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THE

CANADIAN INDEPENDENT.

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

VOL. VIII.
JULY, 1861—JUNE, 1862.

TORONTO:
PUBLISHED BY THE PROPRIETORS,

PRINTED BY W. C. CHEWETT & CO.,
17 & 19 KING STREET EAST.
1862.

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

P R E F A C E .

We can never stop the clock of time : with the issue of the June Magazine another year's work in this department of labour ends. The results of our existence are known to Him who searcheth all hearts and trieth all spirits ; our aim has been to do good as we had opportunity. Unlike that of a book, the preface to a periodical is valedictory. The closing words have a view to a renewed life in a succeeding volume. Our present adieu is therefore intended to pave the way for volume ninth.

Denominational improvement and progress are cherished objects, for which we feel called to employ all lawful and scriptural means. *Our* mission demands the continued and efficient use of the Press. Stop my magazine may sometimes escape the lips from various causes ; our readers we hope are not in this humour, but rising to a sense of the importance of the times in which we live, and intelligently conscious of the need of such a paper for the advocacy of our principles and the diffusion of our news, are preparing more than ever to sustain and welcome it. The Non-conformists of 1662, whose memories we cherish, had no advantage of a periodical literature for combination of movement, or defence of the rights of conscience. Tyranny would have crushed such an effort under foot. We live in happier times, let us value and live up to our privileges. What thankfulness is due to God who giveth us peace in the land, while a neighbouring country is torn and bleeding. We notice by our exchange list that it has gone hard with some of our contemporaries in the States, whom it was our wont to peruse with much satisfaction : that they have ceased to be, is one of the legion of evils springing from horrid war. Obtaining help of God and favour of the people, the *Canadian Independent*, it is hoped, will continue to lift up a testimony for the truth as it is in Jesus, and record the bloodless victories of the growing empire of our King.

Bowmanville, May, 1862.

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THE
CANADIAN INDEPENDENT.

VOL. VIII.

TORONTO, JULY, 1861.

No. 1.

VOLUME EIGHT.

With our present number, Volume Eighth of the *Canadian Independent* begins. We expected that the honours and burdens of the Editorial Chair would have fallen to the lot of some other brother. Since we have not, however, been released from its duties, we desire, in the spirit of dependence on God, to gird ourselves for the work of another year, that we may be strong and quit us like men. We do not claim infallibility, but rather present a plea for forbearance and co-operation, as engaged in an effort which has no small claim on the pastors, deacons, members and adherents of our denomination. The Congregationalists of Canada have power, spirit, and grace enough vigorously to sustain a periodical which promises fairly to maintain their principles, without any alloy of envying and strife. Without boastfulness, we feel that we have not been unfaithful to those principles which are the cherished birthright of the Churches of Christ, and for the future anticipate continuance in the same grace. We wish ever to have the Cross above the flag of our particular polity, and shall aim at sending forth with every issue some words for Jesus.

The Proprietors had they felt themselves in a position to promise another portrait would gladly do so, but must reluctantly keep the matter in abeyance until the financial condition of the undertaking enables them to decide. It may be remarked, for the information of all, that the decision rests upon the receipt of past due subscriptions to an amount sufficient to warrant the large outlay involved in the issue of a Portrait. Our friends will thus see, that the matter is really in their own hands.

The *Canadian Independent* is published on the first of the month, at \$1, per annum, payable in advance. Remittances by mail, if paid and registered, should be addressed, "Canadian Independent, Box 468, P. O., Toronto," and will be at the risk of the Proprietors. Friends who assist us by canvassing, will have six copies addressed as they may direct, for \$5.

CONGREGATIONALISM: WHAT ARE OUR DISTINCTIVE PRINCIPLES? WHY DO WE HOLD THEM? WHAT IS OUR DUTY IN REGARD TO THEM? AND SPECIAL ENCOURAGEMENTS.

ADDRESS OF THE RETIRING CHAIRMAN, REV. ADAM LILLIE, D.D.

BELoved BRETHREN,—Through the good hand of our God upon us we are permitted to meet once more in annual assembly, to renew, we trust, the happy experience of the past in the enjoyment of the privilege of communion with one another, and above all with our gracious Lord; and to give and receive mutual counsel with respect to matters pertaining to His kingdom, in which we feel a common and affectionate interest. May the spirit of love, and wisdom, and zeal be largely poured out upon us, that whatever is done by us may conduce to the Divine glory, and to our own spiritual advancement and comfort; and that we may, on returning hence to our respective spheres, carry with us additional qualification for the work committed to us, and re-devote ourselves to it with a more unreserved, and more joyous and hopeful consecration.

Met, as we are, on the present occasion, not simply as fellow-believers on the Lord Jesus Christ—though we recognise, and trust we ever shall recognise that relationship as the primary, the most sacred, and the strongest bond of our union—but as the holders of certain principles regarding His kingdom, by which we are distinguished from those whom we hail with pleasure as brethren, if not in all cases by the simple fact of holding them, by the importance we attach to them and the emphasis we lay upon them; met, that is, in our denominational capacity, it may, perhaps, not be out of place to devote the space which, as your retiring Chairman, I may venture to occupy with the accustomed address, to a brief review of these principles, with a general statement of our reasons for holding them, and the duty devolving on us in relation to them.

It is, we presume, quite unnecessary to say that we make no pretence to speak on these points with authority—in other words, to lay down a creed, or bind any one further than his understanding and conscience may approve. The whole we aim at is the enunciation, in terms as distinct as possible, though necessarily brief, of what we would expect parties possessing a fair acquaintance with our churches to be ready to recognise as things most surely believed among us; with the offering of such hints for the regulation of our practice as we think the circumstances in which we are placed naturally suggest.

Among the principles we agree in holding you will, I am sure, unite in recognising as entitled to primary mention,

I. THE RIGHT OF THE SCRIPTURES TO BE RECEIVED AS THE ONE INFALLIBLE RULE OF FAITH AND PRACTICE.

In conceding to the Scriptures and claiming for them the supreme, the sole authority in both of these, we agree with our Protestant brethren generally, and with the leading Reformers of the sixteenth century, who based their whole action upon it. Of Protestantism it is, in fact, the grand fundamental principle. Among those, however, who unite in the maintenance of a principle, there may exist difference as to the mode of its application to practice. In the present case it is so. Speaking generally, our brethren of

other denominations regard the drawing out of schemes of doctrine and discipline, to which the assent and consent of such as desire to be recognised as in fellowship with them, especially such as would hold office among them, shall be imperatively required, as in perfect consistency with this principle; hold themselves, we presume, in duty bound to act thus, in their view, the best if not the sole means of securing the supremacy in question. While to the use of such statements as confessions we have no objection, supposing them correct in their contents; we dissent from their employment as creeds or authoritative expositions of what is to be found in Scripture, regarding it as the "more excellent way" for each person to state his belief in his own words, or, if not in his own, in such as he feels he can adopt without constraint. Between us and them the chief difference is that while *they* interpose between the individual believer and the Word of God certain forms — prepared with care and held to embody truth — which they call on him to receive as an expression of what is discoverable there, *we* grant him the right of going there directly, and gathering thence his faith and the law of his life. By this course we secure, as seems to us, the advantage of bringing him into closer connection with the source of truth, of training him to the exercise of his judgment on its contents, and of obtaining, if he is honest (and, if he is not so, no creed will bind him), a more exact acquaintance with his sentiments, at the same time that we concede to him the liberty granted him by his Lord and ours, and which He calls on him to use.

Inasmuch as the right of our brother to judge of the contents of Scripture for himself does not over-ride *our* right to judge of them for *ourselves*, in other words, does not entitle him to judge for *us* and *himself* too, we are protected against the risk of having anything forced upon us about the Scriptural authority of which we may be in doubt; much more that which may in our judgment contravene the inspired record. As the party who asks the privilege of fellowship with us, calls on us at once to recognise him as a brother, and to guarantee to others the substantial correctness of his sentiments on all essential matters, our right to demand of him what his opinions are, and to decline acceding to his request should he fail to satisfy us as to their accordance with truth, is undoubted. Nay, more, we are under imperative obligation thus to act; and hence sin against God by neglecting so to do.

Strong as the considerations are by which the course just described is commended to us, we could not, would not attempt to deny its being a fatal objection to it, did it either in point of fact, foster error, or promote difference of views on matters respecting which unanimity was either essential or important. Of this, however, its influence has been exactly the reverse. To point out a body, of any considerable size, more united in what is fundamental, would be a task by no means easy, if at all possible.

We agree in holding as a principle second only to that just considered,

2. THAT THE CHURCHES OF CHRIST SHOULD CONSIST EXCLUSIVELY OF SUCH AS AFFORD, IN THE JUDGMENT OF CHARITY, FAIR EVIDENCE OF RENEWAL OF HEART.

The possession of a renewed character by the members of the Apostolic churches, is implied in the names by which they are designated, as, for

example, "believers," "saints," "holy brethren," and so forth; unrenewed "holy" persons, or "holy" persons under the prevailing power of enmity to God, being a contradiction in terms. In the motives by which they are sought to be influenced, which are such as are fitted to have weight with the renewed only, the same thing is pre-supposed. So is it likewise in the duties enjoined on them, which are such as they alone are qualified to fulfil; and in the interests committed to them, which could be safely entrusted to no others.

The contravening of this principle, by the knowing reception of unrenewed persons into the fellowship of the church is, in our view, fraught with danger to its very existence, incorporating as it does with its elements the germs of corruption. It is, we hold, to put in peril the objects for which it has been established, by confiding the working of them out to those who are, not merely wanting in sympathy with them, but animated by a spirit of hostility to them. Thus, moreover, those who are professedly being guided to eternal life are lured to perdition through the countenance given them to believe that all is well with them, or at least in a hopeful state, while living under sentence of condemnation, and being, at the same time, victims of a deadly malady. The name of Christ is further dishonoured by the concealing, if not the confounding of the distinction between the church and the world.

The notion that by acting on the above principles, we lay ourselves open to the charge of attempting to judge the heart, is an entire and a very gross misconception. We attempt nothing of the sort. All we do, or think of doing, is simply to apply for our guidance Christ's own distinctly announced test "by their fruits ye shall know them."

In connection with the foregoing we hold :

3. THE INCONTESTIBLE RIGHT OF EVERY BELIEVER ON THE SAVIOUR TO MEMBERSHIP IN ANY CHURCH TO WHICH HE MAY APPLY FOR ADMISSION, AND TO A FULL PARTICIPATION IN ALL THE PRIVILEGES IT MAY HAVE TO CONFER.

The church is Christ's institution, designed as the means of benefit to all who are his, and the instrument of fitting them for usefulness in his service. Hence, if we exact as a condition of reception into it, anything which He does not require, we make ourselves chargeable at once with a disrespectful assumption of authority over Him, and an act of wrong to the party of whom the demand is made.

However desirable entire harmony of sentiment may be, and how much soever it may conduce to comfort, and to easy and vigorous working, we have no right to insist on it as a *sine qua non*. Fair proof of Christian character—not what it may please us to reckon fair, but what is so—is the whole to which we are entitled. That alone which may be legitimately held as bringing the possession of such character into doubt, can justify us in the refusal of any one who asks us to receive him.

By way of protection against abuse of the principle for which we contend, it requires to be carefully noted that no one has a right either to bring into the Church anything, beyond what is incident to our present state, tending to its damage or to the hindrance of the ends for which it has been established, or to use the place granted him in it as a means of disturbing its peace, or subverting its principles. This proviso is to be regarded, not as a limitation

of the principle, but simply as its proper application, inasmuch as the pursuit of either course would furnish cause for questioning the faith of the received. Of course, the right of love is reserved to seek, in the exercise of the spirit of wisdom, the correction of what may be plainly wrong, in matters of importance especially.

Another principle which we unite in holding as fundamental, is,

4. THE RIGHT OF EVERY COMPANY OF BELIEVERS, ASSOCIATED FOR THEIR MUTUAL EDIFICATION, AND FOR THE FURTHERANCE OF CHRIST'S CAUSE, AND ORGANIZED IN ACCORDANCE WITH HIS WILL, TO BE RECOGNIZED AS A CHURCH, POSSESSED OF THE FULL POWER OF GOVERNING ITSELF, OR MANAGING ITS OWN AFFAIRS, IN SUBJECTION TO HIS COMMANDS.

As indispensable preliminaries to the enjoyment of such a right, organization is essential, as is also coincidence between the contemplated objects of association and those for which the church has been designed as a provision. There must be likewise the possession of the apparatus through means of which it is the Master's pleasure that the ends in question should be realized—the proper office-bearers, we mean, or at the least the honest endeavour to obtain them. Failure, voluntary failure especially in relation to any of these points, deprives the parties by whom it may be made, of all title to recognition as a church. But, on the principles of the New Testament, such a right exists wherever these requisites are found. Of any church other than the whole company of believers on the one hand, or the single congregation on the other, that, as we read it, knows nothing. (Is the church of a province or a district, we meet with no trace there, while we find the believers of even the largest cities addressed, and spoken of, as in the habit of meeting together.

The office-bearers supplied for the church by its Head we believe to consist of two classes, namely, Bishops (called also presbyters, pastors, guides, and rulers) and Deacons—to the former of whom is committed the charge of its spiritual interests, and its temporal to the latter—and, generally speaking, of no more.

By Christ's appointment every church possesses the right of self-government, including the admission of its members, the choice and appointment of its office-bearers, the exercising of its discipline, and the making of the arrangements necessary for the promotion of its edification and the securing of its usefulness. So long as it confines itself to its legitimate purposes, in other words, refrains from action dangerous to the public well-being, no power without itself may interfere with it in any way or measure, or on any pretence.

The right of self-government, however, it must be borne in mind, includes neither the liberty of acting according to the church's own pleasure, nor an equality of authority on the part of its members indiscriminately. It is bound to regulate its entire procedure by Christ's commands; and the administration of its government belongs, subject to its control exercised in a lawful and orderly manner, to its office-bearers, who constitute its executive. To sister churches there belongs, moreover, the right to expostulate in regard to any thing in which they may deem it in the wrong, and to withdraw their fellowship in case of the failure of their efforts to produce a reformation; while it may, in the case of any difficulty arising within itself, call in, if it please, for the purpose of assisting in its removal, the aid of any brother or church, or

any number of brethren or churches in whose ability and disposition to help it it may have confidence. Neighbouring brethren and churches, those especially known to be regarded with confidence, we hold as bound to clear themselves of complicity in its guilt by protesting, in a wise and loving spirit, against all wrong. The church we regard as equally under obligation, for the eradication of the seeds of mischief, and the removal of all cause of reproach, to ask the counsel and aid of those with whom it may be in fellowship in such special cases as, whether from their complexity or the excitement of feeling in connection with them, may make it, in the judgment of reasonable men, necessary or desirable.

As an additional principle, universally and earnestly maintained by us, we would name,

5. THE DUTY OF THE CHURCHES TO CHARGE THEMSELVES WITH THE SUPPORT OF THEIR OWN INSTITUTIONS.

That they should take this upon them would seem to be the natural consequence of the right they claim to manage their own affairs. It is, moreover, Christ's law that they who are privileged with spiritual ministrations, should minister of their carnal things to those to whom they are indebted for them. When, from circumstances which they cannot control, they may find themselves unable to sustain these unaided, they may legitimately accept the assistance of such as are more favorably situated. In doing so there is no occasion or room for humiliation. But, in the first moment in which it is in their power they should resign it, and do their best to reimburse what they may have received by its bestowal on others who may stand in need of it. As the result and reward of the exertion for which this may call they will find both their strength and their consciousness of its possession augmented, placing things still greater within their reach. The strong are bound, at the same time, by allegiance to their Master, duty to His cause, and the sympathy owing to their brethren, to support the weak. To do so is one of the ends for which the means they possess have been bestowed upon them, and should be regarded by them as a privilege. In proportion as they thus view it, and shew themselves to do so, will they realize the truth of the adage, that "love makes duty light," and increase the value of the aid they render. In the absence of State support—which we repudiate because of its interference with what we regard as Christ's arrangement, its tendency to check the flow of brotherly kindness, the risk to which it exposes of being brought into bondage, and the mischief of which history shews it to have been the prolific source—the generous liberality of those whom God has blessed with this world's goods, and whose bosoms he has inspired with love to the truth, becomes a necessity if Christ's reign is to be established on the earth within any reasonable time.

The only other principle to which we find it requisite to call attention on the present occasion, as one on which we are disposed to lay emphasis, is,

6. THE DUTY OF CHURCHES, SUBSTANTIALLY ONE IN THEIR FAITH AND ORDER, TO UNITE FOR THE ACCOMPLISHMENT OF ALL IMPORTANT PURPOSES, IN HARMONY WITH CHRIST'S WILL, IN WHICH THEY MAY HAVE A COMMON INTEREST.

Everywhere and in every sphere, "union is strength," and isolation weakness. That is accomplished with ease by parties acting in concert, which no

expenditure of separate effort could secure. To no small extent the history of the world's progress is the record of the results of co-operation for beneficial ends.

In the fact that believers in Christ are animated by one common spirit a foundation is supplied for united action. They are bound, under one law, to consecrate their powers and resources to the furtherance of the purposes for which He died who loved them, and gave himself for them, and washed them from their sins in his blood, and made them kings and priests to God, even the Father; and for which he still lives and exercises the power in heaven and earth with which he is endowed. In whatever is most essential there exists, moreover, a substantial identity of interest. By these considerations the grounds for union are multiplied and strengthened. Even where there is difference in relation to minor matters they hold, how much more where in relation also to these there is agreement. Such is the position in which it is the privilege of our churches to stand towards each other. The duty to unite, arising out of these various considerations and confirmed by them, we rejoice to recognise. To act otherwise would, we conceive, involve on our part a special criminality, inasmuch as the freedom we claim and enjoy removes out of the way the chief causes which might indispose to co-operation, or throw difficulty in the way of confidential or pleasant working, at the same time that it binds us to exhibit voluntarily every possible proof of the fact of our oneness, and of the depth, force, and steadiness of our feeling of it. The benefits we have realized, and are at this moment realizing, through means of it point in the same direction, and address us in the same voice. Already we are conscious of having had our strength and influence, as also our comfort, thereby very greatly increased; and we have reason to believe that in the future we shall secure these advantages in growing measure the closer we draw the bonds which unite us, and the more affectionate our co-operation, and the more extended the area which it embraces.

Such is a summary—very imperfect we are ready to admit, but we trust substantially correct so far as it goes—of the more important principles held by us as a body.

(To be continued.)

EIGHTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The Union met in Kingston, on Wednesday, 12th June, 1861, and continued in session till Monday evening the 17th. The attendance was not so large as on former occasions, mainly, in our view, caused by the want of liberal arrangements for travelling.

Thirty-seven ministerial Members of the Union, nineteen Delegates from Churches, four Delegates from Corresponding bodies, and six Honorary members, were present.

The Rev. A. Lillie, D.D., Chairman, called the meeting to order on Wednesday afternoon, and proceedings commenced by devotional exercises.

Rev. Joseph Hooper was chosen Minute Secretary, and C. T. Mitchell, Esq., Assistant.

Several preliminary matters of business were then arranged.

ANNUAL SERMON.

The brethren appointed as primary and alternate being unable to attend, the Rev. William Clarke, of Dresden, preached the Annual Sermon on Wednesday evening. The text was Matt. xvi. 18, "Thou art Peter," &c. After a few brief remarks on the history of the text, the preacher pointed out three things contained in it, namely, The Rock—The Building—and, The assurance that the gates of hell would not prevail. The preacher proceeded to shew that a building should have a good foundation. It was so when a common house was to be built, much more when a temple was to be erected, and when God was about to build the glorious structure of the church. After referring to the interpretation that makes Peter the rock, various reasons were given for viewing Christ as the rock. The Building was then shown to be the church. Every individual built by faith on the Son of God. Believers are this building. In their conversion, when first impressed with the willingness and power of Christ; and afterwards in their progress, even through afflictions, in sanctification. The building was also viewed as referring to communities. Tell it to the church. The church which is the pillar and ground of the truth—the fundamental truths of repentance and remission of sins, of the divinity and atonement of Christ. The building was further viewed as embracing the universal church. All professing christians, the universal family of the redeemed. The church consists of holy persons. The wood, hay, stubble of worthless profession would be consumed; the gold, silver, precious stones were fire-proof and would abide. Under the last particular of discourse, the assurance that no amount of opposition would prevail against the church was illustrated. The opposition was a confederated one. Gates—machinations, wicked purposes. Against the Master—Herod and Pontius Pilate; the thirty days temptation in the wilderness; the killing of the heir—he triumphed. Satan does not prevail against Christ's servants. Look at Peter. I have prayed for thee that thy faith fail not. At Paul, who had a thorn in the flesh, but to whom grace was sufficient. They were sustained on this Rock. Their righteousness is of me, saith the Lord. The enemy has not prevailed against the church. Persecution has not destroyed. Paganism, popery, infidelity, mistakes of weak brethren, contentions of strong brethren, perils among false brethren,—through all the church has passed successfully. At his entrance into the unseen world the believer shall prevail at the gate of death: though I walk through the valley of the shadow of death I will fear no evil. Questions of a practical character were put—on what is our hope fixed? are we trusting on the Lord Jesus Christ? are we building on this Rock? In closing, mention was made of our Union as based of this Rock.

DEVOTIONAL MEETINGS.

On Thursday morning, the first of a series of morning prayer meetings was held. These meetings proved to the assembled brethren seasons of sweet fellowship and communion with Christ. Grateful mention was made of answers to prayer. At the Union meetings in Montreal, it will be remembered, that special prayer was offered for the families of ministers; during the year several of our brethren have felt the unspeakable joy of seeing their children walking in the truth, and uniting with the Lord's people. Two pastors made special mention of revivals in their churches, tracing a connection between the gracious work and the day of prayer, recommended by the Union

for the outpouring of the Holy Spirit. Other important interests, both public and private, drew forth the fervent prayers of those assembled. It was good to be there. We hope to hear of answers, in a still more blessed degree, to the cry of faith.

THE RETIRING CHAIRMAN'S ADDRESS.

Rev. A Lillie, D.D, immediately after the devotional meeting on Thursday morning, delivered an address on Congregationalism, discussing the questions, "What are our distinctive principles? Why do we hold them? What is our duty in regard to them?" This address we shall have much pleasure in laying before our readers; giving the first part in the present issue.

The ballot of the Union for a new chairman resulted in the election of the Rev. Joseph Elliot, of Ottawa.

OUR MISSIONARY WORK.

On Thursday afternoon, and at subsequent sessions, the subject of the relations of the Union and the Missionary Society to the Colonial Missionary Society, was fully discussed. A fraternal letter from the Committee of the Colonial Missionary Society, expressing deep interest in our work, was read. Dr. Wilkes and Rev. K. M. Fenwick presented their views in clear and forcible papers. We rejoice to present in the following pages much valuable matter bearing on the important relationship we sustain to our brethren in Britain; and hope and pray that the delegation of our valued brethren may be productive of highly beneficial results.

ANNUAL MISSIONARY MEETING.

The Missionary meeting held on Thursday evening was one of the most interesting that has been held for some years past.

Rev. H. Denny occupied the chair; and after devotional exercises, called on Dr. Wilkes, who gave a summary of his annual report. Then followed Rev. D. McCallum, of Warwick, who dwelt on the difference of the great men of this world, whose object was fame, and the Lord Jesus Christ, who sought the salvation of souls. The former, though partially attaining their object, were becoming of less and less concern as time rolled on; while the name and fame of Christ were spreading and extending and attracting the regard not only of men in this world, but of the whole Universe.

He was followed by Rev. P. Shanks, of Lanark, who spoke with great force and feeling of the value of the Gospel in securing peace of mind, bringing comfort in the hour of sorrow, and ensuring preparation for the great day of judgment. The Rev. R. Wilson, of New Brunswick said, he had been a missionary almost from boyhood, and referred to the days when he formed one of a company of zealous young men in Glasgow, who banded themselves together for the promotion of God's glory and the salvation of souls. They visited the dark lanes and wynds of the city, and sought out the wretched beings that crowded them; bringing them to the house of God, and their children to the sabbath school. They were only twelve in all, and of these *nine* had since become missionaries. Glasgow and many other parts of Britain were now being favored with a genuine revival: a revival not like the spurious imitations he had denounced some time ago, but one manifesting itself by fruits. And this after all was what must be looked for. He knew a church of 380

members, who were very zealous after a fashion, who raised the extraordinary sum of £5 a year for missionary purposes, and £80 a year for their pastor. Now, was this religion?

The last speaker was Rev. Mr. Elliot, of Ottawa, who made some exceedingly interesting remarks on a subject much misapprehended amongst our people. Voluntaryism, with some, means, the right to do as they please, and anything like *obligation* they repudiate as inconsistent with it. This is a great error; for our religion has two principal phases: the one looking towards man, the other towards God. Towards man, religion is a matter to be kept free from compulsion—within the sacred domain of conscience no man has the right to enter. But on the other hand, and of equal importance, religion, looking towards God, presents man as encompassed with perpetual obligation. To God, we are not free to give or to withhold; we are not free to do service or to take our ease. His will must be our law: and neither wealth, time nor talents are our own. Voluntaryism, then, while setting us free from the compulsion of human law, leaves us still under the full force of the Divine.

REVIVAL ADDRESSES.

A new feature in the engagements of the Union, was happily introduced this year at Kingston. The Secretary had arranged for the delivery of addresses on momentous questions. The first of these was delivered on Friday morning by the Rev. R. K. Black, on the question, Why have we not a revival of religion? The speaker felt that this was a question which could not be answered in one address. There were different causes operating to prevent a revival. He merely alluded to a few of them. *In many cases the fault is with the Pastors.* The power of a holy life in the ministry was held up. The truth would thus be commended to every man's conscience. Barnabas was a good man, and full of the Holy Ghost and of faith: and much people were added to the Lord. Revival has taken place where the pastor was in a quickened state himself. *It is possible that the fault might be in not giving sufficient prominence to Christ and Him crucified.* The example of Paul in this was pointed out to be imitated. *The fault might be that of the Churches.* Too much dependence might be placed on what is called a revival. The people may say, if such and such a preacher was here we would have a revival, but they do not take legitimate means, or set to work in a right spirit. Thus disparagement is thrown on the means of grace. These faults must be confessed. The want of a spirit of union was a hindrance. He did not mean the absence of strife, but when there was a want of fellowship among the members. Mere neighbourship was not this feeling, it was that expressed by the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity." The fault was with the church when it refused to make any sacrifice. It might be unduly dependant. There might exist a want of branching out. When the spirit of worldliness is overcome, God has said, prove me now herewith, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. We had all too little faith in revivals, yet are to remember the glorious predictions of times coming. There are brighter days in the future; for these days the speaker exhorted to hope and pray.

The same question, Why have we not a revival? had been also assigned to the Rev. J. Climie, who gave his views, on Saturday morning. He observed

that none but God can answer the question fully. We might however ask, why souls are not converted? There may be causes with ourselves; our motives may be selfish; the cause may be weak; we may feel as if despised by the public; the desire that the financial power may be increased may be cherished; these are wrong motives. The true stand point is to feel the value of souls; to seek the glory of God, apart from personal considerations to look at the question as God looks at it. The speaker then pointed out the encouragements to look for a revival: from the gracious aspect in which God has revealed himself; though Sovereign, yet he is full of love. The long-suffering of God; the promises; the special effort of Christ himself; the evidence of a condition of mind in the primitive churches in accord with that of Christ, were remarked on to help forward the revival spirit. When are we to have a revival? As soon as Zion travailed she brought forth children.

On Friday morning the annual meeting of the subscribers to the Congregational College of British North America, was held. A report of the proceedings we give elsewhere. After which the Union resolved itself into a meeting of the friends of the

CANADIAN INDEPENDENT.

Rev. Dr. Wilkes in the chair. G. Hague, Esq., on behalf of the Proprietors, made a brief statement of the position of the Magazine, from which it appeared that though a large reduction had been made in the expenses during the past year, the heavy amounts of unpaid subscriptions for the last two years caused them considerable anxiety. Of the last year's volume, out of more than 1000 issued, no less than 401 subscriptions remained unpaid when the Union met, and \$19 only had been paid in by the brethren,—a sum far smaller than had been expected. If the subscriptions were properly paid up, the magazine would be out of debt, and some remuneration might be made to the Editor for his labours, an object which must surely be most desirable. The matter of collecting subscriptions depended much on the pastors of churches, who might put the matter into the hands of an active and trustworthy member, and thus by a little effort, secure the desired end. This was the case in Montreal, and the result was that the unpaid subscriptions did not amount to one tenth of the whole. Some pastors took up the matter personally, named it from the pulpit on a certain day, or waited upon parties privately, and the same result followed. Subscriptions from places where this was done were nearly all paid.

It was then resolved: That the cordial thanks of the meeting be presented to the Rev. T. M. Reikie for his valuable services as Editor, and that he be respectfully requested to continue them.

Resolved: That the thanks of this meeting be presented to A. Christie, Esq., for his efficient services as Agent, during the past year.

Resolved: That thanks be presented to Mr. Notman, of Montreal, for the valuable present of more than 1000 photographic portraits of the Rev. Dr. Wilkes. After passing which resolutions the meeting adjourned.

CORRESPONDING BODIES.

Letters were read by the Secretary of the Union, on Friday afternoon, from various corresponding bodies, in which details were given of the work of God

in the several regions represented, and brotherly expression made of continued interest in the Congregational Union of Canada. The Rev. C. C. Cadwell personally conveyed the congratulations of the Presbyterian and Congregational Convention of Wisconsin. The Delegate stated the fact of his having laboured in the city of Kingston where the Union had now met, more than twenty-five ago. He shewed the progress of Congregationalism in the State in which he now labours. The Presbyterian element of the Convention is small, there being 147 Congregational ministers, and 26 Presbyterians. The financial pressure of the times as affecting their missionary work, and their position on the Anti-slavery cause, were mentioned.

The salutations of the Congregational Conference of Ohio, were presented by the Rev. C. W. Torry. After stating the different forms of Congregationalism existing in Ohio, he proceeded to state their position on the great questions of the age, temperance, education, and especially slavery. They view slaveholding as a sin against God and a crime against man. The delegate expressed his belief, that the present commotions in the United States, were working out great results in the hand of God, to the downfall of accursed slavery.

Immediately after the American brethren had been heard, the Union by resolution expressed its heartfelt sympathy with the friends of freedom and truth in the United States, but also its surprise and pain that the good feeling, which every where prevails on British soil, to the Federal Government, should have been questioned among our neighbours.

The correspondence which has been so happily maintained between the late United Presbyterian Church and the Congregational Union has terminated; not, however, without the hope, that the same friendly intercourse may at no distant day be established between the new body of which the U. P. Synod now forms a part. Dr. Ormiston appeared at the Union meeting on Saturday, and felicitously expressed the dying message of his late Ecclesiastical Mother, by whom he was charged to convey to her Ecclesiastical Sister her good wishes and blessing. The Dr. further shewed enlarged views of christian co-operation and fellowship, by bringing out that notwithstanding the differences existing between us, we do recognise each others christianity, and as fellow labourers in the Lord extended to each other the right hand of fellowship. He therefore expressed his conviction and earnest hope, that the correspondence will not cease.

EDUCATIONAL MEETING.

The evening of Friday was devoted to a public meeting, for the elucidation of important questions connected with education. The Rev. John Climie presided. Rev. J. Wood spoke on "The Youth of our Congregations." He noticed how much was now done for the young. The increased activity in our Sabbath Schools. The existence of a literature for the young—it was a sign of the times—he referred to such books as "Peep of Day;" "Line upon Line;" "The Story of Jesus;" and others of a similar character. The direct personal effort on the part of the ministry by preaching to the young once a month; thus adapting the truth to their minds, breaking the bread into crumbs. All that had been done had come short of what ought to be done. Efforts should be made aiming specially at their conversion. For they were at an impressible age—the influence of the world was not so strong as

it would be afterwards—thought and attention were not drawn away to other matters—hearts were less hardened—sin less developed. As subjects of religious impression, it appeared that of 1,000 persons converted, the great majority were under 20 years of age. The children of ministers were adverted to, and the necessity of more effort and prayer in relation to them insisted on. The promises of God were viewed as giving encouragement—train up a child in the way that he should go—I will be a God to you and to your seed—instead of thy fathers shall be thy children. The relation of baptised children was spoken of, and the reason to hope in their case. Parents thus set to their seal that God is true. Careful training at home, and the influence of a godly example would be felt. The speaker urged more attention to the claims of the young—to set apart some hour to pray for them—to receive the promise, not to make it less by acting the part of “clip-promise,” but let it be to us, yea and amen.

The Rev. A. Wickson, LL.D., had the theme of “The educational privileges of our country,” to which he did ample justice; setting forth in a lucid and lengthened speech the many advantages enjoyed by the present generation in Canada.

Professor Cornish next addressed the meeting on the “Importance of an educated ministry.” He remarked on the recognition of this in the Jewish economy. Moses was learned in all the wisdom and science of the Egyptians. From the schools of the prophets men had gone forth as preachers of Righteousness. When God wanted a man to preach in Athens, he sent not Peter but Paul, whose companion, Luke, was distinguished by a style of writing approaching that of the classical historians. The Independents of England had recognised the importance of an educated ministry in the maintenance of seminaries of learning. The Puritans of New England while they built their log homes, laid the foundation of colleges. The Congregationalists of Canada, were not backward to recognize the importance of having men fully prepared for the work. Our Theological College was evidence of this. The Professor proceeded to notice, in an able manner, the educational advantages of Canada, which in his opinion, can stand comparison with any country. The large population thus being educated demanded a corresponding advance in the education of the ministry. On the question of the University, he maintained that it was the duty of the State to do all it can for the secular education of the people, while it was the duty of the Churches to provide for religion. With the cry of godless colleges he had no sympathy. From personal knowledge of two colleges, he considered their moral influence good. The conduct of the students attending could compare favourably with that of any students. He regarded it as our duty to avail ourselves to the fullest extent possible, of the advantages of the University. A word in conclusion was addressed to pastors and deacons, in regard to a proper examination of candidates for admission to our school of the prophets; it was not enough to certify to the piety and usefulness of the party, but a preliminary examination was needed in literary subjects.

THE NARRATIVE OF THE STATE OF RELIGION

Was presented by the Secretary of the Union, on Saturday, and shows a continued and growing state of prosperity among the churches generally.

SABBATH SERVICES.

By appointment of the Union, the Rev. A. J. Parker preached on Sabbath morning. His text was I. Tim., i. 12-17. He stated the design of the epistle was on the part of the elder to give instruction to the younger minister. The Apostle counsels reference to his own experience, and calling, and work, in order to incite Timothy to courage in his work. In doing this the Apostle rehearsed: 1. His own previous character. 2. His thanksgiving to God for putting him into the ministry, and sustaining him in it, having previously qualified him for it. 3. The Apostle records a summary of the gospel, and then breaks forth into a sublime doxology. The discourse was clear, orthodox, and practical.

A meeting of the Sabbath school connected with the church at Kingston, of a very interesting character, was held in the afternoon, at half past two o'clock; addresses were delivered by the Rev. Wm. Hay, J. Wood, A. Burpee and W. F. Clarke. Mr. Hay showed that children are capable of loving God and serving Christ. Mr. Wood commenced by remarking, that one of the chief reasons why we feel so little interest in religion, is that we have not seen Jesus; and succeeded in illustrating this in a familiar and interesting style. Mr. Burpee's subject was Faith. To explain his subject he used two words, *confidence*, and *trust*. The ideas connected with which he wrought out by pleasing references to his own early recollections. Mr. Clarke spoke on the word *Obey*, showing the necessity of obedience to God, that it is right and would make us happy.

The Rev. C. W. Torrey, of Ohio, preached in the evening, from Job xv. 11, "Are the consolations of God small with thee?" He observed, that although this was the language of one who is censured as not on the whole speaking the language of grace, yet it was suitable on almost every occasion with the servant of God as he passed through the world. The text needed no explanation. He then asked, "What are the consolations of God?" God sets them forth, and his children think them precious. The friendship of God. The case of Moses was not simply a poetic conception. The love of God in Jesus Christ, as chronicled in the New Testament was dwelt on with peculiar power. The exhibition to man of God in Christ was a conception higher than man has ever reached; in it there is more of a miracle than any recorded in the Bible. The friendship of God does not need equality—He stoops to have acquaintance with us. The favour and approval of God as stimulating to right action, and consoling the mind amidst the great tide of evil surging over the world, were mentioned by the preacher. It was then asked: Are His consolations in trouble small? Is it a small consolation that He can make all things work for good to them that love Him? And to be on the side where triumph rests? All of the questions were fully and beautifully answered. The discourse was a fitting prelude to the hallowed solemnity which followed, when the members of the Union united with the church in Kingston in commemorating the dying love of Jesus. An occasion which we trust abounded in consolation to those who gathered round the table of the Lord.

On Monday morning, after the hour spent in waiting on the Lord, the Rev. D. Macallum delivered an address on "Eminent piety essential to eminent usefulness." He noticed, that we are naturally led to ask is eminent piety a

thing with which we frequently meet. It was to be found only here and there. There might be usefulness without piety, in advancing the interests of education, temperance, anti-slavery and other questions affecting this life, or even in religion. Some men had been useful, still the existence of piety in them remained a question. Of Paley, Butler, and Lardner, we could not say that they possessed piety in a very high degree. In what department then is eminent piety essential to eminent usefulness? It is in the work of leading souls to Christ, and building them up in him. In a work that leads to God, we expect those to be blessed whom God has taken into the closest intimacy with himself. This was fully presented from several passages of Scripture, and then the speaker went on to shew, the manner in which eminent piety tends to secure the results. It has this tendency, because it prepares the individual for eminent usefulness so as not to be injured by it; it gives us a sense of the value of souls and the awfulness of that eternity to which we are hastening; besides, it directs the mind to the selection of those subjects which ought to be treated. The closing remarks of our brother were designed to shew that this eminence was within our reach, and that ministers ought to cherish the high and holy ambition of turning many to righteousness.

ANNUAL PUBLIC MEETING.

The public meeting of the Union took place on Monday evening, the 17th June. The chairman of the Union, the Rev. J. Elliot, of Ottawa, presided. "The truth as it is in Jesus, the divinely appointed instrumentality of saving souls," was the theme of a judicious and full address by the Rev. E. Barker. After which, the Rev. R. Wilson, as Delegate from the Congregational Union of Nova Scotia and New Brunswick, was heard. The Rev. John Wood afterwards spoke, on the necessity of a humble and devout recognition of the work of the Holy Spirit; a subject well calculated, at a closing meeting, to lead the brethren to return to their respective spheres of action, more and more impressed with a sense of their dependence on Him who alone can make the truth effectual.

The generous hospitality of the kind hosts of the Union in Kingston met with a full and warm hearted recognition, which, with many other important items of business, will be found in the Annual Report. The Union adjourned to meet at Hamilton, C.W., in June, 1862

ABSTRACT OF THE MINUTES OF THE UNION.

The recent annual gathering of the Pastors and Delegates of our Churches, held at Kingston from the 12th to the 17th ultimo, was one of unmingled pleasure.

The first session was occupied with routine business.

At 7½ o'clock the assembly met for Divine worship, which was conducted by Rev. Messrs. Sherrill and McKillican. Rev. William Clarke, of Dresden (in the absence of the appointed preachers), delivered a discourse on the words, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it."

On Thursday morning, at 9 o'clock, the Union met for devotional exercises, conducted by Rev. R. McGregor, of Listowell.

The address of the retiring Chairman, Rev. Dr. Lillie, was then delivered, in which the characteristics of Congregationalism were ably set forth. The Union requested that the address be published in the *Canadian Independent*.

The ballot for a new Chairman was then taken, as usual, without nomination. The choice fell on the Rev. Joseph Elliot, of Ottawa city.

The remainder of the day was devoted to the important affairs of our Home Missions. After the Annual Report had been presented and adopted, Dr. Wilkes read a letter to the Union, from the Committee of the Colonial Missionary Society (which see in the present issue). He then read a document prepared by himself, on "Our Missionary Work and Relations." This able paper was followed by another valuable document, drawn up by Rev. K. M. Fenwick, bearing on the same matter. (Both are to appear in the *C. I.*)

After electing the General Missionary Committee (by ballot), the Union resolved itself into committee of the whole, for a free conference upon the matters brought under consideration in the above named documents, particularly the letter from the Colonial Missionary Society. After a very pleasant comparing of views, the following resolution was unanimously adopted:

"That, having heard the communication of the Colonial Missionary Society, presented by Dr. Wilkes; also the documents severally prepared by him and the Rev. K. M. Fenwick, we rejoice to find that there is so much agreement between the views entertained by our English brethren, and those held by ourselves, and hereby desire the Rev. Messrs. Clarke, sen., Ebbs, Marling, Reikie and Dr. Lillie, to prepare a suitable reply to said communication, and report on Saturday morning."

The session was then closed with prayer by the Rev. R. Robinson.

The Annual Public Meeting in behalf of the C. C. Missionary Society was held that evening, when several interesting addresses were delivered.

On the Union resuming session, the Secretary of the Union conveyed the salutation of the Pastor and Delegates of the Church at Hamilton, unwillingly absent, together with their cordial invitation to the Union, to hold its next annual meeting in that city. This invitation was subsequently accepted.

A series of resolutions in favor of Total Abstinence were unanimously adopted, and the Ministers requested to preach on the subject on the *third Sabbath in December*.

The following *times* were also recommended to the Churches, viz.: for simultaneous collections in behalf of the Ministers' Widows' and Orphans' Fund, the *first Sabbath in August*; for special prayer for the outpouring of the Holy Spirit upon our land, the *second Sabbath in November*; for special prayer for Colleges, the *last Thursday in February*.

The Union then rose, to enable the friends of the *Canadian Independent* to hold a conference.

In the afternoon, addresses were delivered by the following Delegates from Corresponding bodies, viz.: *Rev. C. C. Cadwell*, from the Presbyterian and Congregational Convention of Wisconsin; and *Rev. C. M. Torry*, from the General Conference of Ohio. Whereupon,

Resolved, That this Union welcomes with peculiar pleasure these first Delegates from the Presbyterian and Congregational Convention of Wisconsin, and General Conference of Ohio, and trusts regular fraternal intercourse will hereafter be maintained. The Union would also take this opportunity of expressing its heartfelt sympathy with the friends of freedom and truth in the United States, in view of the civil strife occasioned by the encroachments of Slavery; and would record its testimony to the cordial and friendly feeling toward the Federal Government in its present difficulties, which

prevails everywhere on British soil—a feeling which we have been lately surprised and pained to see questioned among our neighbours. Our earnest prayers shall continue to ascend to the Lord of Hosts, that the civil war at present raging, may result in the utter extermination of the system of Slavery.

The Secretary of the Union presented letters of salutation from the following parties, viz. : Rev. H. Wight, in behalf of the Committee of the Congregational Union of Scotland ; Rev. F. W. Cox, in behalf of the Congregational Union of South Australia ; Rev. W. Ormiston, D.D., in the name of the late United Presbyterian Synod of Canada ; Rev. W. B. Hammond, in behalf of the General Association of New York ; Rev. J. S. Hoyt, in behalf of the General Association of Michigan ; Rev. B. G. Willey, in behalf of the General Conference of Maine ;—also a letter from Rev. Green Sawyer, in name of the Union Quarterly Conference of Freewill Baptists, inviting correspondence with that body.

The Secretary of the Union then presented a Narrative of the State of Religion in the Churches, and a Summary of Statistics. By request of the Union, both documents are presented to the readers of the *Canadian Independent*, in this number ; and in order to provide room for them, and other Union matter, the requisite number of extra pages is added, at the expense of the Union.

Several changes were made in the Roll of Membership. One Minister, the Rev. C. Pearl, of Waterville, C. E., and six Churches, viz., at Thistle-town, Ottawa, Turnbury, Trafalgar, Osprey and Belleville, were admitted. Five Ministers' names were erased, on account (with one exception) of removal from the Province to the United States.

The committee to draft a reply to the letter from the Colonial Missionary Society, presented a document, which, with slight modification was unanimously adopted. (See on another page of this number.)

W. R. Hibbard, Esq., convener of the Finance Committee, rendered efficient service in that department. The expenses of members were met to the extent of 75 per cent.

Among other resolutions adopted, was one expressive of the satisfaction afforded by the resolution of the Committee of the Colonial Missionary Society, requiring the discontinuance of any distinctions of colour or race in the Vancouver Mission Church.

On Monday, several appointments were made, among which were the following, viz. : preacher of annual sermon for 1862, Rev. J. T. Byrne, primary ; Rev. R. G. Baird, alternate. Sabbath morning preacher, Rev. Prof. Cornish, primary ; Rev. A. Burpee, alternate.

The adoption of the letter in reply to the Colonial Missionary Society carried with it the appointment of a Deputation to visit London, for the purpose of conferring with the Committee of that Society, with a view to the removal of existing difficulties, and the adjustment of a plan of future co-operation ; such Deputation to consist of Rev. Dr. Wilkes, and one of the younger brethren yet to be appointed. Afterwards the Rev. F. H. Marling was unanimously called to perform this service.

The Committee of the Union was instructed to provide, by special appeal to the Churches, the amount that may be required for sending the Deputation.

The Officers and Committee of the Union were then appointed, viz. : Rev. J. Elliot (previously elected) Chairman of Union, Rev. E. Ebbs, Secretary-

Treasurer, Revs. Thomas Pullar, W. F. Clarke, J. Wood, Messrs. W. Edgar, E. H. Potter, and S. Hodgskin, Committee.

It being understood that the Rev. W. F. Clarke would be in England upon his own personal business, at the time of the Autumnal Meeting of the Congregational Union of England and Wales, it was unanimously resolved, that his name be associated with the Rev. Dr. Wilkes and Rev. F. H. Marling previously appointed, as Delegates to that body.

The Union heard from Rev. J. Hooper, Secretary of the Canada Indian Mission, a statement of its origin and present operations; whereupon an expression of interest in this infant enterprise, and of desire for its prosperity was given by a majority vote.

The Treasurer's account brought down to the afternoon session of Monday was presented, and after being audited was adopted.

The Union adjourned to meet in Hamilton on Wednesday 11th June, 1862, at 4 p.m.

May our hospitable friends at Kingston and their devoted Pastor find large spiritual blessings following these delightful days of Heavenly fellowship.

E.

IMPORTANT PAPERS ON OUR MISSIONARY RELATIONS.

The following paragraphs from the forthcoming Eighth Annual Report of the Canadian Congregational Missionary Society, will introduce the succeeding papers in a manner indicative of their connexion and importance.

I.—EXTRACTS FROM THE FORTHCOMING REPORT.

“Our relations with the Colonial Missionary Society have continued to be marked by the same confidence and affection as heretofore, notwithstanding some difference of views which have led to important and protracted correspondence. In harmony with the basis of our connexion as coördinate bodies, the Committee in London suggested for our consideration certain modifications in the schedule of grants agreed to by the Committee last June, and pressed upon our attention the fact that some of our grants, because of their long continuance and the apparent want of progress in the causes they assisted to maintain, were becoming a species of endowment, injurious to the causes they propped up, and at variance with our true policy as a Missionary Society. They also suggested for thoughtful inquiry, whether certain stations, which afforded no prospect of self-sustentation, might not be relinquished, as was often done in connexion with home missions in England; whether lay preaching agency might not be effectively employed in other cases, at no cost to missionary funds;—and whether some principle of a “sliding scale,” such as had been successful in Australia, might not be introduced with good effect into Canada. The conviction was expressed with reiteration that the standard of ministerial support was *below* rather than *above* what justice—to say nothing of generosity—demanded; but there was a fear that many of the people who were taught in the word, failed to communicate liberally to him that teacheth in all good things. It should be emphatically noted that no, so called, “veto power” was assumed in this correspondence: the whole was candidly submitted for our consideration as a Society coördinate in position with themselves.

“The General Committee met in October to consider this communication, expending much time and thought, it is hoped prayerfully, upon its several parts. A few modifications in the schedule were agreed to; the great majority of those

suggested were shown to be at present impracticable without serious injury; and replies were agreed upon to the general points brought out in their communication. These replies indicated that there could be no endowment where the grants were made and revised annually; that we had always dropped causes which appeared hopeless, and purpose to continue doing so; that a system of lay preaching agency was utterly unsuited to supply the wants of the rural districts of our country; and that the principle of a "sliding scale" had been tried aforesaid with disastrous results. The points thus noted were illustrated in a somewhat long communication, which was acknowledged by the Society in London, as having received an anxious and protracted consideration.

"The several communications in the *Canadian Independent* arising out of this correspondence as reported in abstract in that periodical by the Secretary-Treasurer, have been read carefully in London, and have led to some further correspondence, the close and culmination of which for the year will be laid before the Society at this anniversary, addressed "To the Ministers and others composing the Canadian Congregational Union and Missionary Society, in their Annual Assembly," and dated May 21, 1861."

II.—LETTER FROM THE COMMITTEE OF THE COLONIAL MISSIONARY SOCIETY.

Bloomfield Street, May 21, 1861.

To the Ministers and others composing the Canadian Congregational Union and Missionary Society, in their Annual Assembly.

DEAR BRETHREN,—Before entering on the subject on which we are about to address you, we beg to offer you our sincere and fraternal greeting, and to assure you of the deep interest we feel in your personal and social welfare. It is our earnest prayer that in all your meetings, at this your annual gathering, you may realize the presence of our divine Lord and Master, and be guided in every matter that may be brought under your notice to such decisions as will advance the prosperity of the Churches, and tend to the glory of God, whose servants you and we profess to be. We cannot contemplate the history of Congregationalism in your Province without discovering much cause for devout thankfulness. It is in Canada that some of the earliest efforts of our Society were put forth; and although there may be some things to lament, there are, we think, more to encourage, and, we will add, none that may not by faith and prayer be remedied if wrong, or be strengthened if weak. May your present assembly prove a season of refreshing from the presence of the Lord, and, when you return to your respective spheres of labor, may it be under a holy impetus, prompting you to increased diligence in seeking to bring souls to the Saviour, and so to build up our Zion in every part of your land.

We fear the letter we addressed to you last year, on the renewal of the grants in aid of those stations assisted from the funds of our Society, has been somewhat mistaken. It was not our intention to refuse pecuniary aid to such Churches as were really progressing, though their advance was slower than either you or we could desire. But there were some that did not appear to us to be making any progress at all; and we imagined, where this was the case, it would be better to relinquish such stations, and strengthen others of greater promise. We were led to look back to the records of the Society, in order to ascertain the amount of grants in aid for several years, and the following is the result of such an examination. In the year ending May, 1857, the gross amount of assistance was £1530 6s., less your Missionary collections £720 4s., the difference £810 2s. being the amount contributed by British funds. The following year, the total was £1618 6s. 3d., less your collections £820 3s. 3d., our portion therefore being £798 3s. The year 1859, the total reached £1892 19s. 5d., your collections being £802 12s. 6d., leaving the increased amount from our resources to be £1090 6s. 11d. And for the year 1860, the gross amount was £1898 5s., your

collections being only £758 16s. 7d., leaving the still larger sum supplied by us to be £1139 8s. 5d. This was no doubt occasioned *partly* by the adoption of some new stations, which at the commencement were of necessity somewhat expensive, as Ottawa for instance. Still it led to a careful examination of the stations, as given in your annual statistics, when we found some that had been receiving grants for 15 and even 20 years, and it awakened a fear lest these grants were operating like an endowment, and preventing in some instances those advances towards self-sustentation which it is at once the duty and privilege of the Churches to make. A writer in your *Canadian Independent*, signing himself "E," whilst arguing the matter very temperately, says, "The connection has hitherto proved highly satisfactory to the Canadian Churches and Pastors." We are encouraged by such a testimony, as it has ever been the study of our Committee that it should be so. And you may rest assured, dear brethren, that there will be no abatement in the affection we cherish for you, or the effort we put forth on your behalf. Your correspondent "E" judiciously argues against returning to the former arrangement. We have no wish that you should, as we are thoroughly convinced it would be productive of immense or even insuperable difficulties, hazarding the very existence of not a few of your Churches. Your correspondent most justly remarks, "There is quite as much danger of the Colonial Missionary Society's subsidy degenerating into an endowment incubus, in its influence on *contributors*, as upon recipients of aid." This is the very thing we fear; and if it be a fact that your stronger churches were better able to double their contributions than the weaker to make up the 20 per cent., that in every case might be deducted, and that your "prosperous farmers could double and quadruple their contributions with advantage to themselves," we put it to you, dear brethren, whether there is not some ground to justify us in bringing this matter under your serious consideration. Receive once more our assurance that it is not our wish to deprive any of our beloved missionary brethren of the slightest comfort they enjoy. We admire and thank God for the zeal and self-denial they practice; and we would far rather add to the amount they receive, could we feel it right to do so, and the state of our funds would allow it, than abstract a single dollar from any of the grants proposed. Whilst our proposition is to lessen the grants to Churches that have for so long a period been on our list, there is a proviso that "special cause may be shown," in any given case, why such diminution should not be made. It may be therefore that such Churches as are situated in your Eastern Province, surrounded by Popish influences, and exposed thereby to difficulties not easily surmounted, may be exceptional cases—especially as by removing the brethren from such stations the only light that shines there would be followed by total darkness. We ask you then, dear brethren, calmly, prayerfully to consider the whole question. It is one which regards the prosperity of the cause which is dear alike to you and to us. The glory of God, the extension of the kingdom of Christ, the salvation of souls, are involved in it. In seeking these objects, objects which alone are worth living for, we have hitherto worked harmoniously together. We have nothing else in view in the proposition before you. If you can devise a better method of procedure for the future, let us know, and it shall receive our maturest consideration. We desire nothing but the good of the churches, the comfort of our brethren, and the promotion of the great object for which our much loved Society lives and labors.

We are aware of some of the difficulties with which you have to struggle, especially the noble stand you make for the purity of communion, which no doubt in some instances is a hindrance to your progress. But this is the grand feature of our ecclesiastical system, which must never be lost sight of. The addition of a few dollars to the income of a Church would be a poor compensation for the admission to membership of those who give no evidence that they are truly converted to God. We admit that some allowance must be made on this ground. Then it is also said that the tendency in your population to migrate from east to

west weakens your churches in the former. This we can easily suppose may be the case, and might in some measure account for the continued feebleness of some of the Churches in that part of your country. But, as it appears to us, whilst this migration weakens the cause in the east, it might be expected to strengthen it in the west, which your statistics do not show that it does.

But, dear brethren, we forbear entering further on the subject, and would leave it in your hands, not doubting that you will give it that consideration which its great importance demands. It is our desire and prayer that the "wisdom which is profitable to direct" may be vouchsafed to you; and, by looking to the only source from which that wisdom can be derived, we cannot but express our hopeful confidence that both you and we will be guided aright, and that such an arrangement will be devised as will be satisfactory to all the parties concerned.

Allow us, in conclusion, again to assure you of our sincere Christian affection and our earnest prayers that a plentiful effusion of divine influence may be poured upon Pastors and Churches throughout the land, that so the word of the Lord may have free course and be glorified. We subscribe ourselves, in the name and on behalf of the Committee,

Yours in the faith and fellowship of the gospel,

JAMES SPICER, *Treasurer.*

THOMAS JAMES, *Secretary.*

The following paper was drawn up by the Secretary-Treasurer, Rev. Dr. Wilkes, as an exposition of the general views of the Colonial Missionary Society in relation to Canada as their first field of operations.

III.—HISTORICAL SKETCH, BY THE REV. H. WILKES, D.D.

Towards the close of the last century and therefore not many decades of years after the conquest, the religious condition of the English speaking settlers in Canada had attracted the attention of British Non-conformists. Whether this was called forth by residents in Quebec, or was manifested independently by sending some one there, the writer does not know. The result was the formation of a congregation and a church in Quebec, ministered to sometimes by English, and at other times by Scotch Independents. The late Rev. Francis Dick, from Scotland, was one of them: an earlier one from England was imprisoned through the influence of the then tyrannical High Church party, and the last, the Rev. George Bourne, closed his ministry there in 1829. There being no organization in the mother country for the colonies, connected with congregationalism, the people as a matter of expediency, and in order to secure a regular supply of ministers, identified themselves with the Church of Scotland, and obtained a minister from the colonial committee of that church. Afterwards they became the Free Church, and have now waxed into the congregation worshipping in Chalmers's Church in that city. Somewhat later, namely, early in the present century, the Rev. Thaddeus Osgoode came into Canada, from the United States, and formed a congregation of our order at Stanstead. No mention is made of the important early movements of the Canada Education and Home Missionary Society, or of the American Home Missionary Society, as this paper is designed to have reference to British efforts only.

About the same time the attention of the London Missionary Society was called to Canada, and two or three Independent ministers sent out, namely, Rev. Wm. Smart, the late Rev. Mr. Parkiss, and the late Rev. Mr. Bryning. As the society declined to sustain them beyond a very limited period, they all fell into the Presbyterian ranks, and obtained the benefits of grants and endowments, with which those bodies were furnished by government. In the year 1831 the same society made a grant towards the sending forth of Rev. John Smith, whose mission was to be the establishment of a school of the prophets of a non-sectarian character, embracing Independents, Baptists, and non-State Church Presbyte-

rians. This movement was connected with the Canada Education and Home Missionary Society, in Montreal. With Mr. Smith came out, independently of any society, the late Rev. Richard Miles, who in 1831 commenced the cause in Montreal. About this period, the Rev. David Murdoch, and one or two others, came forth aided to do so by funds raised in Great Britain, and a year or so later Dr. Lillie did the same, settling at Brantford. Meanwhile there was no sustentation fund on which to fall back, so that all these brethren suffered many privations, except those who had personal means, and they would have been ultimately driven off the field for want of the common necessities of life, had not Congregationalists in England taken up the matter.

It will be remembered that the Congregational Union of England and Wales appointed a deputation to visit those churches in America with which they held fraternal intercourse and correspondence. The Rev. Drs. Reed and Matheson being that deputation. On their arrival in New York, the few brethren in Canada entered into communication with them, and urgently pressed a visit on their part to Canada; which visit, it is believed, formed no part of their original design. They came to Canada, and were speedily impressed with the conviction that the Congregational Churches of Great Britain had an important work opened for them in this colony. On their return to England, unwilling to entertain the plan of forming a new society, they pressed upon the London Missionary Society the duty of taking up this field. The matter was met on the part of the Directors as a temporary claim, by the grant of £1000. Thus aided, Drs. Reed and Matheson procured the services of Rev. D. Dyer, and Rev. Wm. Hayden, who were sent out, and they asked the writer, then residing in Edinburgh, to visit London for the purpose of conferring with the Directors of the London Missionary Society, as to the best mode of procedure. This visit, in May, 1835, resulted in the determination of the London Missionary Society not to take up Canada as a field. They were told by the writer that the mere sending out of ministers and sustaining them for the first year, and then leaving them upon the support of such congregations as they might gather would result in failure and disappointment; whatever was done must be upon the principle of prolonged assistance to the ministers sent out. As the Directors deemed this course incompatible with their position as a society for the evangelization of the heathen, it was agreed that something else must be done for Canada. At length, during the year 1835, plans were formed, and towards its close the writer was corresponded with on the question, whether, if a society were formed, he would resign his charge in Edinburgh and proceed to Canada as *corresponding agent*. In May, 1836, the society was formed, and in August of that year the writer reached Canada, proceeding immediately after his arrival on a tour of visitation and observation as far westward as London.

It should be understood, therefore, that the movement described *really originated in the earnest solicitations and appeals of brethren already in Canada*, who through Drs. Reed and Matheson acted upon the friends of missions, mainly in the City of London. It was not a self originated effort of British Christians to evangelize or Congregationalize Canada, but rather a yielding to a sense of duty pressed upon them by residents in the colony, to aid them in their evangelistic work. There was at first a question whether the society should be catholic or denominational: the latter view prevailed, and it was linked with the Congregational Union of England and Wales. From the beginning it was supposed, and all the appeals for funds were based upon the supposition, that *outside aid would only be required by the congregations for a few years*. It was never contemplated, for a moment, that the stations and their occupants would remain upon the lists of grants for ten, fifteen, or twenty years. The idea prevailed in the Committee and among the supporters of the Society, that *grants in aid would gradually and rapidly diminish, and that from three to seven or eight years would witness their termination*.

The mode of action adopted by the newly formed Society was to make the writer its agent from Kingston eastward, and Rev. J. Roaf its agent from Kingston westward. In 1837 they sent out Rev. Messrs. Clarke and Dunkerly, with whom Mr. Nall returned. There followed Rev. T. Atkinson for Quebec, Mr. Wastell for Guelph, Mr. Byrne for L'Original, Mr. Carruthers for Brockville, and afterwards Mr. Drummond for the same place, and some others. These brethren came out with a salary of so much sterling guaranteed by the Society, from which had to be deducted, quarterly, whatever the people paid to them. A few years established the point, that this course *prevented* rather than *promoted* the bringing up the churches to a self-sustaining position. It was a pauperizing course so far as its influence on the congregations was concerned. Hence it was gradually exchanged for a pledge on the part of the people that they would raise so much—the minister to depend on their honesty for its payment; and a grant of a definite sum, according to the circumstances, paid quarterly by the Society, through one or other of its agents. After a number of years the agency in the West was exchanged for a committee, but the mode of working remained unaltered. It will be perceived that there was necessarily called forth on the part of the agency, as honest men having an important and sacred trust in their hands, constant solicitude and effort and pressure to *raise* up the amount lying on the people, and to *lessen* that for which the Society was responsible. Their progress in this work was very slow, and was never satisfactory to the Society. The correspondence continually indicated disappointment that the original anticipations of progress had not been realized.

In these circumstances the Society was cautious, and slow to take up new fields, which, nevertheless, to the Canadian brotherhood seemed promising. If fresh movements were contemplated on this side, vexatious delays occurred in correspondence, and the opportunity was either injured or lost. This was one of the reasons for the formation of the local Societies in Eastern and Western Canada. It was thought that missionary efforts would foster a missionary spirit; and that our churches, though neither numerous nor strong, might do something themselves for the advancement of the common cause. The Society in London was asked if they had aught of objection to the movement, for it would take from its treasury the monies contributed in Canada therefor. It was promptly conceded that over the monies raised in Canada, it was in perfect harmony with sound principles, that the churches contributing them should exercise the control; and therefore there was no objection to the institution of these Societies. They existed from eleven to fifteen years, and accomplished a large amount of good. Certain rural districts were supplied with a faithful ministry, and the spirit of home missions was awakened and cherished in the churches.

But the working of this machinery had several disadvantages. There arose necessarily invidious and causeless distinctions between even neighboring ministers. One sustained by the English Society received more ample compensation, and his remittances promptly at the end of the quarter; another, not ten miles from him, who was his equal in every respect, received a less stipend, and that most irregularly, when the local treasurer happened to be in funds. Moreover there was no large object set before the churches to call forth their liberality in a measure commensurate with the importance and real magnitude of the work. They only heard in each Society of from five to eight laborers. Still further were there disadvantages existing and prospective in the working of the Society's agencies; for that system which perhaps was the best that could be adopted at the commencement of such a work, was unfitted for a more advanced stage. With pastors and churches holding congregational principles, the body outgrew the swaddling bands of its infancy and the leading strings of its youth.

It should be mentioned here that during the period now adverted to, suggestions were once and again sent to London, and were by the writer, in 1849, made *vis à* *voce* there, having relation to the general plan which has now for eight years been working so successfully; but there existed in the mind of the far-seeing and

large-souled Secretary, the late Rev. Algernon Wells, and in the minds of the Committee necessarily much under his influence, an unconquerable opposition to any plan involving the principle of allotment of monies by the churches in Canada, which were collected by the Society in England. During his life the Committee would not part in the slightest degree with the prerogative of deciding absolutely as to the appropriation of all funds raised by them in England. It is not to be supposed that this arose from any want of confidence in the brethren in Canada; it was rather the conviction that as trustees of the funds committed to their charge by their constituents, *they could not honestly delegate their power to manage them to any body of men whatever*, and especially not to the parties who were directly or indirectly to receive benefit from them.

Accordingly, and this should be carefully noted, it involved a change of policy to some extent when the Society in England yielded to our wish to establish the present economy. Our present system was not of British origin in any degree, but solely of Canadian. It is true that Rev. J. C. Gallaway was with us at the time, as the Delegate of the Society to our Churches, but the plan was not before him at all until he had reached this country and conferred with brethren here. His judgment went with it, but he had no power to give to it other than a personal sanction. You are reminded that the plan comprehends the following particulars :

1. The merging of the Local Societies and the Agencies in one new and distinct Society, having all the attributes of an organization for conducting Home Missions; whose committee, however, should be composed as far as possible of pastors and delegates from churches independent of missionary aid; whose local committees should be charged with the annual visitation of the churches, for the awakening of a missionary spirit and the collection of funds, and should have power, limited to the missionary year, to appropriate certain amounts required for new movements.

2. Inasmuch as from half to three-fourths of the funds expended were entrusted by the British Churches to the Colonial Missionary Society, and from one-fourth to a half by the Canadian Churches to the Canadian Society, a mutual revision of grants was agreed to, in which however the Canadian Society had the vast advantage of initiating every movement and of proposing every grant. None of us would have had the face to ask the Society in England to grant its funds at our bidding, and without a careful examination and revision of our appropriations, however convenient such a course might prove to us in working. We all knew that such would have been a relinquishment, and that unfaithfully, of an important trust committed to them.

The writer is aware that the force of this remark will not appear to many brethren, because of a widely prevalent mistake of the attitude of the Colonial Missionary Society towards the work in Canada. This mistake has frequently manifested itself in our conferences, but as it was at the moment of no practical account, there was no need that time should be occupied in its correction. Now, however, it is important that such correction should be made, and it applies as well to our College as to our Missionary work. The mistake appears in such phrases as these: "We are doing *their* work, while in any way advancing the interests of the College." "We are doing *their* work while endeavoring to build up a cause in any locality." "We are doing *their* work while labouring on the committees having charge of missions." Now whatever phrases in the communications and reports of the Society might be made to bear out in some measure this view, the writer desires expressly to say that *this is not the conscious or practical position of the Colonial Missionary Society's committee in relation to our work*. They regard the College as *ours*, the causes as *ours*, the committees and their work as *ours*. Any faithfulness, zeal, toil, on our part is not regarded as put forth for *them*, and as calling forth their gratitude, but for our master in a work which *He* has committed to us, and not they. The importance of having a definite impression of this felt attitude of the committee in London, while judging of their action, or forming plans for the future, must be apparent to all.

Returning from this digression to the history of our present plan, and as confirmatory of its Canadian origin, it should be stated that considerable doubt and reluctance existed in relation to it, when it first appeared in Blomfield Street. The advantage of concentration of effort and resources was seen, and also of Canadian initiation and working out of all movements; but the matter of the appropriation of funds in harmony with the trust committed to the Society by its constituents, was a difficulty. Gradually, nearly our entire brotherhood had become composed of those whom our friends in England had never seen, and of whom they had only the most general knowledge, and who they supposed had but a very imperfect acquaintance with English habits of thought and action. They were also afraid of a certain "*go-a-headness*," alien to the steady conservatism of the father-land. They feared that money would be appropriated too fast for the very slow increase of their funds. Still, the provision made for a careful revision of our annual schedule, giving them time to do so before action was taken upon it, and for remitting for their consideration all interim money action of the local committees, so far quieted their fears, that they adopted the arrangement and our present course began. The success attending it, through the Divine blessing, is apparent to us all, and hence there is a proper and natural unwillingness that it should be meddled with. It would unnecessarily extend the length of this paper to enter upon the details of that success, therefore with this simple reference we pass on.

The question will naturally arise in many minds, *wherefore the present pressure?* Is it because of any lack of faithfulness on the part of the general and local committees? This is not pretended. Is it because of lessened interest and effort on the part of the Canadian churches? No, on the contrary, the interest increases. Is it because, as some have suspected, *of any sympathy* on the part of the Canadian brotherhood *with the side of the Canadian brother in a recent controversy* with the Society? No: the writer has in his possession a most emphatic disclaimer officially communicated; it has not been thought of in connexion with this pressure; it would be deemed by them a most unworthy course to allow that to exercise an influence. What then is the cause?

The reply must be found in the past as well as in the present, for the pressure is somewhat chronic in its character. If it be remembered that for five and twenty years the theory and expectation in London has been that the duration of grants would only extend over some five or seven years, *and that this has been made a ground of appeal for funds throughout England from the beginning until now*, it will be supposed what is strictly the fact, that this is not the first instance of pressure. The correspondence extending over that long period in the possession of the writer, and he has no doubt the same is true of that in Upper Canada, prior to the formation of this Society, affords several if not frequent instances of review and of complaint and pressure. These were not made public, but were dealt with by the agency and the committee as best they could; but it is believed that the time has now arrived for the churches generally, in Canada, to know the views of the Society in England: hence they have been set before them.

The reply may be rendered more complete, by reminding you of two or three points which must necessarily affect the attitude of our friends in England. Years after the formation of the Society, Australasia engaged its attention, and precisely in the same manner as Canada, *by applications to England from the colony itself*. The migration to that colony of numerous English Congregationalists, attached to their principles, and having considerable wealth for a new country, was a favorable circumstance of which there was no parallel in Canada. A large number of ministers were sent out, and were promptly taken off the hands of the committee, as to support, by the congregations which they gathered. Out of ninety whom they have sent out, only four or five remain in any measure aided by their funds. Thus the comparison with Canada became a *contrast* unfavourable to our country. Besides, the Society never sent *many* men to Canada, and it is long since it ceased to send any. Some valued brethren have come

amongst us on their own responsibility, but they were not sent by the Society. While to Australia they have been sending every year. But these Ministers have all their relatives and associations in England; every one of them having links of connexion with the churches and the committee, and being a power in the British mind in favour of Australia, by means of manifold chords of sympathy. *We have nothing of all this.* Our ministers who came out in connexion with the committee have been so long separated from their English friends as to be robbed of this advantage, and even of them there are but few. Still further, during the last twelve years, Rev. R. Fletcher and Rev. Mr. Poore have been sent to Australia, and the latter has made two visits to England for ministers: hardly an anniversary has occurred without the presence of an Australian; while it is twelve years since any one from Canada has appeared officially before the committee or the churches, as connected with our home missionary work. There is an exception in the fact that our long tried brother, Mr. Clarke, sen., was at one of the annual meetings in London; but he was in England as the agent of the French Canadian Missionary Society, and had no official relations with the committee in Blomfield Street. Ever since the formation of our present Society, there has been on the part of the committee, from year to year, merely an examination of names representing few persons known by face, and whose history and interests have to the committee an interest only of the most general kind—the work for them to do has been marked out in Canada—every thing awakening thought has been done on this side the water—so that nothing is left of more interest to our friends in Blomfield Street than merely paying the bill! Whereas during the same period the details of the Australian work have come up cumulatively before the committee, and they have been all along coming in contact with living men rather than dry names in relation to it.

Once more, and still to the disadvantage of our field, as awakening interest and inspiring confidence among friends in England, the northern section of the committee of the Society have charge of Nova Scotia and New Brunswick as well as Canada. In regard to that field there has indeed been movement and excitement during the last ten or twelve years; representatives have visited England, efforts have been put forth, monies have been collected. But without going now into particulars, so sad has been the *mismanagement and misjudgment*, that disastrous failure has been the result, and there can be no doubt that this is linked in the committee's mind with British North America. In the meantime, the British world has heard much of the prosperity and glory of Canada, of its enterprising population, its fertile soil, its boundless resources, its increasing wealth. The Society has learned that *one after another* of the principal religious denominations has ceased to receive any aid from the father-land, and thus the impression is being formed that Canadian Congregationalism can walk alone, an impression which the writer finds has been greatly deepened and confirmed in London by a recent article in the *Canadian Independent*, over the signature "E." Let these things be considered, namely, the persistent expectation that grants would only be required for a limited number of years—an expectation more than realized in Australasia—the consequent chronic nature of the pressure upon us to endeavour by some means to realize this—the natural absorption of the committee's attention with the Southern part of their field, with which the links and chords of sympathy were continually multiplying and strengthening, while the reverse was the fact in relation to the Northern; and the sad failures and useless expenditure in the most Eastern part of this Northern field; and we cannot feel surprised that looking over our schedules and finding names and stations there for ten, fifteen, and more than twenty years, they should demur to the continuance of this state of things, and call upon us to devise and to apply some remedy. In doing so, they have had before them the terms of our agreement with them when this Society was organized, and they do not perceive that there is anything in their action at variance with those terms.

While the chief design of this paper has been to prevent useless and to guide

useful discussion, by setting the case before you in a Blomfield Street point of view, and noting facts which cannot be familiar to many, the writer would not conclude without briefly indicating a course of action for your consideration.

1st. Ought there not to be a more definite understanding amongst us of what we contemplate doing in the work itself? It cannot surely be our purpose to set up a Congregational Church in every settlement in the land! We could not accomplish this, even was it desirable to make the effort. Our *witnessing* influence does not require this for its exercise. We may witness for spiritual communion, for spiritual freedom, and for other great principles, and influence the community by our testimony, without being ourselves in every place. And as to the simple preaching of the gospel, that is done clearly and effectively by some other denominations. Do not our circumstances of restricted means point to the duty of confining our efforts either to large centres, where all denominations have room enough, or to such other places as have a nucleus of people favourable to our views, or in some other way present definitely hopeful fields of labour?

2nd. This careful policy should act in conjunction with befitting zeal upon our missionary committees, inspiring caution in the taking up of new places, and in securing the right men for the places needing laborers. The question is not what can we do with this brother, where shall we find a sphere for *him*? but where is the man adapted to this precise sphere and work? The present urgency of the Society in England, and the prospective necessity of standing in our lot in Canada without their aid, should induce the utmost efforts to raise the standard of contribution in our churches where that is practicable, so that our own share of the funds expended may continually increase.

3rd. The writer proposes no change whatever in our relations with the Colonial Missionary Society, nor does he counsel any alteration in our general plans; but it is manifest that still greater care must be exercised in making appropriations, and that in as many cases as at all practicable they must be steadily and gradually reduced in amount. Surely the greatest care should be exercised in the matter of dividing a field into two parts, perhaps for greater convenience and efficiency, which division involves the employment of two ministers, and the expenditure of a larger aggregate amount of funds. If any plan could be devised, without the expenditure of missionary funds, to secure occasional personal intercourse with the Committee in London, it would be of great advantage.

In conclusion, the writer desires to record a high estimate, in which he is doubtless joined by the entire brotherhood, of the value of the labours and liberality of the Colonial Missionary Society. Canada has reaped in the past, and will continue to reap in future generations, untold benefits from the work which it has so greatly aided us to achieve. He does not believe that there exists any other desire in London than to coöperate with us in our work in a cordial manner. Expressions in correspondence are often ill-chosen, and may appear to convey a meaning which the writer never intended. There are instances of this fact in the course of the correspondence just alluded to. Emphasis may be so expressed as to be taken for an authoritative requirement, which is in no wise intended. It is due to the Committee in London that we interpret their language in a broad and generous spirit. They deserve this at our hands. Let them not be suspected of a harshness to which they are really strangers. We are serving one Lord and Master, and are engaged in one work, the greatest that can employ the human intellect, or stir to its depths the human heart. Let us give them credit for singleness of purpose to glorify God in working with us. If we meet them in a loving yet manly spirit—if we interpret generously their language and action—and if we, with due consideration of all the interests involved, consult their views and preference—and they are entitled to this—there can be little doubt that they will continue with great cheerfulness to help us in our important work, until, by God's blessing upon our united efforts, we are enabled to carry forward the work without them.

IV.—REPLY OF THE CONGREGATIONAL UNION TO THE COLONIAL MISSIONARY SOCIETY.

Kingston, C.W., June 15, 1861.

To the Committee of the Colonial Missionary Society.

DEAR BRETHREN,—The members of the Congregational Union of Canada, acting also for those of the Canadian Congregational Missionary Society, assembled for their annual meetings, have received with deep interest your communication to them of the 21st May. Be assured that we most cordially reciprocate the fraternal sentiments it contains. We never think of your Society but with lively gratitude for its signal services, during the past quarter of a century, in the planting and watering of Congregational churches in Canada. We need no assurance that you have the prosperity of our cause thoroughly at heart. With all the candour inspired by these feelings, and by your oft-repeated declarations of confidence in ourselves, we now proceed to take up the important questions on which you have addressed us.

We are very glad to find that your present communication relieves us of much of the uneasy sensation produced by some expressions in your letters of the 4th September and 6th December last, to our Missionary Committee. You are already aware that brethren here were startled at the peremptory tone in which it was announced that the Sliding Scale “must be adopted for the future;” and this while we occupied, as distinctly agreed, not an auxiliary, but a co-ordinate position in respect to you.

With regard to the sliding scale itself, we cannot too emphatically state that the opinion of those who are on the field is unanimously and most decidedly adverse to it. It has been weighed in the balances and found wanting. Its very name is suggestive of the most dismal recollections. It would extend this letter to too great a length, were we to enter minutely into the reasons of this universal conviction. But amongst us it is so strong, that if you still feel it incumbent upon you to insist upon it in relation to your contributions to the Canadian work, we shall have to consider the question of a dissolution of our existing missionary partnership, and a reversion to the former separate mode of operation. This alternative you deprecate—we should do so with tenfold urgency.

It is due to you also to state that the announcement of such a policy has, to an alarming extent, unsettled the minds of several of our most valued and successful missionaries, whose cases would come under the operation of the new rule. Nothing could more clearly demonstrate to our minds the unsoundness of the principle, than the effect produced on such men, labouring in spheres spiritually hopeful, but pecuniarily dependent.

The painful feeling prevailing among us has been heightened by the recollection of the hindrances to our Indian Mission work found in your Constitution. While, of course, we leave the provisions of that instrument entirely to the judgment of our English brethren, our own missionary constitution is framed on the principle that we can make no distinctions of race or colour in preaching the gospel to every creature within our field; and it is felt that there is no valid reason arising out of our connection with you, why we should be under the necessity of forming separate organizations, involving so much additional labour and expense, for objects which beforehand we pursued under one.

You will, we are sure, pardon the further suggestion, that we feel our combined operations embarrassed by the facts, that the circumstances of the colony are so utterly different from those of the mother country, and that you are unavoidably so entirely deprived of the advantage of local and personal acquaintance with the cases of application. Reverse the positions, and imagine English Home Mis-

sionaries placed under a Canadian Board, and you will realize our case exactly. This difficulty we know is felt, as it has been often expressed, by yourselves.

In dwelling upon the danger that missionary grants, long continued, may degenerate into virtual endowments, we think you cannot have given due weight to the precautions we take against any such result, *viz.*, the requirement of annual application, the fresh examination of each case before a grant is renewed, the frequent reduction of the aid given, the urgency with which each church is plied by letter and in person with regard to self-support, and the cutting off of such as are deemed too weak to live. We are satisfied that if you could once witness in person the administration of the missionary grants by our Committee, any impressions as to slackness in this matter would be effectually dispelled. Such is the influence of the continual pressure exercised upon our missionary pastors, that they regard dependence on our aid as a heavy burden and grievous to be borne, and hail the cessation of it as an emancipation from the house of bondage. Some of them urge their people to call themselves "self-sustaining" too soon, supplementing the deficiency by new personal labours or privations. It is the earnest desire of us all, pastors and churches, individually and as a denomination, to be as speedily as possible independent of all aid from Britain.

To us, however, it is abundantly evident—and we are certain that were you on the ground you would see it as clearly—that there will be churches in Canada, which Christ would have preserved, unable to come up to the point of independence in the five or ten years you propose to assign as the term of assistance. And although you would allow of exceptional cases, we have no doubt that the right course is to leave the question unfettered by any exact rule, each case being dealt with on its own merits, in the spirit we have just described.

Do not let the fact of recently increased demands from this quarter lead you into a condemnation of plans that, on the whole, have wrought so well. You seem to have overlooked the increased number of labourers in these more costly years. Examining the figures you quote by this test, the following results appear: In 1857, 33 missionaries were aided, at the average amount of £46; in 1858, 36 at £44; in 1859, 40 at £47; and in 1860, 45 at £42. For the last two years the expenditure in Nova Scotia and New Brunswick have been included in our accounts. Brethren from that district testify that more work is done there than formerly, while, as you know, your outlay is far less. Let the higher drafts you refer to, then, be credited to the vigorous expansion of the work, not to a faulty method of administration. On the other hand, our appropriations for this year will be considerably less than those of 1860. Three churches have declared themselves independent of further aid, and several others apply for diminished grants.

Since you refer officially to the opinions of "E.," published in the *Canadian Independent*, allow us to remind you that these were the views of an individual, whose correctness was disputed by another correspondent of the Magazine, "K. M. F.," in the following number. In estimating the ability and disposition of our friends, in respect to subscription, regard must be had to the habits of the surrounding community. Our statistics show an ascertained contribution of £2 6s. sterling per member. Does not this compare favorably with English liberality?

In regard to losses by emigration from the East not increasing the Western churches, we may explain, that by "the West" we mean an area of many thousands of square miles, including all the Western States of the American Union. Our migrating members are lost to us in this wide expanse.

A word as to the comparisons that have frequently been drawn between the progress of our churches and those of the sister colonies in Australasia. Independently of the mineral resources of those territories, the indubitable fact is, however accounted for, that a much larger proportion of emigrants of the middle class—in which, we need not tell you, the strength of our denomination is found—has proceeded thither than in our direction. Those colonies are younger than

ours. Congregationalism (here a late arrival) took early and deep root in them; it has been strengthened by continual additions from the mother country; and if it be stronger than with us, the difference is thus to be explained. We rejoice, without a particle of envy, in the prosperity of our brethren at the antipodes. But let not their more favored condition be an argument against our need!

Having thus noticed the chief points of your letter referring to the past, we now advert to its request for suggestions in relation to the future.

Some propose that you should annually grant a sum of money—the amount to be fixed by yourselves—for the work in British North America, leaving the several appropriations to be made by our Missionary Committee, without further reference to you.

Others, again, would prefer a continuance of our present system, hoping that, the power of initiating all grants being exercised on our part with all possible fidelity, and that of revision on yours in your wonted fraternal and suggestive style, we may be able to carry on the work with mutual satisfaction.

A modification has been suggested of this character: that appropriations be made definitely by our Committee, at the beginning of each year, and reported in detail to you—your comments thereon coming under the consideration of the Committee for the *following* year. By this course, the uncertainty in which missionary brethren are kept for three months of every year, till your opinion on the schedule arrives, would be prevented. From this plan, however, new stations could be exempted, as agreed with you at the beginning.

We do not here indicate a decisive preference for either of these plans, or enter upon a full discussion of them; because we are taking steps to adjust our future arrangements in “a more excellent way.” We have long felt that we have suffered comparatively in your regard, for the lack of personal bonds of connection with our brethren in Britain. We are, mostly, unknown to you by face. Our ministry is largely of Canadian origin and education, while nearly every pastor in the other colonies is from the fatherland. They not seldom visit you again. You know them better—it would not be wonderful if you loved them more. Now, in order to remove this disability of ours, as far as may be, and to come to a full understanding on all matters of mutual concern, we propose shortly to send to you the Secretary-Treasurer of our Missions, beloved and honored equally by you and by us, together with one of our younger brethren, a former student of our own College, the Rev. F. H. Marling, who, face to face, can, better than by pen and ink, let you know our affairs and how we do. We know how heartily you will welcome these our messengers, and we earnestly hope and pray that in free conference every difficult question may be so adjusted that we may work together for many happy years in promoting Christ’s cause in British North America.

Signed in the name and on behalf of the Congregational Union of Canada.

(Signed)

J. ELLIOT, Chairman.
EDWARD EBBS, Secretary.

NARRATIVE OF THE STATE OF RELIGION IN THE CHURCHES.

“PATIENT CONTINUANCE IN WELL-DOING,”

Which constitutes the *chief* material furnished in the reports, is not easily presented in graphic and legitimate force. A worthy pastor in the Backwoods of the North West, who regularly ministers to three congregations every Sabbath, alternating one of these engagements with a fourth station, gathering severally at the four services, 40, 60, 100 and 150 hearers, simply adds to his statistical report, “*Nothing remarkable to state.*”

Another, referring to old grievances, which, by forbearance and conciliation, are being gradually healed, rejoices over a few alienated friends happily restored. Another, speaks with encouragement of gaining ground in the confidence of the community; but adds, "Our progress is *up-hill* work! Our band is small; but, I believe, devoted. There can be no doubt that God will give us a blessing." Another devoted pastor, who has patiently toiled in the same field since his entrance upon the ministry, now more than eight years, and during the last two has, with his beloved people, been grievously straitened by commercial reverses, and removal of many valuable helpers; yet from honourable pride has rejected all proposals to make known his necessities to the Missionary Board, writes thus: "These temporal difficulties have affected injuriously, I fear, both pastor and people. They should have led us to God: but they have rather kept us from Him. Still there are, and have been, during the whole year, many earnest souls constantly crying, 'How long, Lord?' And some of them not only earnest, but *believing and hoping*. We are altogether more hopeful than we were: congregations are improving, and so is the attendance on weekly means. 'Faint: yet pursuing!' may be taken as our motto, if you please."

The pastor of another church says: "The past has been a cold season with us. The congregations continue good; but spiritual, *intense* love to Jesus Christ scarcely visible. I am longing for birth-pangs in myself and the church. I know that Christ can and will attend to His own business. But I (like a childish busy-body) am trying to climb up where He keeps His secrets, to see what this cold winter means; and I get no help from Him in that direction. Only He says, '*Preach the Word: be instant in season and out of season*: and what thou knowest not now, thou shalt know hereafter.' I wish I had good manners enough to do what He tells me, and ask no questions! Christ has kept me within doors for four weeks past; first with intermittent fever, then diphtheria, and now the weakness of infancy."

Our good brother's last remark suggests numerous other references to serious

IMPEDIMENTS.

The pastors of Eramosa and Innisfil have also suffered serious interruptions from loss of health. The former, speaking of his three months' absence on this account, says his people tried to keep up the services, but broke down. "Where," he asks, "are our lay preachers?" The same brother also mentions a *small chapel debt* as a troublesome incubus; more difficult to wipe off than a larger amount. Also, the non-attendance of the members at church meetings; caused, as he thinks, in great measure, by the unbusiness-like manner of conducting them. Our excellent pioneer missionary to Colpoys' Bay (now called Albemarle and Amabel) laments the difficulty in the way of weekly social gatherings arising from the excessively hard labor required in subduing the forest wilds.

In other fields the chief obstacle deplored is the unavoidable necessity for the division of the pastor's labors between several distant places, much to the detriment of the cause.

Several refer to the extensive migration of the people, as a severe trial to feeble churches. One has lost by removal five entire families, besides several individuals; and another reports in the last two years, no less than

thirty-six dismissals granted, besides fifteen members absent; while the additions during the same period amount only to ten!

One reveals weakness of principle, or of heart, in the retention of the names of several on the church roll, who are only nominally members; while nothing in the report indicates spiritual progress: and this, a church not long since preëminently favoured with the manifestations of Divine power and grace. As an off-set, however, another and a much feebler church reports having experienced a gracious reviving, after a season of severe trial, resulting in the expulsion of two members under circumstances the most painful. "During those troubles," says the pastor, "our congregation was small, and our prospects very dark. Of late, however, we have been much encouraged; our congregation has increased, and is now, at times, larger than at any period since my settlement here. At our last church meeting we added four."

Several reports give prominence to the baneful effects of sectarian aggression; seven or eight denominations forcing themselves into villages and sparse settlements where even two could not be self-supported. For instance, a missionary pastor, who has occupied his present field since 1829, says: "There has been no very unusual movement among us, except that other denominations are planting themselves in our village, and working with zeal to secure adherents and members. The Episcopalians are here with a house in course of completion; Wesleyan Methodists have lately finished and opened a new house; Presbyterians promise to begin soon; and the Baptists are laboring on our borders. Adventists have a house, and every few months have a preacher from abroad and a protracted meeting. The number of denominations in these country places, tends to divide the strength, weakens the bands which ought to combine, and makes it difficult to avoid entirely sectarian controversy."

One other impediment mentioned deserves passing notice. The pastor of an eastern church says: "A number among the young manifested much seriousness for a while, under the word and in private converse; but sad to say, the impressions so made were dissipated by an increasing rage for wild and fashionable amusements. Dancing in particular, received beyond a doubt a fresh impetus from the evident gratification taken by the Prince of Wales in that diversion, and the countenance given to it, on the occasion of his visit, by members of Christian bodies in Montreal. In my opinion, some action of the Union, condemnatory of the practice, is very desirable."

SPIRITUAL PROSPERITY.

Evidences of this are quite apparent in many of the returns, notwithstanding the entire absence of what are commonly called "Revivals." For instance, at *Stanstead South*, "A marked improvement has taken place in the spiritual condition of the church during the last year. A prayer meeting was commenced in October, which was continued every evening for three months. It was indeed a season of blessing. Much anxiety was felt for unconverted friends and relatives, and earnest prayer offered in their behalf. Several cases of deep impression occurred, of which two resulted in finding the Saviour." *Belleville* (after sad dissensions in former years) has had a year of perfect peace, much comfort, and hearty coöperation. Four Sabbath services are conducted in the town and suburbs, at one of which the pastor is

relieved by a lay preacher. *Cobourg* manifests fresh vigour, larger attendance at week-night services, and an efficient Sabbath school. At *Cold Springs* the venerable father who for sixteen years has continued to minister in word and doctrine, reports attendance remarkably good; youthful hearers numerous, and apparently deeply interested. At a rural station, three miles from *Eramosa*, devotional services have been held for a length of time in a private house, and were still kept up while the pastor was absent on a three months' tour on account of his health. A most serious feeling prevailed; and three who were there brought to Christ now stand proposed to the *Eramosa* church. Others are still enquiring; while, alas, some of whom hopes were cherished, have gone back to their former vain conversation. The pastor of the *Scotland* church speaks of the past year as giving occasion for deep thankfulness, affording a sense of security and steadfastness. This brother has inspired his people with somewhat of his own spirit of steadfastness and resolute perseverance. He has laboured among them nearly fourteen years; has a church gathered chiefly from the world, now numbering 98, with a congregation of 200, and a Sabbath school of 109, in a little village of but few inhabitants. The church at *Burford*, under the same pastor, is also in most efficient state. *Guelph* enjoys spiritual prosperity, as the following paragraph from its worthy pastor fully shows. "Though we have no startling revival incidents to chronicle, there have been some of the most substantial tokens of the Spirit's power in our midst, such as may well incite us to thank God and take courage. Brotherly love has reigned without a discordant jar. The spirit of prayer has in some degree prevailed, and has been especially evinced in the attendance at the weekly prayer meeting. The 'word' has in some pleasing cases been with power. Among others, we have to record a very pleasing conversion from Popery; a young woman, whose 'good confession' stirred much thankfulness and praise in our hearts. The congregation has steadily increased, compelling the provision of additional accommodation. This has been furnished by the erection of galleries, containing about 110 sittings."

The year's experience at *Kingston* has been one of progress. The church has enjoyed perfect peace. The pastor expresses himself greatly encouraged by the spiritual tone, and generally healthy condition of those in church fellowship. There are two Sabbath schools; both in a prosperous condition. The weekly lecture has been very encouraging. The lecture room has been quite full. There is an interesting prayer meeting of the young people on Sabbath morning, an hour before the public service; and during the week, the laborious and faithful pastor has three promising Bible classes. He says moreover: "The appointment by the Union of a day for special prayer for the out-pouring of the Spirit, was an occasion of much good. We set apart the whole week (Saturday excepted), and so largely were the meetings attended, that these special services were continued for five or six weeks. The Master was with us, and several striking instances of answers to prayer were granted us. There were few among the young people but were deeply impressed, and some of them have been hopefully brought to the Saviour." Sixteen were added to the church during the year, upon profession.

Several other spots in the garden of the Lord, where we might linger with profit and delight, must be passed over, as your time forbids further exten-

sion of this part of the sketch. One other report we must give *entire*, for its every item is sufficiently important; and for brevity, distinctness, and comprehensiveness it is a *beautiful model*.

“The leading points to be noted are,—

“1. Peace and unity in the church.

“2. Much enlarged congregation.

“3. An apparently deep interest in the services of the sanctuary.

“4. Good attendance at prayer meetings.

“5. A blessed work among the young; nearly all those received by profession (20 in number) are of this class; many of them children of members.

“6. Very encouraging young people’s prayer meetings—sexes separate—conducted by themselves.

“7. The severe trial of the pastor, in the protracted illness and death of his wife, seems to have been blessed to the church.

“8. Most encouraging liberality in giving.”

I need not add that this report is from the pastor of Zion Church, Montreal.

INTERESTING INSTANCES OF CONVERSION

Are recorded in more than a dozen of the returns. One brother, in addition to his rejoicing over individuals of his congregation and bible class, has the special delight of seeing his two sons, aged 17 and 15, “walking in the truth,” and the younger devoting himself, in purpose, to the Gospel ministry. Several interesting cases of *youthful consecration to Christ* are noted. One report mentions two remarkable instances. Another says that a boy belonging to the Sunday school was recently called to pass through the dark valley of death; and in the trying hour expressed his faith and hope in Jesus in such a manner as afforded the full conviction that the sting had been removed.

Pastors’ Bible Classes appear to have been specially blessed with the convincing and converting influences of the Holy Spirit. All who mention such classes as having been conducted, do so with expressions of confident rejoicing, that the seed thus sown is bringing forth fruits to the glory of God. In one instance, an excessively irreligious man of wide influence for evil, has given striking evidence of becoming a new creature in Christ Jesus. An elderly lady, educated a Universalist, and wholly associated until lately with parties of the same views, has renounced her long cherished objections and opposition to the Gospel, and has actually been born when she is *old*. In Owen Sound and in the 2nd Church, Toronto, frequent admissions have occurred upon profession; and the pastor of the latter church states that several anxious enquirers are at present seeking his private instruction and help. The converting grace of the Spirit has evidently been more generally poured out upon the hearers in our congregations than in either of the two previous years.

MATERIAL IMPROVEMENTS.

At Melbourne, C. E., though without a pastor, the church has been painted and otherwise renewed. At Eramosa, and Georgetown, the grounds have been improved, and in the latter case large sheds built. At Guelph, galleries, and at Paris a spacious and well-furnished lecture room, have been added. New churches have been or are being erected at Macville (Albion), Manilla

(Brock), Molesworth, and Ospringe (Erin); and in each case the *people* in the several localities have cheerfully contributed nearly, if not quite, the requisite amounts. Funds are also being raised for new chapels at Kelvin, and at one of the stations of the Plympton church.

FINANCIAL EXPERIENCES.

One pastor reports that his people give little; for they do not think their minister needs much if any help! Another renews the testimony he has annually had the pleasure of bearing to the pecuniary fidelity of his people. An apprehended deficiency was entirely removed by anonymous donations on successive Sabbaths of \$5, \$10, \$20, \$30, \$40. An increase of \$100 has been voted to his salary. Many acts of generous kindness are also done to him from time to time. "Those that are taught in the word" at the 2nd Church, Toronto, "communicate to him that teacheth in all things." Their funds are raised on the Divine plan of "weekly offerings." The Guelph church has recently adopted it also. The pastor says: "Our experience thus far convincingly proves the wisdom and efficiency of this the Divine method of *regular* and *systematic* giving." The same plan has long been effectively worked in Zion Church, Montreal; and the financial statement shews the following amounts raised by that congregation during the past year:

For local purposes	\$5,444
For denominational <i>home</i> work	946
For foreign missions	1,574
For sundry catholic religious objects.....	1,824
	\$9,788

NEW GROUND.

Some progress has been made in occupying new missionary fields. At *Blue Vale* a church has been organized, resulting in great measure from the arduous evangelistic labours of Rev. R. McGregor, of Listowel. At *Meaford* a church has been formed, and both these infant causes are for the present supplied by students from the college, during their six months' recess. In connection with the latter church, are three regular preaching stations, where congregations of 100, 90, and 50 are severally gathered. At the lovely and romantic village of Magog, C. E., a mission has lately been commenced, but no church as yet formed. At Drummondville, (near Niagara Falls,) a church has been organized by a coloured missionary, Rev. J. L. Johnson, from the United States, now numbering 33 members, of whom 24 have been received upon profession during the year. We give his brief report in full.

"We may state that our church was organized Feb. 1st, 1860, with eight members. The congregation was poor and weak: but we have been steadily increasing since. The Lord has blessed us in this good work. Our object is to do the *fugitives* good. There are many old people, sixty years of age, learning to read the Bible. We wish to do something for the general good of our poor people, in way of Sabbath schools."

DESTITUTE CHURCHES.

We are sorry to have to add that Melbourne, C. E., Eden Mills, Hawkesbury, Vankleek Hill, Roxboro' and Martintown, C. W., have been, excepting

the last named place, destitute of the preached word. Port Hope has no prospect of continuing to enjoy this privilege. Perhaps if the good example of the Melbourne church, which although without an under shepherd, keeps up regularly a prayer meeting, at which from 20 to 30 habitually attend, were followed at Port Hope, they might worthily sustain their good name.

MINISTERIAL CHANGES.

The Rev. W. F. Clarke's settlement at Guelph is thus referred to by himself: "At the commencement of the year now reported, this church was without a pastor, and had no immediate prospect of obtaining one. By an unexpected providence, they were ere long supplied with a shepherd, and a union of the most cordial and harmonious character formed between them." The Rev. W. H. Allworth has removed from the united churches of Barton and Glanford, to Markham and Stouffville, which are united once more under one pastor. Speaking of this arrangement, our brother remarks "Stouffville needs now a resident minister. Their out stations cannot be dropped without inflicting an injury on the church. But so it must be! Pickering is dropped!"

The Rev. J. T. Pattison, has become Mr. McDonald's colleague in the Stanstead field.

Rev. A. Burpee has withdrawn from his engagement with the Port Hope church, at the request of the Cobourg friends, to whom he will henceforth devote his whole time, and the church become self-supporting.

Rev. R. Robinson, and Rev. E. Barker have severally resigned their pastoral charges, at Stratford, and Eramosa and Ospringe: thus leaving three important churches destitute of under shepherds.

GENERAL SOCIAL INTERESTS.

Our churches and pastors take their full share, in proportion to their numbers, in all the social movements of the times; though it must be confessed that much of their force runs to waste for want of more combination, and concentration. On the *educational work* of our country, it is believed that the brethren are entirely of one purpose, if not perfectly of one mind as to the theory. Several reports allude to the increasing interest felt in the secular as well as religious education of the masses.

On the *Temperance Reform* our pastors are for the most part, well known to be thoroughly committed. The absence of all reference to this important reformation in most of the reports, arises, in all probability, from this fact. It is to be hoped, however, that the silence in the reports, does not indicate a corresponding silence in the pulpit, the popular assembly, and daily intercourse with the world. One report alludes to an interesting "Band of Hope" having been organized by the pastor in September, in connection with the Sabbath school, which now numbers 76 young recruits for the Temperance ranks. Their meetings are conducted, as much as possible, by themselves, the pastor prompting and encouraging. These meetings have been quite enthusiastic. Another suggestion is furnished by the same report, viz., the desirableness of pastors being furnished with a *pocket pledge book*, to be used as opportunity may present in their daily intercourse with their flock, and society in general. An instance is named, of twenty-one pledges being obtained in this manner by the officiating minister at one wedding.

AGENCIES AND MEASURES.

One report makes emphatic reference to the valuable services of lay preachers, enabling the pastor to maintain a fourth Sabbath appointment, being thus relieved at one of the four in rotation.

Another pastor specially commends the Fellowship meeting, which he has found to be a very valuable nursery for enquirers; and one of the best means of promoting love, grounding in the truth, and cultivating the gifts of the brethren. His fellowship meetings are chiefly conducted by the private members, the pastor attending only once a month. The exercises consist of prayer and praise, with conversation on Bible truth and Christian experience.

EDWARD EBBS,
Secretary, C. U. of C.

SUMMARY OF STATISTICS FOR YEAR ENDING 5TH MAY.

Seventy-four returns have been made, up to this day 10th June. The number embodied in last year's report was 62. Some of the 12 additional returns of this table, are from churches that failed to make any in the previous year; while several new churches have reported themselves for the first time in the present table: such are Magog, C. E. (church not yet organized), Blue-vale, Drummondville (coloured), and Meaford, C. W.

Of these 74 churches, 60 have been provided with stated pastoral ministrations throughout, or at least during the latter part of the year. Twelve of these pastors have charge of two churches each.

They regularly occupy 132 preaching stations, conducting 327 weekly services.

Under the heading of adherents, thirteen of the 74 make no return. Of the 61 returns, the aggregate number of adherents is 10,645: and of average attendants at the principal service of regular preaching-places, 10,079.

The membership of 73 reported churches is 3,424, of whom 1,368 are males and 2,056 females. Of these 289 are absent from fellowship.

Two hundred and twelve have been added to 42 of the reported churches, upon profession, and 100, to 32 churches, by letters of transfer. In all 48 churches have received 312 additions; while 25 have had no additions.

Thirty-two deaths are reported, among whom are two wives of Pastors. One hundred and twenty-one letters of dismissal have been given, and thirty-two have been removed from fellowship, by church discipline. In all 185 removals. The net increase of members is 150.

Fifty churches report 65 Sabbath Schools in connection with them; in which 511 teachers are engaged in the instruction of 4,087 scholars. Doubtless most of the 24 churches not reporting any, are engaged in Union Schools connected with no denomination.

With regard to church property, 45 reports state that there is no change. Two have reduced chapel debts. Five new churches have been erected, or are now in course of erection; while another reports galleries added; another, a vestry built; and two mention the erection of chapel sheds. Only 19 have insurances on the church buildings.

CONTRIBUTIONS REPORTED.

67 Churches for Local Purposes.....	\$28,070
61 " for Home Denominational.....	4,268
19 " for Foreign Missions.....	1,902
25 " for General Catholic Objects.....	2,497
Total reported.....	<u>\$36,737</u>

COMPARATIVE VIEW.

On comparison of the last two Annual Tables it appears that 14 more returns have been made, 62 churches having reported themselves last year, and 74 this year. This is the largest number ever collected. Fourteen more preaching stations, and *one hundred and twenty-three more weekly services* are reported. The number of adherents is 1,354 in excess of last year; and of hearers, 1,090 more.

Four hundred and seventy more members are reported. The additions by profession are remarkably similar in the two tables, being 211 last year, and 212 this year. The total additions are 23 more than in the previous year. There have been eight more deaths; 24 in previous report; 32 in this. The dismissals each year have been exactly equal, 121. Removals by discipline, and purging of rolls, were 54 last year, and only 32 this year. The aggregate removals have been 14 less. The net increase of the previous report was 90: this year it is 150.

In the Sabbath Schools, the number of teachers is increased by 24; and scholars by 190.

The reported contributions for local objects, pastors' salaries included, are \$4,543, in excess of previous returns. For Denominational Home work, \$754 less. For Foreign Missions, \$721 more. For general catholic objects, \$445 more. Total, \$4,955 more than last year.

EDWARD EBBS,
Secretary C. U. of C.

ANNUAL MEETING OF SUBSCRIBERS TO THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The subscribers to the Congregational College convened for their annual meeting in the Congregational Church, Kingston, on Friday morning, June 14, 1861.

Alfred Savage, Esq., of Montreal, was called to the chair, and Rev. R. Robinson appointed minute Secretary. Rev. A. J. Parker offered prayer.

The Twenty-second Annual Report was read by the Secretary, Rev. F. H. Marling. It opened with a reference to the preaching engagements of the students during their vacations, of which very pleasing accounts had been received for 1860, and in which they were nearly all again engaged. The second Sabbath in October was again observed as a day of prayer and contribution for the College, with the most happy results. The class of 1860-61 numbered fourteen members, two of whom, however, had not been in attendance. One of these, Mr. Carlyle, had lately asked to be allowed to withdraw from the College, for reasons purely personal, and the directors had acceded to his request. The new students received were Messrs. James Dick-

son, from the church at Brantford, and James Douglas, from the second church, Toronto. The tutors and examiners reported favourably of the progress of the class. The directors were not yet able to state how many of the fourth-year students would avail themselves of the option to leave the Institution. In the event of their returning for the fifth year, some modification of the course would be allowed, including attendance on classes in University College. Accessions to the library had been received from Gorham College, Nova Scotia, and from the Congregational Union of England and Wales. Better regulations had been established for its management. In reference to financial matters, it was stated that the building fund investment had received an increase of \$247, \$200 of which had been received from Mr. Nasmith, as per agreement. An important change was recommended, viz., that the financial year henceforth terminate on the 31st May, instead of the 30th June, in order that the Treasurer's accounts might be completed and audited *before* the annual meeting. The receipts, thus far, warranted the hope of a reduction of the balance of over \$200, with which last year's accounts closed. Collecting in October was again urged on the subscribers. The report closed with a recommendation to the subscribers to maintain the principle of non-sectarian public education in reference to the University question.

The Treasurer's interim statement, reports the receipt from the Colonial Missionary Society of \$1506, and from subscribers here of \$1087 58, total, \$2593 58. The expenditure for the year had been \$2307 34; balance from last year, \$217 79; total, \$2525 13, leaving a balance in hand of \$68 45. But liabilities amounting to \$420 would be due at the end of the year, so that \$315 55 would be required to leave the Institution free of debt on the 30th of June.

On motion of Rev. Messrs. McCallum and R. McGregor, the report was adopted and ordered to be printed.

A resolution was adopted, moved by Rev. D. McGregor, seconded by Rev. H. Denny, requesting the churches to devote the second Sabbath in October next as a day of special prayer for the College.

The officers for 1861-2 were appointed on motion of Rev. Messrs. Sherrill and Professor Corrish. They are as follows: Patrick Freeland, Esq., *Treasurer*; Rev. F. H. Marling, *Secretary*; Rev. Messrs. Ellerby, Lillie, Wickson, Ebbs, Byrne, Reikie, Wood, Porter, and Allworth; Messrs. Peter Freeland, Christie, Nasmith, Snarr, Kimball, and Turner, *Directors*; Messrs. Joseph Robinson and W. R. Ross, (for 1860-1 and 1861-2) *Auditors*.

The special committee appointed at last meeting reported that they had prepared and secured the presentation of a petition against a denominational appropriation of the Toronto University Endowment, the petition having been published by them in the *Canadian Independent* for April last. The action of the committee was approved, and the following committee appointed to watch the progress of the question for the ensuing year, Messrs. Patrick Freeland, *Convener*, and G. Hague, Rev. Messrs. E. Ebbs, T. M. Reikie, A. Burpee, and F. H. Marling.

Rev. K. M. Fenwick stated that the committee appointed last year in regard to the course of study had not met; on motion they were discharged. The minutes were read and confirmed, and after prayer by Rev. G. B. Bucher, the meeting adjourned *sine die*.

WIDOWS' AND ORPHANS' FUND.

The Annual Meeting of the Congregational Ministers' Widows' and Orphans' Fund Society was held on Wednesday, 12th June, 1861, in the School Room of the Congregational Church, Kingston. The Rev. H. Wilkes, D.D., was appointed Chairman, and Rev. T. M. Reikie, Minute Secretary. The friends of this important movement will be pleased to learn its increasing prosperity from the following extracts from the fourth Annual Report, presented and adopted at the meeting.

"In reporting the transactions of another year, the trustees have again, with gratitude to an all-wise Providence, to record that the lives of all our beneficiary members have been spared, so that no claim for benefits has yet been made.

"This fact has had a most important bearing on the financial success of the scheme, leaving, as it has done, our resources free for the accumulation of a capital fund, less the amount of preliminary expenses.

"We are this year able to report also a very encouraging increase in the collections of the Churches, amounting to the sum of \$156 04 from 21 Churches, as follows:—

Church in Albion.....	\$14 00	Church in Listowel	\$2 00
“ Barton and Glanford ...	5 00	“ Markham	5 00
“ Belleville	11 00	“ Owen Sound	4 15
“ Bowmanville	10 00	“ Pine Grove	8 30
“ Brock	7 50	“ St. Andrews, C. W.....	1 43
“ Cobourg.....	6 00	“ Sarnia	3 00
“ Cowansville	13 01	“ Stouffville	4 00
“ Danville	5 00	“ Toronto, 2nd	15 00
“ Guelph	13 20	“ Warwick	7 00
“ Inverness	4 45	“ Whitby	8 00
“ Lanark	4 00	Mr. Chas. Wood, Melbourne	5 00
		Total.....	\$156 04

"This of course leaves a majority of the Churches unheard from, but it is by far the most encouraging response our appeals have met with. Doubtless the plan of appointing a day on which the Churches should be requested to take up a collection has contributed to the result, and should be repeated, but we take it also to be an expression of increased confidence and appreciation.

"The subscriptions of beneficiary members have been paid with great regularity, only one semi-annual payment of five dollars being in arrears, and that perhaps by an oversight.

"The interest on investments has also been received in full, so far as due, and this year forms a large item of the income of the Society.

<i>Dr.</i>	ABSTRACT FROM THE TREASURER'S REPORT.	<i>Cr.</i>
Paid postage, print'g Manual, &c. \$55 45	Balance from last year.....	\$1202 44
Refunded Rev. E. A. Noble..... 25 00	Subscriptions of Beneficiary	
Paid on Building Society Stock... 162 00	Members	266 00
Balance..... 1632 51	Interest	249 48
	Collections of Churches.....	156 04
	Fines	1 00
\$1874 96		\$1874 96

<i>Dr.</i>	ASSETS AND LIABILITIES OF THE SOCIETY.	<i>Dr.</i>
Loan on Mortgage	\$1000 00	Liabilities of the Society under
Building Society Stock	162 00	17th Article of Constitution...
Under Temporary Investment		Balance in favor of Society.....
and Balance on hand	1642 51	
	\$2804 51	\$2804 51

The suggestion of the Report, regarding the appointment of a Sabbath for taking up a collection, was acted on by the Union. We have much pleasure, therefore, in inserting the resolution adopted, in order that the good object may be carried out, and that the liberality of the Churches may abound.

“THAT THE CHURCHES BE RECOMMENDED TO COLLECT FOR THE WIDOWS’ AND ORPHANS’ FUND ON THE FIRST SABBATH IN AUGUST, OR AS NEAR TO THAT DATE AS CONVENIENT.”

The cause thus recommended will we trust continue steadily to grow, and receive from year to year renewed proofs of confidence and interest in its operations.

Trans-Atlantic Retrospect.

The COLONIAL MISSIONARY SOCIETY held its Annual Meeting, May 13th, in the Poultry Chapel, Thomas Barnes, Esq., M.P., presiding.

The meeting of the LONDON MISSIONARY SOCIETY, was, as usual, well attended, and appears to have been one of the most impressive and interesting anniversaries the Society has yet had. The report, which was of considerable length, was rendered deeply affecting by the details of the failure of the Makololo Mission. The courage, the endurance, the suffering, the almost martyr’s death of Mr. Helmore and his wife, prove that the missionary spirit in its noblest aspect is still powerful in our midst, and that wherever the door is opened and Providence points the way, devoted men and still more devoted women are ready to enter in, at the peril of life itself. There is something sublime in the man, who with his wife and two dear children just taken from him, could say to the people, that “nothing would prevent him from going and doing his duty whither he had been sent; whoever did, he would never turn back from his work.” The facts are probably known to most of our readers, and we will do no more than briefly recapitulate them. The attempt to establish a mission in Central Southern Africa, was committed to Messrs. Helmore, Price, and Mackenzie, each of whom was accompanied with his wife and family. Mr. Mackenzie was unable to leave Kuruman (Mr. Moffat’s station) at the same time as Messrs. Helmore and Price, who reached Linyanti, the residence of the Chief, Sekeletu, on the 14th February, 1861. By what motive the Chief was influenced is not at present apparent, but he refused to allow the missionaries to remove out of his fever-stricken place, or even to point out to them a healthy spot where they could await the arrival of Dr. Livingston, whom they expected to find there. In one short week the missionaries, with their wives, children, and servants, were all laid low with fever. Here is the affecting story told in Mr. Price’s own words:

“Through the great mercy of God Mrs. Price and myself were still able to move about a little, although with great difficulty. We were able to attend a little upon our dear friends the Helmores, neither of whom could hardly move a limb. As I was going round one evening to see if they were all comfortable, I found the four children lying on a bed on the outside of the tent, and Mrs. H. by the side of the bed on a cushion. They were all asleep. I felt their foreheads, &c.; at last I came to dear little Henry: he was cold—he had just slept the sleep of death. I immediately went and informed his father, who was lying in the tent. He told me I had better not tell Mrs. H. till the morning. I took the child into the tent and wrapped up the body in a piece of carpeting, and engaged men to prepare a grave, that we might bury him the next morning. When it was told Mrs. H. she took no notice whatever, although it was her *dear, precious* little Henry. This was on the 7th of March; on the 9th our own dear little baby died. On the 11th Selina Helmore died, and on the same day Thabi of Lekatlong. On the 12th Mrs. H. died. Mr. H. had some conversation with her before she expired. She said she had no desire to live—her work was done and she wished to go home to Jesus. After that, Mr. H. and Lizzie and Willie improved considerably, until about the middle of April, when Mr. H. paid a visit to Sकेलेतु in the town, and came back very tired and feeling very unwell. From that time he became worse and worse, and on Friday afternoon, April 20th, he fell into a kind of sleep, and remained in that state of unconsciousness for about thirty-five hours, and then on the night of Saturday, breathed his last.

“All these I wrapped up and consigned coffinless to the silent tomb with my own hands, with the exception of my own child, which died in the arms of its mother, whilst she sat by my bedside as I lay helpless from fever. Never have I seen so much christian courage, patience and zeal for Christ’s cause displayed as in Mr. and Mrs. H., amidst all they suffered both on the journey and at the Makololo.

“When we saw that Mr. H. was becoming seriously ill, we endeavoured to get him to give us some instructions as to how we should manage with the two dear children and his goods. But alas! it was too late; he had in a great measure lost his power of speech, and it was only by putting a direct question to him that we could understand anything, for he could not say any more than just yes or no. One thing he particularly desired me to do was to take his children to Cape Town and see them safely on board ship for England.”

Four months later Dr. Livingstone arrived, and heard of the sad calamity that had befallen the mission, and we are sure that the “poignancy of unavailing regret,” which he expresses in his letter to the Foreign Secretary, will be shared in by all who read the following paragraph in that letter.

“The poignancy of my unavailing regret is not diminished by remembering that at the very time when our friends were helplessly perishing, we were at a lower and much more unhealthy part of the river, and curing the complaint so quickly, that in very severe cases the patient was able to resume his march on foot, a day or so after the operation of the remedy. It was first found effectual in the cases of my own children, and an English party at Lake Ngami, in 1850, and has been successful in every case of African fever met with since, without causing loss of strength to the patient. Aware how readily one may deceive himself as to the effect of particular remedies, I said little more about it than is stated towards the end of the “Missionary Travels.” The ample experience of this expedition seems to warrant speaking of its value more positively.”

Surely it would have been well if the Society at home had been told by the Doctor of the remedy, that they might have placed it in the hands of their missionaries, had it failed with them the result could not have been worse, while in all human probability valuable lives might have been saved. Notwithstanding this lamentable failure, we are told that Messrs. Price and

Mackenzie are ready to renew the mission should it be deemed advisable. China, India, Tahiti, Madagascar, Jamaica; each contribute their quota of interest to the report; in all there is much to be thankful for and much to hope. In the latter place there has been a great revival, and it is estimated that "not less than twenty thousand souls throughout the island, have been brought, as it is hoped, under the awakening and sanctifying power of the Holy Spirit." The following is an abstract of the receipts and expenditure for the year, it shows a noble sum, but not yet quite up to the mark, the income should be a hundred thousand pounds.

"Last year the sums, supplementary to the ordinary income, were £22,500—this year only £10,000. The total ordinary income for 1860-61 is £59,252 11s. 4d. From Missionary Stations, £15,976 4s. 4d.; total, £75,228 15s. 8d. The following are the special contributions:—for the extension of missions in India, £1,648 1s.; for the extension of missions in China, £2,558 10s. 2d.; for the relief of sufferers from famine in Southern India, £887 5s. 11d.; for repairs and outfit of the "John Williams," £5,050 14s. 6d.; making a grand total of £85,363 7s. 3d. Expenditure:—home payments, £66,084 0s. 2d.; raised and appropriated at the Mission Stations, £15,115 5s. 10d.; total, £81,199 Gs.

We have given so much space to the meetings of the London Missionary Society, that we are compelled to pass with the briefest notice the meeting of the Congregational Union of England and Wales, which was held in Falcon Square Chapel, London. The introductory address was delivered by the Rev. J. G. Miall, the theme, "What have we to learn from the principles and practices of other denominations;" it was marked by very extensive research, great common sense, and a thorough catholic large-heartedness. The principal topics of discussion were on "Romish Encroachments," "The Pastors' Retiring Fund," which we are glad to perceive has now reached £25,000, "Church Rates," and "Italian Evangelization." The autumnal meeting is to be held at Birmingham, and our Canadian deputation will, we are sure, meet with a hearty welcome from the citizens of "The toy shop of the world." Next year, 1862, is the bi-centenary of the ejection of the two thousand Nonconformists, and it is appropriately determined to hold the autumnal meeting in Ipswich.

We can only now mention the meetings of the Home Missionary Society, The British and Foreign School Society, The Ragged School Union, and other excellent Institutions, all of which are doing in their separate spheres good work, and are deserving the support and prayers of Christians of all denominations.

The interest in the "Essays and Reviews" has been unexpectedly revived. The Bishop of Salisbury has given formal notice to Dr. Rowland Williams, one of the authors of that celebrated production, and Vicar of Broad Chalke, in his diocese, that it is his intention to take legal proceedings against him in the Court of Arches. This announcement has excited something like consternation among the moderate friends of the Established Church. Should the suit succeed, and Dr. Williams be deprived of his benefice, he will be regarded as a martyr by a large section of Churchmen, and the decision will promote hypocrisy among those who sympathise with the latitudinarian views of the Essayist. But if—which is more likely—the prosecution, after perhaps some three years of litigation, break down, it will show that no legal tribunal can preserve purity of doctrine in the Church, and explode the pretensions of the Establishment to be regarded as the bulwark of orthodoxy.

Official.

CONGREGATIONAL COLLEGE.

RECEIPTS SINCE MAY 31:

Mrs. D. per Rev. J. Wood.....	\$1 00
A Friend per Dr. Wilkes.....	2 00
Rev. W. Clarke.....	5 00
Cowansville, per Rev. A. Duff.....	20 00
Per Dr. Lillie:—	
Brockville	25 00
Bowmanville	13 50
	\$64 50

APPLICATIONS FOR ADMISSION.

It is very desirable that candidates for admission into the College should apply as early as possible. The Board *must have time* to deal with matters so important.

ABSENCE OF THE SECRETARY.

An announcement may be expected in the next number of the Magazine, of the arrangements made for the discharge of the Secretary's duties during his probable absence in Britain, which will commence early in August.

F. H. MARLING,

Toronto, June 29, 1861.

Secretary.

News of the Churches.

AMERICAN PRESBYTERIAN HOME MISSION.

The General Assembly of the New School Presbyterian Church at its recent meeting in Syracuse, N. Y., adopted a new organization for the prosecution of the work of Home Missions. They now assume the responsibility of conducting Missions within their own bounds, and declined co-operation with voluntary societies.

THE CHURCHES AND THE CRISIS.

The various ecclesiastical bodies of the United States have recently held their annual meetings, and most of them have given expression to their loyalty to the United States Government. Some denominations in the South have expressed their sympathy with the Secessionists. The various Episcopal Diocesan meetings and several Southern Baptist associations have done so, and with the latter there has been a good deal of misrepresentation. The Baptists of Georgia have appointed two days of prayer for the success of the Southern Confederates.

In the North, wherever the subject has come before ecclesiastical bodies, resolutions of loyalty have been, with one exception, unanimously adopted. The Congregational Association of Illinois adopted a series of resolutions which affirmed slavery to be the cause of present trouble, and that the neglect of Church and State to overthrow oppression was the cause of civil war; recognizing this

war as a judgment from God for national sins; pledging their support to the Federal Government to establish the supremacy of law, and calling upon the people of God to aim to give a high moral and religious tone to the war, as one means of obviating the evils attendant upon such a conflict.

The New School Presbyterians, by a rising vote, adopted a series of resolutions of the same import, and set apart a day for prayer in behalf of the country.

The Old School Presbyterians fought the matter very closely. In the early part of the session the venerable Dr. Spring introduced a series of resolutions expressive of loyalty, which were at once laid on the table by a large vote. On the sixth day of the session he offered another series of resolutions to the following effect:—First the appointment of a day of fasting and prayer; and secondly, affirming the duty of ministers and churches doing their utmost to preserve the integrity of the United States. Dr. Thomas of Ohio, opened the discussion, affirming that the time had gone by for moving the previous question, and that the Assembly might as well discuss the subject, for discussed it must be. Thus opened one of the most animated and important debates the Assembly has had, since the cutting off of the ministers who formed the New School body. For six days the resolutions were warmly defended, and as warmly opposed; counter resolutions and amendments were introduced in rapid succession. At last the whole were referred to a special committee of nine members. Eight of the nine members presented a majority report, which only committed the Assembly to a declaration of its obligation so far as lay in its power, to maintain the Constitution of the United States in the exercise of its legitimate powers to preserve the Union unimpaired. Dr. Anderson offered as a minority report the resolutions of Dr. Spring. The presentation of these reports was followed by protests, and speeches and amendments till the hour for voting arrived, when the majority report was rejected. Ayes, 84; Nays, 129. Various verbal amendments were then made to Dr. Spring's resolutions which were adopted by a vote of 154 for, to 66 against. This decision was followed by notices of protests from Dr. Hodge, and a number of other ministers. To these protests an answer was prepared by the Assembly, showing that its action was simply a declaration of Christian duty towards the government under which they lived, and that such action cannot be uncalled for or unnecessary, "when thousands of Presbyterians are likely to be seduced from their allegiance by the machinations of wicked men; when our national prosperity is over-clouded; when every material interest is in jeopardy, and every spiritual energy paralyzed; when armed rebellion joins issue with armed authority on battle fields, where tens of thousands must perish; and when it remains a question whether our national life survives the conflict, or whether our sun sets in anarchy and blood." Thus ended this important and exciting debate, which will probably result in the secession of Southern synods from the Church.

During the Session, on the reading of the records of the South Carolina Synod, the whole discussion of the Slavery question appeared inevitable, and to stave this off, the whole amendments before the Assembly were laid on the table.—*Montreal Witness.*

The Fragment Basket.

TRUE WISDOM.—Science has made rapid advances; but it has not yet learned how to soothe a troubled conscience, or to lift the burden of remorse from an aching heart. Thousands of years ago, in one of the most ancient of books, the question was asked: Where shall wisdom be found? and where is the place of understanding? And in many works that have been written since, men have tried in one way or another to answer it. The thoughtful patriarch who proposed it, sought in vain from all the wisdom and knowledge of his time for a reply that would give peace to his restless spirit. And if we turn to the more mature science of our own day, and repeat the question: "Whence then cometh

wisdom, and where is the place of understanding?" what is the answer? Even as it was years ago. The geologist drills and bores through stratum after stratum, and digs and delves far "deeper than plummet ever sounded," only to return and tell that "the depth saith it is not in me." The voyager covers the sea with ships, with sail and paddle-wheel, and Archimedes' screw, they speed north and south, and east and west, and round about the pendent globe. Many run to and fro, and knowledge increases. What the foam-crested waves will not tell, the abyss may reveal, and with net and dredge, and diving-bell, the "dark unfathomed caves of ocean" are searched through, and gazed into, and "gems of purest ray," and monsters who never saw the sun, are brought into the "light of common day." But above all the stir and strife of man's endeavour, the murmuring billows lift their voices, and "the sea saith, it is not with me." The chemist gathers together every object which has shape or weight, or volume, living or dead, and with fire and with furnace, and potent agent, and electric battery, tests and assays it. But when "victorious analysis" has done its best he replies, "It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it. The price of wisdom is above rubies." The naturalist wanders through the pathless forests of far distant lands, and with pain and toil grows familiar with the habits of everything that lives; but after he has gone the round of all creation in search of wisdom, he answers with mournful aspect, "It is hid from the eyes of all living, and kept secret from the fowls of the air." The anatomist makes the writhing animal agonize under his torturing hand, and slays it, that perchance in the page of death the mystery of life and of wisdom may be found written; but he will venture in reply to say no more than that "Destruction and Death say, we have heard the sound with our ears."

But while all the oracles of science are silent on this great question, lo! through the thick darkness a ray of light descends, and a voice, solemn, yet benignant, proclaims to us as it did to the first anxious seeker after truth, "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding."—*Review.*

Poetry.

SABBATHS.

Bright shadows of true rest! some shoots of bliss!
 Heaven once a-week;
 The next world's gladness prepossessed in this;
 A day to seek
 Eternity in time; the steps by which
 We climb above all ages; lamps that light
 Man through his heap of dark days; and the rich
 And full redemption of the whole week's flight.
 The pulleys into headlong man; time's bower;
 The narrow way;
 Transplanted paradise; God's walking hour;
 The cool o' the day;
 The creature's jubilee; God's parle with dust;
 Heaven here; man on those hills of myrrh of flowers;
 Angels descending; the returns of trust;
 A gleam of glory after six days showers;
 The Church's love-feasts; times prerogative
 And interest
 Deducted from the whole; the combs and hive,
 And home of rest;
 The milky way chalked out with suns; a clue
 That guides through erring hours, and in full story;
 A taste of heaven on earth; the pledge and cue
 Of a full feast, and the out-courts of glory. VAUGHAN (1695).

Family Reading.

THE LOGIC OF THE LIFE.—A TRUE STORY.

There is one way, and that after all, the best way, in which the simplest and least learned believer may meet and put down the subtlest infidel; a way in which he may face the scorner as David did the uncircumcised Philistine, with nothing save a sling and a stone, yet, in the "name of the Lord of hosts," be "bold as a lion." The way I mean is, to contend, not so much by words as by deeds; not so much by the logic of the lip, as by the *logic of the Life*.

I shall best make my meaning plain by a simple account, which shall be quite true, because it will be about what lately happened in my own parish, and partly under my own eye.

John ——— is a dyer, who lives in a corner of my district. Some years ago, he was as bad a character as can be well conceived; a drunkard, a blasphemer, a cruel husband, a noted boxer, a practical infidel. And as is usual in such cases, his house was the home of wretchedness, unfurnished and deserted; his wife was in rags, his cupboard empty, and debt and shame were his constant companions. About three years ago, however, he came under the notice of an assistant of mine. His wife was induced to open her house for a cottage lecture, and the husband, after a time, began to steal into the back part of the dwelling during the little services, and to lend a half-unwilling ear to what was going on. It pleased Him, who leads the blind by a way that they know not, to reach his conscience in this manner. He became very uneasy, and, in spite of his mean clothes, began to attend church. For a time his anguish of mind was greater than can be told. But at last that Saviour who came "to bind up the broken hearted," and who died on the cross to save sinners, manifested Himself to him as he doth not to the world, giving him beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. lxi. 1, 3.

The calm morning after a stormy night is not a greater change than that which followed to the life and lot of happy John. All things became new. He set himself at once to wipe away the heavy scores which stood against him at the tavern and the shop, till at last he owed no man anything but love. His house was made clean and tidy, and one piece of furniture after another was purchased till the whole face of his cottage was changed. His wife and himself, decently dressed, were in their places at church whenever the Sabbath-speaking bell bade them to the house of prayer, and ere long they were seen kneeling side by side at the table of the Lord.

A light thus put on a candlestick could not be hid. So striking a change in one who had been so notorious called forth much notice. He became a wonder unto many. Some admired, others mocked, and many persecuted him. His former infidel companions were more especially mad against him. They jeered him, reproached him, enticed him, swore at him, and did all in their power to draw or to drive him from his Saviour. But, deeply sensible of his own utter helplessness, he clung to the strength of God, and thus out of weakness being made strong, his enemies only served to prove his faith, exercise his patience, and increase his watchfulness. The blast of temptation, which lays in the dust the plant which our heavenly Father hath not planted, only roots the deeper every "tree of righteousness" which He has planted in the garden of his grace.

John had most to bear at his daily labour in the dyehouse. It was his hard lot to work amongst a band of Socialists, and they had it nearly all their own way. For a time, indeed, two men, members of a religious body, timidly took the Christian's part; but after a while, even these, worn out by annoyance, and ashamed of the cross, deserted both him and their profession of religion, becom-

ing apostates, the vilest of the vile. The humble confessor was thus left alone, like a sheep in the midst of wolves; but he was not alone, "for the Lord stood by him." He was enabled to walk blamelessly and unrebukeably before them. Sometimes he reasoned with them, at other times he intreated them, but most commonly he did as his Master had done when beset by his accusers, "he answered not a word." His meekness was the more lovely, because he had been afortime a terror to his companions, nor was there one of them who would have dared to provoke him. But now, the gentleness of the lamb restrained the strength of the lion.

The quiet influence of John's consistent walk could not fail to be felt. His life was harder to answer than his tongue. A beautiful proof of this occurred one day. His fellow-workmen had been for nearly an hour decrying Christianity as the source of all crime and wretchedness, whilst they boasted what their system would do if fairly tried, what peace and purity would reign in their "New Moral World." John held his peace for a long time, till at last "the fire kindled," and lifting up his voice, he turned upon them and said feelingly, but firmly, "Well, I am a plain-dealing man, and I like to judge of the tree by the fruit which it bears. Come then, let us look at what your principles do. I suppose they will do in a little way what they would do in a great. Now there," said he pointing at the two apostates, "there are Tom and Jem, on whom you have tried your system. What, then, has it done for them? When they professed to be Christians, they were civil, sober, good-tempered; kind husbands and fond fathers. They were cheerful, hard-working, and ready to oblige. What are they now? What have you made them? Look at them. How changed they are, but not for the better. They seem downright churls, and cannot give a civil word; they are drunk every week; their children are nearly naked; their wives broken hearted, and their houses desolate. *There* is what your principles have done. This is the '*New Moral World*' they have made.

"Now I have tried Christianity, and what has it done for me? I need not tell you what I was before, you all too well know. There was not one of you that could drink so deeply, or swear so desperately, or fight so fiercely; I was always out of humour, discontented, and unhappy. My wife was starved and ill used; I had no money, nor could I get any thing upon trust: I was hateful and hating. What am I now? What has religion made me? Thank God I am not afraid to put it to you. He has helped me to walk carefully amongst you. Am I not a happier man than I was? Can you deny that I am a better servant to my Master, and a kinder companion to you? Would I once have put up with what I daily bear from you? I could beat any one of you as easily as ever; why don't I do it? Do you ever hear a foul word come out of my mouth? Do you ever catch me in the public house? Is there any one that has got a score against me? Go and ask my neighbours if I am not altered for the better. Go and ask my wife: she can tell you. Go and see my house; let that bear witness. God be praised for it; *here* is what Christianity has done for me; *there* is what Socialism has done for Tom and Jem."

He stopped. The appeal was not to be withstood. For that time, at least, the scoffers had not a word to answer. They were overpowered by the eloquence of example.

My brethren of the working class, follow this beautiful pattern—"With well doing put to silence the ignorance of foolish men." "Be not afraid of their terror." 1 Pet. ii. 15; iii. 14. Witness "a good confession." 1 Tim. vi. 13. Stand fast, like Daniel before the den of lions; or Shadrach, Meshach, and Abednego, before the burning fiery furnace. If you cannot argue, you can act. If you cannot reason down, you can live down the artful infidel. There is a logic of which, through grace, you may be masters; a logic so simple that a child can understand it, so conclusive that a philosopher cannot disprove it; it is the logic John made use of—it is *the logic of the life*.—Rev. Hugh Stowell, M.A.