



THE  
CANADIAN INDEPENDENT.

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

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VOL. XI.  
JULY, 1864.—JUNE, 1865.

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## P R E F A C E .

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By the good hand of God we have been led through the work of another year, our monthly issues have gone forth on a mission of peace and good will to men, and again we close a volume ; many of the works of men are designed to reach what is evanescent as the gourd of Jonah, which came up in a night and perished in a night, but we venture the hope that the enlightenment of the mind and the impressions of the heart made by the dissemination of truth in our pages, may be lasting as eternity. Human imperfection has mingled in our work, with this discriminating friendship will forbear, and seek to place in higher efficiency a periodical devoted to advance principles warmly loved, and which possess force enough to live in spite of opposition. Although the superior periodical literature of the day wears a garb of beauty and suggests points of contrast to ourselves, yet men of sense can discriminate, for can that judgment be good, that prefers in affection the jewelled and refined stranger, to the homely and faithful friends of one's own house ?

BOWMANVILLE, C.W., May, 1865.



THE  
CANADIAN INDEPENDENT.

VOL. XI.

TORONTO, JULY, 1864.

No. 1.

ELEVENTH VOLUME.

The commencement of another volume finds us anxious to increase the value, and to deepen the interest felt in the *Canadian Independent*. Let it be borne in mind that our field is limited and our space circumscribed, that our friends who really prize our efforts may not be tempted to make unprofitable comparisons with papers commanding the widest circulation and embracing all subjects. We cannot be expected to do more than present a monthly periodical suited to meet the wants of our Canadian Congregational Churches. This we have aimed at in the past, and hope in the future to come nearer the mark than ever. The history of Canadian denominational literature during the past few years will show that our friends ought vigorously to support and secure the success of their own organ. During the existence of the *Canadian Independent* many changes and some deaths have occurred in connection with papers and magazines emanating from bodies larger in Canada than ourselves. That we have maintained life and paid our way without eleemosynary aid, or fitful struggles, indicating a weakly constitution, is cause of gratitude to God. It is not inconsistent with this feeling to seek a wider influence, we want to grow better, and wiser, and stronger as we advance in years. In our outer aspect we come to the tables of our readers somewhat improved and more easy of access; our concern is chiefly, however, to provide such articles from the pens of gifted brethren as will strengthen and develop mental and spiritual growth: the glory of the Most High, and the good of men, ever acting as the motive power in all our work.

The esteemed friend who has so long and so ably supplied the *Trans-Atlantic Retrospect*, being desirous of relief from the duty, is reluctantly allowed to retire from his labour of love, and the Rev. F. H. Marling has kindly consented to attend to that department, and otherwise work for the improvement and efficiency of our issues. As a magazine of this sort has a higher value when supplied with all the items of intelligence affecting the well-being of the Churches and the denomination generally, we press on all concerned the necessity of promptitude in placing in our hands notices of pastoral settlements, removals, formation of Churches, and so forth. Much good might also be accomplished if Brethren who have "the habit of the pen" would direct their attention to the elucidation of truth in our pages. Furthermore, we earnestly beg the active exertions of Ministers, Deacons, Sabbath School Teachers, and others, to secure new subscribers. Changes by deaths, removals, and many other causes are constantly at work, so that without a constant effort to replenish the subscription list it dwindles down to proportions far from satisfactory. With reliance on the aid of zealous co-workers, and looking to the Almighty source of every blessing, we go forward to the work of another year.

## CONGREGATIONAL UNION.

The eleventh annual meeting of the Congregational Union of Canada was held in the Congregational Church, Brantford, C. W., commencing on Wednesday, 8th June, 1881, at 4 P.M., and closing on the evening of the following Monday; a spirit of harmony and brotherly love reigned throughout. The meeting on Wednesday afternoon was opened by devotional exercises, conducted by the Rev. W. Hay, chairman; after which the Rev. F. H. Marling was appointed minute secretary. At this annual gathering of our Canadian brotherhood the attendance was good, although we missed some of those we would right heartily have greeted, especially from the Eastern section of the field.

There were present, as indicated by the sessional roll, the Revs. W. H. Allworth, J. Armour, J. Brown, R. Brown, ~~W. E. Clarke~~, J. Climie, G. Cornish, M.A., B. W. Day, H. Denny, A. Duff, C. Duff, J. Durrant, E. Ebbs, J. Elliot, K. M. Fenwick, W. Hay, J. Hooper, S. King, L. Kribs, R. Lewis, A. Lillie, D.D., D. Macallum, A. McGill, A. McGregor, D. McGregor, R. McGregor, J. McKillican, F. H. Marling, T. Pullar, G. A. Rawson, A. Raymond, T. M. Reikie, R. Robinson, J. G. Sanderson, P. Shanks, E. J. Sherrill, J. M. Smith, S. Snider, J. Unsworth, C. P. Watson, H. Wilkes, D.D., J. Wood, in all forty-two Ministerial members.

The delegates from churches were, Barton and Glanford, D. Hess; Bowmanville, R. Young; Brantford, James Wilkes, F. P. Goold; Caledon, T. Russell; Cjbourg, J. Field; Cold Springs, G. Stewart; Eramosa, J. Peters, J. A. R. Dickson; Garafraxa, A. Lightbody, R. Blyth; Guelph, S. Hodgskin; Hamilton, Dr. Laing; Indian Lands, P. Macdougall; Lanark, (1st,) S. N. Jackson; London, J. Hargreaves; Montreal, J. P. Clark; Paris, C. Whitlaw, P. Adams; Pine Grove, W. Ritchie; Scotland, A. Foster, C. Chapin; Southwold, F. Randall; Stouffville, E. C. W. McColl; Toronto, (Bond street,) J. Fraser, W. R. Ross; Turnberry, H. Willson; Whitby, R. Johnson, in all thirty members representing twenty-two churches.

The only delegate from a Corresponding body present was the Rev. J. Nall, General Association of Michigan.

The following brethren were present as Honorary members, viz.: the Revs. J. T. Pattison, R. Burchill, Missionary to Indians at Saugeen; R. Wilson, Sheffield, New Brunswick; W. Spettigue, London, C.W.; W. Cochrane, (C. P. Church.) Brantford; T. Dudley and W. Hughan, Primitive Methodists; also, Messrs. G. S. Climie and D. D. Campbell, Listowell; J. Nasmith and A. Christie, Toronto; J. Douglas, Congregational College; D. McLellan, J. Finlayson, J. Buckley, Paris, and J. Gemmill, Turnberry.

The afternoon session of Wednesday was occupied in the appointment of a temporary Committee; the ordering of the hours of session to be, morning, 9 to 12.30; afternoon, 2.30 to 5.30; several applications for admission were presented; letters were read from Rev. S. Hayward, appointed delegate from the General Association of New Hampshire, and Rev. D. Dyer, from the General Association of New York. The delegates from the Union to Corresponding Bodies also reported.

At 7.30 P.M. the Union met for public worship, Revs. T. M. Reikie and H. Denny conducted the devotional exercises, and Rev. Professor Cornish, M.A., preached the annual sermon from Psalm 75, 3. "The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it." We have much pleasure in presenting to our readers this masterly discourse, which was

listened to throughout with the deepest interest. After the public service the temporary Committee reported and several honorary members were chosen.

#### MORNING PRAYER MEETINGS.

The first of these deeply interesting hours of prayer was presided over by the Rev. T. Pullar, and subsequent occasions were conducted by Revs. E. J. Sherrill, J. Elliot and D McGregor. Special objects were presented, and subjects of thought and prayer brought forward. Rev. E. Ebbs, on Friday morning, delivered an unwritten address on "Christian effort, as a means of promoting personal piety." Sabbath Schools and Bible Classes were the subject of free conference on Saturday morning. A paper was read by the Rev. E. J. Sherrill, on Monday, which we will present in our pages next month, on "How to make religion a power in the family."

On Thursday morning, at the close of the devotional service, the Rev. W. Hay, retiring chairman, delivered his address, which, after a touching allusion to the removal by death of one who had often been at the Union meetings, and forcible mention of many benefits arising from our annual assembly, was chiefly occupied with a manly utterance of thought on our special mission and prospects as an Ecclesiastical body. As we publish Mr. Hay's address in this number of the *Canadian Independent* the lovers of the polity of our churches will refresh and invigorate themselves by its perusal.

The ballot was taken for a chairman for the present year, Revs. R. Robinson and C. P. Watson being scrutineers, when the Rev. T. M. Reikie was declared to be elected by a large majority, and the choice was made unanimous. The most important business that engaged attention during the rest of Thursday morning's session was the missionary report, read by Rev. Dr. Wilkes, secretary-treasurer, and the consideration and amendment of the nomination for missionary committee.

In the afternoon the Missionary Committee was chosen by ballot. Rev. J. Nall presented the salutations of the General Association of Michigan, in response to which, at a subsequent session, after deep interest expressed and felt in the all absorbing question of slavery, the following resolution was passed by unanimous vote:—

"That this Union welcomes most cordially the Rev. James Nall, Delegate from the General Association of Michigan, and has listened with much interest to his accounts of the state of religion among the churches of that association, and to his personal reminiscences of labours in this Province. We also express our sincere Christian and Ecclesiastical sympathy with the body of churches he represents in his capacity of delegate, and with all similar bodies with whom we have been wont to hold correspondence and exchange fraternal greetings; and we hereby beg to assure them of our earnest and prayerful interest in the welfare of the great nation on which we border, now passing through the ordeal of civil war; a war, in whose origin, course and issues we distinctly trace the wonder-working hand of the Almighty. And while it does not come within the province of this Union, as a religious body, of another nation, to express an opinion on the political aspects and issues of this unhappy war, we do hereby reiterate the expression of our intense abhorrence of the inhuman system of slavery, rejoice in the present wide-spread determination to exterminate this nefarious institution, and earnestly hope and pray that the result of the apparently untoward events now occurring may be the total and final overthrow of that wicked system.

We further record our respect for the large sympathy and benevolence that have been manifested by the Christian Churches of the United States in their



efforts to ameliorate the condition of the freedmen, and to render comfort and sympathy to the widows and orphans of those who have fallen in battle, and to the sick and wounded soldiers."

Rev. Dr. Wilkes stated that he had received for distribution, from Rev. John Ross, of London, England, a parcel of publications on Systematic Beneficence. Messrs. Jackson and McColl were appointed to distribute the same, and the following resolution was afterwards adopted:—"That this Union tenders its best thanks to Rev. John Ross for his liberal donation of publications on the subject of Systematic Beneficence, in providing for the maintenance of the ordinances of religion, records its appreciation of the good service Mr. Ross has rendered to the church by his persevering advocacy of this important matter, and wishes him still further success in the same, both among the churches of the fatherland and of the colonies of the empire, and recommends the adoption thereof by our churches."

On motion, the Union went into Committee of the whole on the relations of our Missionary Society to the Colonial Missionary Society, Rev. P. Shanks in the chair. The Committee rose and reported that no resolution had been adopted by them.

#### MISSIONARY MEETING.

The public meeting of the Missionary Society was held on Thursday evening, Rev. T. M. Reikie in the chair. After singing, and prayer by Rev. J. Elliot, a short and pointed speech was made by Rev. E. J. Sherrill, who was followed by Rev. L. Kribs, who detailed the experiences of a pioneer missionary. Rev. H. Wilkes, D.D., commenced by giving a brief sketch of our missionary operations during the past year, and afterwards spoke, by request and resolution, on the important question of Foreign Missions as a work which Canada should prosecute directly, urging the co-operation of Evangelical bodies in sending and sustaining the sons and daughters of Canada as missionaries to some field or fields, specially chosen and cultivated as missionary ground. The good seed was sown which we doubt not will eventually yield fruit to the glory of God. The meeting closed with singing, and prayer by Rev. A. Lillie, D.D.

Friday was chiefly occupied with the very important business of the College, which is fully reported in another page. There were, however, sessions of the Union, at which notice was given of amendments of the Constitution of the Canadian Congregational Missionary Society. The following resolution was also passed:—"That this Union records its sense of the valuable aid rendered to the cause of morality in Canada by Christopher Dunkin, Esq., M.P.P., by the introduction and passage through the Legislative Assembly of his Bill limiting the facilities for the traffic in intoxicating drinks, and earnestly hopes that the said bill may become law, and be made a means for promoting the moral and social well-being of the people."

#### FRIDAY EVENING PUBLIC MEETING.

The Union met at 7.30 P.M. for a public service, the chairman presiding. Prayer was offered by Rev. D. McGregor. This meeting was intended for the public reception of delegates from corresponding bodies. There was, however, a marked deficiency in the attendance of brethren whom we much value, and whose attendance on former occasions added greatly to the enjoyment and profit of all. —Rev. J. Nall, from Michigan, was the representative of the United States rather than of a single State, as he stood alone on the platform. A warm welcome was extended to our brother, whose statements

met with deep sympathy, while his reminiscences of personal missionary labour in Canada in the earlier operations of our body in this Province, more especially in the neighbourhood in which our meeting was held, suggested the degree of consolidation and success which had been attained as calling for devout thanksgiving to Almighty God. Rev. R. Wilson, of New Brunswick, spoke of the aspect of affairs in Nova Scotia and New Brunswick seven years ago, and the present much improved and promising state of things. Addresses were also delivered by Revs. W. H. Allworth, P. Shanks, and A. Raymond. At this meeting Rev. W. F. Clarke submitted a resolution of welcome to the American delegation and of sympathy with those he represented in their national tribulations, which was referred to the business committee. The final action we have already recorded. Rev. C. P. Watson offered the closing prayer.

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SATURDAY, June 10th.

A hearing was granted to the proprietors of the *Canadian Independent*, who were represented by Mr. A. Christie, the agent, and Rev. E. Ebbs. The former stated the financial condition of the undertaking. Mr. Ebbs urged effort for the increase of the subscription list and the collection of arrears, as well as co-operation with the editor, Rev. T. M. Reikie, who had consented to serve for another year, by contributions to the magazine. Professor Cornish, Mr. J. P. Clark, Mr. R. Young, and Revs. R. Brown and W. F. Clarke also spoke to the same effect, and it was

“*Resolved*—That the cordial thanks of this Union be tendered to the Editor and Business Agent of the *Canadian Independent* for the valuable services rendered to the denomination by that publication, and for their willingness to give insertion therein to official papers of the Union.”

The Rev. W. F. Clarke also presented the claims of the *Sunday School Dial*, as an unsectarian Canadian publication.

An afternoon session was held on Saturday, at which important changes were made in the Constitution of the Missionary Society, which our readers will understand on perusing the fourth article of the Constitution as amended in several particulars, and finally adopted as follows:—

“IV. That the business of the Society shall be conducted by a Secretary-Treasurer, a Home Secretary, and a committee of not less than ten others, one-half of the whole number being ministers and one-half being laymen, to be elected annually by ballot, after nomination, by the Annual Meeting of the Society, five to form a quorum.”

Several alterations were made in other articles, in order to harmonize them with the foregoing. The consideration of a proposed amendment to article X. was deferred until next Annual Meeting, it being meanwhile referred to the Missionary Committee.

Action was taken on a communication from the Kingston Sabbath Reformation Society, as follows:—

“Whereas, it appears that there is an extensive traffic carried on on most of the canals of the Province of Canada, on the Lord’s Day; and whereas, this traffic imposes upon the labourers engaged therein much work, and thereby deprives them of that rest which belongs to man by the inalienable right of Divine appointment. Therefore be it

“*Resolved*—That the Secretary of this Union, be instructed to prepare a suitable petition to the several branches of our Legislature, praying for the

enactment of a law by which all the locks on the canals of the Province shall be kept closed from Saturday at 12 P.M. to the same hour of Sunday.

*Resolved, further*—That all the Churches of this Union be recommended to prepare and send to the Legislature, in their individual capacity, petitions on this important matter.”

The position of Secretary to the Colonial Missionary Society having been resigned by Rev. Thomas James, at the recent Anniversary, and the Rev. J. L. Poore having accepted the office for one year, it was

*Resolved*—That on the retirement of the Rev. Thomas James from the Secretaryship of the Colonial Missionary Society, this Union would tender him their thanks for the zeal which he has evinced for the interests of the Missions, and for his personal kindness and courtesy to such Canadian brethren as have had intercourse or correspondence with him, with our prayers that his declining days may be cheered by all the consolations and hopes of the Gospel.

*Resolved*—That in the temporary appointment of the Rev. J. L. Poore to the Colonial Missionary Secretaryship, the Union are gratified to see the recognition of the peculiar aptitude for that position acquired by one who has had practical experience of the work in the Colonies; and further, that inasmuch as the gold fields of Australia have been thoroughly explored by the energetic new Secretary, we would express our earnest desire for a personal visit to our less favored but important and interesting field, hoping to welcome him at our next meeting in Toronto, in June, 1865.”

#### SABBATH SERVICES.

A Prayer Meeting was held at 10 A.M. in the School-room of the Congregational Church, Rev. J. Wood, Pastor, presiding.

At 11 A.M. public service began. Rev. A. McGregor conducted the devotional exercises. Rev. K. M. Fenwick preached from Matthew v. 17, “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.” After sermon, the Church observed the Lord’s Supper, the Pastor presiding. Rev. F. H. Marling delivered an address, and Revs. E. J. Sherrill and G. A. Rawson offering the thanksgivings.

A meeting was held for the Sabbath School of the Congregational Church, in union with that of Zion Church (Canada Presbyterian Church, Rev. W. Cochrane, Pastor). Addresses were delivered by Rev. A. Duff, J. Hooper and J. McKillican, the pastor being in the chair.

Evening public service at 6.30. Rev. R. Lewis conducted the devotional service. Rev. W. H. Allworth preached from 2 Cor. v. 14, “The love of Christ constraineth us.”

Members of the Union also took part in open air services at two different parts of the town, and supplied the pulpits of the Canada Presbyterian, Wesleyan Methodist, Primitive Methodist, Baptist, and (African) Methodist Episcopal Churches.

MONDAY, June 13th.

The Union recorded its disapprobation of the practice of conducting funerals on the Lord’s Day; expressed its best thanks to the managers of Railroad Companies for the facilities afforded the members in their attendance; tendered sincere thanks to our esteemed brother, the Rev. John Wood, for his unwearied personal exertions in connection with the arrangements for this

meeting of the Union, and also to the members of Mr. Wood's church and congregation, and to the Christian friends of other denominations for their kind hospitality. On the report of a special committee, the following resolution was adopted:—

*Resolved*—That this Union, while recognizing the Divine hand in the decease of the late Patrick Freeland, Esq., feel called upon to testify their respect for the many excellencies of his character as a man and a Christian, for his usefulness and liberality in serving the denomination, not only in various official positions, but also by many valuable professional acts. While we feel that in his death we have lost a valued and honored friend, we would record our thankfulness to God, whose love and grace sustained him to the last, and gave him peace and hope in death. We would also desire to express our sympathy with his bereaved widow and children, and commend them to the Almighty, who is the widow's friend and the Father of the fatherless."

The report of the Nominations Committee was considered. Some of its items were adopted and others referred back.

The invitation of the Bond Street Church, Toronto, to hold the next meeting of the Union with them, was accepted.

At 12.10 the Union was addressed by Rev. J. Hooper, in reference to the operations of the Canada Indian Missionary Society, shewing the necessity of much greater pecuniary means to sustain the self-denying missionary, Rev. R. Burchill, and urging a closer connection between the Society and the Churches, as represented either by the Union or the Canadian Congregational Missionary Society. He was followed by Mr. Burchill, who gave an exceedingly interesting address, describing his work and some of its encouraging results. After Revs. A. Duff, E. J. Sherrill, and Dr. Wilkes had spoken in commendation of the missionary and the mission, this work was cordially commended to the increased sympathy and support of all the Churches of Christ, both of our own and of other denominations, throughout the Province.

Rev. F. H. Marling presented an overture on the subject of attendance at the Union meetings, which was read and referred to the Business Committee, who reported in favor of its adoption, which was agreed to. We call attention to it, as it will appear in the minutes.

The Secretary's interesting statistical Report and narrative of the condition of the Churches was read, approved, and ordered to be printed. We refer our readers to this valuable paper in another page.

#### PUBLIC MEETING OF THE UNION.

The annual public meeting was held on Monday evening at 7.30, Rev. T. M. Reikie, chairman. Prayer by Rev. R. Robinson. The Secretary, Rev. John Wood, gave a brief account of the proceedings of the Union meeting. Mr. J. P. Clark presented the claims of the Widows' and Orphans' Fund. A letter was read, addressed to the Union by Rev. Thomas James, Secretary of the Colonial Missionary Society, on his retirement from that office, bidding an affectionate farewell to the Union. Rev. W. H. Allworth and Rev. E. Ebbs presented a resolution of congratulation to Rev. A. Lillie, D.D., upon his completion of a quarter-century of labour as Theological Professor in the Congregational College, to which Dr. Lillie responded. The Business session was resumed at 9.30, when Rev. A. Duff presented the three subjects appointed him, viz.: the republication by Andrew Hamilton, Esq., Toronto, of Dr. Wardlaw's "Congregational Independency;" a resolution, that the

Ministers of the Congregational Churches in Canada be requested to preach on the subject of temperance, on the Sabbath preceding the 25th December next; and also a resolution, that all the Churches be requested to make a collection for the Widows' and Orphans' Fund, on the first Sabbath of September, or some other convenient day. Dr. Wilkes and Professor Cornish signified their acceptance of the chairs offered to them in the College, which they had omitted to do at the meeting of the subscribers. Several other matters of business were attended to, and the proceedings of this happy, and we trust, profitable meeting of the Union brought to a close. After singing

"Blest be the tie that binds  
Our hearts in Christian love."

And prayer by Dr. Wilkes, the Union adjourned to meet in Toronto (D. V.) at 4 P.M., on Thursday, June 8th, 1865.

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## Trans-Atlantic Retrospect.

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Another, yet not altogether a strange, hand begins to-day to gather up the monthly news from Fatherland and the Eastern World for the readers of the *Canadian Independent*. The present writer strongly regrets that the vigorous and graceful pen which has been employed in this service for some eight years past, cannot be thus secured for the future. But since relief has been urged from work so heartily and ably performed, and there is thus "a lack of service," a hand freed from some other public duty has been pressed into this. The task will be performed under the conviction that brethren in Canada both want and wish to be fully informed of affairs in Britain; so that those who have come from the old land may keep up their acquaintance with all its condition and progress, and that the Canadian-born may know and love it too. Not with a blind idolatry do we regard everything that is British; but years and distance and the knowledge of other countries, do but continually deepen our thankful sense of all that God has done and is doing there, and our desire to maintain a living sympathy with christian England. Nor shall that little island alone attract our eyes; we will seek to register in these pages as much as possible of the progress of Religion in Europe, Africa, and Asia, and the isles of the sea.

When our last number went to press, the reports of the Annual Meeting of the CONGREGATIONAL UNION OF ENGLAND AND WALES had not fully come to hand.

The meeting was held in the Poultry Chapel, on Tuesday and Friday, the 10th and 13th of May, Rev. H. Allon, of Islington, presiding. The Committee reported that 5,000 copies of the *Year-Book*, and 70,000 of the *New Congregational Hymn Book*, had been sold during the year. From the profits of the latter, a considerable part of the expense of the Union had been met, and over £2,000 granted to various benevolent institutions. No wonder, that a large reduction is to be made in the prices, against which a loud outcry was made. A proposal had been made, that the chairman of the Union should sometimes be a layman, but this the Committee did not recommend. They did suggest, however, that the personal membership of the Union should be enlarged, by admitting any members of associated churches who subscribed

to the funds, as well as churches, ministers, deacons, college tutors, and officers of public societies. This is the plan adopted by the Congregational Union of Scotland. It will be voted upon at the Autumnal Meeting. A Sub-Committee of legal gentlemen were preparing a Model Trust Deed. The Committee believed that the signs of healthful, earnest piety were multiplying in the churches, as evidenced by the rapid increase of chapels, of theological institutions, and of evangelistic efforts generally.

The Chairman's address dealt with the subjects, "The Christ, the Book, and the Church," as the matters in controversy at the present hour. The address was one of great beauty and power; but no abstract would do justice it, nor, we fear, would the readers of the *Independent* tolerate its insertion at length. Yet we could wish that all those who are exercised by the recent attacks on Christianity, could have the opportunity of reading it. The portion which dealt with THE BOOK, provoked some discussion. Mr. Allon contended against the verbal, passive theory of inspiration, that there was a real, "human element" in Scripture, the writers exercising their own faculties, and recording oftentimes their own thoughts and feelings, but ever so guided by the Holy Spirit as that no error of any kind, historical, scientific or religious, was allowed to pass into the Divine Word. The general positions of the address were cordially approved, although exception was taken to some of its statements by such men as Dr. Vaughan, Dr. Halley, Mr. Binney, and Mr. Mellor.

At the session of Friday, Rev. Alexander Thomson read a Tercentenary Paper on Calvin, which will no doubt appear in the *Year-Book*, with that of the chairman. Dr. Halley afterwards said,

"I am sure there is no denomination in Britain or in the world that adheres more firmly to the theology of Calvin, than the Congregationalists of England. With respect to his doctrine I cannot concur in the doctrine of reprobation. It appears to me that election is an act of grace by the Author of eternal life, but reprobation is condemning men to sin for ever. I cannot look upon God in any such light at all, and I am greatly relieved on this subject by a statement of the late Dr. Payne's, which occurred to me while our friend was reading his paper. Dr. Payne said, where God does nothing He decrees nothing, where God does something He decrees something. A negative decree, a decree to do nothing is an unmeaning word as applied to God. I was very much pleased to hear our friend say that Calvin held the doctrine of general redemption, because it has been denied so strongly and that by none more strongly than one who knew and loved Calvin so well—the late Principal Cunningham. Principal Cunningham quotes this sentence—How can those for whom Christ was not crucified eat His flesh, how can those for whom Christ's blood was not shed drink His blood? Now, that does look a little like the views which Principal Cunningham maintained. But Calvin was writing upon the subject of transubstantiation, and may we not understand him to mean, How can unbelievers, who have no right to claim an interest in the death of Christ while living in sin, eat His flesh and drink His blood? But our friend cited from Calvin to show that he held that this body was given and this blood shed for the sins of the world. I must say that I think the one passage quoted by Principal Cunningham, has been fully met by what we have heard this morning. That Theodore Beza held limited views of the death of Christ, that the Calvinism of Principal Cunningham is more than of Theodore Beza than of Calvin I admit; but is it not possible to be a Calvinist without the Calvinism corrupted by Jonathan Edwards and adopted by Chalmers? I hope that, as a denomination, we shall remain steadfast to that theology, though we need not accept everything Calvin said or did. The printing of this beautiful paper will do much to show our attachment to his great principles, and our admiration of his high character and great ability. It was Calvin's zeal for purity

of communion which set the magistrates against him, and drove him from Geneva. But how firmly he stood to this principle in the day of trial!

The subject of home evangelization was introduced by Mr. Samuel Morley, who has this matter in charge, and who earnestly pressed, not only the employment of evangelists, but the personal engagement of members of the churches in bringing their neighbours to the Saviour. His appeals were heartily responded to. At the dinner, we are glad to see "Canada" among the toasts, responded to by Rev. W. Clark.

The meetings closed with a breakfast given to the members of the Union by the Chairman, in the rooms of his own chapel. After a pleasant, social gathering, and speeches on topics suggested by the occasion or the meetings of the week, a new feature was added, described as follows:—

The company then passed into the chapel, occupying the seats on the ground-floor, while the galleries were filled by the ladies of the congregation. A book containing the music and words of a number of chants and hymns was placed in the hands of each person, and Mr. Allon, ascending the pulpit, said he had arranged this with a view to enable them to engage in a service of song. The choir of the chapel would lead their praise; but there had been no practice or preparation for the occasion—the tunes were those which they sang in the ordinary worship. He had selected hymns and words which seemed suitable for the circumstances under which they met. He then gave out the verses, making a remark or two upon the sentiment of the hymn or the character and history of the tune between each song of praise. The congregation joined most heartily and devoutly in the thanksgiving, and greatly enjoyed the inspiring service. The tunes were all grandly simple and expressive; the choir led with exquisite taste and feeling; the organ, under the command of a master in the art, assisted the voices and completed the harmony, and lent volume and feeling to the whole. It was, indeed, a fine example of the perfection which congregational singing may attain, and the devout uses to which it may be put.

The autumnal meeting will be held in Hull, Yorkshire.

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The *seventieth* anniversary of the LONDON MISSIONARY SOCIETY seems to have been a very successful one. Rev. R. W. Dale, of Birmingham, preached the sermon in Surrey Chapel, from 1 Tim. iv. 10: "The living God, who is the Saviour of all men, specially of them that believe." It is described as a noble discourse. Lord Ebury presided at the public meeting. The Report mentioned the death of Rev. W. Howe, of Tahiti. Four other missionaries had died during the year. Ten had been sent out; twelve would follow in the Autumn, making 176 in all, with 600 native agents. There were 48 missionary students. An institution is to be established in which students shall pass their last academical year in studies peculiar to missionary life and labour. Rev. J. S. Wardlaw, once in India, is to be president. The income of the Society was, ordinary, £61,000; special, £20,000; total, £81,000; the increase in the ordinary income being nearly £9,000. The expenditure was nearly £86,000. We cannot attempt to give the details of the reports from the several mission fields; they present the usual alternations of light and shade. The principal speakers were—Rev. Thomas Jones, now of London, whose sparkling utterances, full of Welsh fire and imagery, have electrified some of the anniversary meetings; Hon. A. Kinnaid, successor of Sir Culling Eardley in the treasurership; Rev. George Hall, of Madras; Rev. J. Makepeace, once a Baptist missionary in India; and Rev. W. Knibb Lee, of Amoy, China.

The total amount reported as contributed to the various London societies is £1,110,470, *five and a half millions of dollars*. Of this sum, foreign missions receive nearly one-half; colonial and continental missions, £40,000; home missions, £150,000; educational societies, £44,000; Jewish societies, £44,000; Bible Society, £168,000; and miscellaneous (chiefly publishing societies), £145,000.

The anniversary of the COLONIAL MISSIONARY SOCIETY, which was the twenty-eighth of *our* society as we may call it, elicited a comparison between its first and second terms of fourteen years. The income, from 1836 to 1850, averaged £2,700 per annum, and from 1850 to 1864, £5,200. There are 180 Congregational ministers in fourteen different colonies. Among those reported as having gone forth during the past year is mentioned "Rev. John Fraser, who studied for the ministry under the auspices of the Society at Toronto, and who emigrated from Canada to New Zealand, and is settled under hopeful circumstances at Port Chalmers, in the Province of Otago." The Congregational College at Melbourne has not yet obtained a permanent tutor. The ministers of the city take temporary charge of the class, which numbers five students. This institution, located in Victoria, the most prosperous of the Australian Colonies, seems designed to serve the whole group, as our own belongs to all the Provinces of British North America. In speaking of Canada, the report says, that as the meetings of our Union and Missionary Society are held in June, the information our reports contain "is a year old" when the Colonial Society meets. But, by some unaccountable mistake, the report refers to our last meeting as held in Hamilton, and gives extracts from our Missionary Report for 1862! When Canada is but *two weeks* from England, the British churches ought to have news something less than two years old. We are glad to learn that our Missionary Committee have determined to close their annual accounts hereafter on the 1st of April, so that a financial statement and a condensed sketch of the progress of the missions will be sent to England every year, in time for the report of the same year. In consequence of the same oversight, as we suppose, no reference is made to the changes of location and course of study in our College, it being merely said of it that it "continues to flourish under the able superintendence of Dr. Lillie." Our readers will be interested in the following extract:—

VANCOUVER'S ISLAND.—The mission to Vancouver's Island and British Columbia was commenced under circumstances that appeared most hopeful, but it very soon appeared that the representations which had been made were enormously exaggerated. The number of settled inhabitants in Victoria but little exceeds 2,000, and but a small proportion of these can be induced to attend public worship. Mr. Macfie, the highly respected minister, who was sent from this country in the year 1859, has devoted himself to his work with praiseworthy zeal and perseverance. He has conducted himself with so much consistency as to secure the respect of all classes of the community. Still, with so little prospect of increase in the congregation, and the large expenditure that the mission consequently involved, the committee deemed it expedient to request Mr. Macfie to report to them in detail the state of affairs in the colony, that they may be able more accurately to determine whether it would be right to continue the mission. There is good reason to believe that ultimately the colony will acquire a considerable degree of strength and importance; but its distance from the mother country, and the great difficulty of access to it, will render its progress extremely slow. Under these circumstances the committee, with its comparatively slender resources, could not feel justified in continuing the mission at so large an outlay,



probably for many years to come. In the meantime Mr. Macfie has been requested by the local government to visit Britain, to endeavour, by lecturing and otherwise, to create an interest on behalf of the colony. He may, therefore, be shortly expected in this country, and the mission, if not entirely relinquished, will cease to be any cost to the Society.

The income of the Society for the year had been £6,718, including £741 for Melbourne College, and £235 from Australia for the outward passage of missionaries. This income is larger than usual, £1,000 having been received from ten special subscriptions of £300 each to the three British Mission Societies. It was further reported that the Rev. T. James had resigned the Secretaryship, and that the Rev. J. L. Poore, just returned a second time from Australia, would supply his place for one year. We must here content ourselves with referring to the resolutions adopted in regard to this change at our recent Union meeting. It was truly said at that meeting that "Mr. James was a good friend to the Canadian churches;" we are glad that he remains on the committee.

A few extracts from some of the addresses will be of interest to our readers, who always like to know "what they say in England." Rev. H. Allon said that "he had many spiritual children in the Colonies, and the accounts which some of them sent him of the present position of the denomination in Australia were deplorable." To which Rev. W. Cuthbertson, late of Sydney, replied "that he did think it was wronging their brethren in Australia to speak of them in a disparaging manner, for he believed there was no denomination there whose ministers could rise above them in power." We can easily recognise the style of these remarks, from what we hear in Canada; on the one hand, the comparisons instituted by the recent emigrant between the first preachers in England and a colonial missionary fighting for life on \$100 a year, and on the other, the colonist's estimate of his relative intra-colonial position. Much was said, and truly, of the reproductiveness of colonial missions. Mr. Cuthbertson, for instance, said that "if the British churches would only continue to increase their liberality to the churches in Australia, mission work would soon be done by the churches there, which would relieve those at home of a large expenditure in the South Sea Islands;" and dwelt on the advantages of finding in Australia a class of already acclimatised missionaries for China and India. The Australian churches throw themselves heartily into the Foreign Mission work, and they are favoured by having the field near to their own doors, and missionaries calling upon them as they go to and fro. Let us see to it, that in Canada, though more remote from heathen countries, we abound in this grace also. Rev. R. W. Dale gave beautiful expression to a thought that has cheered many a colonial missionary.

There was a text which they would do well to remember in connection with the work of this Society, and that was "train up a child in the way he should go, and when he is old he will not depart from it." He believed in looking for the grace of God to rest upon their children, they were not to expect them all to become prodigal sons, to spend their substance in riotous living; and then, after years of shame, and sorrow, and guilt, to come back to the father's house, and ask to be received into his home with all the memory of a wasted life left behind them. That was not God's idea of the way in which His Church ought to grow but just as they set their hearts upon having their children under the influence of God's Spirit in their earliest years, so should they train those gigantic children of their's, which were growing up under other skies, in the way in which they should go from the very first.

A much needed lesson for England and Canada was contained in a remark of Mr. Allon's, "He had great faith in their distinctive ecclesiastical princi-

ples : that they were full of the institutions of freedom, and that all that was great and good in the life of a nation was to be found, in germ and suggestion, in them ; and, therefore, he felt very anxious that they should be extended all over the world, so that they might conduce to the welfare, the freedom, and the religiousness of the nations." A hint of one reason for the earlier self-support of the Australian churches, as compared with ours, is found in Mr. Cuthbertson's allusion to "those faithful laymen, whom God, in His providence, at that special juncture of the foundation of that young empire, sent upon those shores, and without whose munificent liberality, and social weight and standing, they would not have been able to do one tittle of the work which God had permitted them to do. They had had to fight the battles of civil and religious liberty, and of free education, and though the Independents had not done it all, these had been no mean contests." We have had our noble laymen too, but we think that the Australian cities have had them in larger numbers, and that from their home missionary zeal springs the apparent self-support of the inland churches.

The Canadian brethren will like to hear the ring of the new Secretary's voice, and we will quote a few words from him. "He did not like the idea of being Secretary at all, but he should do all that he could for the next twelve months to serve the Society. . . . He was very sorry to be absent for any considerable time from Australia. His business there was to act as a pioneer, and to push things forward. . . . Some of the Churches were shy of this Society, especially when the ministers thought that they held the purse-strings of their congregations, whereas he had always felt it his duty to let every Christian enterprise be pleaded right heartily before the people, for they knew very well how to refuse, and how to give very little, though some of them knew how to give very much. . . . One of the great weaknesses of Independency was, that they depreciated one another, while they extolled everything and everybody else ; and he had found that amongst the most uncharitable men in Australia were certain local preachers, who, because they could command an audience of fifty persons, and feed them with other people's sermons, looked depreciatingly upon the efforts and struggles of ministers who did a vast deal more than they did. . . . There was a law of progress everywhere ; even in this country congregations and churches did not spring up in a month, and for the most part our ministers of eminence were not found in new places, but where the seed had been sown centuries ago. . . . In Melbourne, a city of 120,000 inhabitants, they had thirteen Churches, who, with their pastors, were all sustained by themselves. A glorious country was Australia, and he longed to be there again, for he believed he had yet a work there to do. The Committee wished him to stop here, but he wanted to sow seed there."

At last, after "Australia had occupied nearly all the mental vision of the speakers and the meeting," Rev. W. Clarke, of Canada, had a short time to speak for it. We must give a quotation or two : "The question of the long and continued dependence of the Canadian upon the British Churches had long been the subject of anxious discussion and thought, and he was aware that Canada did not just now occupy a very enviable position in the eyes of the British public, on account of certain things which had recently taken place there, and all this was because Canada had been misunderstood, and it would have been his duty and his privilege, if the time had permitted, to have made some statements which would have removed any impressions that prevented cordial and confidential relations between the two countries."

ADDRESS DELIVERED BEFORE THE CONGREGATIONAL UNION  
OF CANADA, AT BRANTFORD, JUNE 8, 1864.

BY THE REV. W. HAY OF SCOTLAND, C. W. RETIRING CHAIRMAN.

DEAR BRETHREN,—Once again we are assembled as ministers and delegates of churches, in the name of the Lord, and for his work. May the Divine Spirit make it to us a deeply interesting and profitable assembly.

Since our last meeting one of the personal members of the union has been called to eternity, fully prepared, we hope, to give an account of his stewardship. I refer to the Rev. Hiram Wilson of St. Catharines, who died about the middle of the past month, at the age of 61 years. Mr. Wilson received his education chiefly at Lane Seminary and Oberlin. In the summer of 1836 he came to Canada to labour among the fugitives from slavery. In this self-denying work he spent seventeen years. The last ten years of his life were spent in arduous labours for the sailors on the Welland Canal. It is said that he was constantly going from vessel to vessel preaching, praying and distributing tracts among this neglected class of people. His son writes,—“The day before his death, my father wished to be placed so that he could look out of the window upon the canal. There will be vessels there on Sunday, said he, and I shall not be there to visit them. We must select some bundles of tracts, and John and George can take them with my kind christian love. When the Sabbath came he was sleeping in Jesus.” His death was eminently happy. His last words were “abundant grace.” We shall miss his fellowship, for he seldom, if ever, failed to be with us on these occasions. By this warning let us be prompted to make the best possible use of the present season of contact with kindred minds. In such a convention the social principle finds its purest and loftiest exercise. The meeting of friends is ever pleasing and joyous; but this is a gathering of the best friends, and for the noblest objects, so that both pleasure and advantage in the highest degree are to be realized. Some things are good but not pleasant, some are pleasant but not good; but this largely combines both. “Behold how good and how pleasant it is for brethren to dwell together in unity.” Hither all the brethren should come, that they may share in that peculiar gladness of heart which none other than such a holy convocation can give. Besides the pure enjoyment of such an occasion, this meeting has other weighty claims upon the attention and presence of the brotherhood. God has ordained such societies, so that we cannot forsake the assembling of ourselves together without incurring the Divine displeasure, and sustaining personal harm. There is no obligation resting upon one, that is not shared in by all, and the benefits are mutual. The Great Head of the Church has so dispensed his gifts and blessings, that no man is so barren but that he has something wherewith to profit others, nor any so completely furnished but that he stands in need of others to supply his wants. Apart from other considerations, such associations are needful for personal improvement. We that are pastors are called to be ensamples to the flock, and to go before them in all good things. But who are to be *our* models? What living examples are we to follow? Are we not in danger from thus walking alone? Our people look to us as patterns, while refusing that we should view them as ours. How then shall we discover our failings, correct our faults, and be preserved from thinking of ourselves more highly than we ought to think, but by the society of wise, gifted, devoted and honest

brethren in the ministry, in whom we have confidence, and with whom we may most freely communicate? This cannot be better stated than in the words of the Rev. John Robinson, one of the fathers of Independency. "There is danger lest, living habitually among a certain class, we content ourselves with the little model of wisdom and goodness which we have, because we are somebody in comparison with them; as he that hath but half an eye is a king amongst them that are blind, whereas amongst the eminently wise and good we have still matter of imitation, and provocation to aspire unto greater perfection of goodness."

Since, then, we are so greatly necessary to one another as helpers of each other's holiness and usefulness, it is a matter for thankfulness that we have been spared through another year, and brought together not only in life, but with the reputation of faithful men which is more valuable than life. Having been preserved from scandals, dissensions and heresies, and having many proofs that our labour has not been in vain in the Lord, we meet in circumstances peculiarly favourable for enjoyment, united prayer, and hopeful, effective service. I know not that I can do better in retiring from the honourable position of Chairman of this Union, than present some thoughts concerning our special mission and prospects as an ecclesiastical body. We have a work in common with all sections of the Christian Church, the work of gaining converts to the kingdom, and glorifying the Saviour, but we have also a service to render as the friends and exponents of a system of church policy which seems to us more in accordance with Christ's will than any other. Our power for good should be increasing yearly. The measure and results of that power we shall not attempt to estimate, nor is it of great importance that we know the amount of our gains. Increase of strength, and wise, faithful, energetic use of it, we are responsible for; fruits or results are of God. Servants are not expected to trouble themselves with the gains or profits of the master. He requires labour, but not successes; he rewards toil, even though the labour seems in vain, and the strength spent for naught. Nor is it necessary, in order to determine the increase of our influence, that we know the measure of past success. Often gains are only apparent, and large results foster human pride and sectarian self-glorification. Other considerations must add to our fitness for good, and inflame our zeal in well doing. The elements of our strength as a denomination are not to be sought in numbers, wealth or position. These are not the main end or the great seal of the Divine approbation. Our influence is not exhausted in denominational growth. It flows out into all communities, leavening all sects with the grand and simple ideas of Divine authority, Christian equality, and individual responsibility in all ecclesiastical matters. This is a work of the greatest moment, almost, if not altogether, equal in importance with our growth as a religious body. We have much to give all other sects, and as we see them give up their human supports and standards, their exclusiveness, their traditions, their forms and expedients, and gradually approaching our voluntaryism, our faith in the word, our simplicity of worship and church order, our equality of the brotherhood, our simple trust in Jesus for salvation, our unity of the spirit, and perfect charity with minor differences of opinion, I say, when we see others more rapidly than ever at this time coming to our principles, we witness greater successes to our proper work than can be represented by figures, a much greater triumph to our cause than any direct extension of denominational interest. While thus speaking, we do not claim all this as the result of our influence, since the word and Spirit of God work directly for the same ends.

In our days *numbers* seem to be regarded as the grand element of strength, the chief proof of orthodoxy and source of efficiency. The census is made, and the rank and influence of a denomination is ascertained and determined by the number of its adherents. Religious papers give long chapters about the relative numbers of the different bodies of Christians. Clerks of Synods and Conferences, Secretaries of Conventions and Unions press for numbers and make the greatest possible shew of figures. It is assumed that the higher numbers betoken soundness of doctrine, superiority of order and discipline, and special Divine attestation; and that they are more entitled to the attention, respect and support of the public than others. They even speak of pre-emption rights and privileges; of smaller bodies as strangers and aliens, as interlopers and obscure persons, who are to be tolerated, to be sure, but not listened to or heeded. Who are you? is the question proposed to any of the "minor sects," who, in the advocacy of truth, seem to cross the path of the self-styled "leading denominations." Some seem ready to acknowledge the justice of these claims by going about to apologize for their apparent weakness, and asking leave to be; explaining the causes of their paucity of numbers or shewing that the increase has been great under the circumstances. This racing for numbers and boasting of increase, this man-worship, this judging of the merit and righteousness of a cause, by the multitudes coming to it, is pre-eminently human. That some denominations are guilty of the sin of numbering the people cannot be doubted; that we are not innocent of this idolatry seems equally clear. Why this ceaseless talk about the number of our churches in Canada, the number in Australia, the greater number in the United States, and still greater in Britain. Now, we are not indifferent to the multiplication of churches and their growth in membership. "The Lord make his people a thousand fold more than they be!" It is an encouraging promise that God will increase them with "men like a flock," and the small one become a mighty nation; but we do object to making numbers a main dependence, an essential element of strength. "Cursed is the man that trusteth in man and maketh flesh his arm." Let all but the three hundred that lapped, said God, return home, by these will I deliver Israel from the hand of his enemies. Like money capital, numbers will draw and gather and multiply, not so much by the force of truth as by that faith that men have in numbers. Many, without reflection or conviction, join themselves to the strongest party, induced to do so, not by a desire to find a sphere for useful service to Christ, so much as by a wish to escape responsibility and avoid that self-denial and entire consecration of all to the Saviour, which he most justly demands, and which it is the greatest honor and highest enjoyment of the disciple to bestow. But surely increase of such does not add to the proper strength or effectiveness of a Christian society. Material enlargement is often accompanied with spiritual weakness and even death, as the history of the church conclusively proves. The great apostacy began with the over-growth of the churches in number, wealth and rank. The heart has long since ceased to beat with true spiritual life; now the head is wounded and broken, and the Beast will soon be slain, though the noisome carcass may long remain above the ground.

When the Church of England increased, it became corrupt, and in 1662, the Independent body were multiplied by the thousands who went out of the Establishment that they might keep themselves unspotted from the world. It had no sooner recovered from this depletion, than Wesley and his numerous followers had to separate themselves from this body of death, in order to worship God according to conscience, and work for him without fetters.

When Scotland's Establishment extended until it nearly embraced the kingdom, formality took the place of vital godliness, and true piety took refuge with the Seceders and Independents. When, later, its numbers and its worldliness had increased, the disruption of the Free Church proved the necessity of reformation and separation from the world's embrace.

Since the Methodists have become so numerous and wealthy, they themselves admit great departures from primitive simplicity. Instead of relying as of old upon the free-will offerings of the people, they have evinced great anxiety to obtain State aid for religious objects.

Now it may be objected to this reasoning, that it applies to all—to us as well as to other bodies, and in an equal degree—and is an evil necessarily connected with the enlargement of any church. But it is not so. It only applies fully to those that are of human construction, where the tendency ever is to make numbers and organization the main things. Such systems always seek outward progress more than purity and the unity of the Spirit. Then follows the government of the many by the authority of the few, which speedily becomes irksome and unbearable, and freedom of conscience is naturally sought; sought in reformation of the system, or in separation from it. A few simple-minded spiritual men may do good through a plan of expediency, but as it increases in numbers, evil elements come to preponderate, and it is in no wise fitted to do the work of a Christian church. Connexional systems, improperly called churches, always lose moral or spiritual power as they seem to gain it; that is, the power to promote the kingdom of Christ. When they become corrupt, it is difficult to reform them. It is seldom done except by division—by lessening the adherents and reducing the organization. Hence, the cause of Jesus is served by divisions of such highly organized forms of government as those we have been naming. If broken into a thousand fragments, each part having distinct legislation of its own, without interference from the others, the supremacy of Christ, and the freedom of conscience would be greatly extended. Holding these views, we cannot regard as true progress the amalgamation of religious bodies (not of the Scriptural plan of government), or even the fusion into a united body of the various branches of the same ecclesiastical family.

We believe the cause of truth cannot be served by the blending into one of all the Methodist sects, or of all the Presbyterian families; but would be greatly promoted by their separation into many parts; just as it is much better, because more scriptural, to have a hundred Congregational churches in Canada, than to have but one, even if that one included the material of the whole.

Our thoughts and efforts, then, should be turned to the maintenance and spread of those principles of faith and scripture polity that at once convert souls and build them up in holiness and usefulness, without supreme regard to the number that may have believed our report, to whom the arm of the Lord hath been revealed. Let our trust in God, our purity of doctrine, our enthusiasm for Christ, our simplicity of worship, our New Testament order and discipline, our ardent piety, our charity in non-essentials, and entire consecration to good works—be well looked to and carefully nurtured; so shall our numbers be increased as God sees best, and the proper order of Christ's house will be adopted by other Christians in His good time. Other denominations make true converts, but do not allow them the privileges that belong to all disciples. It is our mission, if true to our principles, to show them a more excellent way. We are told by others, and by some of our own

desponding and ease-loving people, that though our views and principles are sound and good, we are in advance of the times; that society is not prepared to work such a perfect system, that a higher culture and a deeper sense of individual responsibility must be attained before it can be successful; and that, meantime, until a higher condition of the race be reached, it is better to introduce such expedients as will agree with men's ignorance, infirmities and sins. If this were true, it would nevertheless be very complimentary to us, who only venture to use the divinely appointed form of church government. If this reasoning were true, it would still follow that the world needed a pattern in church matters, to which, as they advanced in civilization, they might conform. Such a model we are honored to possess, shewing that all human authority, human standards, human expedients, human forms, displays and helps are unnecessary, unscriptural and mischievous, that though favourable to material prosperity, because agreeable to the natural heart, they are really weights and incumbrances to souls, and altogether inconsistent in a kingdom which is not of this world, and does not consist in meats and drinks, but in "righteousness and peace and joy in the Holy Ghost."

What raised Popery to be the vast imposing thing which it is, in numbers, wealth and influence? What but the effort to reconcile the world and religion? A monster such as the world never saw before has been the issue of such unholy alliance. Churchmen saw that men were ignorant and foolish, fond of empty toys and outward forms, and averse to a holy life, and they devised to accommodate them with a religious system fitted to them. Thinking the truth and ordinances of God too high and pure for their depraved nature, they ingratiated themselves with the world by all kinds of shows and indulgences to please them. The expedients to which other religious bodies resort may not be so prolific of evil as these, but the principle is the same. It is an undervaluing of God's ordinance, and an effort to build up the cause by false means.

Now, although souls may be converted, and much good done by the truth held in the midst of many human forms and conceits, yet God's sanctified way must ever be the best, for conversion and spiritual up-building. God may and sometimes does work with tools and instruments not of his own appointing, but he has not promised to do so. Such unsanctified courses are usually much more admired than good and scriptural measures; "and the times of this ignorance God winked at, but now commandeth all men every where to repent." Gradually this repentance and reformation goes on. These are times that try religious systems as well as human souls.

Men have been driven out of all human inventions and contrivances; every thing will be consumed, but the word and ordinances of God. Where reform is not taking place, there is decay and ruin. Where reforms are in progress, the changes are all toward our distinctive principles. The signs and tokens of this return to the proper order of Christ's house are numerous and cheering.

1. The entire emancipation of religion from State control seems nigh at hand. Events are transpiring to prove beyond a doubt that alliance with the government works evil, and not good, alike to the church and the nation. It is not likely to go beyond its present limits in any direction, and were it not for the way in which it is interwoven with the laws and customs of the parent land, would soon be wholly supplanted by that system that makes every Christian directly responsible for supporting the cause of the Redeemer. The recent triumphs of the Broad Church party have nearly destroyed all

faith in State connexion as the bulwark of pure Christianity. Instead of being adequate for the securing of unity, orthodoxy, purity or peace, it proves itself to be the best possible shelter and cover for error, duplicity, hypocrisy and irreligion. We have reason for yearly congratulation, that in Canada all connection between Church and State has been swept away; swept away not by the force of numbers, but by the efforts of a minority of the people made strong and influential by the possession of truth.

2. The throwing open of hitherto sectarian colleges to the youth of the whole nation, shows the progress of that freedom of which we, as a body, have been the persistent advocates. What has been accomplished in this Province in the way of University reform, is being done in countries where the way of change is the most difficult. Mr. Gladstone, the talented and popular Chancellor of the Exchequer, has lately been rebuking the Church party for their resistance to measures of concession to dissenters, though he is a representative of the Oxford University. In a recent debate in the House of Commons, on a proposal to abolish the tests now existing at Oxford, in order to open the University to all persons seeking degrees without reference to religious opinion, Mr. Gladstone advocated a number of liberalizing measures in the management of it, including the establishment of private Halls in which dissenters might be taught by professors of their own, of whom no adhesion to the establishment should be required.

3. The republication of Puritan literature is a hopeful sign for us. We refer specially to Nichol's series of Standard Divines. The theology here embodied and developed, may not in all the views and statements of doctrine be endorsed by us, but substantially, it is eminently favourable to that moderate and healthy tone which we endeavour to hold between the extremes of Armenianism on the one hand, and hyper-Calvinism on the other. There is no doubt but that this supply will create a demand, and a reaction in favour of Puritan theology will take place. This theology is mostly associated with Independent views of church polity and discipline, and whoever reads it will not fail to be impressed with the value of simple forms of church government and religious worship. Let me give a short extract from Dr. Thos. Goodwin which will illustrate this. While in Holland, in connection with the celebrated Nye, they pursued extensive enquiries about church order and discipline, and arrived at conclusions which they afterwards clearly stated and ably defended. In that work, they say, "We had, of all men, the greatest reason to be true to our own consciences in what we should embrace, seeing that it was for our consciences that we were deprived at once of whatever was dear unto us. We had no new commonwealth to frame church government unto, whereof any one piece might stand in the other's way, to cause the least variation from the primitive pattern. We had no state ends or political interests to comply with, no kingdoms of our age to subdue into our mould, which yet will be co-existent with the peace of any form of civil government upon earth, no preferment or worldly respects to shape our opinions for. We had nothing else to do, but simply and singly to consider how to worship God acceptably and most according to his word." Such a statement as this, prefacing an able exposition and defense of Congregational principles, standing first in a series of works which divines of all Evangelical creeds pronounce to be of the most healthful nature, and which will help to mould and direct the spirit and views of numberless teachers of religion, cannot fail to operate powerfully in our favour.



4. Great changes are being sought in all denominations that have adopted expediency in church polity. These reforms are of the greatest importance, and in all cases approximate to our faith. The proposed revision of the prayer book of the English Episcopal Church is a case in point. No doubt this reform will be obtained for the church, or it will again be divided and abandoned by the evangelical portion of its communion. Whether by change of constitution or secession, the result will be favourable to pure doctrine and New Testament order.

In Presbyterianism, the central power, the church-court authority, which is thought to be the great tower of the system, is gradually giving way to the popular voice in the administration of affairs. Concession after concession has been made, and dispensation after dispensation given to individual congregations, until the deliverances, decisions, and injunctions have come to be regarded by most as little more than advisory. Thus are they coming to our usages in those few things wherein they now differ from us.

In the Methodist connexion constitutional changes are under discussion at all times. Some things have been altered for the better. Much remains to be effected in a system which has little foundation in scripture, but is built chiefly upon human device. In the United States it is reported that the Methodist Episcopal Church are well nigh prepared to enact such amendments to their usages as will almost entirely change the complexion of their system. It is proposed that the voice of the membership shall rule in local matters, that the class shall be a voluntary means of grace, that the laity shall be represented in Conference, and that itinerancy shall be abolished, each congregation having the privilege of retaining the minister of its choice. When these reforms are made, the principle of Methodism will be done away with, and in the main features they will be advanced to the model of Congregational Churches. Thus while our views and practices remain unchangeable as the word of God, those of others are being modified and assimilated to the same perfect standard. In an article in the *Montreal Witness* of April the 9th, last past, entitled, "Statistics and prospects of the religious denominations of Canada," it is said that the "minor sects" shew a constant tendency to decrease and to be absorbed into the larger ones; and that, supposing the same ratio of increase and decrease to be maintained for the next hundred years, the "minor sects" would have disappeared, though there might remain a few individuals as curious specimens of extinct creeds. This, we believe, cannot be done, any more than the large trees of the forest can absorb the smaller ones. The calculation is based upon the present numbers of the several churches, and the degree of effort which they may make; but surely truth is mighty and must prevail; surely New Testament principles are destined to become universal. If the "minor sects" are holding erroneous opinions they will be changed or swallowed up, but never simply because they are numerically weaker than others. No doubt but that the smaller bodies having the true ordinances of God, must be more influential ultimately than overshadowing systems of mere expediency.

We look therefore for our body not indeed to absorb others, so much as to teach them, lead them, mould and reform them, so that without becoming extinct, without even losing their present names, without being violently handled or coerced, they shall by their own free choice be gradually fashioned to the form of Apostolic Churches. We shall do for religious liberty in other sects, what we have ever done for civil liberty among the nations. The example of our churches must eventually leaven the whole community with

rational views of the rights of mankind and especially with scriptural opinions of the nature and objects of the kingdom of God.

May it ever be true of us what Lord Brougham has so eloquently spoken : "The Independents are much to be respected indeed for their numbers, but far more to be held in lasting veneration for the unshaken fortitude in which at all times they have maintained their attachment to civil and religious liberty, and holding fast by their principles have carried to its utmost pitch the great doctrine of absolute toleration ; men to whose ancestors this country will ever acknowledge a boundless debt of gratitude so long as freedom is prized among us, for they—I fearlessly confess it,—they with whatever ridicule some may visit their excesses, or with whatever blame others, they with the zeal of martyrs, the purity of early christians, the skill and courage of the most renowned warriors, obtained for England the free constitution she now enjoys."

This is a high honour, to give such a constitution to such an empire, but a higher honor remains to be enjoyed by us when we shall have given a free scriptural constitution and plan of church government to the world.

If God has given a form, and we believe he has, then it must succeed in the end against all human devices. It cannot be that God will bless unscriptural procedure to the rejection of his own laws and authority.

That we are few compared with others shall not prevent us from doing so great a work. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

But this, my brethren, is emphatically a labour of love, and those who are charged with it should be filled with the "meekness of wisdom." Nothing should be done through strife or vainglory. Ministers especially should be distinguished for purity, love, zeal and holy activity. "Therefore seeing we have received this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness or handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

## ANNUAL MEETING OF SUBSCRIBERS TO THE COLLEGE.

The Twenty-fifth Annual Meeting of the Subscribers to the Congregational College was held in the Congregational Church, at Brantford, on Friday, 10th June, 1864, and by adjournment on the following Saturday and Monday. The attendance was large, but was almost entirely composed of those subscribers who were also members of the Union, which was in session at the same place. The Union adjourned its sittings as often as the subscribers to the College required its appointed hours of meeting. The completion of the first quarter-century of the existence of the College, and the arrangements required for the removal of the College to Montreal, invested the present meeting with special importance. The utmost interest was manifested in the proceedings. It is matter of great thankfulness that the best spirit prevailed throughout, and that there was a cordial acquiescence, if not concurrence, in the results arrived at.

At 10 A.M., on Friday, the subscribers having assembled, Thomas Russell, Esq., of Caledon, was called to the chair, and George Stewart, Esq., of Cold Springs, appointed minute secretary. Rev. A. McGregor offered prayer.

The Rev. F. H. Marling, secretary, presented the report of the directors,

which included a sketch of the history of the College during the past twenty-five years.

At the opening of the session, 7th October, 1863, Rev. W. H. Allworth delivered the Address, of which a considerable part appeared in our columns. Mr. Huggard was re-engaged as classical tutor for the session. One student was received on probation, and at the close of the session, for the full term—Mr. Ewan C. W. McColl, from the church at Kingston. The class had, therefore, numbered five, viz.: Messrs. J. A. R. Dickson, J. Douglas, R. T. Thomas, S. N. Jackson and E. C. W. McColl. In Dr. Lillie's department, the subjects had been, in Theology, the Church and its Ordinances; Pastoral Theology; and in Church History, the period from A. D. 1294 embracing the Reformation in Europe. In Mr. Huggard's department, the usual books. The examinations were conducted by Rev. Messrs. Ellerby, W. F. Clarke, Macallum and Barker. Their report was favourable, but adverted to the necessity of a higher standard of admission. In consequence of the lengthening of the course of study, no student would leave the College this year. The students were now engaged in missionary labour. The library had been thoroughly classified and every volume re-labelled. An urgent appeal was made for the missing books. The decease of Patrick Freeland, Esq., was referred to, as the removal of one of the oldest and warmest friends of the College, for five years its secretary, and for nine years its treasurer. The amount collected by the churches was \$7 14 less than last year, so that the comparatively large balance in hand, \$434 28, was owing to the small expenditure, rather than the large income. The Building Fund consisted of shares in the Canada Permanent Building Society, value \$850, with profits to accrue. The lease of the Lecture-room would expire on the 30th inst. The Board had taken no action in reference to the removal of the College. The affairs of the College could be transferred at once to a new Board. No action had seemed to be required on the University question.

The first step to be recorded in the quarter-century sketch, was the sending of Mr. Ludwick Kribs to study with Rev. A. Lillie, in Brantford, in 1838, by Rev. J. Roaf, on behalf of the Colonial Missionary Society. The next year a class was formed under Mr. Lillie, then at Dundas, so that the College dates its origin from 1839. In September, 1840, it was removed to Toronto, and Mr. Lillie separated to the work of theological teaching.

At first it was styled the "Congregational Academy." In 1846, when the "Institute" of Eastern Canada was merged into this, a formal constitution was drawn up, the name, "Canadian Congregational Theological Institute" adopted, and the control transferred from the Union to the subscribers. In 1860, the name was changed to that which it now bears.

The course of study, at first, three sessions of nine months, was extended to four years in 1844. In 1860, the sessions were reduced to six months, but were increased to five. In 1862, the arrangement now about to go into effect was proposed, for dividing the course into three sessions of theology, and two for the literary course. The standard of admission had been gradually raised.

Throughout the whole period Rev. Dr. Lillie had been Professor of Theology, and at first had taught all the subjects. Rev. Dr. Wickson had been classical and Hebrew tutor for twelve years.

Rev. J. Roaf had been treasurer from 1840 to 1855, and Mr. Patrick Freeland since that date. Rev. T. Machin, Mr. R. Beekman, Rev. E. Ebbis, Mr. Patrick Freeland, and Rev. F. H. Marling had been the successive secretaries.

For funds, the institution had always owed much to the Colonial Missionary Society. Rev. Dr. Lillie had collected over £310 sterling in England, in 1848, as a building and library fund. The Canadian churches had always contributed also.

At first, the "domestic system," with that of manual labour, was adopted. Since 1848 the students have boarded in families. Till 1850, the College dwelt in a "hired house." At that time the present lecture-room was built, being held by lease. In 1857, an effort to build had been defeated by the financial crisis.

The library now numbered 2,500 volumes, including that of the former Montreal Institute and that of Gorham College.

Sixty-four students had been received. Four had withdrawn. One had died during the course. Five composed the present class. Of the fifty-four who had gone forth, four had died; and of the fifty survivors, thirty were recognised Congregational Ministers in British North America, three in other parts of the British dominions, four in the United States, and one in another Canadian denomination. Twelve had returned to secular pursuits. This result was considered as favourable as could be exhibited by similar institutions. In conclusion, the directors invoked all success on the college during the next quarter century.

Mr. Marling, as acting treasurer, presented the treasurer's account, audited. Balance in hand, \$434 28.

The first student who went forth from the College, Rev. L. Kribs, moved the adoption of the report, to be printed under Mr. Marling's care, and Rev. R. Lewis, as the latest alumnus, seconded the same. After the addition of a paragraph, the motion was carried.

The meeting then adjourned till 3 P.M., at which hour the Rev. G. Cornish, M.A., presented the report of the Provisional Board on the removal to Montreal, with drafts of by-laws and regulations, and circulars to candidates and pastors of candidates. These documents, prepared with great care, had been previously printed and distributed.

The report stated, (1) that accomodation for the College would probably be provided in the enlargements going forward of Zion Church; (2) that after careful deliberation it was thought best, at present, that the students should live in godly families, approved by the directors; (3) that it was deemed necessary that students should become members of a Congregational Church in the seat of the College, attend its worship, and take part in its work; (4) that the proposed regulations concerning the marriage of students, and (5) their continuance for a certain time in British North America, or refunding the expense of their education, were considered essential; and (6) that the by-laws and regulations ought to be sent to every candidate, and signed by him upon his reception.

In regard to educational plans, the Provisional Board recommended, (1) that there be three chairs in the College, viz.: those of Systematic Theology and Church History, of Homiletics and Pastoral Theology, and of Greek Testament Exege-*is*, it being believed that these can be filled without much additional expenditure; (2) that for their literary course the students should attend the faculty of arts in McGill College, for which, reasons were given; (3) that the College should become affiliated with the McGill University, for various reasons given. The Board had already entered into negociations with the Governors of the University for this purpose, and as the only obstacle was our want of an Act of Incorporation, had applied for the same, and it had passed its second reading under care of C. Dunkin, Esq., M.P.P. Explanations were added of the proposed regulations for examinations. The report was signed by Rev. Dr. Wilkes, as chairman, and Rev. G. Cornish, M. A., as secretary.

The report and appendices were received, and the meeting went into Committee of the whole to consider the same, F. P. Goold, Esq., in the chair. After making some progress, the Committee rose and reported, and obtained leave to sit again on Saturday morning, when they again obtained leave to sit on Monday afternoon.

On the rising of the Committee on Saturday, at the suggestion of Rev. W. F. Clarke, two members of the majority who had voted at last annual meeting for the removal of the College, Rev. C. P. Watson and Rev. A. Duff, moved and seconded the reconsideration of that resolution, which was *unanimously* agreed to without debate. Rev. E. Ebbs then moved, seconded by Rev. Wm. Hay,

That the decision of the last annual meeting, on the removal of the College to Montreal, be confirmed.—Carried without debate, *nem. con.*

On Monday afternoon, Mr. Russell and Mr. Stewart having left the place of meeting, J. P. Clark, Esq., of Montreal, was appointed chairman, and Rev. J. Hooper, minute secretary.

The Committee of the whole finally reported in favour of adopting the report of the Provisional Board, with slight exceptions. They also reported the proposed new by-laws with amendments, and recommended that the drafts of circulars be provisionally adopted for one year.—Their report was concurred in by the meeting.

We may indicate the nature of the principal changes thus made: 1. The full course is divided into two parts; a literary course of two sessions, and a theological course of three sessions. The former will be of eight months each; the latter, probably, somewhat shorter. 2. "Candidates for admission to the full course must be prepared to pass the matriculation examination in the McGill University." 3. "Candidates who are graduates of any University or who can satisfy the Board of their being otherwise possessed of sufficient acquirements may be at once admitted to the theological course. Also, as exceptional cases, such candidates may be admitted to that course, as it may be expedient, in the judgment of the directors to train as preachers with the ordinary literary culture." 4. Students are required to join a Congregational Church at the seat of the College, and to attend its services as regularly as possible. 5. They are not allowed, during their College course, to enter into the marriage relationship, without the knowledge and consent of the directors.

Two other proposed regulations were referred to the directors for the present year, to be reported on at the next annual meeting. One required students to labour in British North America for as many years as they had received aid from the College funds; or, if leaving the provinces without consent of the Board, to refund the cost of their education. The other established a new system of sessional examinations, viz.: that it should be entirely by written answers, that the students should be classified according to merit, that failure in two subjects should cause the loss of the session, and that a supplemental examination should be held at the beginning of the ensuing session, in the subjects in which any student had failed. For the present year the directors were authorised to conduct the examinations as they might think best.

All these questions were discussed with much animation, and a warmth of interest that showed how near the College lay to the heart of its friends. The regulation respecting marriage was the subject of an earnest and, at times, amusing debate. It had been proposed by the Provisional Board that the following clause be added to the by-law: "They (students) are expected to have becoming respect to the earnest desire of the College Board, that no step be taken leading thereunto (i. e., to marriage) so long as they are students." This was withdrawn after discussion, and the clause, "without the knowledge and consent of the directors," added to the prohibition of marriage. In this form it passed upon a division.

These documents from the Provisional Board were ordered to be printed, as amended, with the annual report.

The following officers and directors were appointed for 1864-5 : *Treasurer*, Mr. T. M. Taylor, Montreal ; *Secretary*, Rev. G. Cornish, M.A., Montreal ; *Directors*, Rev. Messrs. Wilkes, D.D., Lillie, D.D., Marling, Fenwick, A. Duff, Powis, and Elliot ; Messrs. J. Dougall, Alexander, Vennor, W. R. Hibbard, J. P. Clark, Learmont, J. Leeming, and Hon. J. S. Sanborn.

Rev. F. H. Marling, Mr. J. Nasmith, and Mr. A. Christie were appointed a committee to arrange for the removal of the library and furniture.

The meeting then proceeded to the appointment of Professors to the new chairs now established. First, the department of *Systematic Theology and Church History* was assigned to Rev. Dr. Lillie. Afterwards, Rev. H. Wilkes, D.D., was invited to take the chair of *Homiletics and Pastoral Theology*, and Rev. Professor Cornish, that of *Greek Testament Exegesis*. These gentlemen subsequently declared their willingness to serve the college in these capacities, and that without asking compensation.

The directors were authorised to make a grant to Dr. Lillie, to meet the expenses of his removal to Montreal, and to arrange the matter of compensation to the Professors.

The following resolutions were passed :—

*Resolved*, That the Churches be requested to observe the second Sabbath in October as a day of prayer and contribution for the College.

*Resolved*, That this meeting of subscribers to the College cheerfully place on record their high appreciation of the valuable services which the Rev. F. H. Marling, of Toronto, has rendered to the College, in his capacity of Secretary, and gratefully tenders to that gentleman its earnest thanks for services that have been so long performed with such courtesy, zeal and efficiency.—To this vote Mr. Marling briefly replied.

*Resolved*, That this meeting presents its hearty congratulations to the Rev. Adam Lillie, D.D., on the completion of the twenty-fifth year of his connection with the Congregational College of British North America, as Theological Professor, and on the success that has attended his unwearied labours ; and that we further express our earnest hope and prayer that God may be graciously pleased long to spare him in the important position which he has filled so many years with honour to himself and benefit to the Congregational Churches of Canada and the Lower Provinces.

This resolution was adopted by a rising vote, we need not say, unanimously. Dr. Lillie responded, but more at length in the Monday evening public meeting, when the resolution was presented by Rev. W. H. Allworth and Rev. E. Ebbs, who gave interesting reminiscences of their student life, and of the many labours and constant kindness of the Professor. Dr. Lillie, speaking in the Church of which he was pastor when the first student came to him, referred to the small beginning and gradual progress of the institution, the uninterrupted harmony which had prevailed between him and the successive directors and students of the College, and the confidence which he felt in the continuance of the same feeling in his relations to the new Board and his colleagues now appointed.

Notice was given by Professor Cornish, that he would propose at the next annual meeting, that Article III. of the Constitution be amended by inserting the word "chairman" before "treasurer."

After the reading of the minutes, Rev. K. M. Fenwick offered prayer and the meeting closed.

## REVIEW OF THE CONGREGATIONAL CHURCHES OF CANADA,

FOR THE YEAR ENDING 31st MAY, 1864.

BY REV. JOHN WOOD, BRANTFORD, SEC. CONG. UNION.

Owing to his comparatively recent appointment to the position he now holds, the writer feels himself incapable of estimating as accurately as his predecessor in office could have done, the progress, or otherwise, of our Canadian churches during the past year as compared with former years.

By dint of not a little correspondence, and dunning, and long patience with tardy brethren, he succeeded in obtaining seventy-five returns from the statistical blanks issued, several of them "*wrung out*" of them—to use the phrase of one of these delinquents,—by a *brotherly* squeeze, of course, only a day or two before the meeting of the Union. From the "Notes" accompanying these returns, the following facts have been gathered.

## GENERAL RELIGIOUS INTEREST.

Twenty-eight pastors report that there has been no unusual religious interest in the churches or congregations under their charge during the year, and seven others, having omitted reference to the point in their replies, leave us to infer that the same has been true of theirs. Some go farther, and speak of an unusual deadness, and apathy among their people. One brother, whose "soul breaketh for the longing that it hath" after God, writes, laconically, "Cold—colder—almost asleep. The summer is so long coming!" One cannot help indulging the hope, however, that his language is rather the indication of *springtime* reigning in his own soul, than of *winter* among his people. A heart so warm as his, must surely be experiencing the first powerful rays of the Sun of Righteousness, which "unto those that fear my name, saith the Lord, shall arise, with healing in his wings, and ye shall go forth, and grow up as calves of the stall." Wait a little longer, brother, the summer will come!

Another pastor, after giving utterance to a similar complaint, says, "The year commenced auspiciously, owing to a precious work of grace at the close of last year. The additions to the T—— church were the result of this work! All, without exception, remain faithful to their covenant vows; but oh! estrangement one from another has sprung up in our little band, and as a consequence the religious progress has been but small." Unhappily, this is not the only case of the kind that has occurred during the year, for another of our pastors, after alluding to several circumstances as having tended to retard the progress of the church under his charge, adds, "We have had some troubles arising from family differences which were not easily managed. For this we have had to suspend two, and erase the name of another from our list of members; perhaps two more should have been suspended for the same cause. This one thing has hindered us very materially, and has also been an occasion of stumbling to the unconverted relatives. What may be its ultimate effect, I fear to imagine." And farther on, "We have had no additions by profession for the past year; not even any backslider restored. Our condition weighs so heavily on my mind as to affect somewhat my health; but I try to commit it to God, and ask for grace to do my duty in the position in which God has placed me." Thus has "the enemy come in like a flood," sowing discord among brethren, and blighting our fondest expectations with reference to them. Let us pray that the Spirit of the Lord may lift up his standard against him!

Another writes, "A minister here feels very much as if he stood alone; and as if, under God, everything depended upon himself. Our prospects are not flattering, but we have a great number of fine young people rising up, and it requires much Christian care, and wisdom, and steady persevering effort to keep them from being swallowed up in the whirlpools of error and infidelity by which they are surrounded."

On the other hand, twelve of the returns present more or less cheering indications of success and progress in respect to the higher aims of a church's organization. *Paris* reports "additions, most upon profession, continually throughout the year. The first was the pastor's son. Several are very encouraging instances of divine grace."

*Pine Grove* is represented as having witnessed several conversions, and additions to the church from among the young. "The church is in a working state, love among the brethren abounds; and if we did not suffer so much from removals, we might," says the pastor, "consider ourselves prosperous."

The *Barton* church and congregation have been "harmonious, and gradually progressive. Some pleasing cases of addition have been made from the world, probably the result of some extra efforts put forth last spring for the revival of religion, deepened and brought to decision by the ordinary ministry of the Word, and domiciliary visitation."

The *Kingston* pastor reports encouragingly, both in respect to the spiritual and the material interests of the church. The members are active and peaceful. The attendance is increasing, and the new edifice now in course of erection will doubtless, as in other cases, contribute to further augment the congregation. Seventeen years of patient labour, and waiting in faith and prayer, are having their reward.

Our brother in *Ottawa* writes cheerfully. There have been a few cases of much enquiry and promise, and one hopeful conversion,—a youth. The attendance at prayer meetings has recently improved. So has also the Sabbath-school. The chief source of discouragement lies in the unsettled condition of things in the city,—the delays in completing the Parliament Buildings, and consequent removal of many of his people to other localities,—“but on the whole,” it is added, “we have much to be thankful for, and in not a few respects our prospects are quite cheering.”

The late pastor in *Guelph* says, “For some weeks past there has been an unusual degree of religious interest, and several hopeful conversions have taken place among the young people. The precise number of these cases cannot be given. No special means have been employed, but the preaching has seemed to be attended with unwonted power; and the prayer meetings, of which there are two weekly, have been largely attended,—average, from thirty to forty.” There were three additions on profession during the year.

The little flock at *Belleville*, that has exhibited so much of the “tenacity of life,” spoken of in our last Missionary Report, as characteristic of our churches, has been favoured, recently, with a season of refreshing. The absence of the pastor while collecting for the new chapel, dedicated last June, operated injuriously for the time; but our brother's own soul having been much drawn out in his public prayers and labours, his people caught his spirit, and held up his hands; and by the Lord's blessing, eight persons have been hopefully brought to God, five of whom have united with the church. The pastor reports the work as still progressing. He is otherwise much encouraged.



The report from *Southwold* is also cheering. "During the whole year," says its pastor, "there has been good religious interest, but it has been greatest for two or three months past. There has been nothing like excitement, but several cases of inquiry for eternal life. I have heard several members of the church say that they did not know when the church had been as prosperous before. I think some are enquiring now." The cases of conversion reported have been mostly among young men and young women, though several persons of more advanced years have also been brought to the Lord. The number of additions to the church during the year, by profession, has been eight, and one now stands proposed.

At *Franklin*, "there has not been any very remarkable work of grace," but there have been growth and spiritual strength. Perfect unity has prevailed, so that it has been delightful to attend the church meetings. Four persons have been received on profession, two of whom are heads of families; and one backslider has been restored. During a week of special services, held recently, nine persons expressed publicly a desire for the prayers of christians. The pastor has been cheered by the liberality and kindness of his people, who have given him substantial proof of their regard for his comfort in building a parsonage, at a cost of \$1,000; but his home has again been desolated by the loss of a beloved partner.

*Montreal*, though reported as not having enjoyed any unusual degree of religious interest, has, nevertheless, received 18 by profession during the year; while it is cheering to learn that "the great number received during the preceding year appear to abide in the truth, and on the whole to walk consistently. \* \* \* The prayer meetings have been well sustained throughout the year; from one to two hundred persons, I should think, often present, varying, of course, according to the weather, and the season of the year." As might be expected, both from pastor and people, all the machinery of the church there is in fine working order.

*Scotland* in the west, and *Cowansville* in the east, both report a considerable number of hopeful conversions, and additions to the church by profession, during the year. The pastor of the former writes, "Shortly after the week of prayer we received to fellowship, on profession of faith, twelve persons; and since, we have had more than ordinary interest in the meetings of the church." The latter reports an increase of eleven, in the same manner.

The total number of churches, as far as reported, which have had accessions to their membership by profession of faith is 48, against 40 last year; and the total number of such additions is 289, or 52 more than last year.

The excess, however, arises chiefly from the fact of the organization of three new churches during the year,—one at Forest, Canada West, on the 19th September; one in the Township of Grey, County of Huron, in October; and one at Listowell, in December,—the last named being a secession from the one under the pastoral charge of the Rev. R. McGregor, at the same place.

The membership of the churches, as nearly as can be ascertained, is 4,052.

#### SABBATH SCHOOLS.

The number of Sabbath Schools connected with the Churches reported (not connected with Union Schools) is 72, but of these only 27 are referred to particularly in the "Notes" accompanying the statistical returns, so that but a very general impression can be formed as to their efficiency and success. Sixteen are described as prosperous and well conducted, while eleven are

spoken of in terms indicative of more or less discouragement in regard to them. Several reports mention the existence of large and flourishing Bands of Hope in connection with them, one embracing considerably over an hundred members, and another about seventy. Of the school in Paris the pastor writes: "The attendance, both of teachers and scholars, is larger than in any previous year." "The means of its efficiency, regularity of Teachers, an infant school department, attractive library (600 vols.), and quarterly sermon to the children on Sabbath evening, at which from 80 to 100 have been present."

It is much to be regretted, I think, that we have not in connection with our Union, as is common, I believe, with the New England associations, some officer or committee specially entrusted with the duty of gathering information in relation to our schools—their statistics, wants, the modes of conducting them, &c.—so that at every Annual Meeting we might have our attention specially directed to them, and the combined experience, and observation, and wisdom of the brethren brought to bear upon them for their improvement.

#### THE TEMPERANCE MOVEMENT.

Twenty-four brethren only give me any information in relation to this point. Thirteen speak hopefully of it in their reports. One remarks, that although several societies that have been organized from time to time for the promotion of total abstinence in the place in which he is labouring, have ceased to exist, the principles they have advocated "have been steadily progressing; so much so, that it is estimated by competent persons that there is not one-half the quantity of spirits drank now that there was two or three years ago." This general decrease in the amount of such liquors used is indicated also in other reports. In one or two localities, Intemperance is declared to be almost unknown; the efforts put forth in former times have borne fruit, and ripened into a complete social reformation in this respect. In several others, however, Intemperance is spoken of as *the* great obstacle to progress both in social and religious matters.

#### FINANCES AND MANAGEMENT.

The questions suggested in relation to the finances of the Churches were intended to elicit, not the bare fact of good management, or otherwise, but to ascertain, in cases where mismanagement exists, *where the fault lies*—in the *inefficiency* of the *Deacons*—the *parsimony* of the *people*—or in the *manner* or *time* of raising the funds necessary for the support of pastor. None of these inquiries have been answered directly in the replies sent. Thirty-four brethren have referred to the subject in a general way, twenty-three of whom speak more or less favorably. It is quite manifest, however, from the replies of others, as well as from what we know of the men by whom, and the manner in which the "temporalities" of our Churches are often attended to, that there is room for great improvement among us in this particular.

The total amount of contributions during the year, by 68 Churches reporting, for all religious objects, was \$45,246, or an average of \$12 50 per member.

#### OBSTACLES TO PROGRESS.

As in previous years, these are found chiefly in want of co-operative zeal on the part of the members; the ill repute into which several of the Churches have fallen through the inconsistencies of prominent individuals connected

with them, or, frequent changes in the pastoral relation; the prevalence of soul-destroying error in the neighbourhood, and the over-crowding of towns and villages with churches of other denominations.

#### CHANGES.

In addition to the organization of the three Churches already named, the following items are worthy of being noted:—

The corner stone of the Bond-street Congregational Church, in Toronto, was laid June 8th, 1863, in the presence of a large concourse of persons, including a number of brethren on their way to the meeting of the Congregational Union. The building was opened for religious worship on the 13th December, was damaged by fire on the 3rd January, 1864, and was re-opened on the 14th of February.

The Rev. J. Fraser sailed for New Zealand on the 1st September, and is now residing at Port Chalmers, Province of Otago.

Mr. Alexander McGregor, a graduate of the Congregational College of British North America, was ordained and installed pastor of the Church in Brockville, C. W., September 24th.

The Rev. A. Burpee resigned his charge at Cobourg, C. W. Removed to Yarmouth, N. S., September 30th.

The Rev. J. G. Sanderson was recognized as pastor of the first and second Congregational Churches in Oro, C. W. February 11th, 1864.

Mr. R. Lewis, of the Congregational College of British North America, was ordained and installed pastor of the Church at Vankleek Hill, C. W., and the new church edifice in that place was dedicated to the worship of God, February 28th, 1864.

The Rev. G. A. Rawson, late of Milton, N. S., commenced his labours at Cobourg, C. W., in March, 1864.

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## Official.

### CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

SESSION 1864-65.

1. The next session of the College will be held in Montreal, C. E.
2. Students of the College are required to be present in the vestry of Zion Church, Montreal, at 4 P.M., of Monday, September 5th, 1864.
3. Candidates for admission to the College must forward their applications and testimonials to the Secretary on or before Thursday, August 18th.

Montreal, June 21st, 1864.

GEORGE CORNISH, M.A.,  
*Sec. Cong. Coll. B. N. A.*

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### FORGIVENESS.

We heard from a Sunday-school teacher lately an illustration of one kind of Christian forgiveness. Improving upon the day's lesson, the teacher asked the boy whether, in view of what he had been studying and repeating, he could forgive those who wronged him. "Could you," said the teacher, "forgive a boy, for example, who had insulted or struck you?" "Yes, sir," replied the lad, very slowly, "I guess—I—could;" but he added, in a much more rapid manner, "I could if he was much more bigger than I am!"

## News of the Churches.

DR. TAYLOR.

The Senatus of the University of New York, has just conferred the Honorary Degree of D.D., on the Rev. Lachlin Taylor, Wesleyan Minister.

### INSTALLATION OF THE REV. OLIVER BROWN TO UNION STREET CHURCH, ST. JOHN, NEW BRUNSWICK.

A council met on Saturday evening, the 7th May, for the examination of the credentials and theological belief of the Rev. Oliver Brown, late of Malden, Massachusetts, United States; and on Sabbath, the 8th, he was installed pastor of Union Street Church, St. John, New Brunswick. Installation prayer by the Rev. G. Stirling, Keswick Ridge; sermon in the morning by the Rev. C. G. McCully, St. Stephen; introductory services in the evening by the same gentleman; reading of Scriptures by the Rev. T. B. Smith, the former pastor; charge to the pastor by the Rev. R. Wilson, of Sheffield; right hand of fellowship by the Rev. W. H. Daniels, of Zion Church, St. John; charge to the people by the Rev. S. H. Keeler, of Calais, Maine, United States; prayer by the Rev. R. K. Black, of Milton, Nova Scotia; benediction by the Rev. Oliver Brown, the pastor.

The Rev. S. H. Keeler was Moderator of the Council, and the following laymen were delegates from their respective churches: Isaac Burpee, Esq., of Sheffield; Hon. Geo. Downes, Calais; Mr. Peter Christy, Keswick Ridge; Geo. M. Porter, Esq., St. Stephen.—*Com.*

### APPEAL TO THE CHURCH OF CHRIST IN CANADA ON BEHALF OF FOREIGN MISSIONS.

The Board of Management of the Canada Foreign Missionary Society, anxious to fulfil the duty which, in respect of the promotion of missionary enterprise, at the present favourable time in the circumstances and progress of this country, seems to devolve upon it, as representing the only existing and non-denominational foreign missionary organization in Canada, submits, respectfully, to the Church Universal of Christ in Canada, the following resolution:—

1st. That in view of the felt importance of Foreign Missions, and increased interest in them as well as ability to sustain them, this Board is persuaded the time is now fully come for Canada, directly and independently, to undertake such missions; and, reverting to the Prospectus of this Society issued in 1855, and which sets forth this duty, this Board earnestly and respectfully appeals to Christians in this country, and asks their prayerful consideration of what may be their duty in respect of the claims of heathen nations, and in fulfilment of the Saviour's command, "Go ye into all the world and preach the Gospel to every creature."

2nd. That it appears desirable on many accounts, but especially in view of the retroactive benefits upon home Christianity, and the interest and stimulus evoked by local and home sympathies with missionaries who have gone out from our own country, that if Canada should enter upon this work, men who have been brought up and who are known in Canada should be sent out; and earnest appeal is hereby made for such to offer themselves.

3rd. That India, South America, Mongolia, and some of the countries of the Arabic speaking people, seem to be open at the present time, and certainly are important fields for missionary effort. This Board suggests these, while others also might be named, to any persons whose minds may be turned to the duty of going out as missionaries; and in asking for proposals from such, the Board offers the assurance of its readiness to do its part in support of such mission or missions.

4th. Ministers, Teachers, and others, who agree with these views and resolutions, are earnestly requested to present them in convocations or assemblies of the churches, or such other meetings as may be open to them; and to use opportunities they may have of impressing the minds of fellow Christians with these views; and the hope is, that such offers of service for the actual work, and such measure of support may be called forth, as shall enable this Board, by the blessing of God, successfully to inaugurate missions on some parts of the properly called foreign field.

Communications addressed to the undersigned, on behalf of the Board, are invited.

Montreal, May 18, 1864.

THOMAS M. TAYLOR,  
Cor. Sec. C.F.M.S.

This appeal on behalf of a work which we trust will take deep hold of many Christian minds, we have great pleasure in inserting in our pages.

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## THE CONDITION OF THE WORLD AND THE MISSION OF THE CHURCH.

A SERMON PREACHED AT BRANTFORD, C. W., JUNE 8, 1864, BEFORE THE CONGREGATIONAL UNION OF CANADA, BY REV. GEORGE CORNISH, M.A., OF MONTREAL, C. E.

“The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it.”—PSALM LXXV., 3.

It is not material to my present object, to endeavour to settle the question of who was the writer of these words, and on what occasion they were delivered. My purpose is rather to try, by the help of the Holy Spirit, to set forth and illustrate the topic suggested by the text, if not directly contained therein. For it is one which, as men actively engaged in doing God's work in the world, we cannot afford at any time to lose sight of; but on occasions, like that which has brought us together, it may with peculiar appropriateness be made a subject of thought and discourse.

The topic to which I have to invite your attention is:—The Condition of the World, and the Mission of the Church. We have been permitted, my brethren, to meet together once more, in our Annual Convocation, as the Pastors, Ministers, and Delegates of the Congregational Churches of British North America. In looking back upon the past history of these churches, much may be discovered of a character to call forth devout gratitude, for what God has enabled them to do, and become, in the furtherance of His holy cause. In many instances, there has been a steady and healthful growth from a feeble infancy to a vigorous manhood:—the “little one has become a thousand, and the small one a strong nation:”—and thus, centres of a holy and ennobling influence have been established among the people, which must work for their good. For all this, let us thank God and take courage. On the other hand, in some instances, there has not been that growth, either in numbers or in power and influence for good, that might have been, and was, reasonably expected:—there is still the weakness and helplessness of infancy; but with the years of youth and manhood. Now, it behoves us to endeavour to discover the cause of this, and, under divine guidance, to apply the remedy. It is not in keeping with the manliness, which, we are fain to believe, is the legitimate offspring of our time-honoured principles and Church-polity, to sit in the dust and cry “my leanness, my leanness, woe unto me!” but rather to be up and doing, in order to find out where the fault lies. Does it lie in our principles? I trow not; for these have stood

the test of centuries, but only to gather stronger evidence to their genuineness and suitableness to the development of a high-toned and active spiritual life in regenerate men. It is to be feared, that the fault lies in the *non*-application, or the *wrong* application of these principles. Let a principle be never so good in itself, but be never used, or wrongly used, and no good will come of it; nay, rather, evil. Is this the secret of the existence of envy, jealousy and strife, where there should be love, confidence, and unity;—of a niggardly penuriousness in the things of God, where there should be a large-hearted liberality;—of hesitating and divided forces, where there should be one stout, unbroken front to the foe? If it be so, let us manfully devise some remedy for the evil, and not allow it to grow and gather more strength. I, for one, believe, that churches of our polity are specially adapted to elevate and bless the communities in which they are placed; I also believe, that in every community there is a *need* and a *place* for them; and, hence, I further believe, that in these colonies they have their place and their appropriate work. It devolves upon us, therefore, to do all that in us lies, in humble dependence upon God, towards the accomplishment of that work.

My subject naturally divides itself into:—

I. The Condition of the World.

II. The Mission and Work of the Church.

I. The Condition of the World.

The psalmist may be regarded as speaking, in the text, as the representative of God's church in his day. The religious and social system had become disorganized by the presence of unholy and devilish agencies. In the language of my text, "The earth and all the inhabitants thereof are dissolved." The idea herein involved, is that of a stately building in a condition of dissolution and decay. That edifice is the world, as we see it without God. Observe:—That the world being in such a condition, as it is, requires a remedy, not from *within*, but from *without*, itself.

I say *requires*, or *needs*, it; for it is not in the nature of dissolution and decay to restore itself: it is not in the nature of disease to give health. The very process of decay, and the very condition of disease, result from the withdrawal of the sustaining and life-giving element. Hence, in order to a restoration and a cure, the remedy must be sought, not from within, but from without the subject. In the days of Christ and His Apostles, men were found who were possessed by evil spirits, and, as we read in our lesson, it was one part of the divine commission to cast out these, and free men from their infernal sway. This fact of demoniacal possession, with its terrible phenomena, may be fairly regarded as figurative of the moral condition of the world. For to say that the world is possessed of devils, that ungodly men are moral demoniacs, is not a mere rhetorical statement, but is solemn scripture truth. Judged by the declarations of this Book, and by the laws of moral reason, the conduct of the world is, morally, as irrational and reckless, as that of the poor demoniac who foamed and raved, and, in frantic fury, plunged into all kinds of perils. There are spiritual fiends that possess its soul, inspire its energies, and control its movements.

1. Take, for example, *Selfishness*.

Where will you find a spirit of evil more terribly potent in its operations and sway than this. It lies at the root, nay, is the very principle of all sin against God and against man. Covetousness, lust, envy, hatred and malice, are among the prominent spirits that it calls forth from the depths of

man's depraved nature, and makes its constant ministers. Self, self, is the one cry; is the centre and end of all plans and operations. The interests of all other men are disregarded by the selfish man, except they can be made subservient to the advancement of his own. He receives all readily, but gives the smallest pittance with reluctance, unless he has the expectation that what he gives will, in some way or other, repay itself with interest. Mammon is his god; the ledger his bible; success in business and gain, the highest heaven of his aspirations; failure and loss, the lowest hell of his fears. The sons and daughters of toil may sweat out their very life-blood to eke out a miserable livelihood; the artizan may pine away over his unwholesome work; and the warrior may cause the earth to blush with bloodshed, and may tread empires in the dust; but to the selfish man all this is as nothing if his interests are thereby advanced, or not injured. Such, my brethren, is selfishness. Is it not the guiding spirit of the world? Is it not the demon that possesses the souls of the majority of men?

### 2. Take *Sensualism*.

This is only one of the many forms in which selfishness manifests itself; but how potent is it! how wide-spread is its rule! In its train are found the loathsome forms of lust, drunkenness, and gluttony. In the cot of the peasant, in the hut of the savage, is this spirit of evil found:—

“In courts and palaces he also roigns,  
And in luxurious cities, where the noise  
Of riot ascends above their loftiest towers,  
And injury and outrage: and when night  
Darkens the streets, then wander forth the sons  
Of Belial, flown with insolence and wine.”

“Fleshly lusts” are the motive-powers that move and mould and master the great mass of mankind. As Esau sold his birthright for a mess of pottage, so these will sacrifice their heavenly and eternal interests for the beggarly elements of this world. This demon of sensualism is found everywhere, playing a mighty part in the world. Even art, beautiful as it is, stoops to pay homage to it, and the poet and the author prostitute the noble powers of their mind to its loathsome service. It is sung in the tavern; it is talked of and flaunts itself on our streets; and in the highest circles of, so-called, refinement and fashion, it has its numerous and willing votaries.

### 3. Take *Scepticism and Unbelief*.

In every age have men been found, who glory in the name of Atheist and Infidel. The forms which the evil spirit of infidelity assumes, are well-nigh endless. In our day, it is busily working in the world, and producing its baneful results. It has its organized associations, its advocates, its press, its temples. The philosopher, the orator, and the poet, are often enlisted into its service; and by the eloquence of the tongue and the pen they gain the willing ear of the multitude. Some few years ago, I read the following estimate. Of infidel publications, there were published, annually, in Great Britain, no less than 12,200,000 copies. Of those of an avowed atheistic character, 624,000, annually. No estimate was made of the numbers published in other lands. What an amazing instance have we here of the versatility of the spirit of evil! How ready is he to seize the power of the press, which has been an unspeakable blessing to mankind, and turn it to the furtherance of his own hellish purposes! Think of the character and the object of such publications! It is to sap the foundations of truth and virtue in the indi-

dual, in the family, and in society. It is to make our young men and young women think lightly of integrity and purity; to shake their faith in the verity of the Eternal Word of the living God. Yea, more than this is attempted; for this Spirit of Unbelief would, with impious hand and foot, scale the everlasting heights of the eternal throne, and dethrone Him who sitteth thereon. It would have us believe, that the religion which enabled those noble men and women to bare their breasts to the lions, amid the taunts and execrations of the brutal Roman amphitheatre; which has led heroic martyrs, of our own race and nation, to the faggots and the stake, with heavenly praises on their lips; which has sustained, with its glorious hopes and joyful anticipations, our feeble humanity in the hour of trial, suffering and death; that this religion is nothing more than a lie and "a cunningly devised fable!" and that, that Being of awful and ineffable majesty and glory, revealed to us in the Bible, has His existence only in the wild imaginations of frantic fanatics. These are the grosser and more daring operations of this evil demon. He rarely assails with these the inexperienced youth of our churches; but he has recourse to more insidious forms of attack, whose tendency is to produce, not that gross form of intellectual infidelity, alluded to above, but rather the scepticism of the moral nature, and the heartless indifference to holy things, which are but too common among us. An inordinate love for fine and expensive dress and houses; a growing habit of idle and loose gossip, if not something worse; a waste of precious time in reading trashy sensational novels, that give false views of life and character: these are some of the evils which are becoming too prevalent in the Church, and against which we must steadfastly set our faces, would we maintain the purity and prosperity of our churches.

#### 4. There are the evil spirits of *Ambition* and *Superstition*.

These reign, turning this world of ours into a field of blood and a chaos of moral and spiritual darkness, wherever their power is felt. Such, then, my brethren, are some of the evil spirits that possess the world, and spread around disorder and ruin. Well may it be said, that it lieth in the hand of the Wicked One.

#### II. The Mission and Work of the Church.

"I bear up the pillars of it." To sustain the sinking edifice and to preserve it from utter ruin and destruction; to cast out these evil demons, that the world may be restored to its right mind:—this is the great work of the Church of Christ on earth. I need not tarry here to show, that the lapse of centuries, and the introduction of a higher and purer religion, have not, as yet, altogether expelled these adverse powers from the midst of mankind. Hence, as already stated, there is the necessity *now* for the presence in the world of a power, which shall counteract, and ultimately overcome, these agencies of the kingdom of darkness. The Church of Christ has been established on the earth to meet this necessity, and achieve this conquest, and thus bring about the grand consummation of the restoration of our fallen humanity to its former condition of purity and happiness. The Church, I say, is the means; the Church holding the truth, living the truth, and teaching the truth, as exemplified in the character and religion of Jesus Christ, her divine Head. This is God's plan. And because so much of sin and vice are found in existence everywhere, let no one dare to say, that this plan shall not at last be successful in accomplishing the grand object of its appointment. He may charge the church with a lack of zeal in her work, and with



a want of fidelity to her Lord; but let him not impugn God's truth and God's plan, for, being His, they must succeed. The divine appointment of a living, regenerated church in the world, as the means for the promulgation of the religion of Christ and the restoration of our fallen race, is clear from the teachings of Holy Writ. And herein lies the answer to those who say, that the world is never to be converted by such an instrumentality, but that the mission-work of the church is simply to send forth the "Gospel of the kingdom, to be preached in all the world for a witness unto all nations before the end come," and that the recovery of the world to Christ, is to be effected by other means and under a different economy from the present. But the Bible teaches, that if the process of recovery be not effected with present means and agencies, no further provision is made:—this is the last period of the world's probation, and of its opportunity of returning to God. But, apart from the declarations of Holy Writ, the strongest reason for the present arrangement, is to be found in the fact, that to reach human mind and to influence human motive; to move the conscience, and appeal to the hopes and fears of our humanity, an agency must be employed in all respects adapted to the work. In other words, if I am to be made the instrument and means of stirring up the sluggish depths of the moral nature of my fellow-man; of appealing to his hopes and fears; I myself must have felt and recognized the power and authority of conscience; I myself must have known the terror which fear, arising from conscious guilt, brings with it, and the joy and peace which the assurance of forgiveness gives to the troubled soul. Therefore it is, that the church, made up of living, sanctified men in the flesh, has to take this truth, which God has entrusted to her, and, by the exhibition and practice thereof, appeal to the conscience and the hopes and fears of the world. And, therefore, it is, that the world *requires* this work at the hands of the Church.

At this point, the question presents itself to us, as organized Christian Churches—what is our peculiar work here, and how are we to do that work? I have already stated my belief and conviction, that churches of our polity possess a special adaptation for elevating and blessing the communities in which they are placed. This conviction is based upon the *fundamental principles* of our Congregational Church polity. These are well summed up by Mr. MARTIN, of Westminster, as follows:—"1st. Personal responsibility in matters of religion. 2nd. Personal conviction as the basis of individual action. 3rd. Freedom from the control of men as spiritual masters and fathers; and 4th. Independence between distinct congregations; that is, "so far as the right or power to interfere with the faith or discipline of any other church is concerned;" except "to separate from such as in faith or practice depart from the Gospel of Christ." I quote, further, the pertinent remarks of the same gentleman to the matter in hand. He says:—"Now, these principles embodied in a church are calculated, we believe, to secure the chief ends of church life. Such a community requires every man to prove himself, and to know himself. Such a community requires religious convictions, and fosters religious convictions. A church thus constituted, leads all its members to think, and judge, and deliberate, and determine. It brings a man face to face with God upon all church matters; it constrains a man to consult his conscience, having first subjected that conscience to God; it appeals ceaselessly to the highest religious principles; it strengthens these principles by exercising them; and it demands for its own prosperity a rich and full religious life in the individual." And, further:—"Now, we aver

that churches founded upon our principles, are in a position to fulfil the intention of the founder of the Christian Church, as respects its relation to society. In the first place, they are separate communities—congregations, not of men of all characters and creeds, but of believing men. In the next place, they are uncontrolled from without—free to live and grow, and come forth and work as they have ability. In the third place, unless they be shams which attract the thunderbolts of destruction, they are communities whose social features any other community may with advantage imitate. And, lastly, the spirit of their life makes them the abettors and helpers of all that is good! History proves that our principles bear this good fruit, and our present position confirms the testimony of history.”

The soundness of these conclusions no one present, I am sure, will be disposed to question. As the adherents of a system so well suited to effect so much good to society, a grave responsibility rests upon us for its proper working, and for the fulfilment of its end. I can only indicate two or three of the leading conditions essentially necessary to this.

### 1. Strict purity of the community.

By this I mean, that no one must be admitted into the fellowship of the Brotherhood, who does not, and cannot, produce good evidence of being a regenerated man in Christ Jesus. In places where the rivalry between competing sects is so keen, as it often is in the country districts of these provinces, and where the desire is so strong to secure a footing as to lead to unmanly and mean courses, there is the temptation to admit persons into the church, without sufficient investigation into their religious character and life. Farther, in times when so-called “Revivals” have become so common, it is to be feared that many, and especially the young, are admitted into the churches, who have passed through a process of intense and unreasoning excitement only, and not a change of heart before God. From both these sources, danger arises to the purity of our communion, and it is only prudent to be on our guard against it. Far better is it to remain weak in point of numbers, than to sacrifice spiritual power and purity for no better return than longer rolls of Church-members.

### 2. There must be an energetic and high-toned piety.

This is a condition so essential and so patent to the view of all, that I need not enlarge upon it. Without it, our churches will be powerless for the accomplishment of their work.

### 3. There must be a ministry of power and culture.

Let the conditions already mentioned be in existence, still this one is necessary to turn them to their proper use, and to give them full effect. Our Denomination, in the father-land, has always taken high ground on this question, and has liberally expended its resources in the production and training of such a ministry as that indicated. Of course, we all humbly and gratefully recognise the work which God has to do in furnishing the ministers of His Word for their holy office; at the same time, it will be wise not to lose sight of the fact, that man has something to do in this matter. No one here, I suppose, denies that powers of mind, naturally strong, may be strengthened and improved by those methods of human culture and education, which have successfully stood the test of ages. And no one is disposed to cry down an educated ministry, as a “man-made” ministry. If an educated ministry fails in the performance of its high functions, be sure that the fault lies, not in the education, but elsewhere.

Now, whether we have these conditions existing in our midst, as a Denomination, or not; or to what extent we have them, or come short of them; it would not be seemly in me, occupying the position I do in this Union, to undertake to determine. This I may say, that we owe it to the cause of our Divine Master, and to the spiritual interests of our churches, and the moral well-being of the land in which we dwell, to do all we can, by every means, to secure these conditions in as large a measure as possible. With them our career will be prosperous, and the smile of Heaven will rest upon us; without them, there will be nought but failure, disappointment, and weakness.

In conclusion, this subject appeals to us in our capacity of individual christians. How can we, as individual members of the Church Universal, help in this great work of the world's restoration?

1. By doing all we can for the diffusion of that truth, which we have found precious to our souls, and by which we are sustained.

Next to our own personal salvation, this is the object of our conversion and introduction into the Church of Christ. We have felt the power of that truth, in the hands of the Holy Spirit, to our conversion to newness of life. Let this, then, make us the more zealous to tell our fellow-men of that Saviour and that redemption which we have found.

2. By our example in the world.

No words of mine are needed to convince you of how powerful an agency, either for good or for evil, is example. None can tell where, or when, the results of his example will terminate. This holds true in respect of every relationship in life, which we sustain towards one another; but pre-eminently is this the case with the christian. From the first day of his identifying himself with the cause of Christ, the eye of the world is fixed most intently upon him, in order to discover any, even the slightest, discrepancy between the profession he makes and the life he lives. What humility and caution should this fact inculcate upon us!

3. By our prayers to God.

Prayer occupies so important a position in the moral government of God, that no church, no christian, can neglect it. Whilst, on the one hand, there is the command, "Go work to-day in my vineyard;" there is also, on the other, the important truth, which we must never lose sight of—"Paul planteth, and Apollos watereth, but God giveth the increase." The law is, therefore, pray and work; work and pray. To pray without working, will be vain and a mockery; to work without prayer, will be a bootless presumption.

Finally, my brethren, let us never forget, that it is this blessed truth of the Everlasting Gospel of our Lord Jesus Christ, exemplified in the lives and teaching of His people, which, in the hands of the Holy Spirit, is the only means for the regeneration of fallen man. You may break down the systems of error that abound in the world; you may remove its despotic and oppressive institutions; you may raze with the ground its gin-palaces and other scenes of vice and crime; you may do all this by the power of the law, but you have not met the case. The house is but swept and garnished, ready for the return of the evil demon with seven others worse than himself. Nothing short of this truth;—nothing but these principles of Christ's holy religion, can cast out the evil spirits, and implant in their stead, in man's nature, the graces and dispositions of God's Spirit, and thus restore the world to its right mind. The experience and the history of all the centuries

of the past, amply prove this. This Gospel has been entrusted to us for this high and holy purpose. Let us see to it, that we live and work always in the exercise of an unshaken faith in its efficacy, and in a humble dependence upon God for all needed strength and grace, in order to a right performance of the work which He has given us to do. Then will our course be ever upward and onward, and our path will be "as the shining light, that shineth more and more unto the perfect day."

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## Obituary.

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DIED, at Scotland, C.W., May 10, Mr. Justus Smith, father of Rev. Findlay M. Smith, Methodist Episcopal, and Rev. James M. Smith, Congregational minister. His christian character and his death are well worthy of at least brief record. He was born at Hatfield, Massachusetts, October 21, 1796, and came to this Province in 1816, settling where his life ended. His early training was strictly Puritanic, and bore fruit after his conversion, in enlightened and rigid piety. It was not, however, till 1833, that he gave his heart to God; but thenceforth did he, with sincere and deep sorrow for wasted and sinful years, strive to "redeem the time," as one truly awakened from sleep and arisen from the dead. Uniting with a few others, nearly all of whom are now in the spirit world, in the formation of the Scotland Congregational Church, and becoming one of its first deacons, he consecrated himself unreservedly to the service of God, and ever afterwards was looked upon, in the sphere in which he moved, as "peculiar" for being "zealous of good works;" indeed so intolerant was he of anything like "lukewarmness," that he frequently gave "admonitions," whose earnestness was thought by some to savour of harshness and uncharitableness. His constant song was :

- " Am I a soldier of the cross,  
A follower of the Lamb?  
And shall I fear to own his cause,  
Or blush to speak his name?"
- " Must I be carried to the skies,  
On flowery banks of ease?  
Whilst others fought to win the prize,  
And sailed through bloody seas?"
- " Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?"

His ruling passion is expressed in this hymn: accordingly, he was always at his post. His pastor said in his funeral sermon, that probably he had not been absent from meetings held in connexion with the church of which he was a member, twice in ten years! If there were only two at it, or if but two were engaged in any Christian purpose, he was sure to be one of them. A child innocently asked, a few years since, when meetings were being held every evening, "Does Mr. Smith *live* in the church?" for it was never there without seeing him; and he would go early to be sure that the fire was kindled, and the lamps were lit in good time; and would be among the last to leave, as though he would fain, as indeed he often said, "remain till break of day." Yet none were more "diligent in business" than he, though it is

seldom that industry like his is not more largely rewarded. His work for Christ and that for the world never seemed to interfere with each other, and neither was ever neglected. Much as he loved to hear the preaching of the Gospel,—the prayer and conference meeting, and the Sabbath school, were where he delighted most to be. And his death was characteristic of his life: on Sabbath evening, May 1st, he conducted the prayer and conference meeting; and was taken ill while giving out, at the close, the hymn, "We speak of the realms of the blest." With difficulty he walked home, and never went out of his house again. When he saw that he should not recover, he said he felt not the least reluctance to go. He said to his pastor: "I have never doubted the Saviour, and I don't now; I find that he is more than fulfilling his promises." To a friend, who remarked to him, "You have worked well, Mr. Smith;" he replied, "Oh, my work is very poor work; and I have nothing now but the finished work of Christ to think of—that perfect work!" "Be faithful in the service of Christ," was his last exhortation to a son, to whom he had said years since, on learning that he intended to devote himself to the ministry, "I would rather see you in a pulpit than on a throne!" As the closing moments approached, he exclaimed, "Close the scene! praise God!" At his request, some sang a part of a hymn; and awaking from a doze, after they ceased, he asked, "Have you just commenced the meeting?" Again, wandering a little, he thought he was in the Sabbath school, and said, "Turn to the lesson and let us ask questions, and talk about Christ." "Speak of the goodness of Christ! sing "Joyful!" "Blessed Jesus!" "His grace!" "I am done admonishing," were his last utterances: and without a struggle he passed into his rest. His funeral sermon was preached by his pastor, the Rev. Wm. Hay, from the passage, "*And he departed thence, and entered into a certain man's house named Justus, one that worshipped God, whose house joined hard to the synagogue.*"—Acts, xviii., 7.

Also, on the 16th May, from illness caught while attending at the death-bed of her father, Eliza, daughter of Justus Smith, and wife of Mr. Wm. Westbrooke, in the 44th year of her age, she was also a member of the Scotland Congregational Church, and died "in full assurance of hope."—*Com.*

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### FAITH, HOPE, AND LOVE.

"Love is a plant that hath a very comely, beautiful, smiling face; and it is a very high plant, for it reacheth to the heart of Christ. Faith apprehends the promise; hope, the thing promised; but ambitious love will have no less than the Promiser. Faith grips the garment of Christ; hope, the feet of Christ; but love grips into the very heart of Christ. Faith and hope come to a close, but love never ends. Faith vanishes into sight, hope into possession, but love is the Christian's continual companion throughout all eternity."—*James Renwick, Scottish Martyr.*

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THE MYSTERY OF MUSIC.—What a mystery is music—invisible, yet making the eye shine; intangible, yet making all the nerves to vibrate; floating between earth and heaven; falling upon this world as if a strain from that above, ascending to that as a thankoffering from ours. It is God's gift, and it is too lofty for anything but His praise; too near to the immaterial to be made the minister of sordid pleasure; too clearly destined to mount upwards to be used for inclining hearts to earth. Oh that the churches knew how to sing; making music a joy, a triumph, a sunshine, a song of larks, as well as a midnight song of the nightingale!—*Arthur's Italy in Transition.*