

sation, and the establishment of a New Church called the New Jerusalem.

In addition to these lectures I preached twice in Port Elgin. At the close of each lecture a conversation followed and at times it rose to great interest. One gentleman, an American travelling in the district, attended the whole of them and became quite enthusiastic. He bought several books, one of them was "Noble's Appeal," which he read very carefully frequently expressing the delight that he realized from it. This American gentleman introduced the doctrine to a Mr. Adkins, a Second Adventist, in Owen Sound, who resided in Toronto and attended for more than twelve months the room adjoining ours in the Mechanics Institute for religious worship, yet never during the whole period did he enter our room to hear those same principles, which excited so deep an interest in him, when presented to him by a new convert in Owen Sound. As soon as he returned to town he visited me and purchased some books and a number of tracts, besides giving me an order for fifty tracts on the doctrine of the resurrection. He has left Toronto and is endeavoring to circulate the light in the neighbourhood of Brantford by means of books and tracts that I have sent to him. During my stay in Port Elgin I had one evening at liberty, which enabled me to visit a gentleman in the Township of Arran, to whom Mr. Webster introduced the doctrine some years ago. The distance was about fourteen miles, which Mr. J. Lehnem drove me, and finding him favourably disposed I opened out my books selling him nearly seven dollars worth. We stayed here the evening conversing freely upon the principles of the church. In the morning we drove for Southampton to make arrangements for lectures. This done we returned to Port Elgin, and I delivered the remainder of the lectures advertised.

The Port Elgin Society subscribed twelve dollars and the collection from the congregation amounts to four dollars and forty-eight cents.

On the Monday following Mr. J. Lehnem drove me to Kincardine. There I delivered three lectures, the first drew forth a little opposition from a Presbyterian Minister, in which he denounced Methodism and Congregationalism as unorthodox, and that the only safe authorities in matters of christian faith were the Scotch Presbyterians and Episcopalians. He also denied the doctrine of the active and passive state of Father and Son in the