

total cost of £130,000, on all which properties rests the debt of £23,024, which does not include prospective debts, or even those on buildings just completed, but not yet opened.

Of Sunday-schools we have fifty-one, with 587 teachers, and 6,229 scholars on the books, there being an average attendance of 5,367. We have also twenty separate preaching stations, and fifty-three lay preachers.

These figures may not appear large in proportion to our population; but let it be remembered that, in the early days of the colony, Congregationalism had a bare struggle for existence, that it has thus multiplied without the State grants by which others have been assisted, and without the aid of any rich or powerful organization; and, considering this, we do believe that, on this occasion of our Jubilee, we have abundant cause to thank God and take courage.

OUR good friend, the *Canadian Presbyterian*, is troubled and descends to personalities because we ventured to say that the Confession of Faith is not the confession of faith of many accredited teachers in the Presbyterian Church, and ventures the assertion that to state the fact is to charge the ministers with "flagrant dishonesty." We shall leave our estimable contemporary to settle the charge of flagrant dishonesty with himself, but must justify our statement, which very readily we can do, promising that we regret our friend's ignorance of his own church. The United Presbyterian Church of Scotland has expressly widened the theology of the Confession, and the entire new school of the Presbyterian Church of the United States, now happily united with the old, most certainly did not, nor do their representatives, accept the Confession theory of the atonement and of reprobation. Had our contemporary read the discussion on creeds at the Philadelphia Council of the Presbyterian Alliance, he would have hesitated to have penned the lines he did, and the admission into that Alliance, at its Belfast meeting, of the Cumberland Presbyterians, who confessedly are not "sound" on the confession theology is a pretty sure indication that "the question, how far a man is bound to conformity by subscription to the creed of his church," is one of ever widening application. One word more, we have written strongly on the subject of Christian Union; we have done so because we verily believe in the oneness of the body of Christ and the brotherhood of believers in Him, therefore we do not rest content with divisions as they are; but will our contemporary indicate a single line in any of our jottings that indicates the

desire on the part of the *Independent* to unite "with teachers who have solemnly vowed to assert, maintain and defend the system of doctrine contained in the Confession of Faith?" No sane man expects the union of christendom on the basis of the Confession. We desire and expect union on a broader and more catholic basis, and for such we work and pray. A volume of "Scotch Sermons" is on our shelf which might have been written by D. Martineau, Chunder Sen or any theist, in which we read regarding the covenant theology that it "with its solemn bargainings between God and Adam, between God the Father and God the Son is a fashion as quaint and artificial as the Dutch landscape gardening which with the theology came into vogue." The writers still are accredited in the parent Church of Scotland. Will our friend say that the Confession of Faith is their confession?

The following testimony might be multiplied a hundred fold. Let him that thinketh he standeth, take heed lest he fall:—

HENRY WARD BEECHER, in a recent sermon said: "I feel sore at heart now. One of the noblest natures that used to sit in these seats, one that I loved and who loved me; whose hand was as large in its generosity as a prairie; who had all the prospects of a noble and useful life, who could restrain himself and stop when he'd a mind to. But he has gone down to such a degree of intemperance that his friends have given him up in despair. How many of that kind have I seen; and the time past did not suffice for him or for them. They say: 'To be sure I smoke; but only a few cigars a day; but it is not a necessity for me—I can give it up.' Or, 'I know I drink a little; but it is not a necessity for me—I can give it up to-day.' But they don't; and they don't next year, or the year after, and when they hear the roar of the tide of perdition over which they will plunge finally, they can't."

CHARGE DELIVERED AT THE ORDINATION OF THE REV. HECTOR MCINTYRE, B.A., OF ZION CHURCH, MONTREAL, 17TH SEPTEMBER,

BY REV. R. R. BLACK, OF GRANBY.

"And Moses spake unto the Lord saying: Let the Lord the God of the spirits of all flesh set a man over the congregation, which may go out before them, and which may go in before them, and which may