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THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW
BRUNSWICK.

The Annual Meeting of this body was held in the Congregational Church in Brooklyn, Queen's County, in N. S., Sept. 9th. Some fears were expressed before the Union assembled, that the meeting would not be one of usual interest, owing to withdrawal of several ministers of the body, during the year, to other fields of labour. In the assembling together, there were feelings of discouragement expressed; but these feelings gradually melted away, and the meetings as they progressed were characterized by life, spirit, and enthusiasm—the devotional element predominating throughout.

MINISTERS AND DELEGATES.

PERSONAL MEMBERS :—Rev. S. Sykes, Keswick Ridge.
“ Alex. McGregor, Yarmouth.
“ Jacob Whitman, Manchester.
“ Duncan McGregor, Liverpool.
“ James Shipperley, Pleasant River.

DELEGATES :—Chebogue, Mr. Wilson Healy; Cornwallis, Jacob W. Cox (student). Liverpool, Messrs. W. Anderson and N. McLeod; Milton, Hon. F. Tupper and Mr. W. H. Freeman; Brooklyn and Beachmeadows, Messrs. Henry Smith and Alexander Smith; Maitland and Noel, R. Falconer and J. M. O'Brien; Margaree, Rev. W. Peacock; Pleasant River, E. H. Burnaby and H. A. Freeman; Sheffield, Rev. Joseph Barker and Mr. N. Burpee; St. John, James Woodrow and H. P. Kerr; Yarmouth, Freeman Dennis and W. P. Sterritt.

HONORARY MEMBERS :—Rev. H. M. Parsons, Delegate from the National Council of Congregational Churches of the United States; Rev. A. J. McLeod, Delegate from the Maine Conference of Congregational Churches; Rev. John Wood, Delegate from the Congregational Union of Ontario and Quebec, and Superintendent of Missions; Rev. J. B. Hawes, Maitland; Mr. James Horton, Yarmouth; Messrs. G. McLeod, E. McLeod and Thomas Gardner, Brooklyn, and C. H. Whitman, Milton.

OFFICERS OF THE UNION.

The Rev. Alex. McGregor, retiring Chairman, presided during the afternoon, and until the close of the Friday evening service, when the Chairman elect took his place. The following officers were elected on the nomination of the Business Committee :—Rev. Duncan McGregor, Chairman ; Mr. Joseph Barker, Secretary ; Mr. James Woodrow, Statistical Secretary and Treasurer ; Rev. Alex. McGregor, Missionary Secretary, who, with the following ministers and members of churches form the Union and Missionary Committees for the ensuing year, viz :—Hon. F. Tupper and Freeman Dennis, W. Anderson, H. P. Bridges, and Rev. Messrs. Sykes and Shipperley.

CHAIRMAN'S RETIRING ADDRESS.

The attendance on Friday evening was large. The Rev. Alex. McGregor, the retiring Chairman, delivered his address. The following reference to it is taken from the *St. John Globe* :—

“The retiring Chairman first referred to all the circumstances which did not present an encouraging aspect. As a rule, he said, it was poor policy to try and make others believe we were more successful than was warranted by facts. ‘Know thyself’ is a good motto. It was true all the churches had some tokens of favour from God ; but the ministers of the body had been reduced during the year. The Lord God, however, said Mr. McGregor, is in the midst of the churches, and is mighty to save.

“Taking into consideration the circumstances of the past history of the denomination in the Lower Provinces, he thought there must have been some fault in the mode of culture adopted or there would have been greater success. The fault was not in the polity, for it is at once simple and flexible, offering no obstacle to free action. Its forms were inviting to a people leavened with independent views, and with a pronounced repugnance to cumbrous ecclesiastical machinery.

“Referring to spiritual apathy, he said, what but this can account for the presence of so many denominational invertebrates who seem to be afraid to assert their very existence and shirk the maintenance of the things most surely believed among us, leaving one to feel there is no cluster to eat. It was Dr. Harris that said :—

“‘In proportion to the comprehension of our principles, we shall be prepared to wait patiently for their progress and triumph. Were our faith based on mere human policy, we might be excused for interpreting every delay into defeat, and for capriciously transferring our confidence from one expedient to another.’

“Mr. McGregor then proceeded to discuss the best mode of strengthening the churches. After the sowing and the weeping, then will the reaping come. Just so was it with the Reformation. It was not suddenly brought about. If we go back to the time of the Crusades we will discover the preparations for it in the labours of Wickliffe and others. So, to-day, in a similar manner, preparations for coming glory are in progress. The exercise of greater faithfulness on the part of the brotherhood, lay and ministerial, will bring about its reward. Mr. McGregor continued :—

“‘A reconstruction of our present basis of missionary effort would infuse fresh life and bring better results. I am fully persuaded that our executive power must be more centralized. Suppose we decide during this meeting to assume with the sanction of interested parties the sole responsibility of denominational missionary work, then mature our scheme of work, and appeal, if appeal we must, for aid abroad, say directly to the Colonial Missionary Society in London, or to the Canadian Congregational Missionary Society ; or failing these, to our Ameri-

can brethren, who would, I am convinced, regard these churches sprung of Pilgrim stock as beloved for their fathers' sakes. Suppose this change made, then it might be found best to have the grants made to the churches conditional on their pastors being available, at the discretion of our Executive Committee, for itinerant evangelistic work for so long a period each year. * * * Greater liberality on the part of the churches in the support of the Gospel would very materially improve our position. Water cannot rise higher than its level. Churches cannot expect higher talent and culture than they are ready to pay for. * * *

"Furthermore, there is a missionary link which if supplied would go far to insure strength and success. I refer to the press. A weekly newspaper is a necessity. If a weekly paper, under Congregational control, imbued with a Congregational spirit, and indigenous to the soil, made a weekly visit to our homes gradually and steadily, we should find the people formed for ourselves and not for others.

"Could we lay hands on some of our lay brethren whose hearts and lives are consecrated to giving as the Lord hath prospered, and send them forth to the churches, saying, Prepare ye the way of the Lord, make his path straight, and should all our people be baptized of them into this spirit, so that all the tithes would be brought into the storehouse, then would there be meat in the house of the Lord.

"Finally, if we would better our position and fulfil our mission we must consecrate ourselves and our service anew to God. One great need is the baptism of the Holy Ghost and of fire to penetrate and energize the churches.

"The events of the present year in Providence and Grace in their bearing upon the churches are not without their bright side. In spite of seeming adversity there has been growth and prosperity. The faint-hearted among us, and the unfriendly around us, may say your strength is poured out as water, but in the spirit of Wickliffe with a righteous indignation and child-like confidence in God we reply, we shall not die, but live and declare the works of the Lord.

"The tendencies of human thought, of political action, and ecclesiastical reform all lie in our direction. The truths and opinions we hold and propagate are not merely facts—they are FORCES, which tell upon the life of a people and silently, but most efficiently, are leavening the lump."

The above gives but a partial glimpse of the excellent address presented by the retiring Chairman, an address, first of all, pointing out the difficulties, and then suggesting the remedies by which these difficulties would be overcome.

The meetings were enlivened by singing, devotional exercises, and stirring addresses, without a jar to mar the harmony of the proceedings. And before the sessions were closed it was evident that the Holy Spirit was at work among the people in the neighbourhood.

DEVOTIONAL EXERCISES.

The Devotional exercises were a prominent feature of the meetings of this Session. The absence of several of the ministerial brethren, who had removed to other fields of labour, cast a shadow over the Union at its commencement; but as the brethren engaged heartily in the devotional exercises and the singing of hymns, a spirit of enthusiasm seemed to take hold on those present. Morning prayer meetings preceded the business meetings; and prayer and singing were interspersed through all the business exercises. Mr. Hugh P. Kerr, one of the delegates from St. John, enlivened the meetings by the singing at intervals of hymns from Mr. Sankey's "Songs and Solos."

On Saturday afternoon, Rev. Henry M. Parsons, of Boston, gave a Bible lesson on "The Good Shepherd," the subject of the lesson for the next Sunday of the International Series, at the conclusion of which Mr. Kerr sang, "The Ninety and Nine." On the following Monday afternoon, Mr. Parsons gave another Bible service, in presence of a large audience, on the subject of "Eternal Punishment."

THE READING OF PAPERS, ETC.

The first of these was on Saturday afternoon. Mr. C. H. Whitman, of Milton, N. S., who takes a warm interest in Sunday School work, read an admirable paper on the subject of "Sabbath Schools and their requirements."

On Monday evening, the Rev. Duncan McGregor read a carefully prepared and interesting paper on "Indifferentism," its cause and the remedy against it. The paper referred not merely to religious indifferentism, but to indifferentism in other matters.

Mr. Freeman Dennis, who had read a paper at a previous session of the Union, on "Storing for God," gave a brief outline of his views on the topic, showing the importance of following the Scriptural method of the weekly-offering system.

The Rev. H. M. Parsons followed Mr. Dennis on the same subject. Mr. Parsons advocated the principle that the ministers of the Gospel should have faith in God, and trust Him to supply their needs, without stated salaries, and educate the people to give as the Lord had prospered them. The first day of the week, the people should bring their offerings, not to the church or the minister, but as to the Lord, using the church merely as the channel for their free-will offerings. The adoption of this principle would result in greater liberality; and the Treasury of the Lord would not be empty.

RESOLUTIONS ADOPTED.

Among these was a resolution in acknowledgment of God's blessing on lay and evangelistic work. This resolution was proposed by Mr. W. P. Sterritt, Delegate from the church in Yarmouth, and seconded by Mr. H. P. Kerr, Delegate from St. John, and was as follows:

"That this Union hereby records its thankful acknowledgment of God's mercy in sending down copious showers of blessing all over the Christian world during the past year, and honouring the efforts of laymen and evangelists, specially those honoured servants of God, Messrs. Moody and Sankey."

This resolution was discussed on Monday afternoon, but was discontinued at 3 p.m., the time appointed for the Bible reading of Mr. Parsons, and was again taken up at the close of the Bible service. The rain poured outside, while inside an earnest discussion of the important topic proceeded in presence of a large congregation. This discussion was one of interest, and the resolution was carried unanimously.

Resolved, "That this Union recommends to the cordial support of our churches the *Canadian Independent* and the *Congregational Year Book*."

Resolved, "That the Union recommends that each church take up a collection for the Provident Fund on the first Sabbath in December."

Resolved, "That the Secretary of the Union be authorized to write a fraternal letter to the pastor of the Congregational Church, St. John's, Newfoundland."

Resolved, "That in view of the very great evils resulting from the use of intoxicating liquors as a beverage, this Union desires to express its sympathy with every Society having for its object the suppression of these evils; but would especially urge upon the churches the duty of greater activity in the promotion of the principle of Total Abstinence; being convinced that this is the only correct principle, not only on the ground of Christian expediency, but as being the only safeguard against the vice of Intemperance; and in pursuance of this object, this Union would recommend to the churches the adoption of a Total Abstinence pledge in connection with Sabbath Schools wherever established."

Resolved, "That this Union recommends to the prayers and practical sympathy of the Churches the Congregational College of British North America; and that it also sincerely prays that the College may prove the centre of a hallowed and blessed influence that will, through the men it prepares for the Christian ministry, be felt throughout the entire Dominion; and further, that the second Sabbath

in November be recommended to the Churches as a day of special prayer on behalf of the College."

Resolved, "That the next Annual Meeting be held on the Thursday following the first Sunday in September, 1876; and that the place of meeting be left for the decision of the Union Committee."

Resolved, "That further action on the Paper on Congregationalism, presented last year by Mr. Woodrow, be deferred until we see the result of the action of the Congregational Union of Ontario and Quebec, in reference to a proposed Manual."

Resolutions of thanks to the various parties to whom it is usual to vote thanks, were also adopted.

THE SABBATH SERVICES.

A prayer meeting was held at ten a.m. At half-past ten the regular service was held, the Rev. Henry M. Parsons, the preacher. The Rev. S. G. Dodd, appointed last year to preach the Annual Sermon, having ceased his connection with the denomination, the Rev. Mr. Parsons accepted an invitation to take the service. Mr. Parsons preached from the text, Matt. xxviii. 18, 19, 20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

The Rev. William Peacock, of Lanark, Ont., and a graduate of the Bangor Theological Seminary, having a license to preach—and having received an invitation to become pastor of the Congregational Church, at Margaree, N. S., was set apart to the work of the ministry, at three o'clock, as pastor of that Church, by an ordaining Council. The Union in recommending this ordination at Brooklyn, in place of at Margaree, made the case exceptional, in consequence of the great distance of Margaree from any other Congregational Church.

At the conclusion of the ordination service a Union Communion Service was held, attended by members of the Congregational Churches in Brooklyn and Beachmeadows, Liverpool, Milton, the ministers and delegates in attendance, and other Christian friends. This service was conducted by the Rev. Duncan McGregor, Chairman of the Union, assisted by Rev. John Wood, and Rev. Alex. McGregor.

At half-past seven, p.m., the Rev. John Wood preached from Malachi iv, 5, 6. "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

At the conclusion of the evening service, a praise meeting was held, in which many participated.

The Sunday services were attended by a large number of people.

The Rev. Alexander McGregor preached in Liverpool Congregational Church, on Sunday morning, and the Rev. S. Sykes, in the Congregational Church, Milton; and in the evening the Rev. Mr. Parsons preached in Liverpool.

THE MEMBERSHIP.

The only changes in the personal membership of the Union, were the removal of the name of the Rev. S. G. Dodd, and the addition to the roll of the name of the Rev. William Peacock.

APPOINTMENTS.

On recommendation of the Union Committee, the officers of the Union and Mr. Freeman Dennis were appointed a sub-committee, with power to transact *interim* business.

The Rev. Alexander McGregor was appointed Delegate to the Congregational Union of Ontario and Quebec.

The Rev. Duncan McGregor was appointed Delegate to the Maine Conference. The Rev. James Shipperley was appointed the preacher of the Annual Sermon. The Rev. Simeon Sykes was appointed to prepare an Essay on "The Temptations to Christians peculiar to the Times."

Mr. James Woodrow was appointed to prepare a paper on some reasonable topic. Mr. Woodrow was requested to make enquiries in regard to the Trust Deeds of the Churches.

MISCELLANEOUS PROCEEDINGS.

The Report of the acting Secretary, Mr. Woodrow, who had taken the duties in the interim, on the removal of the Rev. W. Williams to Montreal, showed a gratifying increase in the membership of the Congregational Churches in the two Provinces during the year, being about one hundred over and above removals, or an increase of eight and a half per cent. This gratifying increase was mainly due to the large additions in the churches at Yarmouth, Keswick Ridge, and Pleasant River, and to a more limited extent in other churches.

The Report of the Treasurer showed an expenditure of \$1,724 72 in the Missionary work, of which \$362 19, had been drawn from the general fund of the Canadian Congregational Missionary Society.

The Rev. Alexander McGregor, Delegate to the Congregational Union of Ontario and Quebec, reported. Mr. McGregor also reported his consultations with the Canadian Missionary Society on the work in Nova Scotia and New Brunswick.

The Rev. Jacob Whitman reported result of his efforts in connection with the resuscitation of the Congregational cause at Manchester, N. S.

Sundry reports were made and routine business transacted.

The Rev. Alexander McGregor, following up the idea presented in his retiring address, in reference to the use of the press in the spread of Congregational principles, introduced a proposition looking towards the establishment of a first-class weekly Congregational newspaper as the organ of the body. The subject mes some consideration, the result of which was, that twenty-two shares at \$50 per share were taken up, the list being in the hands of the Rev. J. B. Hawes, of Maitland.

THE PLACE OF MEETING, ETC.

Brooklyn, where the Union assembled, is associated with Beachmeadows in church work, with an organization known as the Brooklyn and Beachmeadows Congregational Church. This church was recently under the pastoral care of the Rev. Charles Duff, who removed to Ontario early in July. The Church was supplied until the meeting of the Union by Mr. Joseph Barker, a graduate of Bangor Theological Seminary. Brooklyn is in the neighbourhood of Liverpool, having formerly been associated as a part of the Liverpool Church. In the neighbourhood of Liverpool is the Congregational Church, Milton; while in the same county (Queen's), is another Congregational Church, that of Pleasant River, all the offspring of the another church in Liverpool, which was so long harassed by internal troubles in times gone by, but which is now enjoying peace.

The members of the churches in Liverpool and Milton, attended the meetings in considerable numbers throughout the Sessions, and showed attention in various ways to the ministers and delegates.

The meetings closed on Monday evening, 13th September, and on the following morning a religious meeting was held at Beachmeadows.

Thus closed a meeting which, taking all in all, was one of the most pleasant of the annual gatherings of the body. Several faces were painfully missed that had lent interest to the proceedings in former years—the counsel of some who had taken an active part in previous proceedings was lacking—but in spite of the discouragements, it was evident the presence of the Spirit was with the assembled body; and the love and unity which prevailed was manifest in the fact that those who met were of one mind and one heart in the prosecution of the work which lay before them.

On Tuesday afternoon and evening, the ministers and delegates attended a Social gathering, in the vestry of Zion Congregational Church, Liverpool, when addresses were made by the Rev. H. M. Parsons, Rev. Alex. McGregor, and others.

THE SIXTY-SIXTH ANNUAL MEETING OF THE AMERICAN BOARD.

Having frequently heard the Annual gatherings of the American Board spoken of as seasons of blessed refreshing, and having been urged by loved ones in the land of the crescent to attend the earliest meeting I could, I found myself among the large company convened at Chicago last week. And thinking that perhaps the readers of the *Canadian Independent* might be interested in the narrative of an eye-witness, I venture to send along a few jottings.

Some years ago when the proposition was made that the Board should meet in Chicago, there were not a few who thought it would be going to the extreme western limits of civilization. But when they came, and learned of the wonderful development of States yet further West, it was discovered that Chicago was a great *Central* rallying-point. When we looked upon the faces of Christian brethren from Boston, Montreal, Washington, St. Louis, and even San Francisco, how the sight prompted the thought that Christian love cares little for distance or inconvenience when the Master wants its presence.

The enthusiasm of the Christian public of Chicago had a severe test during the entire series of meetings. It rained with very slight intermission from Tuesday till Friday. Chicago is well enough in fine weather, but it is simply intolerable in rainy weather. Chicago mud is the filthiest kind of mud. Many were fearful that the inclemency would interfere sadly with the attendance, but their fears proved groundless. Large and deeply interested audiences were present at every session, sometimes numbering over four thousand. It was a grand sight to witness such a vast audience rising with one accord to sing its faith in the thought that

"Jesus shall reign where'er the sun,
Doth his successive journeys run."

To add to the interest of the singing, it was led by that beloved Brother, P. P. Bliss, the Christian songster of the West.

Around the spacious platform, maps of the various mission fields were hung, and mottoes like, "Watchman, what of the night? The morning cometh!" and "The field is the world," were tastefully arranged. On one side was suspended the fac-simile of a Nestorian tablet in Chinese characters, which was engraved A. D. 781, and discovered amid some ruins A. D. 1636.

The sight of the faces on the platform was one which could not fail to inspire every Congregational heart. In the Presidential chair sat the Rev. Dr. Mark Hopkins, of Massachusetts fame. Close beside him might be seen the placid New England face of Secretary Treat, and the warm and friendly countenance of Secretary Clark. In the rear might be discerned our Boston Congregational champion, Dr. Dexter, Dr. Patton of the *Advance*, Dr. Magoun, of Iowa College, President Sturtevant, President Fairchild, of Oberlin, Dr. Calhoun, of Mt. Lebanon, Syria, and numbers of others who have won stations of proudest distinction among our American brethren. In the reserved seats were about 30 returned missionaries, among whom were Haskill, of Columbus, Baldwin, of Newark, Doane of Micronesia, and others who had made themselves beloved for their work's sake. And among the audience at every sitting might be discovered the genial face of one who has often graced our Canadian Councils, dear Bro. Ebbs of Plainfield, Illinois. Such a large and venerable assembly cannot be looked upon every day of the year.

The Reports of the year's work were full of inspiration. A brief extract or two from Sec. Clark's Report must here suffice.

"The general progress in the mission field, noticed at the last annual meeting of the Board, has been well sustained during the past year. While there has been no wide-spread revival, the additions to the churches have been larger than usual; a healthful Christian life has been evinced on the part of the native Christians, and a juster sense of responsibility for the progress of the gospel among their own countrymen. In some fields the conviction that the truth is with us, and that Christianity is to prevail, is becoming general, encouraging the missionaries to more earnest effort, and to the anticipation of great changes at an early day."

In the *Zulu Mission* there have been numerous conversions, and beautiful instances of consecration. A free-will offering of \$500 at a Zulu meeting is illustrative of the new life and hope for the future. In *European Turkey*, after fifteen years of patient and sometimes disheartening toil the period of growth has come. In *Western Turkey*, in addition to the regular evangelistic efforts, much moral influence over the popular mind has been gained by the Christian spirit shown by the missionaries in relieving all classes of sufferers by the famine,—in marked contrast with the hard, merciless selfishness of the Moslems, and others, eager to make gain out of the miseries of their fellow-men. The results are already apparent in the *Marsovan, Sivas, and Cesarea stations*. Hundreds, before indifferent, are now ready to listen to the truth.

In *Central Turkey* substantial progress has been made; the churches have been enlarged by additions to their membership, while "the abundance of their joy and their deep poverty have abounded unto the riches of their liberality," by offerings of over \$10,000 to the cause of Christ—equivalent to more than \$50,000 in this country.

The year past has been one of special interest and progress in the *Mahratta, Madura, and Ceylon Missions*. The additions to the churches have been greater than ever before,—in *Ceylon* amounting to an eighth of the entire membership.

It is not easy to keep pace with the progress of events in *Japan*. The two churches reported last year have nearly doubled their membership, while a third has recently been organized at *Sanda*. The missionaries are overwhelmed by the opportunities pressed upon them for preaching and personal conversation with inquirers.

In *Micronesia* the work goes bravely on, spreading from island to island, till twenty churches, with more than a thousand members, school-houses and churches built and supported by the people without help from abroad, the quiet Sabbath, the songs of the sanctuary, and peaceful industries, mark the former abodes of of cruelty.

The following brief summary shows the gigantic character of this missionary undertaking.

Number of Stations.....	594
Number of Labourers.....	1,432
Number of Pages printed.....	6,171,714
Number of Churches.....	223
Number of Members.....	11,546
Number of Pupils.....	22,523
Conversions in year.....	1,504

As the Secretary spoke of the missionaries called to their rest during the year, Mrs. Spaulding, after more than half a century of labor in *Ceylon*, where her memory will long be cherished in the hearts of a great company of women who have heard the story of the gospel from her lips; Mrs. Goodrich, of *North China*, after years of patient suffering; Mrs. Marden, of *Central Turkey*, the young wife and mother, yet of ripened Christian graces; and Mrs. Taylor, suddenly stricken down but a few weeks after her arrival at her island

home in Micronesia ; there was not a dry eye in the vast Assembly. It was a most affecting scene.

The Financial Report was also encouraging. There had been four years of extraordinary calamity. 1. The Chicago fire. 2. The Boston fire. 3. The financial panic. 4. The continuance of financial tightness. And yet the donations had generously poured in, the Lord in his own way providing for the need. The total sum subscribed was \$468,620, and the total debt on the Foreign part of the work was a little over \$10,300. This it was hoped would be easily cancelled by another meeting.

But while every temptation is to enlarge this narrative, the limits of your space remind me that I cannot go much further. So with reluctance I must pass by the addresses which were delivered, interesting and noble though many of them were. But I cannot pass by an incident or two which brightened the meeting. The students of Williamstown College, Massachusetts, sent a birth-day gift to the Board in the shape of a cheque for \$120, and a few words expressive of their good-will. The announcement of this favour was the signal for the heartiest cheers I ever heard.

I cannot pass by the deeply affecting speech of Dr. Calhoun of Syria. He was an aged man, close upon 75, and his appearance as a missionary veteran touched every heart. One of his remarks I shall never forget. Said he, "The Church is in the rear, and the millennium is in the future. But if the Church comes to the front the millennium will back up, and the Church and the millennium will meet." Then turning to Dr. Hopkins whom he had known for years, he said, "I want to die in the East, I have laboured there 40 years, and if I had forty more to labour, I should spend them there. I am going home to Syria, and I am going home to God. I bid you a loving 'Farewell.'" And as the "Farewell" floated down amongst us, every eye filled, and a unanimous "farewell" was answered by every heart. Then Bliss struck the piano keys and began

"My days are passing swiftly by;" &c.

And as it were on the borderland we sang those touching lines together.

We are not sorry we went to the Chicago gathering. How sacred it was ! How inspiring ! What blessed Christian cordiality on every hand ! Brethren "our field is the world," let our prayer ever rise heavenward for those who at home or abroad are seeking to lift benighted men into the light of God.

R. W. WALLACE.

London, Oct. 11, 1875.

The above was already in type when we received another account from the pen of our beloved brother and occasional correspondent, the Rev. Edward Ebbs, of Plainfield, Illinois, from which we make the extract below :—

"The chief matters opened for discussion were the work of the Board in 'nominally Christian lands';—the North American Indian Department;—the extension of the privileges of 'honorary members';—and the debt, increased this year from \$30,000 to \$44,000. There was only commendation, and that in unqualified terms, of the prudence and faithfulness of the Executive. The entire working expenses were reported as about 7 per cent. of the contributions.

"The relation of the Board to 'nominally Christian lands,' as Mexico, Spain, Austria, gave rise to some animated discussion. The Hon. Peter Parker, a retired Missionary, once labouring in China, took exception to this, as a departure from the original design of the Board. His emphatic protest elicited no little enthusiasm for this department of the work, on the part of the great assembly. In justification of it, Secretary Treat affirmed that after a thorough examination of the records from the beginning, he could find no restriction from entering any field that may need the pure Gospel. Dr. Cyrus Hamlin, Missionary from Turkey, most effectively exposed the fallacy of the assumption that this is a 'new depart-

ture,' by showing how, throughout the thirty-seven years of his labours in the Turkish Empire, the Jesuits had contested the occupancy of every important position he had attempted to hold. 'Wherever we go (said he) we are fighting Roman Catholics, shoulder to shoulder, foot to foot, over every foot of land that the American Board occupies in this world, whether called Mohamedan, Catholic, or Pagan.' President Magoun, of Iowa College, spoke of the *untimeliness* of the proposal to withdraw from this department of the work. The Congregational Churches of the land were just beginning to wake up to the Master's call for sympathy and labour in behalf of the millions crushed under the superstitions of Romanism. Prof. Bartlett, of Chicago Theological Seminary, thought that to drop these missions would be to cut off the most hopeful work now being attempted. The objector, in a few words of rejoinder, gracefully accepted his situation in a minority of one.

"The North American Indian Missions also awakened special interest. The question of enlargement was urgently recommended. Dr. Riggs, who, with his four sons, had been consecrated to the Indian Missions, was the first heard in their behalf. From the year 1836 his life has been spent among the Dakotas. The appeal made for immediate reinforcements was very telling on the assembly. Dr. Wolcott, of Ohio, made a very strong point of the fact that responsibility for the salvation of the Indian tribes of North America, unlike other heathen missions, rests wholly and unshared with the Christians of America. Dr. Goodwin, of Chicago, with characteristic intensity of feeling, pleaded the Indians' claim to larger appropriations for their Christian civilization. He solemnly protested against leaving them to the mercy of political tricksters.

"The *debt* was after all the chief practical question. The Secretaries seemed resigned to the burden for another year. Not so the friends of the Board then assembled. Mr. E. W. Blatchford, chairman of the Committee of Arrangements, a leading Chicago financier, struck the key-note on Thursday evening, declaring that it must forthwith be lifted. The assembly promptly responded by offerings from one and another varying in amount from \$5 to \$5,000, until the President arrested the proceedings, when it was announced that \$25,000 of the \$44,000 were now covered. At the Farewell Service, next morning, additional contributions poured in to the amount of \$5,000 more. The remaining \$14,000 will not long stand against the Board. Many other helpers will yet be heard from, and among them, some, I hope, from Canada.

"I must not intrude upon your limited space further than to express the devout desire that your readers may, one and all, be baptized with the same spirit of self-consecration to the Kingdom of Christ that manifestly possessed the Missionaries and their many helpers, as they dispersed from this hallowed season of communion.

"Wishing you abounding prosperity,

"Yours ever affectionately,

"EDWARD EBBS.

"Plainfield, Ill., 19th October, 1875."

THE RIGHT USE OF MONEY.

BY RAY PALMER, D.D.

The greater number even of intelligent and well-disposed people have been directly or indirectly, taught from childhood to regard the right of property as unqualified and absolute. What I possess, whether earned by my own labour or received by inheritance, is wholly mine, to use just as I please. If I choose to give some portion of it for this purpose or for that, it is my prerogative to do so. If I choose to withhold it, I have the right to do this, and no one has any reason for complaint or censure. I may do what I will with my own. Such is the

thought of the majority of men. It underlies their whole conduct in the use of money. When they give anything away they take credit to themselves, because they suppose it lay wholly with themselves to give or to withhold. They regard the giving as an act of pure generosity on their part.

All this is wrong. The right of property is not absolute. It may be so as regards the civil law; but every human being lives under the higher law of love—the great law of unity for the moral universe, as the law of gravitation, is for the material—and, since this law requires each to care for all others as for himself, every person is held bound under it to regard his property as a sacred trust, not for himself alone, but for his fellow-men as well. This obligation qualifies his rights of property and limits them. No one has the right to use his money or estate for his own gratification merely, and without regard to the welfare of those about him, and of his race. He owes a debt to God and man which he must pay, or be dishonest. Whether wealth has come by inheritance or as the result of personal toil and sacrifice, they who possess it can in no case claim more than a qualified right to use it as they will.

With all who avow themselves Christians the case is stronger still. It enters into the very idea of Christian discipleship, that self-serving gives place to self-renunciation, that all personal inclinations and interests are subordinated to the will of Christ and to the objects which are most dear to Him. Devotion to Christ's person must needs carry with it the consecration of all that one possesses. If what he has done for me constrains me to own that

"Love so amazing, so divine
Demands my soul, my life, my all,"

then I must admit, and ought profoundly to feel, that to consult simply my own wishes in the use and disposition of my property, is to prove myself ungrateful and unjust to my Redeemer. Having acknowledged myself His—His, bought with His own blood—to entertain the thought of keeping back from Him even the most precious of my possessions, and to claim the right to use them as I choose, is to sin against his love to a degree that should cover my face with shame.

But there is yet another view of the matter. There have been individual men and women in all past Christian ages who have understood their responsibilities as regards the use of property. Christian churches, charitable institutions for the relief of all forms of suffering, schools, colleges, and universities, astronomical observatories, libraries, cabinets, and many other instruments and evidences of civilization are about us on every side, as witnesses that such have lived. Along with these have lived great numbers who, regarding their property as their own, aimed in their use of it no higher than to make it minister to their own pleasure, and that of their families and friends. They gained by it a certain consideration in the circle within which they moved. They were able by means of it to gratify their personal tastes, to live luxuriously, to indulge to almost any extent their appetites and passions, and when they died to have their graves surmounted with splendid monuments. They valued their property as supplying the means of self-indulgence. Can any sober person doubt which of these two classes best understood the true value of money, or really enjoyed most in the use of it? Can any one be at a loss to decide which is the nobler pleasure, that which is found in building and furnishing a splendid mansion, out of which soon to die, and in surrounding one's self with all elegancies and luxuries of an affluence that knows no limit, and so elevating one's self to the top of the social scale in the fashionable world, or that which he secures who has built a Christian church, that shall be a fountain of life for ages, or has founded an institution of learning, or an asylum for the deaf and dumb, the blind, the orphan, the homeless, the wretched? It needs no words to show that the wholly selfish uses to which so large a proportion of the busy multitude apply their property are trivial and mean beyond expression, when compared with the high and beneficent uses to which a generous philanthropy and a truly Christian wisdom call men.—*N. Y. Independent.*

Editorial.

The Canadian Independent.

TORONTO, NOVEMBER, 1875.

“PRAY YE THE LORD OF THE HARVEST.”

Our recent visit to Nova Scotia and New Brunswick has painfully impressed us with the loss we are suffering for the want of men for our Canadian work. We had no idea, until we actually visited some of those distant churches, and met with brethren already labouring there, of the number of promising fields open to us, or of the number of our churches at present without pastors. Five or six men, at least, are needed for the former Province, and several others for the latter, while we have not one to send them. Almost as many more are required for the District, although in that Province the wants of the churches may be partially and temporarily met by supplies from the College in Montreal. But when we survey again, Ontario needs almost as many more as all the other three provinces together to supply her vacant churches, to say nothing of the number of rising towns and flourishing country districts which we ought to enter.

Many of these churches are in danger of being lost to us if not soon supplied. These towns and villages, too, which we ought to occupy, are rapidly filling up

with churches of other denominations, which virtually shut us out by absorbing the Congregational families that are there stretching out their hands to us, but who cannot wait for us to come. What is to be done for them?

It is a great satisfaction indeed to see our College filling up, the present classes before. But most of those now preparing for the ministry will not be available for several years to come, and the College will therefore barely supply the vacancies which, in the course of nature, must constantly occur. We miss from our ranks to-day no less than eight or our ministers who were actively engaged among us a year ago, while only half that number have come to fill their places. The want of men is, therefore, a pressing and immediate one: it must be met, or very great loss to the body will result. How shall we meet it?

What has the Master himself taught us upon this point? Surveying the condition and wants of the great harvest field, as He sent out His seventy disciples to preach the Kingdom of God, and feeling how utterly inadequate was the number for the work to be done, He said to them, “The harvest truly is great,

and the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest!”

Have our Missionary Committees tried that method of supply? Have our vacant churches remembered Him who of old gave apostles and prophets, evangelists, pastors and teachers, "for the perfecting of the saints, and for the work of the ministry," and sought His counsel and help in securing pastors? Have we not all too often forgotten that He "holds the stars in His right hand," and cast our eyes about for some other kind of a "star" preacher, who isn't, perhaps, among His chosen ones at all? We have looked to the College, or to the Committee, or to some fleshly arm to help us, and have lost sight of the fact that it is for the very purpose of supplying His Church with all needful gifts that the Lord Jesus is exalted "a Prince and a Saviour," to the right hand of God; and do we wonder that not having asked of Him, we have not received them? Every true minister is ordained of God; every faithful minister is a servant of Christ, and goes where He sends him; every successful minister is successful only as the Holy Spirit blesses his labours; how strange then that we should look everywhere else before looking to Him to send us men!

There are, of course, other things to be thought of besides praying for them. Paying for them (if we may be excused the alliteration) is a very important element in the case. With people of common sense, such as we are supposed to be addressing in the pages of this magazine, that point need not be argued; for although no good minister will preach only "for pay," very few men give themselves to the ministry who can afford to preach without pay. The sons of our

rich men, for the most part, incline to something that promises to pay better than preaching, however strongly they object to the indulgence of that motive in the preacher.

It may be that, not being angels, but men, ministers do sometimes think too much of "creature comforts," and the prospect of being able to provide for their families; but we must take things as we find them, and not look for what we can never hope to realize. But even so, are we not authorized by the Lord of the harvest to draw on Him for the hire of the labourers, as well as ask Him to send the labourers themselves? Can He not so dispose the hearts of His people to give, as that His treasury shall be always full? And cannot He also, who says "the gold and the silver are mine," so prosper His people that they shall never lack anything?

There is altogether too little trust and prayer in regard to this matter.

We are taught to "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, to let our requests be made known unto God," and we are, perhaps, in the daily habit of doing this in regard to our personal wants. Let us also follow the same course with our church wants, and when we need men or money to carry on the Lord's work, carry our cares directly to Him.

A QUESTION OF PROPERTY AND SOMETHING MORE.

Under the above heading, the *Christian Guardian* of September 29th, expresses editorially its great surprise that, "Our Congregational brethren, in

their anxiety to use for their own advantage the anti-union feeling, created chiefly by Mr. Smyth, the late New Connexion minister in Galt, should try to seize for Congregationalism what was deeded and given for a Methodist church."

Galt, indeed, is not the only place in which such an attempt is being made, there being no less than nine congregations belonging to the late New Connexion Methodist body, in the Townships of Cartwright and Manvers, who, believing that the basis of union between their Conference and that of the Wesleyans sacrificed all that they had ever contended for, have united with the Bible Christians, and are "trying to seize" for that denomination the chapels they have built and occupied for so many years. It is some satisfaction to know, moreover, that the attempt being made in Galt is not as wicked as it might be, for the *Guardian* has "heard of even a worse case than this." But that we have done something we ought to be very much ashamed of, the *Guardian* leaves us in no doubt. Let us see what it is.

We are charged first with having taken some discreditable advantage of the anti-union feeling in the Galt congregation; the best answer to which will be a simple narration of the facts in the case, which, in brief, are these. We were invited, in our capacity as Superintendent of Home Missions, to visit Galt, over a year ago, by members of that congregation; and when we first did so, in November last, we found that the people had, months before, *definitely* decided not to enter the proposed Methodist Union. That decision they unani-

mously re-affirmed in our presence, and, without even an invitation from us, they as unanimously resolved to apply to us to be organized into a Congregational Church as soon as their pastor, the Rev. D. Smyth, should relinquish his charge. So that, so far from our having taken advantage of the anti-union feeling to promote our own ends, and thrust ourselves into the place (where, by the way, we have just as good a right to establish a church as the Methodist Conference), it was *the people who applied to us*. And we should like to know, if a Congregational or a Presbyterian Church, wishing to change its ecclesiastical relations, should apply to the Secretary of the Methodist Conference for recognition, what reply he would send them? Would he "take advantage of the anti-union feeling," and go, or not?

But we are charged with "trying to seize for Congregationalism" a chapel that "was deeded and given for a Methodist church." We plead "not *guilty*." The Editor has reference probably to the fact of our having preached in the New Connexion chapel in Galt, on the 27th June last, in defiance of the protest of the Rev. D. G. Sutherland, of the Methodist Church in that place. But that surely is no proof. The people asked us to come, and we came and preached, in the face of a threat of legal proceedings. In other words, as a Congregationalist, we recognised the *congregational* right as superior to the *connexional* right. The title to the property is a matter which lies entirely between the people and the Methodist Conference. Mr. Sutherland knows that when he presented his protest, we at once refer-

red it to the trustees, expressing our readiness to preach, or retire, just as they might wish us to do. We hold, that the congregation who built, and paid for, and have for twenty years occupied that place of worship, have the best right to it, especially (a) when they are unanimous in their action; and (b) when they conscientiously believe that to accept the terms of union and give up their chapel would be to be unfaithful to the principle for the maintenance of which it was originally erected. If any one has been "trying to seize" the Galt property, it is the Methodist Conference, not we.

We have no doubt that such a view is a grievous crime in the eyes of the Conference authorities, but for that we are not responsible. The fault is in their system, which is a purely human invention, and one which many Methodists themselves admit to be a departure from the simplicity of the New Testament, which says nothing about a "connexion," and especially one holding in its hands all the property of the denomination, but everywhere recognises the independence and the liberty of the local church. Such an arrangement, turning as it does the chapel-deed into a weapon which Conference may at any time hold in *terrorem* over it, must, of necessity, tend to crush out all freedom of thought and action in the congregation, whereas the Apostolic Churches were "called unto liberty."

It may be said that the Connexional idea works well, and is practically a wise arrangement. That, however, is begging the question. The question is, what was Christ's plan? If that can be

clearly ascertained, we presume even Methodists will hardly put John Wesley's plan in competition with that of his great Master. We hold that the case in hand shows that the Connexional system militates against the interests of liberty and justice, and if so it cannot be the best plan. And we cannot but think that if the Methodist Conference had taken the course pursued by the Presbyterian Synods, and had agreed that anti-union congregations should be allowed to retain their Church property, it would have placed them, as a denomination, in a much more favourable light before the public.

The *Guardian* reminds us, however, that the property belongs to the Methodist Conference by the Act of the Ontario Legislature of 1874. Perhaps it does. Indeed we have Mr. Sutherland's word for it that the Bill was framed for the transference of the property of the New Connexion body, *with the Galt case in view!* The new Conference has doubtless made it as sure as it can. And we have been assured by more than one who ought to know, that the Conference will have the property *at any cost*. But even so, all that will not convince the public that they will do right in taking it. The *Guardian* truly describes this as "a question of property *and something more.*" It is more—much more! We care very little about the property itself. We purpose, with God's blessing, to establish a Congregational Church in Galt, and if the people who join us are thrust out of one house, another will be provided for them. But we do hope, for the sake of our common faith, and for the honour of the dear Lord and Mas-

ter whose name in common we bear, that the matter will be arranged in a Christian way—the way laid down for us in the 6th chapter of the First Epistle to the Corinthians, which we earnestly commend to the perusal of all parties concerned.

MR. MACDONNELL'S SERMON.

Most of our readers have doubtless seen some reference in print to a sermon recently preached in St. Andrew's Church, Toronto, by the Rev. D. J. Macdonnell, its pastor, in which that gentleman avows his belief in the final salvation of the whole human race. He has, it seems, for some weeks past, been lecturing on the Epistle to the Romans, and when he came to the latter part of chap. v. he was suddenly brought to a stand-still, because of his inability to explain the language consistently with the standards of his Church. The gist of his sermon is contained in the following sentence:—

“The passage seems to say, as clearly as human language can say it, that the justification is co-extensive with the condemnation; that the pardon is co-extensive with the judgment; that the sanctification is co-extensive with the sin. And it seems to say that there will be a mighty preponderance of the good secured by Christ over the evil inherited from Adam. Just read the 18th verse; when you say that ‘judgment’ came upon all men to condemnation, you don't except anybody; then when Paul says, ‘By the righteousness of one the free gift came upon all men unto justification,’ why should you except any? I state the question boldly, for this is the question we have to face; and I just simply didn't preach on these verses two or three Sundays ago, because I didn't know exactly what to say on the point. Plain men read-

ing these words without any theology in their heads, and without any preconceived notions, will say that it means that all men who became sinners through Adam, are to be made holy through Christ; candidly, that is what it does mean.”

These statements were somewhat modified towards the close of the sermon. But that he doubts, and can no longer honestly teach the doctrine of the Presbyterian Church on that point, is very clear.

The discourse appears to us to be a very superficial one, and hardly to merit the attention it has received, except for the prominent position held by Mr. Macdonnell as the only minister of the [late] Kirk of Scotland in Toronto. When, for example, he argues as if “plain men reading these words, without any theology in their heads,” were the best interpreters of Scripture truth, we demur entirely, and think that the broader and more thorough a man's acquaintance with his Bible (and what is that but “theology?”), the better he will be able to deal with the difficulties that have perplexed Mr. Macdonnell. And when, further on, he asks, “Can the Father of Spirits, think you, forget His poor lost ones who are gnashing their teeth in hell? Is sin stronger than God? Is the devil stronger than God? Is evil co-existent and co-eternal with the good?” we think he raves rather than reasons; for the same style of argument would be equally conclusive against there being either sin or suffering in this world, any more than in the next. God hates evil now, and grieves over the suffering it brings in its train in this life, and yet He permits it. “I don't say no,” he adds, “and I won't say yes,

because if that is the case you see you have two Gods, and the evil God is just as powerful as the good God. Now, I am just stating to you my difficulties about this matter of the eternity, not of punishment merely, but of sin—my difficulty of understanding how the Omnipotent, all-loving, all-gracious God can make beings who are to sin against Him to eternity, and whom He cannot conquer; that these men must go on, stronger than God, rebelling against God, and never able to be subdued by His power. Is that the teaching of Scripture?"

We should have expected a man of Mr. Macdonnell's breadth and culture to have looked carefully at both sides of the question, and to have asked, before committing himself to such an interpretation of the passage, what the same inspired writer has said in other portions of this and other epistles. We wonder, for example, what he will say when he comes to the last verse of the sixth chapter, "The wages of sin is death;" or chapter viii. 6, "To be carnally minded is death;" or again in v. 13th, "For if ye live after the flesh ye shall die," &c. Unless he supposes the Apostle to be capable of contradicting himself, the most ordinary dictate of prudence would have been to compare these passages together, and seek for some interpretation consistent with them all.

Mr. Macdonnell indeed, has brought together a number of passages on both sides of the subject, from which he argues that "the teaching of Holy Scripture" is not clear and unmistakable on this point. It is not such as to give any

one the right to say dogmatically—"This is true, and that is false." And yet, forgetting his own declaration, he affirms unhesitatingly, when giving his very one-sided interpretation of his text, "Candidly, that is what it does mean!"

These utterances from an old-school Presbyterian pulpit, where, if anywhere, everybody expects "soundness in the faith," have, of course, provoked no little remark, especially as they were followed shortly after, at the opening of Knox College, by Mr. Macdonnell's ill-timed defence of himself, and attack upon the "Confession of Faith," which he regarded as imposing "fetters" that no Christian minister should be required to wear. The question now is, what will his Presbytery do about it? The gauntlet thus thrown down cannot surely be allowed to lie there. The replies of the Rev. Mr. Robb and others show that it will not. And if not, what attitude will the "Old Kirk" and the "Free" take respectively towards him? We shall watch with interest the issue.

We request particular attention to Dr. Wilkes' card among our official notices, and hope the pastors of our churches will set the collectors at work and send in their contributions to our Missionary Society *as early as possible*, so as to avoid the disappointment which the Secretary-Treasurer hints may be caused by delay. It is just as easy to do this *now*, in most cases, as three or four months hence, and probably easier, as business always grows dull after Christmas, and money is consequently scarcer. Now, brethren, let us have all our contributions in, in good season, *for once!*

Messrs. Moody and Sankey have credit on their taste and skill. The begun their work in Brooklyn, N. Y. cost has been about \$120,000, of which with immense audiences and very there remains only about \$16,000 unfavourable indications. There is said to be a very widespread expectation among the halls, library, lecture-rooms, and students' apartments are the ministry of all denominations on all that could be desired, the last being this continent, of a great blessing during especially comfortable and commodious. the present season. This is based, not About 60 students are at present in attendance. We congratulate our Presbyterian even chiefly on that, but on the spirit of our brethren on the successful completion of so noble an undertaking. May and attitude of the Churches themselves, which are praying for, and in many the ministry there to be trained up be cases already enjoying, revival. The a ministry of intelligence, devotion, and commercial depression of the past year power!

or two has doubtless been preparing the way for this, as did a similar crisis previous to the revival of 1858. Friday, 12th November, has been set apart by Mr. Moody's meeting as a day of special prayer and fasting for this object, and all the Churches in America are requested to join them in its observance. Our Canadian brethren will doubtless remember the day.

Three important Provincial Conventions have been held since our last went to press: the Prohibitory League and the Young Men's Christian Associations, both of which met in Montreal, in the latter part of September and beginning of October; and the Sabbath School Convention, which met in Hamilton on the 12th ult. We are unable to do anything

The opening of Knox College, Toronto, which took place on the 6th ult., with appropriate ceremonies and solemnities, is an event which well deserves to be chronicled in other religious journals in Canada, the others were not a whit behind it in point of earnestness and The building is one of which all who have power in the prosecution of their respective objects. Full reports of all these had anything to do with its erection gatherings are being published, and we Gemmill, of this city, were the architects, and the design reflects the greatest read.

Correspondence.

JOTTINGS BY THE WAY.

By an agreement made with him at the time of his taking office, the Editor of this magazine is entitled to a "holiday" of one month every summer. But how to obtain it without the *Independent* stopping for that length of time, was a problem which seemed not easy to solve, until the ex-editor, Rev. S. N. Jackson, kindly came to the rescue, and, in return for a little extension of his own holiday (during which the Editor was to preach for him), offered to get out the magazine for October. So, carpet bag in hand, we set off for the East, to see what we could of the churches there, and do what in us lay for their extension and encouragement.

The question had several times been asked of us—"Are you for Ontario only, or also for Quebec and the Maritime Provinces?" Our reply, of course, was, that we labour for the Dominion. But as the churches of Ontario are at once nearer to us geographically, and more numerous than those of the other Provinces, we have been compelled heretofore to expend most of our time and energies upon them. It was but right therefore that we should, on the first opportunity, more fully acquaint ourselves with the wants of the rest. How much of a "holiday" it has afforded us to do so, is a point we will not stay to settle just now. Our chief object in this sketch is to furnish to the readers of the *Canadian Independent* the latest intelligence of the churches of the denomination we have picked up in passing along.

Leaving home on the 1st September, we spent a day or two in Montreal, en route for Cowansville, Brigham, and Granby, between which our first Sabbath was to be divided. As is usual at this season of the year, the city churches are all "thin," so many being away from home. But we were pleased to learn that since the division of "Zion" into

two churches, the prospects of Congregationalism in Montreal are brighter than ever. We have now *four* churches in that city, each of them well officered and harmonious; and with the Lord's blessing, what may we not expect from them? "Emmanuel," the latest born of them, is already building upon the lot, corner of St. Catharine and Stanley Streets (given to them by Zion Church, and valued at \$20,000), a beautiful stone church, to cost from \$40,000 to \$50,000, second to none, probably, in the city. "Shaftesbury Hall," which may be called the "third church" in point of time, is in like manner to receive from their common "mother church" a gift of \$5,000 in cash towards setting up housekeeping, as soon as a similar sum has been pledged by themselves or their friends for the enterprise, and a most eligible lot has, we believe, been secured for their new building. Their pastor—the Rev. George Anderson, late of Suspension Bridge, is succeeding well. And the "Eastern Church," which has just received a new pastor, the Rev. W. Williams, and which, though "faint," is "yet pursuing," is also in a hopeful condition. We are sure many hearts will respond to the prayer, "God bless Montreal!"

Our stay at Cowansville and Brigham, Brother Watson's field, was but brief. We had good and attentive congregations at both places, and a pleasing company at the Lord's table in each case. The Brigham church was built by the gentleman whose name it bears, at his sole expense, and will stand, we trust, for many years, a beautiful memorial—for it is a beautiful house—of the love he bears to the principles of Independence. The Cowansville church is a much older and plainer building, which will probably soon have to give way to a handsomer and more substantial one; but it has been recently enlarged in its seating capacity by the erection of an

end gallery, and now presents a very comfortable and pretty appearance. Bro. Watson has recently inaugurated a series of open-air services in the Railway Company's grounds, which have been very largely attended, and which, judging by the attention given, promise to be very useful. Many are being reached by them who could not be reached by the ordinary services.

The attendance at Granby in the evening was large, though we were told not nearly so large as that of the morning, which, singularly enough, is almost everywhere the better of the two among Congregationalists and Presbyterians, and the smaller of the two among the Methodists. Can any one account for the difference! Returning to Montreal on Monday, we took the train on the afternoon of that day for Portland, en route for the annual meeting of the Congregational Union of Nova Scotia and New Brunswick, which was about to be held at Brooklyn, N. S. We halted one day, however, at Melbourne, to see friends, and there met the Rev. Mr. McIntosh, of Windsor Mills, Q., from whom we learned some interesting particulars relating to his field. The chapel at Melbourne has been recently painted and papered throughout, and now presents a very pretty appearance. The congregations are growing, and considerable religious interest has been manifest during the past year. Durham much needs a new place of worship, and the people are well able to build, and, no doubt, will do so shortly, but are afraid to begin. The house is so uncomfortable, however, that the pastor refuses to preach in it another winter, and with such a persuasive we doubt not they will "arise and build" at once. The field is much too large for one man to cultivate, and we hope some one may be found ere long to divide the labour with Mr. McIntosh, who is strongly of the opinion that nearly double the amount of money could be raised if we could place two men there instead of one. But, alas, "the labourers are few."

Reaching Portland Wednesday after-

noon, we took the boat the same evening for Saint John (about 300 miles), and after a night in that city, took the steamer again on Friday morning for Annapolis, across the Bay of Fundy. The water was unusually rough, a gale from the south-west raising a very nasty "chopping" sea, so that nearly every one on board was prostrated with what Mark Twain describes so graphically as the "Oh, my!" sickness. We were a better sailor than we feared, however, and escaped the contagion, for which we were devoutly thankful.

Seventy miles of staging, on Friday and Saturday, brought us to Brooklyn, where we met on our arrival with a very hearty welcome from the brethren of the Union there already assembled.

A valued correspondent has furnished a very full account of the proceedings, and we will not therefore repeat the story. The spirit of the meeting was excellent—somewhat anxious, almost to despondency, at first, in consequence of the loss recently of four of their fellow-labourers, and the vacancy of so many of their churches. But before the adjournment that feeling had given place to one of trust and thankfulness. This was largely the result of the spiritual character of the meeting. All the exercises—the preaching, the bible-readings, the addresses, as well as the singing and prayers—were devout and earnest, and the Lord gave testimony to the Word of His grace. Several young persons were hopefully converted to Christ during the progress of the meeting, and a number of others were awakened to anxiety about their souls, two or three of whom have since been brought into the fold of the Good Shepherd.

As in Ontario and Quebec, so in Nova Scotia and New Brunswick, the past year has been one of great blessing among our churches. The additions to several of them have been very encouraging. Yarmouth has received 41 new members, Pleasant River 29, Liverpool over 20, and Keswick Ridge, N.B., 35.

(To be continued next month.)

News of the Churches.

BRANTFORD,—FORMATION OF A NEW CONGREGATIONAL CHURCH.—On Thursday, Oct. 7th, a very interesting service was held at Brantford, in connection with the formation of a second Congregational Church, which the friends have agreed to call "Emmanuel Congregational Church." At 7 o'clock in the evening, a preliminary council, composed of the ministers and delegates from surrounding churches, who had responded to the circular of invitation, was held to consider the propriety of organizing the new church. The Rev. William Hay, of Scotland, was voted to the chair; and the Rev. William Manchee, of Guelph was appointed Scribe.

The following brethren reported for themselves and the churches they represented: Revs. W. Hay, Scotland; H. Sanders, Hamilton; J. Salmon, B. A., Embro; W. Manchee, Guelph. Delegates: I. Chilman, Hamilton; R. Thompson and R. Blundell, Guelph; H. McAulay, Embro.

The Council carefully and fully deliberated upon the desirability of proceeding to organize the new church; and having considered the proposed basis of union, unanimously resolved to accede to the wish of the friends seeking organization.

At 8 o'clock a public meeting was held in the Wyckliffe Hall. Over 60 friends were present, notwithstanding it was a most unpleasant evening. The chairman, the Rev. W. Hay, opened the meeting by reading Acts x, 34-48, and after singing, led the brethren in prayer.

The Scribe read the circular of invitation, which had been sent to neighbouring churches and parties seeking their advice in regard to forming a second Congregational Church. He read over the names of brethren who had responded, and also read letters from Rev. E. Barker, of Fergus (who was unexpectedly detained at home); and from Rev. John Wood, of Toronto.

The Chairman narrated the circumstances which had led to the wish for a second church, and as much of the deliberation of the preliminary Council as was necessary to explain the conclusion at which they had come of proceeding to organize the new church. The 25 brethren who were present of those seeking union, having answered to their names, the basis of union was read over to them, and at the request of the chairman, they signified their acceptance of this covenant by rising. The ministers and delegates present also expressed their recognition of the newly-formed church in the same way. The Rev. Wm. Manchee then offered the dedicatory prayer.

It was intimated that 10 others had intended to be present to be associated in the fellowship, but by stress of weather and other reasons were unexpectedly detained. Two deacons, W. E. Welding, and F. P. Adams, were appointed; as also G. E. Adams, to be Church Secretary; and W. Wickens, to be the Sabbath-School Superintendent. Addresses of earnest counsel and congratulation were then delivered by Rev. H. Sanders, who spoke on the Duties of Membership; Rev. J. Salmon, B. A., who spoke on Worship, Brotherly Love, and Devoted Service; and by Rev. W. Cochrane, D. D., who gave a very pithy speech of sympathy and welcome to the new church, on behalf of the other churches in the town. The Rev. William Manchee, and the chairman also added each a few words of hope and encouragement, after which the meeting, which was very hearty and full of grace, was closed with singing and prayer.

Since the formation of the church, seven other brethren have been received to fellowship, and several others are expected to join shortly. We learn also that the friends are determined to start as a self-sustaining church, and are prepared to give liberally, both of means

and effort, in the hope of soon being able to build up a strong interest for Christ from those who go at present to no place of worship, and have no care for their souls. In this may they be prospered, and to God shall be all the glory. *WILLIAM MANCHEE, Scribe.*

GALT.—A Congregational Church was organized in Galt on Sabbath, the 3rd October. The Rev. Mr. Wood, Superintendent of Missions, preached in the morning from 1 Tim. iii. 14, 15: "The house of God, which is the church of the living God, the pillar and ground of the truth,"—endeavouring to set forth the nature, and laws, and value of a Church of Christ. After which a preliminary meeting was held of those who had signified their intention to the Rev. R. K. Black of uniting in the new organization, and a form of Church covenant was adopted and other preparations made.

In the evening, Mr. Black preached an able and interesting discourse from John xiii. 6-9 vs., dwelling chiefly on the words of Christ, "If I wash thee not, thou hast no part with me."

The Church was then constituted by the members standing while the covenant was read, and prayer offered by Mr. Wood for the Divine blessing upon the new enterprise, and for grace that the members might all be enabled to walk worthily of the vocation wherewith they were called. Seventeen persons thus united, nearly all of whom were formerly connected with the late M. New Connexion Church; after which twenty-five persons sat down together at the table of the Lord.

The Rev. R. K. Black, late of Milton, N. S., who has been supplying the pulpit for a number of Sabbaths past, has received a cordial and unanimous invitation to spend the winter with them, and it is understood that he will do so. We earnestly hope and pray that God may speedily "make the little one a thousand."

LAMILTON.—The pastor of this church began his labours on the first Lord's day of October, 1873, and it was decided some time after to hold an annual social at the close of each year's pastorate. The

second of these meetings was held on the 6th of this month; the day was wet and unfavourable, but a large number assembled, filling the tea tables twice. Speeches were made by the pastor and the Rev. T. Baker, who gave a very spirited address, and also by Messrs. Alexander, Edgar, and Black. The choir sang two or three of Moody's and Sankey's hymns, and a very pleasant and profitable evening was spent. As money was wanted, owing to the recent expenditure upon the church, the ladies obtained gifts of trays and money for provisions, and tickets were sold at twenty-five cents each. The sum of fifty dollars was realized and handed to the Treasurer. As the accounts for the new building, new organ, and the alterations in the church have come in now, it appears from the Treasurer's statement that the cost has been \$6,800; the greater part of this sum has been promised, and the payment of the subscriptions spread over four years. The sum of \$3,000 has been borrowed for that time, and it is expected the whole debt will be cleared off before the expiration of that term. In addition to the above sum, the young people forming the Mutual Improvement Society have furnished the pastor's vestry at a cost of \$150, the whole of which has been raised and paid.

The Ladies' Sewing Society also undertook, in addition to the above sums, to cushion and upholster the pews throughout the church. The cost has been about \$600; but so energetically has the work of the ladies been performed, that only \$100 remain to be paid, and one half of that sum is in hand, and the whole will be cleared off by the end of the year. This Society had its annual meeting at the house of the President, Mrs. Edgar, on Thursday, the 21st inst. The Report read by Mrs. Beasley, the Secretary-Treasurer, was a review of the work done in the ten years of the Society's existence, and it was a record of energy and determination in fulfilling the several tasks undertaken by them, which reflected the highest credit upon all the members of the Society. About \$2,000 have been raised and expended during that period. Two organs for church and school, costing \$610; church renovation, \$220; donations to the Mis-

sionary Society, boxes to Mission Stations, gifts to the Sabbath School, and the Young Men's Christian Association, clothing to children, and kindly help to others in bereavement and sorrow, make up the larger part of this sum, and show the wide benevolence of the ladies, who are ready for every good work. The beautiful Communion Service of the church was recently presented by them, at a cost of \$166. Their largest undertaking was the last—cushioning the church. The sum of \$200 was obtained for this purpose some years ago, and with this to begin with, we have seen how little remains to be done. The President, the pastor's wife as Vice-President, and the Secretary-Treasurer were re-elected, and the ladies decided that they would carpet the pews in the church as the work of the year upon which they were entering, after which they would turn their attention to other calls not so immediately connected with their own place of worship. The Reports of the Pastor and Treasurer, and all others bearing upon the current work and expenditure of the church, are presented in January, but it may be stated that over fifty members have been received in the two years of the present pastorate. There have been many losses by death, removals, and other things, but the church has considerably increased. Many of those received by profession are young, and there are signs of more to come; and while rejoicing over past mercies, our earnest prayer is, that a larger blessing may descend upon us, and that every succeeding year may be one of greater spiritual prosperity and increased earnestness in the work of the Lord.

WIARTON.—The Rev. R. Robinson, who some months ago gathered a congregation together in the Village of Wiarton, Ont., and by whose exertions a neat little house of worship has been erected, and was opened in August last, has more recently still (October 16th) built up, with the Lord's blessing, a spiritual house "on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." Under date of October 18, he writes us, that nineteen members have united in

fellowship, six of whom made their first public profession of faith in Christ. May the Lord add continually to the Church of the saved!

The new house of worship, which was not plastered when opened, is now being completed, and the pastor says, "With fair congregations, we feel that we must thank God and take courage."

LANARK VILLAGE.—We have received the following letter from an eye-witness and fellow-labourer, concerning the work of the Lord in Lanark Village, of which a brief notice appeared in our last number:

DEAR SIR,—It was my privilege to spend some days at Lanark Village; arriving on the afternoon of the 9th and leaving on the morning of the 15th inst. I went to see the work of the Lord, that had for some time been graciously manifested there. What I did see was much beyond what I anticipated. Arriving on Saturday afternoon, I found the first sign of the prevailing feeling in a large gathering of young people in the church, where they had an exercise in hymn singing, and were afterwards addressed on their duties as christians, in regard to social and private prayer. The gathering was large, and, as a sign of the enlarged interest in spiritual things, Mr. Brown remarked that had such a meeting been called formerly, about seven would have responded next day. Sabbath, there was begun two prayer meetings, in the morning before public service; one for young men in the church, and the other for young women, in the parsonage parlour. At the former there were thirty-five present; at the latter, twenty-six, exclusive of those from the minister's household. At the former five engaged in prayer, and at the latter twelve took part. There were three services in the course of the day; the one in afternoon taking the place of Sabbath School. This had continued for some time. At the close of the evening service the after or enquiry-meeting took place, at which forty-three professed their faith in Christ. The meetings continued every night during the week while I remained. Signs of the deep religious interest were met with wherever one went. In the

street, places of business, or visiting from house to house. A great door, and effectual, was opened to workers in the gospel. Mr. Peacock was there and laboured with much acceptance; and I was glad to see how he was sustained, and trust he may not suffer in bodily health from his labours. The Rev. Mr. McIntyre, Presbyterian, came and preached two nights with much acceptance. Mr. Mackay's labours were gratefully remembered, and his return would be hailed with much delight. The Rev. Mr. McKenzie, of Almonte, had also assisted, and so had Mr. Sanderson, from Ottawa. Mr. Radford, a member of the church there, had also come and helped. When I left, Mr. Brown had no help for Sabbath. The nearest prospect he had was a promise from a kind Methodist brother of two days' help this week. I must not omit to say that Mr. B's brother Robert, from Middleville, is at Lanark as much as he can. I am glad to say that the Rev. Mr. Anderson, of Shaftesbury Hall, here, left this morning for the field, and will remain there as far into next week as he can. Mr. Brown is assisted also in the meetings by members of his own church and of other communions, and is conscious of the sympathy of many in the community. The awakening appearing first in the village, has spread into the country round about; people for miles round coming in to attend the meetings; and many going away blessed. Mr. Robt. Brown informed me, that there was a readiness for the same work in his own field, as he could see by many signs, if the needed help could be obtained. Much more might be said, but I fear I have already taken sufficient of your space. Mr. Brown is too busy to be able to write to you. Lift up your eyes and behold, the fields are already white unto the harvest. Pray the Lord of the harvest, that He would send forth labourers to His harvest.

Yours

DIDYMUS, &c.

On the Wednesday of the seventh week of special services in Lanark Village, Deacon Wm. Robertson handed his pastor an envelope, remarking as he

did so, that the contents were something apart from salary. On breaking the seal, there was found a subscription list with 115 names attached, and \$84, as a tribute of respect to the Rev. John Brown, and to compensate in some manner for the extra expenses incurred by him through the protracted meetings that have been and still are being held in the Congregational Church. About half of the sum above named was from subscribers connected with the factory, many of the employees in which have been benefitted by the Revival.—*Com.*

TILBURY EAST.—The Sabbath School in connection with the Congregational Church held its social for 1875 on the 6th ult. Though the weather was unfavourable on account of rain and mud, the attendance was excellent, and the meeting a success. The liberality of the ladies of the Church and Congregation in providing an abundance of eatables, was worthy of all praise, and quite in keeping with their practice on such occasions. Recitations and the singing of spiritual songs formed the principle part of the intellectual entertainment.

The School has been in existence now rather more than 15 years, and steadily holds on its way. The Superintendent's interesting report showed some progress and testified to the almost uniform good behaviour of the scholars, it also revealed the fact that a new library was much needed, the old one now on hand having been used and re-used.

Now if any of our wealthier Sabbath Schools have a library to spare, and feel that "it is more blessed to give than to receive," they have a good opportunity of experiencing this blessedness. A library—even a small one—would be received by our School with thankfulness and appreciation. Will any School with a superfluous library, and willing to send it where it might be made useful, please to communicate with the Superintendent of Congregational Sabbath School, Vailletta P. O., Ont.—*Com.*

PARIS.—On the seventh and eighth of Oct., the ladies of the Congregational Church, Paris, held a Bazaar, for fair, sales of needlework, &c., eschewing all

tricks' of doubtful propriety. Their gross takings were about \$309; the object being to help in furnishing their New Church, which is fast approaching completion.

BOWMANVILLE.—The pastor of this church, the Rev. John Allworth, having felt it to be his duty to resign his charge, was pleasantly surprised, on the evening of his last public service in the church (Wednesday, September 29th,) by the presentation of the following address, by Mr. H. O'Hara, in the name of many friends, just as he was about closing the service :—

“*Rev. J. Allworth, M. A.*

“**DEAR PASTOR,**—This being the last meeting in connection with your pastorate of the Congregational Church in this place, we desire, while bidding you good-bye, to express our high appreciation of your efforts as an expounder of God's holy word during your residence in our midst; and while we regret that a separation is about to take place, we express the sincere hope that wherever your lot may be cast, your path may be a pleasant one, guarded by the Holy One of Israel, who never forsakes those who truly repose their trust in Him. May your ministry be crowned with abundant success, and the blessing of God attend your labours as His ambassador, giving you many souls for your hire, to welcome you on your entrance into the church of the first-born above.

“Please accept this parting gift as an index of the kindly feelings entertained towards you by the members of the church and congregation here. May the blessing of the Master rest upon you in our earnest prayer.

“Signed on behalf of church and congregation of Congregational Church, Bowmanville,

“**H. O'HARA.**

“29th September, 1875.”

Mr. Allworth returned his sincere thanks for the gift, affording as it did, an evidence of the warm personal regard which prompted those who had united in the offering. The speaker assured those present that he would ever hold in warm remembrance the many kind friends with whom he had been

associated in Bowmanville; and hoped that, although a separation was about to take place, still on future occasions there might be opportunities for the exchange of fraternal greetings.

The address was accompanied by a purse containing the sum of forty-two dollars.

On another occasion, Mr. Allworth having been invited to spend an evening at a friend's house, was surprised to find there all the members of his Sunday and week-night Bible classes, one of whom, Mr. J. McGill, came forward and read an address, in name of the classes, in which, after thanking him for the kind and faithful manner in which he endeavoured to lead and instruct them in the way of life, they say :—

“While we deeply regret your removal from amongst us, we assure you that you carry with you into your future sphere of duty our heartfelt wishes and earnest prayers for your happiness and prosperity.

“We ask your acceptance of the accompanying token as an earnest of our appreciation of the kindly interest that you have taken in our welfare; and which, perhaps, in future years, may at times awaken within you pleasant memories of the happy season passed with your Bible class in Bowmanville.”

Mr. Allworth expressed, as best he could, his thanks and appreciation of the kind feeling shown towards him. Refreshments having been partaken of, the hymn “Nearer, my God, to Thee,” was sung, and the pastor, having read a portion of Scripture, closed the evening with prayer. The present consisted of a very handsome double gold locket, richly embossed, and bearing the monogram of the recipient.

SOUTH CALEDON.—On the evening of the 4th of October, the scholars of the South Caledon Congregational Union Sabbath School, numbering about sixty-five, met at the house of Mr. Alex. McArthur, to take tea and bid farewell to their Superintendent, who was about to take his departure for England, when the following address was prepared and read by the Secretary, Mr. A. Frank, of which the following is an extract :

"We are all aware of the hearty and fervent manner in which our Superintendent laboured amongst us in endeavouring to make the School not only an interesting but a profitable one, both to scholars and teachers, yea, all connected with it. We are also of the opinion that through the united efforts put forth by our very worthy Superintendent and co-workers, our School stands to-day second to none in the County of Peel. At the same time we very much regret the loss of so noble a worker and friend from our midst, being fully persuaded that his interest and ours are one, and we humbly pray that although we may be parted in body, we may not in spirit. Our sympathy is with you; may your journey not only be a successful but a profitable one, so that by the first Sabbath in May (1876), we may all rejoice together that our esteemed Superintendent is once more in our midst.

"We feel it beyond our ability to convey to you our feelings in the present address, but as a small token of our esteem, we beg leave to present you with this purse (containing \$37). We pray the Divine blessing may follow you in all your future life, that when your work on earth is ended you may receive the blessed reward of eternal happiness.

"On behalf of the
South Caledon Congregational
Union Sabbath School,
A. FRANK,
Secretary."

CLIFFORD.—Mr. R. Wickett, who has been labouring in Clifford and Howick, being desirous of fitting himself more thoroughly for the ministry, has gone to Bangor Theological Seminary, and the Rev. M. S. Gray, formerly of Alton, takes his place, having received and accepted a cordial invitation from these churches to become their pastor. May the Head of the Church approve and bless!

FRANKLIN CENTRE, QUE.—Mr. A. D. Cossar, student of the Congregational College, sends us the following interesting item in regard to the church in Franklin, to which he has been minister-

ing during the summer:—This church, which has been closed for some time, was re-opened this summer, and the work carried on by a student from College. The public services were always well attended, and a profound interest was awakened in religious things. Early in the season a Bible class was started which proved a great auxiliary in the interests of the church, the average attendance being from 25 to 35. The class presented Mr. Cossar, when he left, with a purse and address in token of their goodwill, etc. An effort was also made by the ladies of the church to raise means to procure an organ, and the movement proved a complete success. and now the church has a handsome cabinet organ and an able choir. Dr. Wilkes visited the church in the beginning of September, preached to us and assisted us in commemorating the Lord's Supper. On this refreshing occasion the fruits of the summer's toil were gathered in, and twenty persons were added to the church. The church desires, through this Journal, to express its gratitude to Dr. Wilkes for the interest which he has always taken in its welfare, and wishes that he may long live and labour in the interests of the churches of this land.

Written by request of the Church,
A. D. COSSAR.

EATON.—The Rev. E. J. Sherrill, for thirty-seven years the loved and revered pastor of this church, has also been obliged to retire through ill-health, and goes to reside with one of his sons in New York.

THE LOWER PROVINCES.—The church in St. John, N. B. has given a unanimous call to the Rev. Henry M. Parsons, of Boston, who attended the meeting of the Congregational Union of Nova Scotia and New Brunswick, as a Delegate from the National Council of Congregational Churches of the United States, at its recent session in Brooklyn. Mr. Parsons commenced his ministry in 1854, with the First Congregational Church in Springfield, Mass., where he remained until 1870, at first as colleague with the Rev. Dr. Osgood, and subse-

quently senior pastor. In 1870 he became co-pastor with Rev. Dr. Nehemiah Adams, of the Columbus Avenue Congregational Church; and, on his resignation a few months since, temporary supply of the Springfield Street Presbyterian Church, Boston, with a view to its reorganization as a Congregational Church.

At our latest information Mr. Parsons had not given his official answer to the Church in St. John, but it was understood that the Springfield Street congregation had left the church edifice in which they worshipped, and had engaged a hall for Mr. Parsons, and that a council was to meet to decide upon the advisability of organizing a new Congregational Church in Boston, with Mr. Parsons as pastor.

The Rev. Joseph Barker, recently of Bangor Theological Seminary, has accepted an invitation to supply the Congregational Church in Sheffield, N. B.

The Rev. J. B. Hawes, recently of Chebogue, is supplying the church at Maitland and Noel, which was vacant by the resignation of the Rev. J. R. Kean.

The Rev. F. H. Marling, of Toronto, has received a call from the Fourteenth Street Presbyterian Church in New York. The *Boston Congregationalist* has it that he "accepts," but that is a mistake, in which, probably, the wish was father to the thought. Mr. Marling is, however, prayerfully considering the matter, and visits New York again to make further inquiry; but we earnestly hope that he may be led to see it his duty to remain in Canada, where the churches, no less than his own congregation, so much need him.

The Rev. J. Unsworth is for the present laid aside from all active engagement, through the continued ill-effects of the attack which so nearly carried him off last spring. He is under treatment by Dr. Mack, at St. Catharines, where he is to receive eighteen Turkish baths and twelve douches with the strongest hose on the spine, for four minutes each, after which the doctor will see what to do next! Poor fellow!

We regret to add that, after passing through a good many of these "fearful operations," our suffering brother says:

"I am not much better, if any. Sometimes I feel a little easier, but the least exertion—walking, or even talking, brings it on again."

SOUTH CALEDON.—The Rev. J. Davis, of South Caledon, has so broken down in health as to be compelled to resign his charge and return to England. Our brother and the Caledon Church both have our sincere sympathy. Mr. Davis has been much blessed in his work there, and we pray God he may be speedily restored to health, and brought back again to labour among them. The Rev. A. McGill, of Barton, will probably supply for the present.

The Rev. John Fraser has removed from West Derby to East Hardwick, Vermont.

The Rev. James Hay has left Derby Centre, Vermont, and gone, with his family, to labour in Trinidad, West Indies. Correspondents will please take notice.

The Rev. S. T. Gibbs, late of Whitby, spends the winter with the Church at Chebogue, Nova Scotia.

The Rev. G. T. Colwell, late of Danville, Quebec, has been invited to visit Inverness, where the Congregational and the Baptist Churches, each of them too feeble to stand alone, have agreed to unite in calling a pastor—an example which might be copied in more places than one with advantage, since Baptists are Congregationalists in everything except on the "much water" question.

Mr. R. Burgess, late of the Bangor Theological Seminary, is labouring, under the direction of the Western District Committee, in a part of the Rev. R. Hay's too widely extended field, and is, we understand, meeting with much acceptance and encouragement in his work.

The Rev. W. McIntosh has removed from Windsor Mills, Que., to the central station of the three under his charge, viz., Melbourne, Q., where correspondents will please address him.

Official.

CONGREGATIONAL COLLEGE OF B. N. AMERICA.

The following statement has been forwarded to us for insertion by the Chairman of the College Board, in its name, regarding the course of study now pursued by the students. We bespeak for it a careful perusal by all our readers, and especially by young men thinking of devoting themselves to the work of the Christian ministry.—ED.

The Board of the Congregational College of British North America, being desirous of cultivating feelings of interest in the Churches, and of keeping before the minds of all concerned in the work of the Christian Ministry, the nature of the course of study pursued, have thought it desirable to make a few statements respecting the admission of candidates, in the hope that Pastors and Churches may be stimulated to afford suitable information and encouragement to those among them seeking the honourable service of the pastorate. They are more inclined to do this, inasmuch as the necessarily unobtrusive character of collegiate labour prevents the subject appearing before the public with the frequency and prominence of some other department of Christian work; and also because the question has of late been brought officially before the Board by means of a letter from an esteemed brother in the west, as to whether it might not be advisable to introduce some changes in the terms and conditions of the admission of candidates.

It seems important to the Board to remark, first of all, that the College is not instituted for accomplishing all the work that may be considered necessary to the full evangelization of the country. There are many forms of effort and many Christian workers requisite in our

Churches, in order to the consolidation of what has been realized, and the further extension of the Kingdom of Christ. We need teachers of the young, persons competent to lead adult classes, city missionaries, and evangelists to visit uncultivated districts and assist pastors of large unwieldy Churches. But the provision of these and other labourers rests with the Churches, by such means and appliances as may be suited to the precise work to be done and the mental capacity of the labourers. The College is instituted for one special purpose, that of preparing men, by a thorough training for the permanent pastorate of our Churches; and it must be obvious, on reflection, that an Institution adapted for an end so clearly defined cannot be modified so as to do work of a different character without affecting its entire development most seriously.

In accordance with this original design of the College, its constitution has been fixed, its funds raised, and its course of study clearly defined.

While maintaining the need of the most complete education for so important and life-long a work, the corporation, after many years of anxious consideration, nevertheless, recognized the existence of diversities of gifts in candidates, and paid regard to the exigencies of a country like Canada; and, as a consequence, instructed the Board to offer to candidates a choice of *either a full Literary and Theological course extending over five years, or a short purely English and Theological course of three years.* This arrangement is still in force, so that persons whose age, or lack of early opportunities unfit them for the full University term, may still become prepared to serve the Churches.

It should, therefore, be distinctly understood that, while, in the opinion of the Board, no learning can be too great to consecrate to the cause of Christ, and while, if men are forthcoming, it is

always desirable to encourage them to secure as thorough a training as they may be capable of; yet a *hearty and generous welcome is always accorded to those brethren* whose circumstances suggest for them the propriety of a three years' course. As an illustration of this, it may be added that there are at present in the College five students passing through the shorter course; and the Board has reason to believe that so assured are these brethren of the benefits of a most thorough training that they would by no means lessen their privileges by a single day, but would rather, if it were possible, take an extended curriculum.

That there should arise esteemed brethren here and there who, in their zeal for Christ, desire to make themselves useful to their fellow-men, is a matter of thankfulness; and no one, paying regard to the freedom wherewith Christ's people are made free, would, for a moment, place any hindrance in their way. And every Christian must rejoice when such brethren desire to improve their gift of speech and add to their store of knowledge that they may better carry out the generous feelings of their hearts. But when the question is raised as to how these brethren shall become qualified to do some useful work, we are, at once, carried out of the region of generous sentiment into that of Christian prudence. The College is open to every one who can satisfy the Board that he possesses the moral and mental qualities that will enable him to pursue a short course of three years to the advantage of the Churches; and it must appear to observant men singular if any one, aspiring to be a teacher of others for the rest of his days, has not the heart and mind to devote his energies to so brief a term of discipline and culture. The question may well arise whether the Churches are warranted in spending money upon any collegiate training of less duration than the brief space of three sessions, and, also, whether it can be a healthy thing for the country to encourage to a so-called collegiate course, persons who can only profit by the scanty gleanings of one session. The most judicious procedure, in the case of those who shrink from the protracted discipline,

but yet desire to become preachers of the Gospel, is to place themselves under the guidance of some capable pastor for a year or two, and then go forth on the simple merits of what they are and have acquired. Moreover, as the result of continued observation, the Board is bound to express the conviction that it is impossible for professors to adapt simultaneously instruction in Theology for students whose different term of education is expressed by the difference between one and three, while any attempt to keep pace with men of a longer course, either in appreciating the necessary technicalities of Theology or in passing examinations must be most disheartening to the individual who should try it.

In making these explanations to their friends, the Board would remind them of the peculiar demands of the age, arising from the diffusion of a higher education among all classes, the eager competition of the denominations, and the necessity of solidity in religious teaching. As the appointed Directors and Guardians of the interests of the College they are exceedingly anxious to send forth men thoroughly furnished to every good work; and, while they would deprecate any lowering of the very moderate standard set forth in a choice of a three or five years' course, they are prepared, as heretofore, to receive any who, being recommended by the Churches, can give promise of passing honourably through a training which, it is believed, will enable them to give full proof of their ministry to the great comfort and joy of the Churches.

CHARLES CHAPMAN, M. A.,
Chairman.

Montreal, Oct. 15th, 1875.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—Subscribers and friends are respectfully informed that the \$750 special deposit (see last Report) has been withdrawn and expended; that the Treasurer is in advance nearly \$100; and that only the sum of \$500 remains undrawn for of the grant from England. The January quarter, exclusive of Nova Scotia and New Brunswick, will require at least \$1,200. These facts are men-

tioned thus early for the purpose of inducing sufficient remittances by the end of December from the several Districts, and for the sake of hinting to the brethren that it is quite possible, if not probable, that the January quarter may not be paid before the middle or end of that month, instead of, as is usual, on its second day.

H. W.
Montreal, 19th Oct., 1875.

CONGREGATIONAL PROVIDENT FUND.—
Received since last announcement on
account of Widows' and Orphans' Fund:

Stouffville Church.....	\$4 00
Also from Rev. Wm. Clarke : Collections Retired Pastors' Fund.....	450 00

J. C. BARTON,
Treasurer.

Montreal, Oct. 28th, 1875.

LABRADOR MISSION.—The recent appeal for labourers has not resulted in securing help for Rev. S. R. Butler and Miss Brodie in time for the last conveyance to the coast. The most pressing want was of a lady teacher and missionary to aid Miss Brodie in her part of the work.

A sketch of the most recent intelligence from the coast, and of the present position and prospects of the mission, has been just sent through the post-

office to pastors of churches and others, with the request that it may be read in Sunday Schools and in other assemblies. Many of the readers of the *Canadian Independent* will, therefore, have knowledge of its contents. It has already in about a week produced the following fruit, which is hereby acknowledged :—
Bible Class, Zion Church, Montreal, per Mr. Baylis, \$12 ; Rev. G. H. Wells, Am. Pres. Church, Montreal, \$10 ; J. W. D., \$4. Emmanuel Church, Montreal—Mrs. A. Savage, \$4 ; Mrs. (Rev.) J. F. Stevenson, \$2.

It may require to be explained that, in order to the maintenance of the health of the missionaries, provisions of fresh meat and canned vegetables, &c., have to be sent down twice a year, in sufficient quantities for at least three persons. Nothing is to be had on the coast but fish ; vegetables cannot be raised there. Hence, if our friends are to be preserved from scurvy, they must have such articles from a distance. Between five and six hundred dollars have to be expended in the purchase and transmission to the coast of these most useful matters every year. The Treasurer is in advance \$175 for such supplies ; and of Mr. Butler's small salary, about half is now due, and by the time of the next communication with him there will be due at least another \$150. If the Association can be furnished with about \$120 immediately, and an additional \$300 by the end of next May, they will be encouraged to continue on the work.

Address Mrs. Wilkes, 249 Mountain Street, Montreal.

MISSIONARY MEETINGS—WESTERN DISTRICT.

The following plan for Missionary Meetings have been drawn up by the Western District Missionary Committee, and having not been objected to by any of the brethren, it is hoped it will be carried out in kindly co-operation :—

Watford,	Monday,	Dec. 6th	} Deputation, Revs. J. Salmon, B. A., W. Hay, W. H. Claris, R. Hay, and J. Burgess.
Zion Ch., Warwick,	Tuesday,	" 7th	
Ebenezer,	Wednesday,	" 8th	
Forest,	Thursday,	" 9th	
Sarnia,	Friday,	" 10th	

Tilbury, Rev. R. Hay and J. Burgess. To arrange with the Pastor of Tilbury the most suitable time.

Home and School.

MY EXPERIENCE IN DANCING.

As the season for all kinds of revelry and merry-making is now with us, and the young people of the churches are subject to many temptations, I have thought that a little of my experience might tend to put some on their guard against the fasionable amusement of the present day.

I have several times been asked, "Why do you object to young people dancing? Is it not a healthful, innocent recreation? What can be more harmless than a social dance, in our own parlours, among our particular friends, all civil, respectable people? Young people must have some amusement," &c.

Now, although there are many reasons why dancing is not harmless, and many arguments might be given why Christians should not indulge in it, I simply wish to give a little sketch of my early life, and let readers draw their own inferences as to the result of dancing in my case.

At the age of fourteen I was converted, and with many other young converts united with the church, and for a time lived in the enjoyment of communion with God and a happy fellowship with His church on earth. After some six months of this quiet, peaceful life had passed, my father's family moved from the State of New York, where we then lived, to Ohio. I received a letter from the church, and fully intended to present it to some church wherever we should locate. We arrived in Ohio in July, and remained with friends until the February following, when we again removed to a new home, some 25 miles from the town we first stopped in. I did not present my letter, as I thought best to wait until we were settled in our new home.

Meantime I became acquainted with the young people of the village, and found them pleasant and social in their habits, and that most of them were professing Christians. I saw nothing that shocked my sense of propriety in their

behaviour, and we very soon became intimate associates. Time passed on pleasantly, and soon winter came, and I found to my astonishment that these same quiet, consistent Christian people were in the habit of dancing at their social gatherings. At first I was greatly troubled, and knew not what to do. To withdraw from their society was to cut myself off from all social enjoyments, and to mingle with them was to be like them. I reasoned: They are older than I am; they have been Christians longer. Is it not presumptuous in one so young to set up opinions against theirs? Perhaps I have been too rigid. In short, my objections were soon silenced, my scruples overcome, and before the winter passed I was the gayest of all the giddy throng of professing Christians! But how fared my spiritual life? At first I continued the outward observances of the means of grace, and for a time I prayed in secret; but very soon my taste for all these things began to fade away. My communion with God was cut off. I had no power in prayer, and no enjoyment in religion. My letter lay undisturbed in the bureau-drawer, and when our new home was reached, no one of all the new acquaintances I had formed knew I had ever been a Christian. Long years I lived a most miserable back-sliding. A feverish unrest drove me on from one scene of gaiety to another, an accusing conscience ever dropping poison into every gilded cup, until, after many wasted years, God in mercy won me back to his service. "Saved as by fire."

But who can tell the loss to myself and others caused by that terrible back-sliding? The best years of my life given to the service of Satan; the example to others, especially my children, who can say to all my arguments "You used to dance"—all these things prove to me it is unwise, unsafe and at imminent peril that Christians indulge in dancing.—ELLEN M. BISHOP, in *Telescope*.