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THE

Canadian Independent.



VOLUME XXIII.

FROM JULY 1876, TO JUNE 1877.

“ One is your Master, even Christ, and all ye are Brethren.”

Toronto:

THE CONGREGATIONAL PUBLISHING COMPANY,
No. 32, WELLINGTON STREET EAST.

1877.

PREFACE TO VOLUME XXIII.

“Done!” We write the words with sensible relief. Though more imaginary than real, the pause that comes between the end of the old and the commencement of the new volume, affords a kind of breathing time, and for a moment or two, at least, we may take our hand off the lever, and look back over the road we have travelled. We have come fast and far. A few more such “runs” will carry most of us across this narrow isthmus separating the two great eternities! What we do, let us do it with our might!

Prefaces are but little read. Their chief use is to fill up a vacant page. We shall not waste our time, therefore, in writing a long one. We wish only to thank all who have helped us in our endeavour to make this Magazine what it is designed to be—instructive, helpful, and interesting. For those who have not, we can only pray, as we are required to do, for those who “despitefully use” us.

An important change has taken place in the Proprietary during the year, in the transference of the Magazine into the hands of THE CONGREGATIONAL PUBLISHING COMPANY, incorporated under the “Ontario Joint Stock Companies’ Letters Patent Act, 1874.” The transference involves no change in the general plan and purpose of the Magazine, the only object being to place its affairs upon a proper business footing, and so pave the way for improvement in several directions. We want all our friends to take “stock” in it, both mental and monetary. Only thus can we make it what we desire it to be.

J. W.

TORONTO, May 29th, 1877.

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THE
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VOL. XXIII.

TORONTO, JULY, 1876.

No. 1.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The Congregational Union of Ontario and Quebec, assembled in twenty-third annual session in Zion Church, Montreal, on Wednesday, June 7th, at 7:30 p.m. Rev. J. A. R. Dickson, of Toronto, conducted the devotional exercises, at the close of which the Rev. Charles Chapman, M. A., of Montreal, Chairman of the Union, delivered his retiring address, some extracts from which we quote from the *Witness*. After some introductory remarks, the speaker alluded to the solemn and impressive situation in which he was placed, from the fact that he had accepted a responsible position—a professorship in Western College, Plymouth, in England—and therefore it was not at all probable he would ever meet his brethren again as a member of the Congregational Union. He would address himself to the question of modern religious life, and our duties thereto:

RETIRING CHAIRMAN'S ADDRESS.

“For some years,” he said, “they had been in the midst of a remarkable religious earnestness; he believed that Divine Providence was utilizing the natural activity of the age for the drawing out of man's strong and indestructible religious instincts towards Him who alone could give rest to the soul. The special evidence popularly adduced in proof of the existence of an intense religious earnestness at the present time—often, he was sorry to say, to the almost complete ignoring of other more quiet and less obtrusive signs—was that embodied in what was commonly termed the Revival Movement, embracing the appearance of good men endowed with certain popular gifts, and impelled, apart from Church appointment, to exercise the function of the evangelist; the manifest success of exertions—*extra ecclesiam*—as witnessed in crowded houses and numerous converts; the presence in divers churches and under pastoral direction of a spontaneous awakening; the intense dissatisfaction of many members in all churches with the slowness of progress amongst themselves, and the consequent tendency of the more active workers to go off from Church ground, and coalesce with others of kindred spirit in maintaining Evangelistic services, independent of church control; and the rising up and maintenance of a periodical and general literature devoted to the special work of providing teaching supposed to be more simple, earnest and conducive to conversion than what issues from ordinary pulpits.”

WHY SOME OPPOSE REVIVALS.

There were others, again, “persons whose piety and judgment are of unquestioned weight, who regard modern Revivalism with a strong aversion, and are prepared to assign intelligible reasons for the attitude they assume. They demur to the assignment of these spasmodic efforts to a deep religious earnestness, and they question the permanent influence of them, both upon the church and the world. They rather claim to be more correct interpreters of the phenomena when they affirm their origin to be in a pseudo-religious restlessness, which, under the name

and in the garb of religion, is simply a form of the common bane of modern society—namely, an intense love of sensation and visible display. They accordingly resent with strong will the too frequent implication that abstention from these services is a sign of indifference to the salvation of men, and maintain it to be rather an evidence of a deeper and truer regard for the interests of the Kingdom of God. And finally, while acknowledging the probability, and even certainty, of some good as the outcome of revivalism, inasmuch as truth, under even most diverse circumstances, does bear fruit, yet they aver that a far greater good has been assuredly missed by this portentous diversion of energy from the legitimate channels of usefulness."

There was also a third class, "who, while disposed to encourage revivalism within definite limits, nevertheless look with grave anxiety on tendencies and dangers incident to the movement. They believe that in many places there is a stupor among professing Christians, and a gross neglect of religious ordinances on the part of the masses that may be broken in upon by a series of services framed as to time, locality, form and circumstance to that specific end; and they would rather put up with a few extravagances if need be, than remain in their former dull and non-aggressive mood. The demand for zeal is so imperative in the Kingdom of God, that they must welcome it anywhere and everywhere. But at the same time they are not insensible to the importance of toning down extravagance by an infusion of church sobriety, and of gathering up the reputed results of evangelistic effort for permanent service in the church. As observant, cautious men, they cannot fail to notice, in the almost invariable incidents of revivalism, a tendency to abnormal emotional developments; a growing craving for smart, sensational utterances; an obvious unwillingness on the part of the prominent to recognise church authority and order; a disposition in many converts to evade quiet, continuous instruction; and, where church fellowship is sought, a sudden infusion into the full rights of membership of persons whose sincerity may be unquestioned, but whose aptitude for taking part in the government of the church is not highly developed."

REVIVALS TO BE EXPECTED.

His desire was to suggest considerations that might modify the opinions of all these classes. Revivals in religion, like revivals in literature and in the arts and sciences, were to be expected. In the absence of a perpetual steady progression in holiness, zeal and love, in the Christian Church, there must come seasons of renewal, if Divine promises are to be realized.

"Though there may be something of the world's feverish restlessness, and also no little proportion of its outward display, blended unconsciously in the feelings and acts of many advocates of modern revivals, he could not but credit many of them with a measure of spiritual renewal after which we may all most earnestly strive. When they reflected on that holy, self-denying, blessed life-spirit among men eighteen hundred years ago; when they thought of the sin and woe still bearing men far away, and remember the fleeting character of their stay here below, they might well be ashamed before God, and crave from the depths of their soul a mighty quickening to a truer and nobler life. And if they gave due heed to the lessons of that ancient story concerning 'one who followed not with us,' as well as bear in mind the diversities created in human life by mental and social habits engendered by early education, or lack of education, they should take care lest, in the expression of their inability to accept the style of spiritual excitement others so readily appreciate, they should, by a harsh word or sorrowful look, wantonly wound the heart of one of Christ's disciples."

IS THE CHURCH WHAT IT SHOULD BE ?

This spirit of religious earnestness, he thought, might sometimes express itself in a crude and unsatisfactory way, but there undoubtedly co-exists with it, in a large class of Christians, a singular unfitness to deal with it. "If there be reality in

the earnestness which finds scope in movements practically outside the churches, and often in apparent competition with church organization, there should arise in thoughtful minds the inquiry as to whether the church as now organized is what it should be, seeing that so much of what is confessedly good is forcing its way into notice and taking shape apart from her direct control. He was not afraid to claim for the Church the inalienable right to lay hold of, and develop everything that pertains to the conversion and edification of souls. Our Divine Lord did not form His Church for a partial purpose in relation to His kingdom among men. It never was designed that the evangelization of the world should be carried on by agencies outside and independent of the churches, as churches. It is a fearful thing to say or to imply that the Church of Christ, as a Church, cannot do all that is wanted to be done for the spread of His truth and the salvation of men; and to him it seemed a most dangerous and disloyal act to turn aside from the Church, as a Church, and set up organizations or carry on agencies of this kind without the direct action, and with a mind not to admit the control of the Church. He was no prophet, but he saw here the sowing of the seeds of new sects—the alienation from Church life of energy and feeling which by a force of nature must some day shape itself into a denominational form.”

RESULTS, HOW FAR RELIABLE.

There were other aspects of this movement, he thought, demanding our severest scrutiny. “Is there not, for instance, in the statistical reports of the number of converts of a given series of meetings, too frequently a confusion with conversions to God of purely psychological phenomena, the product of overstrained nerves at the close of a weary day? A cool observer is apt to draw the conclusion that far stronger faith is often placed in the effect of a crowd, of music, and of the outward *clat* of a huge assembly than in the silent power of God’s truth. There are people who decline to believe that a vast throng of mixed characters gives efficacy to prayer. Some, not careless Christians, are apt to ask is it wise and prudent to expect regular church-goers who have diligently attended two public services, and perhaps the Sunday school, to attend at the close of the Sabbath another general meeting to hear appeals suited to those who have not been preached to already, and from persons who act on their own individual responsibility apart from church direction? It must not be wondered at if observant men regard such a procedure as an implication that the worship and instruction of the Church are not good and earnest enough, and that, therefore, the needed supplement must be sought elsewhere.”

He feared, moreover, that the tendency of the movement was to create disrelish for the solid instruction and sober worship of the church. “Nor is the impression a wholesome one on men of the world, when they witness, for a month or more, what seems to them a tremendous commotion about eternal affairs, and then observe how all dies away to the former quietude. They could not wonder if the world should think of our religious convictions as being not very consistent in their operation, or else as being of a character that cannot be maintained supreme and absorbing above all others.”

LET THE CHURCH TAKE HOLD OF IT.

Admitting, Mr. Chapman continued, that the Church is not fully alive to the spiritual destitution around her, and that her services are too exclusively suited to the requirements of matured Christians, “Is it the duty of those who are practically sworn to fidelity to their Church to seek to remedy this state of things by encouraging on every occasion what cannot but throw the Church into the shade as an evangelizing power, and thus commit a part of its divinely appointed work to a new and loose organization?” What, then, are they to do? To him the answer was plain: “Let the Church do its own work, as a Church, by all the legitimate processes placed within its province. The Church is the creation of Christ for the purpose of doing on earth the work He would do were He

now living visibly here. It is His body, and through the harmonious action of its members, the deaf are to be made to hear and the dead to rise. By the very act of having given to the Church pastors and teachers and evangelists, as well as by the sanction put upon local combination and discipline in Apostolic days, He has declared for all time that the high spiritual functions pertaining to the one universal Church are shared proportionately by each local community dedicated to His holy cause and designated a church. And to no other combination of men has Christ committed the great enterprise of seeking the lost."

The Church must therefore consider how she may conserve what is good, and eliminate what is evil in this movement. We must develop in the Church, and win over to Church guidance the feelings and energies which now find expression out of it, and apart from its direction. "If there is to be united action for common purposes of evangelization, let it be that of Churches, not that of individuals, who, by such independent action, not only deprive their own Church of the benefit of that energy, but are gradually drifting towards a new ecclesiastical organization or sect. If the spirit thrown into outer united efforts were thrown into the local action of the Churches to which the persons respectively belong, the outward form would not perhaps be at first so showy, but the spiritual result would be more wide and enduring. Why should the leaven of zeal and devotion be abstracted from our Church life for concentration in a large meeting for a month or two?"

TRAINING YOUNG CONVERTS.

Mr. Chapman also urged as specially important, where churches have been blessed with a considerable revival, the most earnest attention to the instruction of the converts. Let them be watched and trained with a tender care. He commended this remark especially to those brethren of the denomination whose labors as pastors and evangelists had been so richly blessed. Special services are only a very small part of the work of evangelization. "If they would but watch over and train their baptized ones as becomes a true foster-mother; if their domestic influence were more consistently evangelistic; if their personal conduct in the world were more truly Christian, and if their church members would but go personally to the abodes of destitution and sorrow as Christ their Lord would go, then work of evangelism would be done without observation, and much smaller scope would be found for orators' eloquence on rare occasions and the charms of music in public halls. A great deal of the modern revivalism is necessitated by the prolonged neglect on the part of the Church of the quiet private labour that may be carried on in home and Church and school every day. What they wanted was a permanently elevated tone, a more habitual zeal, a life-long yearning for the coming of Christ's kingdom." Each church should so modify its methods and its agencies as to find work for all its members, so that no one need go elsewhere for comfort, instruction and exercise of their gifts of prayer and speech. And finally, by each church thus conserving and developing its own spiritual forces to the utmost into steady, permanent efforts, there will arise an intensifying of evangelistic zeal in every part of the land, each congregation of believers will become a centre of light and power; visitation of the spiritually destitute will be maintained as regularly as in secular business; the young will grow up under the best nurture, and the number of those needing to be reclaimed in maturer years will be considerably lessened."

At the close of this address, a short business session was held. The following members of the Union were present, or subsequently answered to their names:—

MINISTERIAL MEMBERS.—The Rev. Messrs. Adams, Allworth (W. H.), Barker, Brown (J.), Brown (R.), Chapman, Claris, Cornish, Day, Dickson, Duff (A.), Fenwick, Gibbs, Hay (W.), Hindley, Howell, Ireland, Jackson, Macallum, Manchee, McKillican, McIntosh, Powis, Purkis, Reikie, Sanders, Sanderson, Silcox (E. D.), Smith, Stevenson, Unsworth, Wilkes, Wood—31.

DELEGATES.—Our list is imperfect, but among those present were the following:—

Messrs. A. Christie, Belleville; W. E. Welding, Emmanuel Church, Brantford; Geo. Willett, Eaton; J. Nicol, Granby; S. Hodgskin, and T. Allechin, Guelph; A. Thompson and W. Grant, Hamilton; G. S. Fenwick and W. D. Hendry, Kingston; P. Christie and A. McDermid, Martintown; T. Robertson and J. Baylis, Zion Church, Montreal; T. Lyman and C. R. Black, Emmanuel Church, do.; R. Bennett, Eastern Church, do.; J. Jarvis, Ottawa; T. Oliver, Quebec;—Wright, Russelltown; A. Foster, Scotland; Hon. J. G. Robertson, M.P.P., Sherbrooke; James Smith, Zion Church, Toronto; J. D. Eccles, Warwick—24.

The following were also invited to sit as

HONORARY MEMBERS.—Revs. Dr. Clark, Boston; W. Braden, of the Weigh-house Chapel, London, England; Charles Duff, Speedside; Alex. McGregor, Yarmouth, Nova Scotia; Geo. Anderson, Montreal; J. R. Black, St. Catharines; W. Williams, Montreal; J. Allworth, Brantford; Robert Mackay, Kingston; Martin Lowry, Tyrone; J. C. Baxter, of Montreal; Prof. Duff, and Messrs. J. P. Clark, London, England; J. B. Silcox, Toronto; J. Bell, Lanark—15

The hours of business were fixed at from 9 to 12 forenoon, and 2:30 to 4 p.m., the shortness of the session in the afternoon being intended to give more time for committee work.

The Rev. E. D. Silcox, of Edgar, was chosen Minute Secretary.

The following Standing Committees were appointed, the first name on each being convener:—

ON BUSINESS.—Revs. Prof. Cornish, H. Sanders, W. Manchee, and Messrs. T. Robertson and W. E. Welding.

ON MEMBERSHIP.—Revs. W. H. Allworth, J. Unsworth, — Hay, S. N. Jackson, and Messrs. James Smith and R. Bennett.

ON NOMINATION.—Revs. E. Barker, J. A. R. Dickson, J. F. Stevenson, LL. B., and Messrs. W. D. Henry and R. Robertson.

ON FINANCE.—Messrs. A. Thompson, G. S. Fenwick, John Heath, and Samuel Hodgskin.

The Union then adjourned.

THURSDAY, JUNE 8TH.

On Thursday morning, and every subsequent morning during the continuance of the sessions of the Union, a meeting for prayer and conference was held, from 9 to 10 o'clock, at which the brethren poured out their hearts together before God, and told of their successes and their trials. These meetings, which were seasons of much interest, were presided over in turn by the Rev. Messrs. Chapman, Mackay, Ireland, and J. B. Silcox.

At 10 o'clock, the Rev. Mr. Chapman called the Union to order, when, on nomination of the Committee of the Union, the Rev. Daniel Macallum, of Athol, was elected Chairman for the ensuing year. Mr. Macallum, on assuming the chair briefly thanked the Union for the honour conferred on him.

A docket of business was adopted, and the Treasurer's Report was presented, and referred to the Finance Committee. Then followed the very full and interesting Summary of Statistics which we give elsewhere, for which the thanks of the Union were voted to the Rev. Mr. Fenwick.

Applications for membership were read from the Revs. Chas. Duff, Eramosa; Geo. Anderson, Montreal; John Allworth, Brantford; H. J. Colwell, Alton; R. Mackay, Kingston; J. R. Black, St. Catharines; Wm. Williams, Montreal; Martin Lowry (late of the Presbyterian Church in Canada); and from Emmanuel Church, Brantford; Yorkville Church; and the Western Church, Toronto; all of whom, together with the Rev. R. W. Wallace, of London, whose application lay over from last year, were received.

The names of the Rev. W. Clarke, Dresden, and the Rev. F. H. Marling, now of New York, were, at their own request, removed from the roll.

A communication was read from the Protestant Defence Alliance of Canada, drawing the attention of the Union to the case of the Oka Indians, with a view to memorializing the Dominion and Imperial Governments in order that a Royal Commission be appointed to investigate the cause of the controversy in connection with the Indians. The matter was referred to the Business Committee, which at a subsequent session recommended the Union to adopt the form of petition suggested by the Alliance, and empower the Chairman to sign it on its behalf, which was accordingly done.

The Rev. John Wood reported on the CANADIAN INDEPENDENT magazine, which it was desirable to put on a cash and paying basis. The present circulation is over 1,200. The magazine is owned by a company of gentlemen now numbering thirteen. At a recent meeting of the proprietors it was decided to form a company, with a capital stock of \$2,000—to be composed of 400 shares of \$5 each, with power to increase the amount to \$5,000, this company to own the book-room in Toronto, and the INDEPENDENT. A small business during the year had been done by the book-room, principally in the Congregational Hymn-book and Sunday School libraries.

On motion of the Rev. S. N. Jackson, seconded by the Rev. Dr. Wilkes, it was *Resolved*,—"That the Union approve of the proposal to make the CANADIAN INDEPENDENT proprietors a Joint Stock Company, and trust that it may be the means of largely increasing the interest of our Churches in our publications, and of placing its finances upon a correct basis. We would also cordially commend this scheme to the favourable consideration of the members of our Churches." At a subsequent Session it was announced that \$700 of the stock had been subscribed, of which the delegates from Hamilton had taken 40 shares, and the delegates from Guelph 20. The Company will go into operation as soon as half the stock is subscribed.

At one o'clock on Thursday and Friday, the ladies of Zion Church, assisted by several of those connected with the sister Churches, invited the members of the Union to a cold collation in the lecture-room. The tables, as might have been expected, were laden with "good cheer," of which about a hundred persons partook each day. Dr. Wilkes presided, and at the close of the repast felicitously introduced a number of specially invited guests of the city and from elsewhere, who greatly added to the zest of the occasion by their "flow of soul." Among these were the Revs. Alex. McGregor, of Nova Scotia; Gavin Lang, G. H. Wells, L. Gaetz, and W. Williams, of Montreal; W. H. Allworth, of Paris; and the Hon. J. G. Robertson, M. P. P., of Sherbrooke. Mr. Chapman also offered a few parting words.

After dinner the Union resumed its session.

The Rev. Mr. Jackson moved the following series of resolutions:—

Resolved, "That in the opinion of this Union it is desirable—1. That previous to the formation of a new Church of our order, a Council of pastors and delegates of sister churches should be called by the parties desiring to be formed into such Church, and that statements and documents relating to the proposed organization should be presented to the Council thus formed, and its advice in the matter sought.

2. That in the ordination, or recognition and installation of pastors, and in the setting apart of evangelists in or among our churches, the Church over whom the pastor is to be placed, or of which the evangelist is a member, should call a Council, before whom should be laid the call of the church and the credentials of the pastor elect or of the evangelist, as the case may be, and the advice of the Council sought in relation thereto.

3. That a Council consists of the representatives of the churches, not of individuals; and it is expedient that each church consulted should be represented by

its pastor and a delegate, and should embrace, though not exclusively, the sister Congregational Churches contiguous to the church or people seeking advice.

4 That this Union would earnestly urge our churches to adopt the recommendations set forth in these resolutions.

5. That churches and pastors making application for membership in the Union be requested to state if these recommendations have been complied with, and that Rule No. 1 of the Constitution be so amended." These resolutions were referred to the Business Committee.

At three o'clock, the Union adjourned to allow the Canada Congregational Missionary Society and the Indian Missionary Society to hold their annual meetings, a brief report of which will be found elsewhere.

FRIDAY, JUNE 9TH.

After the usual devotional hour, on report of the Business Committee, it was *Resolved*,—"That the thanks of the Union be given to the Rev. Charles Chapman, M.A., for his able and timely address from the Chair, and that he be requested to place the same in the hands of the Union Committee for publication." It was also arranged that Mr. Chapman's address should come up for discussion on Saturday morning. It was further resolved, "That this Union, whilst congratulating Mr. Chapman on his promotion to the important position he has been called to occupy in the mother country, regret the loss the churches of the Dominion will sustain by his departure. And further, this Union cordially reciprocates the fraternal sentiments expressed by Mr. Chapman in his address from the Chair, and prays that the richest blessings of Almighty God may rest upon him throughout his future career."

The Union then adjourned to allow of the annual meeting of the Congregational College, reported in its proper place.

At 2.30 the Union again assembled for a brief session.

The Business Committee reported resolutions of thanks to Dr. Dawson, of McGill University, for his invitation to visit that Institution; to the Y. M. C. Association and the Mechanics' Institute, for the offer of the free use of their reading rooms to the members of the Union; and subsequently, to the several Railway and Steamboat Companies, which had issued tickets at reduced fares to those attending the Union; to the proprietors of the *Montreal Daily Witness* and *Montreal Gazette*, for supplying the members gratuitously with copies of their journals during the present meeting; and to the pastors, members and friends of the Congregational Churches of Montreal, for the hospitality and attention extended to them during their stay in the city;—all of which were cordially adopted.

The Committee appointed last year to prepare a manual of Congregational principles was allowed till next meeting to report.

The Rev. K. M. Fenwick presented the Report of the Union Committee. The Report thankfully acknowledged the spiritual power which has been experienced in some of our churches during the year, and a fair measure of prosperity in connection with nearly all of them; refers in appropriate language to the decease of the late Rev. D. D. Nighswander, of Granby, and to the removal to New York of the Rev. F. H. Marling; and expressed the hope of the Divine presence and blessing in our gathering. On motion, it was adopted.

Mr. Theo. Lyman presented a resolution in regard to the closing of the Centennial Exhibition on the Lord's Day, which was referred to the Business Committee, and on their recommendation was adopted. The resolution was as follows:—"That this Union has heard with much satisfaction of the decision of the Centennial Commission to keep the Exhibition at Philadelphia closed on the Lord's Day; and it begs to express to the gentlemen of the Commission its sympathy with them in this decision, and prays them to adhere to the same."

IN THE EVENING

a social meeting in connection with the Union was held in the basement of the church. A large company of the ministers, delegates and their hosts assembled. After tea the Rev. C. Chapman, who presided, called on several speakers in succession. The Rev. J. Wood spoke of a number of old familiar faces now absent. By some of these fathers in the ministry he was charged with kind remembrances to the Union. Mr. J. B. Silcox spoke for the students with respect to the departure of Mr. Chapman. He also presented the cause of the mission to the Labrador coast, now in the hands of a Ladies' Committee. One of the students had gone there for the summer. After an intermission, Mr. Nicol, of Granby, and the Rev. John Allworth addressed the meeting. The proceedings were enlivened with some excellent music.

SATURDAY, JUNE 10TH.

After the morning hour of prayer, and the necessary routine business, the Union adjourned for a few minutes in favour of the College Corporation.

At about eleven o'clock Mr. Chapman's address came up for discussion.

Rev. W. H. Allworth, on the whole, was very much delighted with the theme of the address, and regretted that a wrong construction should have been placed thereon; but it was always so when a man undertook to qualify what is good, and what is bad, in anything undertaken for a good purpose. He exceedingly regretted seeing that address characterized in such an influential journal as the *Toronto Globe* as "An Attack on Revivals and Revivalists." The address contained nothing that he was aware of which could be construed into an "attack." The heading to the report of it in the *Globe* misrepresented the Union and its chairman. The Rev. Mr. Chapman, as he understood it, was in favour of revivals, but wished the work to be taken up by the churches, and not allowed to fall into the hands of irresponsible persons, who, unattached to, and therefore uncontrolled by, any church, drifted rapidly into Plymouth Brethrenism. There were some things that were very good in the Plymouth Brethren, but he did not like to see that spirit which prompted them to try to break up churches, and impair their usefulness. He was not opposed to revivals. He rejoiced with all his heart in what was done by brother Mackay up West. He rejoiced in Mr. Moody, who had done, and was doing, a great and glorious work. But some of these revivalists, though very zealous to save souls, were also very ignorant, and their ignorance sometimes caused them to fall into grave errors in their teachings.

Professor Duff said Mr. Chapman did not find fault with those who were trying to assist the ministry in the conversion of souls, but he did find fault with men of little experience who claimed to know more about the care of souls than those who had spent their lives in the work. He could name men who gave a few fevered hours daily to this work, who would yet say to those whose business it was to care for souls, "you know nothing about this work." This was what he had been told during the past few days by a man who attacked Mr. Chapman's address. Ministers had no cause to be discouraged in going back to their quiet work in the country. It was the Master's work, and was done as He did it. It was one thing to address audiences of three or four thousand, but it was quite another thing to educate from the cradle to the grave.

The Rev. Mr. Wood said he did not believe Mr. Chapman was opposed to revivals, but he had perhaps scarcely distinguished with sufficient accuracy between the false and the true. He thought that by a somewhat inverted order of putting them, Mr. Chapman might have said the same things without producing the unhappy impression which evidently had been produced on some minds by his address. There was undoubtedly a good deal of "wildfire" in connection with revivals, as they were conducted in some branches of the Christian Church, and also of that which caused it—erroneous teaching. It was popularly believed that a man must first spend days and weeks in intense anxiety—in fact, to pass through

a sort of purgatory—before he could be converted, and that was called *repentance*. That was rather *impenitence* in his judgment—that is, the rejection or neglect of the gospel; and it was the working up of men's minds into this fevered state that has brought the revivalistic movement into such ill repute. But of that there had been nothing in the services he had been privileged to attend. There were one or two sentences in the address which struck him unfavourably. The allusion to the display of "orators' eloquence," and "the charms of music in public halls," &c., did look like a fling at revivals. He knew some of the revivalists to be devoted and excellent men. With regard to Y. M. C. Associations, he did not know what had transpired in Brantford since he had left, but he could bear the most emphatic testimony that when he was there the young men who were the most active in his church were members of the Y. M. C. A.

Rev. Mr. Dickson was sorry that the unfortunate impression had gone abroad that the address was against revivals, but believed that it would do good by directing thought to the subject. He believed that the Y. M. C. A. can do a work which the Church can not, but too often set themselves to do work which it is the Church's duty to do. He had been trying to gain his young men back to work in connection with the Church, and they were now doing more work for the Church than they ever had before.

Rev. Charles Duff said that if the terms "Revival" and "Church" had been more closely defined, much would have been done to prevent the wrong impression which had gone abroad. He could not in some instances blame the terms used by some revivalists against ministers. They are not infallible, and there is such a thing as being so careful of the work "between the cradle and the grave" as to forget the real spirit of the work. They all believed in true and genuine revivals, guided and impressed by all the earnestness of the Divine Spirit. They believed in a revival, deep, and broad, and high. Is there not need to-day for a revival? If the work could not be done without excitement, is there not need for it to save the perishing, and teach them to rest upon and trust in the Lord Jesus?

Rev. H. Sanders said revivalism was the reviving of something that is not dead. But some people set about it in the wrong way. He once knew a Wesleyan preacher who sent word to a town in the West that if they moved Heaven for a week before he got there, he would move earth itself so soon as he came. And so he did. The place resembled a very pandemonium, and completely shocked the speaker's sense of Christian feeling and propriety. That man said he added one hundred souls to the Church; but as the speaker remained there for six months afterwards, he had reason to know that not a single soul was added to the Church.

The Rev. Dr. Cornish thoroughly endorsed every word contained in the address. He had at one time been placed on this side the Atlantic, in a community given very much to this kind of thing, and observed them closely. The consequence of that observation had led him ever since to shrink from the name of revivalism. He believed the time had come for the discussion of the revival question. There was a danger of falling into mere sensationalism, and fostering the idea that the prime object of Christianity is saving souls from hell. This is one object; but the prime object of Christianity is to help build up a character more like Christ's.

The Rev. R. Brown said that if the ministers, the parents, the Sunday-school teachers did their duty, the children would grow up naturally into the kingdom of heaven as into citizenship. But when this is not done, the second-best thing is a revival taking hold of the adults. Mr. Chapman's address did not wound him, although he had had something to do with revivals; but it gave him the impression that he was somewhat opposed to revivals.

The Rev. Mr. Mackay, Kingston, understood Mr. Chapman to mean that if the Church does the work for which it is intended by the Master, all the work now done outside would be done by the Church itself. It was the Church that needed to be revived. He did not believe in revivals that were "got up" or that "break out," but the revival should be in the Church an "awakening." Mr.

Chapman was not against Young Men's Christian Associations, and if against anything, it was against the pulling down of churches instead of building them up.

Rev. J. F. Stevenson was strongly favourable to the revival movement. They required a little to watch against the spirit of over-sensation in these matters. He earnestly prayed for a revival in his own heart, and the hearts of those around him. But he thought they ought to be very careful they are not made subservient to a "revivalism" that is against the ordinances of the Christian Church. He confessed he had no faith in that. He believed the ministry to be part of Christ's Church, and he believed when brethren came up and began to pull to pieces the Christian Church, they were not *so far* doing the Lord's work. He did not believe that Mr. Chapman was opposed to revivals of religion, and he thought that men should not be so thin-skinned about this matter as, when themselves saying hard things against the church and ministers, to object to a little healthy criticism.

The Rev. Wm. Williams explained that the offensive heading to the *Globe's* report formed no portion of the synopsis of the address sent from Montreal.

The Rev. A. Duff said he had not heard the address, but he agreed with every word in it.

The Rev. Alex. McGregor, N. S., would like to know what was the meaning of "showers of blessings."

The Rev. Chas. Chapman, in reply, had nothing to say in defence of his address. What he had written was done deliberately, and he could abide by it. If the brethren would read it through, they would see that there was a principle running through the whole of the paper; that was, that the church would do its own work, and not allow it to be taken out of its hands by persons outside. In regard to the *Globe*, he was not afraid that it would hurt his reputation, and hoped to live longer than the paragraph in question.

The discussion then closed.

On motion of the Rev. H. Sanders, seconded by Mr. G. S. Fenwick, it was *Resolved*, That in reference to the attempts which are being made to introduce religious teaching into our common schools, it is desirable to place on record a clear expression of the deep conviction which has been so long conscientiously felt and maintained by our churches, that the civil power, whether represented by the national Government or municipal authority, has, and ought to have, nothing to do with religious teaching, and that we feel it to be our duty to oppose whatever would contravene this deeply cherished conviction.

Mr. H. T. Miller, of the S. B. Seaman's Mission, and late minister of the Seaman's Orphanage in Liverpool, England, was introduced to the Union. The Society he represented had cared for 450 orphan children of sailors, and about 70 orphans and widows had been sent out. He was here to assume the oversight of an auxiliary home for them.

The Union then adjourned to Monday.

THE LORD'S DAY, JUNE 11TH.

The Rev. H. Sanders, of Hamilton, preached in Zion Church in the morning, and the Rev. J. G. Sanderson, of Ottawa, in the evening, but having been ourselves similarly engaged on both occasions, we can give no *resumé* of their discourses. After the evening service, the ordinance of the Lord's Supper was observed, members of the four Congregational Churches, and others, uniting with the Union in the observance. The Rev. Mr. Chapman presided, and the Rev. Messrs. A. Duff, Smith, and others assisting. Many of the city pulpits, of various denominations, were filled by members of the Union during the day.

MONDAY, JUNE 12TH.

After the devotional hour, and routine business, the Rev. Alexander McGregor, delegate from the Congregational Union of N. S. and N. B., was introduced amid

hearty applause, and presented the salutations of the Sister Union, and addressed the Union. Mr. McGregor briefly described the progress of the work in the Maritime Provinces. He mentioned as a gratifying fact that with one or two exceptions all the churches of the Provinces he represented, so many of which were vacant a year ago, are now supplied with pastors.

The Rev. Wm. H. Allworth read an interesting paper upon "Ordination and Installation among Congregationalists in Canada." After the reading of the paper, a general discussion ensued upon it, and on motion of the Rev. J. A. R. Dickson, seconded by Rev. R. Brown, the thanks of the Union were tendered to the writer, and he was requested to place it in the hands of the Secretary of the Union, for publication.

Dr. Jackson's series of resolutions in regard to Councils were then discussed *seriatim*, and, with trifling amendments, were severally adopted.

In the afternoon, after brief devotional exercises, the Business Committee reported the following resolution, which was moved by Prof. Cornish, seconded by Rev. A. Duff, and *Resolved*,

"That this Union desires to reaffirm the great principle for which the Congregational Churches in Britain and the Colonies have so long and so earnestly contended, that there should be an entire separation of Church and State; that the civil ruler ought not to interfere in matters of conscience and religion, and that the teachers of religion should not interfere with the exercise of civil rights, beyond exhorting their hearers to perform their civil duties, as well as all others, conscientiously, and in the fear of God; and, while rejoicing that this principle is now advocated in this Province by some who were not in favour of it before, the members of this Union earnestly pray that the agitation upon this question now felt, and the means used to assert and give effect to the principle of religious equality, may issue in the most perfect civil and religious liberty in all parts of the Dominion."

The Rev. A. Duff, in speaking to the resolution, said he was a little suspicious that the people of the West were not in sympathy with those in the East. It looked as if the *Globe* had sneered at the former, because the subject of civil and religious liberty, which formed the basis of Sir A. T. Galt's address, did not belong to their Province, and that the Government was opposed to them. He believed that, strong as the Dominion Government was, it could not long so remain; they were alienating from themselves the confidence of the people of this Dominion.

The Rev. Mr. McKillican said that the motion, to his mind, did not go far enough. He knew something of the persecution which was carried on in this Province—the beautiful and the innocent weeping and praying, and suffering from the kicks of a Roman Catholic priest. He could not see it and be silent. If the Union did not take hold of the matter, they would be compromised as a body. He moved a substantive resolution strongly condemning the treatment of the Oka Indians.

Prof. Duff, in seconding the Rev. Mr. McKillican's motion, said in regard to the relation of the Church to the State, called up by the recent pastoral letters of the Roman Catholic Bishop of Montreal, that the assumption by any person whatsoever of any right as God's authoritative representative between God and His sons or servants, viz., all Christians, is false to Christianity. The decisions of the civil managers, be they popular or oligarchic, are the decisions of those whom God has appointed to care for civil affairs; to God immediately these are responsible, and not to Him through any church officers. The strife here is not the same as in England. Theirs is child's play compared with ours. Ours more resembles the one between Bismarck and the Pope. Here the Bishops say, "We are gods on earth, and all must submit to us."

Rev. Dr. Wilkes said the Oka question was partly a fight for property; not altogether arising out of ecclesiastical tyranny, but a greed for land. He believed that it was the opinion of the best lawyers that the priests had lost their right to the land, and the matter would be thoroughly sifted, and if necessary brought to

the Queen's Privy Council. In the Oka case there was no general principle involved, but a piece of vandalism that any one might perpetrate and be punished for.

The motion on the Oka affair was then dropped, and Prof. Cornish's adopted, it being considered that the petition to the Queen, which was ordered to be signed by the Chairman on behalf of the Union, covered the ground.

The Nomination Committee reported, recommending (1) that the Union accept the invitation of the Church in Guelph to meet there next year; (2) that the Committee of the Union be Rev. K. M. Fenwick, Secretary-Treasurer and Statistical Secretary; and Revs. Prof. Cornish, A. Duff, W. Manchee, H. Sanders, W. H. Allworth, C. Duff, John Wood, J. Unsworth, and Messrs. S. Hodgskin, James Goldie, John Crowe, John S. Armstrong, Joseph Barber and John Moffat; (3) Sabbath morning preacher, Rev. H. D. Powis and W. H. A. Claris, alternate; (4) Subjects for essays and writers for the next annual meeting:—(i) "True and False Rationalism," by Mr. Archibald Duff, M.A., (ii) "Fellowship of Congregational Churches," by Rev. E. Barker; (iii) "Claims of the Sabbath School on the Churches," by Mr. Thos. Robertson; (5) that addresses be given at the next annual public meeting of Union, on the Monday evening, on "The tendency of free inquiry on doctrinal subjects," by Rev. H. Sanders, and on "Church Finance," by Mr. James Fraser, of Toronto; (6) that the Union Chairman and Secretary be empowered to appoint one or more delegates to the Congregational Union of Nova Scotia and New Brunswick. These recommendations were adopted.

Rev. C. Chapman was delegated to convey the greetings of the Union to the Congregational Union of England and Wales.

The thanks of the Union were tendered to the American Board of Missions for the presence of their Foreign Secretary, Dr. Clark, and their greetings were ordered to be sent to Rev. Charles Brooks, Turkey.

The Revs. W. Williams and G. W. Wells were then heard on behalf of the French Evangelical Church of Canada. Mr. Williams explained that it was formed from the churches which had been cut adrift by the French-Canadian Missionary Society, whose work of education and colportage did not admit of their attending to the churches formed through their efforts.

Rev. G. H. Wells said that now it consisted of eight churches, established in different parts of the country. There was here missionary work to do at our doors, and in no place in the world was it more difficult to be done than here, under the overshadowing power of the Roman Church. The churches were established at central points, such as Quebec, St. Hyacinthe and Joliette, just where most needed.

The Rev. Dr. Wilkes said that of the \$4,000 expended on these churches last year the members themselves raised \$1,000. The congregation at St Hyacinthe had raised \$1,000 amongst themselves to erect a church, and a church was to be erected in Quebec. The Treasurer of the Society was Mr. Charles Cushing, Montreal.

The Rev. George Anderson also spoke on behalf of the French Canadian Missionary Society. Its specific work was education and colportage. At its school in Point aux Trembles 78 boys and 35 girls attended last year, and of these 62 were children of Roman Catholics. The colporteur found that although through the influence of the priests the French Canadians were not willing to read the Scriptures, they were willing to be talked to on religious subjects, and read religious books.

The Finance Committee reported, and the Union then adjourned.

The annual public meeting in connection with the Union was held in the evening, the Rev. Dr. Macallum in the chair. After singing and prayer the Rev. Charles Duff, of Speedside, addressed the meeting on "Congregationalism as a Spiritual Force."

"Congregationalism," he said, "was sometimes referred to by outsiders as a mode of government. It was much more. Had not its vitalizing principles been

a large element in its working? If Congregationalism was not in itself a positive thing, it provided largely for the dissemination of Divine forces. It was a spiritual force, because it presented no obstacle to the truth. It submitted to no fetters, repudiated the idea of taking anything short of the Mind Divine—through the light of the Holy Ghost shining on the sacred page. If they were alive to the light they enjoyed, surely they must thank the Heavenly Father. It was to them as ministers no slight privilege they enjoyed of coming untrammelled to the light of the Word. They had no creed coming in between them and the Word. They might feel in some measure encouraged by the sermon of the Rev. Dr. Cook before the Presbyterian Assembly, in which the very principles of Congregationalism were embodied. God had been blessing them during the past year, and he hoped that they would be still more devoted to the work in future.

The Rev. William Hay, of Scotland, spoke on "Christian Union from the Congregational point of view." The world would not, he believed, be converted as much by preaching of the Gospel, as by the exhibition of Christianity in the Church's members. There was perhaps as much preaching of the Word in the world now as would bring on the millennium, if the professors of the Gospel gave expression to this unity. There were unions by organization, laws, methods and institutions; but he did not think that this sort of union would be satisfactory; there was danger of its destroying the individual independence of the churches. Unity in words or doctrines and beliefs had been contended for, but such attempts had to a very great extent wrought dissension instead of unity; they created sects, instead of binding people together in a Christian unity. He believed in a broad church. He wished that they had such a breadth of platform of belief that all believers could come together upon it. He held that union did not imply the same interpretation of texts of Scripture, though on cardinal points they must be one. While loyal to Christ, they might not all think alike in regard to the theory of the atonement, or the matter of faith. With many who are most dogmatic, it is not the Word of God they seek to enforce, but only their own opinions. Here Congregationalism had a broad basis. There was a restlessness among all denominations caused by the pressure of their different creeds upon them. They should be united together in their hearts; this would be found the greatest possible source of strength and development. If Congregationalists were not the great loaf, they should seek to be the great lump of leaven. (Applause.) Their light was freedom in thought, and their love went out towards all who loved God in sincerity and truth, and they would influence others more effectually when they were filled with the spirit of charity and long-suffering. What they were called upon to do was to adorn the doctrine of God their Saviour in all things, making themselves examples of devotion and self-denial.

Rev. Mr. Smith, of Pine Grove, Ont., delivered an address on the Indian Missions. They had missions among the Ojibways and Crees, and what was comforting, they were exceedingly peaceably disposed. The Indians were extremely democratic, as exemplified in their mode of transacting business, illustrating this from his own experience. They knew the difference between the religion of the "black gown" and that of "the book," Catholic and Protestant. They were also very exacting in regard to promises, and looked for their literal fulfilment. By-and-by, under the new law, he expected to see parliamentary candidates coming to the Indians seeking their votes, and believed they would give them straight. The Roman Catholic missionaries met them everywhere, and there was there the same trouble as in the Province of Quebec.

The minutes of the day's proceedings were then confirmed, and after a few closing words by the Chairman, and prayer by the Rev. Messrs. Barker and Black, the Union adjourned, to meet in Guelph, in June, 1877.

SUMMARY OF STATISTICS, 1875-6.

The period over which the Statistics extend this year is from 1st January, 1875, to 8th May, 1876—sixteen months: except in financial matters, which for the most part are reported for one year only. We have also to notice a large increase in the number of reporting Churches. Last year only 64 Churches were reported; this year, 80.

	1876.	1875.	Increase.	Decrease.
Pastors in office.....	53	55		2
Number of Churches.....	80	90		10
Number of regular preaching stations.....	114	115		1
Total number of attendance.....	13,670	12,260	1,410	
<i>Addition to Membership.</i>				
By Profession.....	1,302	531	771	
“ Letter.....	242	140	102	
Total Addition.....	1,544	671	873	
<i>Losses on Membership.</i>				
By Death.....	95	58	37	
“ Letter.....	313	141	172	
“ Excision.....	304	76	228	
Total Loss.....	712	275	437	
Net gain during the year.....	832	396	436	
<i>Present Membership—Total</i>	5,774	4,702	1,072	
Of which there are Males.....	2,119	1,670	449	
“ “ Females.....	3,329	2,685	644	
<i>Sabbath Schools.</i>				
Number.....	82	71	11	
Teachers and Officers.....	812	710	102	
Scholars on the Roll.....	7,325	6,308	1,017	
Pastors' Bible Classes, not in S. S.....	22	14	8	
Number of Members.....	555	402	153	
<i>Baptisms.</i>				
Total.....	665	346	319	
Of which there were Adults.....	154	78	76	
“ “ Infants.....	511	268	243	

SUMMARY OF STATISTICS, 1875-6.—Continued.

	1876.	1885.	Increase.	Decrease.
<i>Church Edifices.</i>				
Reported	76	82	6
Number of Sittings.....	19,895	21,345	1,450
Value, including land.....	\$355,150	\$322,880	\$32,270	
<i>Parsonages.</i>				
Number	21	19	2	
Value.....	\$26,610	\$21,655	\$4,955	
Total value of Church Property.....	382,460	371,285	11,175	
“ Amount of Debt on do	41,160	20,585	20,575	
<i>Church Finances.</i>				
Local Church purposes	86,491	64,357	22,134	
Denominational objects	9,778	8,827	951	
Foreign French and Indian Missions	1,614	1,777	163
Benevolent and Religious Societies.....	3,779	4,981	1,202
Total Amount for all objects	103,308	80,921	22,387	
ADDENDA :				
<i>Unreported Churches.</i>				
(Taken from former returns)				
15 Churches, 10 Church Edifices, 2 Parsonages.				
Church Sittings, 2,270. Value of Church property, \$17,700, which if added to reported Churches would give the following result :—				
Congregational Churches in Canada	95	90	5	
Church Edifices	86	82	4	
“ Number of Sittings	22,165	21,345	820	
“ Value of Church Property.....	\$400,160	\$371,285	\$28,875	

Blessed is the man who knows enough to keep his mouth shut. Some people live sixty years without learning the art. Indeed, the older they grow, the wider their mouths are open. A man or woman who is a gabbler at forty-five is a dreadful affliction to a house, or a church, or a community. There are two things this age needs to learn—when to say nothing, and when it says anything to say it well. “If any man among you seem to be religious, and bridleth not his tongue, this man’s religion is vain.”

Let us carefully observe those good qualities wherein our enemies excel us ; and endeavour to excel them by avoiding what is faulty, and imitating what is excellent in them.

ROGER WILLIAMS AND THE NEW ENGLAND PURITANS.

A vast deal of capital, in an ignorant and prejudiced way, has long been made, as against the New England Puritans, on account of their supposed inconsistency and intolerance in the reputed "banishment" of the "martyr," Roger Williams. Hereafter the repetition of these charges will be far less excusable than heretofore. In our opinion, Dr. Dexter [in his new work, "as to Roger Williams and his banishment from the Massachusetts Plantation,"] has incontrovertibly established his point. A year ago the General Court of Massachusetts was petitioned to revoke "the sentence of banishment against Roger Williams," which was decreed in 1635! This was urged in the interests of "historical justice," on the ground that the reason for his punishment had been merely his advocacy of "perfect religious liberty." "Roger Williams," says Dr. Dexter, "of all men, ought, by this time, to be as accurately as widely known. But the denomination of Christians known as Baptists, having canonized him—although never such a Baptist as they are, and for but a very short period of time a Baptist at all—have manifested great reluctance to give due consideration to a large portion of evidence bearing upon the case, and seem to prefer, without regard to facts working fatally against their position, to re-utter the old encomiums and denunciations, as if one adequate statement could, by persistent reiteration, have made a whole truth." It was not his doctrine of soul-liberty which made Williams obnoxious to his associates; his conduct and influence were of such a nature as to give the Company a perfect right, under the peculiar circumstances of the case (so amply explained in the essay), as the charter expressed it, "for their special defence and safety, to encounter, expulse, repel, and resist by force of arms, all such person and persons as shall at any tyme hereafter attempt or enterprise the destruction, invasion, detriment, or annoyance to the said plantation or inhabitants."

Roger Williams came to Massachusetts when about thirty years of age. He refused an invitation to preach for the Boston Church, because they were an "unseparate people." He was himself a "Separatist" after the stamp of Brown himself. After acting as "teacher" for a short time he went to the Plymouth Colony, where he "prophesied" for a while, until sundry of his crotchets, and his opinionated, rash way of writing upon them, brought him into trouble. Governor Bradford gives this glimpse at once of Mr. Williams's position then, and of the manner of public worship there:—

"On the Lord's Day there was a sacrament, which they did partake in; and, in the afternoon, Mr. Roger Williams (according to their custom) propounded a question, to which the pastor, Mr. Smith, spake briefly; then Mr. Williams prophesied; and after the Governor of Plymouth [Bradford] spake to the question; after him the elder [Brewster]; then some two or three more of the congregation. Then the elder desired the Governor of Massachusetts and Mr. Wilson to speak to it, which they did. When this was ended, the deacon, Mr. Fuller, put the congregation in mind of their duty of contribution; whereupon the Governor and the rest went down to the deacon's seat, and put into the box, and then returned."

And Cotton Mather records another bit of personal characterization bearing upon the question:—

"There was at this time in Plymouth two ministers [Smith and Williams], leavened so far with the Humors of the Rigid Separation, that they insisted vehemently upon the Unlawfulness of calling any *unregenerate* man by the Name of *Goodman* Such an One; until, by their indiscreet urging of this Whimsey, the place began to be disquieted. The wiser people being troubled at these trifles, they took the opportunity of Governor Winthrop's being there, to have the thing publicly propounded in the Congregation; and in answer thereto, distinguished between a *Theological* and a *Moral* Goodness, adding that when Juries were first used in England, it was used for the Crier, after the Name of Persons fit for the

Service were called over, to bid them all : *Attend, Good Men and true* ; whence it grew to be a Civil Custom in the English Nation, for Neighbours living by one another, to call one another *Goodman Such an One* ; and it was a pity now to make a stir about a Civil Custom, so innocently introduced. And that speech of Mr. Winthrop's put a lasting stop to the Little, Idle, Whimsical Conceits, then beginning to grow Obstreperous."

Again, Governor Bradford spoke of him as a "man godly and zealous, having many precious parts, but very unsettled in judgment, who came over first to ye Massachusetts, but upon some discontente, left yt place and come hither :

"He this year [he is writing under date of 1633] began to fall into some strange opinions, and from opinions to practice, which caused some controversy between ye church and him, and in ye end some discontente on his part, by occasion whereof he left them something abruptly. Yet afterwards sued for his dismission to ye church at Salem, which was granted, with some caution to them concerning him, and what care they ought to have of him. But he soone fell into more things ther, ye governments trouble and disturbance. I shall not need to name particulars, they are too well known now to all, though for a time ye church here wente under some hard censure by his occasion, from some that afterwards smarted themselves. But he is to be pitied, and prayed for, and so I shall leave ye matter, and desire ye Lord to show his errors, and reduse him into ye way of truth, and give him a settled judgment and constancie in ye same ; for I hope ye belongs to ye Lord, and yt he will shew hinn mercie."

Williams was by no means the first disturber of the peace (however well intentioned) "to be ordered to remove himself out of the lymetts of this patent, as persons unmeet to inhabit there." Moreover, if it might still be claimed that it was a breach of Christian tolerance for the Massachusetts colony to let Roger Williams seek a new field for his manners and opinions, it might not eminently become the advocates of "restricted communion"—who avow their determination to "stamp out" from the body all views, and all ministers holding them, different from their own—to denounce it. But the Baptists and Quakers of that time were a very different species of religionists from those of our day. As Dr. Dexter says :—

"Those men, whom Roger Williams knew as 'Pragmatical and Insulting Souls,' 'Bundles of Ignorance and Boistrousness,' with a 'Face of Brass, and a Tongue set on Fire from the Hell of Lyes and Fury : ' and to argue against whom—at the age, it would seem, of more than three-score and ten—he rowed 'with his old bones' from Providence to Newport up to midnight before the appointed morning of discussion ; were as unlike the sleek, benignant Friends, whom all people now take pleasure in knowing, as the wild Texas steer, maddened by the fever-torture of thirst and the goading torment of the jolt and clatter of a cattle-train, broken loose and tearing terribly through crowded city streets—tossing children, trampling women, and making dangerous confusion thrice confounded everywhere until calmed by some policeman's rifle—is unlike the meek and patient ox which, leans obedient to the yoke, as with steadfast step he draws the straight dark furrow behind him, along which, by-and-by, the harvest of autumn is sweetly to smile."—*Advance*.

While the present spirit of excitement is abroad in the religious communities, Christian people should increase in earnestness and the zeal of church-work. They need not cultivate the excitement, but, catching the energetic impulse of awakened hearts, try more and do more in the regular work with which they are associated.

The body of our prayer is the sum of our duty ; and as we must ask of God whatsoever we need, we must labour for all that we ask.—*Jeremy Taylor*.

Editorial.

The Canadian Independent.

TORONTO, JULY, 1876.

WORKING OUTSIDE THE CHURCH.

Apropos of the danger suggested by the late chairman of the Congregational Union, in his retiring address, in regard to young men working "outside the church," it has occurred to us that for the most part the danger is purely imaginary, inasmuch as the chief difficulty is generally found to be in getting church-members to work at all! An excess of zeal in a few exceptional cases may well be condoned in view of the fact that there are so many who cannot be moved to do anything easily. John Wesley and several of his class-mates were turned out of Oxford for having *too much* religion, but it is said that there were several left behind who might with at least equal propriety have been turned out for having *too little*! And it seems to us that we need to be more anxious to quicken the sluggishness of the many than to repress the zeal of the few. In this age of ceaseless activity and inquiry we might well exclaim, "Would God that all the Lord's people were prophets!"

We confess, however, that we do not very well apprehend what Mr. Chapman means by the phrase "outside the

church." Are we to place in that category every effort by the non-official portion of the membership that has not been directly authorized or sanctioned by "the church"? Are such persons never to hold a cottage-meeting, or gather a Sunday School, or preach in the fields, until "the church" gives them permission? Yet surely these things are just as much *extra ecclesiam*, so long as they are undertaken by them of their own accord, as the services to which objection was taken in the address. As we view the matter, everything is *within* the church that is performed by a church member, whether officially or unofficially. Every one has his own proper gift of God, and that gift he is bound to use, to the best of his ability, for the glory of God; and for our part we say, let every man preach that can do it to edification and salvation, and preach where he can get most people to hear him, and can do most good. Neither the church nor the ministry have anything to fear from pursuing such a course. The first New Testament "revival" occurred under the preaching of the Apostles, and the second under that of Philip the deacon, who "went down to the city of Samaria and preached Christ unto them" (Acts viii. 6); the Lord thus teaching us that He will bless the work of any man who is, as they were, "full of faith and of the Holy Ghost."

CREEDS AND SUBSCRIPTIONS.

Little as some may think of denominational distinctions—and it is becoming somewhat popular to decry them—the divisions of the Christian Church in the present day are founded very largely on diversities of taste and temperament, no less than of doctrine, which necessitate, and which we therefore venture to think will perpetuate, some of these divisions till the end of time. Episcopacy, Presbyterianism and Methodism, each finds its supporters principally among some particular class of the community.

In some natures the æsthetic and ritualistic element predominates; in others, the dogmatic; and in yet others, the emotional; and we are persuaded that, apart from all doctrinal differences, no visible organization will ever be comprehensive enough to embrace permanently all these types of our social and spiritual nature. There are some people who had better be Methodists, because Methodism furnishes the kind of spiritual pabulum upon which they can best thrive; and there are others who, for similar reasons, had better remain Episcopalians or Presbyterians.

There are, indeed, some excellent men to whom all creeds and ecclesiastical organizations are about alike. They can subscribe to the Westminster Confession or to John Wesley's Notes and Sermons with equal ease. By some process or other of mental reservation, or accommodation to circumstances which we do not very well understand, they can be Calvinists to-day and Arminians to-morrow. Every year, about this time, we observe more or less of this kind of interchange between the different de-

nominations, and we must say never without surprise. Somehow, we like to feel that we have an opinion on certain doctrinal points, and to hold to it firmly because of its being founded upon the Word of God; and of course we wish to see others acting upon the same principle. And when, therefore, we see men relinquishing all they once held dear to them ecclesiastically, *in a huff*, or for personal ease, or because they have changed their views of the mode of baptism, we can only look on and wonder if subscription to a creed means anything at all? Certainly it ought to mean something to those who are about to unite with any close-creed church, especially in view of the proceedings that have recently taken place in the Presbyterian Assembly in Toronto.

For our own part, we believe more firmly, if possible, than ever in the grand old maxim of Paul, "Prove all things; hold fast that which is good." Too many content themselves with holding fast to the *system* to which they belong, instead of bringing the system and its teachings to the test of Scripture. The subordinate standard comes, in effect, to be supreme and final. The *ism* is mistaken for the Truth; the teachings of man for the Word of the living God. A devout and prayerful appeal to Holy Scripture upon all disputed points is the only effectual means of healing the divisions of the Christian Church.

The amount of space necessarily devoted to the proceedings of the Congregational Union, and its kindred Canadian Societies, this month, precludes the pos-

sibility of our giving even an outline, as we should like to do, of the proceedings of the various ecclesiastical bodies and "Church Courts" of other denominations which meet about the same time. To present such an outline in August would be altogether behind time, and therefore we have reluctantly to pass them by, simply noting any items of more general interest. We rejoice to learn that nearly all denominations in this country have enjoyed a year of exceptional religious activity and prosperity, the additions to the churches on profession of faith having been considerably beyond the average. All complain of more or less decrease in the income of their religious Societies, as a consequence of the prevailing commercial depression. But we trust that the spiritual growth will remedy this temporary evil by opening the purses of those whose hearts have been opened by the Lord, and that the year now commencing may be as the year now past, and much more abundant, in its spiritual increase.

The change of one's Church relations, especially on the part of a Minister of the Gospel, is a step of no ordinary importance. We frequently receive letters, in our capacity of Superintendent of Missions, from parties who are discontented, for some reason, with their present position, and who are desirous of a change. Several have recently written us that they are "tired of the Methodist itinerancy," and want to settle down to a more permanent pastorate. To all such we invariably say, "If that be your only reason, stay where you are!"

There is no *principle* involved in such a reason. It is a question of *personal ease and comfort*, and that ought ever to be a very secondary one to a true servant of Christ. Such a change should never be contemplated except where there is a conviction that duty—faithfulness to Christ, and to His truth—requires it. If there be anything in our present relations that involves a violation of the rights of conscience, or that requires us to wink at evils in the church, or to disobey the command of the Master, then we are bound to try to remedy these things, or to make a change. "Let all things be done unto edifying."

Our readers will observe that at the Union meeting a proposal was made to place the CANADIAN INDEPENDENT in the hands of a Joint-Stock Company, and thus by enlarging the proprietary, increase the interest of the Churches in its behalf. This scheme was scarcely matured before the Union adjourned, but sufficient was done to ensure its success, and we shall be glad to receive proposals for the stock yet remaining on hand. We are anxious to have all the Churches enlisted in it, even if only to the extent of a single share of \$5. We want as wide a constituency as possible. Let us hear from our brethren promptly.

The proceedings of the Presbytery, and the Synod of Toronto, and the General Assembly of the Canadian Presbyterian Church, in the now celebrated Macdonnell case, afford a curious illustration of the ease and rapidity with which the *British American Presbyterian* assured us, a little while ago, their

Church Courts settle such cases as that of Mr. Beecher. Seven or eight months have passed since the worthy pastor of St. Andrew's preached that heretical sermon; almost innumerable meetings have been held about it; the Supreme Court of the Church spent a solid week deliberating over it, and discussing it; and yet, after all, the matter is, to all appearance, farther from settlement than ever. Mr. Macdonnell still indulges the "hope" that God may yet, in His infinite mercy, "put an end to sin and suffering." His attitude in relation to the Confession of Faith is declared to be "not satisfactory" on this "fundamental point," and yet he is neither silenced nor removed from his charge. For another whole year the case stands over to ferment and work dissension, with the prospect that even then the time may be indefinitely extended which is allowed to Mr. Macdonnell to make up his mind on the point. Meanwhile, worried and galled with the "fetters" he wears, this troubler of the Presbyterian Israel has gone to Europe, with his wife, for the benefit of their health.

The Rev. A. M. Henderson, M. A., Principal of the Congregational College of Victoria, and Pastor of the Collins Street Congregational Church, in Melbourne, passed away to his rest, in this city, on Friday, the 23rd June, at the residence of his nephew, Mr. J. Garvin, in the 56th year of his age.

Mr. Henderson was, in his early life, a Wesleyan Minister in Ireland, but having left the Methodist body and united with the Congregationalists, he became first the pastor of a Congrega-

tional Church in Cork, and then the successor of the late Rev. John Blackburn, in Claremont Chapel, Pentonville, London. Thence, about eleven years ago, he went out to Australia, chosen by the unanimous voice of his brethren, to occupy the position which he held from that time till his decease.

Mr. Henderson was on his way to England in pursuit of health and rest. He appears to have been an enormous reader, a hard thinker, and a very laborious man, in every sense of the word. He had probably, however, undermined his strength by his excessive mental application, and had suffered from two attacks of paralysis before leaving his home. The immediate cause of his death seems to have been rheumatic fever, contracted through taking cold while crossing from Niagara Falls to this city. Several of the city pastors and the writer had called on him together, before leaving for the Union meeting in Montreal, when he expressed the hope of being able to look in upon us there before we closed. But the Master had ordered otherwise, and by the time we returned he was beyond recovery. He departed peacefully, resting on Him "whom not having seen he loved."

By request of his sorrowing host, the writer conducted the funeral service, assisted by the Rev. J. G. Manly, a lifelong friend of the deceased, who gave an address, and the Rev. Mr. Dickson, who offered prayer. His remains peacefully repose in St. James's Cemetery. We sympathize deeply with his bereaved family, as yet unconscious of their loss.

Our big brother of the *English Inde-*

pendent must excuse us if we say, that that announcement of "Kinahan's LL Whiskey," so "celebrated," and so "delicious," which appears in his advertising columns every week, seems to us entirely out of place among the many good things there brought under the eye of his subscribers. It is quite possible that it may be, as the maker affirms, "more wholesome than the finest Cognac brandy," but that is not saying much for the brandy. All such articles, in our opinion, are much better left to such of the secular press as think more of money-making than of the morals and manners of the people.

For many years the Rev. R. P. Duclos, the President of the French Evangelical Church of Canada, has carried on, upon his own responsibility, a college at St. Hyacinthe, about thirty miles from Montreal, for the education

of young ladies in the French language, which, up to the present time, has been maintained with efficacy and success. For the sake of securing permanency, however, as well as increasing the efficiency of such an institution, it is proposed now to convert it into a joint stock or proprietary institution, under the management of a properly appointed Board of Directors. This Mr. Duclos is willing to do, if a sufficient number of shareholders can be obtained to take the matter in hand. Mr. Duclos would still be at the service of the college as before. The shares are \$50 each, and the scheme has the sanction and public commendation of the leading ministers of Montreal and other gentlemen. The proposal is to give a better education, and at a lower rate, than in the convent schools, to which so many Protestant parents thoughtlessly send their children. We wish Mr. Duclos success.

Correspondence.

A GREETING TO THE CONGREGATIONAL UNION.

MANISSA, TURKEY,
April 26th, 1876.

DEAR MR. WOOD,—We shall have to look to you once more to be our spokesman in the presence of our Canadian constituency. Our love and kindest greetings to the assembled delegates of the home churches! We rejoice with them in the showers of blessings that have descended from before the Throne on

high; now may the newly-born be nourished, that they may become strong men in the Lord their God; peace and prosperity to all the brethren! As to ourselves, it is a pleasure this time to be able to speak of an entire year rather than of a fraction, and of actual and direct work too. This has been a *missionary* year; we claim to be now *missionaries*—not visitors, nor yet mere students. We have become part and parcel of the country wherein our lot is cast, and more specially of the corps of Christian la-

bourers to join which we were called from home. We already welcome newcomers,—as having a right to warn and instruct them about the ways of this Eastern world. With regard to the past year of my work, it has been devoted chiefly to teaching; the Station class, for training young men to become preachers and teachers, has been during the winter my one first care. To go back a little though to preparation for such duties:—After attending last annual meeting, an account of which I sent you, I spent a month in the Broosa field, living in the family of our one only Greek pastor in Turkey, Pastor Apostole of Demirshesh. This was a season of great privilege as to the one end I had in view. On returning home in July, I preached after a Sunday or two my first Greek sermon, and while it was a good many weeks before the second sermon followed—chiefly on account of the grumbling of our few Armenians who don't understand Greek—preaching is now an integral part of my duties, not as yet at regular intervals, but at present rather frequently. It is a very great pleasure to speak face to face and heart to heart to our own people, thinking little of the mode of communication, but most of the simple truth, a lodging for which in their souls is our first desire. Sunday-school teaching has been regularly continued throughout the year, and two at least of my pupils have graduated from us and become acceptable teachers themselves. The winter's work began early in September, and has but lately closed. Some years ago a Station class existed here, but had needed to be abandoned; it was with much comfort that we were able to establish one again last autumn. It consisted throughout the year of eight young men—four from Manissa and four from Thyatira—seven Greeks and one Armenian—four professing Christians, four not. We rented an old Turkish house close by, and threw it open to our young men for their home. The little furnishing they needed for their rooms, they provided themselves with; we allowed them a lira, or about \$5 per month, and with it they bought their own food, preparing it themselves, and also procured such books as they required.

This sum is, we believe, higher than given anywhere else in our field, and will probably have to be reduced this coming year. Each morning I spent from 9 to 12, with my pupils five days in the week, instructing them in arithmetic, geography, Greek grammar, Scripture and English. Of course, at first, 3 hours of steady talking in Greek quite exhausted me; it was good while severe drill, and became easier with each repetition of it. Considering the disadvantage under which both pupils and teacher laboured in trying to exchange ideas, the progress made seems now very fair. It is not easy anywhere to take young men from shops, benches and ploughs, to con books; it is certainly no easier here, where the atmosphere gives no suspicion of scholarly methods. Our young men do seem to have learned somewhat how to learn, and this to us is much. Their conduct has pleased us very well; almost never have we needed to rebuke them; to have met them coming out from their lessons would have been an interesting experience to any one of our home friends. We had four mornings of public examination at last, and reviewed quite at length our work. We made no sensation, but certainly didn't disgrace ourselves. Now that the students have gone out from our care to the many temptations of both home and public life here, I can only cry to God to shield them from evil. They are to us as our sons; they have sat at our table with us once and again, have been since the new year supported by us, have been our daily care, and we feel as if we owned a good large share in them. The Good Shepherd keep them from straying—yea, make them to be seekers and savers of their lost countrymen! A Christmas present to each of a fine new Testament—the gift in part of your Central Mission School, Toronto—was the occasion of much joy to both them and us your stewards. They are gone out now seeking work for the summer months; three are in our employ as colporteurs—two having gone together to Philadelphia, Koula, &c., the third alone to Pergamos and parts beyond. I really count upon good reports from them, and have full confidence in them. The growth of one

of the three this winter has been a marvel to us all. He came to us a child and he is now a man, and the foremost man too among them all. Our fourth Christian student continues teaching in our girls' school—just at present giving them double time because of Miss Cull's absence. One of the second four has work with a good farmer, and the others are seeking manual labour; we cannot carry our wards from year's end to year's end.

My story is most told now. We are about setting out from home for a somewhat lengthy absence—the wife and our missionary daughter to recruit in Constantinople, while I go on with a company of brethren to our most distant station, Cæsarea, there to hold our annual meeting. It will be a new experience this long overland journey—two weeks each way—but God can, yea will, be there as well as here, and will choose wisely for us. As to the coming year, we can only guess as to what its work may be; whether we shall be continued here or moved elsewhere; if here, what part of the work to be doing, &c. To take the class again and do all the rudimentary drilling, as this past year, has seemed impossible to me. Mr. Stearne has come to us, and is willing to begin as I did. If both of us be left there, I shall hope to make next winter one of special study—of Greek at Athens, and then of Turkish here—while here, doing direct missionary work as far as possible. More and more one comes to long for direct contact with the people—to be neither teaching nor writing, but catechising in the houses and shops, preaching in the pulpit, &c., &c. As to help from Canadian friends, we would here

acknowledge, and most gratefully, valuable contributions of clothes for our girls' school from the Woman's Board Missions, both in Sherbrooke and London; also the very kind gift of two sovereigns to our work in general from the Central Mission S. School, Toronto. Schools of the American Presb. Church, Montreal, have sent \$100 for the benefit of our young men. I should not forget, too, to mention that the two societies of ladies spoken of support each a girl in our boarding school—fifty dollars a year. As to offerings towards our own maintenance, you know much more regarding them than do we. To all mindful of us and our work, give thanks and our sincere gratitude; it would be a spur and help to think we entirely belonged to you. The Board reduced our salary with the new year, and now we are considering if we can further cut it down ourselves. God has been very, very kind to us—mindful of all our needs. We have been continued in life and health, and put much more fully into position for work; life too has been added to us, and we envy no man.

What overturnings the Ruler of all the earth has in store for this bankrupt government and oppressed people we know not; often the beginning of the end seems manifest. Whatever change come we are fully persuaded will but fall out to the furtherance of the Gospel. If possible, may no destroying hurricane be needed to clear this atmosphere of its poisonous vapours. We never dare here pray—"overturn, overturn," &c.; yet the Lord's will be done.

Yours ever,

C. H. BROOKS.

News of the Churches.

THE TWENTY-THIRD ANNUAL MEETING OF THE CANADA CONGREGATIONAL MISSIONARY SOCIETY was held in Zion Church, Montreal, on Thursday afternoon, the 8th June, at 2.30 o'clock. G. S. Fenwick, Esq., of Kingston, was

called to the chair, and the Rev. W. Manchee, of Guelph, acted as Minute Secretary. The Rev. R. Mackay led in prayer, after which the Rev. Dr. Wilkes presented the Annual Report, and also a financial statement comparing

the income and expenditure with that of the previous year. From the former it appeared that the number of missionary pastors and evangelists employed had been 53. This year the Colonial Missionary Society of England will aid the fund to the extent of probably £250 sterling, and in time to come that Society will supplement the funds raised in this country by a grant equal to twenty per cent. of the sums thus raised. In the Western Ontario district \$847 had been raised for the Society, and \$2,067 expended. In the Central district \$1,150 had been raised, and \$1,661 expended; in the Eastern district, \$725 had been raised and \$1,110 expended; in Quebec district \$873 were raised, and \$615 expended; in Nova Scotia and New Brunswick district, \$1,008 were raised, and \$1,573 expended. About \$600 was on hand towards meeting the demands of the next quarter. These amounts were slightly changed by subscriptions handed in after the accounts were closed, but were not materially altered.

The Home Secretary also presented a Report of his labours during the year, from which it appears that in addition to the editing of the CANADIAN INDEPENDENT and the *Congregational Year Book*, conducting a voluminous correspondence with the churches, and transacting the business of the Book Room, he had spent thirty-three Sabbaths away from home, chiefly in the service of the Mission churches, had preached seventeen Sabbaths in Toronto, and had travelled over 9,000 miles directly in the service of the Society.

On motion, both these reports were adopted, and ordered to be published under direction of the Committee.

The General Committee for 1876-7 was then elected, consisting of the Rev. Messrs. W. H. Allworth, Sanders, Man- chee, Unsworth, Dickson, Jackson, Fen- wick, Reikie, Sanderson, Mackay, Ste- venson, Williams, A. Duff, Powis, and Alexander McGregor, and Messrs. W. E. Welding, S. Hodgskin, Jas. Smith, G. Haguc, G. S. Fenwick, T. Robertson, C. R. Black, Hon. J. G. Robertson, M. P. P., together with

The Rev. Dr. Wilkes, Gen. Secretary- Treasurer; and

The Rev. John Wood, Home Secre- tary.

At a subsequent meeting the District Committees were severally elected, with the following gentlemen as Secretaries: Western Ontario, Rev. H. Sanders, Hamilton; Central Ontario, Rev. J. Unsworth, Georgetown; Eastern On- tario, George S. Fenwick, Esq., Kings- ton; Quebec District, Rev. A. Duff, Sherbrooke; and C. R. Black, Secretary for Montreal Branch; Nova Scotia and New Brunswick District, Rev. Alex. McGregor, Yarmouth, N.S.

The Annual Public Meeting of the Missionary Society was held in Zion Church the same evening, at eight o'clock, the Hon. J. G. Robertson in the chair. After a brief service of prayer and praise, the Chairman called on the Rev. Dr. Clark, of Boston, one of the Secretaries of the American Board for Foreign Missions, to address the meeting.

Seventy-five years ago, said Dr. Clark, all the converts among the heathen could have been assembled in Zion Church— now they had half a million of Church members, and several millions of hearers from among them. The American Board liked to thoroughly man their stations— say three men to each place. The Apostles did not remain in Judea, much as they loved their country, and we cannot wait till all the Christian work is done up and finished at home before we go to the nations in darkness. We send out everywhere a few men and women to raise up a native ministry for their countrymen. Their Board had 230 churches, and 100 of them are independ- ent and self-supporting churches, leav- ing us free to send our men and money to China, Japan and other lands. Last year the Board spent \$116,000 on mis- sions to British territory in the East. He thought he might very properly ap- peal, therefore, to the British public for more means to carry on this work. Their men in Asia just managed to live on the \$700 or \$800, and they had been trying to cut them down 20 per cent. They collected in small sums and disbursed half a million dollars at a cost of seven cents and two mills on the dollar, and

where could they retrench? They could not. The work must be sustained.

The Rev. Alex. McGregor, of Nova Scotia, said that in the Lower Provinces they had to supply their churches with pastors, and to do this they had had to lay hands on several intelligent and God-fearing laymen, and settle them as pastors. One of these men has organized five new churches, three of which are preparing to build places of worship, and he called out for help. We must arouse to the work needed, and give God our best gifts, not our money only. As with his own father, who had given every one of his sons to public Christian work, so his own four sons should be the Lord's as soon as He set his mark on them.

The Rev. L. P. Adams spoke of the work in the frontier townships of Quebec.

Rev. Robert Brown said that he and his brother had been praying for a revival, and began at last like Moody to thank God for what he was going to do for Lanark. If hard times are favourable to revivals—and they are said to be—they had the preliminary preparation. The work began in August at Middleville. It was a union effort, the Presbyterian minister presiding one night, and himself the next. For 19 weeks he had officiated every night except an occasional Saturday. It was worth living a whole lifetime to go through such a time. Among other agencies, the hymn book compiled by the Rev. R. Mackay seemed to have a remarkable effect. The people all learned to sing, and his brother and he had supplied 1,300 hymn books to satisfy the demand among that sparse population. As to some of the results, the Presbyterian Church had received 48 accessions to membership, his own Church 96, his brother's Church 62, and the Baptist Church some 50, and more are continually coming in in all these directions.

Rev. E. D. Silcox spoke of the work in his neighbourhood, in Oro, Vespra and Rugby. In his three churches they had received during the last year 156 new converts into fellowship.

The Rev. W. H. A. Claris, of Sarnia, also addressed the meeting in regard to the work in Sarnia.

The Rev. Jno. Wood gave the sub-

stance of a letter lately received from Rev. C. H. Brooks, who had gone out two years ago from the Congregational College at Manissa, in Turkey. The letter will be found in our correspondence.

A collection was then taken up on behalf of the Society, and the meeting closed with the doxology, and the benediction by Dr. Wilkes.

THE CONGREGATIONAL COLLEGE OF B. N. A.—The thirty-seventh annual meeting of the Congregational College was held in Zion Church, Montreal, on Friday, June 9th, at 10.30 A.M., the Hon. J. G. Robertson, M.P.P., in the chair.

After prayer had been offered, Prof. Cornish submitted the report of the Board of Directors, from which we glean the following items:—The number of students enrolled was fifteen, of whom, however, several had been absent during a part of the session, through sickness and other causes. Some of the students had taken bursarships and had otherwise distinguished themselves at McGill University. The additional professor, for whose engagement arrangements were made last year, A. Duff, jr., had entered upon his work. The income of the College had been from the churches \$1,850; from the Colonial Missionary Society, England, \$1,273; total, including a few contributions on the way, about \$3,100; expenditure, \$3,600. The formation of a library fund was suggested. The rearrangement of the professorial staff, in consequence of the removal of the Rev. Charles Chapman to England, was recommended in a supplementary report, which was referred to a special committee. The general report was adopted. The officers elected were:—Rev. J. F. Stevenson, LL.B., Chairman of the Board; R. C. Jamieson, Treasurer; Rev. George Cornish, LL.D., Secret.

The Rev. William Braden, of Weighhouse Chapel, London, who was accidentally present, addressed the assembly.

Resolutions were passed, inciting the churches to larger contributions to the fund; conveying the thanks of the corporation to the Colonial Missionary Society for aid given; expressing esteem and affection for the Rev. C. Chap-

man on his removal from the Dominion; relieving Rev. Prof. Cornish, at his own desire, of the active duties of the Chair of Greek Testament Exegesis, and constituting him Professor Emeritus.

The corporation then adjourned, to meet at the call of the Chairman, for the purpose of receiving the report of the special committee on the appointment of professors.

At the adjourned meeting, on Saturday morning, the special committee on the professorships reported, recommending the appointment of Rev. K. M. Fenwick as Professor of Church History and Apologetics, and Professor Duff to the Chair of Greek and Hebrew Exegesis. Their report was adopted.

It was resolved to observe throughout the churches the second Sabbath in October as a day for special supplication and prayer on behalf of the College, and to request that as far as possible the collections be made on that day on its behalf. The meeting was then closed with prayer and the benediction.

THE CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY held its annual meeting in Zion Church, immediately after the adjournment of the Home Missionary Society, on Thursday afternoon, June 8th, the Rev. J. A. R. Dickson, one of the vice-presidents, in the chair. After prayer, the Chairman called on the Rev. W. W. Smith, the Secretary, who read the Fifteenth Annual Report of the Society. The report presented a cheering aspect of the work. Mr. Lister, the Missionary and Superintendent, had prosecuted his work diligently and successfully. Miss Baylis and Miss Christie were associated in the mission at Spanish River. Three or four native evangelists and teachers were employed. The funds raised and expended during the year were about \$2,000. The report was adopted, and a Board of Directors was elected, of whom the officers were—James Fraser, Esq., Toronto, President; J. C. Copp, Toronto, Treasurer; Rev. W. W. Smith, Pine Grove, Secretary.

THE NINETEENTH ANNUAL MEETING OF THE CONGREGATIONAL PROVIDENT FUND SOCIETY was held in Zion Church,

Montreal, on Saturday, June 10th, G. S. Fenwick, Esq., of Kingston, presiding. Members present: Rev. Messrs. Allworth, Brown, J., Brown, R., Claris, Cornish, Day, Duff, C., Macallum, Silcox, Smith, Unsworth, Wood, Manchee, Sanderson, Stevenson, and delegates from Churches—Zion Church, Toronto, Jas. Smith; Warwick, J. D. Eccles; and Guelph, S. Hodgskin.

Mr. C. R. Black, Secretary, read the report:—Four widows and one orphan child were receiving annuities, amounting in all to \$440. The capital of the widows' and orphans' branch had increased to \$16,400, an increase of \$1,580 during the year. The ministers' retiring fund has now a capital of \$2,160, \$160 of which might now be distributed if the members so direct. The report was adopted. The Board of Directors were re-elected:—J. C. Barton, Montreal, Treasurer; C. R. Black, Montreal, Secretary.

On motion, a Special Committee was appointed to consider what disposal should be made of the \$150 surplus of the Retiring Pastors' Fund. At a subsequent meeting the Committee reported, and their recommendation was agreed to.

Mr. J. C. Barton was requested to lay the claims of the Society before the Union at its present Session.

The Rev. Henry Sanders, of Hamilton, gave notice of motion for next year, with a view to entirely separate the Retiring Pastors' Fund branch from the Widows' and Orphans Fund branch, and to have it incorporated as a distinct Society.

The Society then adjourned to meet in Guelph in June, 1877.

TORONTO WESTERN CONGREGATIONAL CHURCH.—The members of the Western Congregational Church gave a public reception on Thursday evening, May 18th, at their temporary place of worship, 219 Spadina Avenue, to their new pastor, Mr. J. B. Silcox. A full company, including a number of friends from the Congregational churches, sat down to a social tea, after which addresses were given by the Chairman, Rev. S. N. Jackson, Rev. J. A. R.

Dickson, J. Wood, Messrs. G. Hague, Jas. Fraser, R. Flint and J. B. Silcox. A collection was taken up at the close on behalf of the building fund. On the 27th of June a number of the members and friends of the church met at seven o'clock a.m., on the lot recently purchased on Spadina Avenue, and after a short service in the open air, the first sod was turned by the pastor, Mr. Silcox, who says, "We thank God, and take courage."

LISTOWEL.—A surprise party took the Congregational minister of Listowel by storm on Friday evening, June 2nd. As Mr. and Mrs. Rose were quietly engaged in home duties, about eight o'clock in the evening, a goodly company of the friends of the church, headed by the deacons, approached the parsonage, the ladies bearing well-filled baskets of provisions. The bell soon proclaimed that something unusual was at hand, and the hall-door being opened every room immediately was teeming and beaming with the happy faces of old and young. After a season of happy greeting and merry conversation, two young ladies, members of the church, in the name of the friends, presented the pastor with a purse of \$46, accompanied with an address expressive of their warm appreciation of the vigour with which he had prosecuted his ministerial labours among them; asking his acceptance of the purse "as a memento of our warm esteem for yourself and your dear wife, and desire for your spiritual well-being and enjoyment among us your people," and praying the Lord to bless his labours in the future as in the past, and give the people a willing mind to hold up his hands for the work committed to him. The pastor then rose to express his gratitude for such a mark of kindness, and dwelt upon the fact that while the present itself was very pleasant to receive and very helpful, yet the loving feeling which prompted the gift was far more precious to him and her who sat by his side, and he felt assured that this evening's kindness would encourage them still more to work for their spiritual good and God's glory.

G. S. CLIMIE,
Secretary.

BRANTFORD.—The Rev. Mr. McColl preached his farewell sermon on the 25th of June, and we learn from the *Expositor* that the Rev. S. P. Barker, late of Ionia, Michigan, has received and accepted a unanimous invitation to the vacant pastorate, and enters upon his new duties on the 1st Sabbath of this month. We trust our new fellow-labourer may prove "the right man in the right place," and most cordially wish him God speed in his work.

ZION CHURCH, MONTREAL.—DEPARTURE OF REV. CHAS. CHAPMAN.—On Tuesday evening, the 20th of June, the lecture room of Zion Church was filled by a large audience, consisting of the congregation and the private friends of their late highly esteemed pastor, who is about to enter on a new sphere of labour as Principal of the Western Congregational College, Plymouth, England.

A large number of ministers of the city, of different denominations, were present to show their appreciation of their departing brother.

The proceedings commenced with singing and prayer by the Rev. W. Williams.

The Rev. Dr. Wilkes, after briefly stating the circumstances connected with Mr. Chapman's coming to this country, said "Sometimes the closing years of an aged pastor's services are rendered less pleasant by the assumption and unkindnesses of his successor. I have to bear unqualified testimony to my friend's uniform kindness and consideration. He was promised the entire and unfettered possession of the office, and that I cheerfully relinquished in his favour, but he has uniformly sought to make me feel as little as possible of the change in an old relation. He has ever done me far more honour than I have deserved, and has urged me often to take any position or service to which at any time I might feel inclined. No son could be more considerate or loving to a father than he has been; and while I have carefully avoided trenching upon his prerogatives, he has been ever ready to press me into the first position. The relation, somewhat delicate, has been throughout delightfully maintain-

ed, and I thank him in the presence of you all for his uniform and most kind and generous consideration."

Rev. J. F. Stevenson, of Emmanuel Church, said he felt Mr. Chapman's departure would be a loss to the city as well as to the denomination in this country. He felt, however, he must congratulate him upon assuming the presidency of the College to which he was called, and of which Mr. Chapman had been an *alumnus*. But he felt sorry for the friends of Zion Church, and hoped a good man would speedily be raised for to them.

Rev. Gavin Lang said the churches were about to sustain a real loss in Mr. Chapman's departure. Montreal could not afford to lose many like him, whether as regards the Christian work in the pulpit or in the city. He did not know the College to which Mr. Chapman was about to go, but he congratulated it on securing the benefit of Mr. Chapman's abilities. He felt they all belonged to the Church, and that the Congregational Church belonged to them all. It was a Christian union, a union he believed in most of all.

Judge Sanborn and the Rev. Mr. Baxter spoke in similar terms, after which

The Rev. Geo. H. Wells read a very complimentary and brotherly address on behalf of the Ministerial Association of the city.

Next there followed a presentation on behalf of the church and congregation, by Mr. J. C. Barton, consisting of a rich silver salver bearing the following inscription:—"Presented to the Rev. Charles Chapman, M.A., together with a purse of \$500, on the occasion of his leaving Canada, by the members and friends of Zion Church, Montreal, 20th June, 1876;" together with the following address, beautifully framed and elaborately engrossed, containing an illuminated text, photographs of the interior of Zion Church, and a view of the pulpit and organ loft:—

"To the Rev. Charles Chapman, M.A.:

"REV. AND DEAR SIR,—We desire, on the occasion of your removal from the pastorate of Zion Church, Montreal, to express our unqualified feelings

of regret and at the same time satisfaction in regard to that event.

"That your withdrawal from our midst should inspire in us feelings of deep and anxious concern is unavoidable, not only from the fact that for five years you have faithfully and affectionately ministered to us in holy things, but chiefly from a sense of the great loss which, as a Church and congregation, we shall hereby sustain.

"As a true and faithful watchman in Zion's tower, your teaching has never to us borne an uncertain sound. You have always preached a full and free Gospel to the unconverted, while to the believers in Christ you have ever urged that, 'forgetting the things which are behind,' we should 'press forward' to greater and more entire consecration to God, and loving obedience to His inspired commands. We will not attempt fully to characterize your Christian counsels and instructions, but we can assure you that they have been highly esteemed, and will be valued by us, and we earnestly hope that in future years the fruit will appear to the glory of the Master whom you have tried to serve.

"We also desire cheerfully to bear testimony thus publicly to your unblemished life, which has ever been an exemplification of the Christian principles you have so ably inculcated from the pulpit. This we know is fully shared in by your ministerial brethren and the public generally—by all at least who have waited upon your ministry for any length of time. Nevertheless, we cheerfully acquiesce in the course you are taking from conviction of your great love for and special adaptation to the sphere of labour to which you are called in the mother country, viz., that of educating the rising ministry, and fitting them to go forth and do battle for our common Lord; and we are gratified for your own sake that the good Lord has so lovingly provided for you a 'work of service' so congenial to your taste, in a home so rich to you in happy associations as your *alma mater*, and we sincerely hope that very many years of useful labour are before you, in discharge of which you may be unceasingly satisfied that the step you are now taking was wisely ordained by the Lord.

Believing that, we cordially yielded to your wish to be relieved, and now with great cordiality we commend you to the grace and love of our Heavenly Father, wishing you and Mrs. Chapman and family a safe and prosperous voyage, with every other blessing that He can bestow.

"As a slight token of our affectionate remembrance of your ministry amongst us, we beg your acceptance of the accompanying salver and purse, as a memorial which may in future years recall with pleasure your sojourn amongst us.

"We have not gone outside our own Church organization to seek the aid of others, though we are satisfied that not a few would cheerfully have responded, thinking that you would more highly prize a spontaneous expression of the goodwill and confidence of those waiting upon your ministry.

"Those who have been engaged in actively promoting this object bear cheerful testimony to the uniform cordial expression of goodwill on the part of those who have contributed thereto.

(Signed) "J. C. BARTON, *Conv.*"

(Signed) "R. MACAULAY, *Sec.*"

Mr. Chapman replied with much emotion, referring to the great kindness he had received at the hands of the congregation of Zion Church during the past five years, and to the co-operation he had received in his work. He felt thankful to God he had been permitted to visit Canada. He should go away with the assurance that of those he cared for most on earth not a few remained in Montreal. He was glad to see the work of five years had not been in vain. Turning to Dr. Wilkes, Mr. Chapman said that he had always tried to be to him as a son to a father, and it had been a joy to have won his affection. He had endeavoured to pay him that respect due to age, and due to one so honoured by all the churches. If he had not been able to do for the congregation all that had been in his heart, it was because his desires and aspirations had outrun his physical abilities. He knew there were numbers who had through his instrumentality been converted to Christ, and the knowledge of that would be a cause of rejoicing to him for ever. He also alluded to the Ministerial Association, and to the fraternal

feeling existing among the ministry, and the pleasure he had derived from inter-communication with its members, and concluded by saying that wherever he should go, he should bear testimony to the loyalty and affection of Zion Church.

After a few remarks by the Rev. Mr. Bray, of Manchester, England, who had entered the ministry through Mr. Chapman's influence, the meeting closed in the usual manner, and the Rev. Mr. Chapman mingled with the audience to wish his many friends goodbye.

The rev. gentleman sailed from Quebec for England, on Saturday, the 24th ult., by the *Polynesian*.

MONTREAL WESTERN CONGREGATIONAL CHURCH.—On Saturday afternoon, June 10th, at two o'clock, the memorial stone of the new Congregational Church now being erected on Guy Street, for the use of the congregation now worshipping in Shaftesbury Hall, was laid by Dr. Wilkes, in presence of a large number of spectators, including many of the members of the Congregational Union. The services were conducted by the pastor of the church, who, after the singing of the hymn commencing—

"Behold the sure foundation stone,"

by those present, called upon the Rev. J. F. Stevenson to lead in prayer. The Rev. John Brown then read the 127th Psalm, and the Rev. Charles Chapman delivered an address, explaining that the church was an outgrowth of the work of Zion Church. A Sunday-school had been begun in Shaftesbury Hall, which, through the efforts of some deeply interested in the work, had grown on until, on Sabbath evenings, the Gospel was preached, and now the mission was being perfected in the tangible form in which it appears to-day.

Mr. Charles Cushing gave a statement of the contents of the jar inserted in the stone, consisting of the various city papers of the day, the **CANADIAN INDEPENDENT** for June 1876, some coins, and a history of the Church, &c. The pastor also delivered a brief address. The stone was then laid by Dr. Wilkes, who was presented with a silver trowel, on which was a golden medal bearing

on its face an impression of the church and on the reverse the names of the Committee. After singing, and prayer by the Rev. A. Duff, the proceedings, were brought to a close. This church now assumes an independent position. The membership is 44; Sabbath-school average attendance, 150, with 15 teachers. The Rev. Geo. Anderson is the pastor.

COWANSVILLE.—The churches in Cowansville and Brigham, recently rendered vacant by the removal of the Rev. C. P. Watson to Vermont, have, we learn, extended a unanimous call to the Rev. B. W. Day, of Stouffville, to become their pastor. We believe Mr. Day has signified his intention to accept the call, and to remove thither during the summer.

INVERNESS.—Mr. John McGregor has engaged to labour among the people in Inverness, as a stated supply, for a

year, leaving to the future any more permanent arrangement. He writes hopefully of his work there.

PERSONAL.—The Rev. R. K. BLACK is supplying Kingston for a few Sabbaths.

The Rev. R. MACKAY is to spend a few weeks in Manilla during July and August.

The Rev. R. BULMAN's address will continue for the present to be Markham.

The Rev. J. UNSWORTH is at the mineral baths in Preston, for the benefit of his health.

Mr. H. T. MILLEE, late of the Sailors' Orphanage in Liverpool, who addressed the Union in Montreal in regard to his emigration scheme for poor women and children, is at present at Whitby, preaching to the vacant church, and prospecting in regard to a Home for his *protegés*.

Mr. F. MALCOLM, student, is supplying at Vankleek Hill and Hawkesbury.

Official.

CONGREGATIONAL COLLEGE OF B.N.A.
—The Session 1876-77 will be opened on Wednesday, September 17th, with the usual public service in Zion Church, Montreal. Candidates for admission are requested to forward to me their applications as early as possible, that there may be time for the necessary correspondence.

The Rev. K. M. Fenwick and Chas. Alexander, Esq., by request of the Board, have kindly undertaken to visit churches in Toronto and Western Ontario, on behalf of the College, at dates to be fixed hereafter. Thomas Robertson, Esq., will probably visit some churches in Middle and Eastern Ontario. The Rev. A. Duff and others will visit the churches in Quebec. Communications

on this matter may be addressed to these gentlemen.

My address during the months of July and August will be "Cap a l'Aigle, Murray Bay, Quebec.

GEORGE CORNISH.

CONG. COL. OF B. N. A. ENDOWMENT FUND.—Since last announcement, of date March 20th, 1876, the following sums have been received as contributions to this Fund:—

"A Friend in T.," per Mr. Warrener, \$20; P. W. Cowan, Esq., Montreal, two instalments, \$100; George Hague, Esq., Toronto, \$100; J. S. McLachlan, Esq., Montreal, second instalment, \$100; James Linton, Esq., Montreal, second instalment, \$50; Rev. Robert

McKay, second instalment, \$5 ; From Alumni, per Rev. K. M. Fenwick, \$11.

Memoranda, June, 1876.

Amount of invested funds....	\$8500 00
“ in the Savings Bank.....	93 00
“ in four lots of land at Longue Pointe.....	240 00
	<hr/>
	\$8833 00

CONGREGATIONAL RETIRED PASTORS' FUND.—Received as follows:—

Hamilton Church.....	\$56 71
Ottawa Church.....	15 00

Also, for Widow and Orphans' Branch: Guelph Church.....\$11 70

J. C. BARTON,
Treasurer.

Montreal, June 24th, 1876.

OMITED, LABADOREMISSION.—These sums by some oversight have not been acknowledged in the CANADIAN INDEPENDENT :—

Received November 25th : Emmanuel Church, Montreal, \$20 ; Sarnia, Ontario, \$2 ; December, Mrs. Peter Redpath, \$5 ; Sheffield, N. B., \$10 ; Mrs. Wheelock, Bridgeport, N. S., \$25 ; Milton, N. S. Sunday-School, \$8, Monthly Prayer-meeting, \$6 ; Yarmouth, N. S., \$12 ; Markham Cong. Sunday-School, \$2 ; Mr. Chapman's boys, \$1.50.

The following contributions have been received since the last notice :—

Garafraxa, \$3 ; The young people of Erskine Church, Montreal, \$20 ; Northern Cong. Church, Toronto, \$10 ; Milton, N. S., \$8 ; Bethesda, \$3 ; Friends in England (per Mrs. Toller,) \$10.

Home and School.

JOHNNY'S TEARS.

Johnny had a great trial. He was sitting on the floor, looking over all his pictures, and baby toddled up and tore one right across, one of the very prettiest. Johnny called out, "O, mamma, see !" and then he began to cry.

"Johnny," said mamma as she took baby away, "did you know tears are salt water ?"

Johnny checked a sob and looked up.

"No," he said with great interest ; "are they ? How did you find out, mamma ?"

"O, somebody told me so when I was a little girl, and I tried a tear, and found it was true."

"Real salt water ?" asked Johnny.

"Yes, try and see."

Johnny would very gladly have tried, if he could only have found a tear. But by that time there was not one left, and his eyes were so clear and bright it was no use hoping for any more *that* time. He looked at the torn picture, but it did not make him feel bad any more. All he could think of was whether tears tasted like salt water.

"Next time I cry, I'll find out !" he determined.

That very afternoon, while climbing

over the top of the rocking-chair, he fell and got a great bump. It was too much for any little boy, altogether too much for Johnny, and he was just beginning to cry loudly, when he happened to think what a good chance this was going to be to catch some tears. He put his fingers quick up to his eyes, altogether too quick in fact, for there had not a tear come yet worth mentioning, and now that his thoughts had wandered from the bump he could not seem to cry about it any more. So *that* chance was lost.

"I can't get a single tear to taste of, mamma !" he said ruefully.

The next day it happened again. Some little thing went wrong, and the tears were starting to Johnny's eyes, when he suddenly remembered to wonder whether they would be salt. And wasn't it strange that after that the tears would not come at all ? If things keep on that way, how is he *ever* going to find out ? His mamma begins to think that he is really going to be one of those brave little boys who don't cry and whimper over every small trouble, and if that is the case I don't know as we shall ever hear any more about Johnny's tears.—*Christian Union.*