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THE

# CANADIAN INDEPENDENT.

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

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VOL. X.

JULY, 1863 - JUNE, 1864.

TORONTO:  
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## PREFACE.

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A decade of years has passed since the *Canadian Independent* first saw the light. During that time it has struggled to maintain the principles held among Congregationalists, and more especially to meet the wants of our body in Canada, as a medium of intercourse among the brethren in the communication of news and the elucidation of great truths. The stirring events of these years, full of interest to the Church at large, have been duly recorded; while a hopeful and cheering aspect has been presented of the work that lies before the people of God in diffusing the Gospel at home and abroad. Of its own future we can say nothing, save to express the wish that it may long diffuse a healthy, manly and spiritual influence among its readers.

BOWMANVILLE, *June*, 1864.

# INDEX.

PAGE	PAGE
A Church whose leaf doth not wither .....	97
Address of Rev. A. J. Parker .....	10
Be ye not unwise.....	225
Beginning at Jerusalem.....	321
Canada and Foreign Missions .....	295
Christ and Him crucified.....	270
Christ's oversight of the Churches... ..	33
Christian Liberality.....	163
Church Fellowship.....	97
Collections for Widows' Fund.....	35
College Meeting.....	14
Coming to Christ.....	368
Congregational Church Polity .....	211
Congregational College.....	65
Congregational Union of Canada.....	2
Congregational Union of Nova Scotia and New Brunswick.....	132
Educational Depository.....	298
False Balances—Parts 1st & 2nd... ..	36, 68
Family Worship.....	264
Gleanings from the Congregational Year Book for 1864.....	291
Henry Wight .....	111
Independency in Scotland.....	231
Is the World getting worse?.....	197
Kidnapping of Islanders in the Pacific	104
Manasseh; or, Abounding Grace.....	289
Missionary Deputations.....	161
Mutual Watchfulness.....	129
Notes of Missionary Tours in 1864... ..	279 282, 300
Photograph of the Union. ....	35
Religion, pure and undefiled .....	153
Report of the Chief Superintendent... ..	229
Review of the Work of the Churches .....	18, 45
Scottish Congregationalism .....	37
Scripture Illustrated.....	321
Spiritual Relationship.....	66
Tenth Volume.....	1
The American Board.....	137
The Congregational Polity, a Polity of the Spirit .....	244
The European Crisis .....	259
The French-Canadian Missionary Soc.	167
The Intercourse of Sister Churches... ..	257
The Relationship of the Children of Believers to the Church.....	22
The Secret of Real Power.....	53, 78
The Two Edens.....	226, 260
The Widows and Orphans' Fund.....	17
The Work and Responsibility of the Church .....	335
Winter.....	194
Work.....	193
<b>CORRESPONDENCE :</b>	
Letter from Dr. Wilkes.....	149
College Removal .....	173
College History .....	360
A Constant Reader.....	205
To whom does the College belong? .....	237
Letter from Rev. W. Brookman .. ..	242
Sunnyside .....	308
A Plea for our Missionary Churches	308
Infant Baptism.....	310
Congregational Progress, Influence and Responsibility .....	328
On "Notes of Missionary Tours".....	329
Is the Gospel preached as it ought to be? .....	331
The Canada Baptist .....	332
The French Canadian Missionary Society.....	361
LITERARY NOTICES.....	278, 305, 362
NEWS OF THE CHURCHES.....	48, 74, 111 148, 174, 206, 242, 254, 306, 327
<b>OBITUARIES :</b>	
Mrs. Lancashire.....	192
Mrs. Graham .....	192
Rev. Hiram Wilson.....	366
Patrick Freeland, Esq. ....	366
OFFICIAL.....	45, 73, 147 171, 204, 236, 278, 305, 325, 359
POETRY .....	52, 89, 118, 187, 252, 286, 313 242, 374
SERMONS... ..	29, 53, 78, 119, 153, 244, 270 335, 368
TRANS-ATLANTIC RETROSPECT... ..	26, 40, 69 107, 140, 168, 199, 234, 273, 293, 323 355

THE

# CANADIAN INDEPENDENT.

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VOL. X.

TORONTO, JULY, 1863.

No. 1.

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TENTH VOLUME.

The many and important interests involved in a continued and consistent advocacy of principles which we hold dear, the diffusion of intelligence, and the stimulation of the mind to works of faith and labours of love, are reasons for maintaining the *Canadian Independent*, and aiming to secure its future efficiency. In commencing the tenth volume we beg our readers to remember that the Proprietary are not engaged in an enterprise from which they expect to derive pecuniary advantage, their wish is to advance the welfare of the churches among whom these pages circulate. Need we assure our friends that the work is not done without much care and considerable attention, and this establishes a claim on the generous sympathy and aid of those who struggle for the same views of truth. Our wish is, that the *Canadian Independent* may take a stronger hold on the hearts, and share more deeply in the prayers of its supporters.

Bearing in mind the difficulties which have surrounded publications of a similar character in other denominations, together with the limited number of Congregationalists in this country, there are motives which ought to encourage the continued efforts of our friends to diffuse a healthy denominational literature. It is not asked that that which is in itself unworthy of support be maintained merely from a charitable or a sectarian spirit, but having a work given us, we look for some effort to justify the vote passed at the Union in Montreal, "That the thanks of the Union be presented to the Editor and Business Agent of the *Independent Magazine* for their valuable and efficient services." It is proposed to increase the amount of original matter considerably during this year; this, however, will demand the exercise of the "gifts" of the brethren much more than they have heretofore been inclined to do; we have confidence, nevertheless, in stating, that our pages will be enriched by the contributions of valued correspondents and co-adjutors.

Can our friends make no efforts to enlarge the subscription list? There are those who could afford to purchase two copies, and use the extra one to increase the circulation by lending it to neighbours; it may be felt also by some a question worth considering, how many copies of our Magazine could be sent to poor brethren—widows and others—and charged on the fellowship fund of the Church? Some may not be able to pay who would yet reap benefit from our monthly visit.

Believing that the general interests of our denomination in Canada, and the cause of Christ at large, are advanced by the vigorous and godly prosecution of this enterprise, we commit it to the approbation of Christ, and go forward to the work of another year.

## CONGREGATIONAL UNION OF CANADA.

The tenth Annual Meeting of the Congregational Union of Canada was held in Zion Church, Montreal, commencing on Wednesday, 10th June, 1863, at 4 P.M. The opening song of praise—

“Blest be the tie that binds  
Our hearts in Christian love,”

was expressive of the spirit which reigned in the assembly throughout its proceedings. The Chairman, Rev. A. J. Parker, read the 8th chapter of Nehemiah, and engaged in prayer. Mr. William W. Smith, of Owen Sound, was appointed Minute Secretary.

Upwards of eighty brethren were present during the sittings of the Union, viz.:—*Ministerial Members*—Revs. W. H. Allworth, L. P. Adams, E. Barker, R. K. Black, J. T. Byrne, John Brown, Robt. Brown, G. B. Bucher, A. Burpee, J. Campbell, Wm. Clarke, W. F. Clarke, G. Cornish, M. A., B. W. Day, H. Denny, A. Duff, C. Duff, E. Ebbs, J. Elliot, K. M. Fenwick, J. Fraser, J. A. Farrar, D. C. Frink, B. M. Frink, William Hay, Robert Hay, Adam Lillie, D.D., H. Lancashire, F. H. Marling, A. Macdonald, A. McGill, D. McGregor, R. McGregor, J. McKillican, D. McCallum, A. J. Parker, H. D. Powis, T. Pullar, T. M. Reikie, E. J. Sherrill, P. Shanks, J. Unsworth, H. Wilkes, D.D., J. Wood, C. P. Watson, J. Wheeler.

*Delegates*—Brantford, F. F. Blackadder; Danville, J. L. Goodhue; Calderon South and Ospringle, J. A. R. Dickson; Eaton, H. Hubbard; Kingston, T. Hendry; Lanark (1st church) A. Rankin; London, James Robertson; Markham, D. Cash; Montreal (Zion Church) W. R. Hibbard, J. Popham; Oro (1st and 2nd church) S. N. Jackson; Owen Sound, W. W. Smith; Quebec, T. H. Oliver; Sherbrooke, S. Tuck; Stouffville, T. Turner; Trafalgar, R. T. Thomas; Toronto (2nd church) W. R. Ross; Cobourg, J. Field; Guelph, Edwin Newton; Indian Lands, P. McDougall; Martintown, P. Christie; Vaughan, W. Hartman; Brome, W. Stephenson.

*Delegates from Corresponding Bodies*—Rev. Uriah Balkam, from General Conference of Maine; Rev. E. H. Squire, from General Convention of Vermont.

*Honorary Members invited to seats in the Union*—Revs. R. Wilson, Sheffield, N. B.; W. H. Daniels, St. John, N. B.; J. P. Warren, Secretary American Tract Society, Boston; Mr. Vernon, Point aux Trembles Mission; Christopher Cushing, N. Brookfield, Mass. Messrs. A. McGregor and R. Lewis, Theological Students; A. Christie, Toronto; F. E. Grafton, Montreal; M. Revard, Teacher, Point aux Trembles Mission.

Several items of business having been attended to, a letter was read from the church at Guelph, having reference to some points suggested by a circular to the churches, lately issued by the First Church, Toronto; and also a memorial from the Grand Division of the Sons of Temperance, C. W., soliciting the influence of the Union on behalf of total abstinence and the prohibition of the liquor traffic; both of which were referred to the Business committee.

An invitation to visit the museum of the Natural History Society, and the extension of a similar invitation by Professor Cornish to visit McGill College, were the forerunner of the many acts of courtesy and christian hospitality with which the brethren in Montreal invariably receive the Union.

## ANNUAL SERMON.

In consequence of the unavoidable detention of Rev. D. McCallum, who had been appointed to preach, the alternate, Rev. A. Duff, was unexpectedly called on; he took for his text 1st John, 2nd ch., 1st and 2nd verses. The preacher remarked that he had to speak of him who is our ADVOCATE. A great variety of terms are used to shew the character and work of Jesus, but they are not sufficient to set forth his beauty, glory, and exalted worth. The text contains the fact of his advocacy, the plea, and also the individuals for whom it is presented. I. The fact. An advocate is a character well known to us. This not with men, not in a court of law on earth, but above, with our Father. There is an impression that we need an advocate, an intervening person to come between God and man. This idea implies something wrong—sin. Jesus possesses all qualities that can be conceived necessary to such a functionary—nearly related to the judge—a kinsman, can plead with a heart that has felt our woe—able to take up our case—not difficult to approach. Jesus is always ready to hear, and chides us because we do not make use of his service.

II. The plea which he employs on our behalf.

There are false pleas used amongst men—that the prisoner is not guilty—that the crime is not quite so bad as charged in the indictment—the previous good character of the prisoner—the future good conduct promised. These the Saviour does not employ, the plea centres in himself—“the propitiation for our sins.”

III. We have the parties for whom this advocacy is presented.

Difficult to secure the advocacy of great men, poverty stands in the way. “If any man sin.” Dr. Chalmers remarked of John iii. 16, God so loved the world, &c., “you cannot put yourself out of that text,” so of this text, unless you say I don’t need an advocate, I never sinned. The text is of extreme value to believers. They never can get beyond need of the cross—never afford to live a single day without the advocacy of Jesus. Brethren, if any men need this advocacy, we need it in the work of the holy ministry. The preacher concluded by pressing home several practical lessons on the hearers.

At the close of the public service, the Temporary Committee reported nominations for Business, Nominations, Membership, Public Service, Finance, and Missionary Committees, all of which, with the exception of the Missionary Committee, were adopted by the Union.

## MORNING PRAYER MEETINGS.

The morning hour, from 9 to 10, was spent each day in devotional engagements. These interesting and profitable hours of consecrated fellowship and prayer, proved during this holy convocation, as on former occasions, times of refreshing. Revs. W. Hay, T. Pullar, H. Denny, and W. H. Allworth, presided. The throne of grace was approached on behalf of the ministry—young men’s christian associations—mourners—our children—the children of our hosts and of office bearers and members—our American brethren—the slaves of intoxicating drink.

## RETIRING CHAIRMAN’S ADDRESS.

On Thursday morning, at the close of the hour of prayer, Rev. A. J. Parker delivered the annual address from the chair. It contained a sketch of the



nature and history of the Union, and with much pleasure we present it to our readers in another page. The Union then proceeded to ballot for the new chairman, which resulted in the election of Rev. W. Hay, of Scotland, C. W. During the remainder of Thursday forenoon, the Missionary Committee was elected and the annual statistical report was presented. The Secretary-Treasurer received the thanks of the Union for the expenditure of the great labour involved in its preparation. It will appear in print, for the careful study of those who value statistical information. The neglect of some to furnish the needed replies to the circular sent, of course affects the perfection of the whole, nevertheless a high claim may justly be advanced for Canadian Congregational statistics; the labours of Mr. Ebbs have been highly appreciated, and in common with many we regret his retirement from the office of Secretary of the Union.

#### DINNER.

On Thursday, Friday and Saturday, the Montreal brethren provided a cold collation in the lecture room of Zion Church—an excellent arrangement for the comfort of ministers and delegates, and affording facilities for the despatch of committee business otherwise unattainable. After dinner, short addresses of a cheerful and animating nature were delivered. The loyalty of the Union was expressed by drinking her Majesty's health in pure cold water, and singing the National Anthem. Other appropriate sentiments were given and responded to by Rev. F. H. Marling, John Leeming, Esq., Revs. W. H. Daniels, U. Balkam, T. M. Reikie, J. Wheeler and E. H. Squire.

#### THURSDAY AFTERNOON.

After the appointment of the Missionary District Committees, Dr. Wilkes presented the 10th Annual Report of the Canadian Missionary Society; the aspect of which was cheering, special notice being made of the tenacity of life which our churches at times exhibit, as seen during the past year in three instances, where, from adverse circumstances, dissolution was contemplated, but ultimately other and nobler counsels prevailed; the resuscitation of one cause was mentioned.

A narrative of his mission to the Colonial Missionary Society was given by Dr. Wilkes, which was listened to with great interest. We have no doubt that a better understanding and increased confidence have resulted from the labors of the deputation to the fatherland.

Rev. Mr. Vernon, of Point aux Trembles, addressed the Union (speaking in French) in the name of the six French Protestant churches of Canada. Dr. Wilkes translated the address; and it was *resolved*—"That the Chairman and Secretary of the Union frame a reply to the French Canadian Protestant Churches, in Synod represented; to be presented (with a French rendering) by Dr. Wilkes.

The Secretary of the Union read an interesting narrative of the "State of the Churches," from which it appeared that the year, though not one of great and striking events, had, nevertheless, been one of progress.

Reports of delegates to corresponding bodies were then given. Rev. A. Duff, delegate to the General Conference of Maine, related his experiences in Maine. Rev. T. M. Reikie, delegate to the Canada Presbyterian Synod, reported that he had been affectionately received, and a delegate to this Union had been appointed. Rev. A. Burpee reported that he had not been

able to attend personally, but had addressed a letter to the Congregational Union of Nova Scotia and New Brunswick. Rev. J. T. Byrne had also written to the New York General Association.

#### ANNUAL MISSIONARY MEETING.

At half-past seven on Thursday evening the Annual Meeting of the Canadian Congregational Missionary Society was held in Zion Church; J. L. Goodhue, Esq., of Danville, C.E., in the chair. Dr. Wilkes read a *resumé* of the operations of the Society during the year. Rev. C. Duff, of Meaford, spoke on "The true aim of Christian Missions, and the motives under which they should be prosecuted." Rev. T. M. Reikie, of Bowmanville, addressed the meeting on "The distinctive claims of Canada as a Mission Field." Rev. D. C. Frink on "The grandeur of Christian Missions—their objects, origin and results." Rev. A. Macdonald on "The reflex influence of Christian Missions."

#### ADDRESS AFTER PRAYER MEETING ON FRIDAY.

After the hour of prayer, Rev. D. McGregor, of Brock, delivered an address on "The union of the Holy Ghost with the Church in winning souls to Christ."

He remarked, the subject on which I am expected to say a few words is a deeply interesting one. It is the union of the Holy Ghost with the church in winning souls to Christ, as indicated in the last words of Jesus to our world. The Spirit and the Bride say come. I am well aware that this union is one of those things most surely believed among us; and that it is more to honour the subject, than with the expectation of any new light being cast upon it, that it comes up in this shape before you. Yet we need to have our pure minds stirred up by way of remembrance.

The subject divides itself into two parts. I. A work to be done, "winning souls to Christ;" and II. By whom the work is to be done.

The fact of the estrangement and dislike of souls to God and godliness, renders it necessary that the sinner should be reasoned with, appealed to, plied with every motive that love can lay hold of, and, after all, it would be the most hopeless undertaking possible were God to leave it to any mere creature to accomplish.

What then is our ground of encouragement to engage in this good work? It is the absolute assurance that God gives us, that souls will be prevailed upon to come to Christ. Now that the only condition in the covenant of grace and mercy has been promptly and honourably fulfilled—His soul made an offering for sin—we have sufficient ground to engage in the work, for done it shall be.

By whom is the work of winning souls to Christ to be done? By the Spirit and the Bride. Our adorable Redeemer never expected that any agency short of a divine one could ever captivate the heart of one sinner to himself. The Spirit was not only upon him, but he had the promise of the Spirit; and this Peter assigns as the cause why so many piercing cries were heard from anxious souls under one sermon. If any one truth be more deeply graven on the tablets of Zion than another, it is this—Not by might nor by power, but by my Spirit.

Talent and culture are invaluable; the former the direct gift of God, and the other an ornament and a power. There is not a more striking contrast

between rugged nature and the beautiful garden, than there is between a mind stored and trained and an empty unbridled brain, whatever the heart may be. Yet no amount of talent or polish can ever bring the soul to see the glory of Christ. What therefore God hath joined together let not man put asunder—the Spirit and the Bride. In this union there must be a oneness of views as to the proper means to be used; and, secondly, the supreme desirableness, yea, the essential necessity of winning souls to Christ.

As to means, the word of God is explicit enough. Gostand in the temple and speak to the people all the words of this life. Go ye into all the world and preach the gospel. In one word, it must be Christ and him crucified. For the Holy Spirit shall not speak of himself. He shall receive of mine, &c. Whether the church is to do her work through her ministers or as individuals, Jesus must be the theme.

The Union adjourned at a quarter to 11, to allow the subscribers to the Congregational College of B. N. America to hold their annual meeting. The important subjects which came up for discussion at that meeting, and the ultimate resolutions passed, are recorded in our account of the proceedings of the College.

#### SOCIAL GATHERING.

One of those pleasant meetings of brethren which characterize the social life of the Union took place on Friday evening. After partaking of a repast in the basement of the church, the company assembled up stairs to listen to the sweet music of the organ and choir, and also receive the brethren who had come as delegates from corresponding bodies. Dr. Wilkes took the chair, and, with kindly allusions to New England, called on Rev. Uriah Balkam of Maine, who referred to the value of sympathy, claiming it from the Congregationalists of Canada as the representatives of English Puritanism, in the present fearful struggle in the United States. The statistics of the churches in Maine were given, showing increase, although many brought out in connection with the labours of Mr. Hammond were not contained in the returns. God had blessed that Evangelist's labours among the young, and also to some eminent men. Rev. J. P. Warren of Boston presented the operations of the American Tract Society of that city. During the last four years, a career of great prosperity had been entered on, religious reading for the army was extensively provided. Mr. Warren, in name of the Society, presented the Union with specimens of its publications, which at a subsequent meeting were accepted with thanks and distributed among the more destitute mission fields. Rev. W. H. Daniels, of St. John, N. B., congratulated the brethren on the courtesy of debate that prevailed among them, as shown by the discussion at the College meeting that day, the position had been sterner and taken, not only without the loss of a man, but without the loss of any man's temper. Rev. Joseph Wheeler, of Albion, C. W., had an opportunity of pleading the claims of his station to assistance in the erection of a new chapel. His speech elicited cordial sympathy and practical help.

#### SATURDAY'S PROCEEDINGS.

A photographic view of the assembled brethren was taken by Messrs. Notman, in the rear of Zion Church, early on Saturday morning. The prayer meeting was held at the usual hour, and an address was given by Rev. A. Duff on "The conditions of efficiency in the proclamation of the Gospel." These were—meditation on God's word—much prayer—intellectuality will

not give the moral sense of a passage—not sound, but the truth as it is in Jesus—the cross, as a ground of reconciliation and a motive—preach that people may have the feeling that they are meant—confidently that we know it ourselves—require hearers to come to immediate acceptance—preach dependently, humbly, and looking up to God—communion with God a condition of success—eminent piety essential to eminent usefulness. On this all-important subject a free conference was contemplated, but, time pressing, it was omitted. After hearing Rev. J. P. Warren, Secretary of American Tract Society, Boston, and expressing thanks for a package of the publications of that Society, on the report of the Business Committee the following resolutions were adopted :—

#### FRENCH CANADIAN MISSION.

*Resolved*—That in view of the vast importance of the French Canadian Missionary Society, the zeal and self-denial with which it has prosecuted its work, and the success vouchsafed to the several departments of its operations, we cordially commend it to the continued confidence and sympathy of our churches. This resolution to be entrusted to Prof. Cornish and Rev. W. Clarke for the approval of the Union meeting on Monday evening.

#### TEMPERANCE.

*Resolved*—1. That this Union reiterates its expression of sympathy with the efforts made in this Province for the suppression of intemperance, and for the removal of its causes.

*Resolved*—2. That the ministers and churches of the Union are respectfully reminded of their duties towards the Temperance movement, especially in view of the influence of their position in the community.

*Resolved*—3. That the ministers are again requested this year to preach on Temperance on the Sabbath next preceding 25th December.

#### POINT AUX TREMBLES.

A delightful excursion was enjoyed on Saturday afternoon by the members of the Union, with a large party of friends, visiting the mission premises of the French Canadian Missionary Society at Point aux Trembles. The party proceeded down the river in the steamer *Iron Duke*, and on the mission premises listened with delight to the hymns sung and the pieces recited by those of the pupils still remaining at the institution. What we saw on the spot impressed our minds most favorably on behalf of a mission so important in its objects, and so full of hope for the future. About 1,500 persons have been educated there since its commencement, and during the last year 29 were converted to Christ. After partaking of refreshments the company returned in the evening to Montreal, delighted with the trip.

#### LORD'S DAY, JUNE 14.

Rev. T. Pullar preached in Zion Church in the forenoon. At 3 P.M. a special service was held for the Sabbath School children in Zion Church—the pastor presiding. Several members of the Union gave short addresses.

After the evening service (sermon by Rev. U. Balkam, of Maine; Rev. R. K. Black assisting in the devotional exercises), the members of the Union sat down with the church to the celebration of the Lord's Supper. The pastor of the church was assisted by the Revs. T. M. Reikie, D. McGregor and A. McGill.

#### CLOSING DAY, MONDAY.

The Union met on Monday, at 9 a.m. At the close of the devotional exercises, Rev. John Wood read a paper on "The relation of the children of

believers to the Church." This essay will be found in another page. During the day, the following resolutions were severally passed :

REV. JOHN ROAF.

"This Union embraces the first opportunity of expressing their high appreciation of the late Rev. John Roaf—a man of God, whose noble christian nature and distinguished abilities as a preacher of the gospel, and whose prominent connection with the opening up of the western part of the Canadian field will ever associate his name with the early labours and successes of Congregationalism in Canada. The Union also tender their condolence with the esteemed widow in her bereavement of the husband of her youth."

CIVIL WAR IN AMERICA.

"The ministers and delegates of the Congregational Churches of Canada, in annual session of the Congregational Union, beg to express their deep and heartfelt sympathies with brethren in the neighbouring Republic, in the dire calamities of civil war with which their country is afflicted, and their homes desolated. With them we love to fraternize, their delegates we gladly welcome among us, and, recognizing as we do that slavery is the chief cause of the fearful struggle in which they are involved, our prayers are to the Father of Mercies, the great Ruler of the Universe, that he would bring hostilities to a speedy and righteous termination, by which the principles of civil and religious liberty, the rights of humanity and universal freedom, may be advanced and perpetuated."

AMERICAN TRACT SOCIETY, BOSTON.

That this Union has heard with much pleasure, from the Rev. J. P. Warren, Secretary American Tract Society, Boston, of the growing power and usefulness of that important organization; that we heartily rejoice in its fidelity on the subject of slavery, and thankfully welcome its coöperation with us in evangelizing Canada, and would especially acknowledge the packet of publications presented by Mr. Warren for our mission churches.

SUNDAY SCHOOL DIAL.

"The Sunday School Dial," published at Owen Sound, C. W., was recommended to the attention and confidence of Churches and Sabbath Schools connected with the Union.

MONTREAL WITNESS.

"That the thanks of the Union be given to the proprietor of the *Montreal Witness*, for his liberal supply of copies, during this meeting, of his daily paper, for the use of members of the body; and that we heartily wish increased power and success to this faithful advocate of sound principles."

GOVERNMENT EDUCATION.

That this Union renews the expression of its conviction that government grants for educational purposes should be strictly confined to schools and colleges of a non-sectarian character; regarding the support of separate schools and denominational colleges by public funds, as opposed to the principle deliberately adopted by the Legislature, intended to cause all semblance of connection between Church and State to cease; and as a source of unending irritation to the people of the province.

The Business Committee reported concerning the matters referred to in the

LETTER FROM THE CHURCH IN GUELPH.

Which report was adopted. It is as follows :—

With reference to the letter from the Church in Guelph, the Committee recommend the adoption of the following minute :

That the Union is gratified to find that its Constitution has been the subject of thankful consideration by the Church at Guelph. That the Constitution has been frequently amended with much care; and that, inasmuch as the Union is a voluntary association, and, therefore, capable of being organized in a variety of modes, we are always open

to receive suggestions for its improvement. That while further amendments may possibly be made, we see no valid cause to prevent connection and coöperation with the Union on the part of all Congregational Churches in Canada; a result which we earnestly wish to attain. With respect to the particular suggestions contained in the letter—

1. We are unwilling to deprive ourselves of the help and society of the brethren who would be excluded by the first suggestion, and who, though not constantly engaged in ministerial work, are often employed in preaching, and who may re-enter the pastoral office. The names of such as return entirely to secular pursuits, moreover, are erased from time to time from our roll.

2. That the requirement of a strictly lay delegation was agreed upon with a view of preventing the Union approaching the character of a ministerial body; and that the limitation of the payment of expenses to one delegate was adopted solely in view of the insufficiency of the annual collection to defray the expenses of all the members of the Union. In order to make this apparent, the 13th standing rule shall be amended by inserting the words "and of both delegates, as soon as the funds suffice," after the words "in full, if possible," and erasing all that now stands before these words and "on the understanding"

3. That the appointment of the Missionary Committee was entrusted to the Union, on the principle that the pastors and delegates attending formed the most equal representation attainable of the subscribers throughout the country; thereby preventing any evils that might arise from the presence, at the annual meeting, of an overwhelming proportion of subscribers in the place of assembly.

The Rev. John Wood, of Brantford, was elected Secretary-Treasurer of the Union, in the room of Rev. E. Ebbs, who declined re-election. The Union also appointed Rev. W. F. Clarke as Secretary of the Western District Missionary Committee.

The Finance Committee reported, announcing a dividend of about 43 per cent. on the travelling expenses of the ministers and delegates.

The invitation of the church in Brantford to hold the next meeting of the Union in that town, was accepted.

At a quarter to 4, the Union engaged in devotional exercises and practical remarks on religious topics, for an hour.

#### THE PUBLIC MEETING OF THE UNION

Was held in Zion Church, at half-past seven o'clock on Monday evening. Rev. Joseph Wheeler engaged in prayer. The Chairman of the Union, Rev. Wm. Hay, of Scotland, C. W., remarked on the spirit of charity which had prevailed to a great extent during the meetings, on the spirit of prayer which had been poured forth, on the good report of the efficiency and progress of the various means used, and on the zeal in all things for the success of Zion. Rev. John Wood gave a *resume* of the proceedings of the Congregational Union, and moved a vote of thanks to the friends in Montreal for their christian hospitality and kindness. This vote was responded to by Mr. Dougall. Rev. K. M. Fenwick spoke on Congregational Missions in Canada, remarking that we have distinctive work to do. One great object was to make as distinct and palpable as we can the line between the church and the world; another was to make quite distinct the fact that the church is independent of the state; and further, we had to call up the manhood as well as the piety of our churches.

Rev. F. H. Marling gave a very interesting sketch of the history of the Congregational College, and spoke words of counsel to the friends of Montreal in view of the *great step* which had been resolved on at the meeting of the subscribers, to remove the college to their city. Rev. R. Wilson repre-

sented the provinces of Nova Scotia and New Brunswick, showing the hopeful aspect of the mission fields in these regions, compared with what was the fact only six years since. Rev. W. Clarke pleaded the claims of the French Canadian Missionary Society, and Mr. W. W. Smith, of Owen Sound, those of the Canada Indians. At the close of the public meeting, a few remaining items of business were attended to, and the Union adjourned to meet in the church in the town of Brantford (D. V.), on the 2d Wednesday of June, 1864, at the hour of 4 p.m.

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ADDRESS OF REV. A. J. PARKER, RETIRING CHAIRMAN OF THE  
CONGREGATIONAL UNION OF CANADA,

DELIVERED BEFORE THAT BODY IN ZION CHURCH, MONTREAL, JUNE 11TH, 1863.

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It was a wise and gracious appointment of God, in behalf of his ancient covenant people, that at least once every year, the males should congregate in the city of their solemnities, from all parts of the land, to rehearse the works of the Lord, and to praise his glorious name. Centuries later, under the New Testament dispensation, the apostles, elders and brethren were gathered in that same city, to hold counsel and give advice in matters pertaining to the walk of the members, and the action of the churches, seeking thus to promote purity and peace throughout the entire brotherhood. (See Acts, xv.) For purposes not unlike those ancient convocations, have we been permitted to come up from all parts of our land to this Jerusalem of Eastern Canada, to tell and to hear what the Lord may have done by us, and for us, in our several spheres of labour, and to consult in reference to the welfare of the churches and the extension of the Lord's work among us. And first of all, it is fit that we mingle our united praise to God for the favor which he has vouchsafed to bestow during the past year. Not one of our ministering brethren has been removed by death, and almost none have found it necessary either to abandon or to change their fields of labour, nor have their hands been essentially weakened in their work since our last annual assembly. In almost none of our churches has there been a retrograde movement, while in some there has been a lengthening of the cords and a strengthening of the stakes, the report of which shall make our hearts glad. Never, as a Union, have we met more hale and more hopeful than to-day. Recording this our grateful testimony and thanksgiving for the good hand of our God upon us, and assured that another hand will detail the facts in due order, we may pass to other topics.

I. *The aim of our Union.* For what do we hold our annual assembly? This shall be our first topic. In declaring this aim of our association, we shall claim nothing of novelty, and yet it may be fit to call to remembrance established principles adopted. Were we to furnish a brief definition of the object of our Union, it might be in these words: "An association to promote the interests of the Christian religion, and the harmony of the churches, within and throughout our land." In order to this, we are ready to declare that we do not come together to legislate. To make and exact a code or codes of laws, by which either the members or the churches must be governed, is not a prerogative which we would either claim or execute. Too much law-making may have been undertaken in different branches of the visible church of Christ. For ourselves, we only desire to learn and to expound more perfectly the laws of the "One Master, even Christ," to attain obedience to those

laws, to aid our brethren in rendering like obedience, and in the execution of all those laws of love in all the churches. So, we think, we may best honor Him who is "the head of the body, the church." Neither, again, do we assemble in the capacity of a *court*. The associated brethren of this body come not up to hear and to decide causes of alleged violations of either civil or ecclesiastical law—do not assemble to render judgment and pronounce anathemas on convicted offenders. This would be apart from our sphere. Nevertheless, as a voluntary Christian association, should one of the members manifestly transgress any law of Christ's house, it would be legitimate for the entire brotherhood to withdraw from such a one because he had walked disorderly, and if need be to give publicity to the facts, so that we "have no fellowship with the unfruitful works of darkness, but rather reprove them." Beyond this, we have not learned that associated brethren are commissioned to act as judges; and should cases occur where investigation must be instituted, pertaining to the faith or the life of one of the brotherhood, the standard by which he is to be tried is not any code of ecclesiastical law, but the law of the New Testament. Our motto might be, "Not for that we would have dominion over your faith, but be helpers of your joy."

II. It may not be amiss to call to remembrance the *composition* of the body. *Of what materials is this Union constituted?* An article in our adopted constitution asserts—"shall consist of Congregational churches, and of ministers of the same church order." We are not now to comment on the 'article,' but to glance at the *variety* pertaining to those who have adopted it, and enrolled themselves in voluntary membership. Seldom, perhaps, could we look upon a body of Christian men more mixed, and, in some senses, more diverse, than is seen in our own loved association. Our pastors, and the members of our churches, had their birth, some in Old England, and some in New England, some in the land of the Covenanters and of Presbyterianism. Ireland has furnished hands, and had a heart in our work; and last, but not least, young Canada itself is worthy to have its name at the head of the chapter. To-day, almost a majority of our membership, and of our ministry, are the loyal and legitimate sons of our own Province—loyal both to our noble Queen Victoria, and to the "one Lord, who is above all." And these native-born brethren are fast forgetting of what several countries they were descendants. Canada is the country, and Canada the home of all. In all this, God is teaching the same lesson which he taught in the beginning of the gospel—that diverse elements, diverse as were Jews and Gentiles, can, by the power and spirit of the gospel, be made to harmonise, and to constitute "one body by the cross;" and these members, being "fitly framed together, may grow to an holy temple in the Lord." While we ponder this topic, we would remind ourselves that the diversity of the brotherhood was not confined to mere nationality of origin. There was diversity also of education. Their first lessons in science and in religion were derived in different schools from different text books and commentators. Modes of expression and terms of phraseology were unlike each other, even in Christian circles and Christian families. The phases and forms of error which opposed the truth of God were also different in the different countries which gave the fathers their birth, so that there would be, and there was, diversity enough in the early materials of which our Union was constituted. It was only a work of time and of grace that could bring them into perfect harmony. Year after year these strange brethren met each other, each wise enough in his own eyes, and



perhaps partly distrusting the perfect orthodoxy and true blood of some of the company, as at least not quite finished to the pattern. Thus some of the earliest annual meetings may have been as truly problematical as in reality a union. But that free comparison of notes and interchange of views which obtained from the beginning, and that testing of the whole by the infallible text-book, the word of God, was so owned of the Master, that by his grace we have this day this fraternal association, not misnamed "the Congregational Union of Canada." We boast not of perfect uniformity on every point of scriptural teaching. We expect this as little as we expect that one member of the family will perfectly answer to the likeness of another member. But, under the teaching of the divine Spirit, we may share that which is better, *unity*, while there is variety. In this we find no little joy; and if we might give utterance to the thought, we should express an opinion that we might seek long and look far before we would be able to find a better edition of Congregationalism than is furnished in our own bounds; and we should have been false to our principles, had we not learned from our fathers before us, and our brethren around us, so as to take some steps in advance.

III. A third topic is the *catholicity*—the liberality of Christian sentiment and Christian practice which, if we mistake not, has obtained among us. Churches there are which seem to claim superiority on the ground of their *orthodoxy*; whose standards of doctrine are confessedly high, and who teach prominently what God has done, and what he will do for his elect people. In at least one branch of the visible church may be found those who claim a superiority of power and authority by divine right—who, in fact, claim to be "the church," as apostolic successors, and vested with authority supreme in the visible kingdom of Christ in the world. Others again profess to lay almost no stress on *doctrine*, and hold little that constitutes a bond of Christian union; while others still would exclude even delegated authority and rule, from the churches, and who virtually contend for a state of anarchy, in the stead of order and good government. Now, among these distinct bodies, claiming to be followers of Jesus, there is little of fellowship one with the other. A band here and a band there may be found, who choose to be quite separate from every class of Christians except themselves. Close-*communionism* is not quite limited to one branch of the visible church. But we are led to ask, "Is Christ divided?" And we deem it right to say, in reference to our own body, that, in regard to doctrines held, we are substantially one with the various orthodox and evangelical denominations every where. We profess no peculiarities—no distinct theories in reference to the doctrines of grace. In common with the common brotherhood of saints, "we believe that we shall be saved through the grace of our Lord Jesus Christ, even as they." And in all things we desire to have our own faith, and the faith of our membership, tested by the one standard—God's most holy Word. And wherein there is in anything a short-coming, it is our prayer that the Spirit of God may "lead us into all truth." Confessedly, the chief difference and distinction between ourselves and other bodies of Christians consists in the order and discipline—the administration of government, in the churches. In reference to this we cannot here expound that order which we have adopted, nor at this moment present all the reasons for the preference which we accord to such polity. We only announce that we have such preference, and that we believe we have ample *scriptural warrant* for that preference. But, holding as we do that every congregation of believers should see that the laws of Christ are

executed each in their own body, we should be false to our own principles, were we to array ourselves in antagonism against bodies of Christians conscientiously differing from us on points of church order and polity. We have a hearty sympathy with New Testament Episcopacy—desiring that bishops, overseers, may be placed over every flock of God. We may well be on fraternal terms with Presbyterians—holding as fully as do they, that presbyters should be fitted, called, and set apart to their work: that “the elders who rule well be counted worthy of double honor, especially they who labor in word and doctrine”—all to be under the Headship of Christ alone. We do not disdain the appellation of Methodists, when our enemies think to reproach us by such a name. For, although Wesley is not our father, yet we intend to adopt those methods in declaring his grace and edifying his people which Christ has appointed. And we are happy to coöperate with brethren who adopt like methods. We would not scorn to be called Baptists—holding as we do to the ordinance of baptism, according to New Testament teaching and example, as fully as do those who assume the Baptist appellation. Hence, true to our own principles, retaining our rights, and preferences, and privileges, as one of the families of Israel, we may well avoid that hateful sectarianism which has so dishonored the Master, wrought untold injury to souls, and proved a source of weakness and of reproach to the churches. We would not be like Ishmael with our hand against every man, and provoking the array of every man’s hand against ourselves. And the known and willing efforts of our membership and our churches in coöperation with other Christian denominations, to promote Temperance, Sabbath Schools, Bible distribution, and other works of Christian benevolence, furnishes some proof for the past, and some pledge for the future, that, God helping, we will say to our Christian brethren of other denominations, “Let there be no strife between us and you, for we be brethren.”

IV. Briefly we pass to notice the progress of the Union. The period is within the memory of some who yet have their place among us, when our cause had little foot-hold in Canada. Brethren were few and far separated upon the wall, and almost every nameable opposing influence appeared in greater or less array. Sometimes the hearts of those early builders were faint and their hands feeble. But “*though faint, yet pursuing,*” God has given us to see that their labor has not been “in vain in the Lord.” The fraternity, which, a few years back, was in its infancy, has acquired strength, and is steadily approaching a goodly manhood. And constituting, as it does, a family, we rejoice that fully four-score churches (though a few fail to be here represented) have come to bear a testimony for God, and have a name in our association. And we come together this day to mark the progress, and to erect our Ebenezer, and say, “Hitherto hath the Lord helped us.” Progress we can report—though it has not been rapid, neither has it been uncertain progress. The means employed to attain this end have not been spasmodic and fitful. There has been little, if any, resort to novel and questionable measures, as though we would, at any cost, attain a sectarian notoriety. So far as we know, the first aim of our ministry and our churches has been, to lead men to the Cross of Christ, and then to welcome those who believe to his fold, and there to seek their edification. And to these efforts God has set the seal of his approbation. His shall be the glory, and ours the joy. We only mourn that there had not been on our part more of faith and faithfulness, so that richer blessings might have been enjoyed. But from the stand-point we now

occupy, it is fit that we look to the future with faith and hope, for "He is faithful that hath promised."

May our present assembly be an antepast of a more glorious Union meeting, when all the members of the family shall be gathered to the "Father's house." May each of our entire brotherhood be "made meet to be made a partaker of the inheritance of the saints in light," and have a place and a portion there.—FAREWELL.

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### COLLEGE MEETING.

The Annual General Meeting of Subscribers to the Congregational College, B. N. A., was held in Zion Church, Montreal, on Friday, June 12th, 1863, at 11 a.m.

Mr. E. Newton, of Guelph, was appointed Chairman, and Mr. A. Christie, of Toronto, Secretary.

Prayer was offered by Rev. W. F. Clarke, after which the Rev. F. H. Marling, Secretary to the College, read the 24th Annual Report of the Institution, together with an appendix, containing a report of a sub-committee on the course of study, approved by the Board, and a draft of By-laws, amended accordingly.

The Report stated that none of the fourth-year students of the previous session having returned, the number remaining in the class was five, to which one addition had been made—Mr. Samuel N. Jackson, from the church in Brome, C. E. For the vacancy caused by the resignation of Rev. Dr. Wickson, provision had been made by the appointment, first, of Mr. E. Robinson, and, afterwards, of Mr. J. T. Huggard, B. A. The service had been satisfactorily performed. The Address, at the commencement of the session, had been delivered by Rev. W. F. Clarke. The Revs. T. Pullar, A. McGill, and J. Wood, had examined the class at the close of the session, and reported favourably. The out-going students—Messrs. McGregor and Lewis—were commended to the churches. The financial condition of the institution had improved. The Board, not feeling at liberty to increase the Professor's salary, had made a special grant in his favour. The Directors had considered the question of the Course of Study, referred to them by last annual meeting, and had embodied their views in an appended document. The report closed with a reference to the University Question, on which the Board had not felt required to take action, as the only public measure of the year, the Report of the Commissioners, refuted itself. The Treasurer's Report showed that \$1046 had been received from the Churches, and \$1506 from the Colonial Missionary Society. There was a balance in hand of \$100 74.

On motion of Dr. Wilkes, seconded by Professor Cornish, the report was received, adopted, and ordered to be printed; and the documents appended to the report were to be considered in committee of the whole.

In Committee of the whole, Henry Lyman, Esq., was appointed Chairman, and Mr. Christie, Secretary.

The 1st section of the report on the Course of Study, which gave reasons for adhering to the recommendations of the late Board, instead of the plan of a committee of the subscribers at last meeting, not requiring action, was passed over, and

Rev. F. H. Marling moved, seconded by Rev. W. F. Clarke,—

That this Committee concur in the 1st clause of the 2nd section of the report, as follows: That the College Course be divided into two parts, viz., a Literary course of two years, and a Theological course of three years.

Rev. K. M. Fenwick moved, in amendment, seconded by Rev. A. Duff,—

That the Board now to be elected be empowered to make arrangements for the classical department for this year, and that the College remain in Toronto until the close of the next session; but that at the close of the next session it be removed to Montreal; and further, that a Provisional Committee be, at the present meeting, or at an adjournment of the same, appointed by the subscribers, on nomination of a committee to be chosen for that purpose, to consider the plan of study now submitted, to report thereon at the next annual meeting of subscribers, and to make needful preparation for the removal of the College, as above provided.

After considerable discussion, the Committee rose, to sit again in the afternoon. Mr. Lyman resumed the chair, at 3 p. m.

Rev. W. F. Clarke, seconded by Rev. T. Pullar, moved in amendment to the amendment,—

That the question of the removal of the College to Montreal be postponed till next annual meeting.

A general wish having been expressed that the several sections of Mr. Fenwick's amendment should be submitted, *seriatim*, by permission of the Committee, Mr. Fenwick withdrew his amendment, when Mr. Clarke, also by permission, withdrew his.

Rev. K. M. Fenwick then moved as formerly, in amendment, seconded by Rev. R. Brown,—

That in the opinion of this meeting it is desirable to remove the College from Toronto to Montreal.

For the motion, 31; against it, 8. Carried by a majority of 23.

Rev. K. M. Fenwick moved, seconded by Rev. R. K. Black,—

That the College remain in Toronto until the close of next session; but that at the close of next session, it be removed to Montreal.

Rev. W. F. Clarke moved in amendment, seconded by Rev. T. Pullar.

That the question as to the removal of the College, be postponed till the next annual meeting.

For Mr. Clarke's amendment, 14; against it, 31. Lost by a majority of 17.

For Mr. Fenwick's amendment, 28; against it, 7. Carried by a majority of 21.

On motion, the Committee then rose, and leave of the Union was to be asked to resume the sitting on Saturday morning.

Saturday June 13, 11.30 A.M.

By permission of the Union, the Committee again met. In the absence of Mr. Lyman, W. R. Hibbard, Esq., was called to the chair.

Rev. K. M. Fenwick moved, seconded by Rev. R. Wilson, of Sheffield, New Brunswick,—

That a Provisional Board, to make preparation for the removal of the College as already provided for, be appointed at the present meeting, or at an adjournment of the same; said Board to be chosen by the subscribers on nomination of the following Committee, viz., Dr. Wilkes and Rev. F. H. Marling. Carried.

Mr. Marling moved, seconded by Mr. Fenwick,—

That, for the 1st clause of the 2nd section, the following be substituted:—That the College course be divided into two parts, viz., a Theological course of

three sessions, to be preceded by a Literary course, the detailed arrangements of which shall be considered by the Prov. Board to be appointed. Carried.

The meeting concurred in the 2nd clause of the 2nd section, as follows:—

That Candidates who are Graduates of any University, or who can otherwise satisfy the Board of their being possessed of sufficient acquirements, may be at once admitted to the Theological course.

The 3rd, 4th, 5th, 6th and 7th clauses were referred to the Prov. Board as above. Action on the recommendation to alter the by-laws was deferred. The paragraph in reference to the returning of fees, &c., by students leaving the country, was also referred to the said Prov. Board.

The Committee then rose, and the chairman was instructed to report to the meeting of subscribers the resolutions adopted in committee of the whole.

The meeting of subscribers then resumed its session, Mr. Newton in the chair. Mr. Hibbard reported the resolutions as above, and on motion the report of the committee of the whole was adopted.

In the absence of Mr. Lyman, Mr. Hibbard moved, seconded by Rev. E. Barker,—

That the following gentlemen be requested to serve as officers and directors of the College for the ensuing year, viz., Treasurer, Patrick Freeland, Esq.; Secretary, Rev. F. H. Marling; Directors, Revs. T. S. Ellerby, A. Lillie, D.D., E. Ebbs, A. Wickson, L.L.D., T. M. Reikie, J. Porter, W. H. Allworth, W. F. Clarke, Messrs. J. Snarr, J. Nasmith, A. Christie, E. Kimball, J. Turner, J. Hodgson, D. Higgins; Auditors, Messrs. W. R. Ross, and W. W. Copp.

On motion of Mr. P. W. Wood, seconded by Rev. C. P. Watson, it was resolved,—

That recognising the peculiar need at the present time, of the blessing of God on the College, this meeting would urge upon all the churches connected with the Institution, the earnest observance of the second Sabbath in October, as a day of Special Prayer on its behalf; and further, would recommend the still more general adoption of the system of simultaneous collections at that period, for its support.

The Secretary informed the meeting that he had 1000 Envelopes prepared with a suitable printed statement, for facilitating the gathering in of the annual subscriptions to the College, from the churches, and requested brethren present to provide themselves at the close of the meeting, with a supply of the same sufficient for their several localities; and he is prepared to send a supply, on application, to any church not then provided with them.

On motion of Rev. A. Burpee, seconded by Rev. J. Wood, it was resolved,

That this meeting rejoices to note, in the progress of the University Question, on the one hand—the unmasking of the designs of the sectarian colleges, and on the other—the uprising of able defenders of the non-denominational institution; and instructs the Board of Directors to act, in their discretion, with reference to this agitation.

Mr. W. W. Smith, in behalf of the Chairman and Secretary of the last annual meeting, reported that a memorial to both Houses of the Legislature, and to the Governor-in-Council, in the name of that meeting, protesting against a division of any part of the University funds among the denominational Colleges, had been duly forwarded and presented.

On motion of Rev. R. Brown, it was resolved,—

That the Board now elected have power to make all necessary arrangements for classical instruction in the College during the ensuing session.

The meeting was then adjourned to meet on Monday at noon.

Monday June 15th.

The meeting being again organized by Mr. Newton taking the chair,

Rev. F. H. Marling presented the following report from the Committee on nomination :

To the adjourned meeting of subscribers to the Congregational College : The Committee on nomination of a Provisional Board, on removal to Montreal, and consequent arrangements, beg to report the following list : Rev. Dr. Wilkes, *Convener*, Rev. A. Duff, Rev. J. Elliot, Rev. K. M. Fenwick, Rev. G. Cornish, Rev. R. Wilson, Rev. F. H. Marling, Hon. J. S. Sanborn, Mr. J. Dougall, Mr. C. Alexander, Mr. T. M. Taylor, Mr. W. R. Hibbard, Mr. C. R. Black, with power to add to their number.

For Committee.

Montreal, June 15th, 1863.

(Signed)

F. H. MARLING.

On motion of Rev. E. Ebbs, seconded by Rev. P. Shauks, the nomination of the Provisional Board was concurred in.

The minutes of the several meetings of the subscribers were then read, and adopted ; when the Rev. J. Unsworth closed the proceedings with prayer.

#### THE WIDOWS AND ORPHANS' FUND.

This society held its annual meeting on the 10th of June in the basement of Zion Church, Montreal. The following are the leading points of general interest noticed in the report of the trustees.

1st. They gratefully acknowledged the care of Divine Providence, which has spared the lives of all the ministers connected with the Society, so that no claim has fallen upon the funds during the year. It has thus occurred that notwithstanding the apathy manifested towards it by the churches, it has slowly but steadily gained strength.

2nd. The trustees were thus encouraged to review the position of the fund, with the purpose of increasing the annuities guaranteed, if it could be done safely. They felt that the widow's annuity especially required to be materially increased, before it would be at all adequate for the object in view, and earnestly desired to increase it to at least \$100. But, on a close inspection of the position of the fund, in which they were kindly aided by A. G. Ramsey, Esq., of the Canada Life Assurance Co., they felt that they must hesitate even in so small an addition, and therefore only recommended its increase to \$90 per annum. They, however, advised some increase in the children's annuities, which, though less expensive to the fund, may do good service.

3rd. The trustees regretted their inability to recommend a larger increase, all the more because it is entirely owing to the small amount of sympathy which has been manifested towards the fund by the churches. Of over 80 churches, only 15 contributed by a collection during the past year, amounting in all to \$191 00 ; had the collections been generally made, the amount realized would have placed the fund in a much more prosperous position.

4th. It may interest those who are accustomed to figures to know that the aggregate amount of annuities guaranteed by the Society to its members, is over four thousand dollars. And when it is remembered that any part of these may become claims at any moment, and continue for 10, 20, or even 30 years, the fact will be readily understood that the trustees need to set

apart the sum of \$745 yearly, to cover these claims, which are certain, sooner or later to be made.

5th. The amount at the credit of the fund has now increased to nearly \$1,300.

6th. A series of amendments to the by-laws were deemed advisable, and the necessary notice was given, with the view to their adoption at the next annual meeting.

It is only necessary to add, that at the request of one of the trustees, a resolution was adopted, urging upon the churches the duty to aid the fund, and appointing the first Sabbath in September as the day on which it is hoped simultaneous collections will be made. On this point the trustees feel they have a right to speak plainly, the amount needed is smaller than is required by some other societies, but it is none the less a duty that each church shall contribute its *quota* to that amount.

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## REVIEW OF THE WORK AND EXPERIENCE OF THE CONGREGATIONAL CHURCHES OF CANADA,

FOR THE YEAR ENDING 3rd MAY, 1863.—PART I.

BY REV. E. EBBS, PARIS.

The past year has not been distinguished by any remarkable general characteristics; but may be regarded as, on the whole, an average year of increase with a few items of encouraging success, compared with the previous four years.

Some barren spots always come into view in these annual surveys; but these are not so numerous as in some former years. *Hawksbury* and *Vankleek Hill*, for two years deprived of a pastor, indicate some revival of hope and renewal of effort, after a long season of depression. *Innisfil* is represented by its persevering pastor—"as a valley of *dry bones—exceeding dry*; and did I not know" he adds, "that God is able to make the *dry bones hear and live*, I should most certainly despair. I would therefore labour on, in the morning sowing the seed, and in the evening not withholding the hand, being assured that I shall reap if I faint not." The zealous pastor at *Stanstead South*, says, "The year has been a trying one. No conversions, and but little apparent spiritual progress in the church. We meet this week, every evening for prayer. So far the signs are more cheering. Oh! for a baptism of the Spirit!" In previous years this field has furnished very encouraging reports. The pastors of several other churches deplore their leanness. One of them says—"Truth requires that we should confess to a general deadness, although not altogether unrelieved by earnestness and prayerfulness on the part of some. There have always been a few, "among the faithless, faithful ever found," a few who are always at the prayer-meeting—"thoroughly furnished unto all good works,"—"true yoke-fellows"—the pastor's "hope, joy, and crown of rejoicing." "The Lord give mercy to them, and to their households, for they oft refreshed him!" But there are others who are a constant drag upon his spirit, on account of their apparent indifference to the spiritual interests of Zion; *Christians*, it may be; but so dead-and-alive that they bring forth little or no fruit. The congregation seems to be slightly improving in numbers; but our *financial* difficulties are very great, and have very much to do with our spiritual deadness. Still our determination is, with Divine help, to face

the difficulties and overcome them. "They that sow in tears, shall reap in joy." Oh! for the grace of prayerful waiting!" That good brother has both exemplified this grace, and experienced the truth of the promise which he quotes.

The Churches at *Cold Springs, Lanark, and Lanark Village, Listowel, New Durham, Stanstead S.* and the *2nd Church Toronto*, have all suffered a noticeable measure of decrease by removals exceeding additions. *Paris* comes into the same list apparently, though, the removals being chiefly mere names of long absentees, there has been an actual increase.

On the other hand we are thankful to discover unmistakable signs of *spiritual increase and prosperity* in more than *twenty* of the reports, and there is reason to believe that additional materials for this bright side of our picture might be furnished by some of the unreported churches. Among these embraced in our Statistical Table, the following deserve brief notice:

*Burford* and *Scotland* united under one pastor, who has patiently laboured in the latter field for sixteen years, afford a most cheering example of the ever accumulating power and attractiveness of a permanent and faithful ministry. Notwithstanding much bodily weakness, this earnest pastor has held on his way, waxing stronger and stronger, in influence and favour, as well as efficiency. Sixteen have been added to these churches during the year, nine of whom by profession. The pastor writes, "Though the congregations have been larger than ever before, and the attendance more regular, yet have we had to deplore spiritual dullness all the year through."

*London* furnishes a very encouraging report. "The past year, says the worthy pastor, has been on the whole, one of great spiritual prosperity. Those of us who had been deploring that there were so few of our young people members of the Church, were cheered in October, by one of the young ladies in the Bible Class giving good evidence of true conversion; and this proved to be but as the first-fruits, for by the blessing of God upon the prayerful and zealous efforts of parents, Sabbath School Teachers, and the Church generally, others soon joined the church. Among these was the daughter of the pastor, two daughters of a deceased deacon, and the three sons of one of our present deacons. Not a communion day has passed since that time, without some having been added to the church, and there are at present several candidates for membership. The clear views of the "truth as it is in Jesus" professed by many of the children among us, have astonished and delighted their parents, and with gratitude we exclaim, 'The Lord hath done great things for us whereof we are glad!' The gracious work has been extending very gently, and yet so effectually that *entire households* are experiencing peace and joy through believing in Christ." The additions amount to twenty upon profession and three by letter.

*Guelph* has received more than an average measure of increase, though removals by death and dismission have equalled the additions. "Cheering cases of conversion have occurred, and unbroken harmony has reigned among the members. The Sabbath School and prayer-meeting have improved in attendance and it is hoped in interest. A series of Discourses on "Romanism" on the Lord's Day Evenings, have attracted overflowing congregations."

*Garafraza* is "a field that the Lord hath blessed." Within the year, 14 have been added by profession and 6 by letter. The entire debt upon the chapel has been paid; sheds have been erected and paid for, in addition to the full amount of ordinary liabilities. A large Bible Class of about 30 adults



affords the pastor much encouragement. "Already (he says) some young trees have been taken from this nursery, and planted in the garden of the Lord."

*Howick* appears for the first time in our Statistical Table, being a new church organized by the Rev. Robert McGregor, as well as *Turnberry*, in the northern part of his wide mission field; both of which churches he at once transferred to the Rev. B. W. Day, one of the graduates from our College, whose zealous labors have been owned and blessed, nine having been added by profession to the Howick Church, and five to the other. The pastor writes—"We have had additions to our fellowship, family altars erected, and more attention paid to religious things in many households where carelessness once prevailed. Experience has taught me that pastoral visitation, and private religious conversation in the homes of the people is the most efficient means of building up a church, and increasing the attendance on the means of grace. Most of the people are poor, and are busily engaged in preparing homes for themselves and families. Nevertheless they give willingly and promptly towards the support of the pastor." At *Turnberry* "times of refreshing" have been granted through the joint labours of this young pastor and the New Connexion Methodist Minister. He says "We are now rejoicing in the conversion of some of our dear young people, the children of Christian parents. Several have already applied for membership."

At *Hamilton* quite an awakening has been experienced in the whole "household of faith." Chiefly as the result of special united services, 18 have been added to our sister church, by profession, among whom are several of the young of the flock.

*Barton*, shared somewhat in that holy quickening, several Hamilton ministers assisted the worthy pastor in special services, to which Divine Providence awakened attention by a terrible visitation in the neighbourhood.

The pastor at *Newmarket*, settled last July, reports a happy state of peace and an excellent spirit of love and earnestness, with congregations gradually increasing. Three have been added by profession and four by letter. Alluding to severe trials through which the church has passed, he says—"These have taught a useful lesson, that we should walk humbly before our God, and keep ourselves separate from the world;—that promptness and faithfulness in discipline may save individual members, and even the whole church."

Another pastor reports the happy issue from a severe trial by the development of false doctrine on the part of those who seemed to be pillars.

The *Meaford* church, though small, seems to thrive, having had seven additions during the year.

*Kingston*, one of our 'strongholds,' is a pattern of patient continuance in well-doing. Its faithful pastor says—"The congregations keep up. The Sabbath morning congregation is, I think, on the increase. The Thursday lecture is largely attended. We have had seven additions to the church by profession; two are now before the church, and there are several who will soon apply for fellowship. Our Sabbath Schools are in a very efficient condition. That under my own charge, in immediate connexion with the church, is a great comfort and hope to me. The Association for our young people has, during the winter, been remarkably well attended, and has done good."

The *Ottawa* mission church is taking root, while making vigorous efforts in outward progress. The foundation stone of the sanctuary was laid in May,

1862, and the edifice was opened for Divine worship on the 15th October. There has been a steady increase in the congregations for several months, that on Sabbath evening is often considerably over 120. Three-fourths of the pews are now taken. Four members have been added by profession, and four by letter; while two have been removed by death, and three by dismission.

*Melbourne* is well reported of by its pastor. "The church, I think, is remarkable for its humble and earnest spirit. No people can seem to be more regardful of the wants, cares and general comfort of their pastor. I organized a Sabbath School a year ago. It then numbered thirty-five or forty; we have now over 100. We have added to the Library over 130 well selected volumes. We have had papers for general distribution every Sabbath. Additions have been made to the church at every communion service, save one, since I became pastor." (These occur once in two months).

The *Granby* pastor is much encouraged. "On the whole, (he says) there is a perceptible spiritual improvement in the character of members. The week of prayer held in union with other denominations, and prolonged to nearly three weeks, was very beneficial; the attendance, evening after evening, being very good, sometimes as large as our congregation for Sabbath worship. Our numerical increase though small, (five by profession) is of promising aspect. There are quite a number deeply impressed, feeling the importance of a religious profession; but waiting to be fully satisfied of a change of heart, before offering for church membership."

*Eaton*, for six-and-twenty years blessed with the constant watch and care of the same devoted pastor, has been considerably increased; nine having been added by profession, and six by letter, while only one has been removed. While the Sabbath services held by other denominations in that township, within a few years have been greatly multiplied, Mr. Sherrill's congregations instead of being diminished, have been steadily increasing.

*Sherbrooke*, under the energetic ministry of the Rev. A. Duff, who has completed the first year of pastoral service in this field, has received twenty into fellowship, seven of whom by profession. It is worthy of notice that forty-one infants have been dedicated to God by Baptism,—a far larger number than any other church reports.

*Zion Church, Montreal*, is the only one remaining to be mentioned under the head of *spiritual increase and prosperity*. Though last not least: on the contrary, reserved to the last lest the encouraging facts from the feebleness of churches should suffer by contrast with the larger figures and bolder features of spiritual power which characterize this goodly cedar. There have been 54 added by profession, and 27 by letter, together 81; while 19 have been removed, 5 of whom by death. "Public worship (writes the pastor) has been much more largely attended than ever, filling the house, in the ordinary sense of the word. It has also been quiet, solemn, devout, and characterized by much hearty "service of song."

Meetings for prayer have been numerous, well attended, and of a lively devotional character. Extra prayer meetings have been held weekly, and well attended by the young men, the young ladies, and the senior ladies severally. "An early morning prayer meeting *daily* has been held occasionally, and another after the Sabbath evening service, largely attended."

Order, regularity and efficiency, characterize all the departments of the church's work, financial, Sunday school efforts, &c., &c. The absence of the

pastor during five months did not interfere with the regular and efficient working of all the sacred machinery. He came back to find everything in a state of perfect order and efficiency.

The Sunday schools have been in excellent condition; the central one so continually large as to be with difficulty accommodated.

Finally, the year has been distinguished by a blessed work of grace, especially, at first, among the young of our Sunday school and families; but latterly extending to persons of adult age and heads of families. No year of a nearly 27 years' pastorate has been equal to the past in the number of members admitted on profession of faith."

## "THE RELATIONSHIP OF THE CHILDREN OF BELIEVERS TO THE CHURCH."

AN ESSAY PREPARED AT THE REQUEST OF THE CONGREGATIONAL UNION OF CANADA,  
BY REV. J. WOOD, BRANTFORD.

There is no object in which a devout and earnest Christian parent will feel a deeper interest than the eternal well-being of his children, for the reason that there is none which can enlist, as this does, the strongest instincts of both his natural and his spiritual being. As a *Christian*, he must desire the salvation of those about him, since it is the first impulse of a renewed soul to "tell to sinners round what a dear Saviour he has found;" while as a *parent*, that desire must find its deepest and strongest expression in effort and prayer for the salvation of his own children. *Nature* teaches him to love and cherish the little ones he has been the instrument of bringing into being—to provide for them, shelter them, and educate them for some useful and honorable position in this life; *grace* sanctifies and directs the natural instinct, teaching him to seek for them the "better and enduring substance" of the world to come.

I do not say that Christian parents do always, *in fact*, live for the salvation of their children as the object of their chief concern; for in this respect, as in many others, Christian people often live a very *unchristian* life, and act a part altogether unworthy of their high vocation; but where such is the case, it is either because they are not of the class I have designated—devout and earnest—or because, from misconception of the extent of their obligations, or constitutional inertness, or other causes, they quietly *presume*, however unpromising present appearances may be, that their children *will* be converted and saved. The *human* instinct is occasionally overridden by appetite and passion, but it is probably never utterly destroyed; and so the Christian instinct may be temporarily crushed by the weight of worldly care and business, but deep down in his heart of hearts, the godly parent desires—*must* desire when he allows himself time to *think* upon the subject—more than all other blessings, the *eternal well being of his children*.

In like manner a devout and earnest *church* will feel that in their efforts to evangelize the community in the midst of which it has been established, the *young* possess the *first* claim upon their attention, there being no department of Christian effort that can so readily enlist the sympathies and coöperation of the membership in its behalf, or that has been more productive of saving results. The same principle, however, which leads a parent to feel a special interest in the conversion of his *own* children, will also excite in a Christian church a similar interest in the spiritual well-being of the young growing up

under its influence, and related to it through the faith and profession of their parents. These are the lambs of Christ, whom he has charged his church to *feed*—the *children* of the church—“bone of their bone and flesh of their flesh.”

It is to the consideration of the relationship which *these* sustain to the church, that our attention is restricted.

The title of the essay assigned to me, viz., “The Relationship in which the Children of Believers stand to the Church,” assumes that there is something *special* about it, as compared with that of other children; and our first duty will be to inquire into

### 1. The nature of the Relationship.

We suppose that by the phrase “children of believers,” is intended their *baptized* children, since we regard it as the duty of every Christian parent to seek baptism for his family. In what respect, then, does their relationship to the church differ from that of the children and youth who sit under the same ministry, but who are not of this class?

1. Does their relationship differ from the children of *unbelievers*, and of the world at large? Our Baptist brethren reply, No! except in so far as the Christian instincts of their parents, and the Christian heart of the church, in the bosom of which they are nurtured, are specially drawn out in prayer and effort on their behalf, and are thus instrumental in placing them in circumstances more favorable to future conversion. In other words, they are merely a *more hopeful class of hearers* than any other. This, however, is not a relationship to the *church*, but to the *family* into which, in the gracious providence of God, they are born. Their Christian parentage is indeed an unspeakable blessing to them, the value of which eternity alone can reveal; but, in our judgment, the chief element in its value consists in the *covenant relationship* into which they are introduced by it, it being the *Divine*, and not the parental and merely *human* influence in such cases that secures their salvation. “I will be a *God* unto thee, and unto thy seed after thee,” is the promise first made to Abraham, and “confirmed of God in Christ” unto us; and the seal of the covenant to which that promise is attached, is *baptism*.

2. Does their relationship differ from that of the *unbaptized* children of believers? To this question, of course, our Baptist friends will vociferate a negative, even if they should do nothing *more*, to express their soul’s abhorrence of what they are so fond of describing as “a relic of Popery”—the baptism of infants! We are bound, however, to say—much as it may seem to savor of a belief in the efficacy of sacraments—that we *do* regard baptism as introducing children to a relationship which no *unbaptized* child, whatever the religious character of his parents, can occupy. To those who have not reflected much upon this point, such a statement may be somewhat startling. Very many whose early associations have led them to adhere to the practice of infant baptism, regard it only as a very innocent kind of ceremony, by the reception of which the child is none the *better*, and by the neglect of which it is none the *worse*.

Now, I suppose no one present will dispute the existence of such a relationship as we have been describing, under both the Patriarchal and Jewish dispensations. Circumcision, which was “not of Moses, but of the fathers,” was the initiatory rite by which admission was gained into the church of God, from the time of Abraham to Christ; and during all that period, children were invariably associated with their parents in the reception of the rite, and

in their connection with the church. And so, as Pædobaptists, we believe that it is still the Divine pleasure that such a relationship should exist between the children of believers and the church, under the *Christian* dispensation. The New Testament everywhere recognizes it. The children of believers are not "unclean," but "holy"—children of the kingdom, and of the covenant, addressed among "the saints" upon their respective duties and privileges, as a part of "the household of faith." But this relationship was not founded upon their parents' faith alone, but upon their parents' *faith and regard to God's covenant*. Their faith was the *first* thing; but as Abraham must not only believe but obey God by conformity to the terms of His covenant, in order to his children enjoying the promised blessing, so, we think, a Christian parent, in order to his securing the blessings of that covenant for his children, must have them brought into outward and visible relationship to the church of God by *baptism*.

The rite of infant baptism is surely not altogether meaningless. If the baptism of an adult, upon a profession of his faith, introduces him into the fellowship of the church, and seals to him the blessings of the everlasting covenant, then why, upon the same principle, should not the baptism of an *infant* introduce *it*, in like manner, to such a church relationship as *it* is capable of sustaining. The very formula which has been given to us by our Lord for this ordinance—baptizing them *into* (*ἐς*) the name, &c.—seems to imply that the child receiving it, comes into a new relationship to God and his people, by virtue of its baptism.

We admit, indeed, that infant baptism serves *other* purposes in the Christian economy than this. Like adult baptism, it teaches us our need of "the washing of regeneration, and the renewal of the Holy Ghost," whose influences the water represents. And this it does, as we think, far more impressively than *adult* baptism, for the latter can teach us this truth only as it applies to the *actual transgressor*, in whom depravity has blossomed and fruited into *sin*; while infant baptism teaches us that even the little one, whose winning ways and innocent prattle seem to forbid the thought of any germ of evil within, needs that inward and spiritual cleansing equally with the *adult*. But that this is *al'* that is signified by the ordinance in either case, we deny, for the position assigned to the Head of the Church, clearly shows it to have been intended to mark a *new era* in the religious life of the soul that receives it. It does not make him "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," as declared by the Church of England; but it does introduce the child into a relationship to the church that no *unbaptized* child can sustain.

The name by which this relationship shall be called, is a matter of some importance. It has usually been known as the "church membership" of children; but against that designation there seems to me to lie a very strong objection, in the fact that it is the same term as that which is employed to mark the connection of *adults* with the church. Such an expression must lead to misapprehension and confusion. Church-membership, as generally understood, involves both subjection to rule and the right of voting, whereas an *infant* is incapable of either the one or the other. Very many persons have, in consequence, rejected the idea of any such church relationship, because of the palpable absurdity involved in the application of such a term, in the ordinary sense, to children. We would suggest, therefore, that "discipleship," as both more scriptural, and characteristic, would be a more

appropriate phrase by which to express this relationship, since the great commission requires us to "go and *disciple* all nations, baptizing them into the name" of the Triune Jehovah.

We come now to consider,

II. The duties arising out of it, and the best method of discharging them. Such a relationship as we have been attempting to describe, cannot exist without corresponding obligations. If the baptized children of believers *do* belong to the church of God in a sense in which no other children belong to it, then, certain duties must devolve upon the church with respect to them. Unhappily both for the children and the church, but little is made of this relationship, and doubtless for the reason that the existence of it has to a great extent been lost sight of. There is, indeed, no formal recognition of it, as far as I am aware, by any of the churches of our denomination in the Province. Episcopalians and Presbyterians generally recognize it by confirming or receiving into the church, at a certain age, children baptized into their communion, when nothing in their outward deportment shows them to be unfit for such fellowship—in other words, their baptized children are presumed to be regenerate persons, either by virtue of their baptism, or through the divine blessing upon their subsequent attendance upon the ordinances of religion. Now, were the obligations both of the church and of the family faithfully and prayerfully discharged, such a presumption might and probably would be a correct one; and when the church of God shall reach its millennial condition, we have no doubt but that the offspring of believers "will grow up as among the grass, as willows by the water courses, and that one shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." In the present state of the church, however, such a presumption is altogether unsustained by the fact, and, therefore, a delusion and a snare, disastrous in its influence on the spiritual life of the church, and likely to lead to self-deception on the part of those improperly received into its fellowship.

The exaggeration and abuse of this relationship, however, is no reason for our neglecting to recognize and use it. Our Lord has recognized it, for he says, "of such is the kingdom of heaven." These are the "lambs" of Christ, to be fed and cared for, to be folded and shepherded for him. They have his *mark* upon them, and are to be taught to know him—to distinguish his voice from the voice of strangers, and to follow him. Without such recognition of its meaning, the rite of baptism becomes a thing of naught, and must "sink into discredit until it is quite done away, and the value it might have been in the church is lost." Who can wonder that when parents find that infant baptism leaves their children just where it found them—*outside* the church, *aliens* and *strangers*, like the unbaptized among them—they should neglect it, or at least be indifferent to it?

How, then, can we meet the obligations arising out of this relationship? The following suggestions may assist us to reply to this inquiry:

1. We must obtain and cherish juster conceptions of the church's obligations in regard to her baptized children. If the ordinance of infant baptism be a mere ceremony in the eye of the parent, it will be nothing more to the children. As it is in teaching them to use a *form* of prayer, so will it be in this case;—if *you* are devout and earnest, your *child* will be so; while if *you* make it a form, your *child* will use it as such. The piety of the parent is,

under the divine blessing, to be the fountain of religious life to the child; and as the stream can never rise above the level of the fountain, neither can the child, humanly speaking, rise above the parent in the type of its religious affections.

2. Dr Bushnell suggests that "baptized children should be enrolled by name in the catalogue of each church, as composing a distinct class of candidate or catechumen members, in order that they may see that they are held in expectancy by the church, as presumptively one with them in the faith they profess." To which I would add, that, with a view to impressing this more deeply upon their minds, they should be taken as frequently as possible by their parents to witness the celebration of the Lord's Supper, and to sit *with* them while communing, instead of being excluded from the company of believers. Everything should be done, all our arrangements should be made, with the object of making them feel that they are *one* with their parents, and with the church, in a sense peculiar to them.

This leads me to remark,

3. Such children ought to be carefully instructed in the nature of the relationship into which their baptism has introduced them. Their unspeakable privilege should be pointed out to them. If there was much advantage every way to the Jewish child in circumcision, there is certainly no less to the Christian child in baptism. In either case there was a possibility of the advantage being misunderstood; but properly conceived of, it cannot be over-rated. Hence, every favourable opportunity should be improved to impress them with this fact. Not only should there be services appointed by every church with a special adaptation to the capacities and condition of the young in general, but occasional gatherings of this class in particular. "Let the children first be filled"—*all* the young as far as possible, but *the children first*.

4. Both their parents and the church should live in constant and prayerful expectation of the fulfilment of the divine promise in relation to them, and of their speedy avowal of themselves as the disciples of Christ. This covenant is "an everlasting covenant, ordered in all things, and sure." Let us lay hold of it, "for he is faithful that promised." Let our faith be so manifested that our children will feel from their very infancy that they are the seed that the Lord hath blessed. By the consecration of our children to God in baptism, we have set to our seal that God is true. Let us not, while we *profess* that we know him, in works deny him by despairing or even doubting of the fulfilment of his promise. "Though the vision tarry, wait for it; for it will surely come; it will not tarry."

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## Trans-Atlantic Retrospect.

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THE LONDON MISSIONARY SOCIETY.—The sixty-ninth annual meeting of this society was held May 14th, in Exeter Hall, and, both in respect to the number present and in point of interest, was fully equal to any of its predecessors. By ten o'clock, the hour of commencement, the large hall was nearly full, and in the course of a very short time was densely crowded in every part. The chair was to have been occupied by the Right Hon. the Earl of Aberdeen, but in his unavoidable absence, Sir Morton Peto, Bart., M.P., took that position. The Chairman, in opening the proceedings, said the meeting would regret the absence of the estimable nobleman (the Earl of Aberdeen) who was to have presided, but

he was happy to say that he had gone to Spain to plead the cause of the prisoner and the oppressed. (Hear, hear.)

The Rev. H. Allon (in place of Dr. Tidman, incapacitated by the failure of his voice) read the report. It commenced by a reference to the distinguished friends of the society deceased during the past year, and to the changes in the mission field. With reference to the finances it is said:—The several items in the ordinary income of the society fall below those of 1861-62; subscriptions, donations, and collections are less by £3,494 5s. 9d., and legacies (always variable), by £1,947 5s. 6d. The fund for widows and orphans, and superannuated missionaries is also £485 2s. less than last year; and the receipts from Australia and foreign auxiliaries fall short by £1,051 6s. 6d. But, on the other hand, the contributions from the missionary stations exceed those of 1861-62 by £1,787 10s. 3d. For the erection of memorial churches in Madagascar, there have been received £8,680 4s. 2d.; making the total receipts for the year £81,924 13s. 8d., which exceed those of last year by £2,348 8s. 6d. It is with more regret than surprise that the directors have thus to report that the ordinary receipts of the society, exclusive of legacies, have fallen short of those of the preceding year by £5,000. But in presenting a deficiency, the society suffers in common with all kindred institutions, and, it is almost superfluous to remark, from a common cause. The number of the society's missionaries now actually in the field, exclusive of those about to leave England, is one hundred and seventy. They are divided among the several spheres of the society's operations as follows:—In Polynesia, twenty-eight; West Indies, twenty-one; South Africa, thirty-eight; China, seventeen; India, sixty; and Madagascar, six.

The report dwelt upon the value and necessity of a native agency in those regions to prepare the way for the European missionary. The friends of the society will therefore be gratified with the number of native students in the several institutions in Eastern Polynesia:—

	Students.
On the Island of Tahaa (Society Group), under the superintendence of the Rev. J. L. Green .....	26
On the Island of Rarotonga (Hervey Group), under the superintendence of the Rev. E. R. W. Krause .....	19
On the Island of Upolu (Samoan Group), under the superintendence of the Rev. H. Nisbet.....	88
Total.....	133

Twelve of the students in the institutions at Tahaa are natives of Tahiti, who will, on the completion of their course, return to the island, and become ministers and evangelists among their Protestant countrymen, and the value of such a provision for the Tahitian churches cannot be over-estimated.

The Christians of Polynesia, besides the support they afford to upwards of 200 native teachers, contribute an average sum of £2,000 per annum as their missionary offerings.

Respecting China it is said that the agents of the society occupy stations in Hong Kong, Canton, Amoy, Shanghai, Hankow, Tientsin, and Peking: and, although they have had to encounter difficulties and discouragements from the enfeebled condition of the Imperial Government, and from the warlike measures of the Taeping insurgents, yet these have been greatly exceeded by their gradual progress and direct success.

A great deal of space is devoted to the opening prospect of the Madagascar mission, the main features of which are familiar to our readers. Respecting King Radama it is said:—Although the King has not made a public profession of Christianity, he constantly attends Protestant Christian worship on the Sabbath, and he spends a portion of every day with Mr. Ellis, listening to the word of God, and making inquiries as to the nature and meaning of its truths. Surely such an inquirer cannot be far from the kingdom of God. The number of native Christians at the capital, which Mr. Ellis estimated on his arrival at 7,000,



has greatly increased; and the several congregations every Sabbath number from 1,000 to 1,500 persons. It is not without difficulty in some instances to gain an entrance through the crowd to the place of worship, and hundreds go away from want of room. In the month of October the Lord's Supper was administered to the members of the several native churches, when about 800 intelligent practical believers united in commemorating the dying love of their Redeemer.

In addition to the six missionaries already in Madagascar, who were diligently preparing for their respective spheres of labour, the directors were about to send out four additional missionaries. The appeal for contributions to the proposed memorial churches had been promptly responded to, £9,000 having been subscribed, and £2,200 additional by juvenile friends of the society. Mr. James Cameron, one of the few agents of the society still living who was honoured to introduce Christianity with the arts of civilisation into Madagascar under Radama I., and who has been since engaged for many years in kindred pursuits at Cape Town, has, in accordance with the wishes of the directors, most readily proceeded to Madagascar, to render his valuable assistance in the erection of the memorial churches.—*Nonconformist.*

THE COLONIAL MISSIONARY SOCIETY.—The twenty-seventh annual meeting of the Colonial Missionary Society was held on Monday, May 18, at the Poultry Chapel, under the presidency of John Remington Mills, Esq., M.P. The proceedings were begun with singing, and the Rev. J. Beazley offered prayer.

The Rev. T. James read the report of the committee, which stated that as far as the society's field of operations is occupied a divine blessing appears to rest both upon pastors and churches. Whether attention is directed to the northern or southern hemispheres the scene was alike pleasing and hopeful. Numerous details were given in confirmation of this general statement, having reference to British North America, Vancouver's Island, Port Natal, and various parts of Australia. Deep regret was expressed on account of the deaths of the Rev. Richard Fletcher, Rev. Dr. Ross, Rev. Mr. Miller, Rev. Mr. Roaf, and the Rev. Mr. Stow, and because of the resignation of the pastorate of the church in Pitt-street, Sydney, by the Rev. W. Cuthbertson. Four ministers had been sent out to Australia during the year, but the two most important spheres in Melbourne and in Sydney were vacant owing to Mr. Fletcher's decease and Mr. Cuthbertson's retirement. A minister was required for Halifax, Nova Scotia, and no fewer than fourteen are urgently needed at the present moment for the colonies of Australasia. The total income from all sources during the year, including balance at the banker's, is £5,281 1s. 5d. Of this the sum of £521 10s. had been specially contributed towards the erection of chapels in Canada and Port Natal. The expenditure of the year has been £5,432 2s. 2d.; thus showing a balance of £151 6s. 9d. due to the treasurer. The receipts are equal to the preceding year, but the expenditure had been greater, and would have been still larger but for the liberal terms on which certain shipowners generously arranged for the conveyance of the ministers and their families to the Australian colonies. In conclusion, the committee appealed for £1,000 extra income in the course of the ensuing year.

The Rev. Dr. Vaughan moved the first resolution, nominating the committee.

The Rev. W. H. Parkinson, in seconding the resolution, compared the national life in England to a hothouse or a plantation filled with plants and trees, and the colonies to the open ground whence the flowers and trees had in due time to be transferred. The plants required the moisture and the sunlight in both positions; and those who went forth from our shores needed the same Gospel they did at home, and in many respects all the more, for when living away from old ties and associations they were the more likely to go astray.—*Ibid.*

THE METHODIST NEW CONNEXION held its 67th annual conference at Leeds, last week. The Rev. Wm. Cocker, of Mossley, is the president for the year. The denomination are erecting a college for training their ministers, at Raunmoor, Sheffield, towards which nearly £10,000 has been subscribed.

## Rills from the Fountains of Israel.

THE BLESSEDNESS OF THOSE WHO DIE IN THE LORD.

BY THE EDITOR.

“And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors, and their works do follow them.”—Revelation xiv, 13.

There are scenes through which we pass in our journey through time to eternity, which are clad with the bitterest trophies of the power of death. There is no voice of singing, the sear and yellow leaf is there, for we all do fade as a leaf; our iniquities like the wind take us away, and the cold wintry chill of death comes over those whom we love. What then can help us up from descending into the gloomy vale of despair, to bury all our hopes? What shall hold the hand of man from digging for himself a grave, like that of the beasts that perish? What can bring to the tearful eye, the gentle smile of resignation and hope? God's truth alone. Life and immortality are brought to light through the gospel. Listen then to the voice from heaven proclaiming, “Blessed are the dead which die in the Lord.” The sweet music of the voice to which we listen, is accompanied by the attestation of the Spirit, “Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Observe,

I.—The blessedness of the departed in the Lord.

“Blessed are the dead which die in the Lord.”

The dead.—A thousand thoughts and feelings congregate around the word. This fair world has been blighted by sin. The curse of death is pronounced. All the children of men bow before the triumphant march of the spoiler. What man is he that liveth and shall not see death? Come down from your thrones, ye princes! and ye that sit on high, sit in the dust! Let the beauty of man depart, and his form see corruption. No bulwark can defend from the attack of death. No shield can ward off his spear. No relentings are known by that insatiable tyrant. As stubble to his bow, the mighty of the earth are given. He sets the stamp of ownership on the fairest forms; in his hand there is no bribe. The reign of death extends wherever there is the reign of sin. Earth is the scene of his prowess. It is appointed unto man once to die; to us that solemn event will come; it hastens now; every beat of the clock is a moment nearer death; some day will be the day of our exit from earth; some night our soul shall be required of us. In what light are we to view the great event? In what position shall it place us? That depends on what we are; on the treatment we have given to the gospel. Christianity alone converts the curse into a blessing. The prey is taken from the mighty, and the lawful captive delivered. O death, saith the Lord, I will be thy plague; O grave, I will be thy destruction.

“Blessed are the dead which die in the Lord.” In death itself, viewed apart from religious truth, there is no joy; it is a stern and a sad reality; it puts a stop to the warm tide of life; it steps between us and the dearest objects on which our hearts are fixed; it changes all. Our laughter is turned into mourning, and our joy into desolation. It buries our hopes in the grave, and quenches the fire of our comforts. There is however, from the light of the gospel, another aspect given to the scene: Faith penetrates beyond the curtain; the gloom of the grave is dispelled; the tomb of the believer is lighted up; the torch of truth burns brightly there. The fogs and noxious exhalations in the recesses of the caverns of the dead do not quench the light of the gospel, but serve to make it burn more brilliantly, to cheer the burdened mind.

The christian view of death, is, that to the righteous it is the beginning of eternal day; this earthly house is exchanged for a building of God, an house not made with hands, eternal in the heavens. Death is not the end of man. True, it winds up the scene of the earthly sojourn; it closes the gate on the external crowd, so that the eye cannot follow the traveller as he enters the palace of the great king. Like the noble ship that spreads its canvas to the breeze and bears

away from the sight, though it sinks from our view, it still presses on to the desired haven. To the bosom of its father and its God, the happy soul wings its flight, though the eye of mortals cannot pierce that ascent. As the eagle that soars up to the region of light—

Up, up, through the tempest, journeying,  
The world's zahara, a sandy wreath,  
Its clouds and colds behind, beneath;  
The inner eye upturned, away  
From the mists of time to the God of day.  
Drinking the light of the golden throne,  
Where the waters of life flow on, still on,  
Till the soul is bathed in the deep excess  
Of the warmth and beauty of holiness;  
When earth on the pilgrim's eye grows dark,  
The bosom of God is the home of the heart."

To die in the Lord,—from that springs the gain; the blessedness flows from being found in him. This refers to a union and fellowship existing between the soul and Christ. The soul in Christ is united to him by a living faith; the glories and the worth of Jesus attract the soul. Every dependence for salvation is disowned, except trust in the merits of the Lamb of God. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Trust in Christ unites the soul to him, and his righteousness becomes ours. As the branch is united to the vine, so the soul abides in Jesus. This being *in him* further shows the existence of fellowship. My beloved is mine and I am his. Dying in the Lord takes place when thus the soul is connected with Christ: it is union in existence; it is fellowship experienced; the soul that goes after Jesus; the longings of the mind are for him; when he is seen and his voice in gentle utterances is heard,—

"Jesus can make a dying bed  
Feel soft as downy pillows are."

In the Lord, no evil can overwhelm, for his rod and his staff give comfort. In him we have strength, and joy, and hope, and love. Amid the strife and pain of dying, the billows do not come over our frail bark, for Christ is in the vessel, and then "we smile at the storm."

The text shows that not merely are the righteous blessed in their death, but "Blessed are the dead who die in the Lord,—blessed in the state of the dead. This blessedness arises from what their Lord has done. Christ has died; he entered the portals of death's domain. Without the death of Jesus there had been no blessedness in the state of the dead. He came to seek and to save that which was lost; by his death on the cross, he achieved his purpose, and gave death his death-blow there. He has been in the grave and left a sweet odor of his presence. Since in his hand are the keys of hell and of death, possession is taken of the sleeping dust of saints. The righteous rest in the bed of the grave, under the promise of a joyful resurrection. The sleep of death shall terminate in a joyful morn, but "blessed ARE the dead who die in the Lord." There is a present blessedness. It is not the far distant, though joyous morning. They have not gone to endure purgatorial fires, they are blessed, in the Lord, with the Lord. Blessed in his presence, where there are fulness of joys, at his right hand where there are blessings for evermore. Absent from the body, present with the Lord. "I am," said the apostle Paul, "in a straight betwixt two, having a desire to depart and to be with Christ, which is far better." To die is gain. It were no gain to die, if that were to exchange our being in the Lord, to our being in purgatory; earth were better, if on earth we had the joys of fellowship with the Lord, than the endurance of misery in alternate fire and cold. Nor can we see the blessed-

ness or the gain, if the soul were asleep. Assuredly the blessedness of the righteous after death, consists in their having entered heaven ; in being with the Lord ; beholding the King in his beauty. Look across the flood of Jordan, and see the happy soul plant its foot on the heavenly shore ; the land of ceaseless joy and of deathless love. Are they blessed ? Then the death-path may be dark, the vestibule long and dreary, but it leads into the temple of heaven. Are they blessed ? Then the shadows of death flee away, and the music of heaven fills the soul.

All the dead are not blessed. The state of those who lived without God is sad and solemn. The portion of the wicked is endless ruin, deep despair. We warn those who are yet living out of Christ ; trusting not their soul's salvation to him whose arm is strong to save. Perhaps aroused to some degree of feeling, you say, let me die the death of the righteous, and let my last end be like his. Remember you must live the life of the righteous in order to die his death. It is truth alone that can bear up the soul amid the swellings of Jordan : the truth in Jesus. This sun shines in beauty all through the day of grace, and does not cease till it sets behind the dark mountains of eternal despair. Put not off considering what the gospel makes known,—the way to live, the way to die. The longer you delay the danger increases. Hasten then to live, by accepting the offer of salvation. Believe on Jesus.

It is not by any mere man, that we can be made ready to die. The hand of a priest cannot put a passport to heaven into our hands, we must have truth in our hearts. Christ, as our redeeming priest, and all prevailing mediator we trust, and then we are in the Lord, and so are blessed in life, in death, and through eternity. Observe,

II.—The state of peace and reward to which they have gone : “That they may rest from their labors, and their works do follow them.” The passage gives us a view of the future, and shows the influence which the present bears on it. There is a state of peace and reward to which the beloved of the Lord have departed. We get a glimpse of glory, in the expression, “they rest from their labors.” Earth is the scene of toil ; heaven, of peace and rest. “There is a rest that remaineth for the people of God.” We gather thus what earth is, and what heaven shall prove to the faithful soul. To the heart that is a stranger here, the cares, perplexities, hardships, sins, sufferings and sorrows of earth are toil ; but there is a rest from all those in the home above. The beggar at the rich man's gate is carried by angels into Abraham's bosom. Life's light afflictions past, the far more exceeding, even the eternal weight of glory is enjoyed. The source of mourning is dried up ; suffering now is unfelt, the throne is possessed, for if we suffer with him, we shall also reign with him. Sorrow is unknown. “They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat ; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters ; and God shall wipe away all tears from their eyes.” Victory is theirs ! they rest from the fatigues of war, and wear an immortal crown. To the high estate for which they struggled, they have risen ; the height of satisfaction is gained ; they bloom in the celestial paradise. Shall we then, who may be left behind, mourn for them as if they had exchanged happiness for pain, satisfaction for disquietude, rest for toil ?

“Would ye weep for the bird that hath found its nest ?  
 Would ye weep for the child on its mother's breast ?  
 Would ye weep for the flower from its calyx burst ?  
 For the fevered lip that hath quenched its thirst,  
 For the mariner snatched from the stormy billow,  
 And reposing in peace on his sweet home pillow.”

From all the sorrows and pains of time, the righteous have departed, let us therefore look up since their redemption hath come ; safely arrived at home, they dwell in the midst of all conceivable enjoyment, encircled by the arms of everlasting love.

Let it be remembered that this glorious state is influenced by the transactions of earth. There is a bearing which the present has on a future reward. "That they may rest from their labors, and their works do follow them." Their works are not represented as going before them, nor can they form an introduction for them to the Father of mercies. They never build a way on which the soul may travel up to heaven. Works do not constitute the ground of acceptance with God, but are the proofs of love—evidences of a heart grateful for the rich depths of love divine. The Redeemer's worth alone opens the heaven's gates. Salvation is due to the Lamb. If we would ever enter heaven, it must be by grace; but there is a place which the doctrine of good works occupies. The rewards of heaven shall doubtless be in proportion to the fulness of service, the devotedness of heart and life and all, to him that hath redeemed us with his blood. Faithfulness to Christ will not be forgotten; the "well done good and faithful servant," shall greet the ear and fire the heart. "Their works do follow them." He that winneth souls is wise, and they that are wise and turn many to righteousness, shall shine as the stars in the firmament of glory. In whatever sphere the follower of the Lamb moved while here below, if there faithfully at his post he fought the battles of the Lord, and toiled on to build up the Lord's house, the reward of work shall be enjoyed, and the struggle shall end in wearing a crown. Happy is that servant that watcheth and worketh; work for Christ is honorable, and shall meet a full, a large reward; it shall not be forgotten, for even a cup of cold water only given to a disciple, shall in no case lose its reward.

In working for Christ, the heart must belong to Christ. Work, however religious it may appear, is not approved of till the arm that works is warmed by a heart that beats with love to Jesus. The whole of our labors, presented as an acceptable sacrifice to the Lord, are received, when by the hand of faith we bring a heart washed from sin in the Redeemer's blood. The Lord is our righteousness, and what we bring is as a drink offering of thanks to his name.

There are those who have no works of the right sort to follow them, their deeds are deeds of darkness; sin has been followed through life, then shall their sins not follow them after death? Can they effect a separation of their souls from their works? Sins follow the soul into eternity, and can only secure a frown from the God of light. The followers of iniquity shall be followed by iniquities to the bar of God. How dreadful to die with the whole weight of sin on the soul. Past transgressions rise in dread array, they cry for judgment, their voice cannot be hushed, they follow to the righteous tribunal and secure condemnation. Forsake then, sin, lest it follow you in sad consequences to all eternity. Turn to the Lord, and he will have mercy upon you. Some refuse to class themselves with workers of iniquity, but who, nevertheless, cannot be viewed as prepared to die. They stand all the day idle, heedless about the gospel, careless about their souls. Remember, that not to do, is to bring condemnation: inasmuch as ye did it not. Awake then, arouse thee to action, flee to the cross, work while it is called to-day, the night cometh when no man can work.

Let bereaved friends take comfort from the text, when they have evidence that those from whom they are severed rested on Jesus. Hear the voice that would urge you to make sure of eternal glory. Follow those who have fallen asleep in Christ.

"Then haste, oh haste, to the prize press on,  
Follow the path where they have gone,  
On to the river though tempests rave,  
Strength shall be given to breast its wave,  
On! to the city, with golden gate,  
Till "the door is shut," ye are not too late.  
On! to the throne where the Crucified  
Hath a place for each at his pierced side;  
On where your loved ones have sped before,  
Where the arrow that severed, shall strike no more."