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THE

Canadian Independent Magazine.

VOL. V.

TORONTO, JUNE, 1859.

No. 12.

ARRANGEMENTS FOR VOL. VI. OF THE *CANADIAN INDEPENDENT*.

During the recent meeting of the Congregational Union, a "Conference of the friends of the *Canadian Independent*" was held, to make arrangements for its future publication. This meeting gave gratifying evidence, in respect both of numbers and spirit, of the interest felt in the Magazine. The cheering fact was reported, that *the receipts for the past year had already nearly equalled the expenditure*, so that the guarantees given in June last would not be called for. At the same time it was mournful to hear that the Proprietor, W. MELLISH, Esq., had lost about \$250 by Vol. IV., while some *hundreds* of subscribers had not paid for Vol. V., in addition to all the arrears due for previous years.

Mr. Mellish being desirous, for many reasons, to be relieved of any further care and responsibility, measures were taken to secure a new Proprietary. No difficulty was found in obtaining the following names: Revs. H. Wilkes, D.D., K. M. Fenwick, A. Wickson, M.A., E. Ebbs; Messrs. G. Hague, and E. Kimball.

It was the unanimous wish of the "Conference," that the Rev. Thomas M. Reikie should continue his services as Editor, and he has consented so to act. It was in the same manner decided that the Magazine form should be retained. The Editor will be assisted by the former staff of stated contributors.

No change will, therefore, be made in the principles on which the *Independent* has been conducted, whether as newspaper or magazine, nor in the general arrangement of its matter, but an additional and interesting feature may be expected in the present volume, viz., a *portrait* of one of the fathers of our denomination in this country, which will appear in the January number.

A new arrangement has been made for conducting the Business Department of the Magazine, concerning which, several complaints have been received. The services of a friend have been engaged, thoroughly competent to the work, and possessing the confidence of the proprietors, who will act as their agent in receiving payments, keeping the accounts, and mailing the monthly issues. It is confidently expected that *perfect accuracy* will be thus secured in these important matters.

The Proprietors now ask the earnest and vigorous co-operation of the pastors and officers of the churches, and the many other friends of this enterprise, in gathering up the subscriptions now due (in advance) for the new volume, which

commences with July, and in increasing the subscription list. No travelling agent can be employed. Dependence must be placed on that local co-operation to which the "Canadian Independent" has been so much indebted from the beginning. These efforts need to be renewed year by year. New subscribers can be obtained by proper exertion in every locality. No family connected with the denomination should be without the "*Independent*." As an encouragement to canvassers, six copies will be sent as directed, on the receipt of \$5.

It is hoped that the arrangements in respect to the business department of the Magazine may lead to a considerable increase in its circulation. Should this be realized, and a surplus remain after payment of necessary charges, the Proprietors will devote it to the improvement of the Magazine.

RETIRING CHAIRMAN'S ADDRESS TO THE CONGREGATIONAL UNION OF CANADA,

DELIVERED BY THE REV. F. H. MARLING, AT TORONTO, JUNE 9th, 1859.

BELoved BRETHREN,—In preparing to fulfil the duty which our Constitution requires of the retiring Chairman, no topic for this address has occurred to me as more timely or appropriate than that of this Union itself, the objects it has in view, and the means it takes to secure them. We are a purely voluntary association of ministers and churches, with a self-created constitution. A Congregational church is complete, in all that constitutes it a church of Christ, apart from any connection with such a body as this. We do not look suspiciously on the good standing of any church or minister declining to enter this organization, if otherwise they approve themselves to be worthy. We do not claim any ecclesiastical power: we neither ordain or depose ministers, form or disband churches, appoint or remove a pastor or deacon, nor attempt to say in any case who shall or who shall not be a member of any particular church. Such functions we not only do not claim, but most distinctly and solemnly repudiate. If invoked to exercise them, we never for one moment hesitate to refuse. Says the 3rd article of our Constitution, "This Union is founded on a full recognition of the distinctive principle of Congregational Churches, namely, the Scriptural right of every separate Church to maintain perfect independence in the government and administration of its own particular affairs, and therefore the Union shall not in any case assume Legislative Authority or become a Court of Appeal." This law is faithfully obeyed and jealously defended.

But while we disown all pretensions to ecclesiastical authority, we find an ample field for Christian fellowship and co-operation in matters not affecting the independence of the churches, and even for *consultation* on points involving Church-order, without giving out a binding decision. And, I think, we find that the exclusion of many questions that are brought into a legislative and judicial body, and the necessity for agreement where moral influence is the only power claimed and exercised, do very greatly tend to lessen the occasions of discord and to induce us to labour for unity. Has not this been our experience?

CHRISTIAN FELLOWSHIP.

These meetings together, considered simply as means of grace, with their many occasions for worship and brotherly communion, apart from what we call *business*, are themselves pleasant and profitable enough to call for such an association.

Most of us, whether in official positions in the Churches or not, are working "every man apart" in his own particular sphere. Our labours have a certain degree of monotony in them; a sense of solitariness is often felt; our minds and hearts grow contracted within the limits of our daily horizon. And thus, weariness, discouragement, and selfishness too, are apt to creep over us, or ever we are aware. How good is it to come together in this annual convocation; to see the faces of our brethren, to hear them speak, and to give them the right hand of fellowship; to learn that we are not alone in our labours, trials, or encouragements, but that "the same afflictions are accomplished in our brethren throughout the land;" to take sweet counsel together, and walk to the house of God in company! In our several meetings for prayer and conference, in hearing the Gospel preached, and in coming around the table of the Lord, we have sat together in heavenly places in Christ Jesus; while in our private intercourse with each other, as "ointment and perfume rejoice the heart, so hath the sweetness of" each "man's friend by hearty counsel." We have reason to bless God, that these meetings have been occasions to which we could look forward with high hope, and look back with such grateful joy. Whenever we missed one, it has left a great blank in the year.

The churches which have been successively visited by our annual assembly, testify that they have been amply rewarded for all they have done in entertaining this body, in their better understanding of our movements, and their enjoyment of these services, as well as in private intercourse with their guests. Ought it no ever to be thus, my brethren? It would be a monstrous thing if over five score ministers and messengers of the churches came together and left no blessing behind them. Permit me, as standing now in the place where it is my privilege to minister, to urge this matter upon your attention here. I believe you will find in every house, those who will expect and wish you to speak to them of their own soul's salvation. They will be shocked and disappointed if you do not. Let me ask each brother to speak a word in due season wherever he is, and especially to "feed the lambs." I would that we of Toronto may always have to look back upon this meeting as a time when every one of us felt the claims of Christ upon himself brought home to his own conscience and heart, when many a sinner was led to decision, and every professor quickened in the Divine life. We have prayed that this blessed privilege might be vouchsafed to you.

STATISTICS AND NARRATIVES.

To most of us, and that increasingly, it seems a very valuable result of our organization that we come to "know our brethren's affairs, and how they do." The statistical returns which are obtained by secretarial importunity, and furnished with a growing readiness, punctuality and precision, that do the churches and their pastors honor, are already valuable, and will be more so in after years. Having read much that has been written concerning the difficulty of obtaining full and correct returns elsewhere, I feel that we may congratulate ourselves on the results of our own exertions here. The value of these returns is manifold. They gratify our brotherly interest in each other's welfare; they reveal to us what we all want to know,—the actual strength of the denomination; they supply a ready answer to the questions so often asked by visitors; they discover many a point of strength and weakness, in the individual churches, or the denomination at large, and by discovering, prepare the remedy of any evil; they provoke us to love and good works by every example of zeal and liberality; they are a valuable guide to our missionary committees; they show to the British churches the fruits of their missionary enterprise in this colony; and they may indirectly contribute, in no small degree, to that correct keeping of church records and accounts which is so essential to the harmony and purity of each fellowship. The summation and analysis of the statistical returns presented to us by the Secretary from year to year—omitted, I am sorry to see, from the last printed minutes—is a document of very great value.

But we have here an opportunity of hearing, not numerical statements only, but the filling up of that outline in personal narratives. There is no exercise in these meetings that has interested my own mind more than when each brother

has told us, in this condensed form, the results of a year's labour and experience. As a Christian and as a pastor, I have found the lessons to be derived from these relations most precious and inspiring. The variety found in our circumstances, labours and rewards, and the individuality of each speaker's character, have made every narrative fresh and original, while our common sympathies as men, as Christians, and as workmen in our Master's vineyard, have given us a living and personal interest in every fellow-labourer and his field. It is a great misfortune when *no time* is left for this purpose. Can not minutes enough be spared, by promptitude of speech and action, the rigorous exclusion of irrelevant matters, carefulness as to "points of order," (which, once raised, are so difficult oftentimes to settle,) and the thorough preparation of all subjects by the respective committees, to hear from each brother's own lips how it has fared with him and his work during the year? It will help us to feel and pray for each other better hereafter if we can.

DELEGATES FROM CORRESPONDING BODIES.

We expect to hear, in this annual convocation, not only from our own churches in this Province, but also from at least one other Canadian denomination,—the U. P. Synod,—and from the several Associations in the neighbouring States. Our visits to and from the former body have always been occasions of interest, as manifesting the friendly feeling which is entertained by both parties towards each other throughout Canada, a feeling that has doubtless grown up, not only from the natural attraction of Christian sympathy, but also from common struggles in the cause of Voluntaryism and common persecutions—may I not call them?—as "Dissenters" in old Scotland. And I believe I speak the sentiment of every brother here, when I say that we always greet with peculiar satisfaction the presence of delegates from American Congregational bodies. We honour them as the representatives of the land and the faith of the pilgrim fathers; it cheers us greatly to learn what the doctrine and polity which we hold in common with them, have done and are doing where they have "a fair field and no favour," for we too, thank God for New England; we are glad to hear how the matters we take up appear from their point of view; and from our inmost souls we respond to what they tell us, almost to a man, of the shame, the sin and the curse of slavery. American Congregationalism is found in the north and west—not in the south. It is perhaps true, as Rev. C. Beecher asserted at a meeting of the Congregational Union of England and Wales, some years ago,—that there is not a slaveholding minister or Church member throughout the denomination. But we must not flatter ourselves that there is an utter incompatibility between our system and slavery: for the Baptists, with a Congregational polity, abound in the Slave States; and alas! too many, bearing our name at the north, take a "south side view" of this subject, and find little difficulty in accepting "a call in Providence" to a Southern Presbyterian Church. Still, while also allowing due weight to the fact that the white man can labour better in the north than in the south, we cannot forget that New England, once admitting slavery, sloughed it off; and surely this was more easily done where the doctrines of Liberty, Equality and Fraternity—holy names, though so abused—first derived from the Church, had impregnated the State, than in the more aristocratic communities of the South.

But we have with us also to-day a representative from those Provinces, which, though geographically more remote than our republican neighbors, are politically and ecclesiastically in closer bonds. For two years, our visitor has travelled all the weary way from those lower regions, not to ask for money, but for *men*. He is on the same errand again to-day. *One* brother has been induced, with some difficulty, to respond to the call. Is there not too much clinging to the old home-stead among us? Have the narrow limits of our little Province contracted our ideas and our spirits? It is a distant field—a new one—in some respects a hard one, *but there is work to be done for Christ there*, and the Master has brought it to our door. What shall be done? I trust our brother Wilson will persevere, and if we do not rise and give him because he is our friend, yet because of his importunity we may rise and give him as many as he needeth.

Such are our relations with brethren outside of our own organization. Every outlook we have into the regions beyond tends to increase our knowledge and enlarge our hearts. The opportunity of hearing from these brethren is one of the many attractions of the Union meeting—we could not meet them otherwise. Can not this correspondence be extended? Next year, we shall expect a fraternal letter from British Columbia, and another from Natal. Why should we not have some intercourse with our foster-brethren in Australia? They are British colonists like ourselves; they are connected with the same Missionary Society; their work must have many points of resemblance to ours; they have formed Missionary Societies, and are training a native ministry, as well as we. At least, we ought to have their periodicals and reports, and they ours. They are supposed, in some quarters, to have outstripped us. What are the facts, and the reasons? we ought to know. Why should we not take some steps, at this meeting, towards establishing a correspondence with them?

Might we not also, with advantage, hear more of the proceedings of the Congregational Union of Scotland? In many respects, the position of our sister churches in that country is more analogous to our own than that of those in England, especially in those points where we are brought into contact and contrast with Presbyterianism. It is due to the many honored brethren in the ministry and in the churches who have come from North Britain, that our intercourse should not be so exclusively with the South. The Scottish denominational institutions may supply us with many a useful hint; and their experience may furnish both examples to be followed, and faults to be avoided.

Before proceeding to notice some of the matters which will come before us in due course at this session, it may be well, in order to complete our view of the Union, to look at some things it has already done, and put out of hand.

"THE CANADIAN INDEPENDENT."

Not to go further back than the formation of the present Union of all Canada, we find that at its first meeting in Montreal, a Committee was appointed to "make arrangements for the publication of a *Monthly Periodical*," the Union further "undertaking any pecuniary responsibilities that might accrue during the first year." But for the opportunity for counsel and stimulus presented by the Union meeting, the *Canadian Independent* would not have seen the light; and though I have at least a step-father's affection for that young creature, in spite of her being now married to another, I do not think I am partial when I say that it would have been a great loss to us, had she never been born. How could we do without her now? The *Independent* was in one year detached from the Union, as far as any official supervision and responsibility were concerned; but the members of this body, and those they represent, still feel a lively interest in the undertaking, and they will sustain it!

CHAPEL DEEDS.

In 1855, at Kingston, the Union appointed a Committee which reported at Hamilton, 1856, a draft of a new edition of the Chapel Trust Deeds for Upper Canada; the first edition, prepared many years ago by the former Union of Upper Canada, having been exhausted. The form thus matured by the professional skill and ecclesiastical experience we were enabled so freely to command, has been adopted of their own accord by nearly all the churches since requiring a deed. That form provides every guarantee possible that such property shall not be diverted from its original use. It is very much to be regretted, indeed, the practice is worthy of most severe condemnation—that, when such securities have been provided, their whole intent should be frustrated, as it has been in several cases that have come to light, and may be in others still undiscovered, by the wretched parsimony that grudges the few dollars required to have the deed filled up by a professional man, and commits that important task to some self-made lawyer, who omits some material item or inserts some flagrant error, or by the positively criminal carelessness which neglects to register a deed duly drawn up. If ever I am tempted to wish that we could violate the independence of the churches, it is in cases like these; for parties so offending not only waste

their own gifts, and those of their confiding neighbours, in robbing their successors, but abuse the liberality of those who give to chapel cases, and who aid in sustaining the minister occupying the pulpits so erected. At least, we are justified in refusing to aid in the erection of any church edifice, or in sustaining a minister therein by missionary funds, without positive and satisfactory proof that the title has been legally completed.

WIDOWS' AND ORPHANS' FUND.

Another important question that has engaged the protracted and close attention of the Union for the last three sessions, is the Fund for the Widows and Orphans of Congregational Ministers. The necessity of some such provision being too apparent, it was yet a difficult matter to choose one of the many possible ways in which it could be made, and to settle the details of the plan actually chosen. This, however, was finally accomplished at our last meeting. The credit of originating this scheme belongs wholly to the brethren of Zion Church, Montreal; and on them has since devolved the chief labour of thinking and working it out: but all the intelligence, zeal and liberality which they have manifested throughout would not have sufficed for its practical inception, had not the multitude of counsellors which this body, so fairly representing the parties concerned,—ministers and churches,—has been able to furnish,—reviewed the plan, sanctioned it with their approval, and taken measures to put in operation. Now that that is accomplished, the Society constituted out of the subscribers to the Fund takes the entire charge thereof upon itself, and the Union as such, will have no more to do with the matter, after it has accepted the Report of the Trustees chosen by it at the last meeting. What that Report may be, we shall very soon know. The continued scarcity of money must have interfered most seriously with all the endeavours of the Trustees to raise the required capital of £1000; but though their hope has been deferred for three years, allowance will have been made for the time necessary to mature a plan of this character, involving so many difficult, and delicate questions, pertaining to vested funds, around which so many interests will grow up, and designed to stand for many generations,—as well as for the utter poverty of at least Western Canada, which has brought home to almost every family the question, “What shall we eat, what shall we drink, and wherewithal shall we be clothed?” *to-day*, to say nothing of *to-morrow*, and if not for themselves—how for others? As soon, however, as prosperity returns, this plan will doubtless engage the generous sympathies of every church, and this, year by year. Allow me to say, further, that while constantly protesting against that system of inadequately remunerating pastors which compels charity to step in after their death, and do the work belonging to justice during their life,—yet, as the necessity exists and is too likely to continue, the plan adopted by us combines, in my judgment, a due regard to the proper sensibilities, and manly independence of the ministers, with a faithful vigilance over the free contributions of the churches.

Such are the important plans to which the Union has given being and shape, though no longer superintending their operation. It may now watch, with no small parental satisfaction, not unmingled with solicitude, the career of its children who have left its roof and commenced business for themselves.

THE ESSAYS.

Coming now to current items of interest,—the *Essays*, read before this body, and the discussions to which they give rise, claim prominent notice. We have had one on “Purity of Communion,” by Dr. Wilkes, in 1854, published at our request; another by Rev. E. Ebbs, on the question, “Is our amalgamation with any other Evangelical denomination practicable? if so, to what extent? and by what means?”—read at our meeting for 1856. Two other essays, appointed for 1855, on the Common School Systems of Canada West and Canada East, respectively, failed to appear. * Last year we had another from the pen of Dr. Wilkes,

* I have since learned that the latter Essay was written and brought to the meeting; re-written, and brought to the next; but not read on either occasion, for want of time!—F. H. M.

on "The Internal Administration of Churches," which was requested for publication, promised, and subscribed for, and, we hope, will shortly appear. On each of these carefully prepared papers, an interesting debate, or rather conference, has taken place, too limited, however, for want of time. This year, Dr. Lillie is to present his views in the same form on the "Permanence of the Pastoral Relation." A great deal of good may be effected by this method of taking up different questions of common interest, and talking over them in our free, brotherly way. Without dreaming for a moment of imposing our views on the churches, without even passing a resolution, a great end is accomplished by the thorough ventilation of the several topics introduced. We shall doubtless continue this feature in our proceedings. A multitude of interesting and very practical subjects suggest themselves. Let me name a few,—“Pastoral Visiting,” “Church Finances—how and by whom best procured and administered,”—“Church Building—principles and methods,”—“Doctrinal Uniformity—how far necessary and attainable amongst us,”—“Creeds,” say, two Essays, by an advocate and an opponent,—“Ecclesiastical Councils,” do. do., and so on. *All* subjects it would not be advisable to discuss, but very many it is eminently desirable to go into thoroughly.

RESOLUTIONS.

It has also been the custom of the Union from the beginning, to express its views in the form of *Resolutions* on great public questions, and in relation to public societies. It has borne an almost annual testimony against Ecclesiastical Endowments by the State, the compelled violation of the Sabbath in certain Government Departments and on Railways, the system of American Slavery, and silence in reference thereto in Christian churches and societies;—and in favour of Total Abstinence, and the Legal Prohibition of the Liquor Traffic. It is wise to put on record well-considered utterances of this nature; our own convictions are deepened by so doing, and our voice has an influence upon other churches and the world. No occasion but this presents itself, of exercising this moral power.

OUR MISSIONARY ORGANIZATION.

But there is no purpose for which we are here united, of greater importance than our *Missionary work*. This Union discharges the functions of a Missionary Society, appointing the Committee and receiving their Report. It may be well to explain, in a few words, how this power came into our hands, for all may not be aware of the history and reasons of the arrangement. When the Colonial Missionary Society commenced its operations in Canada, in 1836-7, it was represented by an agent in each section of the Province, through whom all its business was transacted. In 1840, a Home Missionary Society was formed in Upper Canada, chiefly for assisting churches in the rural districts, the Colonial Society preferring the towns and cities. In 1846, a similar movement took place in Lower Canada. There were thus, in the entire Province, four distinct Missionary executives—two Agents and two Committees. In 1851, the agent for Upper Canada, having intimated his intention to resign, the Colonial Society requested the Union of that province to undertake, through a *Committee*, the management of its concerns in this section. The Union acceded to the request. The Canada West Home Mission had throughout been under their control, the Committee being chosen and the annual report received by them, and even, at one period, the several grants recommended by the Committee being submitted to the Union for their sanction. In 1851, accordingly, the Union appointed the *same parties*, with one or two exceptions, to act as the Committee for the Colonial Missionary Society, and that of the “Canadian Missionary Society in connection with the Congregational Union of Canada West.” This was the germ of the present system. Turning now to Lower Canada, we find, in 1852, both the Union and Missionary Society, (the Colonial Society's Agency still existing) proposing a combination of both bodies with the corresponding organizations in Upper Canada, the proposal including the appointment by the Union, of one common Missionary Committee, for the whole of the missionary work throughout the Province. This plan, emanating from the Union and Missionary Society of Lower Canada, was brought forward with the hearty consent of the delegate from the Colonial Missionary Society, Rev. J. C. Gallaway,

at that time on a visit to the Province, and afterwards of the Society, as well as of its then Agent for Lower Canada. After correspondence between the Eastern and Western Missionary Committees, a joint-committee of conference met in Toronto, in June 1853, and framed the draft of the present constitution, which was accepted, after amendment, by the Union of Canada West, in the same month, and by that of Canada East, in July. It was subsequently fully assented by the Colonial Missionary Society, and came into operation in the following October. By this constitution, the direction of the missionary business was put—or rather *left*—in the hands of the Union,—1. Because it, being composed mainly of the Pastors and Delegates of the churches subscribing to the Canadian portion of the funds, was the fairest representation of the membership of the Society that we could hope to obtain:—and 2. Because the Colonial Society preferred this channel, for the dispensation of their contribution to the common treasury,—to that of a public meeting of the Canadian subscribers, which would necessarily be composed, in practice, of the members of the Union and subscribers, in the place of meeting for each year. Thus, our plan seemed to be the most wise and just in relation to contributors both in England and in Canada: while many advantages were gained by abolishing all distinctions as to the source of missionary aid, and the medium of its dispensation, and the introduction of greater system and unity into the whole missionary work. The Missionary Committee being composed, as far as possible, of pastors and members of churches not receiving aid, is as disinterested a board as it is possible to constitute; coming from all parts of the country, they are neither locally nor individually a centralised body; while the important functions fulfilled by the Local Committees still further distribute the management throughout the entire denomination. So much in relation to organization.

DEPENDENCE ON MISSIONARY AID.

Let us now look at the work itself. We are still, for the most part, a body of missionary churches and pastors. About two-thirds of the whole number are dependent on extraneous aid. There is a progress towards independence, for once there was hardly a self-sustaining church in the country, but this progress is not rapid, nor, so far as I can judge, is it likely to be as rapid as we all desire, no less than our friends in England, and no one more than the Pastors and many—I fear it cannot be said, *all*—the members of the aid-receiving churches. We are not a great and popular denomination; we require larger subscriptions of our fewer adherents than many other bodies; and this tends to make them fewer still. But after all reasonable deductions have been made on these accounts, it still remains the fact, that there is in too many quarters a shameful indifference and illiberality in supporting the Gospel. Pastors are stinted, promising fields are left uncultivated, and the reasonable expectations—for they are not all unreasonable—of the Colonial Missionary Society are disappointed. No doubt, we suffer, and always shall suffer, from even the limited degree in which certain churches have been endowed by the State. That most disastrous measure engendered in a large body of the people, the habit of not giving and of not relying upon themselves, and as icebergs chill the surrounding ocean for miles, so these have lowered the whole tone of public sentiment in the matter. The endowed Churches can now offer a cheaper as well as a more fashionable religion to the people. Is the result to be wondered at, when we know what human nature is? Nothing but a thoroughly conscientious and self-denying attachment to our distinctive principles will sustain our cause. And it would be most unjust to many noble hearts from East to West, not to say, that there are a faithful few who labour and make sacrifices for Christ and His Truth, for whose sake our Missionaries are willing to endure hardness, and who ought to be supported by the material aid of those more highly favoured, both here and in Britain.

Notwithstanding all difficulties, however, *self-support* is the mark that should be aimed at by every church. A chronic condition of dependence is abnormal and unhealthy. We must constantly watch against the pauper-tendency, and be as jealous of our "independence" in this, as in some other respects. It must not be regarded as a matter of course that a Congregational Church in Canada is

to receive aid from without. Endowments from Missionary funds sometimes work all the mischief occasioned by those from the State or the misguided liberality of testators. While I speak thus, brethren, I know that there are few, if any, of you, that do not heartily respond to these sentiments. Let a Missionary Committee be never so kind and fraternal, "it is more blessed to give than to receive." I speak from experience.

MISSIONARY CONTRIBUTIONS.

What can be done to increase our Canadian Missionary revenue? We have to some extent improved upon our former selves in this respect, but we have no right to be satisfied and self-complacent. Nor is this a question to be discussed only in prosperous times. "In the day of adversity consider." Perhaps God has made many lose what they thought they could not afford to give, in order to rebuke our covetousness and personal extravagance. We have a pretty complete and vigorously worked machinery for the collection of Missionary funds, so far as the Society is concerned; in some local churches, we have this supplemented by as effective an agency, but others are sadly wanting in this respect. We had better be without money, however, than resort to the disgraceful arts by which the cause of Christ—so called—is sometimes supplied with a revenue—the shameless importunity that bores the unwilling to pay a tax to be let alone, the appeals to the love of human praise, and a whole tribe of devices to get money through some other means than the love of the missionary work for Christ's sake. I cannot believe that such donations are acceptable to the Lord, or will really do His work, though they may extend a denomination. But there is a more excellent way. Do we pastors preach enough on the Divine Law of Beneficence? Do the people generally understand and feel their duty in this respect? I trow not. It ought not to be a very extraordinary thing for us to receive subscriptions of \$100 or £100. How many such a sum is spent by the donors of \$5 or \$10 to less purpose! A missionary, who receives \$500 a year for preaching, when he might make \$1,000 in business, gives \$500 a year to the missionary cause; but Christ has as great a claim on every layman as He has on him. We want to bring every one directly up to Christ and Him crucified, in this matter of giving. We are influenced a great deal too much by custom, example, and our own credit. We must learn to "do it heartily, as unto the Lord, not unto men." When this spirit pervades the churches, our treasury will be better filled than it could be by baser means, and on every piece of silver will be stamped "Holiness to the Lord." Such money will bring a blessing with it. On behalf of subscribers, British and Canadian, to the Missionary Society, let me add, that a grave responsibility rests on the committees, the missionary pastors, and churches, to see that their gifts are really employed for the Lord's service. We all know that there are things done in the name of the Lord which He would utterly disown. A young disciple may think that money collected for Christ, and dispensed by reverend and semi-reverend hands, cannot go astray; but we, that have been behind the scenes, and learnt something of the internal history of churches and societies,—*we know better*. It is a fearful shock to one's whole nature, when this fact is first discovered. It is one way in which "the little ones that believe in Christ" are "offended," and we know what the Master says of that. Nothing tends more surely to destroy Christian confidence and fellowship, and to wither up liberality to the very roots. Brethren, let us all see to it that our missionary transactions will bear looking into, by God and man. Let churches never apply for aid till they have given their uttermost farthing; let missionaries not be detected as cumberers of the ground; and let Missionary Committees discharge their most weighty and anxious trust, as stewards of their Lord's money. Will this grant do Christ's work? is the question to be asked in reference to every application, and it is often a very difficult question to answer. Where a grant is required to help local stinginess, or an inefficient ministry, conscience protests. It is in very few places that our missionaries have the privilege of preaching where Christ is not named. Too often they appear, at least, to be competitors with a crowd of other preachers for those families of the locality that go to church—a most trying position for their simplicity and godly sincerity. Some, even of our own selves, would say—Retire

from such a place into the regions beyond. But consider a little. Perhaps our church was the pioneer of the Gospel in the place, and the fault of dividing and over-churching it is due to the sectarian zeal of others; should we always give way before such aggressions? False doctrine may be preached, and an unscriptural and soul-deceiving discipline prevail, in the other communions, though good men are not wanting in them,—and are such matters of no importance? The cause may have been hallowed by the prayers and labours of some very dear to Christ—does He not sometimes say, “Destroy it not, for a blessing is in it?” If we go into the regions beyond, rival denominations will follow us, yes, within twelve months, to places neglected for years. Oh this sectarianism, labouring for “our” cause, as if identical with the Lord’s cause, what a curse it is, and how it deceives not a few good men! We have our share of it, as well as others, I doubt not, in the sight of God. Now, in such circumstances as the above, missionary committees are often perplexed to know what Christ would have them do—it may seem but a choice of evils that is left them. But there would be little difficulty in most cases, if every Congregational minister and every Congregational church were worthy of the vocation wherewith they are called. If the question—“What do ye more than others?” cannot be satisfactorily answered, we may well pause. Names and professions do little or nothing for Christ. But a truly faithful pastor, and a living church, is always safe to help.

MISSIONARY AGGRESSIVENESS.

It has long been felt as utterly a fault amongst us, that we are not—in the right sense—sufficiently *aggressive* in our style of operations. We try to “keep what we’ve got,” but we do not “get what we can.” There was a most animated discussion on this topic at our meeting for 1857, in Montreal, terminating in a glowing resolution. *Did any thing else come of it?* Is it possible, that Independence has been so understood, as to make us selfish? Because we cannot authoritatively interfere with others, have we collapsed into indifference? “We have not so learned Christ.” “We that are strong ought to bear the infirmities of the weak, and not to please ourselves.” The planting and nurturing of other churches is a part of every church’s work, as well as the sustentation of their own life; and many are weak and sickly among us, and many sleep, because they have not taken enough out-door exercise. What should be done in this direction, and how, are questions we should do well to consider. Are we not too much bound up to society-action? Why should not a church send out its own pastor on a missionary tour of a month or two, through destitute places, supplying the pulpit themselves? I do not know any one that would be jealous of well directed efforts of this kind. Are the larger churches self-denying and liberal enough for this? Or must they always hear the Gospel from that one man, and have all his labours to themselves? I trust this is not their spirit.

BRITISH COLUMBIAN MISSION.

In speaking of the missionary work, it would be unpardonable not to notice the presence of the brother under appointment to British Columbia, though he is not officially connected with us, but is in direct relation to the Colonial Missionary Society. But he was bred, if not born, among us, and wherever he goes, we shall have a brother’s heart towards him. We must soon furnish him a “fellow labourer and companion in tribulation,” for the Master’s plan was to “send them two and two before his face.” It will do us good to have our sympathies thus extended, to feel that

“No pent-up ‘Canada’ contracts our powers,
But the whole boundless continent is ours.”

And we must not only feel, and talk, and pray, but *do* something for that mission. What say you to the idea of Canada building the first Congregational Church in British Columbia? Shall not Brother Clarke go out with that pledge on our parts? We shall watch with constant interest the progress of that mission; and shall be right glad to hear that our brother and his associates have avoided those mistakes and dangers which he so feelingly depicted from the place I now occupy, three years ago.

THE HYMN BOOK QUESTION.

The Hymn-Book question is again on our docket of business. After long waiting, "The New Congregational Hymn Book," prepared by a Committee of the English Union, has been published, and specimen copies have been sent to us. A number of other collections, British and American, are also before us for inspection. In what way we shall deal with the matter, it is for your wisdom to decide; but I will take the liberty of pleading that all the influence this body can command be put forth in favour of the best book, and of the adoption of that one amongst all the churches. It is difficult to overrate the importance of a good manual of Psalmody. Music, and Verse are the natural language of all the emotions of the heart, and what stirs the whole heart so much as the things not seen and eternal? There has never been a worship of God without a service of song; and when, in the upper sanctuary, prayer and preaching shall be no more, they shall sing the new song for ever and for ever. It is one of the hopeful signs of the present condition of the church, that this subject is everywhere engaging such earnest attention, that the hymns and the tunes now in use are being so carefully revised, improved, and multiplied. Whenever Christians are alive, they want to sing, to sing continually, to sing all they feel. We believe that Christ has left us free to use in our psalmody whatever psalms, hymns and spiritual songs His Spirit has helped His servants in all ages to write; and what an ample store is thus supplied! *The Scriptures, being inspired, must needs contain the best. We have many versions of their songs in metres of every kind, but it is very rarely that these do not dilute the original.* It is far better to sing the very words of the Bible just as they are. There has been a prejudice amongst us against chanting, I suppose, because savouring, it is thought, of popery and prelacy; but there can be no question about the historical fact, that this was the style of singing in use among the Jews, and which our Saviour Himself took part in when "they sung an hymn, and went out unto the Mount of Olives." Hebrew poetry is not in metre, and could not be sung to a modern tune. At the same time, it must be remembered, that the chant was the style of all the Jewish music and not the style peculiar to worship. Every one could join in such familiar strains. It is not so with us. Our songs, secular and sacred, are all in metre, nearly all in rhyme; and our musical airs take a corresponding form. May we not be following the *spirit* of the Bible, though not the letter, when we praise God in the manner most natural to our country and our time? Chanting, with us, is a difficult art, known only to a few; song-singing is universal. What, then, becomes of our plea for singing the words of the Bible as they are? I answer, If a congregation are musically educated enough to chant, let them do so. But there is another plan. We lose much, while we gain less, by having our tunes sung miscellaneously to any hymn of their metre, although the instinct of all true singers adapts the style of the tune to that of the hymn. In the case of a secular song, the air and the words are married to each other; and neither can have another mate. And in every congregation there grows up a habit of singing certain words always and only to a certain tune, and thus each has double power. Thus I would have it in singing unversified Scripture. "The Lord's prayer," and "I will arise," are familiar to most of us in this form. Let the principle be extended to other singable selections, and to many of the Psalms; let the congregations learn them; and it would be one of our noblest forms of psalmody. Likewise let us sing the almost inspired "Te Deum laudamus," and "Gloria in excelsis."

To come now to hymns proper—we have them of all ages. The Roman breviary furnishes some of the best, derived, doubtless, from the uncorrupted periods of the church; but congregational singing is not a Popish institution, and the great body of our hymns has been composed since the Reformation. Luther knew the power of song upon the multitude, and knew how to use it. We have some noble hymns from him; I wish that more of them were rendered into English. In England, Sternhold and Hopkins supplied the Established Church with a version of the Psalms, often very rude, but of no little merit; Tate and Brady, whose version is now in the prayer book, have given us smoother, but generally weaker verses. Rous's version, now known as the Scottish, was in use

among the Puritans; Cromwell and the Ironsides sang it as they went to battle. In Scotland, with all the associations that have gathered round it, it is very dear to the whole people; but it has not made its way elsewhere, and will not be adopted by any other nation. Very few hymns, not psalms, were written before the time of our Isaac Watts. He is the father of modern hymnology. His merits we all know, and every body of Christians that has made a hymn book since he wrote, has most practically acknowledged. As long as the English language is spoken on the earth, his verses will be sung. It is a noble fame! I cannot but regret, however, that in his version of the Psalms, he has allowed his principle of "accommodating them to the language of the New Testament" to lead him into such extensive deviations from the original. I sometimes prefer John Rous's rugged rhymes. The number of psalm and hymn writers since Watts' day is legion, and their praise is in all the churches. Hence our difficulties about a hymn book. The older books, Tate and Brady, Rous, and even Watts, are universally deemed insufficient; the other writers have given us only isolated hymns; no authority has existed to select and prescribe a collection; and thus the matter has been left to individual action. In all quarters of England, local collections are added to Watts, or supersede him altogether. Here, we have American books also; and thus, we have a most extensive variety. I have given out psalms and hymns, from Canadian Congregational pulpits, from Watts alone, from the Scottish Psalms and Paraphrases, from the New England "Watts and Select," from the Lower Canada Union's "Church Psalmody," from Watts and the Congregational Hymn Book as a supplement, from Dr. Reed's "The Hymn Book," from the American New School Presbyterian "Church Psalmist," from Nettleton's "Village Hymns," and from "Wesley's Hymns," perhaps from others also. It is a great misfortune that there should be such diversity. Would it not be a great gain, if our people, go where they might, would have always find the same hymn book in a Congregational church? Now, can we hope for such a result? I do not know any way in which we are more likely to approach it, than for this body collectively to recommend some one book to the churches, and for its members individually to use all their influence in each locality in the same direction, especially in the formation of new churches. For the sake of so desirable a uniformity, will not pastors and churches be willing to sacrifice something of their individual preferences, if a decided majority of their brethren should select some other book than they might have taken, if left to themselves? As to the unqualified exercise of the right of private judgment in such a matter, "all things are lawful," but are all things "expedient." But if the recommendation of the Union is to be of any force, it must be wisely made, and the book they select must *commend itself* to all hearts as a right good one, if not to every person the best. No period has presented itself when a choice could be made so well as at the present; for there are books, new and old, in ample variety. If we let the present time go by, I fear it will be too late, as these books will have been adopted, one here and one there, by churches on the look out, and then no other change can be made for many years. If we can now endorse the book intrinsically best, it may gradually come into use throughout the whole field.

This subject demands the earnest and careful investigation of the best men we can appoint to the duty. A hymn book has to do with us every one, and with all the members of our churches and congregations, and this every sabbath, in some cases every day. It affects the spiritual character of those who use it most mightily, manifoldly, and unceasingly. We want a book that will teach us how to feel aright towards God and Christ, and the Spirit, towards earth and heaven, towards the church and towards the world; that will encourage no morbid forms of religious sentiment, but be full of spiritual life and health; that will show a sinner how to come to the Saviour; that will express every true phase of Christian experience, and even correct the false; that will furnish something to sing appropriate to every sermon, to every turn in a prayer meeting, to every special occasion; that will be the chosen companion of our closet-hours, and be found on every family altar; that will contain the old hymns around which have clustered the holy memories of the past, but not exclude the newer psalms of the present day—the hymns of

time when the church lived mainly within herself, and fought and suffered to live, and those of this aggressive era when she goes forth into all the world, and preaches the Gospel to every creature; a book that will not degrade religion by offences against grammar, common sense, and good taste, yet not be polished too smoothly by hyper-fastidiousness; that will be informed in every part by those great truths of God's word which are both "milk for babes," and "strong meat for those that are of full age," but still be a book of spiritual *songs*; that will be, in fine, so rich and full, and of such substantial worth, that from generation to generation we shall desire no change. If there is such a book in the world, let us have it.

OUR CONDITIONS OF MEMBERSHIP.

I come now to a less pleasing subject, which, however, lies directly in my path. At different periods, we have been compelled, but you will all bear witness how reluctantly, to take up the cases of certain members of the Union, against whom charges have been brought, which, if substantiated, would have disqualified them for any further connection with us. Such proceedings are always painful, from their very nature, to those who regard the honour of every one that bears the name of Christ. They consume much precious time. They are rarely disposed of with unanimity. They are not regularly provided for, though implied to be possible, in our rules, and it would be very difficult to make provisions covering circumstances so diverse. Nor do our conclusions carry any binding force. After our most careful investigations, a church or minister disowned by this body may be recognised, and *vice versa*, by any member of it; while in cases where unanimous action can be taken, our joint declaration of belief in the innocence of guilt of the party accused may add little to the sense of the same entertained by our members individually.

For several years past these considerations have pressed upon my own attention the question, whether some modification of the basis of the Union be not possible, which would exclude all such questions. But can we abolish all qualifications for membership, and say that any minister or any church claiming the name "Congregational" is to be received without further inquiry as to their faith or works? Is Congregationalism a system of Church polity only? Does it not include Christian doctrine and Christian life? There are Unitarian and Universalist churches by scores, with this form of government, who have elsewhere contended eagerly for recognition by the orthodox. Ought we to receive such? But how could we say nay, if we have no test for admission? There are bad or doubtful men in the ministry, who have much denominational feeling, and who would gladly acquire some respectability by coming under our wing: shall they have it? Do not all the purposes for which we combine pre-suppose our having confidence in each other? Would there not be an end to our brotherly fellowship, unless we excluded the unworthy? Are we not in great measure responsible for each other before them which are without?

Such are the difficulties that have confronted me, when trying to hit upon some plan for saving ourselves the labour and the pain of taking up charges brought against our members. It seems clear to my own mind that we must either admit all and sundry, or that we must shoulder the responsibility of these investigations. "It must needs be that offences come," and if a member of this body apostatises from the faith, or in works denies the Lord, we *cannot help* dealing with the matter. But we deal with it only in so far as membership in this body is concerned. We have no right, and I have seen no inclination, to go beyond this point. If a minister, for instance, proves unworthy, and we exclude him from the Union, there is an end of the matter, in this body. We do not go to the church which he may be serving and say, "you shall not have this man to be Pastor." We say, "We, as a Union, will not recognise him." In doing this, we only exercise the right which every society, and every individual man possesses, of choosing our own associates. I must confess that I have no sympathy with the disposition sometimes apparent, to represent all such action as an interference with church-independence, or a violation of our own constitution, Art. III. It seems to me that a very one-sided independency would result from a looser system. The independence of every

church and minister, who had lost confidence in a member of his body, would be violated by compelling them to retain such an one in the Union. No one denies that an individual church or a cluster of contiguous churches, may withdraw fellowship from another church or minister on seeing due cause. They go their way, and leave the other party free and independent to go theirs. When we do the same, why is it un-congregational? If the Union ever goes beyond this, *as I do not believe it has*, and pretends to depose a minister, or to separate him from a church, or to disband a church itself, I am ready to resist such assumptions, as earnestly as any man. So are you all!

I have spoken, as was natural, mainly of cases of alleged offence; but the same principles apply to our requirements for admission. How far these requirements shall extend, say in point of doctrinal conformity, is another question, and a very large and important one, on which time utterly fails me to enter now.

Forgive me, that I have been so long; but it was in my heart to say all these things to you to-day. My own apprehensions as to our future growth arise from the excess of the centrifugal rather than of the centripetal tendency. It is in the balance of these two forces that the harmony of creation is found. It is possible to carry out the noble idea of Personal Individuality too far.

Especially have we to watch and pray against that wretched apathy which infects so many churches—careless of duties, but in an inverse ratio jealous of rights and liberties; itself neglecting the work of the Lord, and charging with assumption those who perform it. To me it appears that the Bible says more of the duties of church-members than of their privileges; that the great end of the church constitution there ordained is to provide that every individual should take a part in Christ's work; and that power is given him for that purpose, and not as itself the *summum bonum*. To pass by the work, but claim the power, is a monstrous perversion of Scripture Congregationalism,—yet it is not uncommon. Our liberty costs us something, as to the power of consolidation and self-extension. The centralised systems have the advantage over us in these respects, but it is not worth the cost, if all we gain is liberty—to do nothing. The whole value of freedom consists in the use we make of it. Our freedom is not freedom to do as we like, but *as Christ commands*. Let us get firmly established on this foundation, and then we can develop the capabilities of God's plan of Church polity. With abundant spiritual life, our simple organization is equal to all the work for which a church is designed. Spiritual life—communion with Christ—the in-dwelling of the Holy Ghost—a heart and life all consecrated to the Lord—ah! this is the want of wants to every one of us. Let this, then, be our motto for the present meeting:

“NOT SLOTHFUL IN BUSINESS,
FERVENT IN SPIRIT,
SERVING THE LORD.”

SIXTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The Congregational Union of Canada assembled in the Second Congregational Church, Toronto, on Wednesday, 8th June, 1859, and continued in session till the afternoon of the following Tuesday. There were present,

MINISTERIAL MEMBERS:

Revs. L. P. Adams, W. H. Allworth, J. Armour, E. Barker, R. K. Black, W. Burgess, A. Burpee, J. Campbell, J. Climie, Professor Cornish, H. Denny, A. Duff, D. Dunkerley, J. Durrant, E. Ebbs, J. Elliott, K. M. Fenwick, J. Fraser, William Hay, James Hay, J. Howell, S. King, A. Lillie, D.D., F. H. Marling, D. Macallum, Dougald McGregor, J. McKillican, E. A. Noble, A. J. Parker, T. M. Reikie, G. Ritchie, R. Robinson, E. J. Sherill, S. Snider, J. Unsworth, H. Wilkes, D.D., A. Wickson, A.M., Hiram Wilson, J. Wood, J. Wheeler, J. T. Byrne, W. Hayden, R. G. Baird, T. Pullar, W. F. Clarke, Robert McGregor, and Robert Hay,—in all, 47.

DELEGATES FROM CHURCHES.

Albion, J. F. Warbreck; Brantford, James Wilkes; Brock, A. McMillan; Bowmanville, H. O'Hara; Caledon, Thos. Russell; Cobourg, William Harrison; Eden Mills, William Phin; Eramosa, Thomas S. Armstrong; Garafraxa, Andrew Lightbody; Georgetown, Joseph Barber; Guelph, Richard Baker; Hamilton, J. C. Barton and W. Edgar; Inverness, Peter Campbell; Kingston, W. Massie; Listowell, A. McMillan and D. D. Campbell; London, H. Matthewson; Markham, D. Cash; Montreal (1st Church), Charles Alexander and Wm. Learnont; Newmarket, R. H. Smith and S. A. Marling; Owen Sound, Wm. Smith; Paris, Charles Whitlaw; Port Sarnia, Richard Lewis; Scotland, Charles Chapin; Sherbrooke, Samuel Tuck; Stouffville, Philip Wideman; Toronto (2nd Church), W. D. Taylor and John Turner; Vaughan, Joseph T. W. Wallis and R. Kean; Whitby, Samuel Hill; South Caledon, John A. Macdonald; Burton and Glanford, David Hess,—in all, 36.

DELEGATES FROM CORRESPONDING BODIES.

Rev. J. O. Fiske, from the General Conference of Maine; Rev. J. Fraser, from the General Convention of Vermont; Rev. Robert Wilson, from the Congregational Union of Nova Scotia and New Brunswick; and Rev. Jonathan Edwards, from New York State Association,—in all, 4.

HONORARY MEMBERS.

Rev. Joseph Hooper, of Newmarket; Rev. C. P. Watson, of London; Rev. Mr. Batt, of Niagara Falls; Rev. J. T. Pattison, of Garafraxa; Rev. Dr. Daggett, of Canandaigua, N. Y.; Rev. S. S. Hughson, of Rushville, N. Y.; Rev. Thos. Lightbody, of Charlotteville, N. Y.; Rev. J. L. Bennett, of Lockport, N. Y.; Rev. Dr. Jennings, of Toronto; Rev. J. Smith (Free Church), Bowmanville; Rev. A. Rankin, Agent for the Sabbath Hymn and Tune Book; The Students of the Canadian Congregational Theological Institute; Mr. F. Mould, of Eden Mills; Mr. Thom, Licentiate of the Free Church; Messrs. W. R. Hibbard and Wm. Moodie, of Montreal; and Mr. J. P. Wells, of Vankleek Hill.

PRELIMINARY BUSINESS.

The meeting was called to order by the Rev. F. H. Marling, Chairman; and after devotional exercises, the Secretary read the Constitution and Standing Rules of the Union. The Rev. E. Barker was chosen Minute Secretary, and Rev. R. Robinson, assistant.

All ministers present whose names stood proposed for membership, and delegates from churches in the same position, were received as honorary members, and also the students of the Theological Institute. A temporary Committee for Business and Nominations, viz., the Revs. K. M. Fenwick, E. A. Noble, A. J. Parker, and Messrs. R. H. Smith and C. Whitlaw, was appointed.

The hours of meeting were fixed to be from 9 A.M. to 12 M., and from 2½ to 5½ P.M.

Delegates to corresponding bodies reported.

Messrs. W. D. Taylor and W. Smith were appointed auditors of Treasurer's account.

The Union resolved to adjourn at 10 A.M. on Friday, to give place to the annual meeting of the Theological Institute.

ANNUAL SERMON.

The annual Sermon was preached on Wednesday evening, by the Rev. T. M. Reikie, from v. ii. 2,—“I know thy works.”

At the close of the public service, the temporary Committee for Business and Nominations presented a report.

THE RETIRING CHAIRMAN'S ADDRESS

Was delivered on Thursday morning, by the Rev. F. H. Marling. At a subsequent meeting it was unanimously

Resolved,—“That the cordial thanks of the Union be presented to the late Chairman for his excellent address delivered on his retiring from the chair, and that he be requested to prepare it for publication in the *Canadian Independent*.”

The balloting for the new Chairman resulted in the election of the Rev. H. Wilkes, D.D.

MISSIONARY AND STANDING COMMITTEES.

The following Committees were appointed:

Missionary General Committee:—Revds. John Wood, of Brantford; E. Ebbs, of Paris; A. J. Parker, of Danville; Dr. Lillie, of Toronto; R. Wilson of Sheffield, N. B.; Messrs. C. Whitlaw, of Paris; C. Alexander, of Montreal; C. Chapin, of Scotland; S. Tuck, of Sherbrooke; W. D. Taylor, of Toronto; and R. H. Smith, of Newmarket; with the Rev. Dr. Wilkes, as *Secretary-Treasurer*; and the Rev. K. M. Fenwick, as *Home Secretary*. *Business Committee*:—Rev. J. Elliot, *Convener*. *Membership*:—Rev. A. Duff, *Convener*. *Finance*:—Rev. W. F. Clarke, *Convener*. *Nominations*:—Rev. J. Howell, *Convener*. *Public Service*:—Rev. F. H. Marling, *Convener*.

DELEGATES FROM CORRESPONDING BODIES.

According to the order of the day, delivered fraternal addresses on Thursday afternoon, viz:—the Rev. J. O. Fiske, from Maine; the Rev. J. Fraser, from Vermont; the Rev. R. Wilson, from N. S., and N. Brunswick, and the Rev. Jonathan Edwards from New York. Letters were also read from corresponding bodies; viz. the General Association of Iowa, by Rev. C. H. Gates; and the General Association of Michigan, by Rev. J. Nall. The Rev. W. F. Clarke, also gave a description of the state of Congregationalism in Wisconsin. At the close of these fraternal salutations, the Union joined in singing the 133rd psalm, and were led in prayer by the Revs. Dr. Lillie and Jonathan Edwards, of Rochester. At a subsequent meeting a letter was read from the delegate appointed by the General Association of Massachusetts.

CHANGES IN THE ROLL.

On successive reports of the membership committee, there were *received* into the union, Revs. J. McLean, Robert Hay, A. McDonald, W. F. Clarke, Thos. Pullar, R. G. Baird and Robt. McGregor; and the churches of South Caledon, Hillsburg, Bothwell, with the united churches of Barton and Glanford. The Rev. Joseph Hooper, stands *proposed*, and also the church in Erin. Letters of *dismissal* were granted to Rev. T. Bayne, and Rev. R. J. Williams.

On Friday morning, the chair was vacated to allow the annual meeting of the Canadian Congregational Theological Institute to be held.

HYMN-BOOK QUESTION.

On Friday afternoon the union resolved itself into a committee of the whole on the Hymn-book question, having previously been addressed by the Rev. A. Rankin, on behalf of the Sabbath Hymn and Tune book. In the Committee of the whole James Wilkes, Esq., was called to the chair. This Committee reported to the union a recommendation to appoint a Committee to report on the Hymn-book question to a Committee of the whole on Monday, at 3 p.m. The Union concurred in the recommendation, and the chair appointed Revs. F. H. Marling, W. F. Clarke, Messrs. C. Alexander, D. D. Campbell, and Professor Cornish, *Convener*. The report of this Committee, which recommended the Sabbath Hymn Book, was accepted on Monday, at 3 p.m., and the Union went into a Committee of the Whole, Rev. R. Wilson in the chair, the Committee of the Whole rose without any report. Professor Cornish, requested on behalf of the Hymn Book Committee that their report be withdrawn, which was allowed. It was also resolved on Tuesday, that the New Congregational Hymn books in the possession of the union, be divided amongst the different Associations in Canada, the friends in Lower Canada who are not united in a local association, the churches in Nova Scotia, New Brunswick, and British Columbia.

PUBLIC MISSIONARY MEETING.

The usual public Missionary meeting was held on Friday evening, Charles Whitlaw, Esq., occupying the chair. Dr. Wilkes presented an abstract of the missionary report, which stated that about 40 missionaries had been engaged during the year, and that the financial income from Canada had been very

little short of last year; after which the statistics of the following churches were read by the Secretary of the Union, and short narratives of their state given by their several pastors; Albion, by the Rev. J. Wheeler; Potton and Fitzbay, by the Rev. L. P. Adams; Port Sarnia, by Rev. R. G. Baird; Scotland, by Rev. Wm. Hay; Hamilton, by Rev. T. Pullar; Stanstead South, by Rev. A. McDonald; Danville and Little Warwick, by Rev. A. J. Parker. Rev. R. Wilson, also gave an outline of the state of the body in N. Brunswick and Nova Scotia, making brief references to the churches at Sheffield and St. John, N. B., at Cornwallis, Halifax and Canso, in Nova Scotia. During the evening, a recess of half an hour was allowed for refreshment and social greetings. A collection was also taken on behalf of the Missionary Society.

DR. LILLIE'S ESSAY.

The essay of Dr. Lillie was read on Saturday forenoon; and it was unanimously resolved, that the hearty thanks of this Union be presented to Rev. Dr. Lillie for his valuable essay on "Permanency in the Pastoral Relation:" that he be requested to place the manuscript in the hands of the Union for publication in the *Canadian Independent*; and that should sufficient guarantees be given, it be also published as No. 3 of the Tract series.

WIDOWS' AND ORPHANS' FUND.

After the reading of Dr. Lillie's essay, the report of the Trustees of the Widows' and Orphans' Fund, was read by Mr. W. R. Hibbard of Montreal; whereupon the Union gave way to a meeting of the subscribers to that fund.

APPOINTMENTS FOR NEXT MEETING.

Annual sermon, Rev. J. Elliot, Primary; Rev. A. Duff, Substitute.

Sabbath morning sermon, Rev. R. K. Black, Primary; Rev. J. Howell, Substitute.

Sabbath evening sermon, Rev. J. Wood, Primary; Rev. E. Barker, Substitute.

Rev. K. M. Fenwick, was appointed writer of an essay on "Doctrinal uniformity—how far necessary and attainable in our denomination."

COMMITTEES.

On recommendation of the committee on nominations, the following committees were appointed.

Committee of the Union.—Rev. Dr. Wilkes, Chairman; Rev. E. Ebbs, Secretary-Treasurer; Revs. F. H. Marling, Dr. Lillie, T. M. Reikie, A. Duff, Professor Cornish, D. Dunkerly; Messrs. C. Alexander, G. Hague, James Baylis, W. R. Hibbard and A. Savage.

Missionary District Committees—Western District.—Revs. W. Clarke, E. Ebbs, W. Hay, J. Howell, W. H. Allworth, Messrs. F. P. Gould, C. Whitlaw, J. McKeand, S. Hodgskin, A. Malcolm, Secretary, Rev. J. Wood.

Middle District.—Revs. Dr. Lillie, F. H. Marling, T. M. Reikie, J. Unsworth, A. Wickson, M. A., Messrs. G. Hague, J. F. Marling, R. H. Smith, E. Childs, W. D. Taylor, J. Fraser, Secretary, Rev. J. T. Byrne.

Eastern District.—Revs. K. M. Fenwick, R. K. Black, J. Climie, W. Hayden, P. Shanks, Messrs. J. C. Field, B. P. Ross, R. Robertson, W. Massie, and J. Mair, Rev. A. Burpee, Secretary.

Lower Canada District.—Revs. Dr. Wilkes, A. Duff, A. McDonald, G. Cornish, Messrs. A. Savage, R. Holland, W. Moodie, and S. A. Hurd, (Eaton); James Baylis, Esq., Secretary of Montreal section; and Rev. D. Dunkerley, Secretary of the Eastern Townships.

Nova Scotia and New Brunswick District.—Rev. J. Sterling, Keswick Ridge; Rev. Mr. Thornton; Messrs. T. Barker and J. Burpee, St. John; Messrs. T. B. C. Burpee, and H. P. Bridges, Sheffield; Mr. J. Burton, Halifax; Mr. W. H. Freeman, Milton; Capt. McLeod, Liverpool; with power to add to their number. Rev. R. Wilson, Sheffield, N. B., Secretary.

DELEGATES TO CORRESPONDING BODIES.

To the U. P. Synod in Canada, for 1860, Rev. T. M. Reikie, Primary, Rev. A. Duff, Substitute.

To the General Association, Massachusetts, Rev. J. Elliot, Primary, Rev. G. Ritchie, Substitute.

To the General Conference, Maine, Rev. A. Duff, Primary, Rev. A. Macdonald, Substitute.

To the General Convention, Vermont, Rev. A. J. Parker, Primary, Rev. R. K. Black, Substitute.

To the General Association, Michigan, Rev. R. G. Baird, Primary, Rev. J. Howell, Substitute.

To the General Association, New York, Rev. J. T. Byrne, Primary, Rev. E. Ebbs, Substitute.

To the General Association of New Hampshire, Rev. J. McKillican, Primary, Rev. L. P. Adams, Substitute.

To the Presbyterian and Congregational Convention of Wisconsin, Rev. R. Robinson, Primary, Rev. J. Wood, Substitute.

To the Congregational Union of New Brunswick and Nova Scotia, Rev. Dr. Wilkes, Primary, Rev. H. D. Powis, Substitute.

SABBATH SERVICES.

The sermon at the morning service was preached by the Rev. R. Robinson, from Heb. i. 6,—“And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.” Devotional exercises by Rev. D. McCallum.

In the afternoon, the members of the Union and many members of the sister Congregational Church in this city, united with the 2nd Church by invitation, in the participation of the Lord's Supper. The pastor of the 2nd Church presided; Revs. Dr. Daggett, Wm. Hay, H. Denney, and R. K. Black, took part in the service.

In the evening, the Rev. W. F. Clarke preached from Mark xiii. 34,—“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.” At the close of the service, a religious conference was held, at which the brethren who had been preaching in the open air in various parts of the city stated that their services were attended with interest.

During the session on Monday forenoon, a full report of the donations to Mrs. Snell was made, with her expression of thanks; it was also resolved, that any monies yet on hand for Mrs. Snell be paid to the Rev. F. H. Marling.

Rev. Hiram Wilson was heard on behalf of Fugitive Slaves, and Sailors on the Welland Canal, and the Business Committee were requested to prepare a resolution on this subject.

An interim Report of the Business Committee was adopted, viz: That with grateful acknowledgment of the services of the brethren who have delivered the Annual and Sabbath Sermons before the Union, they be requested to present their MSS. to this Union for future use, as the Union may direct.

FRENCH CANADIAN MISSIONARY SOCIETY.

On Monday afternoon, the Revs. R. Robinson, and E. J. Sherrill, were heard on behalf of the French Canadian Missionary Society, and the following resolution was passed unanimously:—

“That we have great pleasure in avowing our unabated confidence in the French Canadian Missionary Society, and do still cordially commend it to the continued support of all our churches, recommending that an annual collection be taken up in its behalf.”

A vote of sympathy with the family of the late C. J. Mickle, Esq., J. P., was unanimously passed.

THE PUBLIC MEETING OF THE UNION

Was held on Monday evening at half-past seven. Dr. Wilkes, the chairman of the Union presided, who gave a sketch of the proceedings of the Union, and according to vote was heard on behalf of the Canada Foreign Missionary Society. The summary of the statistics of the body in Canada was then read by the Minute Secretary, after which addresses were delivered by the Rev. J. Elliott, on “Con-

gregationalism in Great Britain;" by Messrs. C. Alexander and W. R. Hibbard, on the Widows' and Orphans' Fund; and by the Rev. Joseph Hooper on "The Press." Narratives of the state of religion in their respective charges were also given by the Rev. J. McKillican, of Martintown and Rev. Robert McGregor.

At the close of the public meeting, the Union received the final report of the Finance Committee, which was adopted; 72 per cent. was paid on travelling fares and due bills of last year.

TEMPERANCE.

Memorials from Temperance Associations were read, and the following resolution adopted:

"That without pronouncing on the merits of the organization of the Sons and Daughters of Temperance and other Temperance Associations, we heartily sympathize with them in their endeavours to remove, by moral suasion and legal means, the causes of Intemperance from our beloved land." The Union also instructed the Secretary to send a copy of this resolution to the Memorialists.

MISSIONARY AND TRACT SOCIETY RESOLUTIONS.

On British Columbia.—"That this Union conscious of a fervent interest in every portion of British Columbia, as the extreme Western colony of British North America, cannot refrain from expressing its deep gratification at the appointment by the Colonial Missionary Society, of our able, tried, and beloved brother, the Rev. W. F. Clarke, to labour in the Gospel and to represent our distinguishing principles in that exceedingly important region:—

That the Union devoutly and affectionately commends to the care and blessing of our Heavenly Father, our beloved brother, his partner, and their children, praying that He may vouchsafe to them journeying mercies and abundantly prosper them in their residence, and in all their undertakings in the land of their sojourn: and that our brother may be long spared to communicate to this Union personally or otherwise, such tidings as will enable them to unite with him in earnest thanksgiving to our God and to His Christ."

American Tract Society at New York.—"That this Union strongly deprecates the course pursued by the majority of the American Tract Society at its late meeting held at New York, by which it sought to suppress free discussion in a matter of great importance to the interests of Christ's Kingdom; and hereby expresses its heartfelt sympathy with the minority of that Association in the bold stand they have taken in relation to the duty of speaking out, according to the oracles of God, respecting the great evils of slavery: and earnestly hopes and prays that the Society may be delivered from a temporising spirit, and be led, from a sense of duty, boldly to protest against this and every form of oppression and sin."

American Tract Society at Boston.—"That this Union expresses its hearty approval of the course pursued by the American Tract Society at Boston, in relation to the matter of slavery, and hereby respectfully recommends the various Tract Societies of this Province to carry on the American branch of their business with the above Society as far as practicable."

Canadian Foreign Missionary Society.—"That this Union expresses its confidence in the Canadian Foreign Missionary Society, and cordially commending it to the prayers, sympathy, and support of the churches, strongly recommends that an annual collection be taken up on its behalf."

Natal.—The Rev. James Hay addressed the Union, after which it was carried unanimously, "That this Union has heard with much interest the statement of their beloved brother, the Rev. James Hay, relative to his contemplated emigration as a volunteer missionary to Natal, and pray God to direct all his steps; and further, that the Secretary of this Union be instructed to give him letters of commendation to Christian brethren in that colony, and on his way thither."

The Union then commended Mr. Hay to God in prayer.

"CANADIAN INDEPENDENT."

A statement was made on Friday forenoon, by the editor of the *Canadian Independent*, of the present position of that periodical, which represented it as self-

sustaining during the year. It was resolved that there be a free conference of the Union on Monday, from 11 to 12 A.M., respecting the *Canadian Independent*. That conference was held on Monday and Tuesday, and resulted in a resolution to continue the magazine, and in the appointment of a committee to obtain a proprietary. At the closing meeting of the Union, guarantees were obtained to the amount of \$100.

NEW DIVISION OF MISSIONARY DISTRICTS.

The report of the committee appointed at the last annual meeting, to consider the re-arrangement of the Middle and Western districts, was received and ordered to lie on the table as recommended. The report proposed,

"1. That out of the existing districts named, both of which are undesirably large, three new districts be now constructed, to be known hereafter as Huron, Erie, and Ontario districts.

"2. That the proposed districts include, respectively, the following counties:—The Huron—the counties of Essex, Kent, Lambton, Middlesex, Elgin, Huron, Perth, and Bruce, embracing at least about 13 stations; the Erie—the counties of Oxford, Waterloo, Wentworth, Brant, Norfolk, Halton, Haldimand, Welland, and Lincoln, embracing in all about 20 stations; the Ontario—the counties of Grey, Simcoe, Peel, York, Ontario, Victoria, and Durham, with the exception of Port Hope station, which should not be dissociated from Cobourg, this district would comprise about 20 stations.

"3. They would further suggest, that to make the new nomenclature uniform, the districts at present known as the Eastern and Lower Canada districts, receive the names respectively of the Rideau and the St. Lawrence."

SABBATH SCHOOLS.

It was resolved, "That the interest and importance with which Sabbath schools are invested, in their past and present relation to the church, and to the world, claim for them a constant share in the attention and deliberations of this Union; and that the Rev. J. Elliott be appointed to collect statistics and suggestions, to be presented at our next session at Montreal."

DAY OF PRAYER.

It was resolved, "That we earnestly recommend the churches associated with us to observe the last Sabbath in June as a day of special confession of national sins and supplication to Almighty God, that he may command his blessing to rest on the roots and fruits of our land, thus preserving us from the various causes of blight by which we have severely suffered in former years."

PRAYER FOR COLLEGES.

It was resolved, "That whilst our Educational Institutes are of great value in aiding the promotion of the interests of the Lord's Kingdom, and of those who receive training in them, we cannot overlook the fact that the Divine blessing is essential to spiritual benefit: and therefore recommend to our churches to co-operate as far as possible with those of other denominations in observing the last Thursday in February as a day of special prayer for Colleges and other Institutions of learning, that the Lord would graciously and copiously pour upon them the Holy Spirit."

CORRESPONDENCE WITH SCOTLAND AND AUSTRALIA.

The Secretary of the Union was instructed to open a correspondence with our brethren in these lands.

DR. RYERSON'S CIRCULAR.

A circular requesting the views of the Union on the subject of religious instruction in Common Schools, and which had been previously referred to a Special Committee, was on Tuesday forenoon considered in a Committee of the whole. The Committee of the whole recommended the appointment of a Committee to consider the subject brought before the Union in the circular, and present a report at the next annual meeting. Committee nominated,—Revs. E. Ebbs, J. Wood, D. McCallum, W. Hay, and Chas. Whitlaw, Esq.

RAILROADS.

Resolved, "That the thanks of this Union are due, and are hereby tendered to the Grand Trunk, the Ottawa and Prescott R. R. Companies for their kindness to ministers during the past year in making an arrangement by which they were permitted to pass over their roads at half fare; and also to the Northern and Grand Trunk R. R. Companies for special arrangements in favour both of ministers and delegates coming to its present session."

CHURCHES AND FRIENDS IN TORONTO.

The thanks of the Union were tendered to the Pastor, members and congregation of the 2nd Church, together with the pastor and members of the 1st Church and other Christian friends of other denominations for their kindness and hospitality to the members of this Union during its present session.

MISSIONARY REPORT.

The first item of business on Tuesday afternoon was the adoption of the following resolution:—

"That the Missionary Report of the Secretaries (Revs. Dr. Wilkes and K. M. Fenwick) be considered as read; that it be received and adopted; and that it be published under the direction of the Committee."

LETTER TO THE UNION FROM THE 1ST CHURCH, TORONTO.

On Saturday, a Committee was appointed to confer with the 1st Church, Toronto, on the subject of the letter addressed to the Union by the 1st Church, Toronto. On Tuesday afternoon they reported as follows:—

"It may be well at once for the committee to state the position of the question. The First Church, Toronto, has not applied for membership with the Union; nor has it sought any alteration of the constitution with a view to such an application. The object in addressing the Union was respectfully and affectionately to inform the brethren of the reasons why, as a church, it did not seek to be received as a member, as well as in the hope that possibly some of the difficulties might be removed.

"We beg to report, first, that on enquiry we found that the church had appointed a committee to correspond with the Union, should such correspondence be sought; and having requested a conference with said committee the request was at once granted. We have had two meetings, and we cannot refrain from expressing our full satisfaction with the kind, frank, and truly affectionate spirit with which we have been met by the members of the committee.

"As the result of said conference we would respectfully express our confidence that the tendencies supposed to exist in our constitution do not really exist; but to make the principles, of the Union more evident; to remove, if possible, every difficulty out of the way of our brethren of the First Church, your committee is prepared to propose the following amendments of the constitution, viz:

"Art. II. (in place of the present), 'That it shall consist of churches of the Congregational or Independent order, of the pastor or pastors of, and missionaries and evangelists connected with, associated churches, and professors or tutors in Colleges and Congregational Theological Institutes, being members of such associated churches, approved and received at a general meeting.'"

"After the words 'perfect independence' in Art. III., instead of what now follows read 'in its government and administration, and therefore that the Union shall not assume legislative or administrative authority, or in any case become a court of appeal.'"

"In Art. V. after the words 'represented by two' strike out the word 'lay.'"

"In Art. VI. after the words 'chosen annually' insert for its members.'"

"In standing rules remove the 1st and 16th rules. In the 11th omit all after 'with such meeting.' In 13th omit all the words before 'the churches are expected.'"

"II. We also think that although the missionary operation of the body have always before, as well as after, the general amalgamation, been strictly connected with the Union, that some such change as was several years ago effected on our Theological Institute, might with advantage take place on the Missionary Society.

In this case, however, correspondence with the Colonial Missionary Society will be required."

In view of the above, your committee would respectfully suggest that a committee be appointed by the Union to take this latter subject into careful consideration to report early next session:—That the Sec. Treasurer of the Missionary Society be on this committee to conduct the necessary correspondence with the Home Society, and that the remaining members of the committee be nominated by the Chair. It was resolved, that the constitutional changes recommended in the former part of this Report be referred to a committee nominated by the chair, to report thereon at next annual meeting; said committee has nominated, Revs. K. M. Fenwick, J. Elliot, Dr. Lillie, T. M. Reikie and F. H. Marling. Also resolved, that the recommendation contained in the second portion of the Report be adopted. It was stated by the Convener of the Committee conferring with the 1st church, that no action in the conference of this committee with that Church should be understood as indicating the future course of that church towards the Union. The chair, in nominating the committee recommended in the second portion of the above report, re-appointed the parties who constituted *that* Committee, the Chairman himself, according to the recommendation being included.

The Membership Committee having reported in relation to Mr. Harris of Simcoe, "That there be no alteration in the action of the Union from last year, a minority report recommended that a letter of dismissal be given to Mr. Harris, understanding thereby a letter signifying his membership up to his resignation, it was resolved, that in view of the inherent difficulty of the case referred to, the personal absence of the parties concerned, and the small number of members present at this late period of the session, these reports be accepted and laid on the table."

It was resolved on report of the Business Committee, "That in reply to the letter from the church at Hamilton, the Secretary be instructed to state that the action of the Union last year in reference to the 'Simcoe case,' was not founded upon the result of the *ex parte* council."

Resolved, "That the unfinished business of last annual meeting still lie on the table."

Resolved, "That the Union adjourn to meet in Zion Church, Montreal, on the 2nd Wednesday in June 1860."

After a short address by the Chairman on the happy feeling that had pervaded the meeting, the members separated after singing the hymn beginning "May the grace of Christ our Saviour," and prayer by the Rev. Dr. Lillie.

THEOLOGICAL INSTITUTE.—ANNUAL MEETING.

The Annual Meeting of the subscribers to the Canadian Congregational Theological Institute, was held in the Second Church, Toronto, on Friday, June 10th, at 10 a.m., R. H. Smith Esq., of Newmarket, in the chair.

After prayer, Rev. A. Burpee was chosen Secretary of the meeting.

The Secretary, Rev. F. H. Marling, read the Report of the Committee, and Patrick Freeland, Esq., Treasurer, presented an interim statement of his accounts.

"The Report stated that the class of 1858-9 had consisted of eleven students, three having been received during the late session,—Messrs. Sanderson, Smith, and Duff. The principles on which the Committee proceed in the examination of candidates are also explained, and the co-operation of the churches in this work earnestly solicited. The tutors and examiners report favourably of the progress of the students. The Library and apparatus of Gorham College, Nova Scotia, now suspended, has been offered for use until required, and accepted. Financial difficulties had again compelled the premature closing of the session, and had also an appeal to the Colonial Missionary Society for increased aid. The result

of this application was not yet known. The Treasurer's interim statement showed a balance of \$116 *against* the Institute, with \$600 liabilities, on the current expenses account; and a balance *in hand* of \$376 on account of the Building Fund.

Moved by Rev. W. F. Clarke, seconded by Rev. Dr. Wilkes, and

Resolved,—"That the Report now read be accepted, adopted and printed: and that Messrs. Joseph Robinson and W. R. Ross be requested to audit the Treasurer's accounts."

Moved by Rev. A. Duff, seconded by Rev. Professor Cornish, and

Resolved,—"That the following gentlemen be the Committee and Officers of the Institute for the ensuing year:—

Treasurer: Patrick Freeland, Esq. *Secretary*: Rev. F. H. Marling.

COMMITTEE:

Revs. T. S. Ellerby, A. Lillie, D.D., A. Wickson, A.M., E. Ebbs, J. T. Byrne, T. M. Reikie, J. Wood, and J. Porter; Messrs. Peter Freeland, A. Christie, J. Nasmith, E. Childs, J. Snarr, and W. D. Taylor."

Moved by Rev. W. Hay, seconded by Patrick Freeland, Esq., and

Resolved,—"That the churches be requested again to observe the second Sabbath in October as a day of Special Prayer for the Institute."

Rev. A. Duff, from the Committee appointed at the last Annual Meeting, presented a Report, which was accepted, adopted, and ordered to be printed with the minutes. It recommended no general measure for aiding students in their preparatory studies, but rather the foundation of "Congregational Scholarships" in Colleges by our wealthier friends.

BRITISH COLUMBIAN MISSION—DESIGNATION SERVICE.

On Tuesday evening, June 14th, the Rev. W. F. Clarke was publicly designated to the British Columbian Mission of the Colonial Missionary Society (of England), by a service held in Zion Chapel, Toronto.

The Rev. Dr. Wilkes made an introductory statement, which, for the sake of the facts and principles it contains, is here inserted in full.

We attach a deep interest to this meeting, for it is the visible inauguration of a new mission to the Pacific side of British North America. Whether we consider the parties originating the mission, or the individual in himself and in his relations, who is this evening to be publicly designated amid holy solemnities to this mission, or the nature and design of the movement, we are in the midst of matters which naturally stir our hearts.

The originating agency is the Colonial Missionary Society in connexion with the Congregational Union of England and Wales, a society only 23 years old, but which has in the Colonial field more or less connected with it, and at one time or other either sent out or adopted by it, 160 ministers of the Gospel. I remember well standing in Weigh House Chapel in London 23 years ago, as our brother stands in Zion Chapel, Toronto, to night, like him having sustained the pastoral office, that I might be, as he is now, commended to the grace of God for the first mission of this society. I came to Canada its first field, he goes to British Columbia, its last up to this date. That was the time of the formation of the Society, this is the period of its manhood.

It should not be forgotten that until the birth of this C. M. S. Congregational Independence had no organization for Missions to British colonists occupying the Colonial portions of the empire. The churches had been long engaged in the

holy work of evangelising the heathen, and they gave heed to Home Missionary work, but to Colonial Missions they were strangers. Other communions wiser and more faithful in this particular were first in the field, and, as a consequence, many of our own people were lost to the denomination. Because of such convictions of the value of our distinctive principles and practices as we ought to possess if we are to stand separate from others, we regret that in all parts of these Provinces, the neglect of British Independents has literally made over to others, a multitude who would have been in all respects better in their native ranks. It was high time to stay this evil, a result which has largely followed the working of this Society.

Of the individual chosen to go forth as the pioneer Missionary, more might be said if he were not present. Himself, the son of a faithful minister of Christ, who has laboured in Canada for upwards of twenty years, he has had no little experience of Colonial life. Educated in our Theological Institute, and for some years the pastor of one of our Churches, as well as the Editor of our denominational journal, he has a culture and an experience specially adapting him for the field on which he is about to enter, nor is his two years residence in Wisconsin otherwise than favourable in the matter of his training for such a sphere as British Columbia, where already are found many citizens of the neighbouring republic. It is gratifying to us to know that when our friends in England projected this mission they turned their thoughts to Canada at once as the source whence to derive a missionary qualified for the work, and although they are endeavouring to obtain a coadjutor for Mr. Clarke in England, they have by last mail hinted the desirableness of having another Canadian Minister in view, should they fail in England.

In looking at the design and nature of the movement itself we are aware of a question which some will promptly utter: why introduce a Congregational Mission into British Columbia at all? Are not the Episcopalians and Methodists already there? and do not Presbyterians purpose to follow? We reply in our own name and in that of our friends in Great Britain, as follows:

1. In our judgment it is hardly possible to exaggerate the importance to all the interests of Zion, and to the advancement of our Lord's kingdom in the world, of having membership of the visible church based, not on infant baptism and confirmation in youth because of competent knowledge of a catechism; nor on the fact of early parental consecration, together with knowledge of a catechism, and nothing against the moral character; nor on the profession of being engaged in the work of seeking salvation, however good and excellent these things may be in their places; but on fair credible evidence of regeneration, a new heart and a right spirit, — a true godliness, the product of Divine grace.

2. We attach no little value to the influence of our church polity when fairly treated, in training our members to a robust manliness of character, to a large-hearted catholicity of sentiment and of feeling towards other communions: to a self-reliant activity in the work of the Lord; and to a firm adherence to great truths and principles, combined with a reasonable elasticity in respect to details. And then, we are not to ignore the importance in a new colony of our time-honoured and faithful testimony for the spirituality of the kingdom of Christ, and against all State support of religion.

3. Conceding to our brethren of other communions a recognition of their evangelical ministrations, and praying that they may be blessed in them, we cannot close our eyes to the fact that our views of polity and our estimate of the Divine Will regarding man, give a *tone* to our preaching the doctrine of Christ and him crucified to our fellow men, which has special adaptation to many minds, and which is honoured of the Master to achieve spiritual victories. We decline to set ourselves up as superior in evangelical teaching to our neighbours, but there are elements of power, naturally springing out of our views and position, which we could not without treason to our King give up.

4. It may be expected that British Columbia will become a noble province of the Empire; and who does not wish to see reproduced all the better portion of

the social elements which so distinguish and dignify our fatherland. Wherefore, while sympathizing with the Episcopalian in those historical names and associations around which his affections are naturally entwined; with the Presbyterian, in his love for John Knox, and in his fond remembrance of the struggles of earnest men of the olden time to maintain the faith of the reformed churches; and with the Wesleyan, in his profound veneration for the names of John and Charles Wesley; we think it eminently fitting that the ecclesiastical descendants of John Milton, Oliver Cromwell, and John Howe, of the Pilgrim Fathers and President Edwards, of Matthew Henry and Philip Doddridge, of Isaac Watts and Dwight of Yale, of J. Pye Smith and Burder, Jay and Wardlaw, Raffles, J. Angell James and Binney, yea and of a host of other names should have their place and their work in that new Colony. We take leave to doubt the completeness of the spiritual Israel in any part of the Empire without the presence and efficiency of Congregational Independency.

5. But after all, the reason that weighs with us most, is our conviction of the duty of bringing the Churches of Christ now, into as near conformity as is practicable with the New Testament, the Churches founded and trained by the Apostles. We have great love for apostolic succession in this sense; and our brethren of other communions must bear with us if we avow our conviction that our polity is nearer that standard than theirs. With these convictions of a special nature, and with desire to preach Christ's glorious Gospel to the inhabitants of British Columbia, Congregational Churches in Britain begin this Mission, and may the Lord smile on the work of their hands. Amen.

At the close of this address, Mr. Clarke made a statement, on his own behalf, of the views and feelings with which he was about to enter upon the mission. We give the following sketch from the *Globe*:

"He recognised the application to himself and to his life's work of the following principles:—First, that the soldier of Christ was not to go a warfare at his own bidding, but that he was to consider himself under law; secondly, that the soldier of Christ was to hold himself ready to go to any part of the world where the interests of the government he served might require his presence; and, thirdly, that the providence of God, interpreted by the Divine Word, was a constant revelation of present duty as to spheres of usefulness. Under the control of these principles, it was his lot to be led, two years ago, to a field of labour in the western part of the United States. Many strange and peculiar circumstances were connected with that removal. Bound by strong ties to this land, he felt loath to leave, and yet there seemed to him no alternative but to go. It was his privilege to be associated in Wisconsin with a very intelligent and loving Christian people, but he never had the feeling that his residence among them was other than temporary. It seemed to him he was there as in a school, for a transient period only, to learn lessons that would be of service in his future work and history. This impression was strengthened the longer he remained in that western field. Strongly importuned to accept the permanent pastorate, everything seemed to conspire to persuade him to it, everything but the persuasion that such was the Master's will.

In the midst of this embarrassment he received a letter from the Colonial Missionary Society, containing an urgent invitation to become its pioneer Missionary to British Columbia. This invitation appeared to him to be the Master's call to another part of the world's great harvest field. Some of the reasons leading him to this conclusion were as follows:—He felt that the field was a most important one; somebody must go and cultivate it. Quite unsought on his part, the call had come to him. His experience of colonial life, and his acquaintance with missionary pioneering, gave him some degree of fitness. He had been no stranger to the hardships of missionary life in this country, and was prepared to encounter them in the new country to which he was going. Then there was the matter of personal health. This was not only good, but robust. His strength had been recuperated by his sojourn for two years in the West, amid the beauti-

ful scenery of Wisconsin. There was also the concurrence of his relatives, of his Christian brethren and friends, and of his dear father and father-in-law. Other providential circumstances pointed in the same direction. Feeling then no doubt of the providential call, he set out for the new missionary field with a cheerful courage. He should go without any misgivings, free from anxious doubts and fears. He should go, not merely at the word of Christ, but with the presence of Christ. That presence was with him now; he had felt it consciously since the acceptance of this appointment to a degree he had never felt before in any part of his previous life. He was never more profoundly conscious of personal weakness and unworthiness. But he relied on the Divine promise. He should go to preach Christ as his great business. But while resolving to know nothing but Jesus Christ and him crucified in the new land, he proposed to enter with interest, into all schemes which might tend to the welfare of his fellow-citizens. He went with a firmly rooted faith in the doctrines most surely believed among the Congregationalists of Great Britain and Canada, and with a deeper conviction than ever at once of the Divine authority and expediency of our church polity. He would also go to bear their time honored testimony against state interference with religion. He had learned, from the history of this and other British Colonies, that that matter required to be watched with a jealous eye, and he saw at this early date symptoms in British Columbia of the springing up of the evil. So far as God gave him grace he would testify against it, and he was sure they would all join him in wishing the young land might be saved from the evils entailed upon other colonies by the system of State endowments. Time would not permit him to enlarge further. The plans he had indicated might be taken as a sample of those which he had laid out. It was almost superfluous to commend himself to their prayers, for these had already been poured out in his hearing during the meeting of the Congregational Union now closing, and by both churches in this city before those meetings commenced, with a fulness and affection which forbade the thought that when absent, he should be forgotten. It would cheer him in his distant field of labour, to think that they were praying for him and his, and that

"Though sundered far by faith we meet
Around one common mercy seat."

The Rev. A. Lillie, D.D., then commended the missionary to the grace and protection of God in fervent prayer; after which

Mr. Roaf addressed Mr. Clarke on behalf of the promoters of the mission, and especially of those who had now formally and visibly designated him to the work. He did it so also in the name of the Lord Jesus Christ, who, by principles and concurrent events, had led His people into the enterprise. The work in view was described as yet but in its general aspect ascertained; but as already specifically arranged, and to be in detail made known, as the form and colour of a rose, first folded in the bud, and then opened out. The confidence of his brethren in Mr. Clarke, is shewn in his being left to learn, as well as to follow out the course of duty. A general sentiment, therefore, instead of details of duty and responsibility, would now be presented. That sentiment was in 1st Cor., iii. 14, "If any man's work abide." Some men's work ought not to "abide:" they scatter and do not gather; "eat up my people as they eat bread." Others do not build up, but only keep stationary. Others build, but it is upon "another man's foundation," which is the less honorable work. You go to *begin* a work. See that it is adapted to "abide."

I. It will be a primary and constant part of your duty to *testify of the truths of God*, especially "the Gospel of the Lord Jesus Christ." "Whether men will hear or whether they will forbear," they must be addressed with God's law and grace. "The earth is the Lord's;" the gold of Columbia that is to circulate through the world, stamped with our Sovereign's image, is *His!* With the formation of a people let His banner be planted. See you that they have distinct, definite ideas as to His character, works, laws, appointments. But remember that there is one part, central, on which the efficacy of the remainder depends;

namely, "the Gospel of the grace of God." Do your work so that it shall "*abide*." Some popularized sentiments get established amongst a people—as it were acclimatized—last for ages. They must be distinct; seen in their genius or spirit; be sustained by clear evidence; and be allied to other established conceptions. So enlightening the minds of the people, your teachings will survive the fluctuations of future times;—fashions and systems may be gales on the surface, that will leave the depths calm and immoveable. This work "shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."

II. You are to convert, sanctify, teach, comfort, and direct as many individuals as possible. Do this so that it may "*abide*." Some religionizing does not stand, is not adapted, is not by its promoters expected. You may be able to say "we are not of them that draw back unto perdition, but of them that believe to the saving of the soul." The difference in the two kinds of work, arises partly from the different parts of the human system upon which it is done—the sentient and fluctuating, or the moral and permanent—the feelings, imagination, sympathies, or the "*heart*." The difference arises, too, partly from the views inculcated. The *ungodliness* of the heart goeth not out but by that class of truths called distinctively "the Gospel." By other true men may be made religious, only to "return, but not to the Most High,"—sentimentally, solemnly, that which is born "of the flesh is flesh." Some failure is owing to religiousness not being *allied* to the firm and unchanging "rock" Christ, but to the "sands" of churchisms, professions, or sacraments.

III. You will have to gather Christians into churches, found institutions, establish usages,—"*Set things in order*." Do this so as to "*abide*." Some ecclesiastical works have stood long, as that of Wickliffe, Luther, Knox, Wesley, the Puritans, the Jesuits. God may in your case, as in that of the Apostle and High Priest of our profession, *defer* success; if so, "*Wait for it*." As in his church he has employed development—as there were at first marvels, Providences, prophesyings and other sensible things which afterwards gave place to "*faith hope, charity*," which "*now abide*;" as two of these are to cease, and charity to survive eternally, and as "*in the beginning of the Gospel*" extraordinary ministries were granted "*till we all come in the unity of the faith, &c., unto a perfect man*," a self-sustaining church, a regularly raised and trained ministry, so may God make your ministry provisional, introductory to a lasting one in your Province. Be contented with the dispensation assigned you, do not hasten results by new means—do not build up "*wood, hay, stubble*."

IV. Finally, it will be for you to inform distant brethren, and those who may come to co-operate with you, of doors set open and means available for their work. As the brethren shall be prepared, they will have to work and not to rest. "*The feet of the sower treadeth hard on the heels of the reaper*." See that the united work shall "*abide*;" and for this purpose is mental, moral, spiritual. Some merely get up buildings, some bustle in institutions, some are very sociable,—but to rely on such influences is to "*daub with untempered mortar*" and the wall will not stand, if but a fox run upon it.

I charge you by "*the coming of our Lord Jesus Christ*," &c., His blood is shed for those people. The Spirit that "*moved upon the face of chaos*" is ready to descend upon the unformed, floating, confused mass, and evolve form and life. You have the principles. "*The time is at hand*." The Gospel is now just completing the circuit of the earth,—you go to the last stage,—to which a marvellous Providence draws population.

On behalf of the brethren I address you. You have their confidence, love, prayers, and they will be present when the last stone will be brought in with shoutings of "*grace, grace unto it*."

On my own behalf I address a word. I saw you when a boy, received you to public profession, aided you into the ministry, preached to your people when ordained, and now "*I commend you to God*." "*Hold that fast which thou hast received (this evening), that no man take thy crown*." May I hear the Master say to you,—"*Well done, good and faithful servant*."

The Rev. J. Wood made a brief valedictory address, and the service closed with praise and prayer. The Revs. T. S. Ellerby, E. J. Sherrill, J. Elliot, and F. H. Marling took part in the several devotional exercises.

The attendance at this service was large, and the occasion was one of profound interest.

Trans-Atlantic Retrospect.

The great demand on our space this month prevents us giving our usual review of the May Meetings held in London, many of which were very interesting. The Congregational Union of England and Wales had held its Annual Meeting; also the London Missionary Society, British and Foreign Bible Society, Tract Society, &c. All were in a prosperous state. The meetings were well attended. New fields of usefulness are opening out in every direction, and one feeling appears to animate each and all—to “thank God and take courage.”

Official.

RECEIPTS FOR THEOLOGICAL INSTITUTE.

<i>Per Rev. Dr. Lillie:—</i>		Sheffield, New Brunswick, per
Cold Springs (omitted in last).....	\$2 35	Rev. R. Wilson
Stouffville	10 00	Rev. A. Duff.....
Pine Grove.....	10 36½	Montreal (add'l) per Dr. Wilkes,
St. Andrews, Etobicoke	7 60	Brockville, J. H.....
Albion	12 00	Inverness, per P. Campbell.....
Eden Mills	9 50	Melbourne, R. & W. L., arrears,
Eramosa	19 17	Newmarket, per Rev. J. Hooper,
Guelph	23 40	Stanstead South Church
Stratford.....	24 50	Indian Lands, Glengary, per Rev.
Whitby (additional)	6 00	J. Campbell
Garafraxa (A. L., 2 years)	2 00	Vankleek Hill and Hawkesbury,
Southwold (R. K.)	1 00	per Rev. J. Elliot
<i>Per Rev. K. M. Fenwick</i>	<i>4 00</i>	St. Andrews, C. E., per do.
Markham and Unionville, per		Do. do. per Rev. A. Sim,
Secretary	10 80	Southwold, R. K.
Toronto, June 21, 1859.		F. H. MARLING, Secretary.

Correspondence.

“THE CONGREGATIONAL QUARTERLY.”

To the Editor of the Canadian Independent.

PARIS, May, 1859.

DEAR BROTHER,—Permit me, through you, to introduce to our ministerial and lay brethren, a stranger, whose acquaintance will greatly promote their self-respect and *esprit de corps*. I refer to the *Congregational Quarterly* a magazine published in Boston, by a quarternion of the most accomplished and energetic defenders of the Puritan Faith and Order. Each part contains over a hundred large octavo pages,

double columns, beautifully printed, together with a portrait. Besides a very full chronicle of denominational intelligence and obituary sketches of departed worthies, its pages are enriched with original articles of *great present and permanent value*, relating to historical, theoretical and practical questions, in which every thoughtful and zealous Congregationalist must become deeply interested. Number 2, issued in April, contains a beautifully finished portrait of the late Rev. Leonard Woods, D.D., of Andover, with a spirited biographical sketch of that eminent man, from the able pen of Dr. E. A. Lawrence. Rev. A. H. Quint, (one of the Editors,) contributes interesting summaries of the statistics of the various denominations and two other papers. A curious historical contribution from Dr. J. S. Clark, on the relations of the Pilgrim Fathers to the Indians; and another paper on the "the old way of supporting ministers," will be read with interest. Dr. Clark also gives a brief article on "The publications of the Congregational Union of England and Wales." A very suggestive chapter on "meeting houses," by Rev. H. M. Dexter, illustrated with several sketches of such in old times, will be sure to get a reading. Mr. Quint's paper on "the Professors and Students in the Theological Seminaries of our denomination, in the United States," will help us, in Canada, to estimate our aggregate reserve strength, and the vast importance of such institutions. "Congregationalism in Western New York," by Rev. J. H. Dill, affords encouraging proof of the vitality and force of our principles. In fact there is not an article in either of the numbers that have come to hand, but our ministers and churches would prize very highly.

In a few years this work will be an invaluable historical memorial of Congregationalism, which no intelligent adherent of the principles of the Nonconforming Pilgrim Fathers could willingly dispense with. Let every brother that can possibly spare a *dollar* for the enrichment of his library, embrace the opportunity of commencing his subscription for this work, *in its first year*. It is marvellously cheap! Only one dollar a year! It is published early in each quarter. Address "The Congregational Quarterly, Chancery Street, Boston, Mass."

Yours fraternally,

EDWARD ERBS.

P. S.—The first number has a grand article on "Congregationalism—its features and superiorities,"—and an elaborate summary of facts and figures shewing the present state and progress of the denomination. In future the American Congregational Year Book will be merged in this Quarterly.

News of the Churches.

ORDINATION OF THE REV. ROBERT HAY.

Mr. Robert Hay, whose term of study in the Theological Institute, Toronto, expired at the close of the recent session, was, on the 7th inst., ordained to the pastoral charge of the church at Pine Grove, in the township of Vaughan. The devotional exercises were conducted by the Rev. William Hay, of Scotland, C.W. The questions were proposed to the candidate by the Rev. Arthur Wickson. The ordination prayer was offered by the Rev. James Hay, of Owen Sound. An impressive and affectionate charge to the pastor was delivered by the Rev. T. S. Ellerby, from Romans 1st chapter 1st verse, "Separated unto the Gospel of God." The "separation" of a pastor was illustrated and enforced with reference, I. To personal character: II. To official position: and, III. To privileges. The absolute necessity for holiness in heart and life was earnestly inculcated; and many valuable directions were given for the efficient discharge of the ministerial and pastoral functions. The Rev. Dr. Lillie gave an admirable charge to the Church from 2 Thessalonians 3rd chapter 1st verse. The points chiefly dwelt upon in the discourse were, I. The considerations that render it imperative upon a church to pray for its pastor: II. The spirit in which such prayers should be offered, and the objects to be embraced in them: and, III. The connection

between the prayers of a church and the reception of blessings by their pastor. The congregation was numerous, and apparently deeply interested. A peculiarly pleasing feature in the services was the presence of two ministers taking part in the ordination of their brother. Mr. Hay enters upon his work with good prospects of success and happiness. In connection with Pine Grove, he will labour at St. Andrew's, a very promising station, at which there is already a large congregation; and where, doubtless, a church will, within a short period, be organized. W.

A THIRD CONGREGATIONAL CHURCH IN ERIN.

On Friday, 20th May, an interesting service was held at the house of Mr. John McDougall, in South Erin, for the purpose of giving effect to the wishes of a few Christian people in that locality to enjoy the privileges of a church of Christ. The Rev. John McLean has been preaching in this locality for some time, in the Gaelic language, to large congregations, and the present result is a part of the blessing with which the Lord hath cheered him. There are many most favorable indications of future prosperity for this little church. The Revds. H. Denney and E. Barker assisted Mr. McLean in the service. There were also delegates present from the church at South Caledon: other brethren were expected from the sister churches of the same order around, but were unavoidably detained.

MEETINGS OF ECCLESIASTICAL BODIES.

The Conferences of the Methodist, and Synods of the Episcopal and Presbyterian churches have been held, or are still in session, in the cities of Ottawa, Hamilton, Toronto &c., we regret however that owing to the crowded state of our pages we are unable to give particulars.

The Fragment Basket.

GOD OF MY MOTHER.—An infidel of talent and respectability, under the power of the truth, bowed his knees at a revival meeting, and cried in agony, "*God of my Mother*, have mercy on me!" "*God of my mother!*" How much is revealed in that single exclamation; how conclusively it proves this man had a mother whose faithfulness left an impress on his soul too deep to be obliterated by time; how eloquently it pleads with other mothers to be diligent in the inculcation of moral and religious truth.

LYING.—Lying supplies those who are addicted to it with a plausible apology for every crime, and with a supposed shelter from every punishment. It tempts them to rush into danger from the mere expectation of impunity, and when practised with frequent success it teaches them to confound the gradations of guilt; from the effect of which there is, in their imaginations, at least one sure and common protection. It corrupts the early simplicity of youth, it blasts the fairest blossoms of genius, and will most assuredly counteract every effort by which we may hope to improve the talents and mature the virtues of those whom it affects.—*Parr.*

WORKING FOR IMMORTALITY.—The greatest of Italian sculptors, when reproached by a friend for slow progress on one of his statues, replied that he was working for immortality. Webster, in one of his sturdy Saxon sentences, has taught the great truth that all may labour for immortality with better success than the sculptor:—"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with high principles—with the just fear of God and of their fellow-men—we engrave upon those tablets something which no time can efface, but which will brighten to all eternity."

EVAPORATION.—From the whole surface of the ocean, says Dr. Dick, there arises, every twelve hours, no less than thirty-millions of cubic feet of water, which is more than sufficient to supply all the rivers of the earth. This immense body of water is formed into clouds, and carried over every part of Continents! and again it is condensed into rain, snow, or dews, which fertilize the earth. Should this process pause, we might wash our clothes, but centuries would not dry them, for evaporation alone produces this effect; vegetation would wither; rivers would swell the ocean; the operations of nature would cease. So close is the connection between this process and vegetable and animal life. "Praise the Lord, for he causeth the vapors to ascend from the ends of the earth."

POLITENESS.—There is nothing more difficult to attain, or so necessary to possess, as perfect good breeding, which is equally inconsistent with a stiff formality, an impertinent forwardness, and awkward bashfulness. A little ceremony is sometimes necessary; a certain degree of firmness is absolutely so, and an awkward modesty is extremely unbecoming. In mixed companies, whoever is admitted to take part in them is, for the time at least, supposed to be on a footing of equality with the rest, and consequently, every one claims, and very justly, every mark of civility and good breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. There is nothing so little forgiven as a seeming inattention to the person who is speaking to you. I have seen many people who while you are speaking to them, instead of looking at and attending to you, fix their eyes upon the ceiling or some other part of the room, look out of the window, lift a book or newspaper and read it. Nothing discovers a little, futile, frivolous mind more than this, and nothing is so offensively ill-bred. Be assured that the profoundest learning, without good breeding, is unwelcome and tiresome pedantry. A man who is not well-bred is unfit for good company, and is unwelcome in it. Make then, good breeding the great object of your thoughts and actions. Observe carefully the behaviour and manner of those who are distinguished by their good breeding. Imitate and endeavor to excel, that you may at least equal them. Observe how it adorns merit and how often it covers the want of it.—*Anon.*

THE FINISHING OF THE TEMPLE.—Suppose, then, the period arrived when the scaffolding is struck down and the rubbish moved away; that is, suppose this earth, which was the stage for its erection, now moved from beneath it, and the wicked, the refuse of mankind, cast far away out of sight. Conceive that you see nothing but the building. Lo! it stands high in view, for the admiration of the surrounding universe.—"Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces—that ye may tell it to the generation following;" What is her foundation? The Rock of Ages! Who is her inhabitant? Her inhabitant is God! Not a flaw nor a blemish is to be seen; every stone in its proper place, and all contributing to the beauty of the whole! No want of symmetry in the general outline plan—nothing imperfect in the execution of each part. Behold, it stands an eternal monument of the glory of God, of his power, and wisdom, and grace! It is all bright and glorious, wherever you take your view of it—radiating in every part with the beamings of Divine glory! Her light is like unto a stone most precious, even like a jasper! It is a temple of souls! Every stone is a living soul—blood-bought spirit! Every one is a chosen warrior, who has fought his battle in his days, and has conquered! They have come out of great tribulation to be stones for that building. Affliction gave them their polish; and the cement which unites them is love.—*Rev. H. Martyn.*

THE CHRISTLESS SERMON.—Take away Christ from a sermon, and you have taken away its essence. The marrow of theology is Christ; the very bone and sinew of the gospel is preaching Christ. A Christless sermon is the merriment of hell. A Christless sermon is a fearful waste of time; it incurs the blood of souls, and dyes that man's skirts with gore who dares to preach it.—*Rev. C. H. Spurgeon.*

No!—How indispensable in this world of ours is the ability to utter, on needful occasions, a clear, defiant, *No!* Mentally or physically it has to be done every hour of our life; and would we not be near the mark, in dating the full development of self-sustained manhood at the thorough attainment of that power?—*Bayle.*

Poetry.

THE TWO ANGELS.

Two angels, one of Life and one of Death,
Passed o'er the village as the morning broke;
The dawn was on their faces, and beneath
The sombre houses hearsed with plumes of smoke.

Their attitude and aspect were the same,
Alike their features and their robes of white;
But one was crown'd with amaranth as with flame,
And one with asphodels, like flakes of light.

I saw them pause on their celestial way;
Then said I, with deep fear and doubt oppress'd:
"Beat not so loud, my heart, lest thou betray
The place where thy beloved are at rest!"

And he who wore the crown of asphodels,
Descending at my door, began to knock,
And my soul sank within me, as in wells,
The waters sink before an earthquake's shock.

I recognised the nameless agony,
The terror, and the tremor, and the pain,
That oft before had filled and haunted me,
And now returned with threefold strength again.

The door I opened to my heavenly guest,
And listened, for I thought I heard God's voice;
And knowing whatso'er he sent was best,
Dared neither to lament nor to rejoice.

Then with a smile that filled the house with light,
"My errand is not Death, but Life," he said;
And ere I answered, passing out of sight,
On his celestial embassy he sped.

'Twas at thy door, O friend! and not at mine,
The angel with the amaranthine wreath
Pausing descended, and with a voice divine,
Whisper'd a word that had a sound like death.

Then fell upon the house a sudden gloom,
A shadow on those features fair and thin;
And softly, from that hush'd and darken'd room,
Two angels issued, where but one went in.

All is of God! If he but wave his hand,
The mists collect, the rain falls thick and loud,
Till with a smile of light on sea and land,
Lo! he looks back from the departing cloud.

Angels of life and death alike are his;
Without his leave they pass no threshold o'er;
Who, then, would wish or dare, believing this,
Against his messengers to shut the door?

H. W. LONGFELLOW.

Family Reading.

THE STRAWBERRY PLANT.

The bishop of Ripon in a speech, moving the adoption of a report of the London city mission, gave the following touching story.

"Joyous as it is to meet in a hall like this with fellow Christians, and feel that we are standing in the presence of men with whom, we trust, we shall hereafter stand before the throne of God and the Lamb, I cannot but think that it is still more refreshing when in the most unlikely spots we find the sweet tokens that the grace of God is there. I will give you one instance. One of the agents of this Society was visiting in one of those courts where the houses are crowded with inhabitants, and where every room is the dwelling of a family. In a lone room, at the top of one of these houses, the agent met with an aged woman whose scanty pittance of half-a-crown a week was scarcely sufficient for her bare subsistence. He observed, in a broken tea-pot that stood in the window, a strawberry-plant growing and flourishing. He remarked, from time to time, how it continued to grow, and with what jealous care it was watched and tended. At length his curiosity was excited to make a remark upon it; and he said to the poor woman one day, "Your plant flourishes very nicely. You will soon have strawberries upon it." "Oh, Sir," replied the woman; "it is not for the sake of the fruit that I grow it." "Then, why do you take so much care of it?" he inquired. "Well Sir," was the answer "I am very poor, too poor to keep any living creature; but it is a great comfort to me to have that living plant, for I know it can only live by the power of God; and as I see it live and grow from day to day, it tells me that God is near." I believe that that thought of the presence of God cheered that poor woman in her dark and lonely garret; and is it not refreshing to meet with such an instance, showing how powerful the grace of God is, and how, unconfounded by outward circumstances, it can work out its sovereign purpose of mercy and love, in spite of all seeming hindrances and oppositions."

THE VOICE OF THE OCEAN.

Was it the sound of the distant surf that was in mine ears, or the low moan of the breeze, as it crept through the neighbouring wood? Oh, that hoarse voice of ocean, never silent since time first began,—where has it not been uttered? There is stillness amid the calm of the arid and rainless desert, where no spring rises and no streamlet flows, and the long caravan plies its weary march amid the blinding glare of the sand, and the red, unshaded rays of the fierce sun. But once and again, and yet again, has the roar of the ocean been there. It is his sands that the winds heap up; and it is the skeleton remains of his vassals,—shell and fish, and the stony coral,—that the rocks underneath enclose. There is silence on the tall mountain peak, with its glittering mantle of snow, while the panting lungs labour to inhale the thin bleak air,—where no insect murmurs and no bird flies, and where the eye wanders over multitudinous hill-tops that lie far beneath, and vast dark forests that sweep on to the distant horizon and along long hollow valleys where the great rivers begin. And yet once and again, and yet again, has the roar of ocean been there. The effigies of his more ancient denizens we find sculptured on the crags, where they jut from beneath the ice into the mist-wreath; and his later beaches, stage beyond stage, terrace the descending slopes. Where has the great destroyer not been,—the devourer of continents,—the blue foaming dragon, whose vocation it is to eat up the land? His ice-floes have alike furrowed the flat steppes of Siberia and the rocky flanks of Schehallian; and his numulities and fish lie imbedded in great stones of the pyramids, hewn in the times of old Pharaohs, and in rocky folds of Lebanon still untouched by the tool. So long as ocean exists there must be disintegration, dilapidation, change; and should the time ever arrive when the elevatory agencies, motionless and chill, shall sleep within their profound depths, to awaken no more,—and should the sea still continue to impel its currents and to roll its waves,—every continent and island would at length disappear, and again, as of old, "when the fountains of the great deep were broken up,"

A shoreless ocean tumble round the globe.

Was it in reference to this principle, so recently recognised, that we are expressly told

in the Apocalypse respecting the renovated earth, in which the state of things shall be fixed and eternal, that "there shall be no more sea? or are we to regard the revelation as the mere hieroglyphic,—the pictured shape,—of some analogous moral truth? "Reasoning from what we know,"—and what else remains to us?—an earth without a sea would be an earth without rain, without vegetation, without life,—a dead and doleful planet of waste places, such as the telescope reveals to us in the moon. And yet the ocean does seem peculiarly a creature of time,—of all the great agents of vicissitudes and change the most influential and untiring: and to a state in which there shall be no vicissitude and no change,—in which the earthquake shall not heave from beneath, nor the mountains wear down and the continents melt away,—it seems inevitably necessary that there should be "no more sea."—*Hugh Miller.*

"MY PASTOR DID NOT VISIT ME WHEN I WAS SICK."

"So said a friend to us the other day. So say many other church members of *their* pastors. Let us look at this complaint for a moment. It is a serious one, and demands investigation, if not rebuke. Pastors *ought* to visit the sick, and pray with them, and minister the consolations of Christianity. If a shepherd tend not the *sick* sheep of the Lord's pasture, he is not likely to look well after the general flock. Pastors ought to *know* who are sick in their congregations. Ignorance in this matter implies negligence. Where lies the neglect? No one would be absurd enough to contend, that the minister should know by intention, who among his people are sick; nor could it be reasonably maintained, that it is his duty to send from door to door to make inquiries after the health of individual members, yet he ought to know all cases of sickness among his people; now it seems to us that the New Testament points out the way in which this knowledge is to be obtained. There is a meaning in the command. "*Is any sick among you? let him CALL for the elders of the church.*" The elders and ministers of the church are not supposed to know who are sick, unless *they are told*; more than this, they have a scriptural right to demand an invitation to pay a pastoral visit, in circumstances of sickness or other sorrow. Your *Physician* visited you when were sick, but *you sent for him*. But Mr. ——— must have known that I was sick! Don't take too much for granted. "He must have missed me from church!" Are you sure of this? Besides, is the pastor to presume that every one who was not in church last Sabbath morning is sick, and to go to each absentee in succession? But he must have been told of it, for several in the congregation knew of it. Do not be confident in a matter so problematical, where is your Christian charity? Are you sick, reader, and do you wish to see your pastor? Send him word, if he do not call write to us and we will advise you in your future course. If he call don't keep him waiting in the parlor half an hour till your room is made ready. His time is precious."

Obituary.

DIED,

At Guelph, May 4th, 1859, Mrs. Mickle, the loved wife of Charles Julius Mickle, Esq., J.P.; and on the 23rd of the same month, her honored husband.

Mr. Mickle was born at Wheatley, Oxfordshire, in the year 1784, being the only child of William Julius Mickle, Esq., translator of the *Lusiad* of Camoens, and grandson of the Rev. Alexander Mickle, minister of the parish of Langholm, county of Dumfries, Scotland. His mother was Mary Tomkins, daughter of Mr. Robert Tomkins. Mr. M.'s parents removing, while he was yet an infant, to Forrest Hill, he resided with them in the old family mansion of the Powels,—the house in which the *Paradise Lost* is supposed to have been written.

Designed at first for the ministry in the Church of England, of which his parents were members, he received his education at Winchester College, one of the most celebrated of the English schools. Going to London, when about nineteen years of age, he became seriously impressed through the preaching of that distinguished man of God, the late Rev. Richard Cecil. For some time he continued the subject of great mental anxiety in relation to his eternal state, striving

hard to obtain peace through strictness of living. Visiting Hoxton Chapel on one occasion, in search of the satisfaction which he failed to find elsewhere, the spirituality of the worship struck him forcibly; one of the hymns—that beginning, “How pleasant, how divinely fair,” (Psalm 84)—specially impressing him.

Mr. Mickle united, first, with the church of the late Rev. Mr. Lewis, of Islington, of which he continued a member for several years. Removing to Dalton, he joined that under the pastoral care of the Rev. Dr. J. Pye Smith, of Homerton, whose invaluable ministry he enjoyed for the sixteen years immediately preceding his coming to Canada.

In August, 1809, he married Sarah Richards, daughter of Samuel Richards, Esq., of Southgate; a lady of congenial sentiments and feelings, with whom he lived for the long period of fifty years (with the exception of two months), in the enjoyment of more than a common share of conjugal bliss, though they had to pass through not a few trials together. Mrs. Mickle bore him nine children—four sons and five daughters; all of whom, except two of the former, survive.

Mr. Mickle was, for twenty-nine years, connected with the East India House, Leadenhall Street, London; during nineteen of which, he held the position of sub-Librarian. Emigrating to Canada in the year 1832, he settled in the neighborhood of Guelph, of which he was, at the time of his death, one of the oldest inhabitants.

Enjoying, as we have seen, in early life the advantage of a good education; brought by his position into connection with books, of which he was a great lover; and gifted by nature with a superior mind, Mr. Mickle became distinguished by the extent and solidity of his acquirements, which embraced, in addition to the Greek and Roman classics, Hebrew, and Natural sciences, a knowledge of several of the languages of the East, among them, Sanscrit, with an intimate acquaintance with Brahminical philosophy and Hindoo literature generally.

As a Christian, Mr. Mickle was distinguished by a deference the most reverential for the authority of Scripture, the clearness of his views of truth, and his confidence in its power; the strength of his attachment to evangelical doctrine—the doctrines of grace;—the spirituality of his mind, and the zealotness of his endeavours and liberality of his contributions for the advancement of God’s cause. In the principles which distinguish Congregationalists from their fellow Christians, his belief was firm and unwavering; and his impression of their importance strong. Of the church in Guelph—for whose support he gave freely of the means which God had bestowed upon him, and in which he held office at the time of his death—he was one of the originators; he was likewise one of the original promoters of what has since become developed into the Canadian Congregational Union. The subscription lists of the Institute show, from its formation, the heartiness of his sympathy with its objects.

As a man, he was characterized by his honesty, independence, and integrity; as a citizen, by the patriotic interest which he took in everything affecting the rights or well-being of the community; as a magistrate, by his righteousness and honour; as a friend, by the warmth, and generousness, and steadiness of his attachments; and as a husband and father, by the qualities which bless home—making it at once the abode of confidence, and love, and joy; and a school for the virtues which adorn humanity, prepare for the duties and struggles of life, and aid in the bestowal of a meetness for participation in the inheritance of the saints in light. From its formation to the close of his life, he held the office of President of the Guelph Bible Society. Of the Guelph Mechanics’ Institute—of whose founders he was one—he was first President: he was also an earnest and steady friend and promoter of the cause of temperance, to which he rendered very valuable service.

Mr. Mickle’s health, which had received a severe shock through the melancholy death of his son, Alexander F. Mickle, Esq., late postmaster of Stratford,—a gentleman strongly resembling his honored father in the high principle which marked his character, and who, like him, enjoyed largely the respect of the community amidst which he lived,—somewhat over a year ago, failed considerably

during last winter. After the death of his excellent and endeared partner, with whom he had, for such an unusual length of time, travelled life's journey hand in hand, he sank rapidly, surviving her only nineteen days. During the earlier part of his last illness, Mr. Mickle expressed a wish to live a little longer, should such be God's will, for the purpose of completing certain important works on which he had been for years engaged; but having been long ready, he fell quietly, and almost imperceptibly, asleep in Jesus, on the morning of the 23rd ultimo, about 9 A.M. A variety of expressions which, notwithstanding his weakness, fell from him during the last days of his life, gave proof of the fullness and joyousness of his faith in the blood which cleanseth from all sin.

Mrs. Mickle, who was in her seventy-seventh year when she died, was the child of a pious mother, of Baptist principles. Removing, while still young, from Southgate (the place of her birth) to London, she derived spiritual benefit from the services of the Tabernacle, on which she attended. Previous to her arrival in this country, she was, like her husband, a member of Dr. Smith's church. Like him, she died in the communion of the church in Guelph, of which she also had been one of the original members. All who knew Mrs. Mickle, will admit her to have been in every respect worthy of the noble man with whom God had joined her in the nearest, kindest, and most sacred of human relations. In their recollection she will long live as a model of what is "pure, and lovely, and of good report;" a loving, faithful, and prudent wife; a wise and affectionate mother; a steady and generous friend; an exemplary and valued member of the community; and an intelligent, humble, earnest believer on Christ, who adorned her profession by a conduct in harmony with it, as she demonstrated its sincerity by her efforts for the furtherance of his cause.

During her last illness, which continued about a month, Mrs. Mickle realized the full power of the Gospel to sustain in trouble, for it was one uninterrupted course of joyous anticipation. So realizing was her sense of Christ's presence, that she seemed to feel, while still in the flesh, as if already an inhabitant of heaven; of which blessed world, her children and others who waited on her, felt her chamber to form, as it were, the vestibule. On the fourth ultimo, she entered on the possession of the inheritance of the saints in light, in which she was, as has already been noted, joined by her loved and loving husband, within the brief space of nineteen days; thus, all but entering together the glory for which they had so long been looking and preparing.

At the joint request of the family and the pastor of our late friends, the Rev. J. Howell, their death was improved, in the presence of a large and deeply impressed congregation, on the morning of Lord's Day, the 29th ultimo (May), by the Rev. Dr. Lillie, whom they had, for the last twenty-four years, honored with their friendship, from 1st Corinthians, 15th chapter, 55-57th verses,—“O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.”

Be it ours to be followers of those who are now, through faith and patience, inheriting the promises, in so far as they followed Him who was their Saviour and Lord, and is ours.

Mr. Mickle has left behind him several carefully prepared manuscripts—one of them sufficient to fill an ordinary octavo volume—from which, it is hoped, benefit may yet be derived by the church and the world.

The following resolution was passed unanimously by the Congregational Union of Canada at its late meeting in Toronto:

“That this Union convey to the family of the late Charles Julius Mickle, Esq., J.P., one of the earliest, steadiest, and most liberal friends of our principles in this country, the assurance of sympathy in the loss which they have sustained in the removal by death of such a father (aggravated by the circumstance of its occurrence within nineteen days of the decease of their loved and excellent mother—for fifty years his faithful companion and generous coadjutor in every good work); and of the affectionate respect with which his memory is regarded and will be cherished among us, as also of our best wishes for the well-being—present and everlasting—of them and theirs.”