



THE

# Canadian Independent.

---

VOLUME XXII.

FROM JULY 1875, TO JUNE 1876.

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

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Toronto:

THE CANADIAN INDEPENDENT PUBLISHING COMPANY,  
No. 32 WELLINGTON STREET EAST.  
1876.

203047

## PREFACE TO VOLUME XXII.

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“ One more year's work for Jesus,—  
One less of earth for me.”

Very short it seems in reviewing it, every month appearing to be briefer than its predecessor ; but thus do we travel on, with continually accelerating speed, towards the end of our journey.

Very pleasant it has been in this way to talk to our friends all over the Dominion every month ; for, although many of them are unknown to us in person, we feel assured that of the homes to which the CANADIAN INDEPENDENT goes we may truly say—

“ There our *best* friends, our *kindred* dwell,  
And God our Saviour reigns.”

The volume herewith sent forth will be found, we trust, of at least average interest. We have done our best to make it interesting, and have been cheered by many kindly expressions of approval. The “News of the Churches” is unusually full, and encouraging. It might have been fuller and richer still if more pens had written for it. But we hope for more help another year. Such as it is, God bless it and make it useful !

J. W.

TORONTO, May 29, 1876.

# CONTENTS.

	PAGE		PAGE
<b>CONTRIBUTED AND SELECTED ARTICLES :</b>			
Almond Tree, The.....	269	Approaching Meetings, The.....	371
American Board, Annual Meeting.....	139	Brooklyn Council, The.....	277
Anointing of the Sick.....	236	Brooklyn Council, A Presbyterian View of.....	304
Bible Cosmogony, The.....	297	Chiniquy and his Work, The Rev. Mr.....	273
Books.....	273	<i>Canadian Independent</i> , The.....	21
"Christian Guardian," The.....	301	Christ Crucified.....	243
Chairman's Address, The Retiring.....	1	Colonial Missionary Society.....	244
Church History, Material for.....	111	Congregationalism.....	114
The Congregational Church of St. John, N. B.....	362	Congregationalism in Silver Slippers.....	274
Congregational Union of Ontario and Quebec.....	10	Galt Case, The.....	176
Congregational Union of Nova Scotia and New Brunswick.....	133	Holiday Season.....	210
Dead Line, Over the.....	75	Honorary Members.....	79
"Decently and in Order".....	37	Joking in the Pulpit.....	178
Early Conversions.....	174	"Keep thyself pure".....	80
Easy Times of Ministers.....	74	Macdonnell's Sermon, Mr.....	148
Efficiency of Denom. Action, How to promote.....	69	Missionary Meetings, A word about.....	174
English Congregational Union.....	50	Notes, Editorial. 22, 57, 81, 115, 140, 178, 246, 281, 307, 340, 373	373
English Congregational Thanksgiving.....	167	"Pray ye the Lord of the Harvest".....	144
Expository Preaching.....	337	Presbyter, An obstreperous.....	56
Evolution, Resemblances of Structure, &c.....	107, 110	Question of Property, A.....	145
Half-day Worshipers.....	300	"Sorry Christians".....	303
Hero Fallen, A.....	209	Struggling Missionary Churches.....	210
How to present the Gospel.....	265	Suggestion for our Missionary Committee, A.....	372
Hymn.....	77	Taking Offence.....	275
Imaginary Wants.....	208	Union, The pulse of the.....	20
Infidels, A thought for.....	369	Vim.....	55
Keswick Ridge, The Church at.....	267	<b>HOME AND SCHOOL :</b>	
Long Pastorates, Mr. Spurgeon on.....	203	Blind Boy's Patience.....	360
Macdonnell, The case of the Rev. D. J.....	332	Boy Lost.....	263
Ministry for the Times.....	165, 233	Busy Women, A word to.....	328
Misread texts of Scripture.....	361	Charles Legrand.....	386
Money, The right use of.....	142	Childhood, An unhappy.....	99
Must.....	45	Children, Don't forget the.....	100
New Theology, The.....	46	Dancing, My experience in.....	164
Our Guild.....	335	Doctor's Difficulty, A.....	326
Oxford and Brighton Conferences.....	163	Follow thou Me.....	296
Peaceful Death.....	273	Hide a multitude of sins.....	200
Penry the Martyr.....	76	Hypocrites, So many.....	359
Prayer.....	242	Immediately.....	34
Prayer Meeting, A Wet Night.....	235	Jewels? Shall you have any.....	67
Psalms, The ninety-fifth.....	78	Liberal Offer, A.....	68
Praise.....	113	Old Story, The.....	353
Read the Bible.....	205	Prayer Meeting.....	232
Sermon by Mr. Moody.....	239, 364	Ride with the Turkeys, The.....	229
Special Efforts for extension of Kingdom of Christ.....	41	Scottish Woman's Faith, The old.....	132
Students, Address to the.....	101	Spurgeon's New Book.....	130
That little Cake.....	208	Waiting for God.....	36
What should be done by our Churches, &c.....	329	Which?.....	68
Was St. Peter ever in Rome?.....	271	<b>NEWS OF THE CHURCHES :</b>	
Water, The living.....	54	Alton.....	66, 261
Widow's Mite, The.....	302	Athol.....	319
Woman's Work in the Church.....	201	Belleville.....	293
<b>CORRESPONDENCE :</b>			
Appeal to the Ladies.....	313	Bolton.....	260, 291
Appeal from St. Catharines.....	313	Brockville.....	353, 380
College Library, The.....	285	Bowmanville.....	157, 222
Congregational College, B. N. A.....	119, 249	Brantford.....	28, 153, 190, 256, 288, 379
Emmanuel Church, Montreal.....	215	Brockville.....	31
Foreign Missionary, Our.....	253	Brooklyn, N. S.....	67, 259, 353
Indian Mission, Our.....	181	Burford.....	323
Jottings by the Way.....	151	Caledon, S.....	90, 157, 221
Labrador Mission.....	343	Churchill.....	379
Missionary Society, Our.....	252	Clifford.....	158, 260
Retiring Pastors' Fund.....	342	Cobourg.....	31
Self-help.....	283	Cold Springs.....	256, 291
Stevenson's Letter, The Rev. Mr.....	312	Cowansville.....	219, 291
St. Sophia.....	121	Danville.....	91, 210
Suggestion, A.....	215	Derby.....	129
Sunday Schools in Germany.....	83, 123	Douglas.....	65, 189, 523
Western Turkey Mission.....	85	Eaton.....	168, 258, 323
<b>EDITORIAL :</b>			
A Fact for Impatient Contributors.....	339	Elora.....	223, 352
		Embro.....	129
		Erin, N.....	261
		Fergus.....	30, 223, 378
		Fitch Bay.....	322

CONTENTS.

	PAGE		PAGE
Forest	254, 261,	Duff, C.	31
Franklin	67, 127,	Fenwick, K. M.	380
Galt	64, 154, 254,	Frasor, J.	150
Garafaxa	64,	Gibbs, S. T.	91, 150,
Georgetown	222	Gray, M. S.	165
Granby	91	Griffiths, J.	31
Guelph	89, 187,	Hawes, J. B.	150, 221,
Hamilton	154	Hay, J.	150, 354
Hawkesbury	203	Hay, R.	261, 310
Howick	30, 259, 290	Howell, J.	291, 354, 384
Inverness	159, 354, 381	Ireland, E.	31, 91, 219
Kingston	91, 191, 380	Kean, J. R.	01
Kincardine	190, 286, 315	Marling, F. H.	159, 182, 225, 342
Lanark	92, 128, 155, 192,	Mackay, R.	191, 353, 380
Listowel	30, 200, 289, 377	Manchee, W.	89
Lower Selmah	221, 321, 358	McGill, A.	193
London	27, 88	McColl, E. C. W.	28, 379
Manilla	66, 90, 190, 256, 260	McIntosh, W.	150
Maitland	220, 259, 321	McGregor, D.	66, 90
Maitland, South	221, 259, 353	Nighswander, D. D.	224
Martintown	203, 319	Needham, G. C.	128
Manchester	292	Parsons, H. M.	158, 220
Markham	291, 292, 353	Peacock, W.	384
Melbourne	159, 193, 322	Reikie, T. M.	288, 353
Milton, N. S.	31	Sherrill, E. J.	158, 193
Middleville	192, 255, 288, 353	Silcox, E. D.	328
Missionary Meetings	221, 222, 223, 250, 292, 321	Sykes, S.	91
Montreal, Emmanuel	344	Shand, Dr.	256, 323
Montreal, Zion	66, 257, 319, 343	Unsworth, J.	159, 193, 379
Montreal, Eastern	91, 127, 128, 258	Wheeler, J.	193, 291
"Shaftesbury Hall"	129	Williams, W.	90, 127, 128
Moose Brook	221, 259, 321	Watson, C. P.	291, 354
Narrative of Religion	59	Woodcock, C. B.	291, 321, 353, 381
Newmarket	256	<b>NEWS OF CONGREGATIONAL SOCIETIES:</b>	
Nova Scotia and New Brunswick	91, 158	Association, Western	88, 129, 187, 294, 318
Noel	221, 259, 321, 353	Association, Central	95, 126, 292, 353
Ottawa	203	Association, Eastern	191
Oro	127	Association, Eastern Townships	96, 101, 324
Owen Sound	198	Congregational College of B. N. A.	25, 67, 95, 125, 129, 160, 194, 195, 228, 262, 324, 347, 355, 385
Paris	27, 156, 351, 378	Congregational College, Endowment Fund	324, 355
Parker	351	C. C. Missionary Society	23, 161, 162, 163, 195, 228, 324, 385
Pine Grove	30, 260	C. C. Indian Missionary Society	26, 32, 293, 323, 385
Pleasant River	31, 193, 259, 383	Congregational Provident Fund	27, 67, 95, 129, 162, 196, 262, 294, 335
Quebec	381	Congregational Union of Ontario and Quebec	354, 385
Sheffield, N. B.	31, 383	Pastors' Retiring Fund	31, 294, 324, 355
Speedside	31, 65, 189, 222, 317, 350	<b>OBITUARY:</b>	
Stanstead	128	Burpee, Mrs.	97
Sherbrooke	322	Campbell, Mrs.	295
Sarnia	223, 254, 288, 376	Day, Mrs.	197
Stouffville	269, 319, 380	Eccles, Mrs. J. D.	385
Stratford	316	Hamilton and Murton, Misses	98
Southwold	351, 377	Herrick, J.	326
Scotland	323	Kribs, Mrs.	33
St. Catharines, 28, 65, 88, 218, 255, 290, 319, 353, 379		Mills, Mrs.	325
St. John, N. B.	220, 259, 291, 320, 353, 381	Nighswander, Mrs.	32
Summary of Statistics	64	Nighswander, Rev. D. D.	356
Tilbury	156, 222	Powis, Miss	295
Turnberry	30, 256, 260	Peters, Mr. J.	96
Toronto, Bond Street	182, 354	Sherrill, H. W.	198
Toronto, Western	186	Sulis, Mr. J. B.	33
Toronto, Zion	187	Wickson, Mrs.	196
Vankleeck Hill	219, 293	Williams, Rev. M. C.	92
Vespra	223, 254, 283	Woodrow, Mrs.	295
Warwick	316	<b>OTHER LANDS, CHURCHES AND RELIGIOUS SOCIETIES:</b>	
Waterville	321	Labrador	94, 162, 196, 262, 294, 325, 355
Warton	90, 155	Mcody and Sankey	92, 224
Whitby	92, 222	Presbyterian Union	22
Yorkville	256, 290, 318, 352, 379	<b>POETRY:</b>	
<b>NEWS OF CONGREGATIONAL MINISTERS:</b>		Elijah	370
Allworth, J.	157, 256, 288	Joy of Incompleteness, The	263
Barker, E.	193, 225	Missionary Hymn, The Prize	229
Barker, J.	159, 383	Revival Hymn	199
Black, J. R.	29, 65, 256	Rock of Ages	358
Black, R. K.	31, 91, 154, 384	Till Seven Times	130
Brown, J.	156, 353	Trifles	34
Bulman, R.	294, 353	Under the Rod	326
Chapman, C.	320, 343		
Claris, W. H. A.	376		
Colwell, G. T.	169, 193, 225, 354		
Davis, J.	157, 159, 221, 323, 353		
Day, B. W.	384		

THE

# Canadian Independent.

VOL. XXII.

TORONTO, JULY, 1875.

No. 1.

## THE RETIRING CHAIRMAN'S ADDRESS.

DEAR FATHERS AND BRETHREN.—In the kindly providence of God we are again permitted to meet as a "Union" for conference and fellowship. We assemble as free men, knowing no master but Christ, nor laws but such as He has given. Our ministry and residence is not determined by the action of this assembly. We are not come to give an account of our stewardship to one another, to be censured or approved according to some arbitrary human standard. We are bound to accept its decisions, only so far as our judgments and consciences may approve. We seek, so far as the moral influence of a distinct expression of our opinions has weight, to quicken and direct one another, and the churches, in righteousness and truth, and give forth as Christian men our opinion on all the vital questions of the day, touching the civil, educational and religious liberty of our fellow-men.

Our gatherings are generally characterized by independent, manly utterances, brotherly affection and Christian fellowship. May this meeting in an especial degree be a season of refreshing from the presence of the Lord. Our joy, peace, light and strength depend upon our nearness to God. Human judgments will differ; but Christian hearts can beat in perfect accord, by a strong pulsation from the living heart of Jesus, running through the members.

The year which has just closed has been

### ONE OF SPECIAL GRACE.

God in His sovereign mercy has caused the Spirit's mighty power to go forth in the fatherland like a flood; thousands and tens of thousands have been brought, through faith in Jesus, into a new life. For a time, the blessing seemed to be withheld from this land; but at length, the tidal wave of mercy came with its overflowing power, and many churches have experienced great spiritual quickening, and to them many have been added of the saved. Many of our brethren have been gladdened, who for years have toiled in discouragement and sadness, because the blessing tarried, but more so because there were those who felt doubtful of the wisdom of their continuance in such apparently barren fields: while others have pronounced their work, if not a failure, (in commercial phrase), a poor investment—the returns, according to their idea, not being equal to the investment—as if the results of the faithful ministry of the Word could, or even ought to be judged by what is seen.

We cannot deny, however, that our progress may, to these brethren and others, have appeared comparatively slow, during the past 40 years of our existence in this land.

But is the judgment pronounced strictly correct? We think not. Allowing ourselves to be judged by a comparison with other religious bodies, in the char-

acter of the work done, with the means at our command, and the circumstances in which the work was accomplished, the result of any such comparison we need not fear.

#### OUR RESOURCES AND OUR SUCCESSES.

Our Mission stations, in their weakest condition, never received State support, either directly or indirectly, under any name or covert whatever. The money used by us has been the free will offering of the people, the outflow of their faith and love; while others have received from the State treasury thousands and tens of thousands of dollars to assist them in laying the foundation of their denominational existence, and erecting thereon their ecclesiastical superstructure. Such helps, in the time of *their* weakness, gave them a hold upon society that no pure voluntaries, entering the field at a later date, could hope for years to command.

We have never, as a denomination, resorted to questionable ways to raise money, not holding "that the end justified the means," but have asked Christian brethren for the Lord's portion, that we might do service for Him, and of those, also, who had respect for Christianity, and generally they have responded to our request cheerfully.

From some denominations we have not received any help. They had no kindly feeling for us. Our success was not desired by them. Our teachings and principles were felt to be a standing rebuke to their absolutism and exclusiveness. By others we were considered as few in number and weak in influence, and so, acting upon one of the principles which govern human life according to which the strong help the strong while the weak are left to perish, we were so left by them. But possessing great tenacity of life and much inherent vitality, we have struggled for existence amid great difficulties and trials, until we have succeeded in commanding both influence and respect among these very despisers.

#### OUR CRITICS.

If the brethren among us, who are so severe in their criticisms upon our past progress, were only acquainted with the inner history and heart sorrows of many of our churches, in their struggles for existence and usefulness, their complaints and severity would give place to commendation and love. They would find in them many who love the Gospel and their free church life, with an intensity and devotion, that no temptation presented could overcome, or discouragement induce them to forsake. These blessings, which they and their fathers obtained at a great price, they could not lightly throw away.

The emigration of our people from the fatherland has been very limited indeed; not more than five per cent. of the whole; while some other bodies, have been increased by the thousand, year by year. Sometimes, a wholesale kind of settlement has been made in our new districts by persons of the same nationality and faith; thereby giving existence, at once, to a church and congregation, without much outside effort or expense being required.

Many who were professed Congregationalists, before they came here, have turned away from us, to larger and wealthier bodies; while others, in consideration of our stations and churches being, in some districts, so widely separated, after waiting for years, in the hope that they would be able to enjoy the means of grace, according to their own convictions, have been compelled at length, in the interests of their growing families, to unite with other Christian bodies. Thus have we lost not only the parents but a multitude of their descendants, in this favoured land of ours, in a few years.

The stronger denominations, having had more men and money at their command, have literally covered the land, both in the newer and older districts; thereby affording a home at once to their members and to others who may desire to worship with them. Emigration therefore, whether to city, town, or bush life is to them direct gain; while removal from one place to another does not separate the

members from their denominational home, but is often the means of making them a *centre* of influence and usefulness to the church.

An intelligent agent of the U. C. Bible Society, a minister of another body, once said to me, "Methodism has one great advantage over Congregationalism in Canada—removal to them is not a loss, but simply a change of residence, as they are everywhere; while with you it is, to my knowledge, often direct loss, because of your churches being so widely separated." I remember a few years ago, that, from one of our village churches, which was not numerically strong, eighteen members, with their families, in one year removed to different parts of the Dominion. One of them only settled in a locality where there was a Congregational church, or any probability of there being one for years to come. Removal was both weakening to that little church, and a numerical and moral loss to the church of our faith. This, brethren, is one of the depleting processes constantly going on, over which we have no immediate control, and which the larger bodies feel not. We ought certainly to feel humble before God, that more has not been done; but at the same time, looking at our progress from all these stand-points, and comparing it with the success attained by others, we have great cause to give thanks to God that He has enabled us to do so much to spread a healthy and vigorous Christianity in our land.

#### HOW TO BECOME AN INCREASING SPIRITUAL FORCE.

For some years past the questions have come up in some form or other before this Union and our Missionary Society, viz: How can we become an increasing spiritual force in the spread of a pure Gospel, and the dissemination and establishment of a Scriptural Christianity in our land? How can we best aid in giving character to the religious thought and life of the day, and in the multiplication of churches, nearest to the New Testament form? The answer which has most generally been given, directly or implied, has had especial reference to the mental equipment of our ministry—to the need of a scholarly, thoroughly trained body of men, who will stand in the foremost rank of the religious teachers of the day. The prominence which has been given to this opinion has made an impression upon the churches, that the remedy for all our weakness and past slowness, is to secure a truly learned ministry.

Is this, brethren, the power alone, which will make Congregationalism in this land a great spiritual, progressive force? We think not. No intelligent observer can for a moment question the necessity and desirability of our having a ministry who are really "masters in Israel," to guide the human mind in this age, into the full truth of God.

None feel its need more than those brethren who have occupied a pastorate for a number of years, among the changing phases of religious thought and life, and an arrogant, subtle skepticism. Yet a ministry, however able, is not itself sufficient for the rapid spread of even Congregational Christianity. For, both scholars and theologians have often failed, in building up churches, when church life and spiritual power have been low. Ministers do not always give character to the churches, and raise them up to a noble and earnest religious life. It sometimes happens, as the prophet Hosea says: "Like people like priest." The circle of their religious life does give character to them. Many an educated, talented young man has been gradually ruined in becoming the pastor of a fashionable, unspiritual congregation, which cared more for eloquence and entertainment than a full gospel. Their golden chains and fastidious worldly tastes have drawn him away from the simplicity and spirituality of his great work, and with their icy touch have chilled the earnest love and fervour of his soul.

In a pastorate of a few years' duration, the church impresses more or less its likeness upon the pastor for good or evil. The atmosphere in which he lives, and the daily intercourse he holds with the people, must have a moulding influence, both upon his mind and heart.

Believing, therefore, as we do, that upon the character of the churches depend



the spread of pure Christianity, as much as upon the character of the ministry, we shall devote a few remarks to considering: "What should be the character of our churches to be an increasing power in our land?"

#### A CONVERTED MEMBERSHIP.

1. They should have a membership composed only of saved persons.

This is the essential, central quality of Congregational churches. Their sound orthodoxy and visible existence are dependent upon it. Organizations which are both systematized by man in doctrine and discipline, even to the minutest detail of teaching and operation, can continue and make progress, both in wealth and numbers, after spiritual life has departed and God has written upon their forehead "Ichabod." Not so with any of our churches. Let them admit unspiritual persons into their fellowship, either through ignorance or otherwise, and before long the church so erring becomes conscious of a disturbing element within it. There is felt in the membership a want of unity and true sympathy. A lack of confidence and a feeling of jealousy spring up in their midst, and if not corrected by the Spirit of God, contention, pride, worldliness and heresy ultimately gain the ascendancy therein. Then, according to a law found in nature, when life is gone, the body once lovely and good not only becomes corrupted, but like the churches of Asia ceases to have a name and a place among the faithful and true witnesses upon the earth.

There are churches which have received and retained unsaved persons in their fellowship, whom God has taken, because of the devout few that have cried unto him daily, through seasons of affliction and division, until, having purged them as with fire, they have been brought back to their first love, and returned to their spiritual membership.

The tendency, we fear, in this day, is to open the church door more widely than the Master has done. With many it is no longer a narrow entrance but a broad and easy passage from world society to church fellowship. Numerical weakness is often the occasion of temptation to receive doubtful ones; it being hoped, that through church association and good influences, they will become Christians. Such a procedure, however plausible to the natural man, has no warrant in the Word of God. The Saviour has most emphatically said "Except a man be born again he cannot see the kingdom of God." If unborn then, they are unfit to be in association with a living membership. There is a phase of modern charity which hopeth all things, but too often lacks both discrimination and sound judgment, and therefore, in its sympathy and tenderness, is ready to embrace and bring within the fold all persons who have a desire to flee from the wrath to come, without requiring any further evidence of their having the new life in them.

Christian fellowship, we hold, demands, as far as human testimony and judgment can go that they who are in the visible church should be in Christ, saved saints.

The nearer our churches come to this standard in the character of their membership, and the more faithfully they uphold it in the spirit and according to the teachings of their Lord, the more permanent and real will be their progress and the greater will be their influence for good in the world. It is not numbers or wealth that act as the great attracting transforming spiritual force with the thinking and observing portion of society, persons who look beyond the mere tinsel and surface of things, who ask for principle, character and works as proofs of our being born of God. Abstract questions of theology and elaborately written essays on the five points have no charms for them. They may even hold up to ridicule a pharisaical, corrupt Christianity, but a pure Christian life they do respect. The divinity of it both expresses, convinces and influences them. A true life is one of the most effectual checks to the increasing tide of skepticism that is overflowing the land.

Let the churches see to the purity of their communion and they cannot fail to make progress both in numbers and power.

## THE STUDY OF THE WORD.

2. Our churches should have a membership that diligently read and study the Word of God.

The Bible we hold to be the only infallible authority among men. Its teachings we accept as divine, and bow to their authority. Popes, councils, synods, conferences, assemblies or unions, with whatever royal or ecclesiastical authority they may clothe their utterances, have weight with us only as they speak according to the law and the testimony.

We hold that this authority enters into all the essentials, not only of church life in its every department and operation, but into our social, civil, business and spiritual relations. It is the light and authority of our being. Upon the intelligent acceptance of its teachings and a cheerful obedience to its commands does our spiritual growth, peace, manhood and usefulness largely depend. No strong character can be built up for Christ without an intimate acquaintance with it.

In doctrine what presumption and conceit some have manifested through a one-sided study of it. Many others have been distressed with doubts, even to seriously questioning their hope in Christ; which doubts a better acquaintance with the Word would have scattered, even as the advance of light drives back the clouds of night, and gives a new aspect to everything around. "The entrance of Thy Word," says the Psalmist, "giveth light."

Among church members we are often compelled to witness a very imperfect development of Christian character. Constitutional tendencies, social status, acquired habits and tastes before conversion, with educational peculiarities, are pleaded as an excuse for their lacking uniform growth. But is not the mission of the Holy Ghost, to renew, educate and transform our whole spiritual nature, that we may grow up to the full stature of men in Christ? "Grace reigning in righteousness in us to eternal life." "The old man with his deeds crucified." Most certainly it is.

The instrument used by the Spirit in securing this glorious transformation and development, is the written Word.

To enjoy this perfect salvation, the Word must dwell in us richly. It should be the Alpha and Omega of our study. It is only by coming into its full light, that we can know ourselves, understand our duties, and learn the sufficiency and adaptation of the Gospel, for every experience and condition of life, to secure an harmonious and perfect development of Christian character.

Congregational churches especially need this knowledge. They have nothing to present to outsiders to win them to fellowship, but the excellence and beauty that a free intelligent spiritual life and worship can give. Other churches can influence and bring within their folds by the parade of their numerical strength, their ceremonial and ritualistic observances, and showy forms of worship. Others, again, can do this by their arrogant and assumed superiority in social status, and their ecclesiastical pretensions of pre-eminence.

## OUR SAFEGUARD AGAINST ERROR.

But further, grievous error is often committed, and injury done, both to individual members and to the whole church, through lack of a better acquaintance with the laws of Christ's house; while contentions and divisions, which have wounded the Saviour, might have been avoided by the study of His Word.

We hold no person is worthy of the name of a member in a Congregational church, not to say of being an officer therein, who is not a diligent student of the Bible. Their very position and responsibilities as such demand it. However ignorant they may have been of the Word when they entered fellowship, they are not justified in remaining so. Their new relation not only imposes new duties, but requires new qualifications, as well as ordains new uses of their powers.

Our church members should not only be able to give a reason for the hope that is in them, but a scriptural authority why they follow such a church life in

preference to any other. Conviction and principle should underlie all church fellowship, and not mere accident or convenience.

We would not, by these remarks, desire to convey the idea that our church members are not as well informed in the doctrines and discipline of their spiritual homes as members of other communions are in theirs; but we do say that many of our people are very deficient in that knowledge of Bible truth which would be a light ever pointing out God's way to them in the dark and difficult problems of daily life, at which many now grievously stumble.

This ignorance is manifest, not only in the neglect of their religious and church life, but in their indifference to the salvation of their fellow men, and the spread of those distinctive principles they profess to hold.

To be an increasing spiritual power in the future, churches must give more attention to the study of the Bible in the closet, the family, and the sanctuary. It must be the book of their lives, that with the aid of the results of modern research and enlightened criticism, they may truly be as a house built upon a rock, not to be shaken with any wind of doctrine and sleight of men, whether the blast comes from a Tyndal, a Darwin, or a Spencer.

3. They should be

#### A LOVING BROTHERHOOD.

They are members one of another, in Christ, true believers, belonging to that family of whom the Apostle Paul, in Eph. iii, 14th, 15th verses writes: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

However widely they may differ in modes of church life, and be separated as to ecclesiastical relation, there is only one body of the faithful. In proportion as saints rise to the higher plane of enlightenment and spiritual life, will these externals and non-essentials cease to be a hindrance to their walking together in love as children of the same Father.

We think, however, there is a more limited circle of brethren that God has not only allowed, but instituted, to meet the social and spiritual wants of His people, in order that He may develop the highest type of true manhood, and promote their usefulness in society, viz., the brotherhood of the local church. This church relation is one of the closest and most sacred upon earth. Each member, by natural fitness and religious attainments, has his distinctive place and work in the body—for, while there is organic unity, there is also individual responsibility. The eye cannot do the work of the hand, nor the hand the work of the foot. The efficiency and progress of the whole depends upon the harmonious and united co-operation of every member. Sluggish and diseased members hinder the action and disturb the peace of the rest. Look, for instance, at a church where the pastor and a few members are the only active persons in it, and what a feeble, disjointed, stunted appearance everything presents. There is no growth. On the other hand, you see a church where all are at work from the member with one talent to the member with ten, and you see beauty, vigour and joy characterising their life and operations. This intimate relation requires the constant exercise of Christian affection with an intensity and purity that will give joy in one another as holy brethren, loving one another even as Christ loved them; and if need be, willing to lay down their lives for the brethren. Love should be the element in which they should live towards one another—the bond that cements their fellowship. It should grow with their years both in strength and purity. No body of persons should be dearer to them upon earth, and none for whom they should care more. There are some who teach that our arms should be thrown around all believers with the same strength of embrace as their own denominational brethren. Such a doctrine, we consider, is opposed to the development of intense affection, steadfastness to principle and prolonged, united, earnest efforts for good. We find many of these comprehensive persons can talk largely but act narrowly

when anything crosses their particular notions, and demands of them the exercise of Christian charity and forbearance.

We doubt not that there are some churches too much wrapt up in their own religious life circle, and need very much an enlargement of their ideas, and of their charity. But, I do not think, as a rule, the charge can be fastened upon our churches. It is in the other direction they generally err. In their catholicity of feeling they will often assist other churches more liberally than their own, make sacrifices for them, and obliterate almost every appearance of distinctive life, and that, often to their own disadvantage and loss.

Brethren, the millenium has not arrived. Even regenerated human nature, with few exceptions, is not prepared for this universal brotherhood. The knowledge that must underlie this comprehensive fellowship is not sufficiently possessed by the churches for them to walk in it.

While, therefore, we would not have our church members to love other Christians less, they need to have their affections intensified towards one another. They may be few in number and sometimes by others despised; the more need they have of coming closer together that they may stand in solid phalanx against all proselytizers and foes.

This warm affection many of our church members lack. There have been churches (and we fear they have not all been converted from the error of their way) where you might have been numbered among them as saints for months, and yet with a few exceptions have never received a warm greeting or a friendly recognition. This lack of brotherly love has been their weakness and their loss.

Many good people have thought that our great and glorious principles in themselves were sufficient to secure our success and bind persons to our fellowship. A few have been so won, and are right true men; but the many are drawn by kindly attention and Christian affection more than by what is merely distinctive in doctrine or polity. Let the brethren, therefore, love one another with a pure heart fervently, that unitedly they may go forth to conquest.

#### LOYALTY TO CONVICTION.

4. But further they should be loyal to the truth, as it is in Jesus.

The Apostolic injunction to Timothy was: "Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus."—2 Tim. i. 13. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth."—(iv. 3).

To unspiritual persons there are temptations in our churches, with the liberty they enjoy, to use their freedom, to propagate error in doctrine and duty. We have no power that can arrest and punish beyond that of sister churches ceasing to have fellowship with them. The truth must be maintained among themselves by their own diligent watchfulness. The members should never forget that the Revelation of God committed to them, is like its author, immutable and perfect—a sure word of prophecy. Therefore, as they understand that Word with the aid of sound learning, patient investigation and faithful exposition, by the teaching of the Holy Ghost, they should not only believe, but defend the truth as servants of God, against every form of error, whether it springs up among themselves, or comes from without.

We live in a day when our churches are required to gird up the loins of their mind, both for defence and aggression. On the one hand we have skepticism in its subtlest forms with a most fascinating demeanour, bearing on its face,—“Free thought, no God, the future unknown.” Teachings so presented, are especially dangerous to the active, but immature minds of young men, whose natures rebel against any doctrine or restraint which comes between them and their ideal of true freedom. Hence, what a cutting loose from old truths there has been of late years, men rejecting them as unscientific, unphilosophical and irrational, opposed to all true principles of development and progress.

On the other hand there is a growing disposition to make light of the idea of doctrinal teaching and beliefs in any way endangering a man's salvation, or affecting the tone of his religious life. If, say its advocates, "the character is good and just, benevolence being the prominent feature thereof, the belief is of no account, whether the individual be an Arian or Socinian, a materialist or a spiritualist, or any other ist, except an open atheist.

In this mental and spiritual warfare, the churches, need to hold with a firmer grip those vital truths taught by their brethren in the faith, who now sleep in Jesus. They should not suffer a sentimental catholicity, nor an audacious dogmatism, nor skeptical sneers, to move them one iota from the truth.

At the same time, they should not allow any phase of doctrine, however sacred it has been held in the past, and defended by men of strong minds, great learning and holy character, to be retained in their faith, after it has been proved untenable, by a sounder criticism than was enjoyed in the past. Their motto should ever be, truth before great names, or denominational existence—for truth will live and come to the front, whether we are willing to allow it or not, leaving its rejecters, in the darkness of the past.

We hold, that in the maintenance of the truth lies the strength and prosperity of our churches.

The gold and silver and precious stones, with the wood, hay and stubble, may for a time hold together; but was it not the doctrine of Balaam and the Nicolaitaines which hastened the ruin of the Church at Pergamos? Is not church history full of the sad results produced by false doctrine being accepted by the churches? Instances in modern times are within easy reference, but we forbear to name them. To enjoy true progress and be an increasing spiritual force in the land, the churches must be loyal to the truth, that they may stand immovable, even to the end. But further, and finally,

5. The Churches should be aggressive.

#### THEIR NORMAL CONDITION IS GROWTH.

To decrease or remain stationary is a sure evidence of a diseased state. Vigorous life must spread.

The constitution and government of our churches eminently fit them for increase. The law of Christ's house is "Love one another, even as I have loved you." Towards those without, the command is, "Go ye out into all the world and preach the Gospel to every creature." And not until they have fulfilled the Divine commission, must they cease to be an aggressive force.

What a great duty, then, lies before the churches. Leaving out of consideration the hundreds of millions of unsaved persons in other lands, which must not be forgotten, there are in our midst multitudes needing a pure and full gospel, free from the rubbish of human invention, that Christ may stand forth in all His glory and power, as their perfect Saviour.

Towards the fulfilment of this duty, what, my brethren, are our churches doing?

In the past, we answer much, and they are still labouring with diligence and success. But we must confess, they are not doing what they might. There is a reserve of power which has not been brought out and utilized in the manner, and to the extent it might have been, in spreading the gospel. For example: The employment of devout and intelligent lay-preachers in mission work. There is much power of this kind lying waste in our churches. We have men of education who find no difficulty in speaking with ability in municipal councils, at temperance and political gatherings; brethren who can write essays and lectures for Young Men's Christian Association meetings, and Mechanics' Institutes and Literary Societies; who grow eloquent in the discussion of any general or social question of the day, and who spare neither their time, money nor energy in the fulfilment of any such work given them. We feel sure great good might be done if such brethren were stirred up and filled with the spirit of a Moody or a Sankey, or a

Varley, and go forth on the Sabbath in a quiet way, as evangelists or lay preachers in our cities, towns, villages or rural districts; opening up new fields of labour under the supervision of the churches of which they are members, or of our district committees, until such stations should need or be able to support settled pastors in their midst.

## LAY EVANGELISM.

This plan, we admit, has its difficulties, and it would take time to systematize and work it usefully; but it is unquestionably one of the best ways to be aggressive, where funds are low and ministers few. The question has often been asked: How is it that some other sections of the Christian Church have spread so rapidly in this land in former years? We answer, in addition to the reasons already assigned, they have made a wise use of this kind of talent. Their system of itinerancy would not have accomplished so much as it has done without this help. Weak it often was, but it was systematically used as a necessity of the time; and now, as a great net work, these denominations are spread over the land, with a rising ministry of both culture and power. To this plan the objection has been made, "Our people would not accept the services of lay brethren." Allow me to ask: Have they ever refused them? The great mass of the people, where these brethren would be useful, care little for the reading of learned essays, or the discussion of nice points of theology. They want the gospel as they can understand it; the bread from heaven, given as they can take it, for their nourishment. Recent revival movements, both in Great Britain and in Canada, are *very suggestive*. Let us not shut our eyes to the facts before us, but profit by them. Others have objected because the abler lay brethren would not engage in this work. We do not think all the blame should be laid upon the churches, nor these brethren, for indifference or even opposition in this work. Has there not been a strong feeling against the employment of such talent amongst the ministerial brethren, lest there might rise up in our midst an order of preachers, untrained, that might, with our free, independent church life, bring discredit upon our name and ultimate injury to the brethren and churches? We have no such fear, but believe that some of the evils that now exist would be remedied thereby.

This plan of aggression, while useful, would be also economic. Missions could be opened and for a time sustained by a small outlay, where, according to the present plan, they would cost hundreds of dollars. Did not Varley and Moody and others so begin their work? Not by building upon other men's foundations or in any way interfering with the regular work of the ministry. Let their history declare it.

Not, my brethren, until the churches awake to understand their obligations and arise and do their duty, will Congregationalism spread as it might and ought in our land.

We are entering upon a future that may to us be very successful. God is opening up our way and bidding us go forward. Never were our prospects brighter and more inspiring than now. Together let ministers and churches go forth with renewed and entire consecration of themselves and their all to God, and the future will be more fruitful than the past.

The seedtime which has often been spent in weeping will give place to the joy of harvest, and in due time the Master will say to the reaper and sower: "Well done, good and faithful servants, enter ye into the joy of our Lord."

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We purpose next month giving Dr. Wilkes' very interesting paper on doing all things "decently and in order," and also the Rev. Mr. Fenwick's equally interesting one on "Special Services for the Revival of God's Work."—[Ed. C. I.]

## THE CONGREGATIONAL UNION.

The twenty-second annual sessions of this body have just been held in the Congregational Church, Hamilton, and commenced with an evening service, on Wednesday, the 9th of June, at which, after devotional exercises, led by the Rev. C. P. Watson, of Cowansville, Quebec, the retiring chairman, the Rev. Jos. Unsworth, of Georgetown, Ont., delivered the customary address, which of late years, has taken the place of a sermon. The subject chosen by the Chairman on this occasion was :—

## HOW TO MAKE OUR CHURCHES AN INCREASING POWER IN THE LAND.

The points specially insisted on were, 1. That they must have a membership of saved persons : 2. They must diligently read and study the Word of God ; 3. They must be a loving brotherhood : 4. They must be loyal to the truth as it is in Jesus ; And 5. They must be aggressive. The thanks of the Union were tendered to Mr. Unsworth for his instructive and excellent address, which it was hoped might find a place in the *Independent*.

After the delivery of the address, the Rev. D. Macallum was chosen Minute Secretary, and Mr. Hugh Pedley, Assistant. The Secretary of the Union then called the roll, when the following ministers and delegates answered to their names, or subsequently reported themselves :—

## MINISTERIAL MEMBERS PRESENT.

The Revs. T. Baker, E. Barker, J. Brown, R. Brown, C. Chapman, M.A., W. H. Claris, W. Clarke, Prof. Cornish, LL.D., B. W. Day, H. Denny, J. A. R. Dickson, K. M. Fenwick, M. S. Gray, B. Hay, W. Hay, J. I. Hindley, M.A., J. Howell, S. N. Jackson, M.D., D. Macallum, W. Manchee, F. H. Marling, A. McGill, M.A., D. McGregor, J. McKillican, W. M. Peacock, G. Purkis, T. M. Reikie, R. Robinson, J. Salmon, B.A., J. G. Sanderson, W. W. Smith, J. Unsworth, C. P. Watson, H. Wilkes, DD., LL.D., and J. Wood.—35.

## THE CHURCHES REPRESENTED

were :—Alton, W. McClellan ; Brantford, James Wilkes ; Cobourg, C. Lawes, Douglas, Robert Bichan, Robert Blythe ; Embro, Francis Howes ; Fergus, Joseph Stephens, Jas. Gerolama ; Forest, J. F. Malcolm ; Garafraxa, 1st A. Gerrie ; Georgetown, Jos. Barber ; Guelph, John Crowe, James Goldie ; Hamilton, W. Edgar, A. Alexander ; Howick, John C. Wright ; Indian Lands, P. A. McDougall ; Kingston, R. McKay, George S. Fenwick ; Listowel, George S. Climie ; London, G. James ; Manilla, A. McGregor ; Markham, H. R. Wales ; Martintown, D. R. McCallum ; Melbourne, J. C. McIntosh ; Montreal, Zion Church, Thos. Robertson, S. J. Lyman ; Montreal, Eastern Church, L. E. Rivard ; Oro, 1st, Robert Slessor, Robert Milbee ; Pine Grove, Thos. Hutchinson ; Rugby, Stephen Gardiner ; Sarnia, Ed. J. Brown ; Southwold, Hugh Pedley ; Stouffville, John Manly ; Toronto, Zion Church, George Pim, W. C. Ashdown ; Bond St., James Fraser, H. E. Gaston ; Northern Church, G. Hague ; Turnberry, D. Gemmill ; Vankleek Hill, J. B. Silcox ; Warwick, Thos. B. Lawes ; Vespra, J. McGowan.—44.

There were also present, as

## VISITORS,

the Revs. W. H. Allworth, J. Allworth, B.A., W. H. Heu de Bourck, E. C. W. McColl, M.A., R. W. Wallace, M.A., J. F. Stevenson, LL.B., E. Ireland, J. Griffith, B.A., E. D. Silcox, G. Rawson, E. Rose, R. Bulman, and S. King, and the Revs. A. McGregor, of Yarmouth, N.S., and W. Williams, of Sheffield,

N. B., (the former of whom came to represent the Congregational Union of those Provinces,) all of whom were invited to sit as Honorary Members; together with the Students of the Congregational College and Messrs. H. G. Grist, R. Wickett, T. Collar, G. Allechin, John Fraser, D. Finlayson, A. McKillop, R. Robertson, W. D. Kirby, and A. Thomson.

The usual

#### STANDING COMMITTEES

were then struck, and the Union adjourned till 9 A. M. on Thursday. The following comprise the lists:—

**BUSINESS COMMITTEE**—Rev. F. H. Marling, convener; Revs. E. Barker, Wm. Hay, B. W. Day, Messrs. H. E. Caston, H. R. Wales, and W. Edgar.

**MEMBERSHIP COMMITTEE**—Rev. T. M. Reikie, convener; Revs. R. Robinson, J. A. R. Dickson; Messrs. W. C. Ashdown, and G. S. Climie.

**NOMINATION COMMITTEE**—Rev. H. Sanders, convener; Revs. S. N. Jackson, Dr. Cornish, R. Brown; Messrs. G. Hague, A. Alexander, and James Goldie.

**FINANCE COMMITTEE**—Mr. Thos. Robertson, convener; Messrs. Joseph Barber, H. E. Caston and D. R. Macallum.

On Thursday morning, after the usual hour of prayer and conference, which has this year been a meeting of unusual interest, the Rev. Charles Chapman, of Zion Church, Montreal, was unanimously chosen Chairman for the ensuing year, and on being conducted to the chair, briefly thanked the Union for the honour conferred on him.

Then followed the Report of the Committee of the Union, in which grateful reference was made to the year of grace we had enjoyed, in the wide spread revival of the Lord's work among us, especially at Manilla, Warwick, Oro, and elsewhere, and a suitable tribute of affection was paid to several brethren who have been called away during the year—the late Revs. J. T. Byrne, of Whitby; Neil McKinnon, of Kincardine; and George Robertson, Esq., of Kingston.

Dr. Wilkes then read, a very able and interesting paper, by previous appointment of the Union, on doing all things

#### “DECENTLY AND IN ORDER”

in God's House. This paper, we hope shortly to give in full, and must, therefore, content ourselves at present with simply indicating some of the points discussed in it, as given in the daily papers.

Meditative contemplation of God is as truly worship as directed adoration. But the announcement of the Gospel in song, however useful in its place, is not worship. As regards tune, he would recommend the chants, especially some of the older ones, as the *Te Deum Laudamus*. In prayer, he strongly urged thanksgiving. “Theological” prayers are not decent and in order. We do not pray to teach God, but to ask of Him and to praise Him. We should rather try to improve our *extempore* prayers than to adopt liturgical prayer. Proper responses from the people were quite in place. It would be better if all notices were posted up on the door instead of being read from the pulpit. Collections should be a part of the worship, but before rather than after the sermon. The worship after the sermon should be very brief, and not such as to injure the effect of the instruction. Punctuality of attendance is necessary. Scripture reading from the pulpit should be consecutive. Don't hurry from the church after the benediction, any more than from the presence of earthly royalty.

This very spirited and earnest paper was received with hearty applause, and the subject was afterwards discussed freely. Prof. Cornish objected to all organ voluntaries before and after service. Mr. Fraser suggested that the offerings should be placed reverently on the table, and not carelessly under it. Rev. H. Sanders advocated a uniform order of public worship in our churches. Revs. Alex. McGregor, C. P. Watson, R. Robinson, and T. M. Reikie also took part in the discussion.



At half-past twelve the Union adjourned to lunch, which had been prepared by the ladies in the Lecture-room, where a sumptuous repast was enjoyed. The afternoon and evening were devoted to the affairs of the Canada Congregational and Indian Missionary Societies, and Friday morning in like manner was given up to the meeting of the subscribers to the Congregational College of B. N. A., of each of whose proceedings we present a sketch elsewhere.

On Friday afternoon, a paper was read by the Rev. John Wood, on

“HOW BEST TO PROMOTE DENOMINATIONAL EFFICIENCY.”

Mr. Wood deprecated the tendency of the present day, to run into broad-churchism, and indifference as to fundamental principles and doctrines, and contended that to secure greater denominational efficiency, our churches need: 1. A better acquaintance with their own principles; 2. A bolder enunciation of them from the pulpit, and the press; 3. A more liberal and aggressive missionary policy; and 4. More hopefulness in our work.

The thanks of the Union were given to the writer for this paper, the sentiments of which were received with evident marks of approval by the audience; but as it will shortly be published, we must content ourselves with the bare outline of the views enunciated as above given.

The reading of the paper was followed by a free conference, on

“OUR DENOMINATIONAL POSITION AND PROSPECTS,”

which, by suggestion of the Business Committee, was transferred from a later stage in the programme to this afternoon.

Mr. Robertson, of Port Robinson, referred to the wants of the district of country in which he resided, and to the good opening there offered to our missionaries.

Mr. Robertson, of Montreal, agreed with the essayist, that we did not sufficiently teach our principles. These only had to be known in order to be loved.

Mr. S. Jones Lyman thought it necessary to inculcate these principles in our families, and to teach them as the Jews were commanded to teach their children.

Rev. W. H. Allworth said, the essay had the right ring in it. Congregationalism is not sectarian, and on this account we love it.

Rev. S. N. Jackson thought we should have a tract written on our principles, to scatter abroad.

Rev. R. W. Wallace said a large proportion of the Congregationalists, who came to us from England, came without letters, and consequently they easily drift into other churches, and so are lost to us.

Rev. J. A. R. Dickson thought our denominational action had been hindered by doctrinal debates, and cherished the hope that these were now at an end.

Dr. Wilkes was anxious that the new converts should be looked after. There was a feeling that all that was necessary was to get them into the church; but this is a mistake, they are to be watched and cared for.

Rev. A. McGregor felt that these free discussions would do much good. The best proof of the excellence of Congregationalism was to be found in our practical exemplification of our principles. He had been in the habit of giving lectures on this subject to his own people, and such a course, he thought, would give stability to our church members.

Rev. J. F. Stevenson thought it would be an excellent plan to write a small manual of the subject. He cherished a great love for our principles, because he believed them to be scriptural and unsectarian. Not only do we need to teach our own people, but also to teach other denominations in regard to what we hold.

Mr. Robert McKay said, that through all our principles we should ever hold up Christ.

This matter was, on motion, referred to the Business Committee.

The following gentlemen were requested to prepare papers for our next annual meeting:—

1. Terms of admission to Baptism and the Lord's Supper, by the Rev. K. M. Fenwick.
2. Methods of Ordination and Installation, by Rev. Wm. H. Allworth.
3. Fellowship of our Churches, by Rev. G. Purkis.
4. Systematic Contribution for Benevolent Objects, by Rev. S. N. Jackson, M. D.

The meeting then adjourned to give place to the meeting of the Provident Fund Society.

At half-past six the members of the Union were entertained by the Hamilton Church at a soiree in the school-room, followed by a meeting for public addresses in the church. The house was filled to its utmost capacity. The pastor occupied the chair, and the Rev. Robert Bulman offered prayer. The chairman took this, his first opportunity, of welcoming the Union to Hamilton, in a happy address. He referred to the improvements in the church, consisting of a school-room at the back of the church, an excellent organ, the lining and cushioning of the pews, and the furnishing of the new vestry, costing altogether nearly \$7,000.

Rev. J. Wood first read some extracts from a letter addressed to the Union by our foreign missionary in Syria, the Rev. C. H. Brooks. He asked for our remembrance of himself and wife in prayer, sent their fraternal greetings, and described at considerable length the character of his work.

Rev. J. F. Stevenson, LL.D., referred to the pleasure he had in being in Canada, and in attending this meeting of the Union. He had observed with much satisfaction the love and harmony that had prevailed during the meetings; he also admired their courage. Though in a measure overshadowed here by other denominations, it was no disadvantage sometimes to be in the shade, especially in hot weather. Our Body also had struggled in the old country. In England the Congregationalists were firm in adherence to cherished principles. They were a quiet people, but if you infringed upon their rights they were ready to fight. Many questions agitated the minds of English people. They had to fight for religious liberty. Congregationalists were determined to maintain their position. He was pleased to see the spirit of hopefulness among us in this land, and looked forward to greater blessings.

Rev. J. G. Sanderson, of Ottawa, next addressed the meeting. He was pleased to visit this city. It was the nicest place in Canada, perhaps, except Ottawa. The kindness of the people was very marked. He much admired the church in which they were met. He thought that too much was sometimes expended upon church edifices. We are not to look to church-building to draw a congregation, but to the cross of Christ. He had very often spoken in small houses in the woods, and enjoyed preaching there even more than in finer buildings.

The choir then sang that beautiful hymn "Jesus of Nazareth passeth by."

Rev. W. H. Allworth, of Paris, could not but notice the changes that had taken place in the Congregational Church in Hamilton. He mentioned the close relationship which had sprung up between himself and its late pastor, but he still lives in the church triumphant in Heaven. He wished the church here every success under its new pastor.

Rev. H. Sanders said he hoped when the Union met in Hamilton again the Congregationalists would be twice as numerous as at present.

A solo was then sung by Miss Edgar, "Abide with me." After which, the

Rev. W. W. Smith, of Pine Grove, gave some account of his work among the Indians last autumn. He very much enjoyed preaching to them the Gospel of Christ. He found them very ignorant, but willing to hear the Gospel. There were some pleasing cases of conversion amongst them. The point of Mr. Smith's address was that he wanted \$27 to pay off a debt of that amount on the organ of the little Indian Church at French Bay. The amount was very speedily raised for them.

Dr. Wilkes gave a short account of the Labrador mission. It was a very destitute place and much needed the Gospel. A missionary was sent. The people were

very anxious to hear the truth, as it is in Jesus. The ladies of Zion Church, Montreal, had undertaken the work, and desired the help of the churches. God has greatly blessed the mission, and we must not let it go down. He urged increased contributions to the funds of the Society.

Rev. H. Sanders then expressed the thanks of this church and congregation to those friends of other denominations in this city who had so hospitably received many of the ministers and delegates of our Union.

After the singing of a hymn the meeting was brought to a close by the Rev. F. H. Marling pronouncing the benediction.

ON SATURDAY MORNING,

after the usual hour of prayer and conference, and a short session of the College corporation, the Rev. W. Manchee, of Guelph, read a paper, prepared at the request of the Union, on

“AMUSEMENTS.”

The writer took the ground that innocent amusements and recreation were not only allowable, but necessary at times, but that, as many of those commonly indulged in are very questionable in their character, Christian people should be very careful about engaging in them. He felt himself able to speak on it, as he had partaken of almost every form of pleasure that the world offers. This fact gave him great sorrow, and he would not recommend any minister to go to such places in order that he might speak experimentally. Rather let him keep clear of all such amusements as were of doubtful character. Both minister and people were to “abstain from all appearance of evil.” He found the law governing us in this matter in the good old Book, “whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” We have in God’s word a guide to teach us how we should walk whenever anything of a questionable character suggests itself to us. Let us ever ask ourselves, Will this please Christ? If not, let us abstain from it for His sake. After specifying some of the amusements of the day, such as the theatre and the dance, he declared them to be inconsistent with the profession of faith in Christ.

A warm discussion followed. Rev. Mr. Williams thought this was a very important matter. He said the evils of theatrical performances had come under his notice, and he had referred to it from the pulpit. In all our amusements we should seek to feel the presence of Almighty God. If we can’t do that we shouldn’t engage in them.

Rev. Mr. Allworth thought the brother had touched the subject too lightly. He had made no distinction between recreation and amusement. Amusement was good enough for children, but the idea of grown-up people wanting to be amused was simply absurd. (Laughter.) He strongly condemned theatrical entertainments, as well as playing cards for fun. Some people are strongly averse to playing billiards, but keep a bagatelle table in the house, saying it is very innocent. The children learn to use the cue very well, and finally, in going out into the world like to show their cleverness on the billiard table and are lost. (Applause.) It is the same with domestic drinking. Some people deprecate drinking at the tavern, but keep liquor in their family. This may be all very well, but it is like rearing up a young lion or bear in the house. It may be a very nice little cub at the start, but it grows like everything else, and becomes uglier as it grows, until it turns everybody out of the house, and goes forth into the world seeking whom it may devour.

Mr. George Pim, of Toronto, asked the opinion of the Union on the singing of sacred oratorios. He said he belonged to the Philharmonic Society of Toronto, and he would like to have the opinion of the brethren present upon this point.

This question received no direct answer, but Rev. Mr. Wood said that we have one very safe rule to go by. Let those who patronize the dance or theatre ask themselves, “Will my minister be there?” “Would it be right for him to be

there?" If the answer is no, they should refuse to go, as they should not be seen where they would not expect their minister to go. There is only one law for ministers and people in the Bible, and what is wrong for one cannot be right for the other.

The Rev. Mr. STEVENSON said that a Christian who loves music would be rested and refreshed by listening to a good oratorio. He said he believed there was more devout feeling in these public singers than we gave them credit for. He said he would always go and hear the "Messiah" whenever he could, and would never be ashamed of standing on his feet every time he heard the Hallelujah Chorus. Mr. ALLWORTH had spoken in strong terms of the beginning of things. Now the beginning of things is in every thing if you like. It was not fair to speak of the beginning of things; he should have pointed out where we were to stop. The beginning of ritualism was in kneeling down to pray, and the most horrible fatalism may have its beginning in our Calvinism. He said that if the Union endeavoured to put down all kinds of amusements, it would surely lose the battle, as the Quakers lost the battle against music. It was impossible to keep down human nature, and the love of healthy amusement which God has given us.

The time allotted to this subject having expired, the debate here closed, and Dr. WILKES, the President of the French Canadian Missionary Society, spoke at some length on its work and claims. He said that the Society was one in which almost all the Protestant churches took an active part.

#### THE FRENCH CANADIAN MISSIONARY SOCIETY

was formed for the purpose of converting the French Roman Catholics to the faith of Christ. The Congregationalists and the Presbyterians were the most active in its support. The Society was thirty-six years old, and had done a great deal of good. Subsequently, M. Rivard, Editor of *L'Aurore*,—"The Morning Light,"—the only French Evangelical paper in the Dominion, addressed the Union on the claims of his countrymen, and in a paper of great interest, gave an account of the organization of the

#### FRENCH CONGREGATIONAL MISSIONARY SOCIETY,

which has just commenced operations, with three missionaries in its employ, and claiming the sympathy and support of our denomination. The names of its three missionaries, are Messieurs A. Solandt, of Inverness; J. Vessot, of Joliette; and J. Matthieu, of Grenville. The following resolution was passed in regard to the matter:—

"That the Union has heard with much interest the statement now made by Mr. Rivard, and in view of the great importance of the questions there submitted, refer the whole subject to the Quebec District Missionary Committee for thorough enquiry, and report at our next annual meeting; and assures our brother of the deep sympathy of this body with the French Canadian Protestants, and of our conviction that Congregational—that is, Scriptural—principles of Church government are of equal value to his race as to our own."

The Business Committee then reported, recommending: 1. That a committee be appointed to prepare and publish a brief manual or catechism setting forth the doctrinal and ecclesiastical views of the Congregational churches, for the use of the members of the churches, and of inquiring strangers. The committee to consist of the following: Rev. Dr. Wilkes, Convener; K. M. Fenwick, J. A. R. Dickson, H. Sanders, and W. W. Smith.

2. That the minutes of this meeting, with statistics, be published, under the care of the Chairman, Secretary, and Minute Secretary, in the Year Book; the committee endeavoring to reduce the cost of such publication.

3. That the thanks of the Union be presented to the various Railway and Steamboat companies that have issued tickets at reduced fares to those attending the meeting.

4. That the members of the Union return their hearty thanks to the pastor and friends connected with the Hamilton Congregational church, and those of other denominations, for the bountiful hospitality received during the present meeting, and pray that grace, mercy and peace may be multiplied unto them.

5. That the Union has heard with much gratification of the measure of success which has followed the endeavour to raise the capital deemed necessary for the safe inaugurating of the Pastors' Retiring Fund, and would earnestly commend this important object to the prompt and liberal support of the churches, hoping that this recommendation will be more generally observed than have been some such resolutions in former years.

#### THE AFTERNOON

was devoted to recreation, and—for such as were not absolutely “fagged out” —committee work. In the evening the Alumni of the Congregational College of B. N. A. assembled by invitation of Mr. and Mrs. Edgar, at their hospitable home, to hold their annual meeting. A very delightful evening was spent. The rest of the members of the Union, and their wives, were similarly entertained at Mr. A. Thomson's. The public services on

#### THE LORD'S DAY

began with a prayer-meeting in the new Lecture-room of the Church, conducted by Mr. Edgar, in which a number of the ministers and delegates took part.

At 11 o'clock, the Rev. Robert Hay, of Forest, preached the Union sermon, founding his remarks on the parables contained in the 15th chapter of the Gospel of St. Luke. The preacher showed how God claimed property in man, but that that property might be lost. There was also a possibility of its recovery. The sermon was an able exposition of the truth contained in the chapter. The Rev. E. D. Silcox, of Edgar, conducted the devotional services. At 3 o'clock, the Sunday-school met in the church. After singing, and prayer by the Rev. H. Sanders, the Rev. John McKillican addressed the children on “having their own way,” founded on the International lesson of the day.

The Rev. W. H. A. Claris, of Sarnia, followed in a very happy address on “The Right Way,” which was Jesus Christ. They were to begin life in the right way, not to wait until they got old. It would be much easier for them to enter it at once, than to go on until old, and then have to retrace their steps.

The Rev. John Wood then spoke to the school from the words, “Blessed Jesus, Thou has bought us, Thine we are.” He told a very interesting story of a slave girl who was put up to be sold. A kind-hearted man bought her and gave her her liberty, after which she wished to follow him everywhere. So Christ has bought us, not with silver or gold, but with His own precious blood, and those who believe in Him will wish to follow Him wherever He leads.

The evening sermon was preached by Rev. J. F. Stevenson, L.L.B. of Montreal, and was founded on the words, “And I, if I be lifted up from the earth, will draw all men unto me.” The sermon was a very able one, and was listened to by a large congregation, the house being filled to its utmost capacity.

At the close of this service, the ordinance of the Lord's Supper was celebrated, the Union sitting down with the Church. Nearly all the other city pulpits were occupied by ministers of the Union. “That Sabbath day was a high day.”

#### MONDAY MORNING.

The prayer-meeting was conducted by the Rev. J. Salmon, of Embro. Routine business occupied the early portion of the morning; after which the Statistical Secretary, the Rev. W. W. Smith, submitted his report and Narrative of Religion for the past year, from which we learn that there have been added to the churches during the year, on profession, 531; by letter, 134; total, 665, against 441 last year. Removals, 302. The Sabbath Schools were reported as in a favourable

condition: \$65,202 were raised for local expenses, an increase of \$10,000 on last year; \$98,048 for all purposes, showing an increase of \$25,000 on past year. There had been a number of ministerial changes, but the prospects of the churches were cheering. This report ended with December 31st, 1874, since which time there had been a large increase in the membership of many of them, the result of gracious revivals. The entire report was very satisfactory, as showing the progress of our denomination.

Rev. K. M. FENWICK urged upon the Churches the necessity of sending in correct reports of their work, and moved the adoption of the report. Which, being seconded by Rev. ROBT. BROWN, was carried unanimously.

MR. FENWICK also moved that our Statistical reports cover, next year, from January, 1875, to May, 1876. The motion was seconded by Rev. W. W. SMITH, and supported by several brethren.

Rev. E. BARKER moved in amendment, that the Financial report correspond with the Financial year of the Churches, but other matters be reported to May 8th. This was finally agreed to.

The *Canadian Independent Publishing Company* then reported, through their Editor, Mr. Wood, the position and prospects of the Magazine and the Year Book. The circulation of the former was steadily increasing, but it was even yet scarcely self-supporting. An effort had been made to secure a general canvass on its behalf, but so far had failed. Several brethren had been named, however, as likely to assist in this matter, and it was hoped that the circulation would be much increased during the coming year. The Proprietors having availed themselves of the new postal arrangements it would, in future, be sent free of postage, which it was hoped would still further add to its list of subscribers. The Rev. W. F. Clarke, had tendered his resignation of membership in the Proprietary, and the Rev. J. A. R. Dickson had been elected to fill the vacancy.

The Year Book had been unavoidably delayed last year, but the next volume would be issued in good season. The same number of copies would be sent to former subscribers, as in 1874, unless otherwise ordered. On recommendation of the Business Committee the following resolution in regard to the *Canadian Independent* was unanimously adopted:—

“That this Union, in the strong conviction that a denominational periodical is a necessary of life to the Congregational churches of Canada, and recognising the good service which has been rendered during the past one-and-twenty years of the *Canadian Independent*, heartily renews its commendation of that Magazine to the active support of the churches, and would especially urge pastors and office-bearers to see to it that it may be introduced, so far as in them lies, into every household throughout the body.”

The Business Committee also recommended, in accordance with the plan announced in 1874, that at the annual public meeting of the Union on Monday evening, next year's addresses be delivered by brethren appointed at this meeting who shall act in concert as to the subjects they deal with, it being understood that exposition of Congregational principles, and the discussion of great public questions connected therewith, are to be the prominent themes to be introduced. Revs. H. D. Powis, H. Sanders, and J. A. R. Dickson, are to be the speakers at the annual public meeting of 1876.

A letter was read from Mr. Adam Gordon, M.P.P., in regard to the observance of the Sabbath throughout Canada, and referred to the Business Committee.

After the reading and adoption of the Treasurer's report the meeting was closed by prayer.

In the afternoon, Dr. Richardson, of Toronto read a very able and valuable paper on

“SCIENCE FALSELY SO CALLED.”

in which he reviewed the theories of Darwin, Huxley, Herbert Spencer, and others, and showed conclusively that instead of being scientific they were wholly

speculative, and unsupported by evidence of any kind. The argument was probably in some points of it rather out of the reach of some of the less scientific of the Doctor's audience, but his main positions were made perfectly clear, and the learned lecturer was thanked for his paper, and requested to publish it.

This was followed by a valuable and suggestive paper by Rev K. M. Fenwick, on

“SPECIAL EFFORTS TO EXTEND THE KINGDOM OF CHRIST”

in which the writer emphasized the importance of continuity of effort; the employment of evangelists of known aptitude and ability, and doctrinal soundness; thorough Biblical teaching of cardinal truth; and earnest and expectant prayer. Zion must travail if she would bring forth children. We should rise to the true altitude, and work, not for sect, but for Christ. The paper will be published, as requested by the Union.

THE ANNUAL PUBLIC MEETING OF THE UNION

was held in the evening. A large and most intelligent audience assembled. The chair was filled by the Rev. C. CHAPMAN, M.A., who in his opening address, said that Congregationalists in Canada felt it their mission to bring men to Christ and develop a healthy, strong manhood.

Rev J. F. STEVENSON, LL.B., spoke on

“THE RELATION OF THE CHURCH TO MODERN SKEPTICAL THOUGHT.”

Skeptical thought tinges all classes of Society. In what spirit and temper of mind are we to regard this fact? He was not one of the alarmists, and believes the old Gospel will never be supplanted. We should assume an attitude of gentleness towards science and skepticism. It is our policy to speak gently. Harsh words will not win men to the meek and lowly Founder of Christianity. There are many honest doubters. Let us kindly lead them to clearer light. Our Master would deal so with them. We should meet scientists with candour. Leave to the scientific man his own sphere, and admit his discoveries with frankness, and don't try to dodge scientific facts. God has the whole truth. Our faith in Christ is not based on any particular interpretation of the first chapter of Genesis. We can wait for more light. We should assume an attitude of courage. Christianity has been tested, and can stand the crucial test of science. The glorious old Gospel will live when its opponents with their theories have gone down to the grave. God has more light to give us. Let us be patient. Skepticism is in its fourth and last quarter; the sunrise is not far off. The last deliverance of the biological school is that our thoughts and purposes have no influence on our actions. Our enemies are writing books, and will write themselves out. Mr. Stevenson concluded a very eloquent and thoughtful address, by wise words to ministers, urging them to preach little or nothing about skepticism, to hit straight and hard when they have occasion to touch on the subject, to be careful to preach positive truth, and to cultivate a high spiritual tone as the best safe-guard against infidelity.

Rev. F. H. MARLING followed, on

“SPIRITUAL POWER.”

He referred to the pleasant meetings of the Union, and attributed the good feeling very much to the hospitable reception of the delegates by the members of this and the other churches, but more to the fact that the past had been a year of unusual spiritual life. Spiritual power comes from God and it has power with God. The conditions are, first, a sense of weakness. We must have no confidence in ourselves. But we must have faith in God. One of the greatest hindrances to spiritual power is an inconsistent life. The worst skepticism is that which is produced by exhibitions of meanness, dishonesty, etc., in professing Christians. There is need also of love. And these must be the capacity to wait and suffer. A man must be able to stand at his post and wait a long time, and bear a great deal before results come. This is not only of ministers, but of every one who names the name of the Lord Jesus.

Mr. GEORGE HAGUE delivered an address on the

“REFLEX SPIRITUAL INFLUENCE OF FOREIGN MISSIONS.”

He could speak with more freedom on the reflex influence of some other things, such as the management of financial matters. Congregationalists had missions in Japan, China, Burmah, India, Armenia, Persia, Madagascar, South Africa, and the South Sea Islands. After speaking of the work they were doing in these fields, Mr. Hague showed how these Foreign Missions were drawing Christians out from the narrow feeling that they were, and always were destined to be “a little flock.” They were also tending to lead Christians to a closer fellowship with the Saviour. He urged churches to keep up a missionary spirit by holding stated meetings for prayer on behalf of missions, and by liberality in their support, not forgetting the Indian Mission near home.

The meeting was closed with the Doxology and the Benediction.

TUESDAY MORNING.

After the usual devotional service, conducted on this, the last morning of the meetings, by the Chairman of the Union, the membership Committee presented their final report, which on motion was adopted. On their recommendation there have been received during the sessions of the Union the Revs. W. H. Allworth, Paris; J. F. Stevenson, LL.B., Montreal; E. D. Silcox, Oro; E. Rose, Listowel; and the churches at Elora, Howick (first), Watford, Vespra, and North Erin. The application of the Rev. R. W. Wallace, of London, was received, and laid over until next year, in consequence of his having failed to meet the committee. They further recommended that, in consequence of the death of Revs. J. T. Bryne and N. McKinnon, their names be removed from the roll, and that this Union tender its sympathy to the families of the departed; also that a letter of dismission be granted to Rev. James Shipperly and Rev. A. Wickson, LL.D., and that the resignation of Rev. W. F. Clarke be accepted.

On motion of the Business Committee, the thanks of the Union were presented to Revs. Dr. Wilkes, W. Manchee, J. Wood and K. M. Fenwick, for their valuable papers read at this meeting, with the expression of their judgment that they should be published. They further moved, and it was resolved:—That the Chairman and Secretary be authorised on behalf of the Union to sign a petition to the Parliament of Canada in favour of the abolition of Sabbath labour on the Government works, and memorials to the several companies to the same effect.

That this Union renews its expression of hearty sympathy with the efforts of the friends of Total Abstinence, to suppress the tremendous evils of intemperance by moral and legal means

After a vote of thanks had been tendered to the Chairman, the meeting of the Congregational Union for 1875, closed with prayer, by the Rev. Mr. Dickson, and the benediction by the Chairman. The Union will meet in Montreal, June 7th 1876.

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The *English Independent* brings us very voluminous and interesting reports of the meetings of the English Congregational Union, and the great religious anniversaries. We are obliged, however, to pass them all by unnoticed, as well as all the meetings of Canadian Synods and Conferences, for want of space. Any report of them such as we could give, would next month be out of date, so soon does “news” grow old in this age of newspaper enterprise; but we hope to recall in our next number, some of the items of more general interest and importance.



## Editorial.

*The Canadian Independent.*

TORONTO, JULY, 1875.

### THE PULSE OF THE UNION.

The very full reports which we publish of the proceedings of the Congregational Union, and kindred Societies, in this number, leave room for very little of editorial remark. They speak for themselves. But no report can convey to one who was not present, the impression of the meetings on those who participated in them. To hear and to see, is very different from merely reading about them. The *aroma* of brotherly unity, and devout and loving fellowship which "filled the house," can never be committed to type, or sent through Her Majesty's Mails. But the testimony of all the brethren concurs in marking our late gathering as one of the most interesting, hopeful, and spiritually refreshing meetings the Union has ever held. Many an anxious burdened spirit felt, like the disciples in the mount with Jesus, "Lord, it is good for us to be here!" and has gone down again, we doubt not, to his field of labour in the plain below, more hearty, more humble, more trustful, for having met the brethren in Hamilton.

The devotional hour with which every day began, and which, we think, was more generally observed than ever we remember before, may be taken as the

index of the whole. If the prayer meeting be, as has been said, the thermometer of the Church, we have reason to be thankful for so much of the warmth of spiritual life among the representatives of our denomination. It has been painfully evident, on some former occasions, how slight an excuse was sufficient to lead brethren to neglect the morning meeting, or to come straggling in when it was nearly over. But this time, as a general rule, all were there, and were always there. There were some, of course, who were unable to come, on account of distance from the church, or engagement in committee work. That, however, was as far as possible, avoided by all the committees, and more heartiness and devoutness we have rarely seen. Let us hope it may be the earnest of a year of prayer. We have laboured too much, and prayed too little, that is relatively we have trusted too much to the arm of flesh and too little to the power of God. Let us make the mistake no longer.

One most delightful feature of the morning service this year, was the testimony that was borne by so many of those present to the faithfulness of God to his covenant in regard to the children of believers. We know the Lord hears prayer, but none the less quickening and refreshing is it to learn from others of His faithfulness. And at every meeting several pastors and delegates rose to tell

us what He had done for them and their families. Two pastors had had the joy of seeing three of their children brought to Christ during the year; several had had two brought in; one—a deacon—rejoiced in believing that all his family were now the Lord's, and in seeing two of them already received into the Church. Numbers of others related a similar experience in regard to one or more of their family. So that, spontaneously the service became, on more than one occasion, a thanksgiving rather than a prayer meeting, in view of the blessings bestowed.

The accounts, too, of the revivals which so many of the churches have experienced during the year, added intensity to this feeling. Much had already been communicated through this Magazine of the work of God in several of the more-largely favoured fields, but a quiet work of grace had been going on in many other localities of which we had heard nothing. Almost every brother had some good news to tell. One had received *forty* members on profession of their faith, and had been selfish enough to keep it all to himself! Others had been equally silent and inconsiderate while rejoicing over the conversion of six, and ten, and twelve; forgetting apparently, that dividing one's joy increases rather than diminishes it, and that this "joy of harvest" often operates as a powerful stimulus to the discouraged or wearied labourer.

And why shouldn't we tell of such things? May we praise Him for His providence, and must we be silent about His grace? Was it vain-glorious in Luke

to write to the "most excellent Theophilus" about the "three thousand," and "five thousand," once added to the saved in Jerusalem! Why then should it be so in us when we record His wonders of grace and mercy now?

These are the items that most cheer and gladden the hearts of God's people. It is, in our judgment, a positive wrong to suppress them. We want no overwrought accounts, but we do earnestly hope our brethren will keep us, and the churches, well informed in regard to all such good news in future.

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#### THE CANADIAN INDEPENDENT.

It is satisfactory to be able to report, as was done at the Union meeting, that the circulation of the *Independent* is "steadily increasing," even if that increase is but slow. It must be borne in mind, however, that the cost of the Magazine to the publishers, consequent on the recent change in its editorial management has also been largely augmented. Previous to that change it was very difficult to "make both ends meet," and it is doubtful, indeed, if it was ever actually done. On more than one occasion have the proprietors had to subsidize it by handsome subscriptions out of their own pockets. That, however, is a process of which people soon tire, even when as rich as Congregational ministers generally are supposed to be.

The only other way, then, to maintain it—for to let it die, just when it has attained its majority, and is acknowledged by all to be a necessity, is not to be thought of—is to increase its subscription

list. Every one says it *can be*, and *ought to be, doubled*, but no one, so far, has put us in the way of doing it. Premiums have been tried and have failed. Club rates for churches have accomplished nothing. The appeal for lists of names of parties to whom the Magazine might be sent on approval, has met with scarcely any response. What shall we try next? Well—

1. We will send it hereafter *free of postage*. Those "six cents," and especially those "twelve cents," which it has cost to send it to single subscribers, have always been a trouble. A subscriber, in remitting recently, said, "I should have paid my subscription twelve months since but for the inconvenience of sending *the odd cents*." Many thought more of the postage than of the dollar for the Magazine itself. It had to be prepaid, and as it amounted to not far from \$100 a year in the aggregate, the proprietors could not afford to forego it, and so it was charged to the subscribers. The reduction of the rates, however, has led them to resolve on sending the *Independent* free of postage in future. We hope that this may add to our list.

2. We are trying to secure canvassers for each of the districts into which our missionary work is divided. We have partially succeeded, but we need more. "Whom shall we send, and who will go for us?" Not for *love* only, but for *money* also; for we know from experience that love will pay neither hotel bills nor railway fares. We shall be glad, therefore, to communicate with any who can assist us in this way. At the same time we must rely, to a large extent, upon *individual* and *local* effort in the fur-

therance of this object. Let no one wait for the canvasser to come, since many places must go unvisited.

3. We want a wider advertising patronage. The *Independent* circulates through a large number of Post Offices, and business men can help us while helping themselves, by sending us suitable advertisements for the Magazine, which we will insert at reasonable rates. Try our pages awhile. It will pay.

4. Subscribers in arrears can help us by paying up, and as an atonement for the past, we invite them to pay in *advance* for a volume or two. The Magazine—any magazine—is always more interesting when it is paid for.

We trust that all our friends will exert themselves in this matter, which concerns the whole denomination. Remember—this number begins a new volume, and

NOW IS THE TIME TO SUBSCRIBE!

We will send a *free copy* for *three new names*, with the money enclosed. Let us hear at once.

THE YEAR BOOK for 1875-6. Subscribers for the Year Book of 1874-5 will please to bear in mind that the same number of copies will be sent to them this year as last, unless otherwise ordered. If any change in the number or address is desired, they will much oblige by notifying us as early as possible.

From the very full reports of the different Presbyterian Synods which have appeared in the daily papers, most of our readers know that the quadrangular marriage so long talked of has been con-

summed; so that now the Presbyterian Churches of the whole Dominion form one ecclesiastical body. The number of Presbyterians under the jurisdiction of the General Assembly of the United Church is over 500,000, including nearly 100,000 communicants, more than 600 ministers, and about 1,000 congregations, having six colleges, and being divided into 46 presbyteries. By the census of 1871, the new Church will be considerably the largest Protestant body in Canada, numbering 523,000 adherents, to 494,000 Episcopalians and 410,000 Methodists recently united.

We can hardly say that we look for

all the advantages that our Presbyterian friends seem to expect from the union just accomplished, especially in a spiritual point of view. Our fear is that the tendency of it will not be towards greater purity of communion, and more vigorous religious life, but the reverse. While, therefore, we can hardly "congratulate" them on the occasion, as many are doing, and as even the Metropolitan, and the Anglican Synod of Quebec have done, we wish them, as heartily as any can do, "God speed" in all that is for the good of the Churches and the glory of Christ!

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## News of the Churches.

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**CANADA CONGREGATIONAL MISSIONARY SOCIETY.**—The Annual meeting of our Home Missionary Society was held, according to announcement, in the Hamilton Congregational Church, on Thursday afternoon, June 15th, at 2 30 o'clock. James Wilkes, Esq., of Brantford, was called to the chair, and Rev. R. Robinson acted as Minute Secretary. After prayer by Rev. J. A. R. Dickson, the Secretary-Treasurer, Rev. Dr. Wilkes read the thirty-ninth annual report, which had a very hopeful tone throughout. The policy of aggression entered on at the last meeting, and the appointment of Rev. J. Wood, as Home Secretary and General Agent, had quite fulfilled expectations. The funds contributed by our own churches had increased about one-fifth, amounting this year to nearly \$6,000.

The Colonial Missionary Society had diminished its usual grant, but this deficiency had been more than met by the Churches in Canada, and not only are

many of them receiving a less annual grant from the Society, but some of them have become self-sustaining.

Rev. John Wood also presented a report of his work during the year. He had supplied at Alton frequently, and succeeded in obtaining a pastor for them, and they were now about to build both a church and a parsonage. He had also assisted in re-arranging the field around Fergus, and Douglas had become associated with Garafraxa First as one pastor. Galt and St. Catharines had also been attended to through most of the year. New churches had been established at St. Catharines, Elora and Warton. Mr. Wood had likewise assisted in special services at Manilla, Warwick, Pinegrove, Oro and other places. He had held conferences also with a number of churches asking for counsel. He had travelled over 7,000 miles during the nine months since he began his work, which had called him away from home about four solid months, besides attend-

ing to the editing of the *Canadian Independent*, and the correspondence of the Missionary Society.

The combined Reports were heartily adopted.

The following gentlemen were then appointed as the General Committee for the next year:—Revs. W. H. Allworth, W. Manchee, Jos. Unsworth, F. H. Marling, S. N. Jackson, M. D., J. A. R. Dickson, K. M. Fenwick, J. G. Sanderson, C. Chapman, M. A., J. F. Stevenson, L. L. B., C. P. Watson, W. Williams, A. McGregor, with Messrs. A. Alexander, W. Edgar, James Fraser, G. S. Fenwick, R. Mackay, D. Robertson, and S. J. Lyman; Rev. H. Wilkes, D. D., Secretary-Treasurer; Rev. John Wood, Home Secretary.

A conference then followed on our general Missionary policy, during which Rev. J. Howell and Mr. Robertson advocated earnestly the cause of the weak churches in the Province of Quebec. Rev. W. H. Allworth urged the liberal support of causes already established, especially in towns, until these could assist others. Rev. W. Hay thought it would be unwise to adopt any policy for towns as against rural districts, or the reverse. Rev. R. W. Wallace spoke of St. Thomas, and the importance of establishing an interest there whose influence would radiate outward.

It was moved by Rev. J. Salmon, seconded by Rev. J. Unsworth: That the Society recommend the General Committee to increase the Home Secretary's salary next year \$200. The matter was referred to the General Committee, on whose recommendation the addition proposed was subsequently made.

It was also moved by Mr. Robertson, of Montreal, seconded by Mr. Edgar, of Hamilton:

That this meeting, impressed with the importance of employing lay agency in the preaching of the Gospel in suitable spheres, instruct the Committee to procure returns from such churches as they think proper, to the following effect, viz.: Are there localities in your neighbourhood where lay evangelistic agency could be employed? Are there any brethren among you who could engage in such work, if so, give names? Also, issue addresses to the churches

commending the subject to their prayerful consideration.

After considerable discussion, it was resolved to refer the matter to the General Committee, to report thereon at an adjourned session.

The meeting then adjourned to the call of the General Secretary.

The usual Missionary meeting was held in the evening, Mr. Robertson, of Montreal, in the chair. The meeting was opened with devotional exercises.

The Rev. Dr. Wilkes gave a brief synopsis of the Annual Report.

Rev. Robert Hay, of Forest, gave some account of his field of labour, which is a very extended one. It has been a year of prosperity. A most gracious revival has resulted in the conversion of upwards of one hundred souls.

Rev. H. J. Colwell said he felt himself at home among the people. In March he came to Canada from the United States, and thought it would be a long time before he left it again. His present field of labour is Alton, North Erin, and Orangeville. Although he had been there but a short time, he had reason to believe that much good had been done; the temperance movement had made great progress. Some had reformed who formerly were drunkards.

Rev. John Brown, of Lanark, was the next speaker. He could not, like some of the brethren, speak of revival work in his field. He had laboured nearly four years there, and had seen but little fruit of his labours. His people were mostly hard-working men, much engaged in the lumbering business, and were away from home a good part of the time. Intemperance had done great evil among them, but he hoped to bring about reform in this regard.

After the singing of another hymn,

Rev. A. McGregor, of Yarmouth, Nova Scotia, said, when Columbus discovered America he planted the banner of the Cross; so we are to plant the banner everywhere throughout our land. We are to go in and possess the land in the Lower Provinces. Our Churches were making progress. Some of them, however, were left vacant, and from the fields came the Macedonian cry, "Come over and help us." The times are changed now to what they were four

years ago; there was a time when a minister who prayed for the Governor-General was grieved to find that one of his congregation had taken his hat and walked out, but all political animosity is passed.

Mr. Robert McKay, Evangelist, was the next speaker. He referred to the great work that had been done in the Old Country and in this land; everywhere God had been manifesting his power. What are we to do to carry on God's work? We must impress every Christian that there is work to do for Jesus.

Rev. William Manchee, of Guelph, said he thought we not only should feel thankful for what God has done for us, but feel greatly stimulated by it. We are called upon to arise and work.

The collection for the Society was then taken, the doxology was sung, and benediction pronounced by Rev. Dr. Wilkes.

The adjourned meeting of the Society was held on Monday, at which resolutions were adopted recommending the employment of lay-evangelists, "under the direction of the churches to which the preachers belong, and, where needful in connection with the district committees;" and specially commending the labours of Mr. R. Mackay in this direction.

It was also resolved to accept the suggestion of the officers of the Colonial Missionary Society to add *one-fifth* of the amount raised by the churches in this country, as their annual grant.

The Home Secretary and the District Secretaries of Ontario were authorized to apply to Parliament for an Act empowering them to sell disused church property belonging to the denomination, and apply the proceeds in accordance with the provisions of the latest edition of the blank Trust Deed.

The District Committees were appointed, the Secretaries of them respectively being—Rev. W. H. Allworth, of the Ontario Western District; Rev. J. Unsworth, Ontario Middle; G. S. Fenwick, Ontario Eastern; C. R. Black and Rev. A. Duff, Quebec District; and Rev. R. K. Black, Nova Scotia and New Brunswick District.

The minutes of the session were read and confirmed, and the Society ad-

joined (after singing the Doxology, and prayer by the Rev. A. R. Dickson) to meet in Montreal, in June, 1876.

#### CONGREGATIONAL COLLEGE OF B.N.A.

—The Annual meeting of the Corporation (consisting of all subscribers to the funds) of the Congregational College of British North America, was held on Friday morning June 11th, in the Hamilton Congregational Church, James Fraser, Esq., of Toronto, in the chair, and the Rev. J. Allworth, B.A., acting as Minute Secretary. The Rev. Joseph Unsworth led in prayer.

The Secretary, the Rev. Prof. Cornish, LL.D., read the annual report. There were twelve students attending the College. The health of the students had been good. Four new candidates had been admitted. Applications had been received from several others.

Lectures on science and theology had been given by Rev. Charles Chapman, M.A., by Rev. K. M. Fenwick on Historical Theology; and by Dr. Cornish on Greek exegesis, in addition to the regular lectures by Principal Wilkes. Elocution had not been over-looked; an efficient teacher from Boston, had been secured. The examinations had been passed creditably. Most of the students had been supplying various pulpits occasionally during the session. Revs. J. F. Stevenson, LL.B., and F. H. Marling had assisted in the examinations.

Besides the two regular professors and the two regular lecturers, the Board recommended an increase of the staff.

The Treasurer's report was also read. The funds of the college are in a healthy state. Dr. Cornish urged on the churches the necessity of manifesting their interest in the School of the Prophets by sending in their annual subscriptions promptly and regularly.

The two reports were, on motion adopted, and the following were appointed as the Board of Directors for the ensuing year:—Chairman Rev. Charles Chapman, M.A.; Treasurer Mr. R. C. Jamieson; Rev. George Cornish, LL.D.; Directors Revs. Henry Wilkes, D. D., LL.D., K. M. Fenwick, A. Duff, R. K. Black, F. H. Marling, J. F. Stevenson,

LL.B.; Messrs. C. Alexander, H. Lyman, James Baylis, W. R. Ross, Thomas Robertson, L. E. Rivard, H. Vennor, C. R. Black, Theo. Lyman, J. C. Barton, Jas. Woodrow, W. P. Carter, Hon. Judge Sanborn, and J. S. McLachlan; and Messrs. J. B. Learmont and Robert Mills, auditors.

It was then moved by Rev. A. McGregor, seconded by Rev. John Wood, and *Resolved*, That this meeting tender its best thanks to the Rev. Principal Wilkes for the valuable services rendered by him to the College in collecting during his visit to the mother country, the sum of \$2,359 20 in aid of the endowment fund, and it begs to assure the donors of the same of its grateful appreciation of their timely liberality; and further it adopts as its own, the resolution of thanks, and of sympathy sent by the Board to the widow of the late Mr. George Robertson, of Kingston, and earnestly prays that all comfort and consolation may be vouchsafed to her in her bereavement and sorrow.

It was further moved by the Rev. F. H. Marling, seconded by Rev. John Brown, and *Resolved*: That this corporation, deeply convinced of the importance of completing, in so far as the state of the funds will admit, the course of study in the department of theology, appoints the following gentlemen a select committee of the Corporation, to consider the matter of augmenting permanently the staff of professors in theology, and with instructions to report thereupon to this present meeting:—The members of the Board of directors now present, the Revs. W. H. Allworth, J. G. Sanderson, J. Wood, H. Sanders, A. McGregor, T. M. Reikie, S. N. Jackson, W. Manchee, E. Barker; Messrs. J. Fraser, W. C. Ashdown, H. E. Caston, G. S. Fenwick, James Wilkes, Wm. Edgar and George Hague; Rev. F. H. Marling, convener.

The meeting then adjourned to the call of the chairman.

The Corporation re-assembled at Mr. Fraser's call, on Saturday morning, at 11 o'clock, when the special committee above-named reported, and on their recommendation, adopted the following resolutions:—

Moved by the Rev. F. H. Marling,

seconded by the Rev. Prof. Cornish, LL.D., and *Resolved*:—

1. That the corporation, deeply impressed with the importance of securing such additional skilled assistance in the department of Biblical literature, and in classic tutorial service, as it has good reason to believe could be rendered by Mr. Archibald Duff, Jr., M.A., authorizes and requests the Board to invite him to give such instruction during the coming session, appropriating for that purpose the sum of \$1,000.

2. And further, that the Board be authorized, if needful, to apply the interest of the Endowment fund now accruing towards the payment of the salary of the Professor of Theology. This was moved by Rev. F. H. Marling, seconded Dr. Cornish, and supported by Rev. Charles Chapman, M.A., and Rev. J. F. Stevenson, LL.D., and others.

The minutes were then read and confirmed, and the College Corporation adjourned to meet in Montreal in 1876.

C. C. INDIAN MISSIONARY SOCIETY.—The annual meeting of this Society was held on Thursday, June 10th, on the adjournment of the Home Missionary Society, Rev. F. H. Marling, President, in the chair, and the Rev. R. W. Wallace acting as Minute Secretary.

Rev. W. W. Smith, Secretary, read the annual report. It was stated that the former Superintendent of the Mission, Rev. R. Robinson, had been compelled to resign on account of ill health. In January last, Mr. John Lister was engaged to fill the vacancy, and he had now entered on his work with the determination, by God's help, to master the Ojibway language, so as to be able to dispense with the services of an interpreter. Interesting details from the journal of Miss Baylis were presented. One pagan chief had declined a missionary because the great spirit would know too well the sins of his heart. The clothes sent for the children had been very serviceable.

Mr. James Fraser, Treasurer, also presented his report. The receipts for the year had been \$2,015 33, and there was now a sum in hand of \$283 32.

The officers appointed for the year

were : President, Rev. F. H. Marling ; Vice-Presidents, Revs. W. Clarke, C. Chapman, M.A., J. A. R. Dickson, Messrs. George Hague and James Fraser ; Secretary, Rev. W. W. Smith ; Treasurer, J. C. Copp ; Directors, Revs. R. Robinson, Jos. Unsworth, H. Sanders, B. W. Day, and John Wood ; Messrs. D. Higgins, J. Wickson, E. A. Childs, George Chapman, E. J. Joselin, J. D. Nasmith, and O. Page ; Auditors, J. McDunnough and W. Freeland.

An appeal on behalf of the native pastor of the Church at French Bay, for a debt of \$27 on the organ used by that Church, resulted in a voluntary offering on the spot of a large portion of it, which was fully made up before the meeting closed.

The mission and its missionaries were specially commended to God in prayer, by the Rev. R. Robinson, the former superintendent.

**THE CONGREGATIONAL PROVIDENT FUND SOCIETY.**—This Society held its annual meeting, in connection with the sessions of the Congregational Union, on Friday afternoon, June 11th, at 2.30 o'clock. William Edgar, Esq., of Hamilton, was called to the Chair, and Mr. S. J. Lyman, of Montreal, acted as Secretary.

The 18th Annual Report of the Board of Directors, which was read by Mr. Thomas Robertson, of Montreal, showed that only about a dozen churches had contributed to the fund during the year, viz.—Guelph, Lanark, Lanark Village, Sherbrooke, Lennoxville, Cold Springs, Bond Street, Toronto, Hamilton, Warwick and Forest, and Burford and Scotland.

The Board had secured the services of the Rev. William Clarke as agent for the Pastors' Retiring Fund Branch, and he had collected in cash \$1,139.49, and had received promises to the amount of over \$3,000 towards the \$5,000 which he proposed to raise. \$440 had been paid to beneficiaries during the year, and \$153 to the Revs. W. F. Clarke and J. M. Smith, who had ceased to be connected with the fund. The total capital is now \$14,820 ; increase during the year, \$768.

On motion, the report was adopted.

The Revs. J. F. Stevenson, LL.B., E. C. W. McColl, B.A., and R. Hay were duly admitted beneficiary members. The Secretary of the Board was instructed to send notices to members of amounts of subscriptions as they fall due. The Society then adjourned, to meet in Montreal in 1876.

**LONDON.**—The corner-stone of the new Congregational Church was laid on the 14th with imposing ceremonies, in the presence of a large number of spectators. The ceremony was performed by Mayor Cronyn, of this city, assisted by Rev. R. W. Wallace, pastor of the Church ; Rev. J. A. R. Dickson, of Toronto ; Rev. Mr. Williams, President of the Wesleyan London Conference ; Rev. Dr. Eddy, of Detroit ; and several clergymen of this city. In the casket placed under the stone were placed the daily city papers, together with the names of the officers of the Church, and other documents. A large and enthusiastic meeting of the congregation was held in the Church in the evening, when addresses were delivered by the above-named clergymen and others, and congratulations, &c., indulged in. The Church, when finished, will be an ornament to the city, and one of which the city may well feel proud, and in which, no doubt, members of the congregation will take a special pride.—*Advertiser*.

**PARIS.**—**LAYING OF CORNER STONE.**—The corner stone of the New Congregational Church in this town was laid on Tuesday, June 1st. The day was pleasant. The Union Jack floated loyally over the grounds. Seats were provided for the ladies under the beautiful maple shade, and a stand for the ministers on the foundation of the tower. The following ministers were present :—Revs. Thos. Henderson, Baptist, and John Anderson, Presbyterian, of this town ; Henry Wilkes, M.A., D.D., LL.D., of Montreal ; E. C. W. McColl B.A., Brantford ; J. Salmon, B. A., of Embro ; W. Hay, of Scotland ; W. Manchee, of Guelph ; and W. H. Heu de Bourck, of Stratford. A hymn was sung, after which Rev. E.



McColl read some suitable passages of scripture. Dedicator prayer was offered by Rev. W. H. Heu de Bourck, when a copy of documents to be placed in the stone for future generations to read, was read by Rev. W. H. Allworth, Pastor of the Church. The documents comprised the early history of this local church, its first formation, and names of its members at that time. A confession of faith on which they united, broad and liberal enough to take in the Evangelical Alliance. The paper contained also the names of the church officers, Deacons, Committee, Trustees, and Building Committee, Corporation of the Town of Paris, and School Board. After reading the document, the pastor proceeded to give a brief history of the circumstances that led to the building of this house for the worship of God, with expressions of confidence towards God, and charity towards all other Christians who hold the head, Christ Jesus, observing that "While we discourage denominational rivalry, we are not opposed to a healthy emulation and the stimulus which it brings," &c., A beautiful silver trowel with engraved inscription was then presented in the name of the Trustees, by Silas W. Cooke, M.D., to Mrs. C. Whitlaw, wife of our respected townsman, C. Whitlaw, Esq. The lady then proceeded to gracefully perform her part of the work, spreading the mortar upon which the stone was laid. The level was applied. The lady tapped it and pronounced it "Well and truly laid." Speeches followed from Dr. Wilkes, who spoke of the denominational ancestry of the body, &c. Revds. W. Hay and Salmon gave appropriate and congratulatory speeches, after which an opportunity was afforded of placing a free will offering on the stone, which was cordially responded to by the enthusiastic spectators. Old and young, ladies and gentlemen, freely made their offerings, amounting to \$414 88, in gold, silver, bills, &c. Another hymn and the benediction closed this service. The national anthem was sung as a finale by the loyal assembly, and all went pleased away. In the evening Dr. Wilkes lectured at the Congregational Church on the introduction of Christianity into Europe, and a stirring address followed from Rev. Mr. Manchee.—*Transcript.*

BRANTFORD —The installation of the Rev. E. C. W. McColl as pastor of the Congregational Church took place on the 16th, in presence of a considerable gathering of those connected with the church and of members of other churches of the town. The Rev. Messrs. Langford, Keffer, Porter, Cutter, and Chesnut testified their fraternal sympathy by their presence. After opening devotional exercises, Rev. Dr. Wilkes, Principal of the Congregational College, Montreal, delivered a discourse from 1 Thess. ii, 14, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." He gave a statement of the distinctive principles of Congregationalism; but while forcibly setting forth the value of the principles for which the churches of this order were witnesses, he cordially recognized the value and work of the other denominations.

The pastor elect then replied to questions addressed to him relative to his religious experiences and beliefs, and the aim and spirit in which he designed to discharge the duties of the position to which he had been called. Rev. Dr. Wilkes then offered prayer, being joined in the imposition of hands by Rev. K. M. Fenwick, of Kingston.

An exceedingly solemn and faithful charge was then addressed to the pastor by Rev. Mr. Fenwick from II Tim. iv, 2: "Preach the word."

The charge to the people was then delivered by Dr. Wilkes, in course of which he alluded to the fact that some of the members had not seen their way to concurrence in the choice which had been made, and counselled consideration and love on the part of a large majority; and on the part of the minority such an acquiescence in the action taken as would comport with the principle of all Congregational Churches, that the voice of the majority rules, without thereby sacrificing their honest convictions and self-respect. He urged prayerful and hearty co-operation on the part of the people with the pastor as the indispensable condition of success. The services throughout were of a very interesting and impressive character, and we wish the church and its new pastor God-speed.—*Expositor.*

ST. CATHARINES.—ORDINATION OF REV. MR. BLACK.—Last evening (June 15th) the new building, lately erected on Church, near Geneva Street, by the Congregationalists, was well filled, the occasion being the ordination of the Rev. Mr. Black, the pastor elect. The service was opened with singing, prayer and reading, conducted by the Rev. Mr. Wood, after which Rev. K. M. Fenwick addressed the audience on the constitution of the primitive churches, from 1 Thess. ii. 14: "For ye, brethren, became followers of the churches of God which in Judea are in Christ." The Rev. Mr. Wood said, in putting the usual questions to the candidate, that the Rev. Mr. Black had satisfied the college authorities, and other brethren as to his call to the sacred office; but for the satisfaction of the congregation the questions which had been already put to him would be repeated in order that the congregation might know something of his religious experience, and his call to the ministry and pastorate of the church. Rev. Mr. Black, in reply, said it was his blessed lot to have a father who made the salvation of his soul one of the great objects of his life. His father had prayed for him, and at an early age had instructed him in scriptural things. At six years of age death removed his mother. This fact, together with the instruction of his father, led him to the feet of his Saviour when about ten years of age. Subsequently he strayed from the path of peace, but, at the expiration of seven years, he was brought to reflect upon his life. He felt most anxious respecting his soul's welfare. He sought the Bible, and in his search for consolation he met a brother who directed his attention to these blessed truths: "The blood of Jesus Christ, His Son, cleanse us from all sin;" "He Himself bore our sins on the tree;" "We are justified by faith." At midnight, on one occasion, he rose and was enabled to take hold of the Saviour. An inexpressible joy came into his soul. As a result, to-night, he knew that he loved God, and his fellow-Christians, and he took delight in G. J.'s service. As to the ministry, he believed he was called by God to enter it. He had been recommended, and was desirous of doing so, and

souls had been saved through his instrumentality. He also gave a written statement of his doctrinal views. Mr. Wood then asked if the church still desired his settlement among them, when three gentlemen, representing the congregation, arose and replied in the affirmative. The several clergymen on the platform then advanced, and ordained Mr. Black by the laying on of hands, Dr. Wilkes offering an appropriate and impressive prayer. Mr. Wood also gave him the right hand of fellowship in the name of the churches and the ministers of the denomination. Dr. Wilkes, of Montreal, with whom Mr. Black studied theology, then addressed the young pastor upon the important work which was before him, from the words of Paul to Timothy—"Take heed unto thyself, and to the doctrine," &c.—(1 Tim. iv. 16); and the Rev. Mr. Chapman addressed the congregation on their duties, from 1 Thess. v. 13, 14: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." After which the service closed with a few words from the Rev. Mr. Wood, and the benediction from the Rev. Mr. Black.—*Abridged from Daily News.*

The new church in which the above services was held, was opened June 6th, and is a neat and commodious temporary frame structure, built in what is known as "Railway style;" in size sixty-four by forty feet, and is lined with paper made for such purposes—instead of being plastered—paper being, it is said, both cheaper and warmer. It is seated with three hundred chairs, and cost altogether only about \$700. When it shall be no longer wanted, it can be sold for nearly all it cost. What congregation then, need go without a church, with this example before them? To us it is the solution of a great difficulty in the way of new enterprises such as that at St. Catharines.—[ED. C. I.]

**Fergus.**—Brother Barker writes us:—The Fergus Church has been considerably quickened. Seven new members received at the last communion, and more are expected next month.

**Howick (1st)** has been very much blessed. Such an awakening was never before experienced in the neighbourhood. The pastor, Mr. Wickett, has been helped in special services by Mr. Rogerson, of Walkerton, and Rev. E. Barker. The work is still progressing; and the other Howick church (on the 9th Line) is being drawn into sympathy, and has also had special services which have been largely attended.

**Turnbury** has also enjoyed a considerable moving in connection with the labours of Mr. George Hindley (student at Oberlin), and Mr. Allchin, Evangelist. Fourteen new members were received to fellowship on Sabbath, 23rd May, by Rev. E. Rose, of Listowel, who writes, "There being no settled minister at Turnbury since the departure of the Rev. S. Snider, two young brethren Mr. George Hindley and Mr. George Allchin, have been labouring here under the Master's blessing with marked success.

"These brethren and the church have invited me over to administer the Lord's Supper twice, and last Saturday and Sunday, I had the pleasure of seeing some of the fruit of their labours.

"I arrived at Turnbury on Saturday evening, in time for an evening service, and eighty persons were assembled in church for prayer. At the close seven came forward for Christian baptism, all being adults. A deep solemnity characterized the whole service, and afterwards I conversed with many an anxious one, young and old.

"On Sunday morning I visited the Sabbath School in order to address the children, seventy-five were present, and an encouraging staff of active teachers. The scholars are rejoicing over a new library. The condition of the school seems to be very happy and healthy.

"At eleven o'clock the church was full for public service, after which the Lord's Supper was administered and fourteen, on profession of faith, were received into church fellowship, and from appearances,

these seemed to be only the rain drops before the copious shower.

"In the evening there was a full attendance at Curry's School House. The people were very anxious for the services there to be continued.

"The whole field seems to be bright with new spiritual life, and the church's earnest prayer is that the Father may soon send them a man after his own heart to gather in the abundant fruit of present promise. Even on Monday morning, when leaving, a young woman told me she had decided for Christ, and was only waiting for another companion or two that they might join the church with her."

**Listowel.**—The cause here during the past month has lost three by death, one from the church, two from the congregation, all of whom we feel are saved. One of the latter in her illness expressed a wish, if she recovered, to unite herself with us in church-fellowship. There was no doubt about her Christianity, and when she died she was calmly resting upon her Saviour. Thus much beloved she passed from us.—

As fades a summer cloud away  
As sinks the gale when storms are o'er;  
As gently shuts the eye of day;  
As dies a wave along the shore.

At our church meeting last evening four new members joined, who we trust will prove active workers for their Saviour. Before the meeting I called upon two young persons, not long married, who till the past week or two were living without God in their hearts. Both gave me their decision for Christ, and in a few weeks I trust they will be also united with us.

Thus seeing the hand of the Lord blessing our work, we desire more earnestly than ever, for the Master's honour and glory and the salvation of souls.

**Pine Grove.**—Rev. W. Millard gave a very interesting lecture on the Tabernacle, to the Pine Grove Sabbath School, on Sabbath afternoon, 20th June. The condition was that a collection should be taken up for the Ontario S. S. Mission—



I would beg to call the attention of forced, and of which all parties interest-  
beneficiaries to the fact that the half- ed will please take notice.  
yearly premiums are due 1st July, and  
should be paid without delay.

J. C. BARTON,  
*Treasurer.*

Several beneficiaries are in arrears ;  
and by sec. 6, of By-law, 12, all sub-  
scriptions not paid within 3 months,  
are subject to a fine of \$1.00, which the  
Trustees have determined, shall be en-

INDIAN MISSION.—Rev. W. W. Smith  
begs to acknowledge with thanks, twen-  
ty-seven dollars from members and  
friends of the Congregational Union, to  
extinguish a debt of the Indian Congre-  
gational Church at Saugeen on their  
organ.

## Obituary.

### MRS. M. J. NIGHSWANDER.

Early in the morning of May 24th, at  
Granby, Quebec, [Mrs. M. J. Nighs-  
wander, beloved wife of Rev. D. D.  
Nighswander, was called home to be  
with Jesus. She was the only child of  
Mr. and Mrs. J. Stock, of Stouffville, Ont-  
ario, and in connection with the Con-  
gregational Church of that place, was  
first brought to a-saving knowledge of  
the truth as it is in Jesus.

In April, 1867, in company with other  
young friends, she made profession of  
faith in the Lord Jesus, and was received  
into the fellowship of the Church. From  
that time onwards her labours in the  
cause of Christ were earnest and per-  
severing. Her voice was often heard  
leading the service of song in the Lord's  
House, both at the Sabbath and week  
day services ; while the pastor always  
found her to be one of those who could  
be depended upon for constant, faithful  
attendance at the Sunday School and  
weekly prayer meetings, from which she  
was very rarely absent, and where her  
labours were not in vain in the Lord.

In September, 1873, she was united  
in marriage to Rev. D. D. Nighswander,  
of Granby, also a former member of the  
Stouffville Church, and almost imme-  
diately transferred her membership to the  
Granby Church. There in the midst of  
a very loving people, quietly and unob-

trusively she filled the position of pas-  
tor's wife, gathering round her many  
warm friends, and working for Christ as  
opportunity and health would permit.  
Not long, however, was her stay in this  
sphere ; soon the Lord transplanted her  
to the heavenly paradise above.

About three weeks before her death,  
she became the joyful mother of a dear  
little son, towards whom her heart went  
out in all the fulness of maternal love.  
When it became evident that life was  
drawing to a close, she expressed a long-  
ing desire to be spared to take care of  
the baby ; but could say : Not my will  
but Thine be done. At her own request  
many passages of Scripture were repeat-  
ed over and over again by her husband,  
amongst which were the following :—  
“ Come unto me all ye that labour and  
are heavy laden, and I will give you  
rest. “ Him that cometh unto Me I will  
in no wise cast out. In my Father's  
house are many mansions.” As these  
precious words sounded in her ears re-  
peatedly did she ask : “ Does Jesus say  
that ; if He says it, He will do it ; ” and  
with her last thoughts centered on the  
Saviour as expressed in the closing  
words which fell from her lips, “ Jesus,  
Jesus,” she quietly passed away to  
dwell forever in the presence of the  
Lord.

On Wednesday, May 26th, her mortal  
remains were brought to Stouffville, and

just near the time of sunset, in the presence of a large concourse of sorrowing friends, were laid in the tomb, in sure and certain hope of a glorious resurrection.

On the following Lord's day, the funeral sermon was preached by her former Pastor, Rev. B. W. Day, from Rev. xi, 13. "Blessed are the dead which die in the Lord," &c.

Very sore are the wounds thus made in the hearts of her husband, parents, and friends; still they are comforted in the thought, that for her "to die is gain."

#### MRS. SARAH KRIBS.

Died at Stouffville, Ontario, May 24th, Mrs. Sarah Kribs aged 71, sister of the Rev. L. Kribs, first pastor of the Stouffville Church.

After having been for many years a member of the American Presbyterian Church, Barton, Ontario, in the year 1848, during the pastorate of her brother, she was received into the fellowship of the Stouffville Congregational Church.

There she was ever found fruitful in good works, and ready to labour for Christ, both in the church and amongst her neighbours and friends. Hers was a really happy Christian life, so far as known to the writer, while others can testify to the unselfishness of her character, and her marked interest in all that concerned the prosperity of the Church and the salvation of souls.

For some time before her death, pressed down with many infirmities of the body, there was the longing desire to depart and be with Christ. Her thoughts often reverted to the loved ones of her own family who had gone before, whom she desired to join in the Paradise above. When at last death came, he found her fully prepared. Her end was peace. She frequently testified to her Pastor and others the preciousness of the Saviour's love. No cloud ever intervened to hide His face, but at eventide it was light and joy in the Lord. She leaves behind a large circle of relatives and friends, who know that while absent from the body, she is yet present with the Lord.

#### MR. J. B. SULIS.

Died at St. John, N. B., on the 16th of May, Mr. John B. Sulis. Mr. S., was a native of Digby County, in Nova Scotia, and was born on the 12th of August, 1794. He served an apprenticeship to the trade of carpenter, and was married to Alicia Spurr, in the year 1818. He was an attendant upon the worship of the Church of England, until the year 1824, when he became a member of the Wesleyan Methodist body. In 1833, he moved to St. John, and he and Mrs. Sulis, united with the Germain Street Wesleyan Church. In 1843, after the organization of the Union Street Congregational Church, by the Rev. J. C. Galaway, Mr. and Mrs. Sulis, transferred their membership thereto, their names being the 29th and 30th on the roll. Mr. and Mrs. Sulis engaged heartily in the work of the Church, and in 1847, Mr. S., was elected deacon, and continued to hold the office for several years. Mr. S., was a quiet man, and not at all demonstrative; but until old age and illness came upon him, he continued an active and earnest worker. During dark days of the church he adhered to it faithfully and with persistence. With him the church to which he belonged was dear to his heart, and he gave attention to its welfare and interest rather than to the work of outside organizations. His occupation in St. John, was that of master builder; and he bore in the city a reputation for integrity.

During his illness which was of several years duration, he manifested a true Christian spirit. His thoughts centred upon things which were spiritual, developing in dreams (or as he believed at his advanced age, in beautiful visions), of a heavenly character. The last time the writer talked with him, he repeated some of the lines of a favourite hymn, "On Jordan's stormy banks I stand." Mrs. Sulis, the partner of his life for 57 years survives, also waiting in hope the time of the Master. Mr. and Mrs. Sulis had six children, all of whom became professors of religion, one of them Mrs. Black, wife of the Rev. R. K. Black, of Milton, Nova Scotia. The name of Mr. Sulis, previous to his death, was the first on the roll of members of the Union Street Congregational Church.

# Home and School.

## TRIFLES.

Why do we speak of a "little thing,"  
And of "trifles light as air?"  
Can aught be a trifle which helps to bring  
A moment's grief or care?  
A little seed in the fertile ground  
Is the seed of a noble tree:  
A little touch on a festering wound,  
Is it not agony?

What is a trifle?—a thoughtless word  
Forgotten as soon as said?  
Perchance its echo may yet be heard  
When the speaker is with the dead.  
That thoughtless word is a random dart,  
It strikes we know not where:  
It may rankle long in some tender heart  
Is it a trifle there?

Is it a trifle, the first false step  
On the dizzy verge of sin?  
'Tis treacherous ground—one little slip  
May plunge us headlong in—  
One little temptation, and we may wear  
Death's galling chains for aye:  
One little moment of heartfelt prayer  
May rend those chains away.

Drops of water are little things,  
But they form the boundless sea;  
'Tis in little notes that the wild bird sings,  
But his song is me'ody;  
Little voices, I ere scarcely heard  
In heaven shall bear their part:  
And a little grave in the green churchyard  
Holds many a parent's heart.

This world is little, if rightly weighed.  
And trifling its joy and care.  
But not while we linger under its shade,  
There are then no trifles here.  
A little burden may weigh like lead  
On the faint and weary soul  
In the upward path it perforce must tread  
Before it attain the goal.

Cease then to talk of a little thing  
Which may give thy brother pain;  
Shun little sins, lest they haply bring  
The greater in their train.  
Seize each occasion, however small,  
Of good which may be given:  
So, when thou hearest thy Master's call,  
Thou shalt be great in heaven.—*Exchange.*

## IMMEDIATELY.

This Greek word is found in the New Testament only eighty times, and of these within the compass of this short Gospel (St. Mark) no less than forty times. So that it may be taken as noting the nature of the action of Christ and those with whom he mingles. It shows that His action is instant; born out of the circumstances, done at once, suffering no delay. The passing moment bears with it its duty done. The hours are honoured with their work accomplished. The days each chronicle their long lists of cures effected and their multitudes of mercies bestowed upon the miserable and the wretched. This Gospel, therefore, is a large comment on that utterance of our Saviour, "I must work the work of Him that sent me, while it is day; the night cometh, when no man can work." In it we see him busy, busy, very busy, serving God and saving men. A sight very beautiful and very attractive to poor, needy sinners. A sight that charms them into a childlike faith in Him as a suitable Saviour for them. Take an instance or two: "A leper came to Him, beseeching Him, and kneeling down to Him, and saying unto Him, *If thou wilt, thou canst make me clean.* And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, IMMEDIATELY the leprosy departed from him, and he was cleaned." Jesus saves immediately! Again; he enters into the house of Simon and Andrew, "But Simon's wife's mother lay sick of a fever; and anon (immediately) they tell Him of her. And he came and took her by the hand, and lifted her up; and IMMEDIATELY the fever left her, and she ministered unto them." An immediate application to Jesus receives an immediate answer! Again, "A certain woman, which had

an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched His garments : for she said, If I may but touch His clothes, I shall be whole. And STRAIGHTWAY (immediately) the fountain of her blood was dried up ; and she felt in her body that she was healed of that plague." There is an immediate consciousness of blessing when we come to Christ believably. Again, when He entered into the house of the ruler of the Synagogue and found that his daughter was dead, He took her by the hand, and said unto her " Talitha cumi ; which is being interpreted, Damsel, I say unto thee, arise. And STRAIGHTWAY (immediately) the damsel arose and walked ; for she was of the age of twelve years." The teaching of these facts is very clear and very blessed. They all assure us that Jesus saves instantly those who come unto him. He gives immediate life and strength and joy. What a lesson is this to learn ! To act upon it when it is learned is to put an end to all sorrow and sadness and misery of life ; it is to find in Christ JESUS SALVATION. A present and perfect salvation. Dear reader has this been your experience ? or are you unsaved to-day ? If so, think of these works of Christ Jesus as typical of what He will do for you. But, perhaps, you say, "these were done eighteen hundred years ago." Yes, and they have been teaching and blessing men all that time, and bringing them to Jesus, for He is the same yesterday, to-day and for ever. He changes not. He is the everlasting God. His heart towards sinners on earth is the same to-day as it was eighteen centuries ago. He longed to save them then, and he longs to save them now. When they turn away from His offered mercy and grace His plaint is " Ye will not come to me that ye might have life." O believe it, Jesus saves now, " *immediately,*" every soul that cometh to Him for rest from the burden of sin, for peace from the terrors of an awakened conscience, for life from the death of iniquity and unrighteousness. This is glad tidings, indeed, to the weary, the woeful,

the lost. Instant salvation on coming to Jesus !

But do you ask, how can this be ? We answer, 1. *Jesus has atoned for sin.* He has borne its penalty. He died, the just for the unjust, that He might bring us to God. Once in the end of the world hath he appeared to put away sin by the sacrifice of Himself. He hath redeemed us from the curse of the law, being made a curse for us. He has done it ! He has done it ! Done it once for all ! He has made atonement for sin. A perfect and perpetual atonement for sin.

2. *God has accepted this atonement on our behalf.* His testimony to this fact we have in the resurrection of Chr from the dead. He was declared to be the Son of God with power (and therefore a perfect and satisfactory propitiation for sin) according to the spirit of holiness, by the resurrection from the dead. He was delivered for our offences, and was raised again for our justification. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high, in Divine acceptance as the Redeemer of men, as the Saviour of sinners. And, therefore,

3. *We are urged to trust in Christ as our accepted Sacrifice.* He is our sin-bearer. He is our substitute. Nothing now remains to be done in order to the removal of sin. The expiation of Jesus has effected all that God demands on that score. With Christ's work God is well pleased—satisfied. So that Christ Jesus has by His redemptive work opened up the way of eternal life to all who believe. And now this is the testimony of God, that He hath given to us eternal life, and this life is in His Son. He that hath the Son, hath life ; he that hath not the Son of God, hath not life. While we were yet sinners Christ died for us. He was wounded for our transgressions, He was bruised for our iniquities ; and now, the appropriation of Christ as our atoning sacrifice must be made. Now, He must be accepted as our sin-bearer, if we would be delivered from the condemnation and power of sin, and live unto God. Hence the



command. Believe on the Lord Jesus Christ and thou shalt be saved. Believe and live! Yes, live immediately. O think, dear reader, there is nothing between your soul and salvation save *unbelief!* That, and that alone, keeps you away from Jesus and all His unsearchable riches. Come to Jesus now; at this very instant; just as you are a sinner; and cast yourself upon Him. He alone can save you. Come, and you shall know that an immediate acceptance of Christ secures an immediate salvation. **COME IMMEDIATELY AND BE SAVED IMMEDIATELY.**—*Rev. J. A. R. Dickson.*

### WAITING FOR GOD.

While yellow fever was raging in New Orleans one summer, a little boy was seen one morning, lying on the grass in one of the streets. A kind-hearted gentleman noticed him, in passing, and asked him what he was doing there. "Waiting for God to come to him," said the boy. The gentleman was touched by the sorrowful tones of the child. He saw, too, that the fever was upon him. "What do you mean, my child?" he asked. "God sent for mother and father, and little brother," said he, "and took them away to His home in the sky; and mother told me before she went, that God would take care of me. I have no home, and no one to give me anything; so I came out here, and have been looking so long up in the sky for God to come and take care of me, as mother said he would. He will come, wont He, sir? Mother never told me a lie."

"Yes, my child," said the gentleman, hardly able to speak, for his feelings, "God has sent me to take care of you." A beautiful smile lighted up the child's face as he said, "I knew that God would send for me!"

A sceptic once asked the late Dr. Nettleton, "How came I by my wicked heart?" "That," he replied, "is a question which does not concern you so much as another, namely how shall you get rid of it. You have a wicked heart, which

renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you is, how you shall obtain it." "But," said the man, "I wish you to tell me how I came by my wicked heart." "I shall not," replied Dr. N., "do that at present, for if I could do it to your entire satisfaction it would not in the least help you towards a new heart. The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven. As the man manifested no wish to hear anything on that subject, but still pressed the question how he came by his wicked heart, Dr. N. told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?" "That question," says one of his friends, "does not concern you now. Take hold of this rope." "But how came I here?" he asks again. "I shall not stop to answer that question now," replies his friend. "Then I'll drown," says the infatuated man; and, spurning all proffered aid, sinks to the bottom.—*The Student's Handbook to Scripture Doctrine.*

### INTERNATIONAL LESSON SCHEME. THIRD QUARTER.

- July 4—The Word Made Flesh—John i. 1-14.  
 " 11—Following the Lamb—John i. 35-46.  
 " 18—Jesus at the Marriage.—John ii. 1-14.  
 " 25—The New Birth—John iii. 7-17.  
 Aug. 1—The Water of Life—John iv. 5-15.  
 " 8—Jesus at Bethesda—John v. 5-15.  
 " 15—The Bread of Life—John vi. 47-58.  
 " 22—Jesus the Christ—John vii. 40-46.  
 " 29—Freedom by the Truth—John viii. 28-36.  
 Sept. 5—The Light of the World—John ix. 1-11.  
 " 12—The Good Shepherd—John x. 1-11.  
 " 19—The Resurrection and the Life—John xi. 34-44.  
 " 26—Review (suggested)—Christ Rejected—John xi. 47-53.