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THE  
CANADIAN INDEPENDENT.

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

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VOL. VII.

TORONTO:  
MACLEAR & CO., 17 & 19 KING STREET EAST.

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1861.

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MACLEAR & Co., PRINTERS, 17 & 19 KING STREET EAST, TORONTO.

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## P R E F A C E .

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WE have aimed throughout another year to impart life to our pages; with what measure of success our readers must judge. However feebly the work may have been done, our object has been to avoid dry-as-dust disquisitions, and present living action, with a view to rouse to love and good works. A periodical that serves no useful purpose in meeting the wants of those who sustain it, will soon perish. We therefore seek to render our pages a vehicle of strong and healthy Christian sentiment, and of certain sound in all the great essentials of Christian doctrine, that our days may be long in the land. To facilitate the operations of the Congregational Churches in their missionary, educational, and general work has been our endeavour, united, however, we trust, with a generous liberality to other branches of the universal Church. To degenerate into sectarian bigotry, and live by abusing those who differ from us, would be to become a curse and not a blessing: from such a spirit may the *Canadian Independent* ever be delivered. The future is lighted up with the hope that our denominational periodical literature will wax stronger and stronger, and never cease to bring all honour to Him that loved us, and washed us from our sins in his own blood.

BOWMANVILLE, *May*, 1861.

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THE

# CANADIAN INDEPENDENT.

VOL. VII.

TORONTO, JULY, 1860.

No. 1.

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SEVENTH ANNUAL MEETING OF THE CONGREGATIONAL UNION  
OF CANADA.

The Union met in Zion Church, Montreal, on Wednesday, 13th June, 1860, and continued in session till the afternoon of the following Tuesday. There was a large attendance of the brethren. The ministerial members present were the Revs. L. P. Adams, W. H. Allworth, R. G. Baird, E. Barker, R. K. Black, J. Boyd, A. Burpee, J. T. Byrne, Wm. Clarke, W. F. Clarke, J. Clinie, G. Cornish, B. A., H. Denny, A. Duff, D. Dunkerly, J. Durrant, E. Ebbs, J. Elliot, K. M. Fenwick, J. Fraser, Wm. Hay, Robt. Hay, Wm. Hayden, J. Howell, H. Lancashire, A. Lillie, D.D., F. H. Marling, D. McCallum, A. McDonald, R. McGregor, J. McKillican, A. J. Parker, H. D. Powis, T. Pullar, T. M. Reikie, P. Shanks, E. J. Sherrill, H. Wilkes, D.D., A. Wickson, LL.D., J. Wood and C. P. Watson.

The delegates from churches were:—Bowmanville, H. O'Hara and Robt. Young; Burford, Wm. Ross and Edmund Yeigh; Cobourg, J. Field; Danville, J. L. Goodhue; Eaton, John McNichol; Guelph, R. Baker; Hamilton, W. Edgar and John C. Barton; Inverness, G. Strassenburg; Kingston, Wm. Jones and M. A. Orme; Listowell, D. D. Campbell; Mellbourne, Dr. Weber and Josiah Brown; Martintown, A. McGregor and P. Christie; Montreal, 1st church, C. Alexander and S. W. Abbott; Newmarket, R. H. Smith; Paris, C. Whitlaw; Sherbrooke, Andrew Hamilton; Stanstead South, S. W. Wiman and Quartus Pomroy; St. Andrews, D. Dewar; Toronto 2nd church, H. Hewlett; Vaughan, A. W. Wallis.

Rev. D. Dyer attended as delegate from the General Association of New York; Rev. Jacob Cummings from the General Association of New Hampshire; and Rev. T. Smith from the General Conference of Maine.

During the Sessions of the Union, the following gentlemen were invited to sit as honorary members, viz: Revs. Dr. Adams of Maine; T. Atkinson of Connecticut; S. T. Gibbs of Long Island; J. T. Pattison, C. Pearl, Waterville; J. B. Bonar, Montreal; R. Wilson, of New Brunswick; and Messrs. T. McGill of Trafalgar; G. Hague of Toronto; S. Jackson, Brome, and John Dougall Montreal.

The Rev. Dr. Wilkes, chairman, called the meeting to order by announcing a hymn, and the Rev. Dr. Adams of Brunswick, Me., led in prayer.

Rev. J. Wood was chosen minute Secretary, and R. H. Smith, Esq. Assistant.

The hours of session were fixed at from 9 A.M. to 1 P.M., and from 2½ P.M. to 5½ P.M.

The delegates to corresponding bodies reported on Wednesday afternoon. The greater number of them had written fraternal letters. Some of them had written narratives of their visits, to the *Canadian Independent*, which have already appeared in these pages. Rev. A. Duff, delegate to Maine, spoke of the deep and thrilling interest felt in the meeting of the General Conference of that State. The meetings are all crowded,—business is conducted with great facility,—people come from all corners of the State,—spiritual questions have great prominence given them. Dr. Adams of Maine, explained why their meetings are so well attended; one cause is the fact that a number of holy women are usually present, whose influence is felt in giving acceleration to business, that more time may be devoted to prayer.

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#### ANNUAL SERMON.

The Annual Sermon was preached by the Rev. J. Elliot, of Ottawa, from Luke 23d ch. and 28th v. "Jesus said" \* \* \* "Weep not for me." The preacher remarked, that the sun had risen on the day in which the last section of the last chapter of the history of man for 4000 years was being written, when Jesus spoke these words. Jesus never sought our compassion. The grandeur of his position was then beyond our utmost conception. He had a great work to do "and how am I straitened till it be accomplished."

The subject of discourse was, *The Saviour's delight while on earth in the great work of human redemption.* This was illustrated, I. In its relation to God. The purpose was through this work to turn the tide of public opinion in regard to the most high God. Jesus had the confidence that he was engaged in a work that would have through Eternity a bearing on the Father's glory. II. In its direct relation to Man. The Saviour's compassion. Love in the heart is according to the degree of light in the understanding. The case of a beggar; our feelings toward him. The Saviour understood man's state of sin and misery, condemnation and exposure to endless woe. III. In its relation to all the hosts of heaven. IV. In its relation to all the future. For the joy set before Him. Its effects through time. Progress and success.

This was followed up by the following practical observations, 1st. If the Saviour when on earth delighted in the work of human redemption, we may be sure that he delights in it *now*.

2nd. From the same view of the Saviour's delight, well may the servants of the Saviour delight in their Redeemer. 3rd. In view of the same truth, then should not those here delight to hear his voice. Call to the unconverted. Jesus does not call for pity. Your confidence, your love, yourselves. 4th. If the Saviour when on earth delighted in the work of human redemption, surely it is meet that his servants should delight to be laborers together with Him. This part of the sermon was specially applied to ministers, that they should strive together for the faith of the gospel—in the study—in the character of the subjects selected for illustration, and enforcement on the people—in the labours of the pulpit—in access to the people by visiting, by comforting the mourners in Zion, by speaking words in season to the young and other classes, aiming at an aptness to teach the great themes of redemption. A large and intelligent audience listened to the solid discourse of which, we

need not say, the above is a mere outline. The Rev. Dr. Wickson and Rev. J. T. Pattison, conducted the devotional exercises. At the close of the service the Union came to order to receive the report of the temporary committee on Nominations.

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#### THE RETIRING CHAIRMAN'S ADDRESS

Was delivered on Thursday morning, by the Rev. H. Wilkes, D.D.; at a subsequent meeting the cordial thanks of the Union were presented for this timely and valuable address. We have also the pleasure of presenting it to our readers in this number of the *Canadian Independent*, a request for its publication having accompanied the acknowledgment of its value. At the close of Dr. Wilkes' address the Rev. J. Robertson addressed the Union and led in prayer. The remarks of this venerable servant of Christ gave special prominence to the necessity of ministers being revived themselves, and then they might expect a revival in the Church. He gave it as the result of sixty years experience, that the grand secret of success is to live near to Christ.

After the minutes of the previous day had been read and confirmed, and the roll called, the Union proceeded to ballot for a new Chairman, which resulted in the election of the Rev. A. Lillie, D.D.

The remaining portion of the morning session of Thursday, was occupied in the election of the Missionary Committee, and other matters of business. The afternoon of Thursday was devoted to the meetings of the *Business, Membership, Finance, Nominations, Public Service, and Missionary Committees.*

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#### SOCIAL MEETING.

A social gathering took place in the basement of Zion Church, on Thursday evening, at which, by request of the Chairman, Dr. Wilkes presided. The character of the meeting was apparent from the friendly salutations, and free intercourse kept up at different stages of the proceedings among the assembled brotherhood. The greetings of sisterly affection were no less welcome, and no less powerful. Ample justice was done to the generous provision of the hosts of the Union in Montreal, in the despatch of iced creams, cakes, &c., bountifully supplied for the refreshment of the guests.

At this meeting it had been resolved to hear the delegates from corresponding bodies. Accordingly, the Rev. T. Atkinson, of Westport, Conn., the Rev. Jacob Cummings, Exeter, New Hampshire, and the Rev. D. Dyer, of Albany, New York, delivered fraternal addresses. They viewed the state of religion in the States they represented as encouraging. The effects of the gracious work of God in '57-'58 were now seen. It was stated that the Churches had not gone back to the state in which they were previous to that visitation of mercy. Greater attention was now given to Sabbath Schools, to Temperance, to Christian Young Men's Associations, and other great movements. The delegate from New Hampshire, emphatically referred to the use of intoxicating drinks and tobacco by ministers, and stated that none of his brother ministers in that State used either. The reminiscences of Mr. Atkinson, who had formerly laboured in Quebec, and of Mr. Dyer, at one time pastor of the Church in Hamilton, in regard to the Canadian field, were calculated to inspire with hope, patience and courage, in the prosecution of our work in Canada. After prayer by the Rev. W. F. Clarke, the assembly broke up, to meet at the hour of prayer on the following day.



## MORNING PRAYER MEETINGS.

It may not be out of place, in our record of the proceedings of the Union, to depart a little from the chronological order, to express our deep interest in these hallowed seasons. Every morning a devotional service was held, from 9 to 10, with the exception of that on Tuesday, which occupied from 8 to 10. Truly it was good to be there. It was contemplated to devote the afternoon session of Saturday, and the afternoon of Monday to fraternal intercourse and prayer, in view of the state of the Churches, this, however, was unavoidably crowded out. It may be well, in future meetings of the Union, to secure such times of conference, the results of which would doubtless be highly beneficial.

The Morning Prayer Meetings were presided over by the Revs. A. Duff, J. Climie, E. J. Sherrill, T. M. Reikie, and Professor Cornish. We are certain that a lively recollection of these blessed moments will be cherished throughout the year. Besides requests of a personal and private nature, prayer was asked for the following objects:—Young persons in general; The Children of Ministers; the Theological Institution in Toronto; Absent Ministers; Missions; The Aged; Deacons and their Families; The Secular Press; The French Canadian Missionary Society, accompanied with prayer for Father Chiniquy; Temperance; Ministers' Vives; Ministers leaving their places; and Revivals. These were carried in the arms of faith, and placed before the Lord; may the God of grace hear the prayers of his servants, and answer us by fire.

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 COMMITTEE OF THE WHOLE.

On Friday afternoon, the Union resolved itself into a Committee of the Whole, to consider the reports of the committees—on proposed alterations in the Constitution of the C. C. Missionary Society,—on proposed amendments in the Constitution of the Union—and on the question of the reconstruction of the Missionary districts. The Committee of the Whole obtained leave, repeatedly, to sit again; but as the result of these deliberations, and the final vote of the Union on these questions, involve much detail, we refer the readers of the *Canadian Independent* to the report of the Union, which has been ordered to be printed.

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 PUBLIC MISSIONARY MEETING.

The public meeting of the C. C. Missionary Society was held on Friday evening, Dr. Lillie presiding. After prayer by the Rev. J. Howell, Dr. Wilkes read the introductory portion of the Report for 1859-60. The state of affairs in the Missionary field does not justify a jubilant spirit, but, nevertheless, it does not admit of despair. A retrospective view of the past seven years, during which the Society has wrought under present arrangements, shows that every year has strengthened our hands. Fifty missionaries had been employed during the past year, eight of whom are students of the Theological Institute, and one a native missionary evangelist. Of these, eleven had laboured in the western districts; thirteen in the middle; six in the eastern; thirteen in Lower Canada; and three in Nova Scotia and New Brunswick, respectively. These labours had not been in vain. The feature of united prayers was dwelt on in the reports from a number of the stations. More precious results were not yet reached. One evidence of progress is the opening of preaching districts, and another pleasing fact is, an anxiety felt

for the labours of able ministers of the New Testament. The vacation missionary work of the students affords satisfaction to the Colonial Missionary Society.

The Missionary expenditure had been \$8,750—\$3,130 had been collected in this country; the rest was obtained from England. Narratives—five minutes in length—of the state of religion in their several churches, were then given by the Revs. Messrs. Climie, Barker, Shauks, Denny, Duff, Parker, Powis, and R. Hay, some of whom managed to compress a considerable amount of information in the short allotted time, but others were evidently startled by the inexorable stroke of the bell, warning them to conclude. The meeting closed, after prayer by the Rev. T. Atkinson.

On Saturday morning, after the devotional service, and the despatch of several items of business, the Rev. T. Smith, delegate from the General Conference of Maine, addressed the Union in a pleasant and profitable speech; among other interesting facts mentioned by Mr. Smith, was that of the great and intimate connection the State of Maine had to the shipping of the United States, possessing as it did one third of the shipping of all the States, it necessarily was much interested in the spiritual condition of those who go down to the sea in ships, and do business in the great waters.

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#### UNIVERSITY QUESTION.

The Rev. F. H. Marling brought up the University question, in a lengthened, clear and able address on the points at issue, in this important and national question. He commenced from the beginning, showing the history of the endowment from the time of the grant of George III, referring to the struggle against the denominational management of the funds existing prior to the existence of the present liberal and unsectarian University. He proceeded to urge the necessity of resisting the breaking up of the endowment in any shape or form, or under any pretence, contending that the success of the present movement by the Wesleyan Methodists for the division of the surplus fund, would be the entrance of the thin end of the wedge, and adducing reasons why the Congregational body should declare itself in opposition to the division of any part of the endowment of the University of Toronto among denominational colleges.

Dr. Lillie then left the chair, and addressed the Union on the same subject; with much power the Dr. demonstrated that many of the charges made against the University and University College, could not be sustained. As a member of the Senate of the University, his observations were weighty and valuable, throwing much light on the question of the standard of education in the University of Toronto, embracing statements regarding the matriculation examination, the system of options, scholarships, &c.; further, he bore explicit testimony to the nature of the moral and religious oversight of students in University College.

So much interest was felt by the members of the Union in these telling addresses, that it was deemed advisable to hold a public meeting on the University question, which was held accordingly in Zion Church, on Tuesday evening. A report of that meeting we expect to see in the columns of our excellent contemporary the *Montreal Witness*.

We have much pleasure in recording the action of the Congregational Union on this question. It was resolved unanimously "That this Union, many of the members of which, with others likeminded, have earnestly con-

tended in the past for the deliverance of King's College, now the University of Toronto, from denominational control, have marked, with much solicitude, the progress of the attempt now made to divide a portion of its endowment among the various denominational Colleges."

They earnestly protest against such an application of the surplus funds:—

1. Because, dealing with denominations as such, on the part of the government, has been proved, by all experience, to be a source of temptation and injury to both.

2. Because, the claim set forth by denominational institutions for a monopoly, or a vast superiority, of moral and religious influence, is unsupported by facts.

3. Because, if the sectarian principle is once admitted, aid must be granted to every denomination alike, or injustice will be done to those passed by; and thus the number of institutions claiming aid will be so large, that the amount available for each out of the surplus University income, can be but insignificant.

4. Because, in consequence of such a multiplication of claimants, the surplus being found insufficient, a demand will next arise, in all probability, for the reduction of the amount granted to the unsectarian institution, a process tending to its eventual destruction.

5. Because, it will be impossible to maintain a large number of such establishments in any degree of efficiency.

6. Because, virtually the State will thus be made to contribute to the theological training of the ministers of the several churches.

7. Because various christian denominations, among whom we take our place, cannot, from conscientious conviction, avail themselves of government aid in any form, and the distribution will thus become unequal.

8. Because it is a great advantage to the youth of a country, of different churches, to mingle together during the period of their education: and

9. Because, there are numerous other unobjectionable methods by which the surplus funds can be "appropriated by parliament for academical education in Upper Canada."

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#### THE REV. W. F. CLARKE'S EXPLANATIONS.

During the afternoon of Saturday, Mr. Clarke gave explanations relative to the contributions for the chapel in Victoria, V. I. In his statement, he referred to the fact of his designation to the mission in Vancouver, at the time of the Union meeting last year: to the resolution passed at that meeting on his behalf, as going forth to British Columbia; and to the contributions of the churches for the chapel in Victoria, as circumstances requiring a statement from him why he had returned to Canada. He then entered on some of the particulars in the history of the stand he had taken for the rights of the coloured man in the house of God, which are already well known to the readers of the *Canadian Independent*. In these circumstances and with these views, he felt that he had no alternative but to return and seek, if possible, a sphere of labour in Canada. He had not acted hastily, but thoughtfully and prayerfully. The ground and building were sold to the Anglican Bishop for a Collegiate School; and after paying off encumbrances upon the property, there was left a balance of six hundred dollars. The money sent by the Canadian churches had come back, and now waited the directions of the donors as to its disposal. He would not have appealed to the Canadian churches for this collection if he had thought he should not be sustained by the Society.

Mr. Clarke read a letter from the Colonial Secretary, to the effect that coloured persons enjoyed equally with whites, all civil, social and political rights. He also read letters from the Lieut. Governor, the Bishop of Columbia, and the Rector of Victoria, expressive of sympathy and of respect for the firmness with which he had preferred loss to the sacrifice of christian principle.

At the close of Mr. Clarke's statement, a lengthened discussion took place. This debate was adjourned. On the same afternoon, however, immediately after this adjournment it was resolved, "That in consideration of our beloved brother's loss, by shipwreck, of his library and other valuable effects, we recommend that the donors of the contributions towards the church erected by him and his people in Victoria, present the amounts to the Rev. W. F. Clarke, towards repairing his loss." The discussion on the British Columbian question, was resumed on Monday, when the resolutions before the Union were referred to a committee to report at a subsequent session. The committee reported on Tuesday morning, the following resolution, which was carried unanimously, "That this Union regards the setting apart of a 'negro corner' in a place of worship as incompatible with the just and equal spirit of Christianity: that the Rev. W. F. Clarke, when a demand to that effect was made on him, did right to set his face against it: that in so doing he deserved the support of all his brethren; and, therefore, whilst we are fully persuaded the committee of the Colonial Missionary Society sincerely hold, as they have before and since avowed, the principle herein asserted, we do deeply lament that they did not, in reply to the appeal made to them in the matter, give a distinct and emphatic utterance to the said principle, and that whether through misunderstanding between Mr. Clarke and them, or through indiscretion on the part of either or both, the present unhappy result has attended the action of both parties in the matter of the British Columbian Mission."

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#### EXCURSION TO VICTORIA BRIDGE.

It was a happy thought of the generous friends in Montreal, to make arrangements with the Grand Trunk for a special train, to convey the Congregational Union through the Victoria Bridge, to St. Lambert station, affording time for the inspection of that eighth wonder of the world. It was a vast relief from the active business of the Union, to relax amid the pleasures of such an excursion, to examine this wonderful structure, and to survey the glories of the magnificent scenery, embracing views of the surrounding country, the mighty St. Lawrence, and the godly city of Montreal. For ourselves we confess to have felt an unusual degree of gratification and enjoyment. The happiness of all—the kindness shown on the part of the officials of the railway—the urbanity and christian courtesy of our brethren in Montreal—prepared for good impressions. Nor were we disappointed. Conceive of a work of which the following are some of the particulars:

First stone No. 1 Pier laid 20th July, 1854.

First passenger train passed 17th December, 1859.

Total length of Bridge, 9184 feet lineal.

Number of spans 25; 24 of 242 feet; one of 330 feet.

Height from surface of water to underside of centre tube 60 feet.

Height from bed of river to top of centre tube 108 feet.

Greatest depth of water 22 feet.

General rapidity of current 7 miles an hour.

Cubic feet of masonry 3,000,000.

Cubic feet of timber, in temporary work, 2,250,000.

Cubic yards of clay used in puddling dams, 146,000.

Tons of iron in tubes, say 8250.

Number of rivets 2,500,000.

Acres of painting on tubes, one coat 30, or for the four coats 120 acres.

Force employed in construction during Summer of 1858, the working season extending from the middle of May to the middle of November.

Steamboats, 6, Horse-power, 450..... } 12,000 tons.

Barges, 72 ..... } 12,000 tons.

Manned by..... 500 sailors.

In stone quarries ..... 450 men.

On works, artizans, &c. .... 2090 do.

Total 3040 men. Horses 142. Locomotives 4.

The ultimate cost of the structure came to about \$6,300,000.

Nor is this vast expenditure sunk in some imposing monument, destitute of utility to mankind, like the pyramids of Egypt. Nor has this force of brain and muscle been expended to emblazon the banner of the demon of war. Victoria Bridge is a victory of peace, of commerce, of science. In the future we can see a bearing that it has in the ultimate elevation of mankind. We feel that it is a portion of the highway that is now building to prepare the way of the Lord.

Opportunity was given to examine the entrances to the bridge; the train also stopped in the centre tube, affording the excursionists time to inspect the workmanship, and look out on the noble river, as it speeds on its way to the great ocean. Hearty cheers were given for the Queen. The National Anthem was struck up in demonstration of the loyal and patriotic spirit so largely possessed by the inhabitants of Canada, and by none more so than by Congregationalists. "Praise God from whom all blessings flow" was then sung with fine effect, and with devout gratitude to the Almighty Giver of all mercies. Re-entering the cars, the party returned to the city.

#### SABBATH SERVICES.

The Rev. R. K. Black preached, by appointment of the Union, in the morning, at 11 o'clock, on Heb. ii. 10. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Mr. Black, in the introduction, referred to the divine nature of Christ, as a grand and essential doctrine treated by the Apostle in the preceding part of the epistle. Then in the first division of the discourse, after remarking on the meaning of the expression perfect through suffering, showed the end of this as—1st. To make atonement for the sins of his people. 2nd. To give them a perfect example of suffering; and 3rd. To express the deepest sympathy for them in their trials. In the second division, he illustrated how this manifested the divine wisdom and divine power. The application was first to comfort the people of God. Then a fervent appeal was made to the fathers, brethren and servants of Christ assembled, that they ought to be willing to suffer as well as to labour. In closing, sinners were affectionately invited to come to Jesus. The Rev. W. H. Allworth assisted in the devotional exercises.

In the afternoon, at 3 o'clock, an interesting Sabbath School meeting was held. The young people connected with Zion Church School occupied the centre of the chapel. After prayer by Mr. Climie, Dr. Wilkes read a passage from the 119th Psalm. Rev. Mr. Elliot addressed the boys, reminding them, among other things, that Plato thanked God that he was born in a

civilized country and not a barbarian, leaving them to draw their own conclusion as to themselves; which they drew correctly. The children then sang with much sweetness and spirit, the hymn, "Happy day, when Jesus washed my sins away." Rev. W. F. Clarke spoke to the boys and girls, making some happy allusions to a little bunch of flowers he carried. Mr. John Nasmith, and Revs. J. Durrant and H. Denny, also addressed the meeting.

The devotional exercises of the public service in the evening were conducted by Rev. E. Barker, and the Rev. J. Wood preached from John xv. 11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." After a few remarks as to this text being a part of the sacramental discourse of our Lord, and the purpose of the preacher to exhibit the mind of Christ in these words, the hearers were called to observe—I. The complacency and delight with which Christ looked on his disciples. The grounds of this complacency were reviewed—1st. They were to be sought for in his own spontaneous love. 2nd. In the fact of their reconciliation to God through acceptance with Christ. 3rd. In the renewal of the image and love of God within his people. II. The conditions upon which the disciples were taught that they might expect its continuance. 1st. Our abiding in him. 2nd. By having his word abiding in us. This implied (1) Listening to his teaching. (2) Unquestioning obedience to the commands of Christ. III. The effect on their own spirit of the course Christ commended to them. Belief of the assurances of Christ made their joy full. In the concluding remarks, the tender concern of our Lord for his disciples' welfare and comfort was pointed out, and also the association of our Lord's delight in his people with theirs in him. The discourse formed a fitting preparation for the solemn service of communion, which followed. The members of the Union joined with Zion Church in celebrating the ordinance of the Lord's supper, at which Dr. Wilkes presided, the Rev. Messrs. Smith, of Maine, and Duff, of Cowansville, assisting. The joy of many, in the Lord, was on that occasion full.

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#### MISSIONARY AND OTHER RESOLUTIONS.

During the sessions of the Union important resolutions were carried, commending the Canada Foreign Missionary Society; returning thanks to Railway and Steamboat companies for conveying members at half price; thanking brethren for various services kindly and efficiently done; as these, however, will be specified in the report of the Union, we do not here insert them. The Resolutions on temperance we copy: That this Union, in view of the alarming prevalence of intemperance, and its attendant evils, deems the present a fitting time to renew its testimony in favor of total abstinence, and in opposition to all customs, examples, and legal enactments, tending to uphold and encourage the use of intoxicating drinks as beverages, and the traffic in them as such. Resolved, therefore,

1. That it is of the highest importance, and, in the opinion of this Union, the solemn duty of all ministers of the gospel, personally to act upon the principle of total abstinence, and in all suitable ways to discountenance the use of intoxicating drinks as beverages, by all men, and especially by members of christian churches.

2. That we earnestly entreat parents and guardians, in view of their weighty responsibilities, to make total abstinence their own law and the law of their households.

3. That it is indeed a brand of disgrace and subject for shame and sorrow, that an enlightened and christian country like ours should by law patronize, sustain, and protect a traffic, which entails upon its inhabitants miseries the most appalling, crimes the most fearful, and the ultimate destruction of the bodies and souls of mankind.

4. That the signs of the times clearly indicate the desirableness of a deeper religious interest being taken by christians of every name throughout the land in the cause of Temperance.

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#### DAYS RECOMMENDED FOR SPECIAL PRAYER AND PREACHING.

The annual meeting of the Theological Institute honoured a custom which has been happily established for several years, by again requesting prayer on behalf of the institute on the second Sabbath in October. This our readers will find referred to in our report of that meeting. The Union recommend to our churches that the last Thursday in February be observed for united prayer for colleges and schools, that all learning may be sanctified in promoting the glory of Christ and the good of souls.

The churches and ministers were also recommended to observe the second Sabbath of November, as a day of special prayer for the outpouring of the Holy Spirit on our land.

It was also resolved, that the ministers of this Union be requested to preach on the subject of temperance, on the third Sabbath of December.

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#### THEOLOGICAL INSTITUTE.—ANNUAL MEETING.

The annual meeting of the subscribers to the Canadian Congregational Theological Institute, was held in Zion Church, Montreal, on Friday, June 15th, 1860, at 10 a. m., the Congregational Union having adjourned for the purpose.

Charles Whitlaw, Esq., of Paris, occupied the chair, and Mr. Hague, of Toronto, was appointed minute Secretary.

The meeting having been opened with prayer, the twenty-first annual report was read by the Rev. F. H. Marling, who also presented an interim financial statement from the Treasurer.

The report presented evidences of success and progress, of which the following are the chief points:

The employment of the students in missionary labour during the vacation was referred to as a feature in the training of young brethren for the ministry. happily commenced, and decidedly successful.

A very general and hearty response had been given by the churches to the request to devote the 2nd Sabbath in October, to special prayer for the Institute.

The number of students during the year was fourteen, but two of them had been absent.

The reports of the tutors and examiners show that the duties of the session have been discharged in a manner highly satisfactory and creditable to all.

Two students have left, one, Mr. Rawson, has gone to Milton, Nova Scotia; the other, Mr. Bryning, is not yet settled.

An application to the Colonial Missionary Society for an increase to their annual grant had, though unsuccessful in securing a permanent addition, obtained £100 currency to afford relief from financial embarrassment. It was

very gratifying to notice an improved aspect in the remittances to the Treasurer, they have been prompt and liberal. The building fund (\$477) has been invested in a building society.

A plan was submitted as to the course of study; and also a draft of an amended constitution.

A pleasing recognition was made of the increasing intercourse and co-operation of the churches in the Eastern Provinces of British North America, "as concerning giving and receiving," we gratefully acknowledge their contributions, and willingly send them our "sons of the prophets."

The report, also, adverted to the University question, asserting the well known sentiments of Congregationalists, and recommending a petition to parliament, praying that no part of the endowment of the University of Toronto be devoted to denominational or sectarian education. The Treasurer's interim statement showed a balance of \$91.15 cash in hand, on the current expenses account.

The Rev. William Clarke in moving that the report now read be received, adopted, and printed, and that the documents appended thereto be referred to a committee, &c., remarked on the importance of the Institution; that it was the fountain head of all our efforts as a denomination; that he recognized an answer to many prayers in its present prosperity. There had been seasons of much perplexity, we had now grounds for gratitude. The subjects of sorrow were passing away. The former small number of young men devoting themselves to the work had been regretted, now we had the largest class that had ever met in the Institute. He mentioned also the unbroken confidence in the beloved brother the presiding tutor; and viewed with gratitude to God the number of faithful men who have gone forth from the Institute. The "alumni" might favourably compare with any in the province; and while in the fatherland much had been said about neology, and error in the dissenting churches, here the trumpet did not give an uncertain sound. The Rev. R. Wilson in seconding the resolution expressed his interest in the Institute, arising from what he had seen of the students from it, in the Lower Provinces; and hinted that a sum of £600 or £700 that had been collected from the churches in England for the education of young men for the Lower Provinces, might be obtained for its funds.

The committee to whom the documents appended to the report were referred, reported verbally through Dr. Wilkes; That they had read the documents, and unanimously concurred in the recommendation to shorten the sessions to six months, (this however is connected with the extension of the course to five sessions); they recommended also the adoption of the amended constitution and by-laws, with two alterations: first, to strike out the alternative in the constitution respecting the name of the institution, and leave the words simple "Canadian Congregational College;" second, that the clause in the proposed by-law providing that the tutors shall be members of the Board of Examiners, shall be amended as follows—That the examination shall be conducted by two or more Examiners to be chosen by the Directors. It was then moved by the Rev. W. F. Clarke, seconded by Rev. K. M. Fenwick, and *Resolved*—"That the report recommended by the committee be adopted, with the exception of the recommendation as to name, and that the name of the Institution be THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA." Immediately on the adoption of this resolution the Rev. Mr. Robertson of Sherbrooke pithily remarked, now brethren, that you have spent so much time about naming your child, be sure that you give him plenty of milk.



Moved by Rev. K. M. Fenwick, seconded by Charles Alexander, Esq., Montreal, and *Resolved*—"That whilst the manifest success which has attended the working of the Institute on its present constitution is such as to excite our devout gratitude, the prospective interests of our denomination require its increasing efficiency; and inasmuch as more radical changes than those effected in the constitution may contribute if wisely made, to the attainment of this object;—be it resolved that a committee be appointed to consider the whole question of organic improvement, conduct correspondence on the subject, and report thereon at next annual meeting of subscribers; said committee to consist of Revds. Dr. Wilkes, F. H. Marling, John Wood and K. M. Fenwick, Messrs. T. M. Taylor, Patrick Freeland, and Charles Alexander,—the mover of the resolution to be convener." Moved by R. H. Smith, Esq., seconded by Rev. Mr. Baird, and *Resolved*—"That Messrs. Robinson and Ross be again requested to audit the Treasurer's accounts; and that the following gentlemen be officers and committee of the college for the ensuing year:—*Treasurer*—Patrick Freeland, Esq. *Secretary*—Rev. F. H. Marling. *Committee*—Revds. T. S. Ellerby, A. Lillie, D.D., A. Wickson, LL.D., E. Ebbs, J. T. Byrne, T. M. Reikie, J. Wood, and J. Porter; Messrs. Peter Freeland, A. Christie, John Nasmith, J. Snarr, J. Fraser, and E. Kimball."

The subscribers recognized the importance of prayer in all labour for the kingdom of Christ, by the adoption of the following resolution:—"That the setting apart of a day for special prayer on behalf of the Institute, having been found by experience to be productive of so many good results, the churches are again requested to observe the second Sabbath in October in that manner; and to take up collections and subscriptions for the college at that time, as far as practicable. The meeting also recommend that the subject of the Christian ministry be made prominent in the sermons of the day." The Rev. Mr. Barker in moving this resolution pointed out its importance, and showed that all success must come from God. The seconder, Rev. Mr. Reikie, expressed his conviction that the present prosperous state of the Institute was in a great measure connected with the observance of these days of prayer, and also mentioned that in Britain the attention of the churches had been called to the action and practice of the Canadian brethren in this matter.

A committee, consisting of Revs. E. Ebbs, and F. H. Marling, and Mr. Peter Wood of Montreal, was appointed to draft a petition to the Legislature on the subject of the division of the endowment of the Toronto University. The Chairman and Secretary of the annual meeting were appointed to sign the petition, as the protest of the subscribers to the Congregational College against the attempted wrong; and the committee appointed were requested to watch the progress of matters, and take any other action that appeared to them needful.

The meeting was then closed with prayer by the Rev. T. Pullar.

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#### THE WIDOWS' AND ORPHANS' FUND.

The annual meeting of this Society was held in No. 2 Vestry of Zion Church, Montreal, on Wednesday, June 13th, 1860, at 2 o'clock afternoon. The meeting was adjourned after accomplishing a considerable amount of business to Friday, June 15th, when the remaining business was satisfactorily settled.

There was a large attendance of beneficiary and life members, but only one delegate from a church.

The report acknowledged the hand of God in sparing the members through another year—the membership being unbroken by death. The influence of this in allowing this good and noble cause, now in its infancy, to gather strength was felt. Regret was expressed that so much apathy should exist among the churches to a cause of so much importance. The Trustees of the fund had thought that a visit to the churches by some lay brother might be beneficial, but had departed at present from the idea, to express a desire for the appointment of a day for simultaneous collections by the churches. Corporate powers had been obtained by Act of Parliament.

The Treasurer's report showed that the sum of \$2,202.44 now constitutes the fund. Of this, minister's payments had produced \$545. Zion Church, \$1,402.35. Interest to date, \$158.71—the rest, \$96.38, from other churches.

As a report has been ordered to be printed, we need not further specify the business of the meeting, except to carry out a duty which has been laid on us, to appeal to the churches on behalf of this important object.

#### OUR APPEAL ON ITS BEHALF.

We may first observe, that it was resolved at the meeting—"That the churches be recommended to take up a simultaneous collection on the first Sabbath in August, on behalf of the Widows' and Orphans' Fund, and that where special circumstances render it inconvenient so to do, the collection to be taken up on the earliest convenient Sabbath afterward." This resolution was afterwards brought before the Congregational Union by the Treasurer of the fund, when the Union concurred in the recommendation. Appeals have repeatedly been made already, but with only very partial success. The aim to realize £1000 as a commencement was good, and although not yet attained must not be lost sight of. The princely liberality and Christian example of one church, should provoke unto love and good works. We cannot say many daughters have done nobly, although it is true that one excellet them all. That excellency is likely to be maintained; a share nevertheless, in this work of justice and benevolence combined, is still open to others. To have had a part in laying the foundation of a fund hereafter destined to cause the widow's heart to sing, is an honor to which we ought to aspire. The wisdom of other denominations has been shown in similar plans, and it is admitted by those acquainted with our own body, that such a fund is necessary, wise and Christian. We must write then as "concerning the collection," is it too much to ask that it be prompt and liberal? In this matter sympathy is good, prayer is better, but action in giving is the proof of the sincerity of that sympathy and those prayers. We have faith in the churches, even though the time appointed may not suit in individual cases, that an effort will be made to do something. Twenty-eight ministerial brethren now rank as beneficiary members of this fund—more than two thousand dollars have been accumulated—an act of incorporation has been obtained—a number of large hearted Christian brethren are devoting their time and money to the accomplishment of this blessed object—it is evident then, that it is no speculation. It only wants a pull—a long pull—and a pull altogether to float this vessel of mercy safely beyond the rocks that lie nearest the commencement of the voyage. May this good ship have a long and prosperous existence. Brethren, both your prayers and your gold are wanted in this undertaking. Try to have a good collection on the **FIRST SABBATH OF AUGUST** for the **Congregational Ministers' WIDOWS' AND ORPHANS' FUND.**

## SABBATH SCHOOLS.

The Rev. Mr. Elliot presented his report on the Sabbath Schools in connection with the Congregational body, during the forenoon session of Monday. Only a limited number of replies had been received to the queries he had sent. The thanks of the Union were presented to Mr. Elliot for his valuable report, and a synopsis of it was requested for publication; this we hope will appear in our pages next month.

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 THE CANADIAN INDEPENDENT.

On Monday afternoon, Mr. Hague of Toronto, addressed the Union, relative to the position of the Magazine. His statement was chiefly as to the financial difficulties of the past, and the hopeful arrangements for the future. The necessity of all who are interested in our prosperity, doing something to increase our circulation, and remit subscriptions promptly was apparent. To that gentleman, and others of a kindred spirit, much praise is due for unwearied effort to promote the efficiency of this periodical. Many expressions of approval were given; and the following resolution was unanimously adopted: "That the cordial thanks of the Union be respectfully presented to the Rev. T. M. Reikie, for the valuable and acceptable services he has rendered this body as the Editor of the *Canadian Independent*."

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 THE PUBLIC MEETING OF THE UNION.

The annual public meeting was held in Zion Church, on Monday evening, June 18th, at half-past seven. The meeting was opened with singing, reading the scriptures, and prayer by Rev. R. McGregor. Dr. Lillie, presided, and gave an address in which he referred to the objects of the Union, mentioning that amid the freedom of discussion which always distinguished such bodies, there also existed among us the utmost brotherly feeling. He gave a justly deserved meed of praise to the Church in Montreal; the Union had been treated with an affection that has almost covered us (he said) with shame. There has been kind, generous, and vigorous working to do all that christian hospitality suggested, without one particle of assumption. We are associated for encouraging one another in every effort for the general good. He gave prominence to three great objects in connection with which we laboured for the good of our country—the missionary work—the theological institute—and the press.

The Secretary then presented a statistical summary for 1860; this we publish in our present issue.

The Rev. E. J. Sherrill, spoke of the history of Congregationalism in Canada. Thirty years ago it was the history of a single church in Lower, and another in Upper Canada, now there are eighty churches, and as many ministers. The field was large from Quebec to Sarnia. It was a history of christian missions. The churches had gradually gathered strength, one-third of them are self-sustaining. As a body, our course had been uniform and progressive. If such was thirty years of our history, what would be the history of thirty years more. The foundations of our body were laid broad and deep. The churches are nearly all in good working order. The ministers are valiant, and united on the great questions of sabbath reform, slavery, the equal rights of men in the house of God, temperance, the prohibitory liquor law. The added element which the churches want is the Spirit of

God. He suggested, that every sabbath morning in secret devotions, a special portion of time be taken to plead for the outpouring of the Holy Spirit upon all our churches.

Rev. R. Wilson, of New Brunswick, next addressed the meeting. He spoke of his success in obtaining shepherds in Canada to look after sheep without a shepherd. He quoted from a letter of Rev. G. Stirling, Keswick Ridge, which expressed great pleasure at the supply of places that had been vacant. The church at St. John, New Brunswick, was in a better state than it ever had been: forty members had been added in a short time. The visits of the students from the Theological Institute, had been much valued in the Lower Provinces. The meeting closed with prayer by Dr. Wilkes.

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#### THE CLOSING SESSION OF THE UNION.

On Tuesday morning, two hours were spent in devotional services; reference was made to the statistics which had been read at the public meeting, although they indicated barrenness during the past year, confidence was expressed that a good, sound, spiritual condition existed in the churches; at no previous period had there been so much prayer, while a general desire existed for the outpouring of the Holy Spirit.

After the minutes of the preceding day were read and confirmed, the business committee reported the following resolution, which was unanimously adopted: "That we respond most cordially to the overture made to us by the Rev. W. Ormiston, for a united meeting composed of all Evangelical churches, in relation to the tri-centenary celebration of the Reformation in Scotland."

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#### DR. RYERSON'S CIRCULAR.

This circular which was referred to a committee at the previous annual meeting of the Union, was replied to, first, by avowing conviction that provision for religious education is beyond the province of government, and, second, in reference to the regulations respecting the daily religious exercises at the opening and closing of each Common school, by resolving, "that this Body having considered a document sent to it from Rev. Dr. Ryerson, containing regulations in reference to religious instructions and prayer in our Common schools, passed by the Board of Public Instruction in Canada West, and also a request from himself that we should give our views in reference to the subject matter involved, we beg most distinctly and respectfully to reply, that in our opinion, the whole matter of religious instruction and prayers in Common schools should be left to the regulation of the teachers and trustees in each section, without doing violence to the conscience of any one concerned in such arrangement."

Other important questions were settled at this session, the record of which, is already given in this narrative of the business of the Congregational Union meeting of 1860. The nominations were also made, for next meeting, for district committees, &c., which will be found in the reports. Here, however, we feel bound to give prominence to a resolution, carried indeed at a previous session, but which appropriately closes our record, and expresses what we feel sure is a deep and lasting feeling in the hearts of all the brethren.

"That the grateful acknowledgements of the Union be presented to their christian friends in this city for their kind and generous hospitality, and for

the very pleasant excursion through the Victoria Bridge, brought about by their thoughtful liberality." The same thoughtful liberality, we add for the information of our readers, secured the payment in full of the travelling fare of all the ministers, and one delegate from each church, when the finance committee could only recommend the payment of eighty cents on the dollar.

After singing, and prayer by the Rev. K. M. Fenwick, the Union adjourned to meet in Kingston, C. W., on the second Wednesday of June, 1861.

#### SUMMARY OF STATISTICS, 1860.

The accompanying statistical table comprises fourteen out of eighteen churches in Canada East, and forty-eight, out of sixty churches in Canada West: in all, 62 returns;—four less than in the table presented last year. Moreover, these are all reports of single churches, whilst those of last year, in several instances, were two, or more, in one, and so blended, that it was difficult to state certainly, the number of distinct church organizations therein reported. The following churches are *unreported* in the present table, Abbotsford, Inverness, Manningville, and Stanstead North, C. E.; Belleville, Brockville, Caledon South, Colpoy's Bay, Hamilton, Hawkesbury, Indian Lands, Glengary, Kincardine, Oro, 1st and 2nd churches, Toronto, 1st church, and Vankleek Hill, C. W. Some of these returns may have come to hand before the presentation of the report, but the secretary having deferred preparing the table until the 30th day of May, much to his own inconvenience, for the sake of embracing all that it was possible to collect, he feels that no apology is due to any of the above-named defaulters, for entirely omitting such as may have come to hand since the closing of the list.

Many brethren have favoured him with *prompt* returns for which he is obliged. Would that all had placed him under the like obligation! In a few cases, characteristic notes of the year's experience were added. The secretary had intended to have wrought up such notes into a brief narrative of the state of religion throughout the churches; but as the large majority of the returns are accompanied by no such notes, he is unable to carry out his plan in this respect.

He feels called upon to advert to an irregularity, which has been repeatedly referred to by parties making returns. "The reason we have not answered the remainder of the questions, is that we have not access to the church books. The Rev. Mr. — has taken all the records with him, &c." Now, it should be distinctly understood by the churches and their pastors, that all official records and documents are the *sole property of the church*; and the church should carefully provide for their safe keeping. In no case should they be retained by the retiring pastor, without explicit appointment by the church, and then promptly handed over to his successor, or to the church, at its call.

In the statistical table now presented, it will be seen that the 62 churches therein reported have 118 regular preaching stations, at which 204 regular weekly services are held. Besides these, several reports state that there are other occasional or less frequent services. Only fifty-two returns have stated the number of *adherents*, (by whom, we mean such entire families, or individuals, as attend our services, habitually, even though irregularly); other ten, having omitted this item; showing thus incompletely, the numbers reached by our stated ministrations, as 9291. The average attendance on the

principal sabbath service of *sixty* churches, is in the aggregate, 8989. In two or three cases where the minister divides the sabbath labours between several stations, the average of each station is included.

The present membership of 60 reporting churches, is 1161 males, and 1793 females; total 2954, or on the average, a fraction less than 50 each. The additions have been by letter 78; by profession 211; in all, 289. The removals have been, by death 24; by letter 121; by excision 54; total 199. The net increase is thus only 90.

This being a point of special importance, we will briefly classify the returns. The 211 added by profession, are the aggregate of 38 reports; shewing that 24 of the 62 churches, have received *none from the world*, throughout the year! 29 shew *no net increase*; 18 of whom report an aggregate *net loss of 89!* This is in part attributable to the financial depression which has constrained not a few in western towns to break away from their old social and church connections, many of whom for the present year, remain unreported elsewhere. The Brantford church, for example, has lost 24 members by dismissal. But making allowance for this, the above figures indicate, too plainly, that the past year of abounding prayer, and of such remarkable effusions of the Spirit, in other regions, has been a period of general dearth throughout these associated churches.

Seventy-one Sabbath schools are reported, of which, five being Union schools, are omitted in the further enumerations. The remaining 66 schools have 487 teachers, and 3897 scholars; *i. e.*, rather more than an average of  $7\frac{1}{2}$  teachers and 59 scholars for each.

The church property has been increased by the erection of two new churches, and a third is in course of building; while other premises have been improved to the extent of about \$900 or \$1000. Six also report the reduction of chapel debts. We are sorry to receive from 43, a negative (or its equivalent, a *blank*) to the question respecting the insurance of church property.

The amounts raised are as follow: viz., from 60 churches, for their own local objects, including pastor's salary, incidental payments on account of debts—

Buildings, Repairs, Sabbath Schools, &c.....	\$23,527 00
Other Denominational objects.....	5,022 00
Foreign Missions (of which Canada East raised \$1,007).....	1,181 00
Other general catholic objects.....	2,052 00
Total.....	\$31,782 00

Under the last item, most returns are *blanks*, with the explanation, that while the churches have contributed to sundry general objects, their donations have been so blended with others as not to be readily estimated.

The contributions of the last year compared with the previous, are as follows:—

	1859.	1860.	
Local Church objects.....	\$ 30,440.00	\$ 23,527.00	— \$ 6,913
Denominational Do.....	4,793.00	5,022.00	+ 229
Foreign Missions.....	1,512.00	1,181.00	— 331
Other Catholic objects.....	2,226.00	2,052.00	— 174
	\$ 38,971.00	\$ 31,782.00	— \$ 7,189

It will be seen that the contributions to local church funds shew the only considerable decrease; and the Secretary believes that at least \$4000 of the \$6,913 of excess in the previous year under this head, was owing to extra efforts in building, and a fuller report of such contributions. One church, for example, last year was reported as having raised \$2,600 on account of its edifice, and in all \$4,152 which has not sent in any report this year.

Considering the embarrassed state of the West, the returns shew a more reliable revenue, than could have been presumed upon.

As a contribution to the history of Congregationalism in Canada, the following data, collected from the accompanying table, will have permanent interest.

The oldest church in Canada East, *Zion Church, Montreal*, was organized *6th July, 1832*, and that at *Dunville*, almost twin sister, *11th Nov.* of the same year. These, and three others, *Eaton, Sherbrooke and Durham*, (the *five oldest* churches in Canada East) have only had *one* pastoral change among them. Their present pastors have served in their respective spheres, on the average *24 years and eight months* each, the five pastorates making an aggregate of *123 years and four months' ministry* without change of sphere!

The *oldest church in Canada West, Martintown*, was organized in *1829*, and has only had one pastoral change, occasioned by the death of its venerable minister, to whom his son has succeeded. Five other churches in Canada West have retained the same pastor for more than twelve years, viz. : *Scotland, Cold Springs, Albion, Kingston, and Innisfil*. Six others have retained their present ministers seven years, or more, viz. : *Brantford, Church-hill, Warwick, Stouffville, Whitby, and Lanark*. The *forty-four* ministers, the dates of whose settlements appear in the accompanying table, have, on the average, remained in their present charges *7½ years*.

The following ministerial changes have occurred during the past year :

Melbourne, C. E., vacant at last annual meeting, has, as temporary supply, the Rev. S. T. Gibbs. London, C. W., has given a call to the Rev. C. P. Watson, who was temporarily supplying it, when last we reported. Trafalgar, C. W., has re-settled the Rev. Hiram Denny, who organized that church in *1839*, and ministered to it for fourteen years. The Rev. Thomas Baker has resumed for a time, at least, the charge of the church at Newmarket, his health having been re-instated by a brief intermission of labour. The Rev. Joseph Hooper, late of Newmarket, has accepted a settlement at Owen Sound, C. W. Stratford has secured the services of the Rev. Robert Robinson, who had retired from pastoral labour for a time, on account of his state of health.

The following new churches have been organized, viz. : *Ottawa City*, by the Rev. Joseph Elliot, who has been there settled; and *Saint Andrews, C. W.*, by the Rev. Robert Hay.

None of the ministers of the body have been removed by death, during the past year. The Rev. Messrs. James Howell, and Solomon Snider have left this field for Nova Scotia. The Rev. George Ritchie has relinquished Port Colbourne, without organizing a church, and is at present in Yarmouth, N. S. The Rev. Wm. Burgess has also resigned the pastorate of the Southwold Church, and retired upon a farm. Southwold is at present vacant, as are Eden Mills, Garafraxa, Guelph, and Markham.

EDWARD EBBS,  
Secretary Cong. U. of C.

## ADDRESS OF THE RETIRING CHAIRMAN OF UNION 1860.

## BELOVED FRIENDS AND BRETHREN:

Behold, how good and how pleasant it is for brethren to dwell together in unity! The quotation of the inspired sentiment is suggested by this Third meeting of the Congregational Union in this place, and by a glance backward over the six years since its first meetings here, at which time the nuptials of the East and West were joyously celebrated. The memories of all our meetings since are sweet; fragrant as "the precious ointment upon the head and beard of Aaron,"—and refreshing "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing." We have assembled not for the exercise of authority over one another, or over the Churches, for we have none, nor do we desire any; but for mutual conference, and for combined action in that part of the cause of our blessed Lord in the earth, which is committed to our charge as Congregational or Independent Churches. In such conferences our distinct individuality has continually appeared in free, manly discussion, and in diversity of estimate and view, not of doctrine or church polity, but of subordinate practical questions which have naturally engaged our attention; and yet our harmony has been unbroken. Without written creeds or covenants of human composition to bind us, and with each and all repairing to the Bible in the prayerful exercise of his own judgment as the sole authority in faith and practice, there is, nevertheless, a striking unity, if we say not uniformity, of sentiment and practice among us. In passing from one of our churches to another throughout the land, the disciple of the Lord will find himself at home. There may be slight diversity in forms indicative of individuality, but the pulpit will be found uttering the same great truths, and the christian fellowship will exhibit the same distinctive characteristics. May we not hope that whether as individual churches, or as a union of them, we are, through the abounding grace of our Lord, "speaking the truth in love," "and are growing up into him in all things, who is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

The year of his office, which it is natural for a chairman to review, has not in the present instance been marked by any extraordinary manifestations of Divine power in the conversion of our fellow-men. In the mother country, on the contrary, there have been most blessed visitations from above. In many parts of Ireland, Scotland, England and Wales, the Lord has been pleased to shed forth plenteously the Holy Spirit's influences; and in Sweden also there has been a wonderful work of grace. These showers of blessing in Europe had been preceded by similar grace in many parts of the United States. As we have heard from our neighbours and from far-off lands of what the Lord hath done for them, our souls have longed for similar unfoldings of power and love in our Canada. The year 1860 commenced with much united prayer for this blessing. The second week in January was specially consecrated to united prayer, and in many places there was a continuance during some weeks afterwards, of similar intercessions at the throne of the heavenly grace. The Almighty hearer of prayer has not seen meet thus far to answer our petitions in the manner we looked for. There has been no general, marked and overwhelming manifestation of God's power among us. We know that "His hand is not shortened that it cannot save: His ear is not heavy that it cannot hear." We know that he loves Zion, and cares for all her interests far more than we



can pretend to do. And we have sometimes thoughts of His infinite wisdom and sovereignty as being far out of reach of our ability to understand the reasons of much of His procedure. But is there not ground for the fear that "our iniquities have separated between us and our God?" that we have not sought with our whole hearts, and that he withhold the blessing until we truly and heartily seek it? May the Lord awaken us all prayerfully to consider our ways!

Still, notwithstanding the lack just noted, the year has been fruitful of blessing in some respects. When the extreme pressure on the finances of the people in the West is considered, the amount of contributions to our various objects evinces a spirit of self-denial and devotedness truly refreshing. And in many places, if not in all, the spirit of hearing has been greatly increased, for attendance upon divine ordinances is large, and there seems to be imparted the hearing ear. These are symptoms of a coming revival of the Lord's work which should encourage more fervent desires and prayers; and should stimulate to renewed diligence.

It is observable, that the Pulpit is again resuming its ancient place and power for the instruction and the stirring up of the people. The ordinary secular journals frequently publish sermons which would not be done, unless they were found attractive to their readers; and the religious journals in the United States have added this feature, that they supply reported sermons to their readers. The utterances of the pulpit are thus not only listened to by an increasing number of hearers, but they also find their way to numerous places and amongst dense masses of men through the press. It was said, not many years since, that the Press was fast superseding the Pulpit as an instructor of mankind; but this revived power of the latter, suggests more than a doubt if this will ever be the case. In truth, a little consideration of the influences which act upon the human soul, might have checked the rise of such a thought. Nothing can ever supersede the power of the living presence and voice and eye in the utterance of truth. The pen, dip it in what you will, can never stir, melt or elevate the heart as can the living voice. There are chords of sympathy passing from speaker to listener, which have no existence between writer and reader. There is a grand, mysterious influence which our philosophy has failed thus far to detect, much less to define, like some chemical condition, whose presence undetected, and perhaps, undetectible, puzzles and baffles the experimenter, which marvellously tells upon a human soul, when another human soul is lovingly and earnestly in contact with it, instructing, persuading, warning. True preaching is a great power.

Will my brethren, permit the utterance of a few simple thoughts plainly stated, on this cardinal point of our success in the Lord's work?

1. We must set out with a deep and profound conviction of the *importance of preaching*, which impression, instead of lessening, ought to become mightier in its influence. Pastoral visitation is important; and pastoral oversight: the giving heed to the varied interests of the community in which we dwell is of great moment; but none of them rises to a level with preaching. This is the great business of a minister's life, and the right arm of the instrumentality he uses for the glory of God, and the welfare of men. It ought to be ever distinctly before our minds, that this is a *Divine appointment*: God's chosen instrumentality to evangelize the nations. "Go preach my Gospel," said the Lord! and he exemplified the requirement in his own ministry. Did he send before him One to prepare his way; a forerunner who should make straight paths for our Saviour God? The personage en-

ployed was a distinguished preacher: such an one as had not before risen, a mighty herald of the coming kingdom. Our blessed Lord himself was a wonderful preacher, the great example of all who would worthily fulfil their ministry. The apostles and evangelists of the primitive age, were earnest preachers: "they went everywhere preaching the word;" and "the hand of the Lord was with them;" and "the Lord gave testimony to the word of his grace." "It pleased God by the foolishness of preaching to save them that believe." And ever since, this has been the grand instrument by which "sinners have been turned from the error of their way, and their souls saved from death."

May we not suggest the further considerations that to a large portion of the sons and daughters of toil, the pulpit supplies most of the intellectual food they have for the week; and that in the case of vast numbers who partake freely of other pabulum for the intellect, they are brought under no further religious culture or influence, than that which they find in the sanctuary on the Lord's day. Surely, then it is of the utmost moment to all the highest interests of those hearers, that they should receive substantial food and not aerated water:—that they should be built up in the symmetry of a good structure, rather than amused with an ingenious display of fireworks:—in other words, that they should have light and truth placed before them that they may carry them away and obtain from them the permanent blessing they are fitted to impart.

2. *On the subject matter of this preaching* it is hardly needful to remind you that it is the glorious gospel of the blessed God; and that, very much objectively stated. The following observations of Dean Trench are worthy of profound attention:—

"Let us beware, brethren, lest we allow selfishness to intrude in a region where least of all it should find place, but which yet too easily may become its especial haunt and home: so that we shall measure the value of truths, not by the utterance which they contain of God's attributes, his wisdom, his love, his righteousness, his truth, not by the glory which they bring to Him, but solely by the bearing which they seem to have on ourselves, and on our own individual spiritual life. Something of this kind may perhaps be traced among us now; when the truths for which Augustine struggled, the doctrines of grace are still precious and dear to us, because they seem to bear and do bear on our every day life, on our daily conflict with sin and temptation; while those other truths of the eternal relation of the Son to the Father, for which Athanasius strove, for which he was contented to be an exile and a fugitive, a dweller in caves and in wildernesses, to brave the extremest wrath of the world's mightiest potentate—these, with others which like them seem to lie remote from our own immediate need, awaken no lively sympathy in our hearts. We confess their importance; we should strive, it may be most earnestly, against those who should deliberately seek to rob us of them: we should probably then understand they were the strong substructures which, however out of sight, did yet support the fabric of our faith, that would be weak and tottering without them; but they are not now in any sense near and dear to us, like those doctrines of grace, for which Augustine witnessed, or of justification from which Luther shook the dust of ages three centuries ago. Yet surely it was not for nothing that in the early Church the word *theology*, with more special reference to its derivation, was restricted to that portion of what we should call *theology*, which had to do with God himself, with the ever blessed Trinity, or with the Son in his divine nature; while by other words, as for instance the 'economy' men were used to designate the appearance of the Son of God in time, his life and walk in the flesh, his directly redemptive work. Those who employed this language did feel, and rightly, that in God the root of all *theology* lay; that he was the subject-matter of it, and consciously or unconsciously they expressed this conviction by the limitation which they

assigned to the word. And the dangers which beset us when we at all forget this, are indeed neither few nor insignificant. Theology, when it limits itself to the immediately practical and useful, dismissing everything which it does not esteem such, will not long retain even that practical and useful to which it has been willing to sacrifice everything besides. Its pastures will lose their greenness soon, its lower levels will become dry and parched and barren, if they be not fed and refreshed by the upper springs. Its conversation must be habitually in heaven, if it shall really have anything which is worth the telling upon earth. It is a Jacob's ladder, but angels must descend upon it, no less that ascend. If there be none descending, there will in a little time be none to ascend. In it we must have the story not merely of man's upward striving to God; indeed not of this at all except as the result of God's downward looking upon men. It is not the record of a religious sentiment in man, a pathology of the human soul under certain of its higher aspects, but a record of a divine revelation from God, of what He has announced to men of His own being. In the fact that we are sometimes forgetting this, that there is so much about man, and so little about God in our modern theology, lies in great part the seat of its weakness; of the feeble hold which it has upon numbers who would gladly learn what God has declared of himself; but who care much less for any secondary notices as to the exact manner in which this message has affected others; and least of all for what others have thought and speculated about him.

If we would be delivered from these dangers, and re-assert for that which is the queen science of all, her rightful dominion over the hearts and spirits of men, we must learn to fall back more on those transcendent truths of which the prologue of St. John is full—to meditate on them more fully and more frequently—to believe that it was not for nothing that this Scripture, or the first chapter of Colossians was written. We must learn to connect our Lord's manifestation in the flesh, not indeed less with all which followed it, his death, his resurrection, his ascension, his glorified sitting at the right hand of the majesty on high; but to connect it more with that which preceded, his eternal generation, the glory which He had with the Father before the world was, the creation of all worlds by him, and above all of man, not merely *by* Him but *in* Him, and *for* Him, and *to* Him; and this so really, that even had there been no Fall, an Incarnation, a coming forth on his part as at once the root and perfect flower of our nature, would probably not the less have been."

It is our increasingly firm persuasion that by no process can the human soul be moved to highest aim, and to purest and noblest course, other than by the presentation to it of these facts and truths which most do glorify God. It may not seem the direct way to teach men virtue, to enlarge upon God's character, and Christ's salvation, and the office work in sanctification of the Holy Ghost; but it is the divine way and will be found the most effective. It may not at first view seem the most logical method to get at the conscience and heart on practical questions, and to relieve the soul from the fogs of doubt and unbelief, to keep before their minds continually a personal and present Christ, not an abstraction, but a living and loving friend; but it is certainly the most successful. We mean not to ignore the subjective, nor would we with antinomian folly frown upon the didactic and preceptive, for the Gospel in its length and breadth of application reaches each and all of these, but surely if we are to imitate scripture example, everything of this kind must be presented in the full blaze of those facts and truths which have their source in the infinite, and which come to us as a revelation from heaven. Men need to see God in Christ, and to have some apprehension of his holy character, and yet of the exceeding riches of his grace, in order to their being brought into any temper for obedience to his will. In the light of this Divine glory, let us not hesitate to place all the current and popular sins of the day that their odiousness may be seen. We are not to utter an uncertain sound

in respect of iniquity, whosoever, and how many soever are the transgressors : but the apostolic model commends itself as worthy of imitation. "These things," namely, the facts and truths which precede—the kindness and philanthropy of God—justification by grace, regeneration by the Holy Ghost, abundantly shed on us through Jesus Christ our Saviour, and heirship according to the hope of eternal life. *This* is a faithful saying and *these things* I will that thou affirm constantly, that (in order that) they who have believed in God might be careful to maintain good works."

Shall I be pardoned if I trespass on your attention further by noting—

3. Concerning *the style of preaching*, that, in these days especially, it needs to be simple, clear, terse, direct, and illustrative. If preaching is to be effective it must be life-like; true to men's ordinary sympathies. The dry, scholastic disquisition of a former age certainly will not do now; and it may be doubted if it did then. A multitude of words with few thoughts will speedily tire any audience in these days. It is better to stammer out *something*, than glibly to say *nothing*. If we consider the men who are making an impression upon their generation, we shall find that they commune with God in his works, and like the Saviour draw illustrations from nature; and that they commune also with men and women in ordinary life, and fetch most valuable teachings and illustrations from the common affairs of every day. They make the stones and the trees, the grass and the flowers, the birds and beasts, the sunshine and the cloud, speak to us of Him who made them, and place vividly before us, by analogy, most important truth. In their hands the busy hive of industry, the pursuits of science, the domestic relations and affections are made vocal for varied instruction. If we are to be in any degree like them, we must get into the fields and the woods, and also among the busy men of the day. We must study more than can be found on printed page; and must present the word of the Lord in the most life-like manner to the people. Could not more use be made of the varied missionary intelligence of the present age for the illustration of Divine truth? It would have the further advantage of awakening and keeping alive a missionary spirit among the people.

May I further venture, in this venturesome homily to say a word :

4. About *manner*, or as it is commonly called *delivery*. The one idea we have on this point, so important in the production of impression, is *naturalness*. We must be true to nature and to our own idiosyncrasy. Some beloved brethren acquire a rolling, rocking action of the body, while others stand as motionless as a post—certainly neither of these are natural. Some dear brethren get into contortions of the facial muscles, and others do not allow one of them to move: neither of these courses is nature. Some dear brethren say what they have to say so quietly and tamely that a stranger might doubt whether they were in earnest; while others make such a noise, and get into such a fuss that people are tempted to ask "what is this all about?" These are not nature. It, on the contrary is always solemn and earnest when God's word and man's great necessities are under consideration; but in the expository or argumentative it is calm, clear, and vigorous:—in the emotional, nature has pathos or fire; in the transcendental and the hortatory, it is often greatly impassioned. The sympathies of hearers are drawn out and accompany a preacher who has something of real importance to say in a simple, natural, and earnest manner. But let him never be tame or cold even when quietest in manner: God's truth must not be uttered without the soul is in it.

I shall not trespass on your patience by offering any remarks on the vexed question regarding the absence or the more or less use of the MS. in preaching, though one has naturally some theory upon it, but shall draw this address to a close by recalling your attention and my own to our great responsibility and to our need of grace, that our personal spiritual condition may be in harmony with our work. There can be no doubt that everything in the matter of efficiency depends upon this. We may be ever so studious and ever so skilful in the presentation of God's Word, but unless our own hearts are burning with love to Christ and to man, there will be little *real* fire in our preaching, and false fire is glitter not heat or power. We must ourselves be near to the Lord if we are to draw our people to Him. Brethren there may be such a thing as the pastors becoming brutish, so as not to seek the Lord. The history of Israel furnishes illustrations of this calamity. The Lord said by Jeremiah.—“For the pastors are become brutish and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.” “Woe unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.” And other histories of later date have, alas! illustrated the same thing. Are we not to understand by *brutish*, sensual, lazy, selfish, secular; and may not a Minister of the Gospel become thus? May he not make a god of his belly or of his money; give himself up to sensual indulgences, and become thoroughly lazy and selfish? May he not utterly secularize himself? What a dreadful state is this! The inevitable consequences are utter carelessness in his ministerial work, a perfunctory performance of prescribed duties,—an uninterested soul pretending to persuade others to awake, believe, and live! It were difficult to exaggerate the meaning of the woe pronounced on such! One has said:

“Among the accursed, who sought a hiding place  
 In vain, from fierceness of Jehovah's rage,  
 And from the hot displeasure of the Lamb—  
 Most wretched, most contemptible, most vile  
 He stands, and in his conscience feels  
 The fellest gnaw of the undying worm.  
 And so he may, for he hath on his hands  
 The blood of souls, that will not wipe away.”

On the other hand, the faithful servant finds a munificent master. Let us seek a new baptism of the Holy Ghost, more fully to qualify us for our great work, and afresh devote ourselves to it, leading our respective flocks continually into the presence of the Good Shepherd, that they may hear his voice, learn of him, and follow him, and we may entertain the firmest conviction that our labour will not be in vain in the Lord. Assuredly He will bless us. Most graciously has he pledged his holy word to this. O for a nearer, sweeter communion with him—for a more entire surrender of self to him and his service—for stronger faith in the glorious munificence of His grace,—and for an impassioned longing for the salvation of souls! May our present assembly conduce to so blessed a result. May the Holy Spirit descend plenteously in the midst of us! And may the gathering of the brotherhood be remembered in all the future, as a spring time of repentance, of faith, of zeal and of renewed consecration.

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.”

## EDITORIAL NOTE.

In consequence of the pressure of matter relating to the Union Meetings, we are unable in the present number to present the usual variety of topics. The Literary Review is, of necessity, omitted, and we must defer any article under the new headings spoken of in the Prospectus.

With respect to one of these, that of Church Administration, we invite communications and questions from our brethren. As a sample of the subjects that may be included under this heading, we may indicate the following—Church Finances—Church Music—Modes of procedure in Church elections—Standing Committees—The office and duties of deacons—Difficult cases of Church order and discipline, &c. These subjects deeply interest our churches, and questions about them often arise. We shall be glad, therefore, to open our columns to communications.

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## Trans-Atlantic Retrospect.

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In resuming our notice of the Anniversary Meetings, we give the first place to the COLONIAL MISSIONARY SOCIETY. The Chairman was Robert Hanbury, Esq, M. P. The Report, in its allusion to Canada, furnished statistics, which the late meeting of the Union at Montreal will have corrected to date, and which will, we presume, be given in this number of the *Independent*, so that it is not necessary to quote them here. With reference to British Columbia, the Report stated that “the Rev. W. F. Clarke, who had laboured for some years in Canada, and the Rev. Matt. Macfie, from Blackburn, in Lancashire, were appointed to co-operate; but a difference of opinion having arisen between them *on the arrangements necessary for public worship* (!) they opened separate places in Victoria, and commenced preaching to the friends, who respectively gathered around them.” We must say that the above is about the mildest way of recording a difference on a matter of Christian principle that we have met with. The constituents of the Missionary Society would hardly think that a vital question was involved under cover of the phrase, “the arrangements necessary for public worship.” The great feature of interest in the meeting was undoubtedly the speech of Mr. Binney, who gave a lengthened account of his visit to Australia. It is, of course impossible, with the space at our command, to attempt the briefest summary of the speech, it was eminently genial and Binneyish, by which we mean that combination of sterling piety with a warm heart, largeness of view and catholicity of spirit, which is so rarely found. One great want of Australia will be recognized as similar to our own, that is, the necessity for a system of itinerant labour among the remote stations, the widely dispersed dwellers in the bush. It is comparatively easy to collect churches in large towns, and to provide for the support of the Gospel, but different men and different efforts are needed to carry the Gospel to and through the remote and sparsely settled districts. “Men are wanted, strong, capable, able and willing to endure hardness, ready to do anything, to dispense with many accustomed luxuries, and to put off conventional habits, clothing themselves with zeal as a cloak, that they may carry light and life to those who may be ready to say, and not without reason, “No man careth for our souls!”

The total receipts for the year amount to £6,402 11s. 8d.

At the meeting of the LONDON MISSIONARY SOCIETY the Chair was taken by the Earl of Shaftesbury. The total income for the year appears to be £77,295 15s. 3d., a gratifying feature of which is, that £14,061 9s. 11d. was raised at the mission stations. From the various fields of labour the reports are interesting. In Africa the venerable and apostolic Moffat has succeeded in overcoming the distrust of Moselekatse, and has established a mission at Matabele, south of the Zambesi. In China, notwithstanding that operations have been impeded by the renewal of hostilities, yet, even now, a missionary is as safe in Shanghai and in the parts south of that city, as in England. The suspended church of Canton has been reconstituted, and the testimony of Dr. Legge is very satisfactory, as to the hold which the Gospel promises to acquire over the Chinese mind. From India the accounts are cheering. In some districts the number of conversions is unprecedented, while, to a very large extent, there is a respectful attention to the character and claims of Christianity. With reference to Madagascar, the intelligence is so important and interesting, that we cannot forbear giving it entire.

Dr. Tidman, at the conclusion of the report, remarked that news had been received from Madagascar since it was completed. At the very time, he said, that Christian brethren were beseeching the Throne of Grace, for that dark land, the Queen was making arrangements for transmitting the crown, which she was anxious to relinquish to her son in a peaceable manner. This was sanctified by what the population of Madagascar would call the most sacred way. The Queen had one child, which was not born till after she had promised to give the crown to the eldest son of her eldest sister. Being a man of very martial spirit there was great probability that he would accept it. The Queen, after adopting various means, provided two jars, the one filled with earth from the tomb of her husband, and the other containing some valuable jewels. These were covered with red velvet, and the two princes were each to choose one. It was previously decided that he who chose the jar of earth should be the future King; and so it was in the good providence of God that the son of the Queen chose the covered jar which contained the earth from his father's tomb. He was immediately recognised as the future King of Madagascar. He (Dr. Tidman) thought they ought all to be thankful to God for what had taken place.

This Prince, it must be remembered, is a Christian, so we may hope that the blood of the last martyr has been shed in Madagascar, that the churches there may have rest, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, be multiplied.

The annual meeting of the CONGREGATIONAL UNION OF ENGLAND AND WALES. The Rev. James Hill was chairman. The principal subjects under discussion were the Church Rate question and the Pastors' Retiring Fund. The total amount subscribed to the latter has reached £10,844. This fund, it is said, will be entirely independent of all control or influence from the Union. Dr. Morton Brown further announced that an aged friend was ready with £3,000, provided another £3,000 was raised within the year—truly there are princes in our Israel. The statement of Canon Miller, of Birmingham, at the meeting of the Bible Society, that "there were many Dissenting churches that were sighing and crying for the gospel, but could not find it, because the ministers were not preaching it," drew forth an earnest and eloquent protest from the Rev. Samuel Martin. As such statements are frequently made, we shall endeavour to give in our next a few extracts from Mr. Martin's speech, that our readers here may see how a man of his standing and piety meets the slander, for slander it is.

The limited space at our disposal, this month, compels us to omit even the briefest notice of the many noble societies whose anniversary meetings are reported, the characteristics of them all are well summed up by Lord Shaftesbury. He said,—

The two last weeks had been periods of refreshment, and encouragement, and security. They had furnished a strong and manifest exhibition of that which engaged our country; and that it had been joyous to observe, that amidst the wars, and rumours of war, of preparations for attack and defence, nations rising and falling, and old superstitions, God be praised, tottering to their fall, it was joyous, amidst all these circumstances, to see our venerable societies undisturbed, calm, unchecked, busy as ever in their great and glorious service. Would to God that more of the sons and daughters would bring their talent, their energy, and their wealth to aid the mighty work. Nevertheless, it was cheering that, while the horizon was so dark, while our near and dangerous ally was scattering terror and dismay around him, hatching vain empires and rectifying his frontier by removing his neighbour's landmark, there were thousands and tens of thousands, and he trusted hundreds of thousands of people in dear old England who, under the grace of Almighty God, were bent upon other views and other thoughts, seeking by every energy of heart and soul, by every effort of body, and by every inmost prayer, to rectify the frontier and advance the rightful and everlasting kingdom of their Lord and Master.

We can only just note that the second reading of the Church Rates Abolition Bill was lost in the House of Lords by a majority of 97.

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## Official.

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### A RECOMMENDATION RESPECTING THE VICTORIA CHURCH FUND.

The contributions from Canada, towards the erection of a church in Victoria, V. I., for the use of Rev. W. F. Clarke, not having been thus appropriated, and now being no longer required for this purpose, the whole amount is deposited in the Bank of B. N. A., Toronto, awaiting instructions from the donors as to its disposal. The Congregational Union of Canada, at its recent meeting, recommended the contributors, in consideration of Mr. Clarke's loss (by shipwreck) of his library, and other heavy baggage, on the outward-bound voyage, to present the above-named donations to Mr. Clarke, as a personal gift, thus doing much to lessen his loss.

The Union has no control of this fund. The friends will please remember that the above *recommendation* gives no warrant for appropriating the money. It lies subject to the instruction of the several donors.

EDWARD EBBS,

*Secretary and Treasurer of Cong. U. of C.*

PARIS, 25th June, 1860.

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### TO THE CONTRIBUTORS TO REV. W. F. CLARKE'S CHURCH BUILDING FUND.

DEAR BRETHREN,—Mr. Clarke has again placed in my hands the amount that had been remitted to him on your behalf. I hold it subject to your instructions, and will return it to you, or apply it as recommended by the Union, or otherwise, according as you direct. I shall be glad to be relieved of this responsibility by an early communication from each church, school, or individual donor.

I am, faithfully yours,

Toronto, June 30, 1860.

F. H. MARLING.



## RECEIVED FOR THEOLOGICAL INSTITUTE.

Newmarket, Per Rev. T. Baker.....	\$16 00
Rev. J. Elliot.....	2 00
Rev. D. Dunkerley.....	2 00
Stanstead, (additional) Per Rev. A. Macdonald.....	2 00
Bowmanville, on account.....	8 00

F. H. MARLING.

TORONTO, June 30, 1860.

**Correspondence.**

## FORMATION OF A CHURCH.

*To the Editor of the Canadian Independent :*

SIR,—Knowing that you, with very many of the readers of our magazine, are interested to hear of the extension of Christ's cause (as indeed all ought to be, for are we not members of one body? and when one member is honoured, it is but meet that all the members should rejoice with it; and when another church is added to our number, we ought to feel ourselves called upon to give it our sympathy and prayers).

Your correspondent has been in the habit, for a considerable time past, of going on missionary tours, to visit our adherents in Turnbury and Howick, and preach to them. The result has been, that some time ago they expressed a wish to be organized as a church. After a great deal of prayerful consideration, I took upon myself the responsibility of doing so. On the 20th May the Lord's Supper was dispensed amongst them. A good number sat at the table, and others intended doing so, but were prevented by various causes.. This young sister will in the meantime be about twenty-eight strong, with a good prospect and a fair field before her.

They are for the most part from brother Black's church, Lanark, many of them very intelligent, enterprising men, and I hope will prove themselves a credit and benefit to Christ's cause in the back woods.

In the meantime, an application made to our excellent missionary Secretary, for a student, was, as usual, heartily responded to by him, and I have no fear that the brother who is granted to labour amongst them will meet with good encouragement. The name of the church, in the meantime, will be *Bluevale Church*.

Yours truly,

ROBERT MCGREGOR.

LISTOWELL, 4th June, 1860.

## CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

*To the Editor of the Canadian Independent.*

DEAR BROTHER,—Will you insert in next number of your paper the following resolution, which was unanimously carried at a meeting of our Western District Committee, held on the 15th May.

*Resolved*,—That as the proof is now complete that the document presented to this Committee by Mr. Mould, purporting to be a letter of dismissal, in good

and regular standing, from the church in Hulme, Manchester, under the pastoral care of the Rev. J. Gwyther, *was never granted* by the said church, or its pastor; it becomes the painful duty of the Committee to expose Mr. Mould, and to caution the public against him as an unworthy man."

It is painful to give publicity to such conduct, but the cause of righteousness demands it.

I am yours faithfully,

KENNETH M. FENWICK,

Kingston, 30th June, 1860.

*Home Secretary.*

## News of the Churches.

### GUELPH.

Rev. W. F. Clarke was not eight days amongst us on his return from Victoria, when a deputation from the Guelph Church waited on him, with an earnest request to supply their pulpit, and in the hope that Providence would open the way to his settling amongst them. He spent two Sabbaths there, as other engagements permitted, when he received a unanimous and cordial invitation to become their pastor, which he has accepted. He commenced his stated ministrations on the first Lord's day in this month, July; and for a time at least, in connexion with Guelph, he will preach at Eden Mills, a promising station in the neighbourhood. It will be a cause of satisfaction to his brethren, their tried friend, "after a three years' " absence, has entered again upon a Canadian field of labour. And sure we are that many an earnest prayer will be offered up, in and beyond Canada, that the pastor and the people now united, may largely enjoy the dews of heavenly influence. May the God of Jacob be unto them a wall of fire round about, and the glory in the midst of them!—*Com.*

### STOUFFVILLE.

We understand that the Rev. J. Durrant retired from the pastorate of the church in Stouffville on the first Sabbath in July.

### NEWMARKET.

We are gratified to learn, that the health of the Rev. T. Baker is sufficiently restored to admit of his resuming the duties of the ministry in connection with the church at Newmarket.

### PRESBYTERIAN UNION.

The United Presbyterian Synod and the Presbyterian Church of Canada Synod hath both met in Hamilton, C.W., during the month of June. The question of union between these two bodies occupied much of their attention, and though a union has not yet been consummated, the friends of that important movement think that it is nigh at hand. The *Globe* says:—

"The closing discussions on the union question in the Free Church Synod were of a much more harmonious character than those which preceded them. The amendment to the fourth clause of the basis of the union adopted unanimously by the Free Synod was well received by the committee of the United Presbyterians, and it is thought that the union may be consummated during the present year. In order to accomplish this work a special meeting of the United Presbyterian Synod is needed, and if that body gives its assent, it is proposed that the formal union of the two bodies takes place on the 20th December, the anniversary of the first assembly of the Reformed Scottish Church. We learn that the discussion in

the Free Synod had the very best effect, and that even those who at one time resisted the union most warmly, joined in the desire that it should be carried out speedily and harmoniously. We trust that the United Presbyterian body will respond to this feeling, and that before the close of 1860 we may witness a great step in the progress of Canadian Presbyterianism. Deputies from the mother churches in Scotland and Ireland will probably be present at the celebration of the auspicious event, as well as from Presbyterian churches in the United States, and we hope that the gathering will take place in Toronto.

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#### SEPARATE SCHOOLS.

The Synod of the Church of England in session lately held at London, C.W., resolved by a large majority. "That this Synod do petition the Legislature of Canada to so amend the Common School Act, that it will secure to the Church of England population of Upper Canada equal privileges with the Roman Catholic."

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#### NEW CONNEXION METHODIST CONFERENCE.

The Thirty-second Annual Conference of this denomination was held at Cope-town on June 6th, 1860. A year of progress is reported. A Theological Institution, with the Rev. W. McClure, as its first tutor has been founded in Toronto.

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#### THE WESLEYAN CONFERENCE.

The Thirty-seventh Conference of the Wesleyan Church assembled at Kingston, C.W., on the 6th June. About 200 ministers were in attendance. Twenty-five names were reported to be received into full connexion. The Rev. W. Jeffers was elected editor of the *Christian Guardian*. The University question and many other matters engaged the attention of the body.

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#### AFRICA.

The *Frontier Sentinel* states that the Rev. James Hay, formerly pastor of the Congregational Church, Stanstead Plain, Canada, is still at Fort Elizabeth, supplying the pulpit of the Rev. F. Harsant. His letter is dated March 16th. Neither his health, nor that of his amiable lady is as good as when last heard from. Mr. Hay is however hopeful. He says. "The heat of the summer is now over, and the weather becoming cooler we hope all will do better."

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#### CHURCH OF SCOTLAND SYNOD IN CANADA.

During the session of this Synod recently held at Kingston, Dr. Matheson presented the thirteenth annual report of the Ministers' Widows' and Orphans' Fund, supplying the following statistics:—Balance on hand May 18, 1859, \$2,449 87. Congregational Collections, \$1,653 94. Ministers' contributions, \$1,164. Total receipts of the year \$8,779 95. Charges, \$168 34. Permanent investment fund—loans, total, \$6,200. Annuity fund—paid annuities, \$8,143 34. Apparent balance in hands of Treasurer, \$636 61.

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## The Fragment Basket.

VALUE OF THE SCRIPTURES.—As the beauty of the world is set off by a graceful variety, so is it in the Scriptures. There are sublime truths that the most aspiring reason of man can not overstep, and there are more plain and easy truths on which the weakest capacity may converse with delight and satisfaction. No man is offended with his garden for having a shady thicket in it—no more should we be offended with the word of God, that among so many fair and open walks we here and there meet with a thicket that the eye of human reason can not look through.—*Bishop Hopkins*.

**CHRISTIAN MANLINESS.**—Virtues will not come to serve us upon great occasions, unless they are trained and developed day by day. One who allows himself habitually to be led by others in little things, will have no manly independence when tested with some great responsibility. He who suffers timidity to prevail against duty in the least thing, will sacrifice the greatest interests to his personal fears. Are you moved to speak to another upon the state of his soul—and yet do you shrink from the possibility of a rebuff? Resolve that you will perform this duty; pray that you may conquer your weakness, go and do it, and you will add to your faith virtue. Are you moved to admonish an erring brother? No matter how painful the task, take up that duty and perform it. Go in meekness, in the spirit of love, but with the Master's strength and you will add to your faith virtue. Are you called upon in the providence of God, to take some untried responsibility for the cause of Christ? Do not shrink from it, but stand in your lot; it may be just the discipline you need to add to your faith virtue. John Knox wept for very weakness when his brethren called upon him to be their leader; but with faith in Christ he put on manly resolve, and then the wayward and wilful Queen trembled and wept under his bold rebukes. The young christian should begin early to cultivate this holy courage; learn to say NO to every solicitation of evil; learn to say YES to every call of duty. He that is faithful in that which is least is faithful also in that which is greatest. The gunner who held his finger on the touch-hole till it burned to the joint; that he might save the life of the rammer, from a premature discharge, would have saved the Austria by that cool courage which conquers fire and flood.—*J. P. Thompson, D.D.*

**WHAT THE LOVE OF MONEY HAS MADE MEN DO.**—“It is not wrong to amass wealth. It is not wrong to increase it, if you have the beginnings of it. Neither is it wrong to make provision for its safety. Although, taken unconnectedly, there are some passages of scripture, that would seem to make it a sin for a man to have or to achieve wealth, yet the testimony of Scripture, taking it as a whole is uniform, and most unequivocal in the other way. There is no moral wrong in the ownership, and administration, or in the increase of wealth. It is not wealth that ever is a mischief. It is what it does to you that makes it injurious or beneficial. It is said that money is the root of all evil; but the Bible does not say so; neither does life say so. It is the *love* of money that has been the root of all evil; not the *possession* of it, nor the legitimate use of it, but the love which we call *avarice*—for that is but another name for love, dandle, fondle. That is the root of evil, and of all evil. *There is not a thing done on the face of the earth, that the love of money has not made men do. There is not an iniquity in the whole calendar of sin, from the selling of Christ for thirty pieces of silver, down to the most trifling misdemeanour, that men have not committed from the love of money.*—*Rev. Henry Ward Beecher.*

**GRACE REIGNS.**—“Where sin abounded grace hath much more abounded.” The waters deluged the world, but could not wash away the dreadful stain. The fire fell from heaven, but could not burn out the accursed plague. The earth opened her mouth, but could not swallow up the monster Sin. The law thundered forth its threat from the thick darkness on Sinai, but could not by all its terrors restrain the children of disobedience. Still “the offence abounded;” it waxed bold and pitched its tents on Calvary, and nailed the Lawgiver to a tree. But in that conflict sin received its mortal wound. The victim was the victor. He fell, but in His fall He crushed the foe. He died unto sin, but sin and death were crucified upon His cross. “Grace hath abounded!” It hath established its throne on the merit of the Saviour's sufferings. It hath put on the crown and laid hold of the golden sceptre, and spoiled the dominion of the Prince of darkness, and the gates of the great cemetery are thrown open, and there is the beating of a new life pulse throughout its wretched population, and immortality is working among the tombs! There is no debt unpaid—no devil unconquered—no enemy within your own heart that has not received a mortal wound. “Thanks be to God who giveth us the victory through our Lord Jesus Christ.”—*Christmas Evans.*

THE SIMPLE STORY OF THE GOSPEL.—The evangelists are of course the historians of the time of Christ: but what strange historians they are! They leave out just that which worldly ones would write, and they record just that which the worldly would have passed over. What historian would have thought of recording the story of the widow and her two mites? Would a Hume or a Smollett have spared half a page for such an incident? Or think you that even a Macaulay could have found it in his pen to write down a story of an eccentric woman, who broke an alabaster box of precious ointment upon the head of Jesus? But so is it. Jesus values things, not by their glare and glitter, but by their intrinsic value. He bids his historian store up, not the things which shall dazzle men, but those which shall instruct and teach them in his spirit. Christ valueth a matter, not by its exterior, but by the motives which dictated it, by the love which shines from it. O singular historians! ye have passed by much that Herod did; ye tell us little of the glories of his temple; ye tell us little of Pilate, and that little not to his credit; ye treat with neglect the battles that are passing over the face of the earth; the grandeur of Cæsar doth not entice you from your simple story. But ye continue to tell these little things, and wise are ye in so doing, for verily these little things, when put into the scale of wisdom, weigh more than those monstrous bubbles of which the world delighteth to read. As long as this gospel is preached and wherever it is proclaimed, the story of this woman is to go with it. Our Lord's prediction goes on to be verified, while the memorial of this woman fills the church with fragrance. There must be something, therefore, remarkable in it; let us pause, and look, and learn, and God give us grace to imitate.—*Spurgeon.*

The same fire which softens the wax, hardens the clay.

## Poetry.

### THE EVERLASTING MEMORIAL.

Up and away like the dew of the morning,  
Soaring from earth to its home in the sun—  
So let me steal away, gently and lovingly,  
Only remembered by what I have done.

My name and my place and my tomb all forgotten,  
The brief race of time well and patiently run;  
So let me pass away, peacefully, silently,  
Only remembered by what I have done.

Yes, like the fragrance that wanders in freshness,  
When the flowers that it came from are closed up and gone—  
So would I be to this world's weary dwellers,  
Only remembered by what I have done.

Needs there the praise of the love-written record,  
The name and the epitaph graved on stone?  
The things we have lived for—let them be our story,  
We ourselves but remembered by what we have done.

I need not be missed, if another succeed me,  
To reap down the fields which in spring I have sown;  
He who ploughed and who sowed is not missed by the reaper,  
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken,  
Not myself, but the seed that in life I have sown,  
Shall pass on to ages—all about me forgotten,  
Save the truth I have spoken, the things I have done.