, its reiterated use, and its alliance with all the power of music, give it an incomputable educating force in the family and the church. When sermons, lessons and prayers are forgotten, the hymn is remembered still.

It is of great importance that all the Congregational churches in Canada should use one and the same hymn-book. It is a strong bond of unity. The Scottish psalms and paraphrases and Wesley's hymns have done much to compact the Presbyterian and Methodist churches. We have suffered in the past from too great a diversity of books. Latterly we have been approaching to more unity,—either the English "New Congregational" or the "Sabbath" being adopted by the majority of the churches. But the latter is getting too dear, and has never been portable enough, and some who have learned to love it greatly have been compelled to give it up; while the former is confessedly superannuated, a supple-

ment having already been prepared in England, and a still *newer* book being proposed not many years hence. Some of us have been looking with strong yearning toward this English collection of the future as that on which we could all unite. If the Montreal book is so excellent as to command all suffrages, it has the great advantage of being earlier in the field; if not, it will divide us once again.

One reason of the superannuation of former books is the great advance that has been made in hymnology during the last twenty years. Watts was an immense improvement on his predecessors; but the Watts-olatry with which the first and second hymn-books of the English Union had to contend is passing away. Keble's *Christian Year* set up a new standard of devotional poetry. The treasures hid in ancient breviaries have been brought to light and "done into English"; the Christian songs of other lands, especially of Germany, have been made our own; modern writers have furnished new and precious contributions to the store; and the result is, that a great deal of pious doggerel has been rejected by universal consent. Moreover, there is a wise demand for more hymns of praise, and fewer sermons in metre. A Roman Catholic writer has made the just criticism, that Protestant devotional poetry is too *subjective*, too much descriptive, that is to say, of our own feelings, often of a very special character, and does not occupy itself sufficiently with the *objects* of worship,—God and His Christ. There is a lack, too, of *happy* hymns; the minor key of darkness and doubt too much prevails, and tends to perpetuate weak believing. We miss also hymns for Christian living and working; the books seem to be made for the closet and the church, not enough for the field. There is appearing, moreover, a different style of metres. Instead of the monotonous ding-dong of long and common metre, shorter lines and more springing feet are coming into play. Our ideal, therefore, of "The Coming Hymn-Book" is very high.

Will the Montreal selection meet these requirements to such a reasonable degree as to be worthy of our general adoption, to the abandonment of the hope of the unborn volume which has been conceived in the mother-land? That is the question for us of other churches. Until we see the volume we cannot answer it. The work is in good hands. But we will not conceal our apprehensions that the local origin of the book, the restricted use at first contemplated for it, the limitation of the sources of selection, and the extemporaneousness of the choice, may lead to some disappointment. We shall be very glad to find it otherwise. Many have wished to see a "Canadian Congregational Hymn-book." Such a book, framed by united counsels, and adopted by the Union, might suit us better than any British or American collection. Five hundred hymns might be more than any single congregation would use, but no two ministers would choose the same five hundred. Hence the size of modern collections. Is it too late to have some co-operation or consultation in this matter? For our part, however, we shall judge the book "on the merits," and if it is good we shall not insist upon technicalities. We trust, however, that those who have the matter in charge will give the book

time to grow, and give themselves ample range of choice. The *Scottish Hymnal*, of the Established Kirk, the *Hymns for Divine Worship*, of the English Presbyterian Church, and numerous American collections, ought to be carefully gone over, and the gems gathered from every quarter. We trust that no local urgency will be allowed to hurry a work designed for all the churches through many years.

DR. ORMISTON'S ESCAPE.

Under the title of "The Holy War—Pullar *versus* Ormiston," the *Hamilton Spectator*, of May 31st, reprints, from the *N. Y. Independent*, an extraordinary speech of Dr. Ormiston, at the Festival of the American Congregational Union in Brooklyn, and a reply thereto by Rev. T. Pullar.

The occasion on which the said speech was delivered must be understood, in order to appreciate the value of its utterances. We have attended twice on such gatherings, and have often read the reports. Truth to say, we are not proud of the style of the thing. It is too jolly, to be reported, at all events. It partakes too much of the character of a contest of wits. We are hearty believers in laughter, but when a whole evening is given to cracking jokes at a religious anniversary, it is too much. Such, we are informed by an eye-witness as well as by the report, was pre-eminently the character of the gathering in May, 1872. Dr. Ormiston was the last speaker, and, being wrought up to a very high pitch, certainly exceeded all bounds of propriety and courtesy, without the compensation of true humour, when he called our churches in Scotland a "cave of Adullam" for all cantankerous Presbyterians, and "thanked God for the common sewer of Congregationalism."

Granting that it was necessary to take such elaborate notice of it, Mr. Pullar certainly turned the tables upon the doughty Doctor most effectually, and proved from the mouths of Presbyterian witnesses themselves, that the leaders of the great "missionary" movement in Scotland, and the advocates of a converted membership, were men to be held in the highest honour for their works' sake, and that the charge of being a "mixed multitude," lay in another quarter.

But we believe that most of our friends are of the opinion, it is not *we* that suffer by such language, and that the Chairman of the Festival, Rev. Dr. Budington, (also President of the National Council), met the matter in the best way, when he answered not a word, but pronounced the benediction, and dismissed the assembly.

REV. DR. CORNISH'S RETIRING ADDRESS.

To the Ministers and Delegates of the Congregational Union of Ontario and Quebec.

MY DEAR BRETHREN,—I feel myself in a position of much embarrassment in respect to the choice of a subject on which to address you; and that embarrassment is enhanced by the peculiar position I occupy as a member of this body. For, in a sense, I may be said to be among you, yet not to be of you. But

though I am free from the toils, anxieties, and responsibilities of the life and work of one who has the oversight of a church, still, I trust, I may without egotism assure you that I yield to none in the strength of my desire for the growth and prosperity of the body at large, and that I hold myself under obligation to do what I can to promote and secure this growth and prosperity.

I may further say, that my conviction of the soundness of our principles and of the correctness of our church-polity is one that gathers strength as my experience and observation become, from year to year, enlarged. But all will admit, that principles may be never so sound, and an ecclesiastical polity may be never so correct, and yet through faulty agents, or defective means, may fail, either wholly or in part, to secure the end for which they exist. Indeed, this has always and everywhere been the case, where imperfect human agents and defective human methods are employed in the application and working out of principles however good and noble in their character they may be.

I say these things not as if enunciating any new truth I have discovered, but rather to prepare the way for the utterance of a few thoughts on our general position and condition as a denomination, that have long burdened my mind, but from the utterance of which I have shrunk, partly because of my peculiar position among you, and partly because a fitting opportunity has not presented itself. For as in a nice game of skill between two players, the looker-on often sees good moves missed and bad moves made, which escape the notice of the combatants, so one placed as I am with respect to the general operations and life of the body, may observe things which escape the notice, or at least less powerfully attract the attention, of those who are engaged in the thick of the work. And should I in the course of this address feel called upon to say things of a less pleasant and encouraging character than are wont to be said on occasions such as this, I beg you not to impute to me a motive of fault-finding, nor a desire for depreciation, but rather to give me credit for a sincere wish, by pointing out what, according to my judgment, may be weak points in our methods of procedure, to promote the general good of all.

For many years past, since I have paid a closer attention to our annual statistics, I have been impressed by the thought, that our Congregational churches are not advancing in strength and numbers in anything like the proportion their growth should bear to the increased population of the country and to the progress made by other churches. It is not my purpose to present an array of figures and calculations that would simply perplex us; still I must refer to a few of our own statistics, in order to illustrate and confirm my point.

The statistics presented at the second annual meeting of the "Congregational Union of Canada," give 2,877 as the total of members, and 11,980 of hearers, at all churches and stations. At the seventh annual meeting, held in 1861, 3,560 members and 10,905 adherents were reported; and ten years later, at the seventeenth annual meeting, held in 1871, the total of the membership reported were

5,052, and of attendants at all stations 14,205. I am well aware that these returns are incomplete, and afford only an approximate notion of the numbers actually comprised in our denomination; still they are sufficiently accurate to indicate the general growth, or otherwise, of the body. In connection with them, it is to be noted that at the first of the above-mentioned dates *fifty-seven* churches were reported; at the second, *seventy-six*; and at the third, *eighty-four*: the inference being that, after allowing for the establishment of *new* churches during the seventeen years, the last returns are more accurate and trustworthy than any preceding ones, and that the actual increase has been less than the apparent one. But, taking the figures as they stand in the printed reports, in the whole period of sixteen years the increase in the membership has been 2,175, and that of the adherents 2,225; that is, at the rate of only 135 *per annum* for the former, and 139 for the latter, notwithstanding the fact that the number of churches has increased from *fifty-seven* to *eighty-four*—a fact which should indicate a large increase of the appliances for gathering in numbers, and retaining these, from the communities in which these churches are placed.

Now, I cannot but think that we have here revealed a state of things which is not altogether satisfactory, and one that deserves careful consideration on our part, with a view to the future. If all other Christian bodies in the land advanced at no greater rate in their aggressive work on the outside world, large masses of the population must remain unaffected by the operations of the churches among them. For there is no reason for supposing that we as a denomination are placed in an exceptional position, as compared with others, in respect to the death-rate of our members and adherents, or that they are more migratory in their habits than those who attend other churches. I imagine that all churches are affected to much the same extent by both these causes. In fairness it must be admitted, that of the immigrants from England, Scotland and Ireland, we receive a smaller number than any other denomination; at the same time, the number of Protestant immigrants is unhappily not sufficiently large to greatly affect the aggregate of the numbers of any one body.

The question then arises, Are there any causes for this slow growth which are special to us as Congregationalists; and if so, are they of such a character as that they can be removed? I think there are such; and in what remains of this address I shall endeavour to point them out.

(1.) A marked feature of our denominational principle and procedure is the absence of that which, in one form or another, is in other denominations strongly *positive and assertive*. They, in common with ourselves, speaking generally, hold and teach all the great facts and doctrines of Christianity. But to these they add some features of ecclesiastical polity, or some modes of procedure of a positive and peculiar character, which, be they right or wrong, present a well-defined ground of appeal to those outside their pale. Thus the members of the Episcopal Church pride themselves on an episcopate which professes to derive its powers in an unbroken succession from the apostles themselves; powers definitely marked out, which no other order in that church can or dare arrogate to itself. Subordinate to this is the priesthood invested with certain attributes, and performing functions conferred by the hands of the bishop; which attributes and functions are regarded as making the priesthood a peculiar people, and as placing them in a position of superiority and isolation from the ministers of all other Protestant bodies. In their public ministrations, they are under a vow to use a Liturgy sacerdotal and sacramentarian in its character and tendencies, and hoary and venerable with the age of centuries. And though in iteration and reiteration it, in the judgment of some, has the fault of sameness, yet from its matchless language it possesses a force and pathos that are peculiarly attractive to the religious susceptibilities and mental idiosyncracies of high and low, rich and poor, alike. To enhance its effect, the ear and the eye are appealed to by calling in the aid of the sister arts of music and architecture. These features, with other minor ones,

give a peculiar character to the Anglican system, from which our ecclesiastical forefathers felt themselves bound in their consciences to dissent.

When we pass to Presbyterianism, we find a system of doctrine laid down in the recognized standards of the church, and an ecclesiastical polity rigidly defined and administered by a system of church-courts so complete and compact, as that there can be no escape from its far-reaching and comprehensive powers.

Our Wesleyan brethren present to the world an organization not less compact and complete, that with its numerous grades and orders of workers is able to operate in a wide variety of ways for gathering in adherents, and to keep a watchful eye over them individually when gathered in.

And the Baptist communion, which in most respects resembles our own, is separated from us, and made unlike us, by its great distinctive feature of believer's baptism in the advocacy of which it labours with a zeal and persistency that know nought of weariness. On purity of communion, and on the inherent right of every church to manage its own affairs, responsible to its Lord and Master only, the Baptists profess to insist as strenuously as we do; but their dogma of believer's baptism is so positive a characteristic as to place them in a state of isolation by themselves.

In general outline, such may be regarded as the positive points of peculiarity which severally attach to the Christian bodies in the midst of which our churches are placed. It cannot be denied that these peculiarities are used by them as a powerful leverage to aid them in their operations among those who are beyond their pale, and for the gathering in of numbers; all these peculiarities are, I think it must be admitted, points of vantage. Whether or no they tend to evoke and foster real and permanent spiritual power is not the question now under consideration; it is, however, an important one, deserving grave attention. We, too, have that which is positive and peculiar to us, but it is not of that sort which "*cometh with observation*," and for that very reason it is oftentimes not noticed, or not understood and appreciated by certain classes of minds. I think, moreover, that we in our operations are not prone to *court observation*, and are not possessed equally with others by that spirit of proselytizing which, in season and out of season, is ever active to win adherents over to its cause. I, for one, do not regret the absence of such a spirit from us; the very freedom which we, individually as Christian men and collectively as Christian churches, claim for ourselves in our ecclesiastical life and relationships, we should sacredly respect in the members of other denominations. But, whilst admitting this, I must express my conviction that, in some quarters, there has been a culpable remissness in not making legitimate efforts for the honourable extension of our peculiar polity and principles.

This remissness arises, it is to be feared, in great part from laxity or indifference to principle, on the part of individuals, as well as of churches, which has perhaps been the most powerful cause of our apparently slow growth. Whilst I desire to cultivate the broadest liberality of thought and charity of feeling, I have no patience with that sort of Congregationalism which says that it could as readily take up its abode in the midst of this or that other communion as remain in its own.

And I cannot help thinking, that there is too great a hesitancy on the part of our ministers, Sunday-school teachers, and heads of families, in giving due prominence, on proper occasions, to those principles and views which we profess to hold as peculiar. How many a youth and maiden are allowed to grow up in ignorance, both of our past history and of our principles as a body, and they come to church because their parents have accustomed them to come! Need we then be astonished, if on slight and frivolous grounds—which I do not care here to dwell upon—they are seen leaving the church of their fathers for some other? We need not be astonished, but we should be ashamed. For we have a history whose every page is radiant with some of the brightest stories of doing and daring in the cause of God's truth and of man's freedom that this world has ever witnessed. We have principles which have cheered and sustained many a heart in

some of the darkest and most distressing hours of human history, and which have given to men besotted with bigotry, rancour and intolerance, examples of Christian endurance worthy to be ranked with those of the early Christians who bared their breasts to the lions amid the mockings of the brutal Roman amphitheatre. Let us, then, be proud of our history, and not ashamed of our principles.

(2.) Another cause which operates detrimentally, is an impatience of waiting for results, both on the part of ministers and congregations, that is too widely prevalent among us. A sign of this impatience is the great frequency of changes in the pastorate. The student passes through his college course and receives an invitation to take the oversight of a church. He then enters upon the most sacred relationship which one man can sustain towards another, of becoming the teacher, guide, and example in holy things. For a time all apparently goes on well; and high hopes are entertained of a growth that shall result in a church permanently strong and influential. But soon, and quite naturally, the first flush of this new life tones down; difficulties and obstacles which were not seen before present themselves, for the overcoming of which no small amount of united, persistent, and prayerful effort will be required. As this state of things had not been taken into account nor anticipated, there follow disappointment and coldness: all zest and zeal in the common work before them dies out and gives place to a state of stagnation. The relationship formed amid such promising circumstances is severed, and the unhappy pastor goes his way in quest of another charge, and the church falls back upon such supplies, stated or otherwise, as it can find.

That this is no overdrawn picture, the numerous pastoral changes that have occurred during the past history of this Union abundantly prove. Out of sixty-three students that, up to the present date, have passed through our college, at our expense as a denomination, twenty-eight, not including those deceased—i.e., nearly a half, have taken their departure to other countries, or have gone over to other churches, or have left the work of the ministry for other avocations.

Now, in the nature of things, this state of change must be hostile to all growth and permanence. The body of the child will never reach the full stature of perfect manhood, if you constantly change its diet and unsettle the condition of its growth. The acorn will never become the majestic oak, if at every recurring season it be taken up and transferred to a strange soil and new climatic influences, for no time nor chance will be afforded it for striking its roots deep down into the earth in order to gather strength and stability. In like manner, the law of success in divine things, whether for the individual man or the Church, is "*patient continuance in well doing.*" In God's spiritual kingdom, as in nature, the most *enduring things* are those of slow but sure growth. To attempt to supersede the operation of this law, by spasmodic attempts at so-called revivals, or other modes of excitement, is as futile as it would be to try to force the growth and maturity of an oak-sapling, by removing it from its parent soil and placing it in the unnatural atmosphere of a hot-house.

I do not say, that in *every case* where we attempt to establish a church there must be success; but it is my decided opinion that many churches, which are now sickly and nigh unto death, would have been healthy and vigorous had the blight of impatience and change not fallen upon them. Since the establishment of many of them, other bodies have entered upon their field, whose congregations are now strong, both in numbers and in influence.

That there is nothing in our doctrines, principles, or polity that is hostile to *ultimate success*, is seen by the history of the churches of our order in the mother country, and from living examples in the midst of ourselves. The churches—e. g., of Montreal, Kingston, Bond Street, Toronto, and Brantford, were each and all born and nurtured amid difficulties as discouraging, and obstacles as formidable, as have had to be encountered in any place. Yet, by patient perseverance on the part of ministers and people, the difficulties have been vanquished and the obstacles surmounted; and the result, under God's blessing, is Christian commu-

nities that are centres of holy and healthful influences to the people among whom they are placed. If such has been the result in these instances, the question fairly arises: Why has it not been so in many other places? All the talents of preaching and administration have not been the peculiar endowment of the pastors of these churches to the exclusion of the other members of our ministry. With the gift of patient persistence in their work they have been blest, and this is a gift of no mean value in the oversight and training of churches of our order, especially in a new country. But whilst there is nothing in our principles and polity hostile to growth and permanence, they are nevertheless of such a character as to require time and patient work and waiting ere they become rooted and grounded and attain to the strength of maturity. You cannot establish a church of our order among a people unacquainted with its principles by a protracted series of exciting services, that have for their end the mere enrolment of so many names on the church-book, or the observance of a mere rite, whilst insufficient respect may be paid to the real character and conduct of those gathered in. You may call such a gathering a Congregational church, but it is not one; inasmuch as its members need to be taught what are the very elements and first principles of our belief and polity. And in order to this instruction, the reason, the judgment, and the conscience must be appealed to, and influenced, and not merely the emotions and desires that may chance to sway men's natures at any given moment of appeal. But whilst such a training, of necessity, renders the process of growth gradual and, it may be, slow, it causes it to be sure and stable. In the keen rivalry and competition that exists among the various denominations there is danger of these truths being overlooked by us. Revivals of the sort we want must bring something more than *accessions of names and numbers*; and if our revivals do not secure this something, we shall be the better without them.

(3.) And this leads me to another cause—viz., loss of means and power in attempts to establish churches in fields that present no reasonable prospect of success, and also in maintaining others that from various causes have been brought into a condition of hopeless decay.

In this connection I am anxious not to say one word that may even by implication be thought to reflect upon the motives, policy, or conduct of any one, be he pastor, missionary, director, or secretary. For I believe that all have been in the past, and are now, actuated by holy and honourable motives in their plans and operations; and they have deserved from their fellows a far richer meed of praise than they are ever likely to receive.

I maintain that we should be the last people to make what may be termed *ventures* in the establishment of churches. Our principles and methods of procedure are such as are not adapted to *all* and *any* condition of mental or spiritual life. In new countries especially, where oft-times the population is so scattered, and the conditions of social life are so extraordinary, the policy and methods of some other denominations win their way, so far as attracting numbers is concerned, where ours do not. Hence, I do not think it wise, amid such a population and under such conditions, to enter into competition with them. The fact that there may be in a given town or district, that is already too well supplied with church accommodation by other denominations, a few isolated families, who are Congregationalists, and desirous of a place of meeting and services after our fashion, is no sufficient warrant for the formation of a church, with its regular officers and services, when the pastor's salary has to be largely supplemented by grants of public missionary funds, because the conditions of ultimate self-support are wanting, and the probabilities of winning over the adherents of other denominations are equally non-existent. The plain, common-sense policy, is not to undertake such fields, but rather to reserve our men and means for more promising ones that are frequently opening up in a vast territory like ours.

I think, further, that we have suffered loss by ministers attempting to keep well in hand the work of several centres. I may instance as samples;—*Forest*, with its twenty miles of parish and three chapels, which I had the pleasure of

visiting last summer; *Cobourg* and *Cold Springs*; and many others, the work of which it is impossible for one man to do, as he desires to do it, to secure permanent success. We may regard it as an *axiom* of our denominational work, that we should select the most promising spot in a given district as the centre of operations, and hold there every Sunday two regular services and a Sunday school; for to occupy only a part of the day, leaves the people free to wander to other places. The not-very-remote ancestors of most of the people in this country thought little of walking ten or twelve miles to their places of worship. Is it too great a hardship for their descendants to drive a less distance, as most of them have the means of doing? However that may be, I have very little faith in the establishment of strong and permanent churches by such *sporadic* ministrations.

Nor have I much confidence in what is called *Union preaching-stations and schools*. For, so far as I have seen, we are generally left to do all the Union part of the work, whilst others are ready, when the proper time comes, to step in and secure to themselves the results of such union-work.

And what shall be said of churches that in some towns and large villages have through death, migration, and the entrance of other denominations, been reduced to a condition of hopeless weakness? In such places, though the population be but a limited one, you generally find *five* or *six* places of worship representing every denomination; and every sect strenuously endeavouring to outvie the rest. Under such circumstances, it becomes a grave question whether it be a wise policy to spend public money in maintaining an unequal contest and dragging on a weak existence. I think it is not. It were better to accept the facts of the case, and try to make a better use of our means elsewhere, however painful such a step may be.

(4.) The last of the causes I can best express in the form of a query;—viz., Has there been exercised that discrimination and care there should have been, in the admission of men from other countries and other bodies to the pulpits and pastorate of our churches? I know I am on delicate ground, where our every word and act towards those who come to us from without should be all that is Christian and kind. It would ill accord with our principles and professions, as Free Independent churches, to place any needlessly difficult barriers in the way of those who may wish to join us. But, after making every concession and allowance that Christian charity demands in such cases, we cannot afford to overlook the fact which is expressed by the homely adage, "Like priest, like people;"—the fact, that the welfare and success of churches like ours are intimately connected with the spiritual life, intellectual character and attainments, and administrative tact of those who are placed over them.

For if these qualities are wanting in individual pastors, we cannot supply the lack, nor avert the mischief that may possibly result from the absence of them, by Episcopal, or Presbyterial, or Conference intervention.

It is, therefore, of *vital moment* that the pastors of our churches should be men of the right stamp in all these respects, and not those whose professed change of principles may have resulted mainly from failure and difficulties elsewhere. For to minister to, and conduct efficiently, a Congregational church demands no ordinary endowment of Christian grace, wise tact, and knowledge of human character—all conjoined with a well-grounded acquaintance with the doctrines and principles on which such a church is based. Where these qualities are either wholly or partially wanting, there is a danger of the presence of opposite ones; and in such a case irreparable disaster may come, and a church's growth, happiness, and usefulness, which it may have taken thirty or forty years of steady labour to secure, may be blasted by the ignorance or wrong-headedness of one man. The principles we hold are, I maintain, fitted to develop the highest type of Christian manhood and intelligence. To apply them successfully, so as to secure this manhood and intelligence, both in the individual man and the collective church, is an all-important matter. The fitness of our pastors for the varied work they have to do, is second in importance to no other matter affecting the welfare of us as a

denomination ; and, therefore, our college board, missionary committees, and individual churches, should exercise the most prayerful and watchful care, that only those who are fit and worthy may be placed in so sacred and responsible an office as the pastorate.

Such then, as they appear to me, are some of the causes that may have operated to keep us in a comparatively slow state of growth, and in comparatively small numbers. And I fancy I hear some of you questioning me thus,—“Do you, then, regard all our past history and efforts in this goodly land as a failure ? Do you despair of our present position and future prospects ? And do you think that we have no proper place and no fitting work to do in this wide Dominion ?” Nay, verily ! Were our numbers tenfold smaller, the past history and efforts of the churches of our name in Canada are such as we may be thankfully proud of. For there are forces which move and mould the social condition of men, which depend for their potency and far-reaching effects, not upon mere numbers, nor upon external appearances, but upon truth, and justice, and freedom. These forces have operated in the past to make this Dominion what it is. And need I say, that the ministers and members of the Congregational churches have at all times, and everywhere, stood in the forefront of the battle for the propagation and defence of these principles ? And with what result ? The presence and juxtaposition of principles and a polity like ours have secured for them an unfeeling infusion, it may be, into other bodies : and all churches, except one, are imbued, more or less, with that very spirit of independence which is our characteristic mark, and upon none does the cold shade of an establishment fall. And if we have been true to our religious principles and professions, the benefits of a *directly religious character* have been of a still higher value to the people, than the social and political ones I have adverted to. But upon this point I must not enlarge. Then as to our present position and future prospects. I hold that we have our place and our proper work to do in the several provinces of this Dominion ; for it is my belief and conviction that churches of our polity possess a special adaptation for elevating and blessing the communities in which they are placed. This conviction is based upon the *fundamental principles* of our Congregational Church polity. These are well summed up by Mr. Martin, of Westminster, as follows :—“1st. Personal responsibility in matters of religion. 2nd. Personal conviction as the basis of individual action. 3rd. Freedom from the control of men as spiritual masters and fathers ; and 4th. Independence between distinct congregations ; that is, ‘so far as the right or power to interfere with the faith or discipline of any other church is concerned ;’ except to ‘separate from such as in faith or practice depart from the Gospel of Christ.” I quote, further, the pertinent remarks of the same gentleman to the matter in hand. He says :—“Now, these principles embodied in a church are calculated, we believe, to secure the chief ends of church life. Such a community requires every man to prove himself, and to know himself. Such a community requires religious convictions, and fosters religious convictions. A church thus constituted, leads all its members to think, and judge, and deliberate, and determine. It brings a man face to face with God upon all church matters ; it constrains a man to consult his conscience, having first subjected that conscience to God ; it appeals ceaselessly to the highest religious principles ; it strengthens these principles by exercising them ; and it demands for its own prosperity a rich and full religious life in the individual.” And, further :—“Now, we aver that churches founded upon our principles, are in a position to fulfil the intention of the founder of the Christian Church, as respects its relation to society. In the first place, they are separate communities—congregations, not of men of all characters and creeds, but of believing men. In the next place, they are uncontrolled from without—free to live and grow, and come forth and work as they have ability. In the third place, unless they be shams which attract the thunderbolts of destruction, they are communities whose social features any other community may with advantage imitate. And, lastly, the spirit of their life makes them the abettors and helpers of all that is good !

History proves that our principles bear this good fruit, and our present position confirms the testimony of history."

The soundness of these conclusions no one present, I am sure, will be disposed to question. As the adherents of a system so well suited to effect so much good to society, a grave responsibility rests upon us for its proper working, and for the fulfilment of its end. I can only indicate two or three of the leading conditions essentially necessary to this.

(a) A genuine, intelligent, and energetic Christian life, in our members individually and churches collectively.

(b) A ministry of enthusiasm, of power, and of culture; of enthusiastic belief in the grand fundamental truths of the Gospel; of power to proclaim and enforce them; and of a culture that shall wisely guide the power in its searchings after the truth, and temper the enthusiasm in the proclamation thereof.

(c) The greatest prudence and care on the part of all our societies, associations, and churches, in order that, in the general undertakings of the body at large, our plans may be well-devised and our means well-spent.

In conclusion, let us never forget that we live in no ordinary times. Science, commerce, and art all unite to make man's material life more easy and enjoyable, year by year. The line of demarcation between the church and the world is less marked and broad than in the olden times of our history, and practices are creeping into our church and domestic life at which our fathers would have stood amazed. The spirit of mammon and materialism is active among men, and is striving to turn their thoughts and aspirations from all that is divinely true, and good, and beautiful. In such times and circumstances, professions such as we make, and a position such as we claim for ourselves, make our ordinary life a very serious thing, and our Christian life a more difficult thing than ever. For, in the conflict with evil principles so insidious and strong, only a pure Christianity and a strong Christianity can live, or deserves to live. There must be no paltering on our part, as churches, with worldly practices and expedients. In vain do we disclaim alliance with state-policy, if we admit into our hearts a worldly spirit, and into our church life and worship worldly principles and expedients. Thus it is that our professions, principles, and position all alike require for their support and enforcement a lofty and manly piety; a piety that can be maintained and exhibited to the world only as it places itself constantly in direct and living communication with God. Let us possess this, and our churches will become more and more centres of holy power and influence that will tell more and more widely and mightily upon the life and thought of the communities in the midst of which they are placed. But if we have not such exalted and manly piety, our professions are but empty cant, our avowed principles mere lifeless words, and our assumed position a hollow sham and a meaningless pretence. From such vanity and hypocrisy may the good Lord ever deliver and keep us!

NARRATIVE OF THE STATE OF RELIGION IN THE CONGREGATIONAL CHURCHES OF QUEBEC AND ONTARIO, FOR 1871-2.

Following the example of my esteemed predecessor, and taking in order from the fyle of returns, I follow the alphabetical arrangement of the churches.

At ABBOTSFORD, the Rev. J. Shipperley has commenced labouring amid some discouragements, especially denominational rivalry; but prospects are brightening. Good, but frail Father Wheeler, at ALBION, reports tersely:—"Very dry, and very cold. Want *showers* and *sunshine*."—Rev. M. S. Gray, of ALTON, has shown indomitable energy in leading on his people at a new station in Erin to erect a handsome brick church, at a cost of \$1,645, exclusive of the land, only \$30 of a debt remaining on it. At the same time, the spiritual church seems not to have been neglected, as 13 precious souls have been added to the membership.—BELLEVILLE has been looked upon by some as a kind of forlorn hope, but the new

pastor has had the pleasure of seeing the clouds lift one by one. The ground has been improved; the congregation is growing; Sabbath school nearly doubled; people exceedingly liberal; and many have found the Saviour. "The prospect is that we shall grow." May God grant it!—After a patient struggle for many long years, the BOWMANVILLE church rejoices in having attained its majority. The pastor writes:—"At a meeting of the friends on Thursday evening, 16th May, it was resolved to make no application for a missionary grant this year."—The BRANTFORD church shows in figures the usual steady progress, but sends no "Notes."—Our beloved brother, the Rev. James Hay, is welcomed by the brotherhood in Ontario, to devote the results of his world-wide experience to the field in BROCKVILLE. May he be strengthened, and permitted to see this comparatively small church expand into noble dimensions! He believes the Lord has sent him thither to do something for Him.—BROME is under the ministration of Rev. H. J. Colwell, who resides at Waterloo, 16 miles distant. He believes it would be a thriving church under a resident pastor; but he himself labours there at a great disadvantage.—Rev. E. J. Robinson reports the "day as dark and cloudy" at BURFORD; nothing bright but the addition of two members.—CHURCH-HILL is "making progress slowly;" the want is felt here, as everywhere, of "able and willing workers for Christ."—COLPOY'S BAY, chapel burnt down, and no pastor; still living, however, and able to give an account of itself.—Rev. C. P. Watson writes most hopefully of the cause in COWANVILLE, especially the S. School. He has lately opened two new stations with most encouraging prospects; one at Stanbridge Village, 12 miles from his house, and the other at the rapidly growing village of Brigham.—The pastor at DOUGLAS has been much encouraged by "good congregations," a thriving Sabbath School, a "vigorous temperance movement," "weekly offering system a success," and a prospect of increase. A good part of the debt on the church building has been removed during the year.—EATON points us to its statistics, of which, by God's grace, it is not ashamed.—FERGUS has plenty of work and a few good workers.—FOREST feels deeply the loss of its excellent deacon, John Livingston; and its pastor is stricken down by the death of his beloved partner and fellow-labourer. Still he is sustained. It is a good complaint that the church is too small to accommodate the audience; seats are necessary in the aisles.—The SOUTHWOLD, or FROME church, as it is now called, is becoming fruitful in the way of furnishing labourers for the Lord's harvest-field. They are evidently attached to their pastor, to whose comfort they are continually ministering. Thus he is made thankful, hopeful, and zealous for their welfare. The "weekly offering" is also successful here.—GARAFRAXA FIRST has lost a number by deaths and removals, but the Lord is filling their places. The people's kindness towards the pastor effectually repels the first risings of discouragement.—Rev. R. Brown, pastor of GARAFRAXA NORTH, sees little to encourage him there, looking manward. His courage must be inspired from a Higher source.—The plodding pastor of GEORGETOWN writes:—"Upon the whole, we have had a year of prosperity, though not equal to our desires."—Rev. J. Howell parts from the GRANBY church, with the best wishes for their prosperity under the temporary charge of our young brother Nighswander, though he regrets that the church could not all have gone along with him in his aggressive movements.—GUELPH rejoices at the extinction of the debt on its "holy and beautiful house" of worship, but is not without its share of difficulties and discouragements, especially owing to removals.—HAMILTON church has just closed the "most prosperous year of its present pastorate of 14 years." "Entire church harmony;" "church-meeting attended by two-thirds of its resident members!" "Sabbath attendance greatly augmented;" "a number more about to join the church;" "the young men's Sabbath morning meeting, the young people's meeting conducted by the pastor, the ladies' working society, and the Sabbath school, are all making encouraging progress. Last Sabbath, *all the scholars on the roll were present*, and the difference between the number present, and the number on the roll for the year, was very small indeed."—Rev. W. M.

Peacock writes of INDIAN LANDS :—"A year opening with clouds, but closing with sunshine. The church has passed through the furnace of affliction, but, through the mercy and love of God, she has been sustained and purified." He feels that his work is largely a work for the future—of sowing to be reaped in another generation.—The pastor of Scotland says "there is no church in NORWICHVILLE."—KINGSTON most successful in grappling with its debt; it is "all subscribed, and two-thirds of it paid."—Rev. J. Brown's first year at LANARK VILLAGE has been one of great comfort to himself—"people punctual in their payments of salary—quarterly in advance," though the amount is felt to be insufficient. "S. school very interesting;" "a sewing society organized."—The MARKHAM pastor needs and deserves encouragement. Had some little difference of opinion in selecting a site for a parsonage; conversions few; valuable members removing, &c.—MARTINTOWN and ROXBOROUGH still vacant. They need a pastor badly.—MEAFORD also without a pastor, though supplied by a student in the summer. "The meetings at all the stations more numerous attended than for many preceding years."—At the MONTREAL EASTERN church, "there is a marked gain." During the year, the church has been organized distinct from Zion church, and has had the property handed over entirely to it.—MONTREAL ZION prospering under its new joint pastorate. Still at its mission work in the city; has opened another station, and is about to erect a new mission church. The pastor of ORO, RUGBY, and VESPREA feels that his field grows faster than his strength, though not faster than his desires. A new parsonage is about to be erected at Oro. In Vespra, another of the very common disputes about the possession of a Union church has been over-ruled to the building of a new church, in which the congregations are excellent.—In the OTTAWA church more has been done this year to reduce the "church site" debt than during the previous five years. "Bible class and S. school steadily sustained. Temperance Union kept up. Children's monthly Sabbath service well attended." A new organ (cabinet) has been purchased and paid for. But a gloom is cast over all this prosperity by the resignation of the pastor, to take effect on the 30th June!—OWEN SOUND has been blessed with a gracious revival, in which our brother Robinson's church has shared to some extent, resulting in an addition of twelve to their number. "The work," he says, "is the Lord's, and to the blessed Master be the praise!"—The pastor of the PARIS church writes thus:—"Have been happy, peaceful, no wave of trouble has crossed the church through grace; prayer-meetings well sustained. Our financial year ended better than ever known here by our oldest deacon."—Our good brother at PINE GROVE speaks of good attendance on the regular means of grace; the S. school very prosperous, &c., but mourns that there is but little "spiritual progress." "We want a REVIVAL!" he says. He has commenced a third Sabbath service at Kleinberg, with encouraging results.—The QUEBEC church has had "a quiet year, yet there is good doing, and our congregations are better than they ever were."—There have been peace, union, and prosperity at SCOTLAND. A season of refreshing last winter brought sixteen to the fold; "thirty more asked for prayer, and hopes are entertained that many of the enquirers will be brought to decision ere long." The church has been enlarged and refitted.—SPEEDSIDE has enjoyed the services of a resident pastor, after having been served for some years from without.—The pastor of STANSTED feels sadly about the work there:—"There is nothing to encourage." His chief work is with the church at Derby, Vt., which he does not report, as it is in the U. States.—STOUFFVILLE is growing both spiritually and financially. There are two out-stations, at both of which there is a probability of churches being organized within the coming year. The friends made no application for missionary aid for next year, and are free!—STRATFORD has changed pastors during the year, Rev. E. C. W. McColl, M.A., having resigned, and Rev. H. H. Hendeboerck having taken the post. The latter writes encouragingly of the Sabbath services, the attentiveness and generosity of the people; "but," he says, "the bright spot in our experience is the Wednesday evening service."—At THISTLETOWN there is a good

attendance, mostly of young people, "but no apparent impressions made."—An interesting feature of the TORONTO BOND STREET church has been the "reception of more than usual Congregational emigrants." "An effort to organize the members of the church more thoroughly for Christian work has had a fair measure of success."—The NORTHERN church of that city has been equally prosperous. "God has blessed his word to many." The church S. school is too small. The mission schools and prayer-meetings are all encouraging.—Old ZION (Toronto) thrives under its new pastorate. The members are very active, "especially with respect to the church building, which they have repaired and beautified at a considerable expense." Note this:—"The young men sustain a prayer-meeting every Sunday morning, which has been the means of leading several to Christ!"—The WARWICK church embraces three stations, and is under the same pastoral care as that of Forest, already referred to. Our brother Salmon must have his hands and head full, as well as his heart. This church has mourned, and yet rejoiced, in the death of a mother in Israel, who has given to our churches three beloved ministers—the brethren Hay. The debt on one of the churches in this field has been entirely liquidated during the year, and considerably reduced on the other two. The pastor has also enjoyed an encouraging measure of spiritual prosperity.—Rev. H. J. Colwell's church at WATERLOO has suffered from an opposition of an unpleasant nature, but amid unfaithfulness in some, there are faithful ones, who "endure hardness, as good soldiers." They are obliged to use school-houses yet for public worship, but hope soon to have buildings of their own. They feel the need of more sympathy from their sister churches. Brother Colwell is pastor also of Brome, already referred to.—At WATERVILLE, Rev. G. Purkis feels the need of patient waiting, and the want of encouragement, on the part of the friends of the cause, to young persons whom the Spirit is leading. But he is not without hope that all hindrances will be removed.—Rev. S. T. Gibbs, of WHITBY, has been deeply involved in a work *material*, as well as spiritual, during the year. The church has shown great energy and liberality in the repairing of the church, and in the erection of the parsonage. May our good brother live to see this long drooping interest revive, and occupy the place among our churches to which its age entitles it!

We cannot read the Narrative through continuously without a feeling of gladness and gratitude. There is a steady and solid growth throughout, though accompanied by the pains and aches which are incident to such growth. With more dependence on the promised Divine help, and a more single eye to the work assigned us, we have bright hopes for the future.

E. BARKER,

Stat. Sec. Cong. Union.

June 8, 1872.

Messrs. Cassell & Co. are republishing *Doré's Bible* in a cheaper form. This wonderful artist always makes a striking picture, and is usually correct in those oriental details in which the "great masters" made such fearful blunders; yet he often fails to catch the tone of the Book he illustrates.—*Notices of the Jews and their Country*, by Latin and Greek authors previous to A. D. 500, is the title of a valuable collection of quotations, gathered and translated by Rev. John Gill (London: Longmans). No branch of Christian Evidences is better worth cultivation, than the testimony of uninspired historians to God's Word.

A Colonist on the Colonial Question, by Mr. Jehu Mathews, of Toronto, (London: Longmans), is an able and thorough exhibition of a plan for "the Reorganization of the Empire," on the Federal basis. It manfully grapples with the difficult problem of uniting the scattered members of the Queen's dominions into one truly Imperial Government, and forms a valuable contribution to the literature of a subject which will demand practical attention ere many more years have passed. The work contains a great deal of valuable statistical material, and at the same time glows with a spirit of fervent loyalty.

British and Foreign Record.

THE ENGLISH UNION MEETING.—The salient points of interest at this meeting were the debate on the Education Question, which resulted in an emphatic endorsement of the Manchester Conference, notwithstanding the resistance of an influential minority; the laying of the foundation-stone of the Memorial Hall; and the very favourable reception of a proposal by Dr. Mullens, for Councils of Reference. Some noble addresses were also delivered—that of the Chairman, Rev. Dr. Kennedy, on “Our Place in Christendom and in the Catholic Church;” Rev. S. Hebditch, on “Genuine Revival;” Rev. Dr. Halley, on the “Memorial Hall;” Rev. J. Baldwin Brown, on “Olden Nonconformity,” and Rev. A. Thomson, on “Modern Nonconformity.”

THE COLONIAL MISSIONARY SOCIETY, at its 36th Anniversary, reported that “it was difficult to obtain means for carrying on the Society’s operations, and that it was not uncommon for pastors and leading members of the churches at home, instead of helping them in their good work, to discourage enthusiasm and liberality on behalf of the Society, on the ground that the colonies should provide for themselves.” “The whole question of the aid to Canada was at present under consideration, and the Committee felt that they could not maintain a society in England to subsidise Congregational churches in the colonies for any considerable number of years together, where there is no near prospect of their becoming self-supporting, and where religious ordinances are provided by other evangelical denominations.” The income of the Society had been £2,900-19s. 8d., and the expenditure £1,044-4s. 10d., leaving a balance due the Treasurer of £1,143 5s. 2d. (over \$5,700). “For several years they had been spending more than their ordinary income. One or two large bequests came in opportunely during last year and in the year preceding, so that no difficulty arose;

but their finances were now in a state which would necessitate a withdrawal from some of their works, if they were not successful in their attempt to raise their income.”

TWO DISTINGUISHED DEATHS have occurred during the last month, those of Rev. Dr. Norman McLeod and Rev. W. Ellis. The former is best known as the editor of *Good Words*, and, though deemed by many too “broad” a churchman, was of a nature so large and loving as to leave a great gap behind him. No one will miss him more, outside his own family, than the Queen. He was one of her Scottish Chaplains, often preached before her, was a frequent guest of Her Majesty, and was evidently looked to for counsel and consolation in the deep trials of the Royal House. Mr. Ellis is known chiefly in connection with Foreign Missions, especially in Polynesia and Madagascar. With the planting of Christian churches in the latter island, his name will ever be associated. He was one of their earliest founders; he continued to the last their trusted counsellor, a true “right reverend father;” and he was their historian, alike for the period of persecution and of liberty. He died, working for them, in England, in his 78th year. He was a man of various accomplishments, honoured and beloved by all. A few days after Mrs. Ellis, another of “the Women of England,” followed her husband to the tomb.

THE GENEVA ARBITRATION.—At last we suppose we are safe in saying, the Arbitration on the *Alabama* claims will go on. The famous “Indirect Claims” have been ruled out, and American “honour” is satisfied. What a queer thing this “national honour” is, to be sure! No dishonour in presenting a monstrous demand, or an argument leading up to a demand, but just stopping short of “money compensation;” no dishonour in having it made the scorn of the civilized world; no dishonour in

its being instantly rejected by the Court, upon the hearing of its own advocates alone; but intolerable dishonour in a voluntary withdrawal at any earlier stage! However, "all's well that ends well." It is a great gain to have the principle of arbitration sanctioned by a conspicuous example; and to have the long-pending claims settled in some way.

The BENNETT CASE has been decided by the Judicial Committee of the Privy Council in such a way as to leave a clergyman free to maintain a doctrine only differing a shade from transubstantiation. Certain acts of homage to the "consecrated" elements are indeed forbidden; but no restraint is put on preaching to that effect. Thus, one more enlargement has been made in the ever-growing "comprehensiveness" of the Church of England. At the same time, the Ritualists have received a slap in the face from an unexpected quarter. Monsignor Capel, in a lecture on the subject, while acknowledging their service to the Romish cause in diffusing "Catholic" ideas, and supplying the Old Church with a constant stream of converts, declares that these Anglican priests, in their flouting of episcopal control, and domineering over their flocks, outrage both au-

thority and liberty in a way that a Papal priest would never dare to do! Naughty Father Capel! How could you turn upon them that way? We bystanders see plainly enough that it is the insolence of conscious strength against obsequious weakness.

LONDON MISSIONARY SOCIETY.—The missionary year just closed is stated to have borne throughout its course evident tokens of the Divine blessing, in respect to funds, to offers of service from young men, to spiritual progress at many of the stations, and to increased contributions from native converts. The number of English missionaries is 162. The total net income of the Society is £111,517 pounds sterling. There are 70,000 church members, and 450,000 attendants upon public worship at the Society's stations among the heathen. Hankow is specially mentioned, a station in the very heart of China, where the church, only ten years old, numbers 220 members. Many native pastors have relieved English missionaries in the superintendency of mission churches, leaving the latter free for other work. These transfers are equal, in a money view, to an increase of £7,000 in the income of the Society; and this policy is to be further carried out.

Correspondence.

THE DUTIES OF GUESTS.

DEAR SIR,—On behalf of the Committee of Arrangements for the recent Union Meeting, allow me to make the following suggestions, which, if acted upon in future years, will materially lessen the labours of similar Committees, and tend greatly to the comfort and convenience of all concerned:—

1. Ministers and delegates should promptly notify the Local Committee of their intention of attending the meeting.

2. Special and particular mention should be made by any proposing to bring their wives or members of their families with them.

3. Immediate notice should be forwarded of any change of purpose in the matter.

4. Every minister and delegate should without fail report himself to the Local Committee as soon as possible after his arrival.

5. The Local Committee should be notified of any private arrangements made for accommodation.

6. No delegate should expect immediate accommodation upon arrival, unless some notification has been previously forwarded of his intention of being present.

While asking for space in your next issue for these suggestions, might I re-

quest that you will refer to them at some suitable time prior to the next Annual Meeting.

Yours truly,

LEMUEL CUSHING, JR.,
Sec. Loc. Com.

Montreal, June, 1872.

DR. WILKES' TOUR.

(Continued.)

MY DEAR SIR:—I now resume and conclude my jottings by the way. Monday, 20th May, was occupied in reaching *Fergus*, a rising town on the line of the Wellington, Grey and Bruce Railway. Mr. Barker kindly met and entertained me, and introduced me in the evening to a somewhat small audience in a neat wooden church building, erected rapidly and at little expense. The Monday evening congregation was no criterion by which to judge of that which regularly assembles on the Lord's day. He is encouraged here, and if this were a Missionary Report, remarks might be made on both *Fergus* and *Elora*; but in the matter of the College I have no doubt an interest was awakened. The same may be said of *Garafraxa*, six miles from *Fergus*, where on Tuesday evening a very large congregation assembled in a neat church building of brick, to which also Mr. Barker regularly ministers. Many young men were present, so that the remarks made on every occasion in relation to the duty of young Christian men to prayerfully enquire whether the Lord calls them into the ministry, had, we may suppose, fitting audience. After service Mr. Andrew Gerrie moved a resolution of thanks, which, being seconded, was kindly responded to by the congregation. Mr. Barker is a power in this neighbourhood, greatly esteemed, and making an excellent impression. Mr. Robert Brown here took charge of the traveller, and after service drove him to *Douglas*, a small village created by certain mill privileges, and said to be steadily increasing in population. The following day was one of drenching rain, and yet there assembled a fair congrega-

tion in the neat brick church building. Mr. Brown has a thorough hold of this village, and is reaping the reward of some 12 years' continuance of labour, in the confidence and affection of the people here and in two other stations where he ministers. But, alas for the amount of stipend! Fifty per cent. additional would be only fair and moderate. A drive of about 13 miles, for which I was indebted to Mr. Archer, brought me to the Speedside Congregational church, *Eramosa*, on Thursday afternoon. The audience in the evening was fair in point of numbers for the season of the year, and the collection was excellent, being \$36.40. Mr. John Armstrong, who is famous in that region for high-bred cattle, and is thereby doing great good to the country, kindly drove me after ten o'clock to *Fergus*, for an early start next morning. The part of the country thus visited is very high, the backbone of the region, and though rich and fertile in soil, is liable to late frosts in the spring. Moreover, the entire removal of trees from the cleared land has rather increased the evil by leaving the snow, which is such a protection to the fall wheat and clover, at the mercy of the high winds, which continually lay bare the large fields, except near the fences. The result this spring has been the destruction of those valuable products in the germ to a large extent, and the need of reploughing and sowing.

The early start from *Fergus* enabled me to reach *St. Thomas* on the Queen's birth-day by 4.30. Mr. Hindley drove me out to his parish, at the church in which, a congregation not very large assembled in the evening. This is a staid, sober place, having intelligent and well-to-do people, who will not be wanting in the matter of contributions to the College funds. This discourse completed the number of 21 in the 24 days, and closed my work for the College at this time. Mr. Hindley preaches every Sunday afternoon at *St. Thomas*, which is rapidly becoming one of the "great centres of population." Dwelling-houses are springing up like mushrooms. Three lines of railway arc here, and the extensive workshops of the new line, the Southern Railway, are in course of erection. It is a town in which we must

have a place and a name, and in which we must do work for the Master. Mr. Hindley is quite alive to this fact. He tells me of prospective additions to our staff of students. And here it may be mentioned that in several other places, such additions were spoken of either for next session or for some following ones. In two instances our young friends may find it convenient to pursue their literary course to the degree of B.A. in the Province of Ontario, and come to us for

theology and any special course with which McGill College may supply them. I preached twice in *London* on Sunday, 26th, assisting at the ordination of Mr. Wallace, who has just completed his College course. But this engagement had no connection with this series of visits to the churches, and will be doubtless reported by other hands.

H. W.

May 31, 1872.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.—(1) The session 1872-73 will open in the *Literary Course* on Friday, September 13th; and in the *Theological Course* on Wednesday, September 18th. The Rev. W. F. Clarke, of Guelph, will deliver the address on the evening of the latter day.

(2) The Board have arranged with the Rev. K. M. Fenwick for the delivery of a course of lectures on *Historical Theology*, and with the Rev. Charles Chapman, M. A., for a course on *Evidences and Biblical Literature*.

(3) Candidates for admission are requested to forward to me their applications without unnecessary delay, that there may be time for necessary correspondence.

(4) My address for July and August will be *Petit Metis*, Quebec.

The following sums have been received during the past month on account of 1871-72:—

Zion Church, Montreal,	\$26 00
Lanark, First Church,	33 25
Brockville,	22 50
Whitby,	3 00
Stouffville, additional,	12 25
Altona,	2 25
Oro and Rugby, additional,	4 00
Pinegrove and Thistleton,	26 50
Speedside,	34 60
Inverness,	2 25
Frome,	40 25
Halifax, N. S.,	14 00

Cobourg,	12 75
Kingston,	88 65
Warwick and Forest,	9 50
Sherbrooke and Lennoxville,	
additional,	17 75
Toronto, Northern, additional,	17 60
Do., Bond st., do.,	29 25
Rev. John McKillican,	4 00
Mr. Thos. Turner, St. Andrews,	2 00
	<hr/>
	\$402 35

GEORGE CORNISH, LL.D.,
Secretary.

Montreal, June 21st, 1872.

WIDOW'S FUND.—Received since last announcement:

From Guelph Church,	\$10 00
" Warwick and Forest	
Churches,	10 50
" Lanark Village,	6 50
" Zion Church, Montreal,	
additional to amount	
previously reported,	15 15

I may report further, as received for Ministers' proposed Superannuation Fund:

From delegates, being amount of their travelling expenses:	
W. Robertson, Esq.,	\$5 20
J. J. Woodhouse, Esq.,	4 12
W. Anderson, Esq.,	4 13

J. C. BARTON,
Treasurer.

Montreal, 20th June, 1872.

No. I.—STATISTICAL TABLE OF CONGREGATIONAL CHURCHES
6TH MAY, 1872.

CHURCHES.			MINISTERS.					
NAMES.	Organized.	No. Pastoral Sett.	NAMES.	Pastor or Supply.	Where Educated.	Entered Ministry.		No. Regular Stations.
						Present Settlement.		
1 Abbotsford.....Q.	1830		James Shipperley	S	Private ..	1871	1871	4
2 Albion .....Ont.	1845		1 Joseph Wheeler	P	Private ..	1839	1845	2
3 Alton“	1839		6 Matthew S. Gray	P	Private ..	1857	1871	2
* 4 Amherstburg ..“			J. Malcolm Smith	P	C. Coll. ..	1862	1871	1
5 Belleville.....“	1859		4 Richard Lewis	P	C. Coll. ..	1864	1871	1
6 Bowmanville ..“	1839		3 T. M. Reikie	P	Glasgow ..	1845	1855	1
7 Brantford.....“	1834		4 John Wood	P	C. Coll. ..	1853	1853	1
8 Brockville.....“	1843		7 James Hay	P	C. Coll. ..	1852	1872	1
9 Brome .....Q.	1842		7 H. J. Colwell	P	{ Bib. Ch. C. Col. }	1859	1871	1
10 Burford .....Ont.	1848		5 Edward J. Robinson	P	Nott. Inst.	1870	1870	2
*11 Caledon, South ..“	1851		3 Vacant					
12 Church-hill ..“	1838		2 Jos. Unsworth	P	Private ..	1848	1853	1
*13 Cobourg“	1835		6 Vacant					
*14 Cold Springs ..“	1840		2 Vacant					
15 Colpoys Bay ..“	1858		1 Vacant					2
16 Cowansville & Dunham } Q.	1855		6 Chas. P. Watson	P	Lincoln ..	1857	1866	5
*17 Danville .....Q.	1832		2 W. S. Rae (just vacant)	P	Belfast ..	1859	1870	
18 Douglas .....Ont.	1868		1 Robert Brown	P	C. Coll. ..	1862	1868	3
*19 Durham .....Q.	1837		1 Vacant					
20 Eaton .....Q.	1835		1 E. J. Sherrill	P	Andover ..	1837	1838	3
†21 Edgeworth.....Ont.	1860		1 William Burgess	P	Private ..	1849	1860	1
22 Fergus.....“	1869		1 E. Barker	P	C. Coll. ..	1855	1869	1
23 Fitch Bay .....Q.	1859		1 L. P. Adams	P	Private ..	1840	1854	7
24 Forest .....Ont.	1863		3 John Salmon, B.A.	P	Victoria ..	1862	1868	2
*25 Franklin .....Q.	1832		John H. Perkins	S				
26 Frome.....Ont.	1842		5 John I. Hindley, B.A.	P	C. Coll. ..	1869	1869	3
27 Garafraxa 1st ..“	1856		4 E. Barker	P	C. Coll. ..	1855	1869	1
28 Garafraxa N. ..“	1867		1 Robert Brown	P	C. Coll. ..	1862	1867	1
29 Georgetown ..“	1842		5 James Unsworth	P	Private ..	1848	1853	1
30 Granby .....Q.	1830		7 James Howell (now vacant) ..	P	England ..	1835	1867	4
†31 Guelph .....Ont.	1835		8 W. F. Clarke	P	C. Coll. ..	1844	1860	1
32 Hamilton.....“	1835		Thomas Pullar	P	Glasgow ..	1833	1858	1
*33 Hawkesbury ..“	1839		Vacant					
*34 Howick“	1861		2 Sol. Snider	P	Private ..	1849	1866	
35 Indian Lands ..“	1829		4 W. M. Peacock	P	C. Coll. ..	1869	1869	1
*36 Inverness .....Q.	1844		Vacant					
37 Kelvin .....Ont.	1856		4 William Hay	S	C. Coll. ..	1847	1869	1
38 Kingston.....“	1849		1 K. M. Fenwick	P	C. Coll. ..	1847	1847	1
†39 Lanark 1st.....“	1852		2 James Douglas	P	C. Coll. ..	1865	1861	3
40 Lanark Village ..“	1853		3 John Brown	P	C. Coll. ..	1862	1879	1
*41 Listowel“	1862		3 Ludwick Kribs (just vacant) ..	P	C. Coll. ..	1841	1865	
†42 London“	1837		{ Vacant : Rev. R. Wallace }					2
			{ just settled					
†43 Manilla“	1845		2 Dugald McGregor	P	Private ..	1839	1857	5
44 Markham & Unionville } ..“	1844		6 Daniel Macallum	P	C. Coll. ..	1852	1868	2
Carried forward								

* No reports received from these 23 Churches.

† Returns from these 5 Churches incomplete, and figures only an approximation.

IN ONTARIO AND QUEBEC, FOR THE YEAR ENDING
(PERSONAL.)

No. Sabbath Services.	No. Week-day Services.	Ordinary attendance at principal Station.	MEMBERSHIP.											BAPTISMS.		SABBATH SCHOOLS.		Bible Class.
			Additions.			Removals.				Present: Number.				Infant.	Adult.	Teachers and Officers.	Scholars.	
			By Profession.	By Letter.	Total.	By Death.	By Letter.	By Excision.	Total.	Male.	Females.	Total.	Non-Resident.					
2	3	35	0	2	2	1	0	0	1	6	7	13	0	0	0	0	0	12
2	0	150	1	0	1	0	0	0	0	10	11	21	0	16	0	5	50	...
2	0	150	13	0	13	1	1	0	2	29	46	75	5	7	1	9	59	22
2	1	67	1	8	9	0	2	0	2	15	16	31	1	4	0	5	45	6
2	1	100	1	1	2	1	1	1	3	13	27	40	11	0	0	5	32	7
2	2	250	3	10	13	3	3	4	10	43	82	125	14	4	0	17	150	20
2	1	40	1	0	1	1	3	2	6	5	15	20	0	0	0	3	24	12
1	1	50	1	0	1	.....	.....	.....	.....	9	9	18	4	2	2	4	20	.....
2	1	150	2	0	2	.....	.....	.....	.....	22	35	57	7	1	0	12	150	.....
1	0	100	4	0	4	1	0	0	1	.....	.....	59	.....	8	2	2	17	.....
0	0	40	0	0	0	1	0	0	1	8	11	19	3	.....	.....	3	23	.....
3	1	130	2	1	3	0	0	0	0	23	42	65	0	10	3	15	120	.....
3	1	70	1	0	1	0	0	0	0	17	26	43	2	7	0	6	50	.....
2	2	90	1	2	3	0	0	0	0	13	48	61	7	2	2	15	120	.....
2	1	60	2	0	2	0	0	0	0	.....	.....	20	3	0	5	25	.....
1	2	100	8	4	12	1	3	2	6	20	32	52	8	8	0	6	72	Un.
3	2	70	0	1	1	1	1	1	3	20	30	50	12	0	1	1	.....	.....
2	2	120	5	0	5	3	0	0	3	20	17	37	.....	6	0	Uni on.	.....	.....
3	2	150	3	0	3	0	0	2	2	34	45	79	20	2	1	10	104	.....
1	3	180	3	2	5	2	3	0	5	49	58	107	10	6	0	7	115	35
1	0	50	0	0	0	0	0	0	0	7	10	17	0	4	0	0	0	.....
1	1	110	5	0	5	0	0	2	2	17	29	46	5	3	0	10	70	6
3	2	150	2	3	5	0	5	2	7	46	65	111	6	7	0	10	102	.....
2	2	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	108	.....	.....	.....	18	160	.....
2	3	250	13	19	32	2	1	0	3	65	95	160	16	.....	.....	19	185	120
2	1	230	1	0	1	1	1	6	8	18	19	37	6	3	0	3	35	.....
1	0	100	0	0	0	2	1	0	3	6	5	11	2	0	0	4	50	.....
2	7	300	4	0	4	3	5	0	8	31	63	94	7	9	1	24	176	18
3	1	120	3	4	7	1	0	0	1	.....	.....	79	.....	2	1	10	80	.....
2	2	130	3	0	3	0	3	0	3	13	25	38	1	3	1	7	90	.....
3	1	300	5	15	20	0	2	0	2	.....	.....	161	.....	5	0	24	200	.....
3	1	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	55	.....	.....	.....	4	45	.....
2	3	80	0	2	2	1	1	1	3	16	33	49	11	5	0	19	170	12

STATISTICAL TABLE OF CONGREGATIONAL

CHURCHES.			MINISTERS					
NAMES.	Organized.	No. Pastoral Settl.	NAMES.	Pastor or Supply.	Where Educated.	Entered Ministry.		No. Regular Stations.
						Present Settlement.		
Brought forward								
45 Martinto'n } & Roxburgh } Ont.	1829	2	Vacant					2
46 Meaford "	1860	1	Vacant					3
*47 Melbourne... Q.	1837	5	Vacant					
*48 Molesworth... Ont.	1866	2	Lud. Kribs (now vacant)	P	C. Coll.	1841	1869	
49 Montreal, East. Q.	1871	1	John Fraser	P	C. Coll.	1852	1870	1
50 " Zion... Q.	1832	2	{ Henry Wilkes, D.D., LL.D. Chas. Chapman, M.A. }	P	Glas. Aca. Lond. Uni.	1832 1857	1836 1871	} 2
51 NewDurham Ont.	1854	5	E. J. Robinson	P	Not. Inst.	1870	1870	1
52 Oro "	1841	2	J. G. Sanderson	P	C. Coll.	1862	1862	1
*53 Osprey "	1861	2	Vacant					
54 Ottawa "	1860	2	Edward Ebbs	P	C. Coll.	1843	1868	1
55 Owen Sound. "	1855	4	Robert Robinson	P	C. Coll.	1845	1864	1
56 Paris "	1848	4	W. H. Allworth	P	C. Coll.	1845	1865	1
57 Pine Grove.. "	1841	5	W. W. Smith	P	Private	1865	1869	2
58 Quebec Q.	1840	5	H. D. Powis	P	Private	1853	1857	1
59 Rugby Ont.	1844	2	J. G. Sanderson	P	C. Coll.	1862	1863	1
*60 Sarnia "	1848	...	{ Vacant (now supplied by) W. H. A. Claris)					
*61 Saugeen .... "	.....	...	John Anjecabo					
62 Scotland "	1835	3	William Hay	P	C. Coll.	1847	1847	2
*63 Sherbrooke & } Lennoxville.. } Q.	1835	2	Archibald Duff	P	Glas. Aca.	1841	1862	....
*64 Simcoe Ont.	1843	...	Vacant					
65 Speedside.... "	1843	7	M. D. Archer	P	Private	1843	1871	3
*66 St. Andrew's... Q.	1838	3	Vacant					
67 Stanstead Q.	1816	...	John Rogers	P		1857	1865	1
68 Stouffville... Ont.	1842	4	B. W. Day	P	C. Coll.	1862	1866	3
69 Stratford "	1846	6	W. H. Heu de Bourack	P	England...	.....	1871	1
70 Thistle town.. "	1859	2	W. W. Smith	S	Private	1865	1869	1
71 Tiverton "	1856	1	Neil McKinnon	P	Private	1847	1856	4
72 Toronto, Bond } Street } Ont.	1849	2	F. H. Marling	P	C. Coll.	1848	1854	1
73 Toronto, Nor. Ont.	1867	2	James A. R. Dickson	P	C. Coll.	1865	1871	3
74 " Zion. "	1834	5	S. N. Jackson, M.D.	P	C. Coll.	186"	"	1
*75 Turnberry ... "	1860	2	Solomon Snider	P	Private	184.	"	....
*76 Vankleek Hill "	1839	6	W. M. Peacock	P	C. Coll.	1869	1869	....
77 Vespra "	1867	1	J. G. Sanderson	P	C. Coll.	1862	1867	1
78 Warwick "	1839	5	John Salmon, B.A.	P	Vict. Coll.	1862	1868	3
79 Waterloo Q.	1870	1	H. J. Colwell	P	{ Bib. Ch. C. Coll.	1859	1870	4
80 Waterville Q.	1862	3	George Purkis	P	Private	1867	1867	5
81 Whitby Ont.	1843	6	Samuel T. Gibbs	P	Cheshunt	....	1868	1
*82 Windsor Q.	1870	1	Vacant					
*83 Wroxeter..... Ont.	1865	2	Solomon Snider	P	Private	1849	1866	....
Total of 60 Churches reported								119

* No reports received from these 23 Churches.

† Returns from these 5 Churches incomplete, and figures only an approximation.

CHURCHES, &c.—Continued.

No. Sabbath Services.	No. Week-day Services.	Ordinary attendance at principal Station.	MEMBERSHIP.											BAPTISMS.		SABBATH SCHOOLS.		Bible Class.	
			Additions.			Removals.				Present Number.				Infant.	Adult.	Teachers and Officers.	Scholars.		
			By Profession.	By Letter.	Total.	By Death.	By Letter.	By Excision.	Total.	Males.	Females.	Total.	Non-Resident.						
0	0		2	0	2	0	0	0	0						1	0			
3	1	40	0	0	0	0	0	0	0	7	11	18	3	0	0				
2	1	120	13	9	22	1	2	2	5	27	43	70	0	9	1				70
3	2	350	30	22	52	5	12	3	20	165	271	436	24	27			67	463	
1	0	100	0	0	0	0	0	0	0	12	14	26					Uni	on.	
1	1	150	1	0	1	2	0	0	2	20	33	53	1	7	0	7	60		
2	6	100	3	3	6	0	8	0	8	23	38	61	13	6	0	10	60	25	
2	1	80	12	0	12	0	0	0	0	12	29	41	11	3	4	6	50	10	
2	2	170	11	5	16	0	4	6	10	33	72	105	3	5	1	21	150		
2	1	90	1	0	1	0	2	0	2	15	26	41	11	1	0	5	65	5	
2	1	200	1	1	2	1	2	0	3	25	53	78	4	11	1	5	80	37	
1	0	125	3	0	3	1	0	0	1	19	20	39	10			6	40		
3	1	175	16	0	16	1	1	2	4	61	84	145	25	6	7	11	130		
2	2	120	1	0	1	0	0	0	0	11	24	35	2	3	0	6	45	15	
1	0	50	0	0	0	0	2	0	2	20	23	43	0	1	0				
3	1	150	6	1	7	0	3	2	5	28	48	76		4	1	10	60		
2	1	80	3	7	10	1	6	0	7	8	12	20	2	1	0	7	40		
1	0	90	0	0	0	0	0	0	0	5	7	12	3	0	0	10	140		
2	0	100	0	0	0	0	1	0	1	16	11	27		1	0				
2	1	350	10	19	29	3	5	4	12	81	122	203	8	7	2	40	300	70	
2	1	400	18	21	39	0	5	0	5	48	85	133	0	1	0	45	350	37	
2	2	400	21	16	37	0	2	0	2	67	94	161	12	19	2	19	215	30	
1	0	100	3	0	3	0	0	0	0	13	13	26	0	3	0				
3	1	130	11	2	13	2	0	0	2	45	60	105		10	1	Uni	on.		
3	3	60	6	5	11	0	3	4	7	15	22	27	4	6	0	8	60		
3	1	60	0	1	1	1	0	0	1	18	20	38		3	0	3	18	6	
2	2	100	3	0	3	1	0	0	1	20	39	49	8	1	0	11	68		
119	81	8712	262	185	447	44	93	45	182	1379	2175	4036	302	263	35	578	2333		

‡ The total ordinary attendance of only 59 Churches.

¶ The totals of only 54 Churches.

|| Only 49 Churches report Sabbath Schools. Four specially mention Union Schools.

No. II.—STATISTICS OF CONGREGATIONAL CHURCHES
May 6, 1872.

CHURCHES.	CHURCH PROPERTY.						Improvements made.
	Church Buildings.					Parsonages.	
	Brick or Stone.	Wood.	Number.	Sittings.	Uninsured.			Unregistered.
1 Abbotsford Q.		1	1	100	1		
2 Albion Ont.		2	2	400		1	
3 Alton	1	1	2	400		1	Built new brick church in Erin.
* 4 Amherstburg							[introduced
5 Belleville		1	1	300			New fence, painting, and gas
6 Bowmanville.		1	1	200		1	
7 Brantford	1		1	500			
8 Brockville	1		1	400			
9 Brome	1		1	200	1		
10 Burford Q.		1	1	280		1	
*11 Caledon, So. Ont.							
12 Church-hill		1	1	250	?		Renovated.
*13 Cobourg							
*14 Cold Springs.							
15 Colpoys's Bay.							
16 Cowansville } . . . Q.	1		1	250			
& Dunham							
*17 Danville Q.							
18 Douglas Ont.	1		1	200		?	
*19 Durham Q.							
20 Eaton Q.		1	1	300			
+21 Edgeworth Ont.		1	1	75			
22 Fergus		1	1	225			
23 Fitch Bay Q.		1	1	300			
24 Forest Ont.		1	1	200		1	
*25 Franklin Q.							
26 Frome Ont.		1	1	200		1	Stable built
27 Garafraxa, 1st	1		1	200			Stable built
28 Garafraxa, N.		1	1	130			Shed built.
29 Georgetown		1	1	250	1		
30 Granby Q.		1	1	250		1	Parsonage repaired.
+31 Guelph Ont.	1		1	500			
32 Hamilton	1		1	450			Improved
*33 Hawkesbury.							
*34 Howick							
35 Indian Lands.		1	1	300	1	1	
*36 Inverness Q.							
37 Kelvin Ont.		1	1	150			
38 Kingston	1		1	450			
+39 Lanark, 1st.		2	2	220	?	1	
40 Lanark Village		1	1	350		1	
*41 Listowel							
+42 London		1	1	500		1	
+43 Manilla		1	1	300			Church painted
44 Markham & }		2	2	250		1	{ Parsonage being built
Unionville.							{ Markham Ch. improved. }
Carried forward							

* No returns from these 23 Churches.

OF ONTARIO AND QUEBEC, FOR THE YEAR ENDING
(FINANCIAL).

			CONTRIBUTIONS.																	
Total Value.	Increase on 1871.	Decrease from 1871	Local objects.		General Denominational objects.		Indian, French, or Foreign Missions.		Other Benevolent objects.		Total.	Increase on 1871.		Decrease from 1871.						
			\$	c.	\$	c.	\$	c.	\$	c.		\$	c.	\$	c.					
1000			\$	193	50	\$	14	00			\$	207	56							
2000		500																		
3000	2000		\$	1962	03	\$	16	50		20	00	\$	1998	53	\$	1539	53			
4900	1700		\$	738	00	\$	90	00	\$	12	00	\$	10	00	\$	850	00	\$	391	00
3000		300	\$	582	00	\$	178	00	\$	40	00	\$	70	00	\$	870	00			
12000			\$	1815	76	\$	330	00	\$	20	00	\$	92	50	\$	2258	26	\$	333	26
5000		1600	\$	600	00	\$	29	00				\$	629	00				\$	391	00
2000	500		\$	75	00	\$	12	00				\$	87	00						
2500			\$	500	00	\$	38	00				\$	46	00				\$	584	00
600			\$	190	00	\$	12	50				\$	202	50						
20			\$	75	00							\$	35	00				\$	110	00
2700												\$	1000	00	\$	230	00			
1600			\$	420	00	\$	42	00				\$	10	00	\$	472	00	\$	113	00
2000			\$	375	00	\$	40	00	\$	15	00	\$	45	00	\$	475	00			
350			\$	5	00	\$	41	00				\$	5	00	\$	51	00			
900			\$	430	45	\$	19	40	\$	4	00	\$	15	00	\$	468	85	\$	12	85
2500	500		\$	270	00	\$	40	00				\$	15	00	\$	325	00			
1300			\$	220	00	\$	50	00				\$	270	00				\$	147	00
1800	100		\$	500	00	\$	160	00	\$	30	00	\$	50	00	\$	740	00	\$	182	00
2000	300		\$	405	07	\$	33	53	\$	10	00	\$	21	75	\$	470	35			
200			\$	70	00	\$	12	00				\$	82	00				\$	45	00
600			\$	450	00	\$	154	00	\$	12	00	\$	616	00	\$	52	00			
3900			\$	1375	00	\$	75	00	\$	12	00	\$	60	00	\$	1522	00	\$	487	00
10000												\$	2500	00	\$	170	00			
8000	1000		\$	2310	00	\$	290	00	\$	95	00	\$	125	00	\$	2820	00	\$	388	00
1600			\$	448	05	\$	60	00				\$	30	00	\$	538	05	\$	268	05
900			\$	135	00	\$	19	00				\$	10	00	\$	164	00	\$	31	00
16000			\$	3016	00	\$	493	00	\$	50	00	\$	205	00	\$	3764	00	\$	858	00
1700			\$	420	00	\$	181	75				\$	12	00	\$	613	75	\$	251	75
4400	100		\$	533	00	\$	103	00				\$	25	00	\$	661	00	\$	161	00
6720			\$	1000	00	\$	60	00	\$	13	00	\$	25	00	\$	1098	00			
1300	100											\$	600	00	\$	115	00			
1000			\$	440	00	\$	157	00	\$	21	00	\$	10	00	\$	628	00	\$	63	00

†Returns from these 5 Churches incomplete.

No. II.—STATISTICS OF CONGREGATIONAL

CHURCHES.	CHURCH PROPERTY.						Improvements made.	
	Church Buildings.					Parsonages.		
	Material	Number.	Sittings.	Uninsured.	Unregistered.			
Brick or Stone.	Wood.							
Brought forward..								
45 Martintown } Ont.	1	1	2	500	1			
& Roxborough } " "	1		1	200				
46 Meaford								
*47 Melbourne								
*48 Molesworth								
49 Montreal, East, Q.	1		1	350				
50 " Zion. Q.	2		2	1200				
51 New Durham. Ont.	Union.							
52 Oro.		1	1	220				
*53 Osprey.								
54 Ottawa	1		1	300				
55 Owen Sound.	1		1	200			Church completed	
56 Paris	1		1	300		1		
57 Pine Grove.	1		1	300			Parsonage being built	
58 Quebec	1		1	640				
59 Rugby		1	1	220				
*60 Sarnia								
*61 Saugeen								
62 Scotland.		1	1	300			Church enlarged	
*63 Sharbrooke & } Q.								
Lennoxville } " "								
*64 Simcoe								
65 Speedside	1		1	220	1	1		
*66 St. Andrews								
67 Stanstead	1		1	300		1		
68 Stouffville		1	1	250		1		
69 Stratford		1	1	175				
70 Thistleton		1	1	200				
71 Tiverton		1	1	250		1	Additional seats	
72 Toronto, Bond st.	1		1	550				
73 " Northern	1	1	2	800				
74 " Zion	1		1	800			Interior renovated	
*75 Turnberry								
*76 Vanleek Hill.								
77 Vespra		1	1	150			Church built.	
78 Warwick	1	2	3	600				
79 Waterloo		1	1	150				
80 Waterville						1		
81 Whitby		1	1	250		1	Church painted. Parsonage	
*82 Windsor							[being built.	
*83 Wroxeter								
Total of 60 Churches reported.....	26	40	66	28505	6	3	16	17 making improvements.

* No returns from these 23 Churches.

† Returns from these 5 Churches incomplete.

CHURCHES, &c.—Continued.

CONTRIBUTIONS.															
Total Value.	Increase on 1871.	Decrease from 1871	Local objects.		General Denominational objects.		Indian, French, or Foreign Missions.		Other Benevolent objects.		Total.	Increase on 1871.	Decrease from 1871.		
¢	¢	¢	¢	c.	¢	c.	¢	c.	¢	c.	¢	¢	c.	¢	c.
1800			154	00	4	00			95	00	193	60	00		
1200	100		70	00							70	30	00		
8000			1227	00	53	00	8	00			1288	448	00		
52000	7000		9028	00	2643	00	87¢	00	2569	00	15110			6099	00
1000			200	00	80	00	10	00	10	00	300	38	00	17	00
9000	1000		1314	00	117	00	23	00	51	00	1505	100	00		
4000	1500		600	00	15	00					615	26	00		
6500	50		1269	05	373	77	62	00	134	00	1838	141	82		
4000	500		725	00	40	50	4	00	21	65	791	50	65		
16000			1500	00	80	00	30	00	40	00	1650			80	00
1000			159	00	30	00	10	00	10	00	209			21	00
3000	1000		809	85	25	00	20	00	30	00	884	199	85		
1700	200		469	00	54	85			54	00	577	119	85		
4400			500	00							500			300	00
2200	700		450	00	100	00	10	00			560			250	00
2400	200		830	00	62	00	20	00	45	00	957	397	00		
800			150	00	12	00			10	00	172	6	00		
300			150	00	33	00					183				
15000			3000	00	660	00	150	00	500	00	4310	230	00		
12500			2050	00	175	00	20	00	456	00	2701			199	00
22000	7000		3063	13	286	45	50	00	500	00	3899	2022	58		
1000	1000		400	00	30	00			6	00	436	266	00		
3200			500	00	75	00	30	00			605	167	00		
800			460	00	28	50					488	13	00		
700			291	20	38	31			22	92	352	28	43		
4000	1500		638	50	65	23			24	00	727	0	27		
269690	25650		49562	09	7852	29	1651	00	5435	82	68701	1369	74		

‡ Less Cowansville, Guelph, Manilla, and New Durham.

SUMMARY OF STATISTICS OF CONGREGATIONAL CHURCHES OF ONTARIO AND QUEBEC, FOR YEAR ENDING MAY 6, 1872.

Out of 83 or 84 churches of our order in these Provinces, returns have been received from only 60, so that one-fourth of our churches—and some of these among our best ones—are unrepresented in this Summary. From the 60 whose statistics are given, a number are incomplete, the returns being made from memory, or without reference to church records. I have refrained copying, from the statistics of former years (when I have had no reports), such items as church-buildings, parsonages, &c., &c., as even these may change year by year; besides, it is better, in a summary, to give a limited number correctly, than a larger number incorrectly. Considering that a dozen or more of the churches, whose statistics were included last year, are omitted this year for want of returns, it will not be surprising if the aggregates given in this year's table are less than those of last year; and, for this reason, I had almost concluded to give no sum-total, as these might be used to our disadvantage. It is to be hoped, however, that no one will make use of them to represent the strength of the body as a whole, or its entire increase or decrease year by year. It will be observed in the Table that the column under "Attendance at all Stations" has been omitted entirely this year, as there is evidently a diversity of opinion among those making the returns, as to the meaning of the heading; some understanding it as implying the average attendance at all the stations, and others, the entire number of adherents or occasional hearers. The question will be put next year in a more distinct form.

At this date, 15 of the churches are without pastoral care, and a few others have only temporary supplies. There are 119 preaching stations reported from 60 churches, with 8,712 average attendance of hearers. The total membership of these churches is reported at 4,036; of which 447 were added during the year, 262 by profession, and 185 by letter. There has been removed—by death, 44; by letter, 93; by excision or dropping off, 45; making total of removals, 182. So that the net gain in 60 churches has been 265. There has been returned 298 baptisms, of which 263 were infants, and the other 35 adult baptisms. No doubt many churches, whose members are engaged in Union S. Schools, have made no mention of this fact. Only 49 churches, or a little more than one-half, give S. school statistics: in these, there are 563 teachers, and 2,223 scholars. The 60 churches reporting own 66 church-buildings, of which 26 are stone or brick, and 40 wood; these have accommodation for 28,505 hearers, or nearly 20,000 more than the average attendance. Of these churches, 6 are reported as uninsured, and 3 as unregistered; while a large proportion send no returns on this point, leaving us to infer that many more still are neglecting a proper care of what has cost them no little struggle to obtain. The total increase in the value of the chapels and parsonages, so far as reported, is \$25,650; this, of course, takes no account of the indebtedness of many of the churches for their improvements, which it would be only fair to reckon. Sixty churches hold in possession property estimated at \$269,690, or more than a quarter of million of dollars. The returns are so incomplete respecting the *details* of the annual contributions, that it can give only, with any degree of fairness, the sum-total of the contributions of 58 churches, amounting to \$68,701.20; or at the rate of nearly \$17 for every church member. These churches have raised within \$2,000 of the amount raised by 66 churches the year before; and the aggregate increase in the contributions of those 58 churches over their contributions of last year has been \$1,369.74, notwithstanding a special case of decrease in one of these churches, amounting to upwards of \$6,000.

Although, therefore, the very large deficiency in the returns this year makes this Summary worse than useless as indicating the strength of the Congregational body in these Provinces, either in numbers or in wealth; and although the *sum-total* will admit of no comparison with those of other years, yet the details of the individual churches give cause for encouragement and gratitude, revealing a steady progress year by year in all that is good and useful. It is earnestly to be hoped

that more carefulness will be used next year in making up the returns, and in sending them in at the proper time.

June 8, 1872.

E. BARKER, *Stat. Sec.*

News of the Churches.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—The Nineteenth Annual Meeting of the Union was held in Zion Church, Montreal, commencing on Wednesday evening, 5th June, 1872. There were present during the session, the following ministers and delegates: Rev. Messrs. Barker, J. Brown, R. Brown, Burgess, Chapman, W. F. Clarke, Colwell, Cornish, Day, Dickson, Douglass, Duff, Ebbs, Fenwick, Fraser, J. Hay, W. Hay, Hindley, Howell, Jackson, Lewis, Macullum, Marling, D. MacGregor, McKillican, Parker, Peacock, Purkis, Rae, Reikie, Rogers, Salmon, Sanderson, Sherrill, Shipperley, W. W. Smith, Watson, Wilkes and Wood.

From Brantford, James Wilkes and D. R. Blackadder; Burford, H. Cox; Cobourg, C. Lawes and J. Griffith; Cold Springs, E. Silcox; Cowansville, W. P. Carter and W. Stephenson; Danville, J. P. Stockwell; Durham, W. McIntosh; Eaton, A. Hutchinson; Fergus, J. Ironside; Garafraxa, A. Gerrie; Georgetown, Joseph Barber; Granby, Horace Lyman and D. D. Nighswander; Guelph, E. Newton; Indian Lands, D. McEwen; Inverness, F. Malcolm; Kingston, G. Robertson jr.; Lanark, J. Campbell; Manilla, A. H. McGregor; Martintown, P. Christie; Meibourne, R. N. Webber and C. Wood; Middleville, J. Affleck; Montreal (Zion), Henry Lyman and L. Cushing; Do. (Eastern), R. Freeland and C. R. Black; Ottawa, J. Lamb; Quebec, A. Hatch; Sherbrooke, Hon. J. E. Robertson and J. E. McNichol; St. Andrews, T. Turner and D. Dewar; Stanstead, Dr. C. W. Cowles; Stouffville, J. Dike; Toronto, (Zion), W. C. Ashdown and J. Wickson; Do. (Bond Street), J. J. Woodhouse and W. Anderson; Do. (Northern), T. Edgar and E. J. Joselin; Vankleek Hill, J. Foote, Warwick, D. Eccles.

Delegates from corresponding bodies: From Congregational Union of N. S. and N. B., Rev. S. G. Dodd and Rev. W. Williams; from Wesleyan

Methodist Conference, Rev. Dr. Green and Rev. J. Gemley. Honorary members: Revs. R. W. Wallace, G. H. Wells, Prof. Cousserat, G. H. Colwell (Wisconsin), J. White (of Belfast), S. P. Barker (Michigan), J. M. Smith, T. Gales, R. M. Thornton, Mr. Duncan McGregor, B. A., and the students of the Congregational College.

The opening service was commenced by Rev. S. G. Dodd, of St. John, N. B., and the sermon was preached by Rev. W. M. Peacock, from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." Mr. Peacock officiated as substitute for Rev. C. Pedley, deceased, and made an affecting appeal to the Union on that circumstance. After the sermon, Dr. Cornish, the chairman presided over a brief session for organization, when Rev. R. W. Wallace and Mr. W. P. Carter were appointed Minute Secretaries, and Rev. W. W. Smith Reporter, the roll was called, and standing committees chosen, the following gentlemen being conveners: Business, Rev. J. A. R. Dickson; Membership, Rev. J. Wood; Examination, Rev. C. Chapman; Nominations, Rev. F. H. Marling; Finance, Mr. James Wilkes.

At the morning prayer meetings, held each day, Revs. R. Lewis, E. J. Sherrill, J. Hay, and Mr. J. J. Woodhouse respectively presided.

At 10 o'clock on Thursday morning Prof. Cornish delivered his retiring address, for which the thanks of the Union were afterwards voted to him, with a request for its publication in the *INDEPENDENT*. It will be found on another page. On nomination of the Union Committee, the Rev. K. M. Fenwick was unanimously appointed Chairman of the Union for 1872-3, and took the chair.

Rev. E. Ebbs, Secretary, presented the report of the Committee of the Union. This referred first to the fact that the Union now met for the seventh time in Montreal, the "social centre" of our Churches, and to Dr. Wilkes' brotherly

spirit during his thirty-five years' pastorate. The deaths of Revds. C. Pedley, and T. Lightbody were suitably mentioned, as well as the pastoral removals and settlements of the year. The delay in publishing the Trust Deed was explained. The observance of the Day of Thanksgiving agreed on by the various denominations, viz., the 16th of November, was referred to, and that of the day officially appointed on the recovery of H. R. H. the Prince of Wales, and the hope expressed that the authorities would annually appoint a day after harvest. The report closed with reference to the new fields inviting Christian labour.

Applications for admission were presented, at this period or subsequently, from Revds. W. M. Peacock, J. Shipp-eveley and J. Hay, and the churches at Forest and Embro', and these were accordingly received into membership. Those of Rev. J. M. Smith and Rev. G. H. Coldwell were laid over till next meeting.

Delegates from the Union to corresponding bodies reported their having attended or written.

At one o'clock on Thursday, and again on Friday, the Union was invited to an elegant luncheon in the Lecture Hall, which was adorned with flowers and mottoes. Rev. C. Chapman, presided, and a few brief addresses were made by speakers called out for the purpose.

On Friday morning, a very interesting address was given by Rev. J. White, of Belfast, Ireland, to whom a cordial welcome was given.

A proposal from the Canada Presbyterian Assembly, to observe the 14th November as a Day of Thanksgiving, was favourably responded to, though several members expressed a strong preference for an earlier day, and the resolution invited a wider union, by adopting the day chosen in the United States.

Most of this morning was occupied with the College. In the afternoon Rev. S. G. Dodd and Rev. W. Williams, delegates from N. S. and N. B., addressed the Union. No delegates from American bodies were present, but salutations by letter were received from the National Council, and from the State organizations in Vermont, Maine, Missouri, Kansas.

Appointments were made for 1873, as follows:—Place of meeting, Brantford. Opening sermon, Rev. E. Barker, or Rev. J. Hay. Sunday morning sermon, Rev. J. Douglas or Rev. S. N. Jackson. Secretary-Treasurer, Rev. W. F. Clarke. Statistical Secretary, Rev. E. Barker. Committee: Chairman and Secretaries (*ex officio*), Revds. Dr. Cornish, J. Wood, J. A. R. Dickson, W. Hay and J. Unsworth; Messrs. C. Whitlaw, N. Hamilton, J. Wilkes, W. E. Welding, W. Edgar, J. Wickson, J. Fraser and H. Mathewson.

Delegates were also appointed to corresponding bodies, viz., to Vermont, Rev. S. N. Jackson, or Rev. J. Fraser; Massachusetts and Maine, Rev. J. A. R. Dickson, or Rev. C. Chapman; New Hampshire, Rev. L. P. Adams, or Rev. J. Howell; Wisconsin, Rev. W. F. Clarke, or Rev. J. Salmon; New York, Rev. J. G. Sanderson, or Rev. W. M. Peacock; Missouri, Rev. J. Wood, or Rev. J. Hay; N. S. and N. B., Rev. Dr. Cornish and Rev. J. Fraser; Michigan, Rev. J. I. Hindley, or Rev. W. W. Smith; Illinois, Rev. T. M. Reikie, or Rev. D. Macallum. The above meetings are held in 1872; but the following are in 1873, Wesleyan Conference, Rev. J. Wood and Rev. S. N. Jackson; New Connection Conference, Rev. S. Snider and Rev. R. Brown; Primitive Methodist Conference, Rev. W. Clarke and Rev. H. Denny; Canada Presbyterian Assembly, Rev. K. M. Fenwick and Rev. J. Hay; Synod of Presbyterian Church (Kirk), Rev. J. Unsworth and Rev. W. Hay.

The claims of the CANADIAN INDEPENDENT were presented by Rev. F. H. Marling, who stated that notwithstanding a fair increase of subscribers during the year, the subscriptions were so irregularly paid, that a considerable indebtedness had been accruing for some years, and it was necessary for the proprietors to be assisted by others who felt the necessity for a denominational organ, in order to ensure its continuance! In response to this appeal, different individuals pledged themselves or their churches for sums amounting in all to over \$200. This, with other subscriptions expected to be secured, will reduce present liabilities. But fully \$500

ought to be obtained, to make it really independent. Mr. Marling reminded the meeting of the thousands of capital that had been sunk in establishing the New York *Independent* and Chicago *Advance*, and of the subsidies still required by the *English Independent*, as examples of the way in which those who felt the value of denominational periodicals invested money in such enterprises without receiving or expecting a return. He also urged the duty of increasing the subscription-list, the addition to which of 500 names would make the Magazine self-supporting. The proprietors would endeavour to have a local agent in every church, and asked co-operation in obtaining them. Suggestions were made in the meeting of an enlargement of the proprietary, as a means of obtaining financial support. The Editor further asked the opinion of those present, in relation to the continuance of Rev. J. Wood's "Notes on the Uniform Lessons." Although many spoke very highly of the "Notes," the judgment of the majority seemed to be that there was scarcely room for them, while to readers who were not teachers, or did not use the Uniform series, they were not of immediate value. They will, therefore, be discontinued.

On Friday evening, the ministers and delegates accepted the invitation of the Young Men's Association, of Zion Church, to a Festival in the Lecture Hall, which was very largely attended. The Hall was exquisitely adorned with hanging flower-baskets and bouquets. Vocal and instrumental music excellently performed, with an hour's social interval, during which refreshments were served, constituted the programme.

On Saturday, the College Corporation held another Session, but the Union also met, morning and afternoon. A special Committee, Revs. Dr. Cornish, E. Ebbs, and J. Wood, was appointed to prepare an address of congratulation to the Queen on the recovery of H. R. H. the Prince of Wales.

The Membership Committee brought in a report in reference to the desire of Rev. W. S. Rae for withdrawal, "that Rev. W. S. Rae, lately of Danville, Quebec, was a member of the Congregational Union of Ontario and Quebec,

but being no longer doctrinally in accord with this body, they recommend that his connection with this Union do now cease." It being moved that this report be adopted, Rev. F. H. Marling moved in amendment, seconded by Rev. R. Lewis, "that Rev. W. S. Rae, having desired to withdraw from the Union, his name be erased accordingly, but that as this desire was expressed while charges against him were under consideration, no letter of dismissal can be granted him." Rev. C. Chapman moved, in further amendment, seconded by Rev. J. A. R. Dickson, "that this Union having ascertained with regret that serious doctrinal differences having arisen between Rev. W. S. Rae and the Congregational Church of Danville, which have issued in his separation from that church, and in most calamitous results to that church, it is deemed right that his connection with this Union should cease, and that it does hereby cease." A still further amendment was moved by Rev. W. F. Clarke, seconded by Dr. C. W. Cowles, "that the Report of the Membership Committee be not concurred in, but that the Rev. W. S. Rae be expelled from this Union." A lengthened and earnest discussion arose upon these motions, in the course of which it appeared that the demand for action arose from moral as well as doctrinal considerations. The result was, that Mr. Marling and Mr. Chapman withdrew their amendments, and Mr. Clarke's was carried almost unanimously.

Rev. Ludwick Kribs, having removed to the Western States, was granted an open letter of dismission; and Rev. A. McGregor one to the Congregational Union of N. S. and N. B.

A fraternal salutation was received from the Primitive Methodist Conference, then sitting in London, Ont., to which a suitable response was made, both by telegraph.

Mr. Thomas Elgar, of Toronto, read an able essay (as substitute for Mr. Henry J. Clark), on the "Religious Training of the Young," from the Church and Sabbath School point of view. The corresponding paper, expected from Rev. A. McGregor, on "Family Training," was not forth-

coming, that gentleman having removed to Nova Scotia. The thanks of the Union were given to Mr. Elgar, and an earnest conference took place on the subject, renewed on Monday morning.

Some discussion took place on the retiring chairman's address, especially the portions referring to ministers received from other bodies. Dr. Cornish entirely disclaimed the personal bearing his remarks were supposed to have, and all were satisfied.

On Sunday morning, in default of the appointed preachers, Rev. W. F. Clarke preached in Zion Church, from John,

"He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled." Rev. J. Hay opened the service. In the afternoon, a public meeting of the Sunday School was held, Rev. C. Chapman presiding, addresses being delivered by Rev. S. P. Barker, and Messrs. W. Anderson and T. Elgar. In the evening, after devotional services by Rev. J. Salmon, Rev. S. G. Dodd, St. Johns, N. B., preached, the Lord's Supper was observed.

In the Eastern Congregational church, Rev. J. Fraser's pulpit was supplied by Rev. F. H. Marling, whose text was Acts xxvii 23: "God, whose I am and whom I serve", and Rev. K. M. Fenwick who preached from Mark. xii. 37, "and he cometh, and findeth them sleeping."

Addresses were given to the Sunday School by Revs. J. Hay, D. McCallum and J. Wood.

On Wednesday morning, a deputation from the Wesleyan Conference, Rev. Dr. Green and Rev. J. Gemley, addressed the Union in cordial terms, and a strong resolution of welcome was adopted by a rising vote. The visit was returned by Rev. W. W. Smith, the Conference then sitting in Montreal, on Wednesday morning.

The Montreal Tract Society and the Canada and Ontario S. S. Unions, each having been heard through a representative, were commended to the churches.

A resolution in favour of the French Canadian Missionary Society, led to some inquiry into the extent to which

its union basis was preserved. Dr. Wilkes, in reply, stated that the "Evangelical Synod" of French Canadian Protestant Churches had not proved as strong and self-governing as had been expected, and that the churches and ministers had generally applied for admission to the Canada Presbyterian Church. The Society was now confining itself to Education and Colportage.

The Committee on the Trust Deed, reported that it had been revised according to instructions, and was ready for printing, but as the Missionary Society had not yet become incorporated, it had not been sent to press. Committee re-appointed, with one change, with same powers,—Revs. F. H. Marling, Convener, W. F. Clarke and S. N. Jackson, Messrs. H. J. Clark and J. Turner.

The Finance Committee reported having received \$487 76. and that after reserving \$61 21 for general expenses, it was necessary to deduct 75c each from the fares of the 65 ministerial members and delegates entitled to receive payment. Report adopted.

Rev. E. Barker, Statistical Secretary, presented his report, and (at the evening meeting) the narrative of the state of religion, which documents appear herewith. Mr. Barker received the thanks of the Union for his labours; and for his faithful rebuke of those whose shortcomings made the statistics so imperfect and therefore of such inferior value.

The name of the church at Newmarket was dropped from the roll, it having been dissolved.

Resolutions of sympathy with the families of the late Rev. C. Pedley and T. Lightbody were adopted.

The Union "reiterating its deep convictions of the well-known and widespread evils resulting from the drinking usages of society, respectfully requested all the pastors of our churches to preach on this subject on or before the second Sunday in December."

Thanks were voted to the pastors and members of the Montreal churches and the Young Men's Association of Zion Church for their abounding hospitality; to the proprietors of the *Witness*, *Gazette*, *Herald* and *Daily News* for

daily supplies of their papers, and to the several Railways which had reduced their fares.

Attention having been called to the hurry and confusion in which the business of the Union was often transacted, and the small numbers sometimes in attendance when important business claimed full consideration, and several suggestions having been made, as to leaving either the morning or the afternoon sessions open for sittings of Committees, the whole subject was referred to the Committee of the Union with power to make new arrangements at their discretion for next session, and to report any permanent alterations in the Standing Rules that might secure the end.

The Chairman, Secretary and Minute-Secretary were appointed a committee to publish the minutes, of which 200 copies were to be printed, 150 being in triple form. The Statistics to be in book form, and to be presented to the CANADIAN INDEPENDENT,

On Monday evening, the closing session of the Union was held. Rev. K. M. Fenwick, Chairman, having made some opening remarks, Rev. E. Barker read the Narrative; Rev. W. F. Clarke reported the visit of the Union's delegates to the Oberlin Council, and Rev. J. Wood described the International Sabbath School Convention at Indianapolis, with special reference to the enthusiasm there manifested for the Uniform Lesson System; Rev. H. D. Powis expressed the grateful acknowledgements of the Union for Montreal hospitalities, and in doing so, spoke of the decrease of Protestantism in Quebec; and the Union adjourned after devotional services, to meet in Brantford on Wednesday, 4th June, 1873.

CANADA CONGREGATIONAL MISSIONARY SOCIETY. — The Annual Meeting was held in Zion Church, Montreal, at 3 p.m. on Thursday, 6th June, Henry Lyman Esq., in the chair. Rev. Dr. Wilkes read an abstract of the report for 1871-72, and the Treasurer's account. There had been 49 missionaries in connection with the Society, during the whole or part of the year. Their re-

ports were generally encouraging. The financial position was not so good, the expenditure having been greater than last year, and the income not having improved in like manner. There was thus a considerable deficiency, which could only be met by anticipating funds belonging to the next year. A letter was also presented from Rev. A. Hannay, Secretary of the Colonial Missionary Society, stating that that society being itself in arrears to its treasurer, was obliged to reduce its grant to Canada from £500 to £450, and would probably take off £50 more each succeeding year.

The report was adopted, and the following persons appointed the General Committee for 1872-73: Revs. W. F. Clarke, F. H. Marling, K. M. Fenwick, H. D. Powis, A. Duff, S. G. Dodd and C. Chapman, Messrs. H. Cox, Joseph Barber, W. C. Ashdown, C. Lawes, J. Baylis, R. Freeland, J. McNichol and T. Elgar; General Secretary-Treasurer, Rev. Dr. Wilkes; Home Secretary, Rev. J. Wood.

The portion of the report referring to the communication from the Col. M. S. was specially referred to the General Committee, who subsequently reported to an adjourned meeting of the Society the following resolution, which was at once adopted without debate:—“*Resolved*, 1. That this Society respectfully acknowledges the receipt of the communication from the Col. M. S. of date 2nd May, and takes note of its intimation of present and future diminution of its grant.—2. That the thanks of this Society are cordially renewed to the Col. M. S. for long continued liberal aid.—3. That in the present and immediately prospective circumstances of this Society, it sees no prospect of being able to undertake work in Manitoba and British Columbia, and that as a consequence responsibility regarding Congregational work there must be left upon the Colonial Missionary Society.”

Rev. A. Duff gave notice of an amendment to article V. of the Constitution, by substituting for the clause regarding the Home Secretary, the following words:—“And the Minute-Secretary of the General Committee shall send a copy of so much of his minutes as refer to each district to the secretary of the district,

who shall correspond with the churches within his district." This proposal lies over till next annual meeting. It did not seem to meet with much favour.

The several District Committees were instructed, by resolution, to hold the missionary meetings, as far as possible, some time within the months of September, October and November.

The public missionary meeting, held on Thursday evening, was addressed by representatives of the several districts, as follows, Rev. S. T. Gibbs, of Whitby, Rev. J. I. Hindley, of Frome, Rev. W. Williams, of Sheffield, N. B., and Rev. W. W. Smith for the Indian Mission.—Rev. J. Rogers, of Stanstead, declined speaking, as the hour was late.

The District Committees, appointed on Monday, are as follow:—

Ontario Western: Revs. W. F. Clarke, J. Wood, W. Hay and T. Pullar, Messrs. N. Hamilton, C. Whitlaw, Dr. Allen, W. Edgar, E. H. Arms and J. Cameron;—Rev. W. H. Allworth, Secretary.

Ontario Central:—Revs. T. M. Reikie, J. H. Marling, J. G. Manly, B. W. Day, J. A. R. Dickson and S. N. Jackson; Messrs. J. Fraser, Joseph Barber, D. Higgins, J. Turner and W. W. Copp;—Rev. J. Unsworth, Secretary.

Ontario Eastern: Revs. K. M. Fenwick, J. Brown and W. M. Peacock, Messrs. A. Christie, G. Robertson Sen., G. Chaffey sen., G. S. Fenwick, P. Christie and W. Robertson;—Rev. R. Lewis, Secretary.

Quebec:—Revs. A. J. Parker, C. P. Watson and C. Chapman, Messrs. J. Baylis, C. R. Black, J. McNichol, E. Hargrave, W. Hubbard, Hon. J. G. Robertson, and Hon J. S. Sanborn;—Rev. A. Duff, Secretary; Rev. J. Fraser, Secretary for Montreal Branch.

Nova Scotia and New Brunswick:—Revs. J. Elliot, W. Williams, C. Duff and S. G. Dodd, Hon. F. Tupper, Messrs. H. P. Bridges, Isaac Burpee, J. K. Clements, J. Woodrow and E. Smith;—Rev. R. K. Black, Secretary.

to the chair. After prayer, Rev. Professor Cornish, LL. D., Secretary, read the report. The session had been opened by an address from Rev. C. Chapman, M.A., on "Theology, in its relation to modern thought." Rev. Henry Ward Beecher had also been present, in passing through Montreal, and given a characteristic address. Four new candidates had been received, after probation, viz., Messrs. Finlay Malcolm, of Scotland, Ont.; Richard M. Burgess, East Tilbury, Ont.; James R. Black, Zion, Montreal; and Zenas Crowell, of Liverpool, N. S. The students previously admitted were Messrs. D. McGregor, B. A., E. W. Wallace, D. D. Nighswander, J. Griffith, W. H. A. Claris, J. Allworth, E. D. Silcox, W. McIntosh and J. W. Clark, in all, thirteen. Rev. C. Chapman and Rev. A. Duff had assisted in the closing examinations. Messrs Wallace and Allworth had taken the degree of B. A. at McGill University, the former with First Rank of Honours in Mental and Moral Philosophy. The progress of the junior students in the Arts Course had not been altogether satisfactory, but for this allowance was made, on account of inadequate preparation. Pastors and churches should acquaint themselves with the requirements of the Course, in order to advise young men aright. The Board felt the importance of insisting on the Full Course, except in carefully selected and exceptional cases. The Full Course employed the entire time and thought of a student. But it was worth all it cost. Four students had now completed their course, and had gone forth with the confidence of the Board, Messrs. Duncan McGregor, B. A., R. W. Wallace B. A., W. H. A. Claris, and D. D. Nighswander. Dr. Wilkes, Principal, reported 8 students having attended his lectures in the Theological Department, and 4 juniors the lectures and exercises in Homiletics and devotional services. Some subjects had been made optional, in order not to overburden the students, the obligatory courses being on Theology, Homiletics, Church History and Biblical Criticism. On Theology 42 lectures were delivered; on Homiletics 14, and class exercises by the students; on Church History 35, with Kurtz as a text book

CONGREGATIONAL COLLEGE OF B. N. A. The thirty-third Annual Meeting was held in Zion Church, Montreal, on Friday, June 7th, at 11 o'clock, Hon. J. G. Robertson, of Sherbrooke, being called

on Biblical Criticism 20, six of which were delivered by Rev. C. Chapman, M.A., on the Prophecies of Isaiah. The optional subjects were "Westcott on the Canon," by a class of 5; "Butler's Analogy, Part II.," by 3; and "Barnes' Evidences," by 6. The Principal spoke in the highest terms of the students. The library greatly needed replenishing, and some 50 volumes had been added during the year. The result of the examinations had been as follows:—1. In December: *Systematic Theology*; aggregate, 100. Class I.—Griffith, 79; McGregor, 75. Class II.—McIntosh, 59; Nighswander, 56; Claris and Allworth (equal), 54; Clarke, 51. Class III.—Silcox, 45. *Church History*; aggregate, 120. Class I.—McGregor, 95; Griffith, 90. Class II.—Nighswander, 79; Allworth, 69; Silcox, 65; Clarke, 63. Class III.—McIntosh, 50; Claris, 43. 2. In April: *Systematic Theology*; aggregate, 120. Class I.—Griffith, 98; McGregor, 91. Class II.—Nighswander, 77; Claris, 64; Allworth, 61. Class III.—Silcox, 55; McIntosh, 53; Clarke, 51. *Church History*; aggregate, 120. Class I.—Griffith, 94; McGregor, 91. Class II.—Nighswander, 84; Allworth, 71; Claris, 60. Class III.—McIntosh, 57; Clarke, 52; Silcox, 49. *Homiletics*; aggregate, 88. Class I.—McGregor, 75. Class II.—Allworth, 50; Silcox, 46; Claris and Clarke (equal), 45; McIntosh, 44. *Apologetics, Barnes*; aggregate, 100. Class I.—McGregor, 86.—Class II.—Nighswander, 61; McIntosh, 56; Clarke, 52. Class III.—Silcox, 43. *Butler*; aggregate, 100. Class I.—McGregor, 82. Class II.—Silcox, 59. Class III.—Clarke, 40. *Biblical Criticism, O. T. Introduction*; aggregate, 120. Class I.—Griffith, 95; McGregor, 92. Class II.—Nighswander, 67; Clarke, 52; Claris, 50. Class III.—McIntosh, 46; Allworth and Silcox (equal), 45. Professor Cornish had met his class in Greek Testament Exegesis up till Christmas, taking up the early chapters of the Acts. The Principal, as requested at last annual meeting, had visited a number of the churches, with most gratifying results as to funds and otherwise. The Lillie Memorial Fund was now complete, the Secretary having spent part of his last vacation in Ontario, Nova Scotia and New Brunswick on its behalf, and the Principal having laboured for it in Montreal. The Treasurer's account exhibited the total of disbursements as \$3396.28; and of receipts, \$3669.12; including balance \$170.81; from Colonial Society, \$1215.24; and from the churches \$1806.60, besides \$83 received for 1870-71; balance in hand, \$272.93. A special report on the Lillie Memorial Fund was presented by Dr. Wilkes, interim Treasurer. There had been received from Ontario \$849.11; Montreal, Zion Church, \$832.86, American Presbyterian Church, \$130; Sherbrooke and Lennoxville, \$36.50; Port Stanley Chapel Fund, \$410; from Colonial Missionary Society, \$1456.21; interest, \$107.75; Canada Permanent Building Society stock, market value, \$1360; total, \$5182.43. The sum of \$3000 was now held by Trustees, and further investments would be made as soon as possible. [The Trustees were Henry Lyman and Henry Vennor, Esqs., of Montreal, to whom, at the request of the meeting, George Hague, Esq., of Toronto, was added.] The Fund was properly chargeable with the amount of annuity already advanced from the general income, \$600, which would be repaid by yearly instalments. It was hoped that the work of endowment would be carried on until at least \$50,000 were secured. This report was adopted, and the new committee appointed, as follows: *Chairman*, Rev. C. Chapman, M.A.; *Treasurer*, Mr. J. P. Clark; *Secretary*, Rev. G. Cornish, LL.D.; *Directors*, Revs. Dr. Wilkes, F. H. Marling, K. M. Fenwick, A. Duff, J. Fraser, and E. Ebbs; Messrs. C. Alexander, H. Lyman, J. Baylis, P. W. Wood, H. Vennor, C. R. Black, T. Lyman, W. R. Ross, R. C. Jamieson. Further resolutions were adopted, appointing the second Sunday in October as a day of special prayer for the college; thanking the Colonial Missionary Society; acknowledging the value of the visits of the Professors to the churches, and requesting their continuance; appropriating \$5 to the CANADIAN INDEPENDENT for services rendered; and authorizing the Board to appoint temporary lecturers until other Professorships could be regularly established. The last resolution emanated spontaneously.

cously from the meeting, though fully in accordance with the views of the Board, and cordially accepted by them, and promptly acted upon, as will be seen in our "special" notices. The meeting altogether indicated the strong hold which the college has upon the churches, the necessity they feel of elevating the standard of material education, and their determination to provide the means for that end.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.—The Annual Meeting was held in Montreal on Thursday, 6th June, Rev. Dr. Wilkes, President, in the Chair, Rev. S. N. Jackson, Secretary, read the report. It opened by an emphatic reference to the duty of Canadian Christians to the aborigines of the country. The usual visit to the Stations had been paid by Revs. W. Clarke and R. Robinson in July, 1871. Miss Baylis had laboured efficiently at Spanish River, a new station, last summer, and was again at the same post. W. Barrill was ministering to the church at Saugeen. Peter Keeshick, who had been very ill had removed from She-she gwah-ning (now vacant,) to Cape Crocker, where he was now labouring. The Committee had voted grants to assist in the building of residence at Spanish River and church at Saugeen. Rev. W. Clarke, after efficient service as agent, had been compelled, by advancing years, to resign his post. Rev. R. Robinson had offered his services as missionary in the field (in summer), and agent (in winter). The Committee would accept the offer if ratified by the present meeting. The Treasurer's report exhibited an improved state of the finances, the income having been and the expenditure leaving a balance in hand of.

The motion to adopt the report having given rise to lengthened discussion, especially in relation to the appointment of Rev. R. Robinson, the meeting was adjourned until the next afternoon, when it was agreed to invite the larger attendance of members of the Union, as well as subscribers.

On Friday afternoon, accordingly, the Society met, with an improved attendance, and a free discussion took place,

in the course of which strong doubt was expressed by several speakers as to the obligation and advisableness of the Congregational churches undertaking a mission to the Indians at all; the expense of the collecting agency was freely animadverted upon; and strong protests were made against removing so beloved a pastor as Rev. R. Robinson from his important field at Owen Sound. The result of the debate was the adoption of a resolution, declining to call Mr. Robinson away from his present work, but favouring the appointment of some other suitable (white) missionary, and a request to the churches to make contributions for the mission without the expense of an agent. In response to the latter, a number of pastors of leading churches undertook this responsibility. The report was then adopted, and officers for 1872-73 appointed,—Rev. F. H. Marling being President, in place of Dr. Wilkes who declined reelection, James Fraser Esq., Treasurer, and Rev. S. N. Jackson, Secretary.

WIDOWS' AND ORPHANS' FUND.—The members of the Congregational Ministers' Widows' and Orphans' Fund Society met in Zion Church, Montreal, on Friday, 7th June, and again by adjournment on Monday, the 10th. There were present on one or other occasion 10 beneficiary members and delegates from the churches at Sherbrooke, Lanark, Brantford, Toronto—Bond Street and Northern, and Warwick.

The Secretary presented the fifteenth annual report. No deaths had occurred among the beneficiaries during the year. The capital now amounted to \$12,435, against \$11,581 last year. The Board proposed a change in the payment of beneficiaries and the annuities, the payments under by-law viii., sections 1, 2, and 3, to be reduced \$2 each; section 4 to be cancelled; in section 5 to substitute "fifty for sixty," numbering it 4; and a new section 5 to be made, under which those who have paid thirty annual subscriptions, or are seventy years of age, to be released from further payments, but retain beneficiary claims; in by-law ix., the annuity to widows to be increased from \$50 to \$100; and in by-

law to authorize the Directors to receive beneficiary members, subject to the confirmation of the annual meeting. The Board further advised the Society to set aside \$10,000 as the capital of the Society, the interest alone to be available for benefits, with the surplus of that capital and the annual income. Mr. P. W. Wood would present a plan for a Super-annuated Ministers' Fund. There were now 20 life members, 28 beneficiaries, and 16 churches. The Treasurer's account presented the following receipts: Balance, \$2031.02; from beneficiaries, \$306; church collections, \$229.54; donations, \$6; interest, \$887.57; total, \$3460.13:—and disbursements: to annuitants, \$400; 30 shares Building Society stock, \$1687.50; expenses, \$6.73; total, \$2094.23; leaving balance in hand \$1365.90. Investments, \$12,435 90; increase, \$845.88. The above proposed alterations in the by-laws were agreed to, but under the rules must stand as notice of motion until next year. The report was then adopted. The notice of motion given at last annual meeting, to amend by-law iii, section 1, by allowing beneficiary members abroad to retain their connection under certain conditions, was considered, but the proposal was not concurred in. It was resolved that the Society approve of the formation of a Pastors' Retiring Fund, as a separate branch of its operations; that the Directors be authorized to obtain the requisite alterations of the Act of Incorporation, including a change of the name, and be requested to present a plan in detail at next annual meeting. Five new beneficiary members were received. The Directors of 1871-2 were reappointed. The churches were requested to make an annual collection for the Fund. The object was presented to the Union by Rev. W. F. Clarke and Mr. C. R. Black, and a resolution in favour of it adopted by that body, especially commending the new feature in the plan.

PINE GROVE, ONT.—At the June Communion, five members were received; three of them by letter from Great Britain, the latter, in this church, an unusual circumstance.

REV. E. EBBS, whose retirement from Ottawa seems irreversible, although so deeply lamented by his brethren, has received the following testimonial from his ministerial neighbours in the city itself:—

"We, whose names are hereunto subscribed, having been long associated with the Revd. Edward Ebbs in the 'Ottawa Ministers' Monthly Meeting,' and having heard of his intention to remove soon from this city, desire to give expression to the feelings which the prospect of his removal has awakened in our minds.

"They are those chiefly of regret at having to lose personal intercourse and co-operation with a brother so dearly loved and highly valued and respected as is Mr. Ebbs. We have uniformly found him wise in council, consistently catholic in spirit, earnestly devoted to His Master's service, and ever ready, and always effective and acceptable in the advocacy of every philanthropic and Christian cause. His withdrawal entails a public loss on this community, one that is keenly felt by every denomination of Evangelical Protestants.

"It is our sincere wish, as it is our earnest prayer, that He whom he serves may open to him such an important sphere of labour as He has manifestly qualified him to occupy, and that there he may enjoy manifold and manifest tokens of his Master's gracious love and approval.

"Given at Ottawa, Canada, }
this 20th day of June, 1872. }
(Signed)

"THOMAS WARDROPE, formerly of Ottawa.

"WM. MCLAREN, Knox Church, Ottawa

"RICHARD GAVIN, Sec. O. M. M. M.

"WM. STEPHENSON, Wesley'n Church, Ottawa.

"DANIEL M. GORDON, B.D. (Church of Scotland), Minister of St. Andrew's Church.

"JOSEPH WHITE, (Canada Presbyterian Church.)

"WM. MOORE (do.), Banks St. Church.

"A. A. CAMERON, Baptist Church."

A parting address was also presented to Mr. Ebbs, unanimously adopted by the church at the communion, on Sab-

bath, 30th June, in which glowing references is made to the excellence of his pulpit and pastoral ministrations, and to the high esteem in which Mrs. Ebbs also was held. "We bid you farewell reluctantly, and we feel that in your removal you are sustaining a loss not to be easily repaired."

BROOKLYN, N. S.—Remembering your invitation some time since, that the churches would send you "news" in order that the columns relating thereto in the INDEPENDENT might be filled, I herewith enclose you a little about Brooklyn.

In your pressing this invitation, we thought that you well knew the desire of your readers. For notwithstanding your editorial columns are always replete with matter,—on subjects, too, of the highest importance; and although there are many articles from your numerous and gifted correspondents, yet we cannot even glance at one of them until we have read the "News from our Churches."

Brooklyn is a village situate on the eastern side of Liverpool Bay, Nova Scotia. The population is about 400, the greater number of whom are by profession mariners, and by creed Congregationalists. The Brooklyn congregation was formerly connected with the Liverpool Church, from which they separated about five years ago, and chose as their first pastor the Rev. Charles Duff, who remained here two years, during which time the church enjoyed a season of great prosperity, both in respect to an increase in number and Christian development. At the expiration of that time Mr. Duff removed to Liverpool, in accordance with a call which he received from the above town. Since then the flock here has been partially neglected. The Rev. Mr. Kean occupied the pulpit for about eighteen months, and Mr. Duff at intervals during the remainder.

The membership of the Brooklyn Church proper is now about 125, and the adherents about 200 more. A number of the members live about two and a half miles distant, at Beach Meadows, where a neat church has been erected for their convenience, in which service is held once a Sabbath by the minister officiating at Brooklyn.

Our cause here, as might be expected in the absence of a regular leader, had become "low,"—I mean low in regard to spiritual life,—but on the advent of Mr. Black (student) things soon began to assume a new aspect, our decaying hopes revived, and the losses of the past bid fair to be retrieved by the unusual vital force in our midst. Every one, whether male or female, old or young, rich or poor, soon learned that *they* must put their hand to the plough and go forward. The ladies were organized into a "sewing society,"—an organization, by the way, which distinguished itself in the erection of a handsome parsonage, by the efforts of its own members solely,—a choir was formed of 30 good singers, the Sunday Schools have been reorganized, numbers trebled, interest quadrupled; at preaching services the attendance is large, the preacher has unwavering attention from both saint and sinner, and a more than ordinary religious feeling is manifested among all classes, and altogether we anticipate here a season of unusual prosperity. May God grant that it may be so. E. W.

TORONTO, BOND STREET.—The Pastor's Bible Class has once more "surprised" their teacher with a proof of their kind feeling, in the form of a handsomely framed portrait in oil of Mrs. Marling. The presentation took place at the social meeting of the class at the close of the session, held this year at the pastor's house, on the 24th ult., where a company of seventy assembled. Revs. J. G. Sanderson and W. Williams were of the number. The class will re-assemble on the first Monday in September. The subjects taken up have been those of the Uniform Lesson Series for the following Sunday, so that the class answers in part the purpose of a teachers' meeting. A committee of their number conducted a successful series of monthly social meetings during the winter.

EDITORIAL POSTSCRIPT.—We are once more unavoidably late, and several communications are postponed. But next month we expect to be punctual, and to have our several departments fairly represented.