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THE

Canadian Independent.

VOL. XV.

TORONTO, JULY, 1868.

No. 1.

SALUTATORY.

The announcement in the closing number of our last Volume, of the intention of the Editor of the *Canadian Independent* to retire from the editorial chair, must have filled our readers with surprise and deep regret, not unmingled with apprehension for the future of the Magazine. To no one has the prospect of a change in its management come more unwelcomely than to him, upon whom the lot has fallen to succeed him, and to the Publishing Company at whose request he has undertaken to do so. We had hoped, until we met in Hamilton, that our brother's decree had not been like the law of the Medes and Persians which altered not, but that some arrangement might have been devised by means of which he might have continued, at less cost of time and labour, to conduct its pages. His able and judicious execution of a difficult, and often a very delicate task had made us feel as if his continuance in the editorial chair were a necessity; or, at least, that in that position he was emphatically "the right man in the right place." These pages have been monthly growing in interest, and in public favour, very tangible proof of which has been afforded by a net increase of nearly three hundred subscribers during the past two years. Our brother's "settled judgment," however, was unalterable, and the Publishing Company were compelled, very reluctantly, to accept his resignation.

How we ever came to be persuaded to occupy the vacant chair, will ever be among the mysteries to us. We cannot but look back upon the act as one of great temerity. Our first sober thought on finding ourselves actually inditing our maiden "editorial" is, "what can a man do that cometh after the king?" We enter upon our charge under the heavy disadvantage, personally considered, of having had a most successful predecessor, and feel as a young preacher may be supposed to feel who is suddenly called to succeed to the pulpit of such a man as Jay, or Binney, or Beecher, and who is conscious all the while, that their genius and eloquence are made the standard of comparison by which to measure all his humbler efforts.

We write neither flatteringly nor affectedly, but with the earnest hope that if our readers should occasionally miss the practised hand of the former Editor, they may remember the diffidence with which we consented to fill the vacant post, and may cover with the mantle of charity all our sins and shortcomings. Like Jeremy Taylor, whose youthfulness was objected to by King Charles the First, to whom he had been recommended as chaplain, "we hope, by the grace of God, to grow older," and by a diligent employment of our little skill, to secure the fulfilment of the promise, "whosoever hath, to him shall be given."

We bring to our work no faint heart, however. Deeply do we feel the responsibility of addressing monthly, from our editorial pulpit, the thousands who either subscribe for, or borrow, the *Canadian Independent*. We know well how difficult it is to *speak*, so that we shall profit while we please, and please while we profit our hearers, and the difficulty is certainly not less in respect to *writing*. So with regard to selections and communications. While keeping open column for the discussion of all questions affecting truth and duty, it must always be kept so under control, that the moment it ceases to promote these high ends, it shall be brought to a close. All this is a new and untried experience to us and we have entered upon it much as Abraham went out of Haran,—“not knowing whither he went.” But “seeing we have this ministry, as we have received mercy, we faint not.” A christian editor, more than most men, needs a wise head, a firm hand, and a loving heart. Our prayer and purpose shall ever be to realize this *beau idéal*.

Our readers will, we are sure, be as much gratified at learning, as we are in being able to announce, that we are to enjoy the special coöperation of the late Editor, as well as of the brother who has for several years rendered him similar service in conducting this Magazine. To both these brethren we are much indebted for being able, at such short notice, to issue the first number of our new Volume at the usual time. We hope to hear from them every month. We also confidently look for the assistance of all our brethren, as occasion may require, in the way of communications, correspondence, and religious news, to be the vehicle of which is one of the objects for which this Magazine has been established.

“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.”

THE CANADIAN INDEPENDENT.

According to custom, the Proprietors of the "*Canadian Independent*" held their annual meeting at the time of the meeting of the Union in Hamilton. Mr. Alexander Christie, the Business Agent, presented an exhibit of its financial position and subscription list, of which the following is an abstract:—

182 new names had been added to the list of subscribers, while only 30 had signified their desire to discontinue; 21 other names, however, had been removed

because of long standing arrears, and a seeming impossibility to reach these friends, or to reduce an aggregate of \$178, owing by them. The net increase was, 125 for Vol. XIV. and six in advance for Vol. XV. The receipts on account of arrears due for back volumes, amounted to \$222 26; for the volume now completed (XIV.) \$596 13; for volume XV. and XVI. \$56 92; from the Missionary Society, \$30; from the Union, \$10, for services rendered; for the Premium Fund, advertisements and free list, \$92 50: showing a total of receipts, including a balance of \$52 29, from last year, of \$1,060 10. The whole of this sum has been expended, and still a balance to the extent of \$307, remains owing by the Publishing Company. To meet these claims, however, there is a balance of unpaid subscriptions, and other assets, to the value of \$335 25, without allowing anything for the \$178 written off as "bad," some of which will, in all probability, be realized.

It will thus be seen that the *Independent* is just paying its way. A larger subscription list, and a little more promptness on the part of subscribers in remitting their subscriptions, would greatly facilitate the enterprise, and enable the company still further to improve the Magazine.

As will be seen by reference to the report of the proceedings of the Union, the Proprietors have again had before them the question of the advisableness of establishing a Weekly Newspaper in lieu of the Magazine. The proposal was looked at carefully all round, and a strong desire expressed by several members of the company to make the attempt. The general feeling, however, was decidedly in favour of letting well alone. The low price of the Magazine as compared with that at which a weekly paper could be furnished, its more suitable form for preservation, its freedom from anything that would be improper for Sunday reading, and lastly, the more solid and instructive character of its contents, the most valuable of which would often be considered altogether too "heavy" for newspaper reading, were felt to be irresistible arguments in favour of the continuance of it in its present form.

This view was generally concurred in by the members of the Union, and the point having now been definitely decided, it is hoped that the churches and their pastors will make a vigorous effort to increase its circulation. Every subscriber has a direct interest in adding to the subscription list, apart from the consideration of the good that may be done by the introduction of the Magazine into families where, perhaps, no other religious periodical is taken. A good canvasser, therefore, ought to be appointed by every church in the Dominion, to undertake this special work, and if it be earnestly and faithfully done, we shall not be surprised to see our circulation increased fifty per cent. during the year. The difficulty has been that the ministers have felt unwilling to put themselves under what might be regarded as a personal obligation to their people by asking them to subscribe for the *Independent*, and that nobody else has felt it to be *his or her business* to do it, and thus the matter has been to a large extent neglected. Our advice is therefore,—appoint some suitable person to this special charge,—do it quickly,—and although the time named in the premium list has expired, we are sure the Proprietors will not object to its extension for another month, as an inducement to any one who may be appointed to canvass for us.

The following letter from one who "has done what he could" will show what even a child may do:—

M. A. CHRISTIE,

Ottawa, May 23rd. 1868.

Dear Sir,—Having read in my father's *Independent* of your offer of premiums to those who obtained new subscribers to it, I thought I would try, although I am young, being only nine years old, and I have got five subscribers, and you

will please receive enclosed for the same five dollars. [Here follow their names.] As my reward you will please send me the volume of the Sunday at Home.

My father as well as myself like the *Independent* much, and he will send his subscription in time for next volume. I remain &c.

P. S.—Please send the book the cheapest way. I hope this will be in time to secure the May and June numbers.

Who will go and do likewise ?

We ought perhaps to say in concluding, that the financial and mailing departments continue under the care of Mr. Alexander Christie, who has discharged the onerous duties involved in them during the past nine years, with great promptness and ability.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The above body, the name of which is now changed, to suit our new Provincial nomenclature, to "the Congregational Union of Ontario and Quebec," met, pursuant to adjournment, in the city of Hamilton, on Thursday, June 11th, at 10 o'clock. The chair being vacant through the decease of the late Rev. John Climie, the Rev. Thomas Pullar, Pastor of the Hamilton church, in which the Union assembled, called the meeting to order by announcing the hymn, "I love thy kingdom, Lord," &c. After which, several portions of Scripture were read, and the Rev. H. Denny led in prayer. The Rev. R. Lewis was chosen Minute Secretary; Mr. John D. Nasmith, his Assistant; and the Revs. W. W. Smith, and J. A. R. Dickson, Reporters.

The following Ministers and Delegates were in attendance :

MINISTERIAL MEMBERS.—Revs. W. H. Allworth, Paris; R. Brown, Garafraxa; J. Brown, Burford; E. T. Bromfield, Toronto; J. T. Byrne, Whitby; W. Clarke, Owen Sound; W. F. Clarke, Guelph; G. Cornish, M.A., Montreal; B. W. Day, Stouffville; H. Denny, Alton; J. A. R. Dickson, London; J. Douglas, Lanark; A. Duff, Sherbrooke; K. M. Fenwick, Kingston; R. Hay, Pine Grove; W. Hay, Belleville; L. Kribs, Colpoy's Bay; R. Lewis, Lanark Village; A. Lillie, D.D., Toronto; D. Macallum, Warwick; J. G. Manly, Toronto; F. H. Marling, Toronto; A. McGill, Barton; A. McGregor, Brockville; D. McGregor, Manilla; J. McKillican, Canada S. S. Union; A. J. Parker, Danville; H. D. Powis, Quebec; T. Pullar, Hamilton; T. M. Reikie, Bowmanville; R. Robinson, Owen Sound; J. G. Sanderson, Oro; E. J. Sherrill, Eaton; W. W. Smith, Listowel; S. Snider, Wroxeter; J. Unsworth, Georgetown; H. Wilkes, D.D., Montreal; J. Wood, Brantford—38.

DELEGATES FROM CHURCHES.—James McClellan, Alton; W. Macklem, D. Hess, Barton; H. O'Hara, R. Young, Bowmanville; T. Cowherd, James Wilkes, Brantford; L. Daniels, Burford; Jas. Peters, T. Armstrong, Eramosa; A. Gerrie, P. S. Martin, Garafraxa; W. Hungerford, Granby; S. Hodgskin, R. Thompson, Guelph; W. Edgar, Dr. Laing, Hamilton; W. M. Peacock, Indian Lands; G. Robertson, Kingston; James Rankin, Lanark 1st church; T. Francis, Lanark village; P. W. Wood, E. S. Lyman, Montreal; N. Hamilton, C. Whitlaw, Paris; A. W. Wallis, Pine Grove; R. Eadie, Scotland; J. E. Martin, Simcoe; J. E. Hindley, F. Randall, Southwold; E. C. W. McColl, M.A., Stratford; J. Robinson, J. D. Nasmith, 1st Toronto; E. Becket, 2nd Toronto; W. Goudie, Cold Springs; J. Greenshields, Danville, Q.; Jas. Barber, Georgetown; A. Christie, Martintown; J. Millard, Newmarket;

D. Cash, J. Dobbinson, Markham ; R. W. Wallace, Scotland ; Geo. Hague, 3rd Toronto ; John Cameron, G. Rowley, London ; D. Neiswunder, Stouffville—45.

There were also present the following Delegates from corresponding bodies :

Rev. A. Burpee, Congregational Union of Nova Scotia and New Brunswick ; Rev. W. P. Wastell, Congregational Association of Michigan—2.

The Union also extended the privilege of Honorary Membership to—

Revs. J. Gilray, R. Burnet, J. Potts, Hamilton ; S. T. Gibbs, Jamestown, N. Y. ; M. S. Gray, Amaranth ; J. Howell, Granby ; G. Purkis, Waterville ; C. Pedley, Cold Springs ; C. Spettigue, Newmarket ; W. McClure, Toronto ; H. J. Colwell, Duffin's Creek ; Dr. H. C. Allen, Brantford ; Messrs. A. Christie, Toronto ; R. Y. Blyth, A. Lightbody, Douglas—14.

The roll having been completed, the Rev. L. Kribs moved, and the Rev. T. M. Reikie seconded, the following resolution, which was unanimously adopted by a rising vote :

Resolved—That this Union, reminded by the vacant chair of the decease of the late Rev. J. Climie, of Belleville, so shortly after his elevation to that position, feels it to be its first duty to place on record its sense of the long and efficient service he had rendered to the body by his unaffected, earnest and manly piety, both by means of his ministry and his pen ; and while mourning his removal from their midst, would bow submissively to the Divine will, and pray that all needful grace and consolation may be bestowed upon the sorrowing widow and family under their sudden and heavy bereavement.

Mr. Kribs gave a graphic description of Mr. Climie's early life, and of the trials and difficulties through which he wrought his way up, notwithstanding his defective scholastic training, into prominence and usefulness in the ministry of the gospel ; and Mr. Reikie, and others, bore testimony to the earnestness, prayerfulness, and success with which he was wont to throw himself into every moral reform, and especially into revivalistic efforts, instancing the wonderful work at Lanark in 1853. After the adoption of the resolution, the Rev. T. Pullar led in prayer.

The Rev. J. Wood, Secretary, then read the Report of the Committee of the Union, which we here present to our readers in full.

ANNUAL REPORT.

It may seem an almost superfluous formality on the part of your Committee to call the attention of the Union, after the lapse of so many months, to the melancholy event by which the chair of this Body became vacant so shortly after its adjournment last year. But they cannot allow the occasion to pass without at least placing on record, in addition to the resolution which has just been adopted, their sense of the many excellences of our deceased brother, Mr. Climie, and of the long and faithful services he has rendered to the Denomination. He was an earnest pastor, and a laborious and successful revivalist. He was also emphatically valiant for the truth, especially in his advocacy of the principles of voluntarism and total abstinence, in the defence of which he never feared the face of man ; and although, perhaps, his zeal and courage were not always allied with prudence, we may all learn of him a lesson of fidelity to conviction and religious principle at any cost, of which he afforded us a conspicuous illustration. He did not seek the priest's office among us for " a piece of silver and a morsel of bread," and we can conceive of no circumstances, the failure of her¹th excepted, that would have induced him to abandon it for any worldly calling. His attachment to the Denomination was ardent and unwavering, but his love for the work of the

ministry was stronger still. And much as he valued the honour which the Union conferred on him in electing him to the chair, he held it, (to use his own expression in acknowledging the honour,) as "only next to that of being the pastor of a church of Christ." May those of us who have been called to the same great work prove equally faithful, and "finish our course with joy, and the ministry of the Lord Jesus, to testify the gospel of the grace of God!"

In consequence of the vacancy in the chair, the Committee recommend that the sixth Standing Rule be temporarily suspended, and that the Union at once proceed to the election of a chairman for the ensuing year.

The Imperial Confederation Act, constituting the Provinces of Upper and Lower Canada, Nova Scotia, and New Brunswick one Dominion, having gone into effect since our last Annual meeting, we cannot now arrogate to ourselves our former title of the Congregational Union of Canada, and the Committee therefore propose, in accordance with a notice of motion given last year, that this Body be known hereafter as the Congregational Union of Ontario and Quebec.

The programme for the arrangement of business, referred to us, has been carefully considered, and your Committee are of opinion that the change of the day of assembling from Wednesday to Thursday, while depriving us of one of our evening meetings, has not resulted, as was hoped, in any corresponding advantage in retaining members to the close of the session.

The committee, therefore, recommend a more rigid enforcement of the 13th Standing Rule as to this point, and a return to the former day of assembling, Wednesday, say, at 7.30 p. m. Should that course be adopted, they beg to report the following general programme, one of the advantages of which, it will be seen, will be its affording what is so desirable, much more time than formerly to Committees for the preparation of business;—

Wednesday Evening.—Annual Sermon; Organization; Election of Committees.

Thursday 9 a. m.—Devotional meeting.

10 a. m.—Chairman's Retiring Address; Election of Chairman; Report of Committee of the Union &c. Adjourn at 12 noon.

3 to 6 p. m. Meetings of Missionary Society, Widows' Fund, and "Canadian Independent."

Evening.—Public Missionary Meeting.

Friday, 9 a. m.—Devotional meeting.

10 to 12.—College meeting.

3 to 6 p. m.—Essay and discussion. Reports of Committees &c.

8 p. m.—Meeting for Reports of Delegates from and to Foreign Bodies, &c.

Saturday, 9 a. m.—Devotional meeting.

10 A. M. to Noon.—Essay and discussion, and General business &c.

Afternoon vacant, unless press of business requires a session.

Monday, 9 a. m.—Devotional meeting.

10 to 12.—Union, Missionary, or College business.

3 to 6— Do. Do. Do.

8 p. m.—Annual Public meeting of the Union, and closing services.

Such an outline may be filled in, of course, as circumstances demand, but it is obviously very desirable for the sake of those who may not be very familiar with our proceedings, as well as for economizing time, that the more important objects we seek to promote by our coming together, should have fixed and suitable hours allotted to them. The Committee have accordingly drafted a docket of business to accompany this Report, for the guidance of the Union during its present session, by which it will be seen that several papers have been prepared at their request, on very important topics, and will be presented to the assembly before we separate.

The "Notes" accompanying the statistical returns sent to the Secretary, continue to make reference to the fact that our churches are often discouraged and

hindered by the want of suitable and attractive places of worship. The people are perhaps anxious to build, but feeling unable to do so without assistance, and not seeing whence it is to be obtained, hesitate to commence operations, on account of the fear of involving themselves in debt. Several of our oldest churches are at this moment suffering severely from this cause, and yet find the difficulty constantly increasing, as the want of proper accommodation continues to thin the congregation.

Your Committee had hoped that the suggestion contained in a former Report with regard to the sale of disused church property would ere now have been acted upon, and that thereby a fund might have been created that would have been available for assisting feeble congregations to build. They regret, however, that thus far nothing has been done. They would therefore press that suggestion again upon the attention of the Missionary Committee, to whom it properly belongs.

They would further recommend that the Union consider the propriety of the formation of a Church Building Society, such as those which exist in Britain and in the United States, to assist feeble churches in such undertakings, and that a special committee be now appointed to report upon the matter during our present session. A trifling contribution from every church member in connection with the denomination, could it be secured, would provide us with an income capable of rendering very efficient aid to churches in such circumstances, and it is known that some of our wealthy and large-hearted lay brethren would subscribe liberally to such an object. Much valuable information with regard to the English, the London, and the Scottish Congregational Chapel Building Societies may be obtained in the Congregational Year Book for 1867.—(pp. 371, 372.)

Your Committee are much interested in observing that the plan of the "Weekly Offering" for the support of the gospel, which has been adopted by most of our town and city churches, is now being gradually introduced into those in the rural districts. They recommend therefore that in consequence of the want of information concerning the details of the plan, and especially the way of inaugurating it, the Union appoint some person practically acquainted with the working of the plan, to explain its operation to the meeting.

The roll of the Union, which has several times been brought under the notice of the Membership Committee, is still in such a state as to demand immediate revision. The names of a number of Churches still appear upon it, and in the Statistical Table, which no longer exist, as well as of brethren who have long since left us for other countries, your Secretary having no option but to publish them in the minutes of the Body until they are erased by your order. The Committee have therefore prepared in an appendix to this Report, a list of such names as, in their judgment, should be removed from the roll, and request that the immediate attention of the Membership Committee, and of all parties possessing any knowledge of them, may be given to the matter.

All which is respectfully submitted.

JOHN WOOD, *Secretary.*

APPENDIX.

Names of Churches and Ministerial members, doubtful, or removed away:—

Churches:—Abbotsford, Bell Ewart, Bothwell, Eden Mills, Erin, Grey, Dresden, Bosanquet, Hillsburg, Innisfil, Little Warwick, Massawippi, Metis, Moore, Newcastle, Norwichville, Philipsburg, Plympton, Port Hope, Port Stanley, Simcoe, Springford, Stewarttown, Cape Croker.

Ministers:—Revs. C. Duff, E. Ebbs, J. Elliot, J. A. Farrar, J. Fraser, B. M. Frink, D. C. Frink, J. Hooper, J. McLean, P. Shanks, S. King.

The report was accepted, and the clause referring to the election of a Chairman at once adopted. The remainder of the report was left for subsequent consideration.

ELECTION OF CHAIRMAN.

On nomination of the Committee of the Union, the Rev. R. Robinson, of Owen Sound, was elected Chairman for the ensuing year by a unanimous vote.

Rev. Mr. Robinson, on being introduced to his place by Rev. T. Pullar, the temporary chairman, addressed the Union. He felt, he said, something of sadness in occupying a place rendered vacant by death. He threw himself upon the forbearance of the Union, and trusted that brotherly love would still continue to characterize their proceedings.

COMMITTEES.

The Standing Committees were then appointed as follows; the first name on each being Convener:—

On Business—Revs. W. F. Clarke, J. Wood, R. Hay, F. H. Marling, Messrs. J. G. Robertson, E. S. Lyman, T. Francis.

On Membership—Revs. T. M. Reikie, W. Hay, E. J. Sherrill, D. Macal-lum, D. McGregor, Mr. S. Hodgskin.

On Nominations—Revs. J. G. Manly, J. A. R. Dickson, T. Pullar, H. D. Powis, Messrs. R. Thompson, W. Edgar.

On Finance—Messrs. Jas. Wilkes, R. Young, A. W. Wallis, J. Robinson, W. Hungerford.

At the suggestion of the Union Committee, the hours of session were fixed, viz., from 9 to 12 a.m., and from 3 to 6 p.m.; the longer recess at noon being proposed in order to afford committees time for the preparation of business, without depriving them of the privilege of attending the sessions of the Union.

At 3 p.m., after prayer, the Secretary of the Union read the following applications for membership:—From the Church at Colpoy's Bay, "Northern Church," Toronto, and the Church at Douglas Village: the Revs. Charles Pedley, of Cold Springs; R. T. Thomas, of Toronto; M. Gray, of Amaranth; Charles Spettigue, of Newmarket; J. Howell, of Granby; and G. Purkis, of Waterville. Letters were also read from Revs. G. A. Rawson and J. M. Smith, asking for dismissal, they having removed to the United States.

The Union then gave way to the Congregational Missionary Society, a report of whose proceedings will be found elsewhere.

On resuming, reports from Delegates to other ecclesiastical bodies were called for. Rev. J. Wood had written to the General Association of Massachusetts. Rev. Dr. Lillie gave a brief account of his visit to the Congregational Union of the Lower Provinces, and the encouraging aspect of the work there.

The Treasurer's account was then presented, showing the receipts to be, including balance from last year, \$59 55; and expenditure, \$54 58. Balance in hand, \$4 97. The account was referred to Messrs. Jas. Wilkes and Jos. Robinson for audit, and was subsequently reported correct.

The report of the Committee of the Union was then considered and adopted, clause by clause. After which docket of business was agreed to, and the Union adjourned to meet at 7.30 p.m. for public worship.

ANNUAL SERMON.

At 7.30 p.m., the Rev. Joseph Unsworth, of Georgetown, preached, by appointment of the Union, from Eph. ii. 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." We are sorry that our space will not permit us to give even a brief epitome of his practical and interesting discourse. The Revs. T. Pullar and R. Hay assisted in the devotional parts of the service.

After the sermon, the Revs. A. Burpee, Delegate from the Congregational Union of Nova Scotia and New Brunswick, and W. P. Wastell, Delegate from the General Association of Michigan, were introduced, and presented the fraternal salutations of the bodies which they came to represent.

Letters were also read from the Rev. S. P. Leeds, of the General Association of New Hampshire, and the Rev. Charles W. Clark, of the General Convention of Vermont,—both of them unable to attend.

Also from the Rev. J. Wheeler, of Albion; and from the Secretary of the Young Men's Christian Association, and the Superintendent of the Mechanics' Institute, inviting the members of the Union to make use of their rooms.

Friday, June 12th.

The usual hour, from 9 to 10 a.m., was spent in prayer and conference, the Rev. R. Robinson presiding. The testimony of all who were present at these morning prayer meetings was, that it was "good to be there."

After routine, the Business Committee made several recommendations. In accordance therewith, Rev. W. Clarke was assigned fifteen minutes to present the claims of the Canada Indian Mission. P. W. Wood, Esq., of Montreal, was also requested to explain the working of the "weekly offering" system in church finance. A recommendation to memorialize the Governor in Council to appoint an annual Thanksgiving Day, and also to memorialize the Queen with reference to the attempted assassination of Prince Alfred, was referred to a special committee to draft resolutions.

Rev. Wm. Clarke, of Owen Sound, being called on, gave an interesting resumé of the operations of the mission from its first inception in 1849. Four native evangelists and teachers are permanently at work. Fifty to sixty native children are in the schools. He proposed to visit the stations and several bands of pagan Indians in Manitoulin, and on the north shore of Georgian Bay, and had the promise of several brethren to accompany him. There were two or three Indians qualified for teachers, anxious to be employed in the work. About \$1,400 was necessary for the work the Society had laid out for the present year. It was also proposed to change the head quarters of the Society from Owen Sound to Toronto. They proposed this summer to present every scholar able to read (many of whom belonged to pagan families) with a copy of the Ojibway New Testament and Hymn Book.

Mr. Peter W. Wood next spoke of the "weekly offering" in the churches, showing the advantages of the system, and urging its adoption by all the churches of the denomination.

Rev. R. Lewis then read an elaborate and spirited paper, prepared at the request of the Union Committee, on the subject, "How can a church best work its own field?" He argued that Christians must be sincere and earnest, should encourage and help Sunday School work—take a consistent stand on the side of Total Abstinence and public morals—should be courteous to strangers coming to the sanctuary, and strive to act every hour in their business on Christian principles. Churches should never be afraid of revival work—should cultivate good singing in their assemblies—extend missionary work, and house-to-house visitation around them—find Christian work for all their members to do—and, remembering that all blessings come from God, wait upon him in ceaseless prayer.

Revs. R. Brown, J. Wood, and W. P. Wastell, made some remarks on the essay just read.

The Union subsequently tendered Mr. Lewis its hearty thanks for his valuable paper, and requested it for publication. We hope to be able to present it to our readers next month.

The Union then adjourned, after prayer, till 3 p.m.

In the afternoon.

The Membership Committee reported in favour of the reception of Revs. George Purkis of Waterville, R. T. Thomas of Toronto, J. Howell of Grauby, M. S. Gray of Amaranth, and C. Spettigue of Newmarket, as members of the Union. Also, the churches at Colpoys Bay and Douglas Village, and the Northern Church, Toronto. Also, that letters of admission be granted to Revs. J. M. Smith, G. A. Rawson, J. Fraser, J. A. Farrar, C. Duff, B. M. Fiink, and P. Shanks, removed from the Provinces. These recommendations were severally adopted.

A circular from the Kingston Sabbath Reformation Society was referred to the Business Committee.

The Rev. K. M. Fenwick, of Kingston, then read a paper, prepared by request of the Committee, on "Doctrinal uniformity, how far desirable and attainable." The writer thought that technical and formal uniformity of doctrine was neither desirable nor attainable; while a substantial unity of belief was not only desirable and attainable, but in reality existed in the body. He deprecated the growing use of the "Declaration of Faith and Order" published by the English Union, as a doctrinal definition offered by candidates for membership, both to the Union and to the local churches. He had no objection whatever to the document, but only to the use made of it. Many valuable points were brought up, which gave rise to an animated discussion.

Rev. Dr. Lillie moved that a vote of thanks be tendered to the writer of the paper, and that he be requested to place it at the disposal of the committee for publication. He thought it exceedingly important that language should be accurately defined. Men often differed, because they did not understand each other; and the speaker gave some striking illustrations of this from his own experience.

Several speakers being unwilling to vote for the question as it stood, lest the Union should be supposed to sanction (by its publication) all the sentiments therein contained,

Rev. Dr. Wilkes and others, explained that when the Union asked the publication of a valuable paper, it did not make itself responsible for the sentiments contained in it.

Rev. T. Pullar strongly contended that neither Calvinism nor Arminianism was a test of membership in the churches or in the Union; and rejoiced in the liberty he found of sitting down to the study of the Bible, with neither Confession, nor Thirty-nine Articles, nor Synod, nor Conference above him; and that when he presented what he believed to be true, he did so in the hearing of men and women who had the Bible in their hands, who could recognise and appreciate truth, and set down what they could not believe to his weakness or ignorance.

The hour for adjournment having arrived, the discussion was adjourned.

THE MISSIONARY MEETING.

In the evening.

The annual public meeting in connection with the Canadian Congregational Missionary Society was held at half past seven. Rev. A. J. Parker,

of Danville, Quebec, was called to the chair. Revs. R. Robinson, of Owen Sound, Chairman of the Union; B. W. Day, of Stouffville; T. Pullar, of Hamilton; W. F. Clarke, of Guelph; T. M. Reikie, of Bowmanville; and W. P. Wastell, of Michigan, were the speakers. The chapel was well filled, and the proceedings were of a most interesting character.

Saturday, June 15th.

The Rev. E. J. Sherrill presided at the devotional service. The Union then adjourned in favour of the Corporation of the College, to allow of their holding their annual meeting. A full report of this meeting, from another pen, will be given elsewhere.

On resuming, the Membership Committee reported, recommending that the names of Bell Ewart, Bothwell, Bosanquet, Erin, Grey, Hillsburg, Little Warwick, Moore, Newcastle, Norwichville, Plympton, and Port Hope, be removed from the roll, these churches having apparently ceased to exist. But, on motion of Rev. F. H. Marling, this report was laid on the table until next year, and the attention of the District Missionary Committees was specially invited to the matter.

The Business Committee then offered the following resolutions, which were unanimously adopted :

INDIAN MISSION.

That this Union has listened with pleasure to the statements of the Rev. W. Clarke, agent of the Canada Indian Missionary Society, respecting the work done among the Ojibway Indians; rejoices in the encouraging aspect of its affairs; and commends to the confidence, support and prayers of the churches, the agents, teachers and evangelists of the Society, and the subjects of its missionary and educational labours.

THE IRISH ESTABLISHMENT.

That this Union, which has so long in its own field testified against the national establishment and endowment of churches, cannot refrain from expressing its gratification at the near prospect of the removal of the Episcopal church in Ireland, from State patronage and control; being fully assured that while a great grievance against a majority of the population of that country will be thereby remedied, the true interests of Protestantism will be also promoted; and being further convinced from the experience of the several Provinces of the Dominion, that granting of public subsidies and superior privileges to any religious body is alike an injury to the commonwealth, and a hinderance to the kingdom of Christ. While the operation of the voluntary principle, both among those who hold it as a matter of conscience, and among those who have been compelled to adopt it in practice, adds a fresh illustration to those supplied elsewhere, of its financial productiveness, and its power to promote a healthful activity, liberality, spirituality, independence and self-government in the church.

DENOMINATIONAL COLLEGES.

That this Union congratulates itself and the country, on the stand recently taken by the Government of Ontario, against the further endowment of denominational Colleges from public funds; and earnestly hopes that the position will be firmly sustained by the Legislature and the people. That the Union regards it as a matter of the highest importance to the peace and welfare of the newly constituted Province, that its system of education should be based on sound principles, applied to every part of the plan. That the only sound principle for such a system is that which deals with the people, not as separated by religious differences, but as united in a common citizenship. That one of the most marked and cheering characteristics of the present time in ecclesiastical matters in Great Britain and her dependencies, is the general and rapid adoption, development and application of the principle. That departures from this sound funda-

mental rule, however plausibly defended, leads to sure confusion, injustice and strife. That the recent multiplication of University charters in Ontario, mooting the certainty of a further increase, is greatly to be deplored, as tending to the degradation of the standard of education. That while the students of such Colleges as the several denominations may choose to provide, may consistently be admitted—as in the case of the London University—to degrees and other rewards of scholarship in a Provincial University, any such affiliation as involves an equal participation by all these Colleges in the endowment provided for National Institutions is unnecessary and unjust. That if the sectarian principle be once conceded in the case of Colleges, it must inevitably be extended to the Grammar schools, and thence to the Common schools, and thus bring about one of the greatest calamities that could befall this young nation—the disintegration of that noble system of public instruction from which the mother country is taking a pattern for her own. That the Revs. W. F. Clarke, Convener; R. Robinson, F. H. Marling, J. G. Manly, J. Wood, and George Hague, Esq., be a committee to embody these views in a petition to the Legislature of Ontario, and to support them in the case of a Parliamentary inquiry being instituted, with power to take such further steps as they may deem fit, to present the subject fairly to the people at large.

TEMPERANCE.

That in view of the prevalence (and it is to be feared increase) of intemperance, and of causes which cannot but lead thereto, the ministers of this Union be requested to preach on Temperance on the Sabbath preceding the 25th December next. And that while we desire the success of all organizations aiming at the removal of this vice, we would hail with especial satisfaction the formation of Christian Total Abstinence Societies, similar to one recently established in Toronto.

ASYLUM FOR INEBRIATES.

That this Union, having at its last annual meeting, petitioned the Government of Canada for the establishment of an Inebriate Asylum for this Dominion, rejoices that Parliamentary action has been taken by the appointment of a committee of inquiry, and that a general petition is now in course of circulation for this object; and trusts that it will claim the signature of every Congregationalist in the land, and of all who desire the reclamation of the drunkard.

SABBATH OBSERVANCE.

That the Chairman and Secretary of this Union be directed to petition the several branches of the Legislature of the Dominion, in the name of the Union, praying for the passage of such laws as will protect its citizens in the enjoyment of their right to the Sabbath's rest.

DAY OF PRAYER FOR COLLEGES.

That this Union would urge an observance of the last Thursday in February, next, as a day for special prayer for colleges, academies and schools; and that an effort be made to hold union prayer meetings all over the Dominion on that day.

They also recommended the following changes in the Standing Rules:

That Standing Rule No. 2 be amended by striking out all after "annually on the," and inserting instead, "Wednesday after the first Sabbath in June, at 7.30 p. m., when the Annual Sermon shall be preached, by appointment of the previous annual meeting."

That instead of Nos. 3 and 4, we insert as No. 3, "The Union shall then be organized under the presidency of the retiring Chairman; or, failing him, the pastor in the place of meeting, by the election of minute Secretaries and Reporters, the calling of the roll, and the appointment of Standing Committees on Business, Membership, Nominations and Finance, on nomination by the Committee of the Union."

That No. 5 be omitted, and that No. 6 be amended by substituting Thursday for Friday.

That in the new numbering, the 5th Standing Rule read, "After the election of a new Chairman, the Committee of the Union shall present their Annual Report."

These recommendations were subsequently agreed to.

At the suggestion of the same Committee, the Secretary of the Union was requested to prepare, and forward for insertion, annually, in the Congregational Year Book, items of information in respect to Congregationalism in Canada. It was also

Resolved—That an abstract of the minutes of the Union, be prepared by the Chairman, Secretary, and Minute-secretary; that 200 copies of the same be printed in a triple form; and that an arrangement be made, if practicable, for the insertion of the Statistical Table in the *Canadian Independent*.

Also, at the instance of the same committee, votes of thanks were passed to John Leeming, Esq., of Montreal, for supplies of English religious papers to various ministers of the body; to the G. W. and G. T. Railways for free return tickets to members and visitors; to the Hamilton Church and friends, for their christian courtesy and hospitality towards the members and visitors of the Union; to the Y. M. C. A. and Mechanics Institute, for opening their reading rooms to members of the Union; and to Mr. P. W. Wood, of Montreal, for his lucid exposition of the "weekly offering;" coupling with this last, the recommendation, "that the said plan of raising contributions for the support and spread of the gospel be commended to the adoption of all our churches; and that Messrs. Wood and Hague, of Toronto, be requested to prepare a brief manual on the subject."

CANADIAN INDEPENDENT.

George Hague, Esq., of Toronto, presented the usual statement on behalf of the Publishing Company. He said that they did not feel it advisable at present to establish a weekly paper. The magazine was succeeding and doing a good work, and would be continued in its present form. With regard to the editorship, Mr. Marling has asked to be relieved; and Rev. John Wood, of Brantford, has consented to assume the editorial control, with the stipulations that he should have the special co-operation of Revs. F. H. Marling and W. F. Clarke, and should be relieved of the secretaryship of the Union. Mr. Hague stated, however, that the subject of a weekly was not dropped; but was still an open question with the proprietors.

Rev. W. F. Clarke stated his strong desire to see the *Independent* changed into a weekly paper. He expressed his firm persuasion that a weekly would be established before another year. There was literary talent, and prospective support amply sufficient for the sustentation of a weekly; and it would do what is not now being done—a widely extended work in influencing public opinion outside our churches.

Rev. E. T. Bromfield, of Toronto, thought the Publishing Company were wise in their present resolution. He would like to see a weekly; but it must be on the responsibility of individual brethren.

Several members spoke in favor of a weekly. A strong feeling was expressed that a monthly could not, like a weekly, influence public opinion in favor of religious freedom and voluntarism—a work which Congregationalists have at their doors, and must prosecute.

Professor Cornish hoped this newspaper scheme would bear speedy fruit. He would be sorry to see the monthly go down, in consequence of publishing a weekly. Each would have its own field. He, for one, would subscribe for and support both.

Rev. F. H. Marling thought the magazine did a work, and had a tone, which a paper could not do nor have, without losing that very outside support which had been brought forward as the chief hope of success for the paper.

At the close of the discussion, it was moved by the Rev. E. T. Bromfield, seconded by the Rev. W. H. Allworth, and

Resolved—That this Union presents its cordial thanks to the Rev. F. H. Marling, for his valuable services as Editor of the *Canadian Independent*, and approves of the editorial arrangement made for the future conduct of that magazine.

A FRATERNAL GREETING.

The following telegram from the Synod of the Canada Presbyterian Church was read by the Chairman—

To the Congregational Union,

Montreal, June 13th, 1868.

DEAR BRETHREN,—Dr. Burns and myself were appointed a delegation to your present meeting. He is in Great Britain. I am detained here. I send you therefore the Christian greetings and fraternal salutations of our Synod. May the Master be in your midst!

W. ORMISTON.

A suitable and cordial reply was subsequently transmitted by telegraph, signed by the Chairman and Secretary, in the name of the Union.

In the Afternoon.

The discussion of the subject of Mr. Fenwick's paper was resumed.

Rev. W. H. Allworth wished to know of Mr. Fenwick whether in his paper he recommended the adoption of any human standard or formula of doctrine as a test of membership in this Union. Mr. Fenwick said "No," and proceeded, in proof of his disclaimer, to read the passage referred to by Mr. Allworth.

Dr. Wilkes proposed that the vote be taken at once.

The motion, he said, was to thank the writer, and ask the paper for publication. We do not thereby approve or disapprove of every sentiment contained therein. And for us to attempt, here, to settle the question between Calvinism and Arminianism, would merely expose us to ridicule.

Rev. J. G. Manly contended that the mission of Congregationalism is to bring back the church to its Apostolic foundations; it existed before either Calvin or Arminius, and he protested against being supposed to be obliged to adopt any such post-natal designations.

Messrs. Pullar, Fenwick, Lillie, Clarke and others continued the discussion, as to the question whether the holding of the Calvinistic system, either in a higher or lower degree, should be made a test of membership in the Union, during which Dr. Lillie's motion to thank the writer, and ask him to print the paper, was passed.

Rev. W. F. Clarke argued that Congregationalism was not founded upon a doctrinal basis, but that its principles naturally tended, if left to themselves, to Calvinism. But he could not hold a Calvinism which questioned the sincerity of God, or hold an Arminianism, which denied that a work of grace

in the heart originated with the Holy Spirit. Parliament sometimes passed "Acts to quiet titles," and he would like certain brethren to know that their title to membership in this Union is perfect and unquestioned, though they *may* avow themselves Arminians.

Rev. E. W. McColl begged a hearing before adjournment, to define his own position. He had always understood that some sort of a test, and that a Calvinistic one, had always been applied to candidates for the ministry and for membership in this Union. Granting freely that "the body is not Arminian," as Mr. Clarke says, yet there must be no uncertainty with regard to the reception of Arminians to membership.

Rev. L. Kribs said we must lay aside the terms "Calvinism" and "Arminianism," and come together as Christians and brethren. And when we talk over our views one with another, we shall find that we come within the merest shade of a perfect agreement. We have one master—Christ, and we have one standard—the Bible; and on these principles, "all we are brethren."

Rev. Prof. Cornish moved an adjournment of this question *sine die*.

Rev. F. H. Marling moved, in amendment, that the question of terms of admission to this Union be referred to the Committee of the Union, to report on next year.

On motion of Dr. Lillie, however, the subject was dismissed, and the Union adjourned till 9 a.m. on Monday.

The Lord's Day, June 14th.

A prayer-meeting was held at 10 a. m. At the morning service the Rev. A. McGregor, of Brockville, preached from Psalm 67. 1, 2: "God be merciful unto us, and bless us; and cause His face to shine upon us; That Thy way may be known upon earth, Thy saving health among all nations." The service was concluded by the observance of the Lord's Supper, at which the Pastor of the Hamilton Church presided, and was assisted by the Rev. Messrs. Manly and Allworth.

At 3 p. m., a children's meeting was held, and was addressed by the Rev. Messrs. Robison, McKillican, Dickson, and Wood.

At 6.30 p. m., the Rev. W. P. Wastell, of St. Clair, Michigan, preached from Gen. 4. 26,—"*Then began men to call upon the name of the Lord.*" The solemn services of the day were concluded, as they had been opened, by a prayer-meeting.

Thirty-five of the Ministers in attendance preached during the day in the churches in the city and neighbouring towns.

Monday, June 15th.

The usual devotional service was held, from 9 to 10 a. m., the Rev. D. McGregor presiding. After which, on motion of the Rev. T. Pullar, the Rev. R. Burnet, of St. Andrews Church Hamilton, in connection with the Church of Scotland, was invited to sit as an honorary member. Mr. Burnet acknowledged the vote by a very cordial address, on the duty of cultivating fraternity and confidence among the different branches of the church.

The Committee appointed to draft a

CONGRATULATORY ADDRESS TO THE QUEEN,

on the occasion of the escape of Prince Alfred from assassination, reported the following, which was adopted by a rising vote, and ordered to be properly prepared, and transmitted :

We, the ministers and delegates of the Congregational churches of your Majesty's Provinces of Ontario and Quebec, in the Dominion of Canada, being assembled in this the annual meeting of our Union, humbly beg to present to your Majesty our hearty congratulations on the providential escape of your Majesty's son, H. R. H. the Duke of Edinburgh, from the untimely death to which the treasonable hand of the assassin proposed to consign him.

Bound as we are by principles and sentiments of loyal attachment to your Majesty's person and house, we take a lively interest in all that concerns the welfare both of your Majesty personally, and of all the members of the Royal Family. And therefore when the news reached our shores of the foul attempt that had been made in a sister colony, by the agent of disloyal and wicked men, to take the life of a Prince so honoured and esteemed by us, in common with all loyal subjects, our hearts were filled with indignation at the perpetration of so enormous a crime, and with grief for its victim. But now that it has pleased Almighty God to grant a merciful deliverance to His Royal Highness, and restoration to health and strength, we offer, first, our united thanksgiving to Him for so signal an act of His divine interposition; and next, we send to Your Majesty our sincere congratulations that the life of one so dear to yourself and the Empire at large has been so graciously preserved, which we humbly pray Your Majesty to deign to accept. That the Almighty and all-wise Disposer of events may now and ever watch over Your Majesty, and grant unto you a large increase of all spiritual and material prosperity and happiness, is the humble and earnest prayer of Your Majesty's loyal and devoted subjects.

The adoption of this address was followed by the singing of a verse of the National Anthem,—“God save the Queen.”

The committee begged to be relieved from the duty of reporting a memorial to the Governor in Council, asking for the appointment of an Annual Day of Thanksgiving. Several members spoke in favor of the observance of such a day, but the committee were conscientiously opposed to acting in the matter, and were accordingly discharged.

The Secretary of the Union then read a “Narrative of the State of Religion in the Churches,” and presented to the Union the Annual Statistical Table prepared by him, a summary of which is appended to the narrative. By a special arrangement we are enabled to furnish our readers with both these documents in the present number.

APPOINTMENTS FOR 1868-9.

The Nominations Committee presented several reports, in accordance with which the following appointments were made :

PREACHERS.

Annual Sermon, Rev. D. Macallum : alternate, Rev. H. D. Powis.
Sabbath Morning, Rev. R. Hay : alternate, Rev. J. A. R. Dickson.

DELEGATES.

General Association of Massachusetts : Rev. A. McGregor.
“ “ of Connecticut : Rev. J. Howell.
“ Convention of Vermont : Rev. J. Rogers.
“ “ of Maine : Rev. W. Hay.
“ Association of New Hampshire : Rev. H. D. Powis.
“ Conference of Massachusetts : Rev. T. M. Reikie.
“ Association of New York : Rev. J. G. Manly.
“ Convention of Wisconsin : Rev. W. H. Allworth.
“ Association of Michigan : Rev. J. A. R. Dickson.

Synod of Canada Presbyterian Church : Rev. K. M. Fenwick.

Conference Methodist New Connexion Church : Rev. W. W. Smith.

General Association of Illinois : Rev. E. Ebbs.

Wesleyan Methodist Conference, Canada : Rev. W. F. Clarke.

Primitive Methodist Conference : Rev. R. Hay.

Synod Church of Scotland, Canada : Revs. A. Duff and F. H. Marling.

Congregational Union, Nova Scotia and New Brunswick, Rev. Dr. Wilkes.

The Union also cordially accepted the invitation of Zion Church, Montreal, to meet there next year.

COMMITTEE OF THE UNION.

Rev. R. Robinson, Chairman ; Rev. F. H. Marling, Secretary ; Rev. W. W. Smith, Statistical Secretary ; Rev. H. Wilkes, D D., J. Wood, H. D. Powis, E. J. Sherrill, J. G. Manly, R. T. Thomas, Hon. J. S. Sanborn, Senator ; and Messrs. J. Robinson, J. Fraser, W. Edgar, C. Alexander, D. McPhie, P. W. Wood, J. P. Clark, and C. Whitlaw ; five to form a quorum.

Committee on Church Building Society : Mr. P. W. Wood, convener, and Messrs N. Hamilton, Jas. Barber, Jas. Smith, and Dr. Laing.

The authorized newspaper report of proceedings having been interpolated by some unknown hand, the Union passed a resolution strongly disapproving of such a breach of privilege. The Union then adjourned till 3 p.m.

On reassembling, the Rev. Messrs Pullar and Allworth tendered their resignation of membership. The Rev. Messrs McCallum, Wood, and Smith were appointed a committee to confer with them on the subject.

The Rev. Mr. Marling gave notice next year to propose such alterations in the Constitution and 12th Standing Rule, as were needful to make the office of Statistical Secretary a permanent one.

The Finance Committee reported,—Receipts \$331 27. Travelling expenses claimed \$308 34, to which was to be added \$49 85, needful for payment of accounts, and for incidental expenses, and they therefore, recommended that 50c. be deducted from the claim of each pastor and delegate to meet the deficit. The Report was adopted. It was also

Resolved—That as the Rev. John Wood, for the past five years Secretary to this body, is now, at his own request, relieved of that office in order to his undertaking the charge of the *Canadian Independent*, the Union cannot allow him to relinquish the position he has filled with such marked efficiency, without placing on record the strong sense of his unfailing courtesy, and of the value of his able services, alike in the general conduct of its business, and in the preparation of the annual statistical returns, compiled with such elaborate care and assiduous accuracy, and so valuable to the denomination itself, and all who take an interest in its progress.

The Rev. J. G. Manly, of Toronto, had prepared, at the request of the Union Committee, a paper entitled, "Why am I a Congregationalist? or the contradistinctiveness of Congregationalism;" but owing to the lateness of the session he declined reading it. This was an occasion of much regret, but, at the request of the Union, Mr. Manly consented to present it next year.

Rev. J. T. Byrne addressed the Union on behalf of the French Canadian Missionary Society ; and Rev. John McKillican on behalf of the Canada Sunday School Union.

The following resolutions, endorsing these Societies, were passed :

That this Union has heard with pleasure the statements of Rev. J. T. Byrne, in reference to the French Canadian Missionary Society, and expresses its unabated interest in that important institution.

That this Union having heard the Rev. John McKillican, agent of the Canada S. S. Union, would express the approval of the objects, and best wishes for the success of said society, and the usefulness of our brother in his work.

In the Evening.

The annual public meeting of the Union was held, the Chairman presiding. Addresses of an interesting and impressive character were delivered by the Rev. Dr. Wilkes, on "The calling forth and preparation of young men for the Christian ministry;" by the Rev. J. G. Manly, on "The mission of Congregationalism;" and by the Rev. F. H. Marling, on "The principles on which the Union exists."

At the close of the meeting, the Rev. W. F. Clarke read the following protest, which, on motion, was ordered to be engrossed in the minutes :

The undersigned, finding that there appears among the minutes of this Union meeting, no record concerning the discussion had on our doctrinal basis, except that the subject was introduced, canvassed and dismissed, and that all trace of a resolution moved by him in regard to it has been omitted, would respectfully protest against a matter of so great practical importance being thus lightly treated, and ask leave to declare for himself, at least, that Congregationalism, while it refuses to impose a creed, and welcomes to its fellowship all who hold the Head, and profess belief in vital truth, has, nevertheless, always maintained, and does now maintain, an adherence of no dubious character, to those views of Divine truth, which are usually known, and sufficiently discriminated, by the phrase, "Moderate Calvinism."

(Signed)

W. F. CLARKE.

Hamilton, June 15th, 1868.

After singing the Doxology, and prayer by the Rev. Mr. Marling, the Union adjourned to meet in Montreal, on the Wednesday after the first Sabbath in June, 1869, at 7-30 p.m.

NARRATIVE ON THE STATE OF RELIGION IN THE CONGREGATIONAL CHURCHES IN CANADA, FOR THE YEAR 1867-8.

The memoranda from which this account of the churches' inner and spiritual life is gathered, are very brief and barren. Few of those who send anything beyond the bare statistics, furnish any facts or incidents of their pastoral experience, most of them contenting themselves with expressing their hopes and fears in general terms. The impression produced by the perusal of the returns is, however, that the year has been about an average one in respect to general progress. No "revival" is reported, although several pastors have been engaged in special services with a view to that end. Alienation among brethren, and a lack of earnest co-operation and prayer on the part of the church, are among the reasons assigned for the apparent failure.

A number of brethren have been severely tried during the year. Three of them have passed through the deepest domestic affliction, in the loss of their wives,—all of whom have left behind them, however, the most comforting evidence that for them "to depart, and be with Christ, was far better." Several have suffered the severest trial which can fall to the lot of a christian

pastor,—division and disaffection among his flock. And others still, have had to mourn the removal of valuable helpers,—“true yoke-fellows,”—some to other localities, and others to the church of the first-born above. “It has been dark, very *dark*,” says one, “but not *stormy*.” “I think I see a few rays of light, that indicate the coming day. Christ will yet be glorified, and his grace magnified in this place, in the salvation of the souls of this people.” Another brother who has found it both stormy and dark, says, “I have been often tempted to think I had mistaken my calling. I was in such distress on the subject, often asking myself if I should not resign my commission.” But just when this gloom and perplexity were greatest, the Lord sent him a token for good, in the commencement of a work of grace in connection with one of his preaching appointments. “Anxious enquirers came to me,” he says, “from quarters I little thought of. I began to feel as I never felt before. There were souls depending on me for the bread of life. And since that time I have had joy and comfort in my work, and feel that God has blessed me in it. The good that is being done, and the confidence that God is with us, has kept me calm in the midst of strife that came from another direction.” It gives us much pleasure to add that the strife to which this brother alludes is now at an end.

The churches too, have had their trials, as well as the ministers.

Zion Church, Montreal, lost its house of prayer, in July last, during the absence of the pastor, in Europe; but with marvellous rapidity and energy, another and a more costly and beautiful one has risen in its place, and is already opened for Divine service.

The *Belleville* church about the same time, lost its pastor, the Rev. J. Climie, by death, and was for many months like sheep without a shepherd.

Scotland and *Burford* have suffered a similar loss by the removal of their pastor, the Rev. William Hay, in consequence of his inability longer to occupy both fields, to the vacant charge at *Belleville*. And

Forest has been deprived of its pastor, the Rev. John Brown, by his removal to *Burford*, which will hereafter be associated with the long vacant charge of *New Durham*.

More recently still, the churches at *Ottawa*, *Stratford*, *Barton*, and (*First*) *Garafraxa*, have become vacant by the resignation of their pastors,—the Rev. Joseph Elliot being removed, at the call of the Colonial Missionary Society, to *Halifax*; the Rev. J. Durrant having relinquished his charge through feeble health; the Rev. A. McGill, on account of inadequate support; and Rev. R. Brown, to devote himself to the oversight of two newly formed churches,—the *Second Garafraxa* church, and that recently organized in the village of *Douglas*.

Colpoys Bay has also lost an efficient helper, by the death of the Rev. James Atkey, formerly the pastor of the native Indian church in that place; and latterly a member of the church under the care of the Rev. L. Kribs; and the little church at

Dunham, Q., has sustained a similar loss by the removal of one of its deacons; although it is doubtless comforted at the reflection, that, belonging like Philip and Stephen, to the—among us—somewhat rare order of *preaching* deacons, he has been called to another Province to assume the pastorate of a church.

It is gratifying, however, to note, that amid the many changes of the last year, we have not lost any ministers by removal from the Dominion; and that the tide which once threatened by its ebb, to leave our ecclesiastical ship high and dry, seems now to be setting strongly in our favour.

Some features of interest deserve to be noticed. Toronto has now three churches, and the report from each of them is encouraging. The pastor of Zion Chapel, from which thirty-three members colonized in order to form the new church in the northern part of the city, writes that "the attendance at Zion is not sensibly diminished, as compared with the latter half of 1867; that the week-day services have improved; that the financial condition and prospects of the congregation are encouraging; that the Sunday School has been steadily growing in numbers and usefulness; and that the year's experience furnishes no ground for discouragement or apprehension, but quite the contrary. Fifteen persons—nearly one half the number of the little colony that left them,—have united with the church on profession of faith, and four by letter.

Bond street has had "a year of average prosperity, better than some others, but not up to the highest mark. The pastor has been cheered by recent accessions of young people by profession. The Sabbath School is well sustained, as is the Mission Sabbath School. Tract distribution has revived of late. Members of the church are much engaged in the Young Men's Christian Association, Mission Schools, and similar services." So that on a review of the whole, he says, "what the Lord has done for us should make us very thankful; what we have done and left undone for Him, very humble." Additions, fourteen by profession, thirteen by letter.

The Northern church is also prospering, having received into its fellowship since its organization in January, fifteen persons by profession, and two by letter. "Several have been hopefully converted, and others," the pastor reports, "are anxiously inquiring their way to Zion."

Alton, Fitch Bay, Garafraxa Ist, Hamilton, Kingston, Oro Ist, Paris, Quebec, Sherbrooke, and Stouffville, all report from six to thirteen admissions by profession, indicating that the Lord has been giving testimony to the word of His grace as preached among them. The pastor of the church in this city (Hamilton) says, "during the year some members have been removed by death, some by discipline, and its results, and some by removal to other places, but the increase on the year exceeds these losses. The congregation continues to grow, and there are new members added to the church, and new families to the congregation, whilst there are indications of the presence and power of the Holy Spirit in the solemn assemblies. The Sabbath School is in a state of greater efficiency than ever before; the young people's monthly meeting, under the pastor's presidency, is attended by eighty persons, and the financial condition of the church is so easy and flourishing, that they have twice made an addition to their minister's stipend within two years."

The pastor of the *Paris* church says, "We are seldom without some case of interest before us," and notes the fact of "the addition of two just before sending off last year's statistics, and seven since, with one still proposed."

Stouffville, besides having received six on profession, has three more applicants, one of whom is reported as having been awakened and led to Christ by the reading of one of the books in the Sabbath School library. The Bible Class and Sabbath School are spoken of as in an encouraging condition; the Sabbath congregations as large and attentive; and the finances so flourishing as to warrant the expectation that a commodious brick parsonage will be erected during the summer.

Listowel and *Molesworth* have both received accessions by profession, which the pastor describes as "the slower ripening fruits of the awakening" enjoyed by these churches a year ago.

Brockville, although much tried by deaths and removals, has received some pleasing additions, and has been enabled to erect a neat and convenient Lecture-room, of stone, to correspond with the church. This has done marvels, the pastor says, in the way of developing the social element in the congregation. "Notwithstanding, now perhaps more than ever," he adds, "do we need a season of refreshing from the presence of the Lord."

The pastor at *Manilla*, while making Daniel's confession,—“O Lord, to us belongeth confusion of face,—to the Lord our God belong mercies and forgiveness,”—reports, “we had no special trials: the Lord hath set before us an open door. A few have professed to have found the Saviour, one of them my own son, and I trust believers have made progress heavenward during the year.” He deplors the fact, however, of increasing denominational competition, which he regards as greater in that neighbourhood than ever before. “Nasty haste,” he says somewhat enigmatically, “to brand with sectional marks, is one effectual way of deluding souls.” We could wish that there were none among us whose pastoral experience could throw any light upon his meaning. Another fact is mentioned which is worthy of more than a passing reference: “We are all,” says the pastor, “professedly total abstainers, the church having agreed to act on that principle, without pledge.” Happy would it be for this rising Dominion, if christian churches of all denominations, would similarly deny themselves for Christ's sake, and free themselves from all responsibility for the intemperance that prevails!

Very few of the reports make any specific reference to this subject; but we have reason to believe that there is not a pastor of a Congregational church in Canada, that does not act upon the principle of total abstinence. We know, however, that there has been a great revival of interest in the cause of Temperance during the past year, and our brethren have doubtless contributed their full share of effort in bringing it about. London, Lanark Village, Brantford, and probably other places not reported, have their flourishing Bands of Hope in connection with their Sabbath Schools, and we expect another year to hear of a much larger number, and of much more vigorous efforts for the prevention, as well as the cure of intemperance.

Three churches, vacant a year ago,—*Granby*, *Waterville* and *New Durham*,—have been supplied with pastors, all of them additions to our ministerial force during the year. The reports from all of these places are encouraging. The Rev. Mr. Howell, recently returned from Newfoundland, and now of *Granby*, writes thankfully and hopefully both of the attendance at public worship, and the attention of the people to the Gospel, and mentioning as a circumstance that had given the church much joy, the admission to fellowship, among others, of the only son of the late pastor, Mr. Bucher.

The Rev. George Purkis, ordained over the church at *Waterville*, in July last, reports the addition of thirteen members, five of them by profession, since his settlement in that place,—the fruit, in some instances, it is believed, of the ministry of the late pastor, Mr. Forsyth. Thus is it still true, that “one soweth and another reapeth.”

The Rev. John Brown having only just taken charge of *New Durham*, it is too early yet to speak of results farther than to say the long entertained project of building a house of worship, appears likely at last to be put into execution.

Evidence of increasing material prosperity is to be found in the completion and dedication during the year, of three new substantial and handsome church edifices,—at Pine Grove, Toronto and Guelph; the restoration and re-dedi-

cation of Zion church, Montreal; the fact that Oro, Owen Sound, Garafraxa, and New Durham, have all begun to build; that Paris and Southwold, have each built a parsonage during the year—the former, a *palatial* residence for their minister, completed, and without debt, at a cost of \$2,750!—that London and Stouffville are going to follow their example in a humbler way;—and finally, that the amount contributed by the churches to religious and benevolent objects is \$2,546 in advance of any previous year.

Returns have been received from 66 churches. The following is a summary of the Statistical Table prepared, and a comparison of it with that of last year:—

Regular Stations, 1868, 130—1867, 111. Sabbath Services, 1868, 129—1867, 112. Week Day services, 1868, 73—1867, 70. Attendance at the principal Stations, 1868, 9,216—1867, 8,076. Attendance at all Stations, 1868, 13,780—1867, 12,429. Additions to the churches by Profession, 1868, 219—1867, 242. By Letter, 1868, 150—1867, 130. Total, 1868, 369—1867, 372. Removals, by Death, 1868, 67—1867, 57. By Dismission, 1868, 155—1867, 151. By Excision, 1868, 33—1867, 18. Total, 1868, 255—1867, 226. Present Membership, Males, 1868, 1,411—1867, 1,331. Females, 1868, 2,261—1867, 2,205. Total, 1868, 3,682—1867, 3,536. Absent, 1868, 299—1867, 307. Increase, 1868, 146. Baptisms, Infants, 1868, 323—1867, 253. Adults, 1868, 14—1867, 37. Number of Sabbath Schools (Union not included), 1868, 67—1867, 62. Teachers, 1868, 584—1867, 541. Scholars on Roll, 1868, 5,154—1867, 4,912. Chapels, 1868, 88—1867, 87. Sittings, 1868, 21,085—1867, 18,180. Value, 1868, \$238,345—1867, \$208,650. Contributions to Local Church objects, 1868, \$47,232—1867, \$44,728. Denominational objects, 1868, \$5,792—1867, \$4,685. Foreign and Indian Missions, 1868, \$905—1867, \$1,746. General Religious objects, 1868, \$2,773—1867, \$2,997. Total, 1868, \$56,702—1867, \$54,156.

ANNUAL MEETING OF THE MISSIONARY SOCIETY.

The fifteenth Annual Meeting of the Congregational Missionary Society of B. N. A., was held in the Congregational church, Hamilton, on Thursday, June 11, 1868, at 3 P. M. There was a good attendance of members.

Charles Whitlaw, Esq., of Paris, Ontario, having been called to the chair, and Rev. L. Kribs appointed Minute-Secretary, prayer was offered, and Rev. Dr. Wilkes, General Secretary-Treasurer, read the following abstract of the Annual Report:—

Rapidly do the years pass away. Again are we assembled to note the work of one of them, whose beginning was but as yesterday. The call is loud to be up and doing while it is day, for "the night cometh in which no man can work." This fifteenth Annual Report of a Society whose work under earlier organizations extends over more than thirty-two years, begins with the note of sorrow tempered with joyous hope. The chairman of the Congregational Union, and one of our laborious Missionary pastors, who had laboured in our field nearly thirty years, the Rev. John Climie, was taken away suddenly in August last, while absent from home in search of improved health, which had been much shattered amid the winter's toils. We weep over our dead, and mourn that we are not again to enjoy their active coöperation in the work of the Lord here; but knowing that they "sleep in Jesus," and that "they are ever with the Lord," we may rejoice on their behalf that "to die is gain."

This year of our existence has been rendered signal by the entrance of the several parts of our country, comprising the field of this Society's efforts, into a new condition of national life. We have passed from separate and distinct Provinces into an organized Dominion, whose power, influence, and institutions we hope to see extended across the British part of the North American Continent

from the Atlantic to the Pacific. Without touching the domain of politics, we cannot avoid the conviction that such fundamental changes must have important relations to the church of God; and should call the Lord's servants to consider what He would have them to do. A wide and effectual door will be opened for the publication of the Gospel and the planting of churches: it behoves us to be ready to enter, in the name of our Divine Master. The inauguration of the Dominion of Canada suggests the propriety of another change in the name of the Society, and also in the designation of the Districts; and it should be a start-point of more comprehensive and vigorous christian effort.

This passing out of the old form of Colonial into a fresh national life, renders of great importance the maintenance and diffusion of our healthful and manly principles of church government, in connection with a full proclamation of the Gospel as we understand it. Removed alike from an excess of organization which under extraneous rule cramps the action of individual churches, and from a more pernicious looseness which ignores order and organization, and leaves every man to do that which is right in his own eyes without ought of regard to the wisdom of the fathers, our churches are free yet orderly, they are organized but not bound down by authority external to them; and in the formation of national life and character, the principles and sentiments they maintain will be of inestimable value. New England is a striking illustration of this, and we are to remember that, in these days, our views are better defined and more fully developed and harmonized than was the case in the early part of the seventeenth century, when they entered amid the foundation elements of that national formation. Let us see to it that they occupy a similar position now.

The District Committees, which, in their respective spheres, are the executive of the Society, have prosecuted the work assigned them to the extent of the agency at their disposal. Had there been a larger number of suitable labourers available, several fields which remain unoccupied would have been cultivated. The object is to find men adapted for the places requiring culture, and not places for men who might possibly be obtained. It is not every good and true minister who is fitted for such openings as present themselves. There are those who are far better qualified for carrying forward long existing institutions, than for breaking up new ground and organizing institutions where they have never before existed.

The reports of the several Secretaries will exhibit such changes as have occurred and such progress as has been effected, so far as this can be made matter of description and recital. There is much good done that can never be told. The account from Nova Scotia will be found replete with interest; in one section of the country a Missionary Pastor who for a number of years exercised his ministry among us in Ontario, has been eminently owned of God during the year. A very large increase has been gathered into the fold of the Good Shepherd. He says "I have given the right hand of fellowship to 92 persons, and have baptized 45 adults by affusion; 79 of the 92 have been received into the fellowship of my own church, and the remaining 13 into that of the church at Margaree." There are one or two points in the Maritime Provinces greatly needing occupation. At the close of our Missionary year, one of them has been happily entered upon by the Rev. J. Elliot, who, for that purpose, resigned his pastorate at Ottawa. But Liverpool, Brooklyn and Beachmeadow, now one field, imperatively require division. Mr. Duff says, "it is out of the question my thinking longer of taking the three stations; something has to be done, and done without delay." The Secretary remarks, "it has become quite evident that one minister is not enough for this field; another ought to join him immediately, and yet where is he to be found?" Margaree too, as the Secretary's report explains, is crying out for a faithful labourer. In relation to the work in the next district westward one of our brethren says, "I might say much on the importance of this and other Missionary fields in the Townships, (referring to the Province of Quebec), but it would be referring to what you comprehend better than I can express it. After years of experience and toil in this section, I am satisfied that the work in the Townships will remain a long time to come *Missionary work*. This may appear discouraging to the Society, but it should not: there is a good work done; and though we fail

to build up strong churches in the immediate vicinity of our missions, yet much good fruit goes out from them to bless other places." This is illustrated by his own report: eleven have been received into the church on profession of their faith during the year; yet deaths and removals have left them with a very slight net increase.

In the Province of Quebec, the vacancies at Inverness and Waterville have been supplied, and in Ontario those of Belleville and Forest; while in the latter Province a ministry at large has been for the time inaugurated along the shores of the Georgian Bay.

Very much toil and no little privation have for several winters attended the work of the Missionary deputations throughout the country, and some failures have occurred because of the inclemency of the weather. There can be only one opinion as to the great value of these annual visits. They are truly evangelistic excursions, profitable to the churches, and diffusive of the Gospel around them. But in order to efficiency, they must be made at a time when the people can assemble, and not at a time when journeying is almost impracticable. The causes which interfere with the movements of the Deputation, also greatly lessen the assemblages of the people. The District Committees will doubtless consider the question whether any modification of the present plan would be any improvement, but they will not think of discontinuing in any degree these valuable visitations.

The demands of this Society on the Colonial Missionary Society have not been great this year, £336 sterling; though, as there was a balance at the commencement of the Missionary year, the true aspect of the matter is, that for two years we have received from them £836, or £418 per annum. But this does not represent the readiness of our friends in England to aid us. The writer had several interviews with the Committee or its officers, when in England, on personal account last summer, and, while the Committee voted cheerfully at his suggestion the sum of £500 to be drawn for provided it was wanted, the intimation was given with emphasis that we have only to extend our work and they will aid us by very much larger grants. Nothing could possibly be more satisfactory than the tone of Secretary-Treasurer and Committee. At a well considered suggestion from this side, that Committee has taken up the case of Halifax, Nova Scotia, supplying all the needful outlay. The usual schedule of grants was transmitted to the Society after last annual meeting, and in April the General Secretary-Treasurer sent as full a synopsis of the year's work as he had the means of compiling for the information of the Committee and for use in their Annual Report.

It only remains in this preliminary part of the Report, to give the Financial Statement. There was a balance in April 1867 of \$2,128 69 which was considerably beyond the requirement for the quarter ending July 1st, when the grants expire. There has to be added to this balance the sum of £336 from the Colonial Missionary Society or \$1,627 40 and from the churches in the several districts the sum of \$3934 70 which with a small item of exchange gives a total of \$7,702 89. The expenditure of the year amounts to \$6,349 37, leaving a balance of \$1,353 52, or not more than sufficient to cover payments on 1st July to which the Society is pledged. The following tabular statement compares the receipts and expenditure in the several Districts this Missionary year with last.

| | Receipts, 1867-8. | 1866-7. | Expen. 1867-8. | 1866-7. |
|-----------------|-------------------|----------|----------------|------------|
| Western | \$1,033 32 | \$969 10 | \$1,270 89 | \$1,104 87 |
| Middle | 859 23 | 969 98 | 1,402 94 | 1,443 16 |
| Eastern | 462 76 | 512 46 | 1,366 52 | 1,387 63 |
| Lower Canada. | 793 27 | 1,196 03 | 1,052 26 | 661 38 |
| N. S. & N. B... | 750 12 | 846 00 | 1,079 05 | 976 90 |

All which is respectfully submitted.

HENRY WILKES,
Gen. Sec. Treasurer.

The reports of the several District Committees were also laid on the table. Whereupon it was resolved, that the reports be adopted, and be printed under the direction of the secretaries. In accordance with the notice of change

given last year, it was resolved, that the name of the Society shall be in future "The Canada Congregational Missionary Society;" and that the Districts shall be named "Ontario Western;" "Ontario Middle;" "Ontario Eastern;" "Quebec;" "Nova Scotia and New Brunswick."

The General Committee for the year 1868-9 was then chosen, consisting of Revs. John Wood, J. Unsworth, J. G. Manly, K. M. Fenwick, Wm. Hay, Alex. McGregor, Arch. Duff, H. D. Powis; and Messrs. Arch. Burpee, C. Whitlaw, W. Edgar, P. W. Wood, J. Robinson, J. Greenshields, J. Fraser; Rev. H. Wilkes, D.D., General Secretary-Treasurer.

The meeting then adjourned until Friday evening, June 15th, at 7.30. At this larger public meeting, presided over by the Rev. A. J. Parker of Danville, Quebec a brief statement of the Society's proceedings during the past year was made by Dr. Wilkes, and addresses were delivered by the Revs. R. Robinson, B.W. Day, T. Pullar, W. F. Clarke, T. M. Reikie and W. Wastell, of St. Clair, Michigan; devotional exercises being interwoven with the proceedings. Collection amounting to \$11 25 was made, and this interesting meeting terminated.

The Society again assembled on Monday, June 16th, and appointed Rev. J. G. Manly of Toronto, Home Secretary, after adopting by a standing vote the following resolution:—

Resolved—That the cordial thanks of this Society are due, and are hereby given to the Rev. K. M. Fenwick for the long and faithful services rendered by him in the capacity of Home Secretary.

Dr. Wilkes explained that the interior administration of the Society's affairs had been mainly organized by Mr. Fenwick, and had been conducted with much skill and energy by him since the formation of the Society.

The District Committees were then appointed, viz:—

Ontario Western.—Revs. J. A. R. Dickson, W. F. Clarke, J. Wood, T. Pullar, Messrs. Whitlaw, Edgar, Hodgskin, Jas. Wilkes. A. McWilliams, N. Hamilton, H. Mathewson. Rev. W. H. Allworth, Secretary.

Ontario Middle.—Revs. F. H. Marling, J. G. Manly, B. W. Day, T. M. Reikie Messrs. J. Fraser, J. J. Tolfree, D. Higgins, Jos. Barber, and Joseph Robinson, Rev. J. Unsworth, Secretary.

Ontario Eastern.—Revs. K. M. Fenwick, Wm. Hay, Messrs. W. Robertson, Dr. Coleman, G. Robertson, senr., G. S. Fenwick, G. Chaffey, P. Christie, Wm. Eagleston. Rev. A. McGregor, Secretary.

Quebec.—Revs. A. J. Parker, Geo. Cornish, Messrs. Charles Alexander, James Baylis, J. P. Clark, J. G. Robertson, Charles Brooke, J. J. Foss, J. McNicol, H. Hubbard. Rev. A. Duff, Secretary.

Nova Scotia and New Brunswick.—Revs. F. Hastings, Arch. Burpee, Messrs. H. P. Brydges, Arch. Baker, Isaac Burpee, junr., N. K. Clements, W. H. Freeman, F. Dennie, J. Woodrow, Hon. F. Tupper. Rev. Robert Wilson, Secretary.

The Society then adjourned, to meet at Montreal, on Thursday, after the first Sunday in June, 1867, at 3 P.M.

ANNUAL MEETING OF THE CONGREGATIONAL COLLEGE.

The Twenty-ninth Annual Meeting of the Corporation of the Congregational College of British North America, was held in the Congregational Church, Hamilton, on Saturday, June 13, 1868, at 10 A.M. George Hague, Esq., of Toronto, was appointed Chairman, and Rev. A. McGregor, Minute-Secretary.

The Secretary, Rev. Professor Cornish, presented the Annual Report and Treasurer's account, the chief facts in which are as follows:—

Three new students had been admitted, one for the Theological course, and two for the Full course—making a class of six, namely, Messrs. E. S. Lyman (5th year), W. M. Peacock and John Hindley (4th), Robert Wallace (3rd), D. McGregor (1st), and W. H. A. Claris (Preparatory). The Board “respectfully submit to the careful consideration of pastors, the advantage and importance of making themselves as fully acquainted, as circumstances will permit, with the literary preparation and qualifications of young men whom they and their Churches may recommend as candidates for admission. By this means, much useful advice and guidance may be given to those who, from no fault of their own, are in ignorance on such matters, and the Board may be relieved oftentimes from a duty which, at best, is painful to them and discouraging to the student. In this connection it is worthy of attention, whether or not discretionary power should be given to your Board, of granting to ill-prepared candidates a preliminary year for the exclusive prosecution of those studies wherein they may be found to be deficient. Many good reasons may be urged in favour of this course; but, at the same time, it must be remembered that it would involve additional expense.”

Mr. Lyman, having completed his course, left the college possessing the full confidence of the Board. The examiners classified the students thus:—In Theology, Class I. ———.—Class II. Hindley, Wallace.—Class III. Lyman. In Church History, Class I. Wallace.—Class II. Hindley, Lyman.—Class III. ———. In Biblical Criticism and Interpretation, Class I. ———.—Class II. Wallace, Hindley.—Class III. ———. Mr. Lyman, having been absent, was excused from the examinations in Biblical Criticism and Interpretation, and Mr. Peacock from all, on account of ill-health. Mr. Hindley had taken the degree of B. A. in the McGill University. Mr. McGregor had creditably passed the Matriculation and Sessional examinations in the same institution. The other students had taken partial courses. It was recommended that the arrangement with Dr. Lillie be continued. A room for the College was provided rent-free, in the restored building of Zion Church. In relation to finances, while the expenditure had increased some \$400 by the enlargement of the class, the receipts from the Colonial Missionary Society and the churches had been sufficiently augmented to meet this outlay. The former had increased their allowance for each student on the funds of the College, from £10 to £20 sterling per annum, and this in a cordial manner. Dr. Lillie had visited many of the churches in all the Provinces, and his visits had done good in many ways. The Board urged the advocacy of the College from the pulpit on pastors, and the appointment of collecting committees on churches, and suggested the consideration of the appointment of a financial secretary of the College, having special charge of this matter. “The receipts of the past year must, if possible, be increased, since, if new students be admitted the expenditure will be greater; and the results now reported show that there is plenty of willingness and liberality among the adherents of Congregationalism in this Dominion, if it be only cultivated and worked.” The receipts for the year had been, from the Colonial Missionary Society, \$850 50; from the Churches in B. N. A., \$1,286 69 (an increase of \$605 79); and from dividends on stock, \$85; total, \$2222 19. The expenditure for the year was \$2,233 83, namely, salary, \$1,200; board, \$608 50; rent, \$200; travelling charges, fuel, light, insurance, printing, discount, &c., &c., \$225 33; adding to which the deficit of last year, \$223 13, the amount now due to the Treasurer is \$234 77.

A comparison of the cost of educating students in seven English Congregational Colleges and our own, showed that the average expense there (exclusive of interest on cost of buildings) was \$404, and in Canada, \$368. The review of the work and circumstances of the College, showed many signs of recovery from recent depression. The age required men of cultivated power, as well as piety and zeal. Our principles demand an educated ministry.

It was then moved by the Secretary, seconded by Rev. T. Pullar, and

Resolved—That the Report now read be adopted and printed for circulation, and that the following gentlemen be the Board of Directors for the ensuing year.

Chairman, Rev. Henry Wilkes, D.D.; Treasurer, Mr. James P. Clark; Secretary, Rev. George Cornish, M.A.; Directors, Revs. A. Lillie, D.D., F.H. Marling, K. M. Fenwick, A. Duff, Alex. Macdonald; Messrs. C. Alexander, Henry Lyman, W. S. Goodhugh, James Baylis, P. W. Wood, H. Vennor, J. R. Dougall, Wm. Patterson, J. C. Beers, Theo. Lyman. And that Messrs. J. B. Learmont and Robert Mills, be requested to audit the accounts of the Treasurer.

Rev. F. H. Marling having been nominated to the new office of Financial Secretary, but declining, Rev. B. W. Day was appointed.

The Rev. E. J. Sherrill, offered the second resolution, which was as follows:—

That this Meeting, whilst offering its thanks to Almighty God for the prosperity vouchsafed to the College during the past year, desires to record its grateful appreciation of the valuable help rendered to the finances of the College by the large and cordial liberality of the Colonial Missionary Society, and hereby tenders to that Society its sincere thanks for the same.

Mr. Sherrill referred to the interest excited in the College by Dr. Lillie's visit to Eaton last summer. The resolution was seconded by Rev. J. McKillican, and carried.

The third resolution prepared by the Directors, was moved by Rev. F. H. Marling, seconded by Rev. Dr. Wilkes, both of the speakers dwelling upon the manifest answers to prayer for the College in the increased number of students—three fresh applicants having appeared before the Board that morning. They also urged that it was the duty of pastors to see that contributions for this and other denominational objects were taken up regularly by the churches, and to have the cause fairly presented to their people individually. The resolution, which was adopted, is as follows:—

That the Churches be requested as heretofore to observe the second Sunday in October, as a day of Special Prayer and Contribution for the College. And, further, that they be recommended to adopt the plan of appointing a Collection Committee, for the purpose of raising funds for the College by personal application to its friends in their several districts.

An additional resolution was proposed by Rev. T. M. Reikie, seconded by Rev. Robert Brown, and heartily adopted by the meeting, viz.:—

That the cordial thanks of this Corporation be presented to the Trustees of Zion Church, Montreal, for their provision of accommodation for the College, free of rent, in their restored Church-edifice.

This brief, harmonious, and hopeful meeting was closed with prayer by Rev. L. Kribs.

We may add that the subject of the bringing forward and preparation of young men for the ministry, was presented in a clear and forcible manner by Dr. Wilkes, at the Annual Meeting of the Union, on Monday evening.

WIDOWS' FUND SOCIETY MEETING.

The Eleventh Annual Meeting of the Congregational Ministers' Widows' and Orphans' Fund Society was held in the Congregational Church at Hamilton, on Thursday, June 11, 1868, at 2 o'clock p.m.

After prayer, the Report of the Directors for the past year, with the Treasurer's account duly audited, was presented by Mr. P. W. Wood. We give the first of these documents embodying the second.

Your Directors beg to report as follows:—In God's providence, He has seen fit to remove, during the past year, one of our beneficiary members, in the person

of the Rev. John Climie, whose untimely loss we, in common with our body in Canada, deeply lament. His widow and one young child are annuitants on our Fund, making in all four now in this position. Under these circumstances, we feel that the Fund has additional and increasing claims on the churches for a much more liberal support than heretofore, and we hope for a large increase from this source in the coming year. From the financial statement it will appear that notwithstanding our urgent request for more ample collections from the churches last year, the amount received from that source shows a marked decrease. In 1866-'7, the amount received from churches was \$171 98; this year only \$137 46. We are pleased to note, however, that there is an increase in the number of the churches subscribing—this year, 15; last year, 12. We should like to get a collection, even if it be small, from every church in the Dominion.

INCOME.

The income of the Society from all sources during the year has been as follows:

| | |
|---|----------|
| Subscriptions of beneficiary members..... | \$239 00 |
| Collections from churches | 137 46 |
| Interest..... | 503 29 |
| Donations..... | 9 00 |
| | \$888 75 |

EXPENDITURE.

| | |
|--------------------------------------|---------|
| Amount paid Mrs. McGregor..... | \$90 00 |
| “ “ “ Bucher..... | 90 00 |
| “ “ “ Climie and child | 95 66 |
| “ “ for postage and stationery | 4 58 |
| | 280 25 |

| | |
|--|----------|
| Net increase on the year | \$608 50 |
| Against net increase for last year | 676 80 |

| | |
|------------------------------|---------|
| Showing a difference of..... | \$68 30 |
| in favor of last year. | |

INVESTMENTS.

The Investments are as follows:—

| | |
|---|------------|
| Montreal Permanent Building Society Stock, 8 p.c., cost \$4,147 01..... | \$4,350 00 |
| Provincial “ “ “ “ “ “ 1,615 36..... | 1,850 00 |
| Temporary Loan, 7½ p. c..... | 1,200 00 |
| Baillieur dufond, 8½ p. c. | 622 50 |
| Cash on hand..... | 233 10 |

| | |
|---|------------|
| Total investments | \$8,255 60 |
| Investments at date of last Annual Report | 7,589 12 |

| | |
|---|----------|
| Showing an increase in capital of | \$666 48 |
|---|----------|

which must be gratifying to the members of the Society. To enable us, however, to provide a fund for a retiring allowance for aged Ministers, which should always be kept in view, the capital fund ought to be increased considerably.

The Membership of the Society is now as follows:

BENEFICIARY MEMBERS (26).—Revs. W. H. Allworth, R. K. Black, W. Clarke, W. F. Clarke, Arch. Duff, B. W. Day, J. Elliot, Robt. Hay, J. Howell, J. R. Kean, R. Lewis, A. Lillie, A. McGregor, F. H. Marling, D. Macallum, J. McKillican, A. J. Parker, T. M. Reikie, J. G. Sanderson, E. J. Sherrill, S. Sykes, J. Unsworth, C. P. Watson, J. Wheeler, H. Wilkes, J. Wood.

LIFE MEMBERS (20).—C. Alexander, J. P. Clark, R. Holland, W. R. Hibbard, Mrs. W. R. Hibbard, B. Hutchins, J. Jackson, T. Lyman, H. Lyman, Mrs. H. Lyman, D. Lewis, Mrs. D. Lewis, J. Leeming, W. Moodie, W. McDonnough, W. Nivin, A. Savage, F. Scholes, T. M. Taylor, P. W. Wood.

CHURCHES BY ONE DELEGATE (15).—Guelph, Listowel, Southwold, Stouffville, Markham, Lanark village, Albion, Sherbrooke, Lennoxville, Granby, Waterville, Warwick, Toronto (Bond-street), Montreal (Zion), Cowansville and Brome.

In accordance with By-law No. 11, this is the year in which any revisal or re-adjustment of rates and annuities should be made; and in view of this your Board consider that, looking at the present position of the Fund, it would not be wise to increase the annuities. If any alteration were deemed advisable, your Directors would suggest the desirability of trying the Scotch plan of Equitable and Benevolent Annuities.

During the year, three meetings of the Board have been held, numbers present being respectively six, six and five.

The Board deeply regret to record the removal by death of one of their number, Mr. William Learmont, who was one of the original Trustees, and a member of the Board from the time of its formation to the time of his decease. He was ever a good friend to the Society, and a valued adviser in matters concerning the interests of the Fund.

The reports were adopted by the Society.

It was reported that one Beneficiary member wished to retire from the Society, not being able to keep up the annual payment of ten dollars.

The Directors of the Fund for 1868-9, were then chosen. The choice fell upon Messrs. A. Savage, C. Alexander, J. C. Barton, C. B. Black, J. Popham, J. Baylis, P. W. Wood, W. J. Patterson, R. Dunn, R. C. Jamison, all according to the rules, of Montreal. The officers chosen by the Board, meeting on the 25th ult., are, Chairman, Mr. C. Alexander; Vice-Chairman, Mr. P. W. Wood; Treasurer, Mr. J. C. Barton; Secretary, Mr. C. R. Black.

The churches are once more requested to collect for this fund on the first Sabbath of September, and we earnestly hope that the appeal will be better responded to than in former years. In our judgment, ministers need not feel so great a reluctance in presenting it to their people, as so many appear to do. And even if their backwardness is incurable, the deacons should see to it that the thing is done. The zealous, liberal and thoughtful promoters of the plan, in Montreal, ought not to be discouraged by seeming apathy elsewhere. We will take the liberty of inserting an extract of a letter just received from one of the gentlemen on the subject.

“The only noticeable points in the year’s transactions are the very small contributions by the churches, and the heavy responsibility represented by the annuities. I have not taken the trouble to calculate their capital value, *i. e.*, the single sum which would be a just equivalent of the annuities; but I believe it to be between three and four thousand dollars, even if we could rely upon the present average rate of interest, say 8 per cent., which would not be a safe calculation; and if the rate be lowered, then the single payment would have to be increased. It is therefore manifest that of the \$8,255, not more than \$5,000 is available to meet the ever-increasing responsibility of the fund on behalf of other families connected with it; and while I have every confidence that the Fund is commercially sound, it is nevertheless true that if the churches feel an interest in it, and desire to increase its usefulness, it must be by a largely increased revenue from collections.”

PHOTOGRAPH OF THE UNION.

We are happy to be able to announce that Mr. O’Hara, of Bowmanville, has been most successful in his efforts to obtain good negatives of those who were present at the Union meeting, and that he has also enriched his collection with pictures from other sources of a number of brethren no longer resident in Canada, or temporarily absent from the meeting. His photograph

will therefore be very complete, and one which everybody who can afford it will want to get. We sincerely hope he may find a large and ready sale for it.

We understand that Mr. O'Hara intends to confine himself to the printing of the medium size at present,—\$2 per copy, \$5 handsomely framed,—and friends of the College and Widows' Fund will note that as soon as 300 copies are sold, Mr. O'Hara will present half the proceeds, in equal proportions, to these two objects. We can heartily recommend both his picture and the institutions he seeks to assist by its sale.

Literary Notices.

We are glad to notice this announcement—*Congregationalism in Yorkshire*, a chapter of modern Church history, with an appendix containing a complete synoptical account of every Independent Church in Yorkshire. By Rev. J. G. Miall. London: John Snow & Co., 8vo., 7s. 6d. This is a work that ought to be done in every county, and nowhere more than in those strongholds of Congregationalism, Yorkshire and Lancashire. Mr. Miall is the very man to do it.

Messrs. McMullen & Co., of Brockville, Ont., announce the early publication of a *History of Canada*, from its first discovery to the present time, by J. MacMullen; second edition, 650 pages 8vo., carefully corrected and revised, continued down to "Dominion Day," 1867. Price \$3 cloth, \$4 morocco.

Sheldon & Co., of New York, have at length issued a volume of *Sermons by Newman Hall* (16mo., pp. 309, \$1.75), preceded by a greeting to the Christian people of America, and an account of Surrey Chapel and its institutions. Among the sermons are some that Mr. Hall's Canadian hearers will remember.

A select Theological and Philosophical Library, to be edited by Prof. H. B. Smith, D.D., and Philip Schaff, D.D., is announced by Scribner's *Book Buyer* as to be undertaken by Messrs. Scribner & Co. It is to comprise manuals on Biblical, Historic, Systematic, and Practical Theology and Philosophy, and is to begin by bringing out *Tischendorf's Greek New Testament*, edited by Dr. Schaff *an Introduction to the Old Testament*, on the basis of Keil, Bleek, Havesink and others, *an Introduction to the New Testament*, on the basis of Bleek, Guericke, Hug, and others; *Patrology*, on the basis of Alzog, Fessler, Möhler, etc., by Prof. R. D. Hitchcock; *Hase's Polemics*, by Prof. G. P. Fisher; *Symbolism*, on the basis of Winer, Matthes, Hoffman, Köllner, etc.; an *Encyclopedia of Theology* by Prof. H. B. Smith; a Collection of the *Ancient Creeds and Definitions of Faith*; *Manual of Theological Definitions Christian Ethics*, on the basis of Schmid, Harless, Wuttke and others; *Ueberweg's History of Philosophy*, three volumes, supplemented from Erdmann and other writers; *Ulrici's God and Nature*, etc. The idea is to furnish translated, compiled, or original treatises as a basis for ministerial libraries, and the well-known character of the eminent publishers guarantees the faithful carrying out of the plan.—*Congregationalist*.

Among the crowd of new Hymn and Tune Books now coming forth, we must notice the *Book of Praise*, just issued by the General Association of Connecticut. It will be remembered that that Association published a collection of *Psalms and Hymns* some forty years ago,—a very good book for that period, afterwards “set to music” by Rev. L. W. Bacon, who has himself since published a *Book of Worship* (hymns and tunes) of his own. The new Connecticut book—whose good title, by the way, is taken from Sir Roundell Palmer,—is compiled by a committee of working pastors, the chief part of the work having been performed by Rev. Edward Pond Parker, of Hartford, who is gifted both in music and in song, and seems to have dared to bring out “things new and old.”

Under the title of *Pax Vobiscum*, Messrs. T. & T. Clark, of Edinburgh, have published a work on infant baptism, by Rev. Daniel Fraser, taking up the Pædobaptist position with a positiveness of which the other side have had almost a monopoly,—*e. g.*—

“In all deference, and with every feeling of Christian respect and charity to Baptist brethren, the author’s belief is, that he has been enabled to make it clearly appear, that a man cannot, at one and the same time, hold by Baptist principles and hold his Bible; that a separate Baptist camp is no longer scripturally tenable; that Baptists themselves must be glad to escape from their unsupported and dangerous position.”

The root-idea of the book is that the Bible is essentially a Gospel to the Family, the church, the covenant and ordinances, under all dispensations, including the entire Family.

The Home Department.

A PLEA FOR CHILDREN.

Don’t expect too much of them; it has taken forty years, it may be, to make you what you are, with all your lessons of experience; and I dare say you are a faulty being at best. Above all, don’t expect judgment in a child, or patience under trials. Sympathize in their mistakes and trouble; don’t ridicule them. I once saw a little, restless, inquisitive child ask a grown person what he was doing? “Grinding pepper,” said the man, “for the meat.” Not an idea had the boy of four years of that pungent spice. “Let me taste it,” he said, “and see what it is like?” No, smell it,” said the man, and the little fellow buried his face in a large box full. Of course his eyes were nearly put out, and this human brute laughed heartily. To this day the child regards him with the greatest detestation that no advances can conquer, and no wonder. Remember not to measure a child’s trials by your standard. “As one whom his mother comforteth,” says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman’s heart, the unfailling sympathy with all her children’s griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother. Men are poorly fitted for the care of little ones. They lack not only the untiring patience, but the heaven-born unselfishness of woman-kind. Do not judge their loving words and looks; the world may use them roughly enough in their passage through it. Let the memories of their childhood be as bright

as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans are thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime. Lastly, don't think a child a hopeless case because it betrays some very bad habits.

We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits, yet we have lived to see these same children become noble men and women, and ornaments to society.—We must confess they had wise affectionate parents. There is very little human perfection in this world. Many of the men that have been most loved and honored of God himself, were far from being sinless. Your little boy or girl is probably what you were then, at that age. If you give a better training it may far excel you; but you have no right to expect its character to be a reflection of your own. And whatever else you may be compelled to deny it by your circumstances in life, give it what it most values, plenty of love.—*Episcopal Methodist.*

PHIL. GREEN'S FAULT.

A TRUE STORY IN MONOSYLLABLES.

Phil. Green was quite a fine lad. He had a frank face, and a bold quick step. The rose of health was on his cheeks, and when all went well, his eyes were bright with joy and his laugh rang out glad and free.

I said when all went well, for there were times when things went ill with him and you would look in vain for the kind smile, or glad sweet tone. And whose fault do you think it was then? Not his pa's—whose great wish it was that Phil should grow up good and wise. Not his ma's—for who so kind as she? What would she not do for her dear boy! What toil or pains did she spare to show her love for him! It must then have been his own fault.

Now, Phil scorned to tell a lie, or cheat, or swear. He loved his friends, his books, his school. And I can but think he loved God too, though not quite in the way to make him good. Nor could Phil pout and sulk as some do, but he had one great fault.

He would at times get *mad*. Yes, *mad* is the right word to use, for one who is out of his right mind is called *mad*—and there were times when Phil was out of his right mind, and knew not what he said.

If one did to him what he thought was not just or right, he would fire up at once; but poor boy, he did not see that it was a fire which hurt him more than the one who vexed him. And more, if Phil was hurt or ill, he seemed to feel as if some one had tried to vent his spite on him.

One day he had a bad pain in his head. It was hard to bear, and his kind ma had him lie down on her bed, and gave him her salts to smell. But soon Phil grew so mad with pain that he threw her gift as far as he could. Of course it struck the wall, the salts were spilled, and bits of glass flew round the room; and it was not his fault that Sis Bell did not have her eyes put out.

Phil's ma looked grave, but she said not a word till next day. Then she told him if he would not get vexed for one whole week she would give him a nice white hen with ten fine chickens.

Now Phil was so fond of pets, he thought this a fine chance; no boy could be more proud than he to think of his nice flock of fowls. But, ah! they were not yet his own; nor like to be, for Phil's foe still laid in wait for him.

He was bid to make a fire in the cook-stove, a task which tried his soul far too much, and not for the first time, I must say. How could he keep cool

and calm when match on match failed to light; when the smoke crept into his eyes, and nose, and mouth; and when at last he burned his hand, as he tried the lid to see if it was hot. Phil lost his hen.

A few months from this time his father thought to help him in the good work, for it grieved him so much to see his son go on in this bad way. So he said: "Phil you see that fine colt—well, sir—be a man; do not get in a fret nor speak a cross word for one month, and it is yours."

Phil's heart gave a quick bound. To own a colt—how grand! But could he earn it? of course he could; why not! He would bite his lips till they bled, if need be; but have that colt he must.

Ah! poor Phil—how he tried to be good! Once, twice, thrice, ten times I might say, he fought hard and did not yield, but lost the day at last.

Now Phil had a new sled, that he made with his own hands, and loved as if it were a dear friend. And what do you think Jim Brown did? He came one day to ask Phil for the loan of his sled an hour or two. Phil was gone; the boys stood out by the gate to wait for him and they were in haste. The sled hung in the back porch. Jim took it, and did not say so much as, "by your leave," or "thank you, sir."

That was wrong of course. And what is more, the sled came home with a bad break, and the paint rubbed off.

Phil *did* care. He cared so much that he flew in a great rage and—lost his colt.

Now all boys must think at times—and one day Phil thought and thought, and at last his thoughts took shape into these words:—"Phil Green, what a fool you are! How much you lose each time you fly into a pet—and pray how much do you gain? How can you hope to keep the love of your best friends? and who knows but you may do great harm yet in some mad fit? And then, is it not a sin to get vexed when things do not go just to suit your mind! Who made you and placed you where you are? Does He not know just what you have to try you, and how weak you are to bear these things? Will He not help you to be meek and kind? Does He not love to help all who come to Him, and would it not be a great and good thing to do right for His sake, and for the sake of right? O Lord, help me; watch my lips, and keep my heart right each day, that I may please Thee!

Do you think Phil made that prayer in vain?—*Little Corporal*.

STRIKE THE KNOT.

"Strike the knot!" said a gentleman one day to his son, who, tired and weary, was leaning on his axe over a log which he had in vain been trying to cleave. Then looking at the log, the gentleman saw how the boy had hacked and chipped all around the knot without hitting it. Taking the axe, he struck a few sharp blows on the knot, and split the log without difficulty. Smiling, he returned the axe to his son, saying:—"Always strike the knot!"

That was good advice. It is good for you, my children, as it was for the boy to whom it was first given. It is a capital maxim to follow when you are in trouble. Have you a hard sum to do at school? Have you got to face a difficulty? Are you leaving home to live for the first time among strangers? Strike the knot! Look your trouble in the eye, as the bold lion-hunter looks in the face of the lion. Never shrink from a painful duty, but step right up to it and do it. Yes, strike the knot! Strike the knot, boys and girls, and you will conquer your difficulties.—*Sunday School Advocate*.

HOW TO MAKE SUCCESSFUL PASTORS.

Every minister will be successful, we believe, who has one member in his church given to constant prayer for his success. We would that every pastor had just *one* friend who never ceased to bear him and his work to the throne of grace, and to supplicate for the gifts of the Holy Spirit following his labour, and giving his preaching power! Let facts such as the following speak.

"Mr. Finney tells of a pastor who was constantly successful—enjoyed a revival every year for twelve years, and could not account for it—till one evening at a prayer-meeting a brother confessed that for a number of years past he had been in the habit of '*spending every Saturday night, until midnight, in prayer, for his pastor the next day.*' That explained the secret, in part, at least. Such a man praying would make any man successful. The great John Livingstone, of Scotland, once preached an ordinary sermon with such power and success that *five hundred* were converted under it. But it was *after* a large company of Christians had spent the *whole previous night in prayer* for that object."—*Presbyterian*.

British and Foreign Record.

THE ENGLISH ANNIVERSARIES.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The thirty-eighth Annual Assembly of this body was held in the Weigh House Chapel, London, May 12—15, Rev. A. Raleigh, D.D., Chairman. The Chairman's opening address on "Christianity and modern progress," was a brilliant effort. The *English Independent* says,—"It was listened to with enthusiasm, and applauded to the echo." Nevertheless there were some passages in it, that, "relapsing into criticism," the able journal just named, felt compelled to pronounce unsatisfactory. They were more especially in reference to the authority of christian doctrine as inseparable from the facts of Scripture, and the somewhat unqualified admission that there are "mistakes and errors in the Bible, considered as a human book." The worthy Doctor has, however, since defined his position on these points in the *clearest and most decisive* manner. This was to have been expected. Extreme brevity is often incompatible with a sufficient guarding and qualifying of delicate subjects, as all public speakers are now and then made to feel, sometimes painfully. After the reading and adoption of the report of the Committee, the Rev. R. W. Dale, M.A., was elected Chairman for 1869. An address to Her Majesty respecting the attempted assassination of the Duke of Edinburgh was unanimously adopted. A stiff resolution on the Irish Church and the Establishment question was adopted, on motion of Rev. E. Mellor, who made an eloquent speech in its support. To prevent misconception as to the attitude of the Union toward Irish Protestantism, and to remove groundless fears as to the effect of the dis-establishment of the Irish Church, a paper setting forth the views and aims of the Congregational body was recommended to be prepared and put in circulation by the Committee of the Union. The "No Popery" cry raised in the interest of the Irish Church was well dealt with by several speakers, and the sad Romanizing work of the Church of England, held up to just reprobation. The following representative brethren were introduced to the Union, Rev. F. Hastings from New Brunswick, Rev. J. E. Vetch

from New South Wales, Rev. D. Dyer from Albany, U. S., Rev. Mr. Jarvie from Scotland, and Rev. Thomas Jones from Wales.

The much debated Education question was introduced by a paper from Rev. H. Allon, on "the position of Nonconformists in relation to Primary Education." This paper was intended as an "eirenicon," and seems to have had that effect. Instead of a stormy debate there was very general agreement. The unbending voluntaries are prepared to come down from the position they have held so long, and "adjust" themselves, as Mr. S. Morley happily phrased it, to what seems now inevitable, viz., some national provision for the secular education of the people irrespective of denominationalism. There are many warm advocates of a system of popular education like our own among our English brethren, and the indications plainly are, that the body has "come to the tack" on this question. Rev. W. Davison, of Bulton, read a paper on "Evangelists in their relation to the Churches and Colleges," after which the Union passed a resolution expressing its confidence in evangelistic agency, and hoping for its wider extension and greater efficiency. At one of the daily dinners Rev. Robert Balgarnie gave some pleasant reminiscences of his tour in America in company with Rev. Newman Hall. We note two odd things about this address, the omission of all mention of Canada, and the statement that he had observed one thing which greatly pleased him, viz., that the churches in this country each provided a library of its own for the use of the minister, so that he had little or no call to buy books. Here and there a church may do this, but the cases are very rare. Assuredly "we have no such custom." The Chairman's annual breakfast was an agreeable affair. A good speech from Mr. Spurgeon was its principal feature of interest. The business of the Union seems to have been, on the whole, less varied and, perhaps, less stirring than on most former occasions. But the meetings appear to have been interesting and useful in a high degree, notwithstanding.

LONDON MISSIONARY SOCIETY.—The cloud of debt which hung over this Society a year ago has been happily dispelled as the result of a special appeal to which responses amounting to £10,075 have been received. Of this sum an octogenarian friend of the Society in Tasmania, Henry Hopkins, Esq., has contributed the noble amount of £4,350. The Report comprehended the following topics:—1. The death of Dr. Tidman. 2. Financial revision. 3. Education of the Society's Missionaries. 4. Revision of the Missions abroad. 5. The Missionary ship. 6. Native churches. 7. Unusual progress and special trouble. 8. General work. 9. Funds of the Society. Nine chapters of very great interest. A new Missionary ship is in course of outfit, and is expected to be ready by autumn,

"To sail obedient to her Lord's commands,
A herald of God's love to pagan lands."

COLONIAL MISSIONARY SOCIETY.—The Report of this Society described accounts from Canada as "generally satisfactory," so that the "old gentleman" seems to be getting a better opinion of his children in this Dominion, of which we are right glad. New undertakings at Halifax and St. John's, Newfoundland, would probably make a large additional demand on the resources of the Society. Australia is "golden" as usual. The Treasurer's report shows a balance in hand, which has increased from £605 2s. 5d., last year, to £731 15s. 6d. Canada can easily and judiciously expend its full share of this surplus.

IRISH EVANGELICAL SOCIETY.—A tone of cheerful encouragement pervaded the Annual Meeting of this Society caused by those events in the field of its operations which encourage the hope of free churches doing the work of evangelization. The income of the year was £2,763, an increase of £129.

HOME MISSIONARY SOCIETY.—This anniversary was held in Finsbury Chapel, May 12. Mr. S. Morley in the chair, and was more numerously attended than usual. The income of the Society for the year was reported £7,027, expenditure, £6,431. The following resolution was adopted in reference to the jubilee of this Society: "That as the Home Missionary Society has now reached its fiftieth year, this meeting gratefully acknowledges the Divine goodness which is seen in the many blessings by which its labours have been attended; and in view of renewed claims to increased effort, arising out of new forms of error peculiar to the present time, as well as ever abounding evil, resolves earnestly to appeal for a *permanent income* of £10,000 a year as a jubilee offering, that no fewer than a hundred evangelists besides the ordinary agency of the Society may be constantly kept in the field."

CONGREGATIONAL BOARD OF EDUCATION.—Annual meeting May 14. Income, £1,485, expenditure, 1,483. Dr. Unwin reported that at a special meeting of the constituents on the previous Thursday it had been resolved: "That it is expedient that the Constitution of the Congregational Board of Education be altered and that the rejection of aid from public money administered by Government for Educational purposes be no longer indispensable to membership or participation in the benefits of Education." With respect to Homerton College, the chairman, Mr. S. Morley said, "religious character would still continue to be the test of a student's fitness for entering, but the college would be free from restriction as to taking Government help. It would have the same independence, but its position would be improved." The logic of events has wrought a wondrous change in Mr. Morley and his coadjutors in the cause of voluntary Education.

W. F. C.

MURDER OF THE INNOCENTS.—An editorial in the *Watchman and Reflector* says:—"Fœticide, or the destruction of children before their birth, has for some time past elicited the earnest attention of the press, religious and secular. Physicians assure us that the practice is one of fearful prevalency, so much so as largely to explain the relative falling off of our native American population, and that other patent fact, the early decay of American women. It is said to be peculiar to Protestants, Popery guarding the incipient stage of human life with its most solemn teachings. It is a crime which often avenges itself on the perpetrator with special speed. A few months ago we were introduced to a young lady just about to become a bride. This lady is already among the dead—the sole cause, her efforts to arrest the natural process of maternity. It is time we lay aside a false delicacy in relation to a matter which is thrusting itself on our gaze in its terrible results."

THE BISHOP OF MELBOURNE ON CLERICAL ATTENDANCE AT BALLS.—A controversy has arisen in the columns of the *Argus* from the fact that two clergymen were present at the ball given in honour of the Duke of Edinburgh. Many correspondents have hailed the circumstance as a gratifying indication

of a tendency on the part of the clergy to look with a more liberal eye on the harmless amusements of society. An article appeared in the *Argus* expressing a similar opinion, which called forth a rejoinder from the Bishop of Melbourne, lamenting greatly that any clergyman had attended the ball, and while crediting them with the sole desire to show their enfranchisement from old prejudices, publishing his disapproval of the course they had adopted.—*Melbourne Argus*.

FELLOWSHIP.—The last *Lutheran Observer* notices that following the week of prayer the Christians resident in the town of Findlay, Ohio, of all denominations, comprising Lutherans, Presbyterians, Methodists, Congregationalists, Winebrennarians, and United Brethren assembled *en masse* in the Presbyterian Church of that place, filling it to its utmost capacity, and together they celebrated their Lord's death in the Holy Supper. The pastors of the several evangelical Churches all participated in the exercises, and the scene is described as one of wonderful interest. And this is not the only gathering of the sort in that state. On February 26, in Springfield, Presbyterians, Protestant Episcopalians, Methodists, including the venerable Bishop Morris, Lutherans and Congregationalists communed together at the same table. At the conclusion the doxology was sung so as to move every heart.

IN self-denying effort no branch of the Church exceeds the Moravians. Their missionaries do not seek out the most civilized and developed among the unbelieving nations, but the most ignorant and degraded. They send missionaries to the Esquimaux of Labrador and Greenland, to the negroes of the West Indies and of Surinam, to Central Asia, to the Hottentots, and to those most degraded of all human beings, the inhabitants of the interior of Australia. They are the missionary pioneers of the Church. Their faith and devotion to God's hardest and most unpromising work is sublime.

SPURGEON'S COLLEGE.—At a recent annual meeting of the Metropolitan Tabernacle College, the following statistics were furnished of the work done by this admirable Institution: Since the college commenced, 253 men have been received for training in its regular classes, and at least 460 have had instruction in the evening classes. 155 students have gone from us to settle in the ministry, of whom 144 still remain in the work, the rest having either died, been laid aside by illness, or relinquished the work from other causes. 39 distinct new churches have been formed by the agency of our college. 22 new chapels have been erected as the result of our agency. In London, at the present moment, we are making efforts to establish churches in 11 destitute districts. There are 78 students in the college at this moment, and 174 under tuition in the evening classes. It would seem that 101 pastors in connexion with the college have made returns for the year 1867. From these returns we learn that the average number of members per church is 100, the average increase per church for the year being 19.

A very deeply-laid scheme is announced, or surmised, in the intended elevation of the Abbe Bonaparte, of the house of Lucien, third brother of Napoleon I., to the cardinalate. It is supposed that the Prince Cardinal may, as a Roman prelate, succeed to the pontificate on the death of Pío Nono, which the prophets will hold, in spite of his good health, to be nearly approaching. In that case, it is further imagined that he will play into the hands of his cousin, the Emperor, for the abolition of the temporal power, and so aid in settling the complicated question of Italian unity.

News of the Churches.

Opening of Zion Church Organ.—The new organ erected by Mr. Warren in this church, was formally opened last evening, by Mr. George Carter, organist of Christ Church Cathedral, from whose plans and under whose superintendance the instrument has been built. The programme had been selected so as to bring out the capabilities of the organ, and power rather than variety seems to have been sought in its construction and arrangement. The audience was not large, but was perhaps as numerous as might have been expected, considering the state of the weather.—*Montreal Witness*, May 22.

Musical readers will be interested in the following programme of the above mentioned organ-recital:—

Organ Sonata, No. 2—Mendelssohn. La Carita—Rossini. The Marvellous Work (Creation)—Haydn. Confirma hoc Deus—Neukomm. Andante Symphony in E flat—Haydn. Coronation March (Le Prophète)—Meyerbeer. Præ lodium e Fuga in A minor—J. S. Bach. Let the bright Seraphim—(Samson)—Handel. War March of Priests—(Athalie)—Mendelssohn. Barcarolle—(Fourth Concerto)—S. Bennett. Hallelujah to the Father—(Mount of Olives)—Bethoven.

St. John's Newfoundland.—The Rev. Thomas Hall, of Dublin, has been engaged by the Colonial Missionary Society, to proceed to St. John's Newfoundland, to take charge of the Congregational church there.

Garafraxa.—The Rev. R. Brown has resigned his charge of the First church in Garafraxa, to take the oversight of the two recently formed by him in the Green Settlement, and Douglass Village. His Post Office address remains as before.

Rev. Thomas Bayne, late of Sandy Creek, has received a call to a church in New Haven (both in New York State), which withdrew from Presbytery not long since, and became Congregational.—*Advance*.

Rev. H. M. Daniels is appointed General Agent of the Chicago Theological Seminary, but will spend two or three months with the Colorado expedition.

Barton.—This church has become vacant by the resignation of its pastor, the Rev. A. McGill. We doubt not that our brother, who relinquishes his charge amid many regrets, and with the entire confidence and affection of all who know him, will soon be introduced to some other, and more suitable sphere of labour.

Rev. W. H. Heudebourck, formerly of Quebec, and lately of Dyersville, Iowa, has connected himself with the Canada Presbyterian Church.

Congregational Parsonage.—The Congregational parsonage, situated on the east side of Congregational square is now occupied by the pastor.

The cost, including site, up to the present time, has been \$2,740, five hundred and ten of which was secured by the ladies of the sewing circle. It is very creditable to the congregation that the pastor was permitted to enter upon its occupancy with the feeling that it was free of debt.

The sum of \$360, which the building committee found was behind on the day the pastor entered upon it, was nobly met and provided for by a few generous

friends, so that the occupant could feel that the property was fairly owned by the church before he lay down to rest in it.

The house is commodious and substantial; an ornament to the part of the town where it is built, and a credit to the church. It is susceptible of some improvements, which will be added to complete it at some future day.

In addition to the above paragraph, which is from the *Paris Star*, we may remark that the house is built of white brick, with stone sills to the doors and windows, and a stone cellar under; the whole size is 44 feet by 34. A good garden is attached, laid out and stocked with choice fruit trees, &c., by the church, before the pastor was put in possession. The enterprise and spirit of kindness shown in carrying through this work is worthy of imitation. The good feeling of the ladies was not all exhausted upon the building; for, a few days after it was occupied, they paid a surprise visit with a beautiful new carpet for the best room, and an oil cloth covering for the hall. Could not many of our churches help their ministers by beginning a fund for a parsonage?

Obituary.

Mr. Duncan McEwen of Eighteenth Concession, Indian Lands, Glengarry, died, after a painful and trying illness, on the 16th day of April, 1868. He was born in the year 1826, and was the youngest son of Mr. John and Mrs. Janet McEwen. When quite a young man he was brought to a knowledge of the truth as it is in Jesus. In 1859, he united with the Congregational church in Indian Lands, in which he walked consistently, and laboured faithfully till the time of his death.

He was a man respected and loved by all who knew him. He leaves a wife, and five children, with a large circle of relatives and friends to mourn his loss, but not as those who have no hope, for his end was peace.

A few days before his death several of the brethren met together for prayer on his behalf, and at his earnest request, prayed, that he might be spared a little longer, not for his own sake, but for that of his family, his friends, and the church to which he was so warmly attached.

He further wished them to ask the Lord, if it was His will to take him away, to remove all fear of death, and make him ready and willing to go. Prayer was answered, for, after that night he was entirely resigned to the will of God; Yea! it was his desire to depart and to be with Christ. By an effort of faith he was enabled to roll his family and all that concerned him on his Saviour. On being asked if he would like to recover and come back; his answer was "No." Before taking his departure to the spirit land, he left a message to the members of the church and congregation with whom he was accustomed to worship to be conveyed to them as his dying charge. To the unconverted,—“Do not put off preparation for death, but seek Christ now.” To Christians; “Work for Christ!”

He deplored the luke-warmness of believers generally, and prayed that they might be stirred up to greater earnestness. By the grace of God he was able to smile in the face of the “king of terrors.”

His death was a glorious triumph over the last enemy. Several times during the last few hours of his life he asked those at his bedside if they thought he would be “long here in the waves,” and on being answered in the negative, he smiled with delight. As he entered the waters of the Jordan he said, “Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me!” And as the tide of life ebbed away, commending his spirit to his Redeemer, with a smile upon his countenance, he peacefully fell asleep in Jesus. “Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest, from their labours; and their works do follow them.”—*W. M. P.*

Gleanings.

SABBATH SCHOOL TEACHERS.—In the Sunday School Institute of New York, Ralph Wells gave to teachers the benefit of his own experience in the correction of common errors. Do not talk too loud—vociferation is not earnestness. Do not think to rule your scholars' minds by taking hold of their bodies. The Sabbath school teacher must depend for his power on moral influence. Do not go early to school, or stay late to gossip with lady teachers. Confine yourself to your work. Teach your whole class at once. Do not traverse from one pupil to another in your teaching. Make the scholars think. Do not preach to them—teach them, and to that end draw them out. Apply as occasion justifies. Do not hang your application on the end of your lesson, like the morals that are tied to Æsop's fables. Use your own system. If you employ another's, make it your own. Expect the immediate conversion of your scholars. Work for it.

SMALL TALK TO CHILDREN.—The *N. Y. Observer*, in an article which severely criticises some of the "pennyroyal" rhymes and slipshod music which have found their way into Sunday-schools, utters some strong words concerning *talking to children*. It says: "Not a little of the 'talking' to children in Sunday-schools is of the same pattern with the music; the object is to make them laugh, not to convince them of sin or lead to Him who died for their souls. In our Sabbath-school institutes, useful in many respects, we have had exhibitions of 'the best method of interesting children,' and the amount of the illustration is, that the more you amuse them, and the less you permit them to think of serious things, the more you 'interest' them, and the better you understand the theory and practice of modern Sunday-schools. To this whole thing all right-minded men will object. Again we say, there is a time to laugh, and especially for children; but that time is not when they are being instructed in the word of God."

EMPHATIC TYPE.—The *Berkshire Courier* says:—"People who send us "communications" for publication ARE "requested" not to "quote" and *underscore* SO MUCH. THIS is about the way A good deal of "matter" would LOOK if we "printed" it as WRITTEN. To which "request" TEN THOUSAND composers "most earnestly" ADVANCE their "request" that Names and Places be PLAINLY WRITTEN, and the *stroke* of the J always carried BELOW the line.

THE UNITARIANS, impelled let us hope by blessed impulses, have lately been putting forth extraordinary efforts to ally themselves more closely to the hearts of the people. They have been holding a series of popular meetings in the Boston Theatre, and their most earnest and effective speakers have engaged in the movement. The result is surprising to themselves. Double the number came to hear that could be accommodated, and a new accession of vitality is pervading the denomination. Papers published by them, are strenuously advocating the larger infusion of the popular element into their literature, their schools and their pulpits.

INFIDELITY DECAYED.—A correspondent, writing from Boston, says:—"Theodore Parker's vast congregation of twenty-five hundred is now of the things past. Music Hall opens her doors as of old, and smilingly invites the multitude, but few there be that heed the call. A remnant of the congregation hold together and (we believe) the Rev. Samuel Longfellow, formerly of Brooklyn, semi-occasionally ministers to it. Mr. Parker was a great man, far greater than some of his enemies have admitted, but he was no organizer, and consequently died without a party to take his mantle."