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THE
Canadian Independent.

VOL. XXIII.

TORONTO, OCTOBER, 1876.

No. 4.

ADDRESS ON ASSUMING THE CHAIR OF CHURCH HISTORY, &c
IN THE CONGREGATIONAL COLLEGE OF B. N. A.,
SEPTEMBER 20th, 1876.

BY REV. K. M. FENWICK.

In entering on the responsible work to which by the free suffrage of my brethren and the manifest indications of Divine Providence I have been called, it seems appropriate that I should say something concerning the main themes which will be discussed from the new chair, and their intrinsic value to theological students.

It would be untrue and ungenerous to profess ignorance of the honour which has been done me by this appointment. The cordiality and unanimity of the College Board and of the College Corporation, and still more, the frank and voluntary action of the venerable Principal, Dr. Wilkes, the prime mover in this matter, whose conduct has been marked with singular disinterestedness and unselfish kindness, have placed me under very great obligation, have completely removed all delicacy in accepting the appointment, and augur well for future usefulness and comfort.

For my Alma Mater, I need not say, I have ever cherished the strongest affection, and have sought to express my gratitude by endeavouring to increase her efficiency and influence, through the advocacy of those successive changes which, under divine blessing, have raised her from the comparative weakness of early youth to the growing strength of advancing maturity. By the call to occupy one of her chairs, an honour unsought, but since conferred highly prized, I am humbled under a sense of responsibility, but stirred to the exercise of determined effort by the contemplation of the moment and the grandeur both of the nature and design of the work which it involves.

In the very name of the chair, there is no small amount of inspiration. To all who ever enjoyed his friendship as a man, or were privileged to sit under his instructions as a Professor, the memory of the late Dr. Lillie will long continue sacred. In founding a chair of Church History to perpetuate his posthumous relation to the college there is much appropriateness. His love for the Institution was intense and changeless; and in no department of his labour did he evince more heroic consecration of toil and time, or reach a higher standard of proficiency than in his able lectures on Church History. Now that the chair has been practically established; as one of his students, called to fill it, it will prove a healthful incitement in the prosecution of its duties, to recall the diligence, the patience and the kindness of my revered predecessor, who has gone to study truth in its loftier forms—to learn from the Church the manifold wisdom of God—where the light casts no shadow, and facts, and principles alike, are seen in just proportions.

Although in my department three distinct subjects are included, they stand in intimate co-relation. The successful study of the one, will assist in the fuller comprehension of the others. The *first*, CHURCH HISTORY, may be regarded as the arena and, to some extent, the criterion of theological dogma, and of apologetical discussion; the *second*, HISTORICAL THEOLOGY, as the cause, and in some degree, the consequence of Church History and of apologetics; the *third*, CHRISTIAN APOLOGETICS, the demand and the defence of historical Christianity and of Christian Theology.

Had the Christian Church conformed to the "divine ideal" and preserved its conformity, it would have been *in its Character*, a reflection although (from its human elements) somewhat dim, of the exalted image of Christ, just as Christ Himself, in His incarnation, was the express image of God, and *in its history*, the mirror, from whose surface would have been seen the principles of the divine government—the heroic of human nature and the purity and bliss of sanctified humanity—just as in the life of Christ, we find them glowing with the beauty of absolute truth. But alas! The gold soon became dim—the salt lost its savor. The image of Christ grew fainter on the character of the Church; and the resemblance between the history of the church and the life of its founder waned more and more. With these changes came the loss of spiritual power, both for the regeneration of the world and the manifestation of the truth. Nevertheless tho' lessened this power still survived; it quietly cropt through the surface weight of worldly conformity—rose superior to the vain speculations of science falsely so called—grew stronger in the fires of persecution—defied the assaults of Kingly and of Priestly tyranny—laughed at the low subterfuges of empty scepticism—valourously fought and conquered the arguments of honest doubt—lived in the hearts of peasants, while it died in the courts of princes—burned in the souls of the martyrs, while it cooled in the philosophy of the schools:—and as at first, so still in perpetual freshness, it did its divine work of mercy for the lost and the wretched, while it was despised by the self-righteous, and the self-complacent. Thus by fulfilment of the ancient type, the church in its higher life was ever burning yet never consumed—or like the fire pictured by the puritan seer, remained unquenched amidst the deluge of water—because the invisible Saviour poured the oil of his grace upon it, from within the veil.

From this strange anomaly the student of ancient story, who looks beneath the outward covering of visible events, to the inner meaning which lies enfolded, will learn lessons of prime, and ever present moment. The loss of primitive vitality, the decay of spiritual power, in a word the seeming failure of the church as a divinely chosen agency, however perplexing at first sight reveals on more mature thought, the necessary dependence of all remedial agencies on the faithfulness and vigour of man; brings out in bold relief the co-relation of divine energy and human co-operation, and painfully illustrates the cardinal fact underlying all Christian doctrine, viz., the universal depravity of the human race.

The causes which more immediately effected the degeneracy of the Church are worthy of serious consideration. In our exposition of them, you will readily perceive, that they bear very pointedly on our own times; let them be beacons to warn us of danger, as well as lights to illuminate the history of the past,

The zeal and simplicity of Apostolic Christianity were transmitted to the age immediately following. Clement, Polycarp and even Ignatius breathed the spirit of their predecessors. Justin Martyr followed closely in their wake but with all his childlike piety there are marks upon him of his heathen training and polemic warfare. The age was one of suffering for the truth and of martyrdom for Christ. Doctrine was accepted without any attempt at formulation. Christ was trusted as Saviour, and obeyed as Lord. It is only by the most watchful scrutiny that we can observe the deadening influence which early sprung up concerning the person of Christ. Docketism on the one hand, and Ebionism on the other wrangled over the humanity and the divinity of the blessed Saviour. These errors however did not vitiate the Church's faith. The injury which they inflicted was more subtle

and lay in rather a different direction. They insensibly changed the current of thought, and the attitude of the soul to Christ. Believers instead of thinking of Him, were led to think ABOUT Him. Instead of "the life of faith on the Son of God," they came to have an intellectual *subjectivism* which may have seemed to them a higher form of faith, but was in reality a subversion of it—for if it gave clearer apprehensions to the phenomenal in Christ it lifted them from the realm of experience into the region of thought—removed them from the warm affections of the heart into the cold abstractions of an orthodox creed. This process at this period, was only in its incipient stage; but it was fairly commenced, and moreover, it was not a little fostered, by the apologetic efforts which were demanded by the misrepresentation and persecution which the Church was called to suffer. The early teachers were forced to refute the aspersions of the enemies of the new faith, and to establish on reasonable principles, their distinctive belief. Indeed the first literature of the church, (one or two brief letters excepted) consists in apologies offered to the reigning Emperors.

The second century had scarcely closed ere the fierce and prolonged controversy on the Trinity began to set in. It soon became the all absorbing question. Never, perhaps, did any theological discussion, so completely occupy the minds of men. It grew desperate as it grew older, and was destined to live out its bitter existence through several generations. Families were rent asunder, friends were converted into rancorous enemies, society was broken up into hostile factions, the Empire itself was rendered insecure by the raging tempest of contending parties.

Amidst such tumult and unseemly strife, the image of Christ was scarcely seen on the character of the Church; and her history was sadly contradictory to the life of her again crucified Lord.

Into the merits of this controversy we cannot now enter, but the frequency with which reference is made to it, and especially the flippant and ignorant assumptions made in these references, by those from whom better things might be expected, will justify a word or two. It was not a love of empty dialectics or of fine distinctions in dogmatic formulations which either laid the foundation of this conflict or produced the creed of Nicea. It was the love of truth and fealty to Christ. The growth of Arianism and the cognate error out of which it sprung, demanded the clear formulation of the truth assailed, and its vigorous defence. It was not a narrow-minded adherence to a pet word which led the Fathers of Nicea to maintain their firm stand; but the trembling conviction, that every thing in Christ which makes Him worthy of human trust, and everything in His work which establishes its claim to be the divine provision for human salvation is essentially dependent on His true divinity. It was this conviction, and the belief, that their opponents were aiming at the overthrow of this truth, which forced them to fight to the last, and made them willing to suffer, and to die in its defence.

Besides the injury done to the vital interests of spiritual piety by this sad conflict, two gigantic evils were at work. Christianity was no longer the religion of the poor, oppressed by priestly intrigue, and persecuted by the State. Ere the famous Council of Nice had assembled, to settle, if possible, the unholy religious warfare, the Emperor Constantine had embraced the new faith—and endowed it with state gold, and threw around it the protection of his imperial mantle. This unfortunate union, however flattering to the pride, and promotive of the temporal prosperity of the Church, then as in every subsequent instance, seriously impaired its moral power, and gave impetus to its spiritual decay. The rise of sacerdotalism which early made itself felt, but which grew with the increase of the Church and ripened quickly beneath the sunshine of kingly and courtly favour, was the second evil just referred to.

With the close of the Trinitarian controversy, Greek theology may be said to close. Clement of Alexandria, Ireneus and Hippolytus, Novatian, Origen and Anathasius, with others of less note, had nobly stood by the truth, finished their course, and entered on their rest. The three great Cappadocians, Gregory of Nazianzus, Basil the Great, and Gregory of Nyssa, had done similar service.

Latin Christianity, dogmatically considered, occupied new ground. Augustine accepted the Nicene orthodoxy, and led the way to a more rigid formulation of Anthropology. The Greek mind found its congenial sphere in the discussion of the abstract questions involved in the Trinitarian controversy—the Latin in those questions which grew out of a more careful study of man, and of the practical relation of salvation to man. A short period of earnest enquiry, and of important work followed, and then came the scholastic period—otherwise called the Dark Ages. The last phrase is certainly appropriate, but whether altogether from actual want of light in those ages, or from our want of light to understand them, is a point about which we are still not a little in the dark. We have some reason to suspect that the latter supposition is not quite unfounded. The following points, however, are painfully clear, the relation of Church and State had ripened its poisonous fruit—sacerdotalism had developed into Popery—the image of Christ was well-nigh obliterated from the character of the Church—and the Church had almost lost its spiritual power for the regeneration and sanctification of the world. A new movement was in process, and a new era was at hand. Not until much needed came the Reformation, with its vigorous protests against error, its disenthralment of the intellect from priestly tyranny—its reassertion of Augustinian and Pauline theology—its freedom and its feuds—its learning and its license—its Catholicity and its sects—with its Old England Episcopacy, and Scottish Presbyterianism—its Independency and Methodism, and its New England Puritanism—and this grand movement has continued in progress and reaction ever since. Amidst this fermentation of thought, this struggle for existence and supremacy, it is not suprising, that the image of Christ still remains only dimly expressed in the character of the Church, or that her history should still continue defective in the exhibition of those principles which were so nobly reflected from the transparent life of her exalted Lord.

From this rapid and imperfect review of so large a subject, the vital importance to the theological student, of a thorough study of church history, will be at once apparent. In no records of the past are we furnished with events more stirring, or with incidents of graver concern. But there is much more than an acquaintance with men and times gone by, and transactions of weight and moment to be sought in this department of enquiry. The Divine so clearly interpenetrates the human; the sphere is so manifestly that of Christ's Mediatorial operation, that besides the generic laws which regulate all secular history there are those sublime principles at work which have their origin and their issues in the spiritual world.

One of the first, and certainly one of the most gratifying facts brought out by this study, is the continuity of the higher life from age to age. Amidst the repugnant ambition and glaring worldliness sadly prevalent, there were noble and numerous exceptions. A long line of worthies, generous, earnest, often brilliant in intellectual endowment, and sincerely pious, pass in quick succession, generation after generation; and these were only individual representatives of multitudes whose names are unknown to fame, but whose souls glowed with the purest love to Christ, and whose lives were bright with the quiet radiance of truth. Night seasons there doubtless were, but even then—God had His chosen few, who, like scattered stars, shone forth with the greater light through the darkness which encompassed them.

The slow—almost imperceptible—yet certain growth of those tendencies which converted the ministry of the Word into an officiating priesthood, and the simple form of primitive church organization into a pretentious hierarchy—is at once instructive and full of warning. The nearer we get to Apostolic times, the more distinctly may we trace the immediate relation of individual and social Christianity to its Divine Head; the farther we come down in the history of the Church, the more distinctly may we discover the increase of intervening human organization. Nor was this the result of formal combination on the part of church rulers at any given period—an astute march stolen on the unwary. It was a slow and progressive development. Little by little the plant grew until it sent its roots into

the very foundation of the structure, and like a Upas tree cast its baleful shade both far and near. Slight assumptions soon became tacitly acknowledged facts, which in turn became the ground-work of more advanced positions, until at last the fisher's coat was transfigured into a purple robe, and the humble assembly of believers was transformed into a stately conclave of cardinals.

It must not, however, be presumed, that the church has exerted no influence for good. It has ever and always been a marvellous power in the world. If sometimes it has occasioned war among the nations, it has often prevented it; and beyond all question it has stripped this gigantic monster of many of its most revolting features. It has boldly stood up for the rights of the oppressed against the mighty oppressor. It has pervaded civilization with the leaven of a pure morality. It has built hospitals and asylums; and if in the days of its gross power it did not diffuse a general education among the masses, it at least preserved learning and art from utter extinction. Further enlargement at present on this fruitful theme is, however, impossible.

Although we can scarcely overrate the importance of the study of Church History to theological students, a thorough acquaintance with the history of Christian dogma is manifestly even of greater value. We draw a distinction between dogma and doctrine. Doctrine we define: Divine truth, revealed in inspired language—as such, it is absolute, and incapable of historical development. We may correctly speak of the history of the canon; but of the history of doctrine it is impossible to speak, except by way of accommodation. Dogma we define: The human apprehension of divine truth formulated in uninspired language, which, of course, is capable of development and alteration; and comes legitimately within the sphere of history. Not only has there been a painful want of clearness in apprehending this distinction but, through the unintentional or wilful misrepresentation of the subject, it has become alarmingly common and extremely popular to speak slightly, and often with sarcastic contempt, of the entire matter of religious dogma. Without attributing improper motives to those who have thus written, we use mild language when we say, that their irreverence is sadly out of place, and that the tendency of their conduct, without doubt, will prove injurious to the interests of truth and the practice of sound morality. Their lofty platitudes about truth in its simplicity—truth in its abstract force and beauty, are utterly inconsistent with their philosophical pretensions. Truth to be apprehended, must be embodied in some form, just as thought can only be understood when clothed in language. To speak, therefore, of Christian truth, as being capable of apprehension without the divine apparel of doctrine, or the human garment of dogma, is simply absurd.

In whatever way we form our Christian dogma it will certainly be of some advantage to compare our own investigations with the dogmatic formulations of former generations. Even granting that our Biblical apparatus is more complete, that the principles of interpretation now in use are more correct and comprehensive; that our methods of analysis and classification are more logical, it would surely be wiser as well as humbler to pay due respect to the great theologians who have gone before us, than to ignore their opinions or treat them with disdain.

The importance of the Ante-Nicene age has to some extent been acknowledged, but chiefly as furnishing material in polemic warfare. Appeals have been freely made to the writers of this period, to confirm their separate opinions by opposite theological schools, and by those who have held radically different views of ecclesiastical symbols and government; we, however, seldom find dispassionate attempts to understand their opinions with the purpose of calmly comprehending their distinctive theology, and yet we are confident that a richer mine cannot be found in the whole field of dogmatic inquiry. It would be well for the truth, and for the church, were we, with all our modern advancement, to adopt some of their modes of looking at and presenting the gospel. Their fundamental principle is certainly one of these, namely—that Christ in His personality as the incarnate Word, is the root out of which all Christian dogma should spring—the Life-Giver,

who Himself must quicken by, His own life, souls dead in sin, and the primal source of all holy inspiration. By some they have been blamed for treading on ground too holy for mortal feet, and for attempting to uplift the veil which covers the mysteries of God; but if they have ventured far or looked deeply, it has been in the spirit of humble reverence and Godly fear. We do not, moreover, think that their curiosity was more irrepressible than that of modern theologians: and of this we are assured, that if their speculations were sometimes bold and unwarranted, their methods of inquiry were often more philosophical, and their thoughts more profound.

Periods of intellectual activity marked by dogmatic formulation more or less rich, succeed each other at irregular distances. The Greek was followed by the Latin; the Latin by the Teutonic types of thought, and each may be said to have had its own peculiar sphere. Theology—Anthropology—Soteriology—Thus far a logical order has marked the grand evolution of Christian truth. May not Eschatology, therefore, be the distinctive field for the church of the future, on the discussion of which we seem already to have partially entered.

In looking back on the entire history of dogma, two things are instructive and impressive.

The *one*, that amidst all variety of mind, and all diversified forms of expression, Christian truth in its essential elements has had in every age an approximately correct representation. Different torches have been lit at the one sacred fire, and these have been transmitted from hand to hand, through succeeding generations. One golden chain unites the present with apostolic times. Each link may differ from the others in purity of material and in the elaborateness of its workmanship, but they make one chain, and the links are golden and they gleam with the light of God.

The second fact referred to, is the law of antagonism which has ever been at work in the development of dogma. Dogma has rarely increased in depth or fulness by the mere force of the logical faculty. Even the strong aspirations of the soul have seldom been sufficient to meet the case. The Divine method has been to suffer error to pioneer the way to truth—to allow heresy to open up its newer aspects, and its deeper meaning. This fact shall save from needless anxiety when the waves of doubt and error dash against the bark. They may make her timbers quiver, but they will also prove her strength and drive her more fleetly on her way. If suffering makes obedience perfect, even as it did in Christ, so antagonism is the royal method by which the evolution of truth and the development of dogma are accomplished.

Although we can scarcely touch our third department, a few words must be spoken. The supreme importance at present attached to those questions in natural science which postulate Christian Apologetics, we regard as undue and destined ere very long to be considerably moderated. The points at which science comes in contact with Christianity are still to a very large extent inferential and certainly abstruse. The departure of Scientists from their legitimate sphere—their discontent with the simple interpretation of nature, and their fearless and often premature construction of systems of cosmical philosophy—in authority more imperial and in instruction more infallible than that of Revelation, will not be long sustained by an impartial verdict. Not on the field of science, but on one nearer the heart of Christianity, will the decisive battle be fought. The grand apologetical question of our age—and likely to be that of coming ages is the old one "What think ye of Christ, whose son is he?" Men may be kept aloof from the study of Christianity, either by the positive assertions of physical science, or the broad assumptions of ante-supernaturalism, but should they venture within the sacred enclosure of Christian revelation, and be willing to think independently and freely, sooner or later they will perceive that Christ in His personality is the very key-stone in the arch of Christianity—they will learn that the whole superstructure is built on the foundation of prophets and apostles, of which Jesus Christ is the chief corner stone. It is one of the features of our day,

that this fact is becoming more and more realized both by saint and sceptic. Our popular theology and our Apologetics are assuming a decidedly Christological character. Never in the whole history of Christian Literature has more been written on Christ, than within the last half century. Strauss, Bauer, Renan, Schenkel, have sought to impugn the historical in His life: Neander and a long line of successors have ably repelled their assaults. Hitherto the assailants have bowed with real or assumed reverence before the majestic yet meek form of the Holy Nazarene; but they have bowed in courtly civility to rid the world of His presence. They have done so ineffectually. He still refuses to retire. Perplexed and indignant they utter the cry, "What shall we do with him that is called Christ?"

There is something sublime in the hold which Christ has maintained on the heart and conscience of humanity through successive ages; and should we be able to account satisfactorily for His empire over the spiritual in man, we will furnish at least *one* of the strongest bulwarks against the scepticism of our day.

Here we must close. Our work has been done imperfectly, yet however incomplete the effort, it has at any rate shadowed forth the breadth and compass of the themes which will be discussed from the new chair, and to some extent has shown the importance of their right apprehension by those who are preparing for the work of the Christian ministry.

THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

This body met in the Union St. Congregational Church, St. John, N.B., on Friday, the 8th September.

The interior of the church has been improved during the year, having been painted inside, and the pews in the body of the church newly lined. Other improvements have also been made.

The weather was favourable all through the sessions, there only being a slight rain one afternoon.

The personal members present were: Rev. Duncan McGregor, Rev. Alexander McGregor, Rev. James Shipperley, Rev. Simeon Sykes, Rev. W. Peacock, and T. B. Barker, Esq. To these were added afterwards by vote of the Union, Rev. Messrs. C. B. Woodcock, Joseph Barker, J. B. Hawes, and H. Peckover.

The delegates present were Messrs. Alex. L. Kerr and James Woodrow, St. John; David Burpee, Sheffield; James D. Dennis and F. R. Milden, Yarmouth; George Hagerman and William Mitchell, Keswick Ridge; Jonathan De Wolf, Liverpool; George Fuller, Brooklyn; A. J. McGregor, of the Congregational College, Montreal, and A. Bigelow; delegates from Cornwallis, Alden Waterman and Jacob Culp, Pleasant River; David E. Hatt, Maitland; Robert H. Pentland, South Maitland; Wm. Creelman Lower Selmah; J. M. O'Brien, Noel; Michael Terhune, Moose Brook.

Several honorary members were elected, among others city ministers of other denominations.

There were also present from the United States:—Rev. G. H. Hepworth, D.D., New York; Rev. Mr. Bean, Fort Fairfield, Maine; Rev. F. V. D. Garretson, Evangelist, of Maine; and Rev. Dugald McGregor, Bangor.

The meetings each morning commenced with devotional services for a half hour, and the business meetings throughout were interspersed somewhat with devotional exercises.

The meetings were presided over the first day by the Rev. Duncan McGregor, of Liverpool, retiring Chairman.

On Friday forenoon the usual routine business was transacted, and the Committees were appointed.

On Friday afternoon, Rev. Alexander McGregor, delegate to the Congregational

Union of Ontario and Quebec, reported in reference to his visit to the Canadian Union, and the interest taken in, and aid given to, the Lower Provinces.

Rev. Duncan McGregor, delegate to the Maine Conference reported.

Rev. Dr. Hepworth, of New York, presented the salutations of the brethren in the United States, and gave an interesting account of work of Messrs. Moody and Sankey, in New York.

The Committee appointed to draft resolutions on temperance reported, recommending more active measures among the churches in checking the evils of intemperance. To that end it was thought advisable that special sermons be delivered from time to time on the subject of temperance—especially on the Sunday preceding the first of January in every year—and that particular care be taken to impress on the minds of the children in the Sabbath Schools the necessity of adhering to temperance principles.

At the evening meeting on Friday, the Chairman, Rev. D. McGregor, delivered the retiring address, of which we can furnish only a very imperfect report. He briefly sketched the history of the Union which he said, met on the 30th anniversary of its formation. It had started with two ideas: More Christian activity in our churches, and the necessity of an educated Christian ministry. Other denominations had smiled at the precociousness of the Congregational child. Now we find them long since recognizing the body. He thought there should be far more toleration in denominations. Each had its mission to perform. But was there not a tendency to too much organization? There was an urgent cry for bread. It might be that the strength of churches was spent too largely in forms and in making an outward show. There was a tendency in the present day towards Congregationalism—or, more modestly stated, a tendency towards more simplicity of organization. Another tendency was seen in introducing into the councils of churches the lay element; another, in the growing anxiety for an educated ministry. We need men who can expound God's word, who can discern the signs of the times, and can meet the attacks of modern infidels and materialists. He deprecated the rivalry of the different denominations as seen in one trenching upon the territory and rights of another. Let a more liberal spirit prevail, and the bitterness that is sometimes caused by denominations "snarling at each other's heels" would be averted. He referred to the doctrinal tendencies of the age. Some scorned the old and familiar doctrines, and were constantly seeking after something new. The tendency to adulterate the gospel was most fatal. Let our churches determine to have the pure simple gospel preached to them, and nothing else. There is a tendency to make light of doctrines. Some thought that as long as people were sincere, it was enough. But religion must have some doctrinal basis, and to that end let ministers preach the pure gospel. Lastly, more spiritual life and power was needed to establish Christ's Kingdom on earth.

The address was an exceedingly able and thoughtful effort, and was listened to with attention by the audience present.

The Business committee recommended that Rev. C. B. Woodcock be Chairman of the Union for the ensuing year. On motion, Mr. Woodcock was declared elected, and was conducted to the chair by the retiring Chairman. In a few words Rev. Mr. Woodcock acknowledged the compliment paid him by the body, and proceeded to the duties of his office.

On Saturday morning the devotional services were conducted by Rev. J. Shipperley. Rev. F. V. D. Garretson gave an address on the subject "How can the Churches be revived."

The Chairman of the Union having taken his place, some routine business was transacted, when Rev. S. Sykes, of Keswick Ridge, read a valuable paper on "The temptations of Christians peculiar to the times."

The following persons were then elected the Union and Missionary Committee for the following year:—Rev. C. B. Woodcock, Chairman; Rev. Duncan McGregor, Secretary; Rev. Alex. McGregor, Missionary Secretary; James Woodrow, Esq., Treasurer; Rev. Joseph Barker, Rev. S. Sykes, Rev. J. Shipperley,

Hon. F. Tupper, T. B. Barker, Freeman Donnis, Wm. Anderson, H. P. Bridges, and W. Creelman, Esqrs.

The Treasurer presented his report, which was referred to auditors.

Rev. Mr. Bean, of Fort Fairfield, Maine, was introduced to the Union, and made a brief address.

The Union Committee, through Rev. A. McGregor, presented a report, recommending that previous to the ordination of ministers a council should be convened. The report was agreed to.

Rev. A. McGregor, from Business Committee, recommended a syllabus of examination of ministers coming from other denominations.

On Saturday afternoon, after some routine business, the members, on the invitation of Mr. Alex. Kerr, rode over to Indiantown, took passage on the steam yacht "Effort," and spent the afternoon cruising on the Kennebecasis.

Rev. J. Shipperley was the preacher of the annual sermon on Sunday morning. The following is from a report in the *Daily Telegraph* :—"Mr. Shipperley chose for his subject, "Fraternal Union for Mutual Benefit," and for a text, 1st Thess. 5th chapter, 11th verse: "Comfort yourselves together, and edify one another," and from this drew matter for the excellent discourse which followed. The points made were, that unity without uniformity seemed to be the great rule of creation, as seen in the works of the Creator. The powers of attraction in inanimate objects are very great, how much more, therefore, should be the tendency to unity in men, dissimilar though they are. The aim of the Christian religion is the accomplishment of this unity. Much as men can do individually, they can do much more when combined. The charge of the Apostle in the text was not alone to the church of the Thessalonians, but to all brethren, and to us in as full force. Trials and tribulations are in store for all Christians; they form a necessary part of the Christian life. If it was necessary for Christ to suffer this discipline, so it must be for all His followers. Let adversity prove that Christianity is higher and nobler than any earthly acquisition. Our hearts should beat for joy as these seasons of reunion come around, when we can follow the apostolic injunction to comfort and edify one another. Even the most diffident follower may give some comfort to weaker hearts. Christians were not meant to travel like icebergs alone through the seas of life, but to dispense aid and comfort as they go. A church is not worthy the name of Christ unless inspired by His spirit, and its members be living in the practice of His precepts of gentleness, peace, long-suffering. While believing in the need for doctrinal preaching, let us not be dogmatically trying to rule our brethren, that all may be uniformity. Living in obedience to the laws of Christ, and in the bonds of love, is enjoined upon us. The spirit of the text also requires us to sustain liberally all institutions for the spread of the Gospel. The sermon closed with an earnest expression of hope that all success might attend the meeting of the Union, and that its work might be done in the spirit enjoined by the Apostle."

In the afternoon there was a Communion service. The centre of the Church was filled with communicants of all evangelical denominations. Rev. C. B. Woodcock presided, Rev. Joseph Barker offered prayer, and Rev. Dr. Hepworth and Rev. Alex. McGregor made addresses.

The Rev. Dr. Hepworth, who had occupied the pulpit of the Congregational Church several times previously, and who had, on the evening preceding the meeting of the Union, addressed a crowded house on the duties of young men, was requested to preach before the Union in the evening. This meeting was held in the Mechanics' Institute, in order to give a larger number an opportunity of being present. The *Morning News* says:—

"The people began to gather at the Institution long before the time for service, and at the hour appointed the hall was full of people, and the stairs and lobby were crowded so that it was hard to effect an entrance at the outer door. A great number had to go away, unable to gain admittance. Dr. Hepworth and the clergy-

men with him had difficulty in pushing their way from the dressing-room to the chairs reserved for them.

“Rev. Mr. Woodcock read the beautiful hymn, “Nearer, my God, to Thee,” and Rev. Mr. Bennett, (Presbyterian,) read the 17th chapter of the Acts of the Apostles, beginning at the 22nd verse. Prayer was offered by the Rev. Alex. McGregor, of Yarmouth, N. S., and the hymn commencing, “All hail the power of Jesus’ name,” was sung with fine effect.

Dr. Hepworth stood in front of the reading desk, without notes of any kind. The theme was Paul on Mars’ Hill. The text from Acts 17, 22. The following is from a report in the *Telegraph* :—

“We cannot make any adequate notice of this discourse, but we may state that the way in which the preacher depicted Paul’s arrival in Athens; his meeting a countryman in the famous market, and talking to him, an imaginary scene; his encountering the philosophers and discussing with them, was most graphic. He called up before him the Platonists, the Aristotelians, the Stoics, the Epicureans, showing their peculiarities, and the respect in which they failed as compared with the doctrine of the cross, and of immortality proclaimed by Paul. He gave a picture of Athens; of its culture, its orators, its scholars, its philosophy, its arts, etc., showing that it was then, as it long continued to be, the logical centre of the world. He described the nature of the audience which Paul had to encounter, the most learned, the most critical, the most polished that was ever convened. He described the issues which seemed to depend on the results of Paul’s address, and the fitness which Paul had for the occasion. In presence and in speech Paul was deficient; but in telling the story of the cross he was all-powerful, and no orator of Greece or Rome could approach him on the grandeur of his theme, or in his mode of illustrating and enforcing it. In handling the text the preacher told the well-known story of the origin of the inscription, and from it he showed the emptiness of philosophy, and the sad failure of the greatest philosophers, to afford the consolations of Christianity and the certainty of life beyond the grave. Having illustrated and enforced this doctrine in various forms, he urged the co-operation of Christians in Christian work, and remarked that every man preached in some way. The audience he addressed was large, he said, but every merchant addressed a larger one, even all who knew him and his mode of dealing. He hoped and longed for the union of all Christians, and meanwhile all should co-operate in proclaiming to a perishing world the glorious gospel which Paul addressed to the Athenians and to the world.”

On Monday morning, the Union resumed, Rev. C. B. Woodcock, Chairman, presiding.

The Church of Maitland and Noel, which had been disbanded, was ordered to be dropped from the roll, and the Churches at Maitland, South Maitland, Lower Selmah, Noel, and Moose Brook were severally received into the Union.

A letter was read from Rev. Jacob Whitman, reporting the resuscitation of the Church at Manchester, N. S.

The Rev. Messrs. Woodcock, Alexander McGregor, and Duncan McGregor, were appointed a Board of Examiners to conduct the Examination of candidates for the ministry.

It was *Resolved* that the Union “renews its expression of confidence and interest in the Congregational College of British North America, and would on its behalf bespeak the prayerful interest and support of the churches.”

The thanks of the Union were given to the retiring Chairman for his address, and also to the Rev. S. Sykes, for the paper read before the Union.

Mr. T. B. Barker moved, and Mr. J. D. Dennis seconded,

That this Union reiterates its strong conviction of the necessity of greater vigilance on the part of the Church, and the powers that be, in reference to the proper observance of the Lord’s day, and that the Secretary be requested to forward a respectful and earnest request to all Railway companies for the total abolition of Sabbath labour on their lines.—Carried.

Rev. Duncan McGregor moved, and Rev. Alex. McGregor seconded the following resolution :—

Whereas the Congregational Union of Nova Scotia and New Brunswick, and the Congregational body generally have uniformly opposed the receiving of State aid for the prosecution of denominational work ;

Resolved,—That the Union expresses the hope that at no distant day all denominational grants in these Provinces may cease, and that the University of Halifax may receive the hearty co-operation of the various denominations.

And further Resolved,—That the Union express its regret that the Local Government of Nova Scotia have up to the present, failed to have this body represented on the Senate of said University. The resolution was unanimously adopted.

The Statistical Secretary presented his report for the year. There are 14 Congregational ministers in the two Provinces, 10 of whom are in connexion with the Union. During the year one church was disbanded, five churches organized, and one dormant church resuscitated. At present there are 20 Congregational churches. Reports were given from 17 of the churches, showing that 225 members were received during the year, and 178 removed by death and otherwise. Net gain 47. Total members reported, 1186, of whom 92 are non-residents. The churches from which the reports had not come to hand have a membership of about 170. The total number of members in all the churches is about 1,353. The attendance at all the churches and stations amounts to about 3,600, or an increase of 700 over last year. Eleven churches report repairs and improvements. Nine parsonages are reported. The reporting churches have property over debt of about \$70,000. The total property connected with all the Congregational churches in the two provinces will reach about \$100,000. One of the churches is connected with the Maine Conference.

An opportunity was given for the discussion of the papers of the retiring Chairman and Rev. S. Sykes. The former having made reference to Evangelistic work, the following resolution was adopted to embody the sense of the Union.

Resolved,—That the Union hereby accords its grateful acknowledgments to Almighty God for the abundant outpouring of His spirit during the past year, crowning the efforts of laymen and evangelists, as well as those of the stated ministry, in the ingatherings of many precious souls into the Kingdom of Christ.

Rev. Joseph Barker was appointed the preacher of the Annual Sermon next year.

Rev. C. B. Woodcock, on behalf of the proprietors of the *Christian Standard*, presented its claims before the Union.

A letter of dismission to the Congregational Union of Ontario and Quebec, was voted to Rev. Charles Duff.

The following resolutions were adopted :

That in view of the explanations of Mr. Jas. Woodrow, the reading of his paper be postponed till next year.

That Rev. Mr. Peckover be requested to prepare a paper on the subject of Storing for the Lord.

That Mr. Creelman be requested to prepare a paper on Sabbath School work.

That Rev. Mr. Shipperly be requested to prepare a paper on How to develop the Working Element in the churches.

That those appointed to prepare papers be timed to twenty minutes each.

That the Union instruct the Secretary to secure the insertion of the Constitution and Rules of the body, in the next issue of the Congregational Year Book.

That Rev. A. McGregor, be the delegate to the Congregational Union of Ontario and Quebec.

That the Rev. C. B. Woodcock be a delegate to the Maine Conference in 1877, —with Rev. S. Sykes alternate.

That the thanks of the Union be given to Alex. Kerr, Esq., for the courtesy extended in affording the Union the opportunity of accompanying him in his yacht up the river on Saturday afternoon.

On Monday evening the missionary meeting was held, Rev. C. B. Woodcock presiding. The church was well filled. Rev. Alexander McGregor, of Yarmouth, Missionary Secretary, made the first address. The following is from the report in the *Telegraph* :—

“ Rev. Alex. McGregor, delivered an address, including in its features the financial statement of the MISSIONARY SOCIETY in connection with the Union, showing that an amount of only fifteen or sixteen hundred dollars had been expended in this work, where there is need for more than three thousand, and though the Society has done well, it is not content with the results. Like the work of education, it is never finished. The exhortation of Isaiah is yet applicable to us : ‘ Arise, arise,’ and the necessity for this cry implies inactivity. Let this not be. Christ came into the world to conquer sin and the devil, and we, following His example, must go even on our knees into the battle, and following His injunctions, must go into all the world and preach the gospel to every creature. The speaker introduced a number of beautiful illustrations, and said that in order to send missionaries abroad money must be provided ; adding that no man ever suffered by giving too much. The sun, though shining ever through the ages, still pours its undiminished floods of golden light upon the beautiful world in which we dwell. He warmly praised this magnificent country which we call our home, and said that though for a long period the star of empire westward would wend its way, yet by taking as a standard the Word of God, who can tell what wonders may yet be done, and how powerful will be the rebound to the eastern world of the knowledge and light of the western continent. It was more blessed to give than to receive. Churches never die because of too much giving.”

“ After the singing of a hymn, Rev. Dr. Hepworth addressed the Assembly, in one of his happiest efforts, commingling the humorous with the sober.”

Rev. Mr. Bean, of Aroostook, followed.

A collection was taken up amounting to \$57.52.

On Tuesday, after some routine business, the Auditors reported the Treasurer’s accounts correct.

Votes of thanks were tendered to the Rev. Dr. Hepworth, the American visiting brethren, the Railway and Steamboat lines, the friends in St. John, &c.

It was resolved that the several churches connected with the Union be requested to take up a collection for the Provident Fund, the first sabbath in December. The support of the Union was also tendered to the publishers of the Congregational Year Book.

The adjourned discussion upon the *Christian Standard* was resumed, and a guarantee fund of \$1150 was secured for its support. The following Committee was appointed to attend to the general interests of the Union in this enterprise :— Rev. Messrs. J. B. Hawes, D. McGregor, Alex. Kerr, Esq., and James D. Dennis, Esq.

Rev. Dr. Hepworth congratulated the Union on the establishment of the *Christian Standard*, and gave a humorous account of his connection with newspaper work. In closing he expressed the pleasure experienced in his visit to St. John, as well as his attendance upon the meetings of the Union. When he heard the papers read by the ministers, papers of ability and forecast, papers abreast of the times, he felt proud that he was a Congregational Minister. The Congregational Union had his hearty good will. He closed with a sincere “ God bless you now and forever.”

T. B. Barker, Esq., invited the members of the Union to have a drive in the afternoon to attend a social gathering at his residence in the evening.

The invitation was accepted, and a vote of thanks was passed.

The Union then adjourned, to meet in Maitland, Hants Co., N.S., in September, 1877.

On Tuesday afternoon, the members of the Union and friends proceeded down the Lancaster Road several miles, calling at Mr. Barker’s residence on their return. Here they enjoyed the hospitality of Mr. and Mrs. Barker, and spent a

pleasant evening, during which brief services were conducted by Rev. Alex. McGregor, and Rev. Dr. Hepworth.

THE CHOICE OF A MINISTER.

One of the many privileges that Congregationalists boast themselves of, is that of choosing and calling a minister. He is not selected for them, and forced upon them by bishop, or conference, or presbytery. They choose one, and call him; if he agree, he becomes their minister. This is scriptural and right; yet we cannot help feeling that churches in the exercise of this liberty show very little wisdom, and frequently would do better to trust a little more to the judgment of others.

Allow me to point out mistakes into which churches sometimes fall.

When a vacancy occurs in the pastorate, some churches suppose that they must necessarily have a great number of candidates before them, before they can call one; while it is far better to take a man that on the whole gives satisfaction, than divide the church by hearing a number of others. When it is clear that a man will not suit, it is better to dismiss him, and hear another. It is very distasteful to some ministers to preach in competition with another.

Some churches think there is something very peculiar about *their* church that can only be met by a great man, such as Beecher, or Talmage, or Punshon, or Spurgeon, forgetting that there are only a few such men in an age, and that the very highest class of talent is usually bought off by the large and rich churches, in the great centres of population. The great bulk of the ministry will be always composed of men whose ability does not rise above mediocrity, shading up to it, with few above it. The desire of so many churches for *great* preachers issues in tempting a great many ministers of ordinary ability, to try to pass off for great men. Some such are sincere in doing so, for they are great in their own private estimate. Some have a few flashy sermons for specimens, or it may be some that are really good, prepared at great cost of time and thought, by themselves or somebody else, but such as can in no sense be followed for any considerable time with similar ones. Judging of the fitness of a minister to fill a position by a few specimen sermons, is often a way to be deceived. Then, some judge of a man's ability by the place he comes from. They suppose he must be good if he has been preaching in a large city, and can hardly understand how a man from the country could teach a city congregation.

No greater mistake can be made than to suppose that a man's ability is necessarily great because he has been preaching in a great place, or that his ability is small, because he happened to take his first charge in a country village, or town, where perhaps for sheer lack of population he never can have a large congregation.

There are quite as intelligent hearers in some of our small towns or villages, as in the large cities. Dr. Bogue used to tell his students, "If you go to the city take your best coat, if to the country, take your best sermon." More business tact is commonly required in a city pastor, in order to succeed, than in smaller places.

No church is to be blamed for desiring to get the best minister they can, but there is an assumed importance on the part of some churches arising from the size of their congregation, or the magnitude of their building, or the large compensation they are prepared to give, that makes it very difficult to find *the man*. Ministers educated in Canada though quite good enough when they go to England or the United States, to fill respectable positions, are not to be looked at for these self-important churches. They "*must* have a man from a distance."

Then again, age and experience, so valuable in everything else, are set aside by some churches.

Why should men look for a minister as though they were buying a horse? They are afraid he will grow old on their hands. Why should a man who has fifteen, ten, or even five years of good work in him be rejected? If he possesses vigour and experience, and is energetic as some elders are, and looks for support only while he can work, why should he be set aside? If churches fear that men past middle-age may become burdensome, why not have the understanding that the minister must retire when his work is done, and expect no further support from them?

We have not a word to say in discouraging churches from getting young ministers if they can, but in old time ministers were "*Elders*." Why should elders be set aside now, or undervalued when they are richest in experience?

And why should young men be overlooked because they have not become great? Let our churches remember that many men are made great by their positions, that never could have been developed in inferior places, under depressing circumstances. Some of our great men would never have been great, had they been kept forever struggling for existence in a mission church, and their prestige would be soon forgotten if they were placed a few years under such circumstances even now.

And so, if some of those humble brethren who "along the cool sequestered vale of life, pursue the noiseless tenor of their way," could have their heads lifted up to a position, we will not say of affluence, but of hope, they have the making of great men in them, at least men who will honourably fill any positions we have to offer them, and develop talents such as their present lot depresses, or fails to call out.

Let the churches who want pastors be reminded that the so-called "great preachers," are not always best to build up a church. Let them look for the thoroughly *good* men, earnest working men, men who will work out of the pulpit among the families of the people. Great guns are always being called from their churches, for great occasions, to be fired off before admiring audiences. Great preachers are not indifferent to applause, and naturally want to give their great sermons to other congregations.

Ministers who stay at home aiming to bring souls to Christ, are the men to build up churches. Let the choice of churches be influenced by the desire to glorify Christ, and no church needs long be without a pastor. The churches which are longest in choosing, do not always choose the best. Churches who have decided early have often decided well.

We do not mean that a church should call any man who is a stranger to them, without full knowledge of his antecedents in respect to private and public character, success, &c. But no church need wait expecting to find all desirable qualities meet in any one man, or fancy that they cannot be taught by anything less than an angel.

Paris, Sept. 19th.

W. H. A.

—It was the boast of the Grecian artist that he painted for eternity, and yet his works have all but disappeared already; but they who engage in the service of Christ, and succeed in bringing souls to Him, are building literally for eternity. Their work shall abide. Time, that changes all things else, will not eat into these spiritual walls, and eternity itself shall see no decay in this fabric of the ages. It will need all time for its completion, indeed, but then it will last through eternity; and so, if we wish to put forth our efforts where they will be most permanently effective, we will devote them to labour on this palace for the King of kings.—*Taylor*.

Editorial.

The Canadian Independent.

TORONTO, OCTOBER, 1876.

MR. BEECHER'S VISIT.

The Rev. Henry Ward Beecher, of Plymouth Church, Brooklyn, has been making a lecturing tour through Canada, taking in his route the cities of Montreal, Ottawa, Toronto, and London, in all of which, notwithstanding the high price of admission, he drew vast crowds to hear him. In Montreal he was present, by the invitation of the venerable Principal, Dr. Wilkes, at the opening of the Congregational College of B. N. A., and addressed the students, and the large audience assembled, on the work of the Christian Minister. Mr. Beecher bore this emphatic testimony to the delight his work had afforded him—and we would have Christian young men who are just choosing a profession] to ponder it well :—

“ In looking over the array of professions, having now become an old man, he found none he preferred to the Christian ministry, and were he to live his life over again, he would go forth and preach the Gospel. It had its trials and hours of deep depression ; but there were no hills without valleys, and in the Christian ministry there were also seasons of great joy. He was not the most successful preacher who delivered the most eloquent addresses. On the contrary, those with less gifted oratorical abilities very often did the most efficient work.”

As soon as it was known that Mr. Beecher would spend the Sabbath in

Toronto, arrangements were at once made by the pastors of our several churches in the city to afford their people and the citizens generally the opportunity of hearing him, in the morning, in the Northern Congregational Church, and in the evening, in the Grand Opera House. These arrangements were made without Mr. Beecher's knowledge, but upon his being informed of them by the ministers who met him on his arrival, at midnight on Saturday, he cheerfully fell in with them, only demurring a little at *two* services, on account of his not being in good voice. The regret having been expressed by Mr. Dickson, the pastor of the Northern Church, that the house was not larger, and that our Congregational churches were not so wealthy and numerous a body in Canada as they are in the United States, Mr. Beecher's ready and generous reply was, “ All the more need of *help*, then ; I shall feel it a privilege to stand within their threshold.”

The crowds that assembled to hear him were beyond all precedent in the city. Thousands on both occasions went away unable to get within the sound of his voice. His subject in the morning was from Matt. vii, 11 : “ If ye then being evil know how to give good gifts,” &c. ; and in the evening, 1 Cor., ii. 2 : “ For I determined not to know anything among you, save Jesus Christ, and Him crucified.” Both discourses are charac-

terized by those who heard him as having been of the very highest order. They were on Mr. Beecher's favourite theme—the Divine Fatherhood—and the preacher was in his best vein. His lecture on the following evening, on the "Ministry of Wealth," was a brilliant effort on a theme most philosophically handled. Mr. Beecher, at its close, expressed his great gratification at the reception, both public and private, that had been given him. A large number of our ministers and others from the surrounding country came in to hear him.

Of course Mr. Beecher could not come to Canada to lecture without a resurrection and rehabilitation of the "scandal" with which his name is so unfortunately connected, and very warm has been the discussion in some quarters in regard to the propriety, under present circumstances, of any Young Men's Association inviting him to come, and of Christian people going to hear him. The two leading city papers—watchful guardians of the public conscience and the public morality—accepted the "filthy lucre" for advertising his lectures, and then editorially urged the people not to go! One of them attempted to justify its manifest inconsistency in so doing, by claiming that as the lecture was not immoral in its tendency—and it never inserted anything "immoral" in its columns! it advertised it. But surely if it was not *immoral* there was no need for the columns of invective that were levelled at Mr. Beecher, or for the warnings it uttered against any one going to hear him. Such a jealousy for the morals of the community does not inspire much respect when we see daily in-

serted in the same journal advertisements of theatrical performances of the worst character, of horse-races, and of drinking shops, without the kindly editorial, "don't go," uttered in regard to Mr. Beecher. One is strongly tempted to think that there is some nasty ecclesiastical jealousy, or personal spleen at the bottom of it.

We do not feel called upon to attempt a reply to the abuse heaped upon Mr. Beecher by the papers referred to. The reverend gentleman has done some very foolish things no doubt, and has trusted some men with his confidence whom he saw too late to be unworthy of it. Perhaps *we* should have been very much wiser, and shrewder in his circumstances than *he* was. Perhaps so! But we cannot dismiss the matter without saying two things: First, that to refuse to admit into its columns anything from Mr. Beecher's friends, as we know one of these papers has done, is neither fair play nor Christian charity. It is a poor case that requires to be upheld by such injustice. And, secondly, the fact that every tribunal, both civil and ecclesiastical, before which Mr. Beecher's case has come, has acquitted him; that his own church of 2,500 members, of the most intelligent people of New York and Brooklyn, who surely know him better than any of us can, cling to him as one man; and that nineteen out of twenty Congregational ministers both in the United States and in Canada believe him to be innocent of the charge laid against him, is, in our judgment, a sufficient justification of the magnificent reception the great Brooklyn preacher has had among us.

A NOBLE SPIRIT.

We recently had occasion to send out a number of accounts to parties in arrears for the CANADIAN INDEPENDENT, and among others, sent one to a lady, personally unknown to us, but long a subscriber to the Magazine, who replies as follows :—

“—————, Sept. 12th, 1876.

“SIR,—I am in receipt of the bill of my indebtedness to you for the CANADIAN INDEPENDENT. I can give you no reason why it has not been paid, only that the “widow’s oil” has not been multiplied so that she could pay her debts, and live upon the rest. But have patience, please. I am saving it out of my bread and butter. You shall have every cent, if I live.

Yours respectfully, _____.”

That letter touched us, and we immediately replaced her name on our mailing sheet, and wrote her expressing our appreciation of her noble spirit, and our sympathy for her in her sorrows and trials. She shall have the Magazine, as long as she desires it, if we have to pay for it ourselves.

But we could wish that her spirit were a little more common than it is. Out of thirty accounts sent out, of three years’ standing and upwards, we have heard from just two, besides that of our widowed correspondent. Will not those who have had our work, for three, four, five, and in some cases even six years, and paper and outlay for postage, without paying for it, please take note of this, and at least tell us why they have not remitted. Hear what this poor widow saith !

during the last five years, hardly brings out the whole truth in regard to the matter. The additions to our churches in Ontario and Quebec during the sixteen months covered by the last statistical returns were 1,556, giving a net increase of 1,072, or nearly 23 per cent. The membership of the churches in this city has more than doubled within the five years referred to.

Nearly all the religious bodies in Canada are just now feeling severely the financial depression. The Home Mission Board of the Presbyterian Church reports a debt of some thousands of dollars. The Methodist Missionary Society is paying \$4,000 a year bank interest ! And the Baptists are complaining of the smallness of their income, and their lack of means to go up and possess the land. All things considered, we think we have great reason to be thankful for the ability and liberality of our people in this respect. It is gratifying to note that while, according to the *Canadian Baptist*, (which, by the way, has recently been much enlarged, and improved,) the contributions of their churches to Home Missions averaged only 31 cents per member, our people contributed, as per our last printed report, about 94 cents per member. The average this year will not be quite so high, but the difference is certainly remarkable, and on the whole very creditable, although none of our churches have yet come up to the standard of giving we could desire.

DR. JACKSON’S interesting editorial in our September number, on the progress of the Congregational body in Canada

We have received several communications on the subject dealt with in the letter of ALUMNUS, inserted among our

correspondence, but we have room for only one of them. About such matters all churches will do pretty much as they like, and no amount of complaint or remonstrance will be of any avail. The Master Himself met with the same slight, for "a prophet hath no honour in his own country." Christian churches, however, ought to rise above the prejudices of Jews in such things, and "love the truth for the truth's sake." It is well, at all events, that they should see the matter from ALUMNI'S point of view, for we can ill afford to educate young men for the Ministry, and then, by a kind of ecclesiastical proscription of them, invite them to go to the United States.

WE hail with pleasure the appearance of the first number of the *Christian Standard*, a new Congregational periodical, to be issued monthly, in St. John, N.B., in the interest of our Churches there, under the editorial management of the Rev. C. B. Woodcock, the newly-installed pastor of the Church in St. John. The editor says of it, in his salutation of the christian public :

"It will be 'Evangelical always,' we trust, but 'Sectarian never!' Its corps of contributors will include the names of many prominent clergymen and writers of the different Evangelical denominations. Its editorial columns will be devoted to the discussion of those plain practical truths which relate to the daily life of the Christian, and to such of the questions of the day as are of interest to the Church of Christ."

We wish our brethren all success in their new undertaking, even though that should involve the loss of some of our own subscribers in the Maritime Provinces, inasmuch as the *Christian*

Standard can serve our churches and people in many ways in which it is impossible for us to do it, at a distance of a thousand miles from them, and that is the first thing to be looked at.

The College Report has been published, and the extra copies ordered by the Board were mailed some days ago. We are sorry that those who are looking to the *Year Book* for their report of the College should have to wait for it, but at this writing (Oct. 2) one of the documents for publication *has not yet come to hand*, and therefore we hope subscribers will not hold us responsible for the delay.

The Sabbath-School Association of Canada will meet in Belleville, October 10th-12th, in the Bridge St. Methodist Church. A good programme has been provided, and, no doubt, the attendance will be large. The Rev. Dr. Newton, of Philadelphia, (the children's preacher) will be present, and a host of Canadian Sunday-School workers. Those intending to go should send immediate notice to Mr. D. C. Ferguson, Box 177, Belleville P. O., if they desire accommodation.

Our October number has been delayed for a day or two that we might be able to give Professor Fenwick's inaugural address at the opening of the College.

THE YEAR-BOOK for 1876-7 is well advanced, and will be issued in a few days. Those who have not yet ordered copies will oblige us by doing so immediately, so that there may be no delay in the mailing of them. Price, as before, only ten cents per copy, and postage.

Correspondence.

CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR,—The time has again come round for me to send you a few words, which may be of interest to your readers, on College affairs.

I begin with reminding the Pastors and Office-bearers of our Churches, of the request expressed by resolution of the last annual meeting, "that the second Sunday in October be observed as a day of special prayer and contribution for the College." On all grounds it is greatly to be desired that this our time-honoured custom may be more widely and more fervently observed than ever heretofore, and that the College may in all ways be strengthened and blessed thereby. And this brings me, in the next place, to speak of the valuable service rendered by the Rev. K. M. Fenwick and Mr. Alexander, by their recent visitation of certain of our churches in Ontario. For this service both these gentlemen have received the thanks of the Board; the latter especially, inasmuch as he not only gave his time to this work, but also travelled at his own charges. From the memoranda and reports of the deputation, it is clear that these visits, notwithstanding the personal fatigue involved, afforded much pleasure to them, in that they brought them face to face with the life and work of some of our important churches.

Stratford, Sarnia, Forest, Warwick, London, Embro, Paris, Brantford, Guelph, Hamilton, and Toronto were visited, and the claims and importance of the College were urged upon generally large audiences. Mr. Alexander's notes tell a very encouraging tale of the zeal and success, both of Pastors and of people, in this large and important section of our field of labour. Let the good effects of these visits be seen by a hearty observance of the day of prayer, and by large remittances during the Autumn to the Treasury of the College, which at this time is in sad need of re-

plenishment. The Rev. A. Duff, of Sherbrooke, who last year maintained his good reputation as a staunch friend of the College by doing such valuable service, has been requested by the Board again to visit such churches in this Province as he may be able to reach, and we hope soon to hear from him.

The thirty-eighth session of the College was opened with the usual public service in Zion Church, at which the Rev. Professor Fenwick was inducted into office, and delivered his inaugural address. The Chairman of the Board also delivered an address, and the Principal, with the other Congregational ministers of the city took part in the proceedings. An unexpected incident of the meeting was the presence, by invitation of the Principal—as he carefully informed the audience—of the Rev. Henry Ward Beecher, who delivered a special address to the students. As only one paper here, and none in your city or elsewhere, as far as I have observed, has put this matter rightly before the public, I make this special reference to it for the information of all parties interested therein. The programme of the proceedings of this meeting had been jointly prepared by the Principal and myself, and had been submitted to and adopted by the Board. In consequence of this departure from that programme, of which neither myself nor the Board was cognisant, I felt it my duty, both as an officer of the College, and as a minister of the denomination, to withdraw from the part that had been assigned to me in the service. I make this statement without any desire to cast reflections upon any one, but in simple justice to myself and the other members of the Board, in view of the many unfavourable comments on the incident I refer to, which have reached my ear.

The College will not have the benefit of the services of Mr. Duff, that gentleman having declined the appointment tendered him by the Corporation. Two candidates for admission to the Full Course

presented themselves, and were received as probationers. Correspondence has been going on respecting some others, but it is probable that these are all that will enter this year, so that the number on our books will be thirteen or fourteen. The classes have been arranged, and are in full operation, and with the Professors and students in good health and spirits, there is every prospect of a good and successful session. I am happy to inform your readers that the report for the past session has been printed and partly distributed. My plan is to send copies of the report to those churches or persons who, so far as I can ascertain, do not receive the Year Book; to those who are reported to me as subscribers for the Year Book, I do not deem it necessary to send copies. I have to respectfully request Pastors and others to whom bundles of the Report are sent, to kindly undertake the distribution of the same among subscribers.

I remain,
Yours respectfully,
GEORGE CORNISH.

Sec. Con. Col. B. N. A.
Montreal, Sep. 22nd, 1876.

CANADIAN VERSUS ENGLISH AND AMERICAN MINISTERS.

Dear Sir,—The slight shown to Canadian Ministers by our larger churches has long been the subject of remark, and is the cause of growing dissatisfaction. Perhaps the churches which have shown such partiality to English and American ministers are not aware how much injury they are doing to the cause of Congregationalism. The alumni of our college are generally men of great self-denial, who are willing, upon leaving college, to labour among the weaker churches for a number of years, getting therefor barely sufficient upon which to live. But is it right, or just, that they should always be confined to such spheres of labour all their lives? Many of them are practising the most rigid economy, and are obliged to retrench at every point, not daring to spend one dollar on books, but patiently waiting for a larger field and a better salary, ere they can add to their present meagre library. But years roll on, and to their chagrin and disappointment,

they are compelled to witness most of the better vacancies filled up with English or American ministers. They are not deemed worthy even to supply such pulpits for a Sabbath, and thus afford the churches an opportunity of ascertaining their fitness for a higher position. We have no wish to disparage the men who come to us from England or the United States. Some of them are noble men; but it is not at all derogatory to them to avow our honest conviction that we have men, educated in our college, equally noble, and men who would prove quite as efficient if placed in similar positions. An excellent brother at our last annual meeting in Montreal said truly: "The position as often makes the man, as the man the position;" and he illustrated the point by saying that beekeepers inform us that if the larva, which under ordinary circumstances, would develop into a common bee, were placed in a queen cell, and treated properly, it would actually become a queen. He was right, and we believe that many of our ministers are dwarfed by their positions, and that if they were surrounded by the happy circumstances in which some others are placed, they would become equally celebrated. Our American neighbours seem to appreciate Canadian talent. A quotation from an American paper, in the last number of the *Canadian Independent* says that in the City of New York the leading Baptists, Drs. Armitage and McArthur, are Canadian; Dr. Ormiston, of the Dutch Reformed Church, is a Canadian; the new minister of the Fourteenth Street Presbyterian Church, is a Canadian. Men raised and educated in Canada are occupying some of the best pulpits across the lines; and the marvel is, that many of our Canadian churches only become aware of the ability of these men when they have lost them. Many young men, when advised to enter our college, urge that should they do so they see nothing before them all their lives but hard work and poor pay in some of the smaller churches, as the larger ones seem determined not to invite any Canadian to their pulpits. A number of these are already studying in American colleges, and will spend their lives with American Churches. Num-

bers of our ministers are crossing the lines to the States, or to other religious bodies, and this systematic ignoring of them by our larger churches, is one great cause of their removal. How long our denomination will stand this is a question these churches would do well to ponder. We know several of our ministers who are now "on the wing," and the evil we have mentioned is the chief reason for their contemplated flight.

Yours, &c.

ALUMNUS.

VISIT TO THE INDIAN MISSION, SPANISH RIVER.

Having for several summers promised to visit our friend and fellow-labourer, Miss Baylis, in her Indian Mission, we left Leith on a bright summer's morning, by the lake steamer *Silver Spray*, and crossing the Georgian Bay, were soon threading our way in and out among islands, narrow inlets, and round rocky headlands. After experiencing some rough squally weather, such as is only too frequent on these inland seas, we were glad to reach our destination.

Our visit was unexpected; so, inquiring our way, we were pointed to a small wooden building on the rocks, with a flag flowing in the breeze. Our friend's astonishment at seeing us was very great, few visitors coming that way. We received a hearty welcome, and were soon partaking of the noon-day meal, consisting of fish newly caught in the creek, sweet corn, and huckle berries. We were not long without seeing some of our Indian friends. Hearing a low knock at the door, we found an Indian woman, with a green handkerchief bound round her head, blue spotted gown, and bright shawl, making signs about a pan of unbaked bread, which she wanted the white lady to bake in her oven. The wigwam was just in sight, and a number of swarthy little ones were watching the success of their mother's expedition.

Miss Baylis has been six years on this station. It being a favourite one for the Indians to encamp at during the summer, a school was commenced, and services held. The saw mills on the edge of the bay employ a number of whites, and their children are also glad to receive instruction with the little Indians.

The school-room contains forms, desks, blackboard, library and harmonium, the wooden walls being hidden by a number of coloured texts, illuminations and pictures, which gave it quite a pleasant home-like appearance. Leading off the school-room is a small living-room, with two little bed-rooms partitioned off.

Every thing was most primitive, the chairs ingeniously made out of flour barrels half cut away, leaving a back, while the lid formed a seat. This being stuffed with hay and covered with chintz, made a really comfortable arm chair. One barrel turned up on end made a steady washstand, while two boards raised from the floor showed the tiny cellar beneath.

Saturday afternoon, there being no school, we went for a ramble on the rocks, gathering wild fruits, moss and ferns, and afterwards helped in the preparation for Monday's pic-nic, when Indian and white children together enjoyed it as much as in more favoured districts.

The Sabbath morn dawned peaceful and quiet, and soon the children and others gathered for morning service. The interpreter, James Narragewick, was absent, having gone in the mission boat to another station; so the simple service was conducted in English, which many of the Indians are beginning to understand. A number of Indian children and others came to afternoon Sabbath school. Sankey's hymns were well known here. The low sweet voice of the Indian sounded well in "Tell me the old old story;" "I am so glad that our Father in heaven;" "Jesus of Nazareth passeth by," &c. "Here we suffer grief and pain." was also a great favourite. I transcribe the first few lines, which they pronounced very much as it is written:

"Oo nah uh keene uh yah yung,
Ke puh ka do min uh koo,
Kah ween. ween ish fe ming.
O tur min wan dah gured,
O tur min wan dah gured,
Jh pe oo je che sag,
Moon zhug che wah bun de yung."

Again in the evening the worshippers were seen ascending the hill, and listened to the story of the Cross, which in any clime, and to any people, is ever new.

Monday morning saw us up early, and after breakfast was cooked and eaten, we embarked in the small mission boat, and rowed to the opposite side of the bay,

when, after a rough scramble among the rocks, we came on some Indian wigwams, our approach being heralded by a number of noisy dogs. It is *difficult* to explain how *simply* a wigwam is constructed. A few poles extended, tied at the top, with large pieces of birch-bark thrown around them, and seated inside. We could see through the small aperture the aged grandmother, mother, children and little papooses. Numerous birch canoes lay upturned on the sedgy beach, and explaining by signs to the Interpreter's daughter, Hargalick, that we should like to go in one, she and her friend Supee (bread) lightly ran one into the water, and motioning us to sit in the bottom, and not to sway to either side, they took the paddles, and we were soon out in the bay—delighted with the quiet gliding sensation of the canoe, and living in reality over many scenes our childish imagination had once pictured. Hargalick is a christian girl, just 17, and married this spring to one of her tribe, the Ojibways. She has a bright intelligent face, and as I bade her good-bye, she presented me with a grass mat of her own workmanship, and laughed over my attempt to thank her with the Indian word "Mig-wish."

Returning to the Mission House, we heard the unwelcome sound of the *Silver*

Spray's whistle; so had to hasten to the wharf, bidding adieu to the friends who, with much self-denial, and through many discouragements, are seeking to gather "other sheep" into the Saviour's fold, and breathing the prayer that when He comes to write up His jewels, He may say of that little Mission room, "This and that man was born there."

ELLEN A. BILBROUGH.

THE GUARANTEE FUND.

To the Editor of the

CANADIAN INDEPENDENT.

Toronto, 30th Sep., 1876.

DEAR SIR,—Feeling the great importance of continuing the work which you are doing as Superintendent of our Missions in Canada, the officers of Zion Church, Toronto, have directed me to forward to you their contribution of \$30 towards the amount to be made up by the Churches as a guarantee fund of \$200 to supplement the grant of the Missionary Committee. Please to acknowledge it in the INDEPENDENT, as a reminder to the churches of their duty in this matter.

Yours truly,

DAVID HIGGINS,

Sec. to Diaconate of Zion Church,
Toronto.

News of the Churches.

KINCARDINE.—Mr. Allan McFadyen, a student of the Congregational College, who has spent his vacation in Kincardine, writes as follows in relation to his work:—"I arrived at Kincardine about the beginning of May, and found the people exceedingly kind and warm-hearted. I preached in English and Gaelic in the mornings, and in English in the evenings. The Church is alive and full of the Spirit of the Master, and His presence was felt in our midst. It is very easy to

preach when the Spirit of God is burning the incense on the altar. Truly I can say that we had a 'feast of fat things' every Sabbath. During my stay seven were received into fellowship. The congregations were good, and steadily on the increase; the house full, and the 'Memorial Hall' addition often well occupied with eager listeners. Last Sabbath I preached to a house full of Gaelic-speaking people; then the house was emptied, and re-filled to excess for the service in English, the Memorial Hall

being crowded, and many occupied the new building adjoining. The weekly prayer-meeting was interesting and well attended. Early in the summer I laid the foundation stone of the new church building, and an excellent frame structure has been erected, and will be ready for opening in a few weeks. We also organized a Sabbath School, and it was a sight which filled me with joy. I asked all the young people who loved the Lord Jesus in sincerity and truth to unite in one class, and a large class was formed of these young converts, embracing nearly the entire school. During the summer I opened a mission in the Township of Bruce, and preached there every second Sabbath. The last two or three Sabbaths people came in crowds; the house was filled to excess, and some could not get in. It is believed that the Spirit of the Lord is working in the hearts of the people. I have no doubt but that this place is ripening fast for a revival. May the Lord of the harvest send one anointed with His own spirit to this field, who will be a shepherd to His flock.—Yours, A. L. MCFADYEN, *Student*.

LONDON, ONT.—DEDICATION OF THE NEW CONGREGATIONAL CHURCH.—The handsome edifice erected on Dundas Street by the Congregational body was formally opened on Sunday, the 27th August. At the morning service every seat was full, benches were laid along the aisles, and even then a great many had to stand. The services were out of the regular form, and the sermon, by the Rev. Dr. Eddy of Detroit, was delivered in the early part of the proceedings. He chose as his text Paul's Epistle to the Ephesians, chapter ii., verses 20-22: "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit;" also in Ephesians, chap. i., 22nd and 23rd verses: "And gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." After some introduc-

tory remarks concerning the new edifice, the preacher said his theme was selected specially from the latter portion of the verses he had read—the true temple of God is the body of Christ. We frequently speak of seeing a man, but we no more see a man than we see God. We see his body, and the body of a man bears the same relation to him as the Church does to Christ. The true conception of a church is embodied in the ancient formula which declared that the Church is an extension of the incarnation. He then proceeded to contrast the body of a man in detail with the Church, the different organisms doing for the body the functions performed by the various influences at work throughout the Church. This led the Rev. Doctor to the enunciation of a liberal creed—that no sect (miscalled a church) is the Church. He would not admit that the Roman Catholic, Episcopal, Methodist, Presbyterian, or any other body was the Church; yet there were adherents of each who had the true spirit of Christ, and therefore were of the Church. Rites and ceremonies can be performed by wicked men, but no wicked man can be part of the Church of Christ. Don't, he said, follow any individual, or try to climb up to the Church by ceremonies. No church is the Church of Christ, as such, but you can find the true Church in all sects where the spirit of Christ is recognized. Speaking of the new church (regarding which he congratulated the pastor and the congregation) he said no ceremonial can make it holy, but it will become so by the spirit and presence of Jesus Christ. He said he seemed to see within the church the Spirit of him who was dead and is risen, holding up His scarred hands, and saying, "Peace, peace be unto you in this sacred place."

A hymn was then sung, after which an address was delivered by the pastor, Rev. R. W. Wallace, M. A., who congratulated the congregation on the successful completion of their undertaking without accident to any of the workmen employed, and without any serious jar or difference on the part of the people or the committee.

"And now we dedicate our new building to the service of God. We yield it up—primarily—to the work of evangel-

ization, which our Master has ordained and organized. Here the Gospel is to be proclaimed in its freeness and fullness. We are not ashamed of the old Gospel. Too much good has come from its blessed mission; too many hearts have found salvation in its simple messages, for us to make any substitution for the Gospel of the Cross. Here, then, Christ is to be preached as the sinner's friend and the believer's sovereign. We shall jealously guard the messages of life from any of the threatened additions of mere worldly wisdom. We shall jealously guard it from mere eccentricity of utterance, which glorifies man more than the Master. And as jealously will we guard it against the dilutions of a false science and an arrogant meaningless philosophy, which tend to strip it of its heavenly power, and its generous sympathy with human needs.

We consecrate it to humanity in the best and heartiest acceptance of the term. To build up a broad and generous manhood on the type of Christ, shall be the effort of every service here. To every holy influence this sanctuary will afford a welcome. And we hope that it may become one among the many centres from which good shall go out to permeate society. Here every moral reform shall find a home, and never lack a witness.

We set it apart—secondarily—to the dissemination of the principles of Congregational Independency. While wishing well the hosts of God's elect which work by different plans to ours, and without defaming their choice and faith, we unhesitatingly prefer that liberty of thought and freedom of action which we think are specially attached to our own principles. For such liberty our fathers fought and won, while many suffered. We are not ashamed of the record of the past, or the status of the present. The memory of Puritan and Pilgrim ancestors is dear to us to-day. Our feet shall press along the paths their feet have won. Whatever good can come to us from any quarter we shall welcome, and we shall ask no permission from Synod, or Presbytery, or Conference, or Union, to make it our own.

Our motto shall be this:—"In all things essential, unity; in things non-

essential, liberty; in all things, charity." The spirit of enlightenment is shaping itself by such principles as these. The tide is setting in that direction; the Divine favour grants the existence and success. And to such principles, born in the struggle, nursed in the storm, preserved through centuries, we dedicate this house to-day.

And now, may He—who with eternal vigilance protects and leads His people safely—watch over and guide us into every good. Amen."

The congregation then joined in singing the following dedication hymn, written for the occasion by the Pastor:—

Assembled here to-day,
Our humble thanks to pay
To God our King;
We own Thy guiding love,
Life-giving, Heavenly Dove;
Let now Thy influence move
Our hearts to sing.

We praise Thee, Spirit, Lord,
That with such sweet accord
This fane we've raised;
For all Thy guardian care—
To children never rare
Who ask in earnest prayer—
Thy name be praised!

O fill this temple now,
In which we humbly bow,
With Thy great power!
We give it o'er to Thee;
O let our glad hearts see
Thy work divine and free
Begun this hour!

May here Thy saints record
The visits of their Lord
Frequent and bright;
And here may sorrowing hearts,
Pierced by the tempter's darts,
Choose Jesus' better parts,
And find the light.

May one clear praise arise
To Him who fills the skies,
"Thy Kingdom come:"
And when our work's complete,
Direct our wayworn feet
Thy blessed Son to meet,
In His bright home.

After a collection had been taken up the service was closed with the benediction by the Rev. Dr. Evans.

In the afternoon the Rev. J. H. Robinson preached from Psalm cxxxii. vs. 13-16; and in the evening the Rev. Dr. Eddy addressed the congregation from the Book of Ruth, chap. i. vs. 16-17. The collections at the various services were very liberal, and will go far in swelling the building fund.—*Condensed from the Free Press.*

STRATFORD.—This church has invited the Rev. Henry Hughes, of the Methodist Church of Canada, to be its pastor. Mr. Hughes has accepted the call, and enters on his duties the latter end of this month.

BRANTFORD.—EMMANUEL CHURCH.—The Harvest Social held at Emmanuel Church last night, although it came unfortunately on the evening when most of the churches hold their service, was yet well attended, and passed off pleasantly. The Church had been suitably decorated for the occasion with the products of field and garden, and was much admired by all who saw it. Among other adornments, on the walls were conspicuous the various implements of husbandry, and beneath them such texts as the following: "Seed time and harvest shall not cease." "Let all the people praise Thee, then shall the earth yield her increase." "I am the bread of life." The platform encircled with flowers, and the table covered with bouquets and floral ornaments attracted the attention of all by their profuse display of beauty. The meeting commenced by calling to the chair, W. E. Welding, Esq., who made some opening remarks, and called upon Rev. W. H. Allworth, of Paris, to offer prayer. Refreshments were then served, and a somewhat lengthy programme carried out. A Harvest Hymn composed for the occasion by Rev. J. Wood, was sung by the choir. Addresses were given by the Rev. Messrs. W. H. Allworth, Lowry, and Carson of this town. There was also a short recitation by a Sunday School scholar, and a reading by Mr. Wade, "The News Boys' Death," which was well rendered. Solos were sung by Miss Morgan and Mr. Booth, and a harvest piece by Miss Austin and the choir. After some remarks by the Pastor in closing, the Doxology—Praise God from whom all blessings flow—was sung, and the meeting dismissed with the benediction, pronounced by Rev. Mr. Carson. Those who failed to be present last night would do well to take an opportunity to see the decorations which we believe will be left in place for the present.—*Expositor*, Sept. 16.

FERGUS.—We are glad to learn that

at the earnest entreaty of his people, Mr. Barker has withdrawn his resignation, and remains at Fergus.

ACTON.—The corner-stone of the New Congregational Church, was laid September 6th, by Mr. James Barber, of Georgetown. The site chosen is a very suitable one. The basement is to be of stone, 10 feet clear in height, and the audience room of brick, 19 feet in height; the size of the building is to be 34 x 48 feet, besides tower and semi-circular projection in the rear. The design is neat and substantial, and the structure when completed will be an ornament to the village. The ceremony was witnessed by a large number of people. After singing a hymn, the Rev. Mr. Davies, pastor of the Church, read the Scriptures, and the Rev. Mr. Duff, of Speedside, offered prayer. Mr. Davies made a few preliminary remarks, stating that in consequence of lengthened illness, the Rev. Mr. Unsworth had had to resign his charge of the congregation at Churchill, and that he (the speaker) had been called to supply the vacancy. He was glad to see that through the blessing of God his feeble efforts had been instrumental in awakening the church in Acton to the desirability of erecting a building for the worship of God. He was pleased to witness the spirit which was manifested by the people. He then read a copy of the document which was deposited in the cavity in the corner stone, giving an account of the origin of the new enterprise, and concluding with the prayer that the blessing of our Father in Heaven might rest upon the sanctuary about to be raised, wherein to worship Him who is a spirit, in spirit and in truth, being fully assured, "Except the Lord build the house they labour in vain that build it; except the Lord keep the city, the watchmen waketh but in vain;" and that "within the walls of this Thy Holy Sanctuary, there may be built up a spiritual house; that it may be said of many yet unborn, this and that man was born there." Along with this document there were enclosed copies of the *Montreal Witness*, *CANADIAN INDEPENDENT*, *Acton Free Press*, *Guelph Mercury*, *Toronto Daily Globe*, the Declaration of the Principles of Faith and

Church order of the Congregational Churches, and a coin of the realm. A handsome silver trowel, bearing the annexed inscription, was then presented to Mr. Barber, who performed the ceremony of the laying the corner-stone of the edifice.

PRESENTED
to
MR. JAMES BARBER,
on laying
The Foundation Stone
of the
Congregational Church, Acton,
Sep. 6th, 1876.

The Rev. Mr. Unsworth, of Georgetown, then delivered a brief address. After singing and prayer by the Rev. Mr. Ewing, of Georgetown, a collection was taken up, and the audience dismissed.

In the afternoon a picnic was held in Mr. P. S. Armstrong's grove, and in the evening a public meeting was held in the Temperance Hall, which was addressed by several ministers.

THE NEW WESTERN CONGREGATIONAL CHURCH, TORONTO, was opened on the 1st inst., and had a grand *housewarming* on Monday evening, in the shape of a *Soirée*, but we can give no particulars this month.

BOND STREET, TORONTO.—The Rev. Mr. Payson, of New York, occupied the pulpit on the 3rd and 10th September, and produced a most favourable impression. The Rev. J. P. Taylor, of Newport, R.I., is now supplying.

YORKVILLE.—The Lord is crowning the labours of His servants in this comparatively new enterprise with His own blessing. Since the formation of the Church, on 3rd March last, the membership has more than doubled, the following additions having been received: five, "by letter," four on "known christian character," and thirteen on "profession." Eight of the latter are scholars in Sabbath-school. So cheering has been the growth of the school that the school-room is now too small. Plans of enlargement will have been submitted before this reaches the reader's eye. An "Evangelistic Band" has been formed

by the younger brethren. A desire to "work" has taken hold of the people. Provision has been made for a "Dorcas Society," which will soon be in operation. A large ingathering is prayed for, and expected, during the approaching winter. Mr. Hagne continues his ministry with the strong love of an attached people about him. "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." God is thus feeding His people here.—*Com.*

STOFFVILLE.—Amongst the notices of pleasant socials, happy reunions, and tearful farewells, probably the children and young people's farewell to Mr. Cox on the termination of his summer vacation in Stoffville is not the least worthy of note. Accepting the hospitality of Mr. Mertens, who had kindly invited them to his place on Thursday, the 7th Sept., the young folks began to assemble about 4 p. m., and soon the meadow and orchard, the barns and farmyard were tenanted with joyous young life.

Ball-playing, swinging, and other amusements occupied the time for nearly two hours, and gave a zest to the proceedings in the dining-room that the big bell on the roof announced so lustily.

The sumptuous tea being finished, and the infants and their guardians having retired, the happy company, reluctant to separate, quickly assembled in the parlour on a signal being given by the hostess. Here the deepening plot culminated, for a hymn being sung, Miss Baxter came forward, and read a very touching address to Mr. Cox on behalf of the children and young people of the church and congregation. Mr. Minns at the same time handing him a beautiful *Polyglot Bayster Bible*.

Mr. Cox replied as best he could under the circumstances, in the course of his remarks exhorting all present to give good heed to the teachings of the *Blessed Book*.

After prayer, and singing "Hold the Fort," the meeting broke up, sad at the thought of separation, but all, I trust, more desirous of keeping the friendship

of the "One that sticketh closer than a brother."—*Com.*

MANILLA.—The Rev. R. Mackay reports that he remained in Manilla, visiting, and holding evangelistic services with the church there until the 27th August, on which day six persons were received into fellowship, one of them receiving baptism, and three deacons were ordained. The church is entirely united and working vigorously.

COLD SPRINGS.—We had the pleasure of receiving six new members into Cold Springs church, when preaching there, on the 1st October.

OTTAWA.—It may be interesting to your readers to have a word or two from the Capital, that it may be known that we are still alive, and working for the Master.

Perhaps no city in Canada has suffered more from the prevailing depression than Ottawa, on account of the stagnation in the lumber trade, upon which its prosperity rests. The effect of the depression is felt in all the churches, and the Congregational Church is no exception; indeed we imagine it has suffered the worst. During the past sixteen months we have lost, by removals from the city, about sixteen families, besides individual members of other families. This has not been without its effect on our finances; at the same time our expenses have been increased by the reduction of the missionary grant and other causes, so that a special appeal had to be made in order to raise the revenue of the church. This appeal was successful, almost all cheerfully responded to the request to increase their regular subscriptions.

The "proselytizing sect" are very busy here just now, issuing printed lectures on their peculiar tenets, and circulating them gratuitously among all classes. They do well not to charge for them, for they would be dear at any price; such a collection of mis-statements, unjust accusations and foolish remarks one does not often meet with. It is very sad that any people calling themselves a christian church should thus descend. The aim seems to be to fish for the ignorant.

Among our losses by death may be

mentioned one well known to many of our ministers, namely, Mr. James Ogilvey, who is much missed from among us, and whose departure is much felt by the Church and community. He was of a very kindly genial disposition, upright, refined, conscientious, and interested in every good work. For a long time he was ailing, being very weak, though able to be about until his last day, when he was suddenly taken much worse, and passed away, leaving a large family to mourn his loss, although comforted by the consciousness that he is now where none say "I am sick," and the infirmities of age and all weakness are unknown.

Notwithstanding these depressing circumstances, the Church is hopeful, and cheerfully preparing for the winter campaign.

THOMAS.

EMMANUEL CHURCH, MONTREAL, is rapidly approaching completion. It is expected that the Lecture Room will be occupied by the middle of this month, and the church proper by Christmas. The material used in its construction is stone, and the architectural design is very striking. The cost will be about \$50,000, of which sum about \$30,000 is already secured. The internal arrangement will be exceedingly convenient, and give seating capacity in the Audience Room for 750, while the Lecture Room will be quite surrounded by small class-rooms. Altogether the building will be a credit to the Church and the denomination.—*Com.*

MONTREAL.—ZION CHURCH.—It was officially announced from the pulpit of this Church yesterday, that the Rev. A. J. Bray of Manchester, England, had cabled his acceptance of the call of the Church. It is expected he will arrive in this country in the month of October, so as to assume the charge the first Sunday of November, or perhaps earlier.

THOMAS ROBERTSON,
Secretary, Zion Church.

Montreal, 18th September, 1876.

WESTERN CHURCH, MONTREAL.—This new church edifice, which is also nearing its completion, though of much less pretensions than its large and wealthier

sister, is nevertheless a pretty and convenient building. The basement, which is very lofty, and entirely above the ground, is built of stone, and the Church of red brick. There will be accommodation for 500, and the cost will be from \$14,000 to \$15,000. Of this \$5,000 was generously given by Zion Church. At present there is no distinct church organization, but about fifty members have been gathered who hold a nominal membership with Zion Church. The basement will be ready for occupation at Christmas, when it is likely a church will be formally organized.—*Com.*

DANVILLE, QUE. — Danville is not the county town of Richmond, but the people are spunky. They are going to put a public clock in the tower of the new Congregational Church at the joint expense of the corporations of Shipton and Danville. Now let anybody ask our Richmond Council to do the like, and some learned fellow will look up the articles of the code to see if c-l-o-c-k is to be found there. If it is not "in the bond," there of course will be no public clock for Richmond. But we intend to get a steam fire engine—if we have to wait for it until we turn out of the Council every man who says nay. There's money enough fooled away on the roads to pay for it in two years.—*Guardian.*

GRANBY, QUE. — On Sabbath, the 24th of September, public services were held in the Congregational Church, in connection with the installation of the Rev. R. K. Black, as pastor of the church there. The usual questions were put to the pastor elect, and the installation prayer was offered by the Rev. Dr. Wilkes, who also gave the charge to the pastor, from Micah iii. 8. The Rev. K. M. Fenwick addressed the Church from Philip. ii. 29. The service was an impressive one, and was attended by a large and deeply-interested congregation. In the evening, the Rev. Mr. Fenwick preached an able discourse from John xiv. 12. On both these occasions the singing by the choir was in excellent taste.—*Com.*

CENTRAL ASSOCIATION.

The Autumn Meeting has just been held in Pine Grove. Brethren Unsworth, Wheeler, Wood, Gibbs, Dickson, Colwell, Davies, C. Duff, and Smith, were present. A Delegate from Pine Grove Church and a very few other friends attended. Brother Dickson was, on ballot, elected Chairman; Brother Smith re-elected Secretary. We were specially glad to see our Brother C. Duff as a visitor among us. He and Brother Davies were invited to sit as corresponding members.

The first afternoon (Thursday, 21st Sept.) was most profitably spent in a free conference as to the spiritual state of the churches. Among others, a good deal of thought was expended on the question of what was best to recommend in the case of Bolton Church. Brother Colwell also asked counsel respecting affairs in Orangeville.

In the evening, Rev. H. J. Colwell, of Alton, preached from Romans viii. 28, "And we know that all things work together for good to them that love God, to them who are called according to His purpose." Brethren Duff and Wood assisted in the devotional exercises.

The next morning we met at nine, and spent an hour in devotion. After some routine business, the request for advice on the part of Brother Colwell, respecting Orangeville, came before the Association. Nearly all the brethren spoke on the subject. The opinion arrived at, without any formal motion, was, that it was most advisable that the friends there unite for the present with the Church at Alton, and have services in Orangeville as often as possible, and occasional communion there; and to assume the position of a distinct church as soon as there is a good prospect for the support of a pastor. Brother Colwell thanked the Association for the advice given and the interest taken in his matter.

Brother Dickson, who had been appointed to read a Paper on the subject of "Sin," gave a verbal presentation of the subject. The topic was discussed till the dinner hour, when, after prayer and adjournment, a goodly company dined together at the parsonage.

The afternoon was chiefly spent in discussing "The Law of Christ in relation to Public and Private Offences," introduced by an essay of Rev. J. Unsworth. A long and animated discussion was had on this subject, so important to be understood by the churches. We were especially gratified at having the counsel of Father Wheeler, of Albion, on this and other points. In his feebleness of body, it was an unexpected pleasure to have him with us at all.

The Membership Committee reported, recommending the admission into the Association of the Congregational Church in Yorkville, in accordance with an application through Mr. Hague. Also that the name of the Rev. D. Macallum be removed (at his own request, he having removed and joined the Eastern Association), with regret at parting with our Brother. The Report was adopted. It was resolved to accept the invitation to have our next meeting at Alton. Time, January or February; to be arranged by the Secretary and the Pastor there. The programme agreed upon for next meeting will be published in due time. It will include, among other things, "A critical Bible-Reading on Future Punishment."

The second evening there was a public meeting, with platform addresses. Mr.

Wood spoke of the Kingdom of God within us, and Mr. Dickson and Mr. Gibbs followed on Prayer. Then four of the brethren left us to catch the late train from Woodbridge. After they left, the Pine Grove Pastor gave the meeting a resumé of the business and discussions of the Association; and Brother Davies gave a lengthened address to young people, with some reflections on his late voyage to England. The audience was thin and the collection a moderate one; but the speeches were good, and the tone of the meeting excellent. I have left no room to scold the absent brethren as I intended.

Yours,
W. W. S.

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THE REV. MARTIN LOWRY is supplying Frome for a few Sabbaths.

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THE REV. R. MACKAY writes us that he expects to be "most of the fall and early part of the winter" around Kingston, and in the Ontario Eastern District among the "navvies" at work on the Kingston and Pembroke Railway, &c. He also says he is under promise to spend some time in the Province of Quebec during the winter. Correspondents will please take note.

Obituary.

MR. JOHN LEEMING.

Absence from our post last month will account for the non-appearance of the following obituary notice of an old and valued friend and member of Zion Church, Montreal, widely known to the denomination for his hospitality, and for many generous and thoughtful acts among our ministers. We copy almost entire from the *Montreal Herald*.—ED. C. I.

It is with deep regret that we have to chronicle, this morning, the death of Mr. John Leeming, which occurred at his residence, St. Lambert, near this city, on Saturday morning, the 29th inst. (July). His funeral, as will be seen, will take place this afternoon at two o'clock. Mr. Leeming's health having been for a considerable time in a precarious state, his death was not unexpected. Mr. Leeming was born at Colne, Lancashire, Eng-

land, on the 2nd January, 1814, and was, therefore, only 62 years of age. He emigrated to this country in the year 1846, with his brother, Mr. Joseph Leeming. Soon after their arrival in Montreal, they commenced business as auctioneers. Mr. John Leeming taking the more active part, soon became well known throughout the country. After the departure of his brother, Mr. Leeming continued the business with continued success, conducting large trade auction sales, not previously known in Canada, which attracted merchants from every part of the country. There can be no doubt that Mr. Leeming's system of sales contributed, in no small degree, to the general prosperity and advancement of this city. Mr. Leeming did not confine himself, however, to what concerned him pecuniarily. Possessing a mind well stored with general information, and an intellect far superior to most men who assume to influence others, he took an active interest in our benevolent and other public institutions, and contributed liberally towards their support. Possessing also a decided literary taste, he took a deep interest in, and lectured before the members of the Natural History Society, Mercantile Library Association, and the Mechanics' Institute. The St. George's Society was, especially, dear to him. He was President of it for three successive years. We believe the credit will be conceded to him, of having been mainly instrumental in bringing about the erection of the present "St. George's Home," for the reception of poor English emigrants, and other distressed Englishmen.

For several years he took an interest in our civic affairs, and occupied the important position of Chairman of the Finance Committee where he rendered the city much valuable service. Mr. Leeming took an active part in connection with the contribution by Canada to the first International Exhibition, in London, conceived by the late universally lamented Prince Albert. For this service Mr. Leeming received an acknowledgment from His Royal Highness. Being a ready and effective speaker, Mr. Leeming was frequently called upon—especially in former years—to preside at or take some other active part at pub-

lic meetings, when his remarks were received with attention, and were always so distinct and pointed as not to be misunderstood. His hospitality was well known, far and near, and many of his friends can look back for many years to the agreeable entertainments given by himself and Mrs. Leeming.

Mr. Leeming has left a widow and two daughters to mourn their loss. For some time Mr. Leeming had endured very severe bodily afflictions with great fortitude and courage, and received the announcement of his speedy dissolution, when made to him by his medical attendant, with unmoved firmness and Christian resignation.

The funeral took place from his late residence in St. Lambert, his remains being conveyed to Zion Church, where, in the absence of his former friend and pastor, the Rev. Dr. Wilkes, the Rev. W. J. Shaw conducted services, assisted by the Rev. W. Williams, of the Eastern Congregational Church. In the midst of their sorrows, it is most comforting to the bereaved family to know, that during his protracted illness Mr. Shaw never found him in any other spirit than that of a calm and confident resting upon Christ, assured that this foundation would stand; that by the grand vital truths of Christianity, in their direct adaptation to his personal need, he would triumph over his last enemy. "He frequently spoke," says Mr. Shaw, "of the salvation of Christ as perfectly suited to his spiritual want. His long and tedious affliction and weariness were greatly relieved by the tenderness and assiduity of his faithful wife, and by the comforts of religion. The last occasion of my seeing him was the afternoon before his death, when still possessed of intelligent consciousness he could recognize each sorrowing friend about him, and could testify that without any fear of death he was longing to depart and be with Christ."

Fine sense and exalted sense are not half so valuable as common sense. There are forty men of wit for one man of sense; and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.

Home and School

HARVEST HOME.

BY THE REV. JOHN WOOD.

The summer's toil is over,
The fields are reaped and bare,
And corn and grain and clover
Are housed away with care :
Our barns are filled with plenty,
Our homes with all good cheer ;
While many a cluster dainty
Tells "*Harvest Home*" is here !

Raise high your happy voices,
Ring out your merriest chime,
For heaven with earth rejoices
In the joy of harvest time.
Young men and maidens gather,
Old men and children come,
And bless the loving Father
Who sends us "*Harvest Home*."

All praise to Him whose blessing
Renews each opening year,
And still with care unceasing
Brings the full corn to ear.
In vain were all our labour,
And all our watching vain,
Did not His loving favour
Send "*Harvest Home*" again.

Then bless ye God the Giver,
Your Maker and your King ;--
With presses running over,
Ye well may laugh and sing,
Yea, bless His name for ever,
Who all t' invite has come
To share the feast He's spreading
For Heaven's great "*Harvest Home*."

PLYMOUTH ROCK.

What is Plymouth Rock? It is, curiously enough, the only rock that is to be found on the coast for many miles ; a solitary ledge or huge boulder, now nearly buried in the sand ; differing in geological structure from any stone in the vicinity. How it came there nobody can tell, but it made a very good stepping stone from oppression to freedom, a threshold to a new civilization and a new world.

The natural growth of the shore, and

the building of wharves have left the rock so far up the beach now that a giant could not reach it at one stride from a boat in the bay ; but, fortunately, we need feel no doubts as we stand upon it, that it is the very spot first pressed by Pilgrim feet. In 1741 it formed part of the natural shore where waves flowed at high tide. It was proposed that year to build a wharf which would cover it, but an old man was living in Plymouth, Thomas Faunce, the last ruling elder in the first church there. He was ninety-five years old, and had known some of the Pilgrim Fathers intimately. When he heard of this intended sacrilege he tottered weeping to the stone, and in the presence of many of the citizens pointed out the rock made sacred by the Pilgrims' feet. In 1818 a man was living, for fifty-two years town clerk in Plymouth, who was present at this memorable scene. From that day the Rock has been held in reverence.

When the Revolutionary War was impending the citizens of Plymouth undertook to remove the whole of the Rock to Town Square to make of it a "liberty pulpit," from which to rouse the patriotism of the people. A large piece was split off in the attempt, and they concluded to be satisfied with this. Twenty yoke of oxen dragged it to the Square, where a liberty-pole was put up beside it, and many a rousing speech was made from the "liberty pulpit," doubtless.

There it was left until 1834, when it was set up, with appropriate ceremonies, in front of the Pilgrim Memorial Hall, where it now stands, enclosed with an iron railing. The date 1620 is printed on the stone in large white letters, and all around the railing are inscribed the names of the Pilgrim Fathers.

Within the Memorial Hall are gathered many curious relics of the Pilgrims : the sword of brave Miles Standish ; Governor Carver's high-backed, magisterial chair ; tables and stoves, andirons,

money chests, and antique cabinets brought over in the Mayflower, with Indian tomahawks and arrow-heads strangely interspersed among the peaceful relics of the Pilgrims' primitive household furniture.

Until a few years, the original Rock on the shore has been suffered to remain protected from oblivion only by its historical record, and from the depredations of curious visitors who would carry it off bit by bit, only by the drifting sand which has nearly buried it out of sight. Now, a beautiful granite temple stands over it, at once a monument? a defence.

Above the strip of shore on which it stands rises the low hill or ledge on which the Pilgrims buried their dead through the first terrible year of struggle, when, as Governor Bradford wrote, they "dug seventimes as many graves as they built houses." These graves they were obliged to level, and sow the hillside with corn, to conceal them from savage attacks. Still above this ledge is "Burying Hill," thickly covered with ancient tomb-stones, and surmounted by the ruins of the first fort built to protect the little colony from the Indians.

At the foot of the first declivity, stretches the narrow street of the earliest Plymouth, of which not a single house remains, though there are some quite ancient ones in the present town. "We make narrow streets and small lots," says the Pilgrim chronicle, "because we have no strength to take care of more." Here Governor Bradford, and Governor Carver, and Captain Standish, and all the brave leaders, men of rare gifts and cultivation, from the best families of the old world laboured in the field together, built their own houses, planted their own corn, and shared all the toils and dangers of the pilgrim band. They were men of great heart and great genius; genius which sees the end from the beginning, a great state in a savage wilderness, and hopes all things, believes all things, and endures all things to accomplish the vision.

How has it been accomplished? Not one of that struggling band went back in the Mayflower which brought them over. More and more came out to them flying from religious persecutions in

England, where the royal commissioners told them "only obey the law and come to the established Church, and be a dissembler, hypocrite or devil if you will," They chose the wilderness rather than such a compromise with conscience, until as Dr. Bacon, in *Harper's Magazine* says, "Twenty-one thousand Puritans are supposed to have come over to America. The descendants of Bradford and Robinson, Winthrop, Cotton, and the rest, have increased to seven millions, carefully estimated. They have spread from ocean to ocean. Many of the early Puritans were cultivated and accomplished men. Most of them at heart republicans. The compact formed in the cabin of the Mayflower became the model on which every State from Maine to Oregon, has been founded. Like those early Pilgrims, our people everywhere pledged themselves to obey the laws which they have themselves sanctioned, and which derive all their authority from the consent of the people, but which the people will enforce with their united strength. The moral system of Puritans has become the foundation of our great prosperity. It was upon knowledge and religion they built their State. Every State has obeyed the precepts of Robinson and Brewster.—*Christian Weekly*

It often happens, that those are the best people, whose characters have been most injured by slanderers; as we usually find that to be the sweetest fruit which the birds have been pecking at.

INTERNATIONAL S. S. LESSONS, 1876.

FOURTH QUARTER.

- Oct. 1—Stephen's Defence.—Acts vii. 1-19.
 " 8—Stephen's Defence.—Acts vii. 35-50.
 " 18—Stephen's Martyrdom.—Acts vii. 51-60.
 " 22—Simon the Sorcerer.—Acts viii. 9-25.
 " 29—Philip and the Ethiopian.—Acts viii. 26-40.
 Nov. 5—Saul's Conversion.—Acts ix. 1-18.
 " 12—Saul's early Ministry.—Acts ix. 19-30.
 " 19—Dorea Restored to Life.—Acts ix. 31-43.
 " 26—Peter's Vision.—Acts x. 1-20.
 Dec. 3—The Gentiles Received.—Acts x. 34-48.
 " 10—Spread of the Gospel.—Acts xi. 19-30.
 " 17—Peter's Release.—Acts viii. 1-17.
 " 24—Review, or a Lesson selected by the School.
 " 31—Annual Review.