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THE

CANADIAN INDEPENDENT.

VOL. XII.

TORONTO, MARCH, 1866.

No. 9.

THE MISSIONARY BUDGET.

In "Our Missionary Outlook," last August, we made some calculations of the amount of missionary funds wanted to balance the income and expenditure on 1st April next. It has recently occurred to us, that it was desirable, before the end of the financial year, that the members of the Society should be informed of the precise position and wants of the Treasury, as the transactions of the year may have modified them. We have therefore obtained from the General Secretary-Treasurer a statement in detail, which we will now lay before our readers with some explanatory remarks.

1. The accounts of the Missionary Society, two years ago, were ordered to be closed on 1st of April, instead of 1st of July, as formerly,—for two reasons:—1. That a report of the mission might be sent at that date to the Colonial Society, in time for their annual report presented in May; 2. That the accounts might be laid before the annual meeting of the Society in Canada, balanced and audited, instead of being completed on 1st of July, or some weeks after. But the missionary *grants*, made by the committee during our Union meetings, commence as formerly, on 1st July. Hence in the accounts to be closed on 1st proximo are included the payments for the quarter April to July of 1865, and those for three quarters of the grants from July, 1865, to July, 1866. Some confusion results from this arrangement, and it becomes more conspicuous under the new plan of the Colonial Society, but it was considered, when the change was made, that the benefits would outweigh the disadvantages.

2. Dr. Wilkes estimates the *Expenditure* in British North America for the financial year, April 1865 to April 1866, to be as follows:—

Quarter ending July 1, 1865.....	\$1,770
“ Oct. 1, “	1,770
“ Jan. 1, 1866.....	1,420
“ April 1, “ (including report).....	1,480
	<hr/>
	\$6,440

Our estimate in August was \$6,000, and was correct on the basis of the grants made in June, and commencing in July. The excess of \$440, appearing above, is due to the payment of the last quarter of the larger grants made for the year ending June 30, and is covered, as we shall immediately show, by a corresponding amount drawn from England.

3. The estimate of *Income* is made up in this manner. The Colonial Society, for the quarter ending June 30, 1865, under the schedule drawn up (in June 1864) by the British North American General Committee and accepted in London, contributed £224 15s. 2d. sterling. They have also already paid the proportion of their grant of £500 on account of the current year, for the three other quarters, viz., £375,—in all £599 15s. 2d. sterling,—equal to say \$2,910. Deducting this amount from the above estimated expenditure, we have \$3,530 remaining as the amount necessary to be raised in British North America to meet all claims due on 1st of April. This corresponds with our calculations in August.

Towards this amount the General Secretary-Treasurer first acknowledges the following *extra collections* in June and July last:—

At Annual meeting in Toronto.....	\$52 02
During Mr. Poore's visits:—Ingersoll, \$3 02; Markham and Stouffville, \$15; Newmarket, \$1 69; Oro and Rugby, \$2 50; Owen Sound, \$10; Whitby, \$4 70; Belleville, \$4 25; Cold Springs, \$4; Cobourg, \$6 25; Ottawa, \$7 59; Meaford, \$1 25; Eaton, \$9 50; Lennoxville, \$8 30; Sherbrooke, \$13 50; Waterville, \$2; Stanstead, \$3. Total, \$96 55, less printing, &c., \$5 25, and paid on account of Mr. P.'s expenses travelling in Canada, \$50.....	41 30
During Dr. Smith's visits:—London, \$31 90; Southwold, \$3 90; Stratford, \$6; Burford, \$4 50; Scotland, \$6 18; Warwick, \$2. Total, \$44 48, less printing, Secretary's expenses, &c., \$8 48.....	36 00
At the joint-meeting in Montreal.....	33 50
	\$162 82

To the above must be added some collections made during Dr. Smith's visits, and not yet forwarded to Dr. Wilkes, such as those at Guelph, Paris, Brantford, Georgetown, Bowmanville and Kingston. At this point Dr. Wilkes says, "Pray ask the brethren to avoid mixing up these collections by Dr. Smith and Mr. Poore with those of the present winter. They will appear in the accounts entirely separate, as connected with their visits."

The contributions received from the churches last year were as follows:—	
Western District, \$673; Middle District, \$607; Eastern Dis- trict, (as now composed) \$322; Lower Canada, \$640. Total from Canada.....	\$2,242 00
Less expenses of District committees, deputations, &c.....	242 00
	\$2,000 00

From Nova Scotia and New Brunswick.....	\$354	
Add amount received <i>this year</i> from Gorham Fund	450	
		804 00
Extra collections, as above.....		162 82
		\$2,966 82
Leaving the sum to be made up by the churches in B. N. A., above their contributions in 1865, to meet their share of the expenditure.....		563 18
		\$3,530 00

4. Now, what is the prospect that this increase of \$563 will be made up? On the whole, we think it is good. The pastor of Zion Church, Montreal, has asked his able and willing people for \$800, and what he asks he generally gets. Some of them are doubling their subscriptions. While several other churches are adding 50 and 100 per cent. to their contributions, the commercial metropolis of Canada, that great reservoir into which the wealth of the whole Province is so thoroughly drained, will assuredly take the lead. The "notes of missionary meetings" of which we publish so many in the present number, show that there has been a going-back in contribution hardly anywhere,—and a going-forward in many quarters. The important churches at Kingston and Quebec, which do not appear as contributors in the last report, will no doubt show their faces again on this occasion, and all the more handsomely. The Maritime Provinces will probably have been stimulated to an increased liberality by the visit of the English Delegates. All these are encouraging symptoms, but there have been some disappointments. The tour of the English Delegates was not so productive as they, not knowing the impoverished and discouraged condition of the country prior to the last harvest, asked us to expect: and we are still waiting for the aid of a prominent Congregational church which has held aloof from our Home Missions for fully a dozen years, though once a liberal helper. And thus it will require all our exertions to make matters square on the 1st April, although, as we said six months ago, "not a cent was reserved for that opening up of new fields on which the Colonial Society so urgently insists; and the idea of employing one or more itinerant missionaries was indefinitely postponed."

5. "And then," asks Dr. Wilkes, "what of July 1st? Of the \$1,400 then required, the Colonial Society's grant, £125 sterling, will not pay one-half. We ought to close our financial year with a surplus for July of some \$300."

One more sentence from his letter, and we have done. "The Colonial Society have done some other kind things directly which will not appear in the accounts." Perhaps our extracts from the *Colonial Chronicle* will furnish a commentary on this pleasant text.

DONATION FROM THE ENGLISH CONGREGATIONAL UNION.

On Thursday evening, February 1st, when we reached home after the usual service, we found the hall blocked up with a large and heavy wooden case, which had been delivered by the Grand Trunk. Expecting no such arrival, the household were in great wonderment as to what it could be! But after a moment's survey, we announced our guess—"It's a package of publications from Dr. Smith for the Canadian churches." And so it proved. Turning the ponderous visitor right-side-up, after some exercise of muscle and mechanism, the cover was removed, and there lay "in good order and condition" some twenty parcels strongly packed in brown paper and addressed to various ministers between Lanark and Warwick, "from the Congregational Union of England and Wales, with the kind regards and best wishes of the Committee." One parcel we had a right to open, and found within several copies of various editions of the "New Congregational Hymn Book" and of the "Congregational Manual," together with a considerable number of tracts published by the Union from time to time.

We have received no letter on the subject, nor has one been so far received at Montreal, whither we wrote to enquire. But without any explanation, we know that the churches are indebted for this kindly and valuable remembrance to our friend and recent visitor, Rev. George Smith, D.D.; and we are sure we shall not be deemed forward, when we offer him and the committee whom he represents the most cordial thanks of the Congregational brotherhood in British North America. Concerning the Hymn Book—we will make no promises. The "Manual" will be of great service in giving to any enquirer an outline of our doctrines, polity and usages. The tracts will stir up the hearts and direct the thoughts of those into whose hands they may fall. Many a missionary, emigrant and native Colonist will read them with grateful feelings towards the donors, and especially towards the Secretary of the Union, whose visit is remembered with so much pleasure. We will take the opportunity to remind Dr. Smith that he is on the list of correspondents of the *Canadian Independent*, and that we have only had one communication from him.

We learn that another case was received at Montreal for churches in that section, and one addressed to Rev. R. Wilson, for those in Nova Scotia and New Brunswick. We may whisper to those who received parcels from Toronto that 12½c. each from them will repay the \$2 25 which we paid for freight from Montreal. We forwarded each parcel to its destination by express. Those included in Toronto were—Lanark, Brockville, Kingston, Belleville, Cobourg, Bowmanville, Toronto, Colpoy's Bay, Albion, Pine Grove, Georgetown, Guelph, Eramosa, Hamilton, Barton, Brantford, Scotland, Norwichville, London, Southwold and Warwick. We presume that Dr. Smith expects the receivers to understand him to say, in reference to the non-receivers, "I mean not that other men should be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want."

“THE COLONIAL CHRONICLE,” FOR JANUARY, 1866.

The Colonial Missionary Society has issued, for some years past, under the above title, a “quarterly record of its transactions,” chiefly for the information of its subscribers in Britain. In accordance with a suggestion made to the Secretary, during his recent visit, some copies of the January number have been sent to Canada; but as these will fall into so few hands, while all are interested in the manner in which the claims of the field are presented to the churches in England, we will here give an outline of the contents of the number before us.

Eight of its twelve pages are devoted to British North America. After the opening remark, that “the following record of successful labour in fields which have been long cultivated, and have now become reproductive, will gratify our readers,” quotations are given from our last missionary report. The first is the cheering account of a revival quoted on page 16; the second, the letter from Rev. J. M. Smith, of Southwold, p. 22; the third, a notice of the settlement of Mr. Dickson at London. Then follows a notice of the relief obtained for the church at Ottawa, which we will quote in full, as it supplies some interesting particulars not furnished in the notice of the payment of the debt in our last number.

“When the Secretary was in Canada in June and July last, he visited Ottawa, the capital-designate of the United Canadas. The purpose to remove the seat of government, which had passed from Montreal to Toronto and thence to Quebec, and to give it a permanent abode in Ottawa, had long been announced, and caused a large influx of population into this city of the wilderness, but long delays and the doubts and fears awakened by political agitations, wearied many and caused them to seek their fortunes in other towns.

“The Rev. J. Elliott and a few friends, stimulated by help derived from England, had been induced to erect a neat and substantial church, but scarcely had they been well settled in it, when the process of depletion commenced, and weakened by frequent losses, the Secretary found them dispirited, and sick at heart. Debts on the structure remained unpaid, and creditors impoverished, as well as debtors pressed for payment. The vestry remained unfinished, the school was unfit for occupation. It was needful to do something to cheer the pastor and flock, and to animate them to renewed effort and liberality. This was done, a conditional promise of help was made, and the church was challenged to undertake the removal of its debts. On the 15th December last, the Rev. J. Elliott communicated the result as follows:—

“I now find myself in a position to write to you with great and lively gratification. Your kind note, long ago received from one of the lower provinces, has been followed by my having had forwarded to me the £10 which you so kindly secured for Ottawa interests; and your letter, since received, with authority to draw the £50 when matters here might warrant my so doing, has been acted upon with good success.

“There was no delay here in bringing the matter before the people. It has been taken up in excellent spirit, and some have contributed very liberally. The amount given or promised within a limited time was such as to lead me to act upon your authority.

“The gentleman in Montreal from whom we borrowed \$500 is now paid in full, with interest; sums that were due in Ottawa have been paid off, and the balance in hand, with the amount promised, but not yet received, will complete

the basement, and go far towards fitting up a vestry and committee-room. Last Sabbath I had the great satisfaction of announcing from the pulpit that the church edifice, including the basement, was *free from debt*. Statements were further made as to how this had become accomplished, and at a Church meeting subsequently held, I was requested to convey to you, and the other kind friends of this cause, who have so generously aided us, an expression of very grateful appreciation of this great kindness.

"Since you were here, several have left our congregation for the United States, but the influx of population from Quebec brings some gratifying additions to our Church. There are also growing signs too of spiritual good in the congregation, so that altogether we feel much cheered."

We observe £49 sterling acknowledged in the donations as specially contributed for the Ottawa chapel. The cause at Ottawa has special claims on the Colonial Society; and we are glad to see that these have been recognized in so helpful a manner.

After a reference to the church at Yarmouth, N. S., becoming self-sustaining, the *Chronicle*, under the title of "a new field," enters at length into the settlement of Mr. Barker at Pictou, giving with more fulness the particulars contained in our magazine for November last, and closing with the statement:—"Mr. Barker's removal to Pictou is cause of lively satisfaction to the committee of the Parent Society, which, as an expression of its sympathy with new and aggressive efforts in the B. N. A. Provinces, has voted \$200 towards the cost of travel of the missionary family."

The next paragraph is as follows:—

"As the committee hopes to send an efficient minister to Halifax in the early spring to occupy a capacious and well-situated chapel, which has been long disused as a Congregational church, it anticipates considerable extension of missionary operations in Nova Scotia in consequence of the new efforts thus being made in Pictou and Halifax, and the growing strength of the churches in the South, especially of that at Yarmouth, under the leadership of its efficient and zealous pastor, Rev. A. Burpee."

The last remark concerning new fields is this:—

"The Missionary Society in Canada has been challenged by one of its members to a bolder and more vigorous policy. He indicates the Mineral Oil districts which are now attracting large populations, as suitable spheres of missionary effort—especially the townships of Bothwell and Oil Springs; but he shrinks from initiating that policy. Few things would more cheer and gratify the committee than that such bolder local efforts should be made."

Under the heading of "hardships of missionary labour," is published a letter from one of our missionaries, forwarded by a lady in Montreal, who, we judge, would prefer that the *Canadian Independent* did not let her right hand know the kindly deed her left hand has done, with an earnest appeal from her own pen. The *Chronicle* thereupon remarks:—"The appeal does not properly lie to the Parent Society, but to the churches in Canada; though it cannot but deeply interest its constituents to know the cheerful endurance and Christian constancy of endeavour manifested by many devoted servants of the Lord Jesus. Some private help has been rendered to this worthy brother." The missionary's letter will be interesting to churches in Canada, as well as in Britain.

"It is not my happiness at present to be able to devote all my time to mission work. The failure of crops here for the last three years has prevented the people from doing scarcely anything toward the support of the ordinances of religion amongst them, and this season I have had to help others to prevent

actual suffering and starvation. One considerable family have had to live a good part of the season, therefore, on maple sugar and milk, and leeks and cow-cabbage. I have had since the opening of spring to keep in bread no less than from thirty to forty persons, which I did by taking and superintending a contract for the erection of a mill, for the sake of giving employment to those who were totally unable otherwise to provide for themselves and families, while I reaped very little benefit from it. I consider this to be a part of mission work under existing circumstances. Flour is from five to six dollars per barrel, and clothing of all kinds at exorbitant prices.

"I have had several applications to go elsewhere, but while the indications of Providence remain as they now are I cannot. I dare not think of leaving, although my labours are most arduous. To be obliged to travel through the bush the distance of eleven miles, or else to row a boat that distance (which the weather will not always permit me to do) is no easy task; but as the hearts of all men are in the hands of the Lord, I must just submit to His dispensations, and plod on after the old way. I have always felt a peculiar delicacy about saying a word respecting money matters, I cannot therefore, give to either of the Committees a single hint about the matter. I can dig, but to beg I am ashamed.

"I am satisfied that I have here a most important mission, and should I leave it I know of no one who would be willing to take my place. The crops here this year are abundant, but the people will require all, and more than all, to meet their liabilities incurred during three years of scarcity bordering on famine; I cannot, therefore, anticipate anything from those for whose especial welfare I labour, and am consequently compelled to make up deficiencies, as far as possible, by working with my own hands. I hope, through the blessing of God upon these labours, I may, by-and-by, be able to get on a little more comfortably without foreign aid. At my two chief stations my congregations are good. The country is filled with settlers, and I feel happy in the reflection that a foundation is being laid that will tell upon coming generations when I have long gone to my rest. Taking the present, with the future in view, I do not think I could have selected for myself a more important mission. The Lord has blessed my labours in the conversion of souls, and among the number three of my own daughters, which is an abundant recompense for my poverty and toil. Few ministers know what it is to cultivate such a field as this, and fewer yet would care to have it to cultivate, but a stanza of a poem I just now read, termed the 'Old Man's Counsel,' is applicable—

'The back for the burden is fitted, they tell,
And faith they are right when they say it;
But each labour grows light if you stick to it well,
And a burden the more you delay it.'

"My labours this summer have been greater than on any former occasion. From Sabbath morning till Saturday night—from the dawn of morning until dark—I have known no relaxation, and I begin to feel the sad effects in feebleness of frame and depression of spirits. I feel that I am growing old too fast, and that I shall be obliged to curtail my labours in one way or other, or in a short time be worn out and useless. My chief regret is, that I shall be compelled to give less time to mission work and more to hard physical toil. Nevertheless, my trust is in God."

The last statement concerning British North America refers to the church at St. Johns, Newfoundland. It is introduced by the remark, "The following letter presents a most affecting record of the struggles, disappointments, anxieties and privations, occasionally endured by Colonial churches, arising from the removal, sickness or death of pastors; and the great value and necessity of such a society as the Colonial Missionary Society, to minister to their exigencies, and to keep up a supply of suitable pastors." We would fain hope, yet scarcely venture to believe, that this observation indicates that the committee in London are beginning to appreciate the facts

and arguments so many times and in so many forms presented to them, to show, that Colonial churches may be in such circumstances, without great fault on their own parts, meriting sympathy rather than blame—as to require aid for more than five, seven, ten, or even twenty years. The frank and hearty recognition of this fact, in relation to Canada, would have saved many heart burnings and contentions in the past, and would inspire confidence and hope for the future. It would be impossible for us to produce a case in Canada, which on the five-years-aid and sliding-scale principles, would be half so weak in its claims as that at St. Johns, to which, however, we infer that the Colonial committee have wisely given the "small pecuniary grant" applied for.

The letter from St. Johns is interesting to us, moreover, as containing a scrap of "our church history," which will be new to nearly all of our readers, and worthy of preservation. We therefore quote it at length :—

"In 1770 a house was hired for worship, in which Mr. Jones, then in the Artillery Company stationed here, presided. About 1775, Mr. Jones obtained his discharge, and visited England, where he was very kindly received by the late Rev. Christopher Mends and other friends, and was regularly ordained to the ministry, and returned to his Church. In 1790 a place of worship was erected in which he ministered until his death in 1800 ; during his ministry he had much opposition to contend with ; the Church records at that time show great determination and perseverance. After Mr. Jones's death the pastors of the Church were the Rev. Rutton Morris, John Hillyard, and Edmund Violett. In 1811 the Church was enlarged, and about that period Mr. Violett left for England, intending to return the following spring, but the vessel in which he embarked, bound for Liverpool, was lost at the Isle of Man, and all on board perished. This was a great calamity to the Church. Mr. Violett was so much respected by the community at large, and so endeared to his own people. After this the Rev. John Sanderson and William Jones Hyde respectively ministered to the Church ; then the Rev. James Sabine took its oversight. He was only here a short time when two large fires occurred in this place, in the month of November, 1817 ; this so disconcerted him, that as soon as he could he emigrated to America, and a large number of the members of the Church and congregation accompanied him. After a considerable delay we next had the Rev. Mr. Smett, who only remained in the colony about eighteen months, and proved a total failure. We next had the late Rev. D. S. Ward, who remained with us until his death : whose ministry extended about twenty years, and who set on foot the erection of our present place of worship. After this the Rev. D. D. Evans took charge of the Church, and was with us at the time of the large fire in 1846. The Church was very prosperous under his ministration, but neither himself or Mrs. Evans enjoying good health, they decided on leaving the colony. This also was a sad blow to the Church, Mr. and Mrs. Evans were both very much beloved by the congregation. Some time after this the Rev. Geo. Schofield became the pastor ; his removal from us originated our present financial difficulties. Next we were presided over by the Rev. Charles Pedley, who left us for Canada last year, and now we are under the care of the Rev. John Maze. So many changes in the ministry since the death of Mr. Ward have been very prejudicial to the keeping up of the congregation. You will no doubt wonder that a Church so long established as ours has been, is not more self-supporting than it is at present ; we have several causes for it. Before 1810 all denominations of dissenters worshipped with us ; in that year the Wesleyans established a church in this place, and all of that persuasion naturally branched off from us. Again, in 1841 the Scotch people built a kirk for themselves, which drew of all of their number who had previously worshipped with us, and who formed a considerable portion of the congregation, and many of those whom we called our own and were the best able to support the cause in a pecuniary way left the colony for their native lands, taking with them their families, whom we had

hoped to see grow up amongst us and occupy the places of their fathers; but with all these drawbacks we still, by God's help, exist, and we hope and trust that under our present minister we shall increase in numbers, if not in wealth. Since Mr. Maze has been with us, we have had considerable additions to our Church fellowship, and a much larger attendance, our increase being from amongst those who are not rich in this world's goods, but who, we trust, are rich in faith.

"We have of property in St. John's,—our church, a substantial stone building, which with its fitting up, organ, &c., cost over £3,000; and we have other fee-simple property, the rental of which is about £50 per annum, but against this we have a debt of £550, for which we have to pay six per cent. per annum.

"The trade of this colony for the past five or six years has been very much depressed, calling in the liberality of the wealthier classes, and restricting the poorer to a mere maintenance. Under these circumstances we find it very hard to provide for the support of the ministry, and we have to solicit your kindness in again bringing before the committee our case, trusting that for the present they will not withdraw their practical sympathy from this Church, which is so isolated from all churches of a similar order."

It is evident, from the above extracts, that ample space is given to the mission in British North America in the present number of the *Colonial Chronicle*, and that its wants are so presented as to call forth the liberality of the churches in Britain. From the fact that acknowledgments of subscriptions embrace the whole period from the annual meeting in May to the 9th of January, we infer that no number was issued in October. If any account has appeared in England of the Secretary's visits to these Colonies, it has not come under our eye. We shall look with interest for the future numbers of the *Chronicle*.

MINISTERIAL SUPPORT.

We are this month, for the first time, able to find room for part of one of the able papers presented to the Boston Council. The following, on a topic of universal and permanent interest, is from the pen of Rev. Professor Shepard, of Bangor, Maine, a man of foremost position. Our clerical readers are pretty sure to read, mark, learn, and inwardly digest it. We earnestly hope that deacons and all others will do the same.

I.—THE DIVINE LAW FOR MINISTERIAL SUPPORT.

We find the most concise and comprehensive axiom on this subject,—uttered by the Lord in connection with the sending-forth of the seventy disciples,—“The labourer is worthy of his hire.” The labourer here pronounced upon is the servant of Christ, the minister and messenger of the gospel, the bearer of spiritual blessings to the lost race of man.

We have here a class of men set apart to a service deemed of vital importance to the welfare of the world; a class extending down the centuries; their permanence affirming their indispensableness. They are appointed and commissioned of God; consecrated to a single and peculiar service. That they may the most largely compass the benefits of this, they are set apart from the ordinary and gainful pursuits of life; all their capabilities held to and absorbed in a ministry of beneficence,—not to get good, but confer good.

We find the *order* and the principle in the opening of the Mosaic dispensation. First, The *separation* and *consecration* of the sons of Levi: “Be-

hold, I have taken your brethren, the Levites, from among the children of Israel; to you they are given as a gift from the Lord." Secondly, The *obligation* on the part of the people to them. "Wherefore forsake not the Levite so long as thou livest upon the earth." Under the old and the new dispensation, the principle of service and support is the same,—a principle of support meant to conduce to the highest measure of service, and service the most effective in quality.

The *principle* of support to those who preach the gospel, the *obligation* to support those who consent to be separated to this service, we find put by the Apostle Paul in a peculiarly terse and satisfactory way, as is the manner of that apostle to put things—in a sort of a closing-up fashion, as though the brief word he used held within itself the finality of all argument. He says, linking his conclusion with the arrangement divinely made ages before, "Even so hath the Lord ordained, that they which preach the gospel should live by the gospel." So far as *authority* can settle this principle, the arranging and commanding of the Supreme Lord settles this principle, that preachers derive their living from the people whom they serve.

II.—THE REASONS OF THIS LAW.

There are *good reasons*, statements which come to the people with the *authority* of reason, why what the Saviour so explicitly enjoins should be done, viz., the labourer in this field have his hire; that the preacher of this gospel be furnished a living in it.

1. The first is, he is a *labourer*; what he does is labour. An apostle pronounces it good work. Every undertaker of it, who with a soul of zeal aims at any tolerable fidelity in it, is satisfied of one thing, that it is *work*; work various, multiform, ever-crowding, never finished; reaching to the inmost sensibilities of life; drawing off its most ethereal quality, its finest capital. No man could bear the strain and intensity of this toil, only as he felt and was allowed to say, It is a *good* work.

2. It is a work which, to get ready to do, fit, qualified to do, takes years of laborious preparation, and expenditure in the preliminary, *exceeded* in no other human function, equalled by very few. It is a work which cannot be worthily done unless done by a class prepared by the discipline of study and grace; to them committed; themselves consecrated to it, and made responsible for it; their *life's* work, and all the work of life they are allowed to do.

3. It is a work most vital in its bearing upon all human interests. Society could hardly subsist without it. It has an essentially modifying influence upon all branches of industry; makes even the fields more prolific, the houses more tasteful and comfortable. It elevates and makes purer the whole course of morals; holds in check the wasteful propensities; inclines toward harmony the conflicting passions; advances the character in all *worthy* attributes; greatly quickens and strengthens the intellect; lifts the heart to the divine and heavenly; nullifies, or turns into positive benefit, the most formidable powers of evil.

It is admitted, because *demonstrated*, that the work of the minister adds largely to a people's worldly prosperity, to their literal enrichment; brings a gain in character, in happiness, in possession, in items of benefit innumerable, beyond the count of gold.

III.—THE BREAKING OF THIS COMMANDMENT.

This is admitted, confessed to, by Christian people, that the support of these workers is a just due, enjoined by the Lord, earned by hard, exhausting and invaluable service; yet their hire is kept back in part; as a general thing, they are not at all adequately paid; the average of pay is decidedly below a proper standard of compensation. This I may safely assume; no Christian mind will question it. There is no time to array facts in confirmation of this. They abound; are everywhere: they are humiliating; are positively disgraceful to our Christianaity.

In some instances, this inadequate support arises from the *inability* of the people to do more. These discharge themselves from blame by doing what they can; *all* that they can. In other instances, and these probably the more common, the inadequate compensation for service grows out of a *prevalent low estimate of the value of the service*. It is service in the department of religion, which, as many conceive, if not wholly without cost, is proximately so. And men of this way of judging justify themselves in crowding all estimates in the direction of a cipher. The very economical argument is—The Master opened by giving himself. And then his salvation is put without price. And the men sent to dispense it are supposed to be above all self-seeking; bound to be mortified in all their desires; the whole living they aspire to is simply a partial deliverance from starvation. There is here furnished to the people a promising field for cheapening; and the minister's work is sometimes cheapened with a vengeance. If it were some other branch of service; stood in some likely or prolific connection with increase; had to do with hoarding money, rather than garnering souls; the standard of compensation and expenditure would be set higher at once; a larger price proffered and paid, because greater *value* is assigned to the service.

All the causes of depressed pay we cannot run over or even hint. *This low appreciation of the things of God* may be clearly set down as prominent among them. That there is ever downright *fraud*, the hire of *these labourers* kept back of fraud, we like not to think; we recoil from making so grave a charge: yet the eye that sees through all *may* see even this. We choose the rather to assume that the people do not consider; and that they will do better when they perceive the obligation in its true light,—will be disposed to do what is equitable and just, when they see what that is.

IV.—WHAT IS A SUPPORT FOR A MINISTER?

And what is it? What is the just measure of a minister's compensation or support?

This is a quantity we can state in no fixed formula of figures. It is a variable quantity; changes with times, circumstances, places. It is not pay for his work, as men in other callings are paid. It is not of course the highest pay his measure of talent is capable of commanding,—not the most liberal pay he may win by consenting to be the tool of competing churches, and swayed by their bids on his coveted gifts. He degrades the office, shows himself not worthy of the office, if he consents to forsake a place where God has put him; where he is largely useful; where generous hearts surround him, are ready to give him, actually *do give* him, all he needs; and attempts the perilous grade that promises to take him higher in the scale of emolument or notability.

We can fix the just measure of a minister's support only by the statement of a principle. It is that measure of support which conduces to the highest effectiveness in his work. *That is an average quantity, a medium quantity.* The flush of gain, the excitement of rolling up property, can only be damaging to him. The harassments of poverty will necessarily cramp and deaden the life of all noble endeavour. What meets the case is an easy competence; that he have what he needs to make him comfortable; to set him free from corroding anxiety; to give him a tone of assurance favourable to vigorous work; a sense of manly independence; a deliverance from a feeling of meanness; from a subjected and cringing spirit, as one afraid to affirm and press obligation. We strike a conception of the quantity as that which puts him in the best condition for his work. On the one hand, it is that which does not, by largeness of emolument or any item of worldly attraction, draw by unworthy motives aspirants into this field; and does not on the other hand, by rigour of place or unjust severities of treatment, repel from the office those who ought to enter it, and in this way deplete the ranks of competent Christian labourers.

This, then, the measure of support in the place or office; that it is a position in which those who enter it are assisted, enabled by the compensation rendered, to live on a scale which shall be a full average, if not a little above the average, of the community they serve; a position, therefore, in which they can assuredly live and be largely useful.

V.—WHY SHOULD A MINISTER BE THUS SUPPORTED?

The reasons, in addition to those already given, for furnishing this measure of support, press on *interest, conscience, sensibility.* They so throng, that we can do little more than make a naked statement of them. The minister, then, should be thus equably supported:—

1. That he *may be enabled to give himself wholly to his work.* This work is sufficient to tax all his powers and absorb all his time. Few men, for any reason, even for the necessities of a living, can go outside of it without detriment. Paul did; but he is the grand exception and anomaly of the ages. The man who truly desires this work, so desires it that he will lay down all other work for this alone, will choose to make this his sole work; and the savour of his example and the measure of his usefulness will turn almost entirely upon the singleness of his consecration to it.

2. That he may keep himself *in the best condition for his work;* which means that he be not tempted to over-work by a necessity laid upon him to do other things; which also means, that he be able to command the reasonable means of recuperation by diversion, travel, rest.

3. That he may *furnish himself with the indispensable helps to his work;* that it be put in his power to purchase the books and otherwise, the materials of thought, argument, exposition; whatever will feed and replenish his own mind, bring to it strength and opulence, and make it a storehouse of varied and exhaustless supply to the minds of the people. If the people but understood how solid and good books put into the hands of their minister find their terminus in themselves, they would load his arms and shelves with them, or give him the means to do it.

4. That he *may be respectable and appear respectable.* In house, in furniture, in the dress and culture of his children, he must come up to a certain standard, or he drops in the public estimation and influence. If his bearing is mean, his words will be despised.

5. That *he may be honest*. To a just measure *he* must be paid, that he may pay; may stand in that pecuniary supremacy Paul commends in the words, "Owe no man anything." The minister should have the power of standing on this high vantage-ground, that there may be nothing between him and the hearts and the consciences of his people; that he may enforce by word and deed all the claims of integrity, and lead the people to "love one another."

6. That *he may be liberal*; take the lead; be an example in Christian giving. One of his hardest functions every where will be to train his flock worthily to the grace of giving. No argument or eloquence of speech alone will do it, so terribly and deeply knotted and intrenched, even in *Christian* hearts often, is the lust of getting and laying up. He must lead the way, like that old hero of a weaponless fight, Gideon; he must be in a condition to say to the people when they come together to deal blows against this master lust, so loth to die,—with Gideon to say, "Look on me and do likewise." No one thing is so important to a minister's efficacy in this respect, as that he be in a condition that will enable him thus to be an *example of giving* to his people.

7. That *he may have some prudent forecast and providing* for the loved ones he will be called to leave. Some may think faith will dispense with this; yet humanity demands this, that he leave something for the helpless behind.

8. That *the favour of the Master may be conciliated toward* his churches. Just and liberal in their treatment of the servants he sends to them, the like, the style and measure of his dispensation to them. If it is a course of withholding on the part of any of the churches; a niggardly policy; depressing and grinding down the promulgers of this free and most generous gospel, making them compulsory patterns of self-denial, and fleshly mortification; then probably receive they, in the like, from the Divine source. It proves a ministry of leanness to them, on the principle that their reaping is according to their sowing. We have here doubtless the explanation of numberless parched and arid fields. It is a grand law of God's treatment—With the merciful he will show himself merciful, with the froward he will show himself froward. And, we may add, with the stingy he will show himself stingy.

9. There is another reason for yielding an equable support, according as we have defined it; viz., if *it be not done*, ministers *will not be* to be supported. It is possible that there be a treatment of them that shall not only diminish, but threaten to run the class out.

Christian men, appointed to do God's service, will stand forth ready to bear cheerfully any severity of lot God may appoint for them. But the stint and the mean withholding of *men*, they will not so degrade themselves as to put up with that; but with a self-respecting independence will they be tempted to say to these men too niggardly to pay in support of God's free gospel of saving, in the words of Paul, "Thy money perish with thee." Any hardship *God* ordains in the fulfilment of his commission, let the servant of this gospel rejoice and glory to bear. Let no servant shun the service because of the hardship. Be this ever and supremely the motive which draws into this field the highest and noblest talent,—*the privilege to serve Christ* in the ministry of his gospel, though in the want of all things.

When the naked work or office ceases to have the power to draw the men, then it is a function, an office, which can no longer find men; the absence of them being proof that the race of *fit* men no longer exists.

The above constitute what one rightly calls the economic reason why the Church should worthily support its ministry.

There is another and higher we have previously touched, which is the moral reason—that which shows it to be eternally right that the preacher of the gospel be compensated for his service. It is the reason the Lord gives, "The labourer is worthy of his hire;" a statement of principle which makes it infinitely just that he be paid for the value of services rendered—services which are literally invaluable, lying beyond the power of money to measure.

Trans-Atlantic Retrospect.

Our space this month allows us to give but the briefest notes of matters in the Old World.

Dr. PUSEY has issued a proposal for peace between the churches of England and Rome. "There is not much difference between us," he says. True enough, in many instances. It is a bad sign that the yearnings for unity are towards that quarter, rather than towards the Reformed Churches.

The *John Williams* missionary ship had but just set sail when it was exposed to the awful storm which overwhelmed the *London*. Her admirable sailing qualities enabled her to put into Portland Roads, though much injured. She has been repaired, and has set sail again.

BISHOP COLENSO, on landing at Natal, was met by addresses from some of the inhabitants, and protests from the Dean and Clergy of the Cathedral. Under an order from the civil courts, the latter were compelled to allow him to officiate. In his sermon he claimed to have served the cause of enlightened religion.

The amount collected for the FREEDMEN, by the English Congregational Churches, on the 2nd Sabbath in January, according to latest acknowledgments, February 5th, was over £2,000.

REV. W. SWAN, of Edinburgh, formerly missionary to Siberia, and Secretary of the Scottish Congregational Union, has recently died.

Active measures are being taken to procure funds for the BICENTENARY MEMORIAL HALL. Nearly £80,000 are required for the site and building, of which £40,000 or £50,000 are pledged. Manchester is expected to give £10,000. Mr. Mills, Mr. Morley, and Mr. Binney are meeting with leading Nonconformists in various places on the matter.

A TESTIMONIAL TO DR. VAUGHAN has been proposed. Some threescore persons have promised £2,000. It ought to reach £5,000, and probably will.

The Queensland Congregational Union complain of Mr. Poore for sending out a second Congregational minister for Ipswich, where there was no vacancy. He has had another place found for him, by taking steps to form a second church at Busbane, the capital of the Colony. The Union have been negotiating for some time with the Colonial Missionary Society, for funds for itinerant missionaries in the bush. Hitherto, the Society has only aided settled ministers in settled places. The Union say that if they had a grant of £500 or £600, they could make a good use of it.

The EDUCATION QUESTION is being discussed with renewed vigour in Britain. The government are making concessions to the denominational system in Ireland, but resisting its further extension in England.

Literary Review.

COLLECTANEA GRÆCA ET LATINA: By Rev. M. Willis, D. D., L. L. D.—Toronto, H. Rowsell, and sold by the booksellers.

This work, as its title suggests, consists of a number of extracts, which on consulting the table of contents we find to be from the Greek and Latin fathers. It aims to give in brief compass, the opportunity of gaining some acquaintance with Patristic Theology, and its authors. Some years since the learned Editor of this collection issued from the press a volume of extracts from the Latin fathers for the use of the Theological class in Knox's College. A new edition of this work having become desirable, Principal Willis has enlarged his plan, and in the present work has embodied selections from the Greek as well as Latin fathers. Each set of extracts is preceded by a brief account of the author, and this feature of the volume is one of no little value. While there is, as the Editor observes in his preface, much diversity of opinion as to the value of Patristic literature, no one qualified to form a judgment on the subject will deny that some acquaintance with it is desirable in the case of every student of theology and every minister of the gospel. Such as have not access to a library containing the works in full of the authors quoted, and who cannot command the time to cultivate a very extensive knowledge of them, will find this collection very useful. It has been judiciously made, and really contains a very considerable amount of matter. He who shall master the contents of this volume, will be by no means poorly furnished in Patristic lore. An idea of the range of subjects embraced, may be gathered from what is stated in the preface, as to the rule of selection adopted. This has been "the importance of the subjects, with a reasonable regard to variety." Some of the passages have a bearing on the question of the Canon; some contain arguments on both natural and revealed religion. Others refer to great and important doctrines, such as the Divinity of Christ and of the Holy Spirit; others still relate to the general duties of life. Augustine's great dissertation on grace and free-will is largely quoted, as is that also on Christian learning. Our limits do not admit of so extended and minute a notice of this work as we should like to give. We must therefore content ourselves with recommending it, which we do very cordially, and with expressing our gratitude to the learned Principal of Knox's College for the service he has rendered,—not simply to his own but to other Christian denominations by its preparation and publication. We hope it will attain an extensive sale.

THE SUNDAY SCHOOL DIAL.—This illustrated juvenile monthly maintains the even tenor of its way. The January number is its eighty-first issue, and we are glad to find that arrangements have been made not only for its continuance but for its improvement, especially by a stock of engravings expected shortly from Britain. This little paper, though denominational in its character, has a special claim to the loving regard of the Congregational churches of Canada, inasmuch as it originated among us, and has been conducted from the first by members of our body. By a recent change in its proprietorship, it is now jointly owned by Mr. A. Christie and Rev. W. F. Clarke, the former of whom will act as business agent, and the latter as Editor. The DIAL is second to none of the publications of its class as to

contents,—as a Canadian publication it should commend itself to Sunday schools in Canada in preference to foreign papers,—while its cheapness puts it within the reach of all. Six copies are furnished at 15 cents each; 11 for \$1 50, 22 for \$3, and so on. Orders should be addressed to Mr. A. Christie, Box 468 P. C., Toronto.

JOHN VINE HALL: by Rev. W. F. CLARKE, reprinted from the *Canadian Independent*. Toronto: W. C. Chewett & Co. Svo. pp. 16.

We are sure that many of our readers will be glad to know that the articles which appeared in our issues for January and February last, under the above title, have been published together as a pamphlet. Single copies are sold at 5 cents; 25 for \$1; 100 for \$3. It should be circulated broadcast, for it is one of the best Temperance tracts that can be put into any one's hands—being a *story*, and a *true* one; giving their proper place to Religion and to Temperance; and inspiring hope even for the most degraded.

Correspondence.

NOTICES TO CORRESPONDENTS.

Will the Missionary deputations in Canada East and those to the unreported parts of Canada West, supply for our April issue what is here lacking of a perfect account of this season's missionary meetings?

“Henry Alline and his Times” is in type, but unavoidably deferred.

At the moment of making-up this number for the press, we received a full account from Rev. R. K. Black of a revival in Brooklyn, near Liverpool, N. S., resulting in forty hopeful conversions. Rev. J. Howell is leaving Liverpool. A pastor is wanted there, and it is hoped that Brooklyn and Beechmeadows will soon be able to have one for themselves.

FAREWELL LETTER FROM REV. E. EBBS.

To the Christian Brethren and Pastors of the Congregational Union of Canada.

DEARLY BELOVED BRETHREN,—At the suggestion of the Editor *pro tem.* of this magazine, I am induced to address you in a brief valedictory epistle. After more than twenty years' pastoral relation to churches in your midst, I cannot leave our beloved Canada without tender yearnings of heart towards many places and persons associated with the most sacred and endeared memories of my personal and ministerial life. Had the great Head of the Church assigned me work of service within your borders, my own inclinations would have been gratified, especially for the sake of continuing to enjoy the fellowship and co-operation of beloved ministerial brethren, of whose friendship I have long enjoyed the precious fruits—increasing in mellowness and sweetness with added years. But after watching for the moving of the cloud, with some exercise of patience, I am gladdened by the signal, although summoned to a sphere of action five hundred miles away from my recent charge. Most heartily do I obey the call from the inviting

field which the Lord has very unexpectedly opened to me in the West, singing joyfully Charles Wesley's familiar lines:—

“Blest be the dear uniting love
That will not let us part :
Our bodies may far off remove ;
We still are one in heart.

“Joined in one spirit to our Head,
Where He appoints we go ;
We still in Jesus' footsteps tread,
And show His praise below.”

To those who have never traversed the western prairies, and whose conceptions of them are associated only with immense herds of buffaloes, it may sound somewhat incredible to hear that the facilities and conveniences of travel increase with every change of cars as we proceed towards the busy and beautiful little city of Aurora. Never have I travelled on a smoother road or in easier cars than upon the Chicago, Burlington and Quincy Railroad. Within eighteen months this railroad has been completed by the construction of a straight line of rail between Chicago and Aurora, forty miles in length. There are several intermediate towns and villages of smaller size. Aurora has a population of ten thousand. It is situated on the Fox River, by which stream,—wider than the Grand River at Paris, C. W.,—the city is divided into two unequal parts, about two-thirds of the population being on the east side. But the western third transacts twice the amount of business done across the river. The agricultural produce of the south half of Kane County finds its chief market at Aurora. On account of its exceeding fertility it is commonly called the *Orange County of Illinois*, after that famous county of the State of New York. The trade of the city is brisk. The workshops of the C. B. & Q. Railroad are here, and give occupation to about a thousand hands. There are also flour mills, cloth factories, and machine shops. We have two Congregational Churches: that on the east side has an elegant stone edifice in the Gothic style, with a beautiful spire. It is the most handsome sanctuary in the city. The other church has only a small wooden chapel, that may seat about 250 persons. It has just been repaired, painted, and papered, and made as comfortable and attractive as possible. There is at present a membership of upwards of sixty, and an influential colony is to be added from the other church. There is entire cordiality between the two societies. The people are very enterprising and vigorous in spirit. They have manifested great heartiness in giving me the call to settle among them. My labours will commence on the last Sabbath of February, when the sanctuary will be re-opened. Brethren will be interested to learn that the Rev. Thomas Lightbody will be a very near neighbour of mine—about fourteen miles up the river.

Now, dear brethren, farewell! While I shall continually remember you in my prayers, and fondly cherish the endeared memories of the past twenty years' fellowship, may I seek an interest in your prayers and an occasional epistolary favour?

Yours, ever affectionately,

EDWARD EBBS.

Paris, C. W., February 19, 1866.

NOTES OF MISSIONARY MEETINGS—EASTERN DISTRICT.

COLD SPRINGS, COBOURG, BELLEVILLE, AND OTTAWA.

DEAR EDITOR,—Pursuant to some of the arrangements made at a meeting of our District Committee, I left Ottawa on Monday, December 18th, as a deputation to a series of missionary meetings as follows:—

The *first* was held on the evening of the 19th ult. at *Cold Springs*. Having reached Cobourg on the Monday night, brother Rawson and I were over at Cold Springs in time to have a good deal of conversation on the Tuesday afternoon with Mrs. Hayden and several friends of the cause of Christ in that locality. Mrs. Hayden, mourning her loss, had been much comforted by the Christian sympathy of friends around her and of many ministers who had long known her departed husband.

The evening was dark and rainy, and the attendance at the meeting was not large: yet several were present who had come a number of miles. Mr. Campbell occupied the chair: and after he had offered a few sound, common sense and seasonable remarks respecting the missionary cause, the meeting was addressed by Mr. Rawson, your correspondent, and Mr. Pedley, who had been ministering to that people—and very acceptably—since the beginning of last November.

The collection and the subscription list were such as to render it clear that, with a few additional subscriptions upon which they could fully calculate, the contributions from that station will be in advance of last year.

The *second* was held on the Wednesday evening at *Cobourg*. John Field, Esq., occupied the chair, and delivered an opening address which, extending over more than a quarter of a century, was uttered in a few words and with admirable effect. The essence of it was this: that 29 years ago he attended the *first* meeting held in that place of worship, and had not been absent from any missionary meeting held in it since. We could not but wish him—if the Master so pleased—a *jubilee* missionary meeting in Cobourg, before being called away to the church above.

After prayer and the address of Mr. Field, extracts from the report were read by Mr. Rawson, accompanied with several remarks of a practical and apposite character.

The writer then spoke at considerable length, and addresses were also delivered by Rev. Mr. Barker, President of Conference of "Bible Christians," Mr. Pedley, and Rev. Mr. Laing, of the Canada Presbyterian Church.

Mr. Barker, in a most friendly spirit, made some very humorous and shrewd allusions to our relation to the Colonial Missionary Society; and giving the latter credit for a fatherly care and love and vigilance, and the former credit for desires and aims to get along in their affairs as well as they could *notwithstanding difficulties, &c.*, which it was difficult for "Father" fully to understand. He hoped "Father" would never fail of due confidence in "the boys," and "the boys" never fail of due confidence in "Father," and that all might go smoothly and well.

After brother Pedley had interested the meeting by an address containing reminiscences of Newfoundland and references to some Presbyterian and other brethren who had avowed their appreciation of privileges they enjoyed whilst they were without stated ministers of their own respective denominations, Rev. Mr. Laing, in the course of the closing address of the evening, made very generous and kindly allusions to similar instances of benefit to

those named by Mr. Pedley, and specially referred to some parts of Canada East, where he himself had derived pleasure and profit from the ministrations of brethren of our body.

The contributions, by collection and subscription, in advance of last year.

The *third* meeting was held on the Thursday evening at *Belleville*. Dr. Colman occupied the chair: a gentleman of intelligence and thoughtful enquiry, who has become a stated hearer of brother Climie, and—though not as yet a member of the church—spoke admirably respecting purity of communion and some other matters of great practical moment.

After the pastor had read extracts from a report and made some explanatory and other statements, I could not but heartily congratulate our energetic brother Climie and his friends on the completion and almost entire freedom from debt of the very neat and commodious church edifice in which we were assembled.

The meeting was also addressed—and with much cordiality and effect—by Rev. Messrs. McLaren, of the C. P. Church, and Walker, of P. Church in connection with the church of Scotland.

Contributions beyond those of last year.

The *fourth* meeting was to have been held at *Kingston*, but on reaching that place on the Friday I learned from brother Fenwick that a variety of circumstances—including the holding of a special meeting that night in the City Hall with a view to arrangements for the winter in behalf of the poor—had caused the missionary meeting to be put off.

I left by the night train, and got home on the Saturday afternoon.

Our missionary meeting was held in *Ottawa* on the evening of January the 4th, and, though we were much disappointed by brother Fenwick's inability from illness to attend, not a little friendly help was on hand.

After Rev. A. Spence, D.D., of the P. Church in connection with the church of Scotland, had opened the meeting by reading of Scripture and prayer, and sundry remarks had been made by myself from the chair, the meeting was addressed by Rev. J. Douse, Wesleyan, Rev. T. Wardrope, C. P. Church, and the Hon. M. Cameron.

The ministerial brethren named spoke in their usual friendly and intelligent strain; and the Honorable the Queen's Printer, though not a Congregationalist, gave the audience a fair opportunity of having imprinted on their minds some very unquestionable truths as to the history of Congregational Independency, and its powerful contributions to the progress of civil and religious liberty.

The collection was the largest we have had, and the subscriptions are also likely to be some improvement upon last year.

Arrangements have been made for meetings at all the Congregational Churches and stations in this district.

Ever truly yours,

J. E.

Ottawa, January 7, 1866.

NOTES OF THE MISSIONARY MEETINGS, MIDDLE DISTRICT.

PINE GROVE, KLEINBURG, ALBION, SOUTH CALEDON, ALTON, ACTON,
GEORGE TOWN, AND TRAFALGAR.

DEAR BROTHER,—Your correspondent should have left home, Monday, January, 15th, to join the rest of the deputation at *St. Andrews*, but failed

to do so, owing to his having to preach a funeral sermon, which was not over till late in the afternoon, when a most piercing wind was blowing, with fine snow, which we should have had to face the whole distance, 24 miles. During the night, considerable snow fell, and the wind changed to the west, so we started for our second appointment,

Pine Grove, where we found Brother Hay at a committee meeting of the church, called to examine the plans and specifications of their intended new church edifice. We learned also, that there had been no meeting at St. Andrews the preceding night, congregation and deputation being *minus*. Brother Reikie could not possibly be present. We found an interesting congregation assembled at Pine Grove, not so large as in some former years, owing to the severe snow storm, which prevented whole families from attending. The pastor and the writer addressed the meeting, and before the latter had quite done, Brother Reikie arrived, whose face we were glad to see, and who, though tired, gave a telling speech for missions. Collections and subscriptions were handed in to the amount of \$37.31, not quite so much as last year, owing to the storm and the extra efforts the church were making to build their new church edifice. Everything looks healthy and hopeful among them.

Next day we drove to *Kleinburg*, a distance of some four miles, a station which Brother Hay has visited during the past fall, and preached at every Sabbath afternoon. It is a village of about three hundred inhabitants, not overcrowded with the means of grace, there being only one service in the evening, before his visit there, by the W. Methodist body. He preaches in a respectable church edifice belonging to the Lutherans, who for some time have been without both pastor and service. A Sabbath school, numbering forty children, has been commenced by Mr. A. W. Wallis, a member of the Pine Grove Church, who resides there. In the evening, we held the missionary meeting; there were present about eighty persons; collection \$2.16.

After having been hospitably entertained by Mr. Wallis, we left Kleinburg next morning for *Bolton's Village*, where we found Brother Wheeler, as one from the dead. His health so much improved, he feels like a new man, and has been supplying his two congregations for some months past, with ease and efficiency. In consequence of his being laid aside from his work, and the pulpit being seldom supplied, financial and other matters did not go on so systematically and prosperously as otherwise they would have done. The little church, however, has kept together, and hoped and prayed that God would remember them in mercy. He has done so, in restoring their beloved pastor to health and labor again. In the evening, the missionary meeting was held. The congregation was very large and attentive; collection \$11.

Next day the Western Section of the *Central Association* met. It was not very successful, in consequence of the absence of the essayists and other members of the association who ought to have been present. Brother Hay, in default of other essays, read one on "Pastoral Visitation," which was much enjoyed by the meeting, and elicited considerable interchange of thought. The public meeting in the evening was not so largely attended as the one on the preceding night. Stirring addresses were delivered by the ministers present.

Next day, the deputation, who had been anxiously looking all the week for Brother Denny, to whose congregation Brother Reikie had to preach on the Sabbath, but who did not make his appearance, nor send any communication, were thereby necessitated to make their way to *South Caledon*, where it was

hoped a conveyance could be secured to convey Brother R. to Alton. We had not proceeded far on our journey, before the wind rose, the cold increased, and the snow began to fall and drift with great fury. Unhappily for us, we had to face the storm all the way, the wind and cold increasing all the time, so that, notwithstanding all our efforts, after having driven eighteen miles, and lost our way, the writer and Brother Hay found their faces frozen. It became necessary to take refuge as soon as possible. We were still two miles from our intended destination; that distance we could not travel with safety. We called on Mr. Davidson, a member of the South Caledon Church, and were hospitably entertained. Feeling refreshed, we started again, two of us intending to go to Georgetown for Sabbath, a distance of seven miles. We had not proceeded one mile, before we felt it was a great risk, and therefore called at Brother A. McDonald's to leave one of the brethren for Sabbath; but we found it necessary to take shelter again from the raging storm, hoping when the sun should set that the storm would abate; we waited anxiously, but in vain, and were compelled to remain for the night. It was agreed that Brother Hay should remain in South Caledon, and Brother Reikie accompany the writer to Georgetown, to supply there. Early next morning we started, the wind having somewhat abated, but the thermometer being lower. We arrived in Georgetown thoroughly chilled. The writer was met by the news of the death of Mr. J. Stuart, one of the fathers of Congregationalism in this neighbourhood, whose funeral sermon, it had been announced, would be preached by him at noon. Unfit as we both felt for our work, we braced ourselves for it, in the strength of God.

Next day, the three deputies met again at *South Caledon* to hold the missionary meeting. Through some cause or other, the place appointed for holding the meeting, the Union Church, was neither unlocked, nor was there a fire in it, so that we deemed it wisest to adjourn to Brother A. McDonald's house, where we held a meeting, and took up a collection of \$10.35, and were afterwards most hospitably entertained. This station, it should be mentioned, has no pastor, nor any service of their own during the winter six months. Last summer, Mr. Hindley, student, supplied them. We were led to ask ourselves, when will these little ones be cared for as they ought? Conviction compels them to adhere to the principles they avow.

Early next morning, the writer left for home, domestic afflictions requiring him. The rest of the deputation left for *Alton*. They found Brother Denny, hale as usual, but pleading his grey hairs and the severity of the weather as the reasons for absence from duty the previous week. He was immediately absolved, as younger brethren had felt it had been a little too severe even for them. The meeting was well attended, but no monies collected. The church has formed itself into a Missionary Society, and appointed collectors to visit the neighborhood; the proceeds will be put into one fund, out of which they will vote to missionary societies and for missionary purposes as their judgment may direct. Our missionary society is promised a share. Next day, Brother Denny employed the deputation in assisting him to make pastoral visitations, or holding little meetings in some of the members' houses.

After dinner, they started for *Acton*, a distance of twenty miles, one of the stations in connection with Churchhill. The writer joined them at this meeting; the attendance was good, and the collections and subscriptions amounted to \$13, being a little in advance of last year.

Next morning, the brethren left for *Georgetown*. The meeting in the evening was well attended. Collections and subscription, \$53.05, being a little in advance of last year.

At 3 a.m., Brother Reikie left for Bowmanville, to be present at his own meeting in the evening, Brother Hay left for home, and Brother Denny went to Trafalgar to hold the meeting himself. We have heard since, that he made a speech for each of the absent brethren, and had a pleasant meeting. He purposed spending the Sabbath with them; the issue of which we have not heard.

In conclusion, we cannot help saying, how little our English friends at home can understand the hardships and privations which many of our missionary pastors undergo, and the difficulties attending pastoral and missionary work. To be exposed to the rigors of this extreme climate, natural and artificial, the thermometer often at zero without while within often at 70° above, is a tax upon the constitution few know but those who have had much experience of it.

Again, our membership is scattered, requiring much pastoral attention and labor, which is unnecessary in a compact English country town or village. The race of denominations lays a tax upon the mental and physical energies of the pastor, not known where the competition is less and the population to act upon larger.

Experience in both lands of many years, leads us to say that more self-denying, faithful, laborious, and intelligent Christian ministers we have not met with, and do not know. We say this the more boldly, as we have never received one penny from the missionary fund.

J. U.

WHITBY, BOWMANVILLE, TORONTO, AND ST. ANDREWS.

To the above account of meetings in the Middle District, the undersigned will add the following brief notes of such as were attended by him, in addition to those at Unionville, Stouffville and Markham, described in the "C. I." for February.

The meeting at *Whitby* was held on Thursday evening, January 26th. The number in attendance was comparatively good, and the deputation were happy to find the collecting almost completed before the meeting. Rev. J. B. Shaw, W. M., took part in the service, as well as Rev. Messrs. Sanderson, Day and Marling, Rev. H. H. Budge, the pastor, being in the chair. The whole amount from Whitby is \$42.80, being over \$6 more than last year, besides the collection during Mr. Poore's visit. After the meeting, the deputation held a conference with the members of the church, in reference to its condition and prospects.

The next evening found the deputation at *Bowmanville*, where a good audience assembled, though scarcely so large as we have sometimes seen. This church has done nobly this year for the missionary cause, \$75 06 at the meeting, and \$8.90 on Dr. Smith's visit, in all \$84.96, an increase on 1865 of nearly 50 per cent. We had the pleasure for the first time of seeing the commodious parsonage occupied by Mr. Reikie, and the acquisition of which we believe that good brother's excess of modesty has allowed to pass almost without mention in the *Independent*. But it is not right that the light of such a deed should be hidden under a bushel. The house is built of brick, in octagon form, two stories, and stands in a spacious garden, centrally situated. It was bought by the friends at Bowmanville in an unfinished condition, and put in a tenable state, at a cost of \$1200, three-fourths of

which, \$900, were given by the congregation themselves, in the year 1864. The possession of such a property will not only furnish the pastor with a comfortable dwelling, but be of permanent advantage to the cause. The writer spent a very pleasant Sabbath with this church, in exchange with Mr. Reikie, returning to the missionary meeting at

Toronto, Bond Street Church, on Monday evening. After some opening remarks from the chair, Revs. R. Hay, W. Clarke, sen., and T. M. Reikie, addressed the meeting in a most interesting manner, Mr. Clarke giving some recollections of his early labours in Western Canada that will not readily be forgotten. The only drawback was the smallness of the attendance; the absentees lost a rare privilege. The subscriptions taken up on the preceding Sabbath, a donation of \$20 to make the pastor a life-member, and the collections, made up a sum of upwards of \$90, which, with the amount expected from the Sunday school, will be nearly double the amount raised last year, without taking into account the \$50 collected at the annual meeting of the society, held in the same place in June.

The last meeting to be now reported was that at *St. Andrews*, where there had been a disappointment on January 15, as described above. There was a good attendance, principally of young people, at the service appointed for Tuesday, February 13. Mr. Unsworth and Mr. Marling assisted Mr. Hay on the occasion. It was pleasant to hear that the pastor feels encouraged in his work at this station. We cannot give the exact figures, but there will be more than double the last year's contribution.

Throughout the whole region thus visited, it was very pleasing to note the growing spirit of self-reliance and liberality among the churches. They long to be independent of external aid.

Toronto, February 15, 1866.

F. H. M.

NEWMARKET, RUGBY, ORO, NOTTAWASAGA, OSPREY, MEAFORD, AND OWEN SOUND.

On Monday, the 29th of January, according to *Independent* notice, I reached *Newmarket*, somewhat debating in my own mind the policy of incurring so much expense for the sake of my services, when Bro. Sanderson met me at the cars and settled the question by the statement that the other members of the deputation were *non est inventus*, and that each of us must speak for two. The meeting in the chapel was small, partly in consequence of the church being without a pastor and partly because of some more attractive gatherings in the neighbourhood. Sabbath School Missionary Box, \$6 63; collections, \$6 65; total, \$13 28. Subscriptions yet to come.

After enjoying the kind hospitality of Deacon Millard, Bro. Sanderson and I, starting the following morning before daylight, reached *Rugby* for dinner, and were there gladdened by the sight of Bro. McGregor. In the evening the chapel was comfortably filled by an attentive audience. Collection, \$1 87. Subscriptions yet to come.

On Wednesday we drove to the house of Deacon Thomas, of *Oro* church, and after enjoying the comforts of a truly "English home," we met a full house in Bethesda chapel, at seven o'clock in the evening. Here we enjoyed all we could of English, Irish, and Scotch eloquence, with good music. We

obtained a collection of \$4 07, and found that the subscriptions were yet to come.

On Thursday morning, leaving Bro. Sanderson at home, well tired by his long travel and services on deputation, Bro. McGregor and I were driven over to Barrie in the sleigh of a kind friend, and took the cars to Staynar, where we were gratified by the appearance of Bro. McLean, who informed us that it would be impossible to get a meeting at *Nottawasaga*, and that he had announced us for that evening at *Osprey*. Thither, then, we urged a pair of not very fast horses, and, after a freezing drive of three hours over the hills, we reached the school-house in which our Highland brethren stately worship in *Osprey*. Close behind it they have erected the walls of a log chapel, which they expect to have finished during the ensuing summer. After tea, and a partial thawing at Bro. McLean's home, we hastened to the school-house, and found, notwithstanding a snow storm, quite a company gathered to hear of the work of the Lord. After devotional exercises and addresses in English and Gaelic, the congregation responded in a collection of \$15 50, with subscriptions yet to come; and amid hearty wishes and smiles we separated, declaring that this was among the best Missionary Meetings we had ever attended.

On Friday, Bro. McGregor pursued his stormy way to Owen Sound, arriving about eleven o'clock in the evening, while I left him at *Meaford*. In consequence of the storm, then raging for several days, and deficient notice, the attendance at the Sabbath services and collection at *Meaford* were very small, but subscriptions have yet to be brought in. The church is suffering for want of a pastor.

The storm still continuing, and the streets impassable for ladies at *Owen Sound*, some friends gathered a few persons by their sleighs to the chapel, and we held our meeting on Monday evening, according to appointment, Bro. McGregor having preached on the Sabbath and announced the same. Collections, \$5, and subscriptions yet to come. Bro. Kribs did not make his appearance at the meeting, and the conviction being that the road to *Colpoy's Bay* would be impassable, the meeting there had to be abandoned, and Bro. McGregor left on Tuesday, at four o'clock, for another freezing ride to *Collingwood*.

Throughout this tour we have had severe weather, yet the meetings were interesting—I trust profitable—and the contributions are expected to be in *advance* of those of last year.

R. R.

Owen Sound, February 6, 1866.

MANILLA AND KINCARDINE.

DEAR EDITOR, — The Missionary Meeting at *Manilla* was held on Thursday evening, the 25th of January. But no deputation appeared, Bro. McLean, of *Osprey*, not finding it convenient to attend. The Rev. Mr. Stuart, of the Baptist Church here, kindly aided us, and very effectively pleaded our cause. The meeting was well attended, and the friends considered it the best ever held at *Manilla*. Our contributions, not yet fully in, will be considerably in *advance* of last year.

On Monday, the 29th, I left home to join the brethren at *Rugby*, *Oro*, *Nottawasaga*, *Osprey*, *Owen Sound*, and *Kincardine*. I presume Messrs.

Sanderson and Robinson will have reported up to the time of my leaving Owen Sound. Neither of the brethren Kribs and Campbell appearing, we took it for granted that they found themselves shut up, for truly Owen Sound is the region of snow.

Having found my way back to Osprey, Mr. McLean took his horse and cutter to *Kincardine*, distant seventy-five miles, where we received a truly Highland welcome. Preached all day on Sabbath to a full house. On Monday we held our Missionary Meeting; explained to the dear friends there the new state of things, of which they had not heard a word, as no *Independent* looks in that direction, but will after this. The collection was very good, \$25, and the subscriptions yet to come. At night we gave a farewell sermon, which I trust will be held in remembrance. We were gratified to find one added to the church, converted under a sermon preached by one of the deputation to the place two years ago.

There is life in that little church worth caring for, and a wide field for labour. We found our way back to Manilla just in time to appear on the Sabbath, after an absence of three weeks all but one day, and a tour of nearly five hundred miles. These annual visits cannot be dispensed with: they do good to all.

D. McG.

Manilla, 20th February, 1866.

MISSIONARY MEETINGS, WESTERN DISTRICT.

STRATFORD, LISTOWELL, MOLESWORTH, TURNBERRY, AND HOWICK.

MR. EDITOR,—Having been appointed to visit the churches in Stratford, Listowell, Turnberry and Howick in company with Revs. Smith, McGill and Durrant, as a deputation to hold missionary meetings, I must first of all, thank God for all the numerous mercies bestowed upon us in our journeyings, and for the affectionate consideration of all persons with whom we came into contact. *I never met with greater kindness.*

We began the series of meetings on Monday, the 22nd of January, in *Stratford*, Dr. John Hyde, chairman. The meeting was small. Speakers, Durrant, pastor, Christopherson, Wesleyan, Smith, McGill and Snider. Seldom have the claims of Congregationalism been more earnestly presented than on this platform, or more affectionately pressed in view of their spiritual character. The audience were directed to inquire into the subject, by reading the reports of the London Missionary Society, the Home Missionary the Irish Missions, the Colonial Missionary Society, to read the reports on Sabbath-schools, Chapel Buildings and other labours of love, if they wished to know what Congregationalists in Britain are doing, and then to refer to the Canadian report for intelligence on our own small field. Contribution from Stratford more than last year; \$33 paid in at the meeting.

On the 23rd reached *Listowell*, 34 miles from Stratford. Mr. Langsdale, Baptist, occupied the chair. Speeches were made by Smith, pastor, Perry, Wesleyan, Brown, Episcopal, Snider and McGill. The attendance was good, and no doubt many will long, long remember truths they heard on that evening. This station will give fully as much as last year.

On the 24th, a drive of six miles brought us to *Molesworth*, one of Mr. Smith's stations. The night was stormy, and the attendance thin. Mr.

Smith took the chair and made a good speech, Snider and McGill followed. Two of the deputation were most kindly entertained at Fram's tavern. After worshipping with the family the landlord was asked for his bill, he replied with emotion that he would accept of no compensation, but craved another visit from the deputation. A subscription has yet to be taken up for the Society.

On the 25th we reached *Turnberry*, eleven miles from Molesworth. Mr. John Gemmill chairman. Good audience. Addresses by McGill, Snider and Smith. Some said, "a few more such meetings would cure all our troubles in Turnberry." The collection was \$9; subscription equal to that of 1865.

On the 26th, leaving Turnberry, we drove to the *Union Chapel* (?) in *Howick*, a distance of ten miles. I was told that six denominations are mentioned in the trust deed for this place. The Congregationalists have a chapel $2\frac{1}{2}$ miles north of this. Our meeting was small. Mr. A. Barron, Presbyterian, took the chair. Snider, McGill and Smith spoke to the people. A small collection was taken up and collectors appointed.

It was arranged that Mr. McGill should preach on Sabbath morning at Turnberry, and at Howick town plot at night. Mr. Smith was to visit the Sabbath school in the village of Molesworth at 11 a.m., and preach at $2\frac{1}{2}$ p.m. and return to Listowell at night. And I agreed to preach morning and evening at Listowell, and at a school-house near Mr. George Climie's at $2\frac{1}{2}$ p.m. All which was fairly carried out.

A few observations if you can afford me space:—

1. It is scarce possible to form a just conception of things in these new townships, or the energy displayed by the teeming populations.

2. Through all this back region of country untiring efforts are made to secure a footing for most of the sects that exist in Canada. Of the Methodist family we find representatives of Wesleyans, Episcopalians, New Connexion and Bible Christians. Of the Baptist family we have Regular Calvinistic, Dunkards, Menonites, Free-will and Adventists. Then we have Lutherans, and Evangelicals, Roman Catholics, Episcopalians and Presbyterians, (Old Kirk, Free Kirk, Cameronians, &c.) not all organized but having scattered members. What have the Congregationalists done towards supplying the new settlements with the bread of life?

3. Our mission should support two Evangelists in the Canadian field, or many of our people will be absorbed into other communities. We must get rid of our false delicacy in avowing our peculiar sentiments, and cease from pressing into cities and towns as the only sphere of ministerial usefulness, and endure hardness, like good soldiers, by roughing it in the country, or go backwards in the scale.

4. I heartily concur in the *plan of working* laid down by Mr. Poore, as I understood him; mind! *not his method of urging it on Canadians*; and am persuaded that until that plan is fully acted upon our cause will never become strong, nor shall we ever take our proper place in Canada. Our principles are sound; our organization presents no obstruction to a forward movement. We only require "life in earnest" in the churches, burning zeal, and a will to do God's work.

Yours, affectionately,

S. S.

Norwichville, February 6, 1866.

BARTON, HAMILTON, LONDON, WARWICK, EDGEWORTH & AMHERSTBERG.

DEAR EDITOR,—Duties connected with the superintendence of Common Schools in this neighbourhood prevented the writer from attending any of the Missionary Meetings held in December, except that at *Barton*. I must, therefore, leave others to report concerning the results of the work in *Burford* and vicinity, and in the county of *Wellington*.

The *Barton* meeting was well attended, and indicated a growing interest in the work of the Society. The deputation consisted of Bro. Pullar and myself. Notwithstanding that the church agreed last summer to do with \$50 less from the Society, and pledged themselves to make up the amount to their minister—as I presume they have done—their contributions will be considerably in advance of last year. The Sabbath School is in an unusually vigorous condition; and the pastor has recently been cheered by the hopeful conversion and addition to the church of several young persons, some of whom are especially “*dear unto him*.” Altogether the cause looks very hopeful.

The friends at *Hamilton*, I regret to say, decided, in consequence of the smallness of the attendance in former years, not to hold a meeting this year. They have handed me the proceeds of their monthly Missionary collections (\$24), and will probably make up the amount to that of last year. But I question much the economy that saves the expense of a deputation, even in such a case as *Hamilton*; for I think it does both the Church and the Society good to send a deputation annually to plead the cause of Missions. And now that the *Hamilton* Church rejoices in the fact of being out of debt, we trust that it will not content itself with even giving “as much as last year,”—which is the mark at which too many of our churches and subscribers seem to aim,—but will “go on unto perfection.” If we are ever to be independent of British aid, and at the same time carry forward our Missionary work with the vigour it ought to command, it must be by *continually increasing* the amount of our subscriptions until we are conscientiously unable to do more.

The next meeting I attended was at *London*, on the 5th of February, and was addressed by Bros. Clarke (sen. and jun.), Pullar, and the writer. The chair was occupied by the pastor, Mr. Dickson. The attendance was fair, perhaps I should say *good*, for so cold a night, and the collections will equal those of last year, if we include the one obtained at the time of Dr. Smith’s visit in June. We hope, however, that as that collection was *extraordinary*, the contributions of 1866 will be made up to those of 1865 without it. Still, as *London* is now self-sustaining,—whether through the self-denial of the church or of the newly-installed pastor, or of both combined, deponent saith not,—the effect is equal, so far as the Society is concerned, to a contribution of several hundred dollars last year. We trust the self-denial, by whomsoever exhibited, may be abundantly rewarded by both temporal and spiritual blessings!

Thence we proceeded to *Warwick*, where we spent the first evening and the day following in Associational meeting, to be reported by another pen. Two Missionary Meetings were held on the Wednesday evening, the Association having divided itself between *Warwick* (main road) Chapel and Robin-

son's School-house. That at Warwick was attended by Bros. Pullar, Dickson, and the writer. Bro. Dickson, who may be said to have made his *debut* as an advocate of our Missions on that occasion, gave us a rousing speech on Canada as a mission-field, which elicited rounds of applause. The meeting was altogether a most earnest and lively one, not the least interesting feature being the presence of the venerable father of the three Bros. Hay, all of whom were brought to Christ and into the Christian ministry through the means of that little and still dependent Missionary Church. Shall we cease to care for it "now also, when it is old and grey-headed?" Surely not! especially when it is still "bringing forth fruit in old age," giving more and more every year to the Society, and expecting every year to ask for less. Contributions this year from all stations, \$45 36.

Bro. Pullar and I next started for *Edgeworth*, in Tilbury East, a new station, recently occupied by the Rev. W. Burgess, formerly of Southwold, and about twenty miles south-west of Chatham. Knowing the little church to be situated in the dense forest, and surrounded by French-Canadian settlers, we should never have thought of going thither to ask his little flock to assist our Missionary Society, had not our brother himself requested us to do so. Such an invitation, however, we could not decline. So, leaving the train at Baptiste Creek, where we were met by friends, we crossed the prairie,—a pocket edition of some farther west,—which in the summer is the habitation of every thing delectable to a sportsman, but not very suitable for the traveller, and plunged into the almost unbroken forest. Arriving at the house of our host at dusk, we partook of a sumptuous dinner, and then proceeded through the bush to the little log chapel, set down in a "clearing" not much bigger than itself. Here we were met by Bro. Burgess and family, and a goodly company who, like ourselves, had wound their way through the woods guided by the "blazes" on the trees. Never have we seen a more interesting or more deeply interested audience. We have wished more than once that the English deputation could have visited it last summer; or, better still, that they could have joined the Missionary deputation, or seen our procession, after the service, as we marched through the snow, making the woods ring with the praises of God, and following our guides, with hickory-bark torches, to the hospitable home of the pastor!

Of course in such a place, with a little church of only ten members, six of whom belong to the pastor's own family, we could not expect to receive more than sufficient to pay our expenses, even if we should get that. We told the people so,—that we had come, not so much to *receive* as to *give*,—to recognize them in the name of the brotherhood—and to encourage them in their privations and solitude. At the close of the service the *hat* was passed round, and returned with,—how much do you suppose, gentle reader?—just \$33 00—two-thirds of it in half-dollars! Think of that, ye well-to-do farmers, with your hundred acres of cleared land, and fine houses, and barns bursting with plenty, who subscribe your dollar a year to the Society, and think you are doing nobly! \$33 00 from sixty people, including children—and without any eloquent appeal or ladies' gentle pressure!

We were amazed; and, while we thanked them, we were constrained to give glory to God for the abundant grace bestowed upon them. And when we came away we felt impressed with the conviction that there is vitality and power in a little church that can give to the cause of God after that sort. "By liberal things they shall stand."

Being so near to Windsor, we resolved on going to *Amherstberg*, to visit the church there, at present an applicant for admission to the Union. We were cordially welcomed by both pastor and people, and addressed a few friends who were gathered together in the evening, and who contributed in all between \$12 and \$13 to the Society.

Then, after a weary and cold night ride of eighteen miles back to Windsor, we took the early morning train for the East, and reached home on Saturday afternoon, through mercy safely, but fit for anything but preaching the next day.

Brantford, 16th February, 1866.

J. W.

News of the Churches.

WESTERN ASSOCIATION.

The Western Association met at Warwick, on Tuesday and Wednesday, February 6th and 7th. The attendance of members was very good, though not so large as these *travelling Colleges* ought to command.

Rev. W. H. Allworth preached at Warwick, and Secretary on the Main Line near Watford, on the evening of the 6th, each having his quota of the association, auditors. The exercises presented at the private sessions of the following day were deeply interesting, and the discussions and criticisms entered into with much freedom and spirit.

A very excellent essay on Popular Preaching was read by the Rev. W. H. Allworth, which the association deemed worthy of a larger audience, and therefore requested the writer to transfer it into the hands of the editor of the *Canadian Independent* for insertion in an early issue. The Review Club in connection with the association, disposed of last year's quarterlies, &c., by private sale, and made arrangements for a suitable supply for the current year.

The next meeting is to be held in Hamilton, and the following are the parts assigned: *Preacher of Annual Sermon*—Rev. W. H. Allworth, primary; Rev. D. Macallum, alternate. *Written Sermon*—Rev. Wm. Hay. *Review*—Bushnell's "Vicarious Sacrifice of Christ," Rev. Anthony McGill. *Exposition*—Rev. T. Pullar. *Essay on "The Sabbath,"* Secretary. *Plans*—Revs. J. M. Smith and S. Snider. General text, Romans ii., 13, 14, 15.

JAMES A. R. DICKSON,

LONDON, February 13th, 1866.

Secretary.

CHURCH DEDICATION AT WOOLLAHRA, N. S. W.

The *Sydney Empire*, of November 15, 1865, contains an interesting account of the services connected with the opening of the new edifice erected by the church of which Rev. John Fraser is pastor. The building is of stone, in Gothic style, seating 350 persons, without a gallery. It cost £1,150, of which £550 had been previously secured. At the soiree following the opening Sabbath, £300 more were raised. "The chairman, in a humorous and very cordial speech, welcomed his friends, and gave a brief sketch of the history of the congregation since his coming among them, about seven months ago. There were then 62 members of the church, with whom he met to worship in a weather-board schoolroom near that spot. The congregation had largely increased, and there were now 85 members in full communion. As there were two Frasers in the neighbourhood of Sydney, he (the chairman) was called by some "the Canadian Fraser." He was, however, not a Canadian, nor a Canaanite, but a Hebrew of the Hebrews—a Scotchman; and so was his brother, Rev. John Fraser of Balmain, on whom he now called to address them." It is manifest, from the array of ministers on the platform, and the cordial tone of their addresses, that our friend has won, as he deserves, the confidence and affection of the brethren in New South Wales.

A PRIVATE DONATION VISIT.

The pastor of one of our Canadian churches, not very long since, in shaking hands with one of the members, found a slip of paper left in his own, which was a cheque for \$100. We are straitly charged to give no hint where, by whom, or to whom this generous deed was done. If givers of this stamp are not so plentiful but that some may guess aright, we cannot help it. But it will give pleasure to all benevolent hearts to hear of such an incident, and some may do more than admire—may *imitate* the example.

STOUFFVILLE AND MARKHAM.

As we confidently anticipated, the church at Stouffville have seconded the motion of their colleagues at Markham, that they become *self-sustaining*. Rev. B. W. Day has received from friends at all the stations a set of harness, value \$22, much needed and very welcome. He writes, in reference to the church becoming independent, "I need not tell you, what a load has thus been removed from me. In common with all the brethren, I have long yearned for a position where missionary aid would not be required. That position I have now reached, while the unanimity and earnestness with which both of the churches have acted, give me fresh earnestness and zeal for work. May all our churches soon come to fall independence, either by increased contributions or diminished grants, and then we shall occupy our proper position in the land!"

BRANTFORD—REORGANIZATION OF SABBATH SCHOOL—DONATION, &c.

We are glad to be able to report that the Sabbath-school in connection with the Congregational Church in Brantford, which has suffered very much since the fire from the want of a suitable school-room, met in the basement of the new church for the first time on Sabbath last the 18th of February. Notwithstanding that the afternoon was stormy, most of the old scholars, and a number of new ones were present, the total being 127; and in response to an appeal of the pastor on the previous Sabbath, six or eight new teachers offered themselves,—more, indeed, than could be immediately employed,—making a staff of 22.

The school-room, which as yet is only lathed, but not plastered, will be, when finished, exceedingly light and commodious, being 42x48 feet, and 11 feet in height, with Bible class-room and minister's vestry at one end of it, and an infant class-room at the other. May the new energy which is being infused into this department of church effort be followed by an abundant ingathering of the young into the fold of Christ!

It is with much pleasure that we add to the above the information that the church in Brantford have raised their pastor's salary from \$500 to \$700, besides giving him a donation in Christmas week of \$70. Our Brother Wood has borne the burden of a long day with a rare frugality, patience, and cheerfulness, and most richly deserves to reap the first fruits of the improved condition of the church.

DONATION VISIT AT VANKLEEK HILL.

On Monday evening, January 8th, the house of the Rev. R. Lewis was fairly possessed by a party of about 70 persons, many of whom were members of the several neighbouring congregations, who united with the members of the Congregational Church at Vankleek Hill in giving the pastor of that church an expression of their good will, and also of their appreciation of his labours amongst them.

The interest of the occasion was enhanced by the presence of the Rev. P. Curry (Canada Presbyterian) and Rev. W. Brown (Wesleyan). At the close of a very pleasant season of social intercourse, the Rev. W. Brown gave a fraternal and appropriate address. After singing, in which all heartily engaged, the Rev. R. Lewis offered prayer and the friends separated; leaving, not merely good will,

but substantial tokens of regard in cash and its equivalent to the amount of \$80. "Behold how good and pleasant it is, for brethren to dwell together in unity."

ERAMOSIA—INSTALLATION OF THE REV. CHARLES DUFF.

On January 24th interesting services were held in the Congregational Church, Eramosa, in connection with the induction of the Rev. C. Duff to the pastorate.

The morning service was of a solemn character. The Rev. W. F. Clarke delivered an able discourse from Isaiah lii. 8, after which the Rev. C. Pedley offered the induction prayer. The Rev. Robt. Brown, of Garafraxa, then addressed a few fraternal, encouraging and cautionary remarks to the pastor; and was followed by the Rev. John Brown, late of Eramosa, who uttered some kindly and appropriate counsels to the people whom it was his joy to see placed under the charge of so esteemed and able a successor.

In the evening a Soiree was held in the church, at which two hundred persons sat down to a substantial tea. Addresses on the occasion were delivered by the ministers who had taken part in the morning service, and by the Rev. W. Barrie, of the Presbyterian church, Eramosa.

We congratulate both the pastor and the people joined in this celebration, and trust the union thus sealed will be followed by harmonious and earnest co-operation, and be productive of much good to souls and the cause of Christ in this interesting field.

C. P.

PASTORAL SETTLEMENT AT COLD SPRINGS.

The Congregational Church in Cold Springs, after remaining without a pastor since the resignation of the late Rev. Wm. Hayden, in 1864, has now secured the services of the Rev. C. Pedley, to whom a unanimous call was given at the beginning of the year. The call was accepted, and on the last week of January, the pastor elect removed to his new field of labour.

A soiree was held on the 31st, in the Township Hall, in order to give him a public reception. The attendance was truly gratifying, exceeding the most sanguine expectations of the friends; about 300 being present, thus testifying to the respect which the church has secured to herself in the community. Toward this most happy state of things, the personal character, the catholic spirit, and the evangelical ministry of their late pastor, have not a little contributed; as his memory is held in deserved esteem by very many outside the church.

The Baptist, Methodist and Presbyterian churches were well represented on the platform, from which many kind words of welcome and of hope for the future were offered to the new pastor, and some very excellent words of counsel were also addressed to the church. It was a very pleasant meeting, and profitable in a pecuniary sense, but it is to be hoped that it contributed to the higher interests of the cause of Christ.

The field is one of promise: a good foundation has been laid, and there is some very excellent material in the church and connected with the congregation in the shape of young people, out of which to manufacture, with God's blessing, an effective church. Many of the old settlers after struggling with difficulties in paying for their farms, and in clearing and improving them, now find themselves in a much better position to give toward the cause of Christ. They are now beginning to anticipate the day when they may be able to support the ordinances of the Gospel in their midst without seeking assistance from abroad. Toward this end they have taken a very important step, one which it would be well for all our churches in country, village and town throughout Canada, to take, they have purchased an acre of land upon which there is a house, for a parsonage; the house, however, is small and out of repair, but the people have set themselves to work in good earnest to enlarge it, and put it in thorough repair for their pastor.

May God prosper them in all their undertakings, and may His benediction seal this new formed connection!

Cobourg, February, 1866.

G. A. R.

CONGREGATIONAL SOIREE AT LONDON, C. W.

Last evening the annual Congregational soiree was held in the church, King street. The night was fine: the moon shone out in all her brilliancy, and the roads firm and crisp under foot. Under such circumstances the large attendance was not surprising. Among those present were an appreciable number from the country. Tea was laid in the vestry adjoining the church. The tables were decorated with bouquets of flowers, setting off to advantage the plenteous spread of substantial and delicacies provided by the ladies. After tea the chair was taken by the pastor, Rev. J. A. R. Dickson, who opened the proceedings by a few remarks, apologising for the absence of several expected speakers from a distance. After an anthem by the choir, the Rev. J. H. Bishop, Wesleyan minister was called upon. The gist of his remarks was to the effect that we should cultivate *religion* in preference to *denominationalism*; that we should seek not so much the perpetuation of Methodism, Presbyterianism, Congregationalism, or any other ism, as the spread and development of true and living piety. Rev. T. L. Wilkinson's remarks were mainly on the desirableness of *union*; and he hoped the pastor's well-known favorableness to the principle might render a *parsonage* necessary before the next anniversary tea meeting! After the tenor solo, "I will sing unto the Lord," finely taken by Mr. Skinner, and the chorus, "Sing ye to the Lord," Rev. Mr. Cooper, Baptist, spoke a few words on the necessity of more earnest efforts, from pastor and layman, for the conversion of souls. He believed that now-a-days there was too much leaning on, and expecting from, the ministers of the gospel; and not until Christians used their opportunities in the private circle, on the street, and in the work-shop, would we see that glorious revival of pure and undefiled religion it was our privilege to enjoy. Another piece of music, and the Rev. Jas. Gilray made a remark or two in his usual fervid and practical style. "Lord, dismiss us with Thy Blessing," by the choir, ended the proceedings, which were throughout of a pleasant and and entertaining character. The proceeds, which were handsome, will be devoted to the general funds of the church.—*Advertiser*, Feb. 1.

Obituary Notice.

Died 4th Dec., 1865, on board H. M. S. S. Dalhousie, off the Coco Islands Allan A. Black, aged 32 years, late superintendent Botanic gardens, Bangalore, Upper India, son of the late Rev. John Black, Dunkeld, Scotland, and brother of Rev. R. K. Black, Milton, Nova Scotia.

CHURCH UNION REPELLED.—THE DIVINITY OF SLAVERY.—The Rev. M. J. Cramer, a chaplain of the army, writes from Richmond to the *Western Christian Advocate*, that he met Dr. Edwards, of the Methodist Church South, who, in response to a suggestion that the chaplain should preach in the church, said:—"This cannot be done: the chasm between us and the Church North is too great to be thus easily bridged over. I fully and sacredly believe in the divinity of slavery; and if I were to be called to appear before my judge, Jesus Christ, the next hour, I would, without any mental reservation whatever, proach up the divinity of slavery. It has divine sanction in the Holy Scriptures."

A correspondent of the New York *Evangelist* says, that "on a careful estimate, the average amount paid for ministers' salaries in the United Presbyterian Churches, is \$678; in the New School Presbyterian Churches, \$748; in the Old School Presbyterian Churches, \$848."

Swearing begins in anger; it ends by mingling itself with ordinary conversation.

Truth—Can never be bought dear, nor sold cheap.—*Flavel*.