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The Canadian Independent.

New Series Vol. I No. 1. TORONTO, FRIDAY, Oct. 25, 1878. Specimen Number.

THE TRUE TEST OF PIETY

What is the true test of piety? Plain, matter of fact, unecstatic obedience as of a child to a father, that is the test. The only true joy is born of such obedience. Ecstasies that come from any other source do not belong to the legitimate family circle of heavenly joys. They are the result of that which it does not take heaven to explain. They can be produced at any time and on any occasion by a combination of earthly forces. Singing can produce them. A sympathetic voice can charge the mystic thrill along the nerves of the tongue. Eloquence can produce them. How often under the orator's power men and women weep, groan, and shout in loud acclaim! The magnetic influence which hovers over a vast audience, the electric lights hover over marsh lands during a summer heat, can communicate by subtle and untraceable paths its deceptive and transitory excitement so that the vast multitude shall be charged full of the current. A false expression might deceive the very elect. Many suppose that this kind of feeling is legitimate, spiritual, and represents the real power of God. Yea, many gauge their piety by the presence or absence of these feelings; which are feelings that reach no farther than the muscles, and have their home in nothing more divine than the nervous tissues.

The piety of Jesus consisted in obedience. His great aim was to do the will of God. He loved God perfectly, and he loved man perfectly, and so perfectly fulfilled the law; and so had perfect happiness. Obedience to God lies in natural duties as truly as what are known as technically spiritual. The perfect life stands parent to the perfect joy. *The Golden Rule.*

QUESTIONS FOR CHURCH MEMBERS.

1. Why am I a member of this Church? Is it because I wish to serve Christ here below, or is it for the sake of company, respectability and fashion?
2. Am I a true Christian? Do I hate sin, love Christ, his people, and cause? Have I chosen God for my portion? Do I desire to be made holy?
3. As a member, what am I doing in the church? Do I feel that I have a duty to perform for which Christ will call me to an account?
4. Is there that reverence, that deference, that consistency, which right views of the sanctuary should inspire?
5. What is my conduct towards my brethren? Do I love them, feel interested in them, and help them? If in my power, do I visit them when sick and comfort them? When wandering, do I endeavor to reclaim them?
6. Do I love my pastor as I ought? Do I help him or am I a burden to him? Do I wound, afflict, and grieve where I might comfort?
7. Do I pray for my minister as I ought?
8. Do I bear my share towards the cost of God's house cheerfully, punctually, conscientiously?
9. Am I a laborer in God's vineyard or a loiterer? Is my talent laid up in a napkin, or laid out to the best advantage for Christ?
10. Am I growing in grace? My privileges are great. Is my faith stronger, hope brighter, humility deeper, charity broader, and principles more fixed? Do my hatred of sin and love of holiness increase?
11. Do I live under the impression that I am responsible to God for time, talent, property, and the improvement of opportunities of usefulness?
12. Am I prepared to die? Are my accounts straight? Is my work done? Would I receive the applauding welcome, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord?"—*Christian Era.*

BRILLIANT PREACHING.

So Astley Cooper, on visiting Paris, was asked by the surgeon-in-chief of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times. "Ah, but, monsieur, I have done him one hundred and sixty times." How many times did you save his life? continued the curious Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of the thirteen. How many did you save out of one hundred and sixty?" Ah, monsieur, I lost them all, but the operation was very brilliant. Of how many popular ministries might the same verdict be given? Souls are not saved, but the preaching is very brilliant. Thousands are attracted and operated on by the rhetorician's art, but what if he should have to say of his admirers, "I lost them all, but the sermons were very brilliant."—*Spirit.com.*

THY WILL BE DONE.

We seek not to win it. All the way
Is night. With thee alone is day.
From out the torrent's troubled drift,
Above the storm, one prayer we utter—
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Thy will be done!

Though dim, as yet, in tint and hue,
We trace thy picture-wise design,
And thank thee for the orange supplies
Its dark relief of sacrifice—
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wife we press;
If from thy medical's heated bars
Our feet are scathed with heated scars,
Thy will be done!

Stole, thou, the Master, we thy keys,
The anthem of the destinies!
The minor of the loftier strain,
Our hearts shall breathe the old refrain:
Thy will be done!

—John G. Whittier.

UNCONSCIOUS SERVICE.

The best and noblest service in life is prompted by love, and love works without consciousness of self. When in the house of Simon at Bethany, that woman came with the alabaster box and poured the costly and fragrant ointment upon the head of Jesus, it was, on her part, an unconscious act, expressive of the supreme affection of a heart that would give all to Him. Even the disciples were blind to its meaning, until the Master hushed their complaint with the revelation that this service of womanly devotion should evermore be remembered as a memorial of her. The fragrance of this simple act could never cease to exhale, because of what it was to her Lord. She knew it not, but her offering of affection had anointed His body for its burial. A deed of devotion which angels would have begged to render. Duty is a task-master and galls the neck with its yoke, where love bears its heavier burdens and sings with joy unconscious of its service. Whatever is done, impelled by the supreme affection of the heart towards Christ, is sure to be the right thing. That which for a moment appears to be a blunder, and which a cold,

calculating spirit would avoid, proves to be just the right thing. Love has an intuitive perception, and going easily and straight to the accomplishment of its purpose, thinks that its work is so simple as scarcely to merit recognition. The fact that self is not thought of is the reason often why so much real good is accomplished. The word spoken in love by one who is neither great nor renowned is received and thought of for its own worth and need, while the same message spoken in eloquence of personal utterance is forgotten in the remembrance of the way and manner of its expression. The unconscious service of love is an irresistible argument that it is done for its own sake, and such words and acts are conquering forces. Men are brave to stand against influences back of which they see obtruding personal pride or planning, but let them be convinced that what is said or done is simply from a supreme desire for their welfare and good and they are broken down. When the Master welcomed His faithful servant the exclamation of glad surprise leaps from his lips, "Lord, when did we these things?" He knew it not until then that those deeds of unconscious service that prompted him to help the lowliest of his fellow men was remembered as if done for the King of kings. It is the unconscious ministry of loving hearts that is held in eternal remembrance.—*The Working Church.*

A CHRISTIANIZED PRESS.

ANOTHER rectifying influence is to come, will come, from a Christianized printing-press. There are but few people who read books in our day. Take a hundred business men; ninety-nine do not read one book. ~~Take a hundred newspapers that are out of the~~ people, either in the right or in the wrong direction. A bad newspaper is an angel of darkness. A good newspaper is an angel of light. No man is any better than the newspaper he continually reads. When you see the printer's boy, with inky fingers setting up the type, you do not put him down as one of the forces in our civilization; yet he is. That newspaper lad, running along the street with a roll of papers under his arm—although he may be barefooted and bareheaded—is irresistible in his power, and at every step the city is elevated or depressed. Oh! for a Christianized printing-press. The whole responsibility comes down upon the heads of editors, and authors, and publishers, and writers, and compositors in our day. If in any city the newspaper is polluted, the city is polluted. We would do well, in all our prayers before God, to solicit the Christianization of all the printing presses in our country. By that power the world is to be redeemed.—*Talmage.*

MEN sometimes object to the doctrine of the depravity of mankind. But the strongest teachings of the Bible and of the pulpit are more than confirmed by their own actions—by the conduct of the world itself. Every bolt and bar, and lock and key, every receipt and check and note of hand, every law-book and court of justice, every chain and dungeon and gallows, proclaim that the world is a fallen world, and that our race is a depraved and sinful race.

THE young people of our country do not usually show the respect for age which is both a duty and a grace. In some countries beyond the sea, there are communities where veneration for old persons is a universal habit. Wherever met by the young, known or unknown, there is a beautiful obeisance toward bowed form and the trembling step of age, which perfect joy to witness. The Gospel inculcates respect for spirit everywhere. Parents themselves are responsible for the degree of respect which they receive from their children.

"FIFTY YEARS' MINISTRY."

The Rev. Henry Wilkes, D.D., Professor of Theology in the Congregational College, on October 13th celebrated the fiftieth anniversary of the preaching of his first sermon by delivering an address to the members of Zion Church, Montreal, founded on the following text: "But I will remember the years of the right hand of the Most High." Ps. lxxvii. 10.

After a brief introduction, the reverend doctor said this text is made the motto of reminiscences of a ministry of fifty years' duration. My ministry began with the first sermon delivered to a congregation of my fellow-men, by one who had relinquished commercial pursuits, and had consecrated the remainder of his life to the Christian ministry. Having spent six years in this city in connection with the house of the late John Torrance first as a clerk, and having reached twenty-two years of age, as a partner for the last year, I left Montreal for Glasgow in the midsummer of 1828, that I might join myself to the University of that city, and to the Theological Academy of the Independents, conducted by the late Rev. Ralph Wardlaw, D.D., and Greville Ewing. In October of the same year I preached at Govan, then a village two miles from Glasgow, a sermon on the text "Therefore if any be in Christ he is a new creature, old things have passed away, behold all things have become new." 2 Cor. v. 17. It may appear to some strange that one in such a position should be urged to preach. But it so happened that I had already enjoyed good advantages of education, and withal of no little practice of public speaking in the Sunday school work of the American Presbyterian Church of this city, of which I had been a member upwards of two years. My memoranda show this preaching ministry was more continuous than I should be disposed to permit to one of my students of the present day. Shortly after I preached at Kilmarnock, Larkhall, Cambuslang, Hamilton, Helensburgh, Greenock, Alloa, Ayr and Dunfermline. The midsummer of 1829 was spent in Ireland, in company with an Irish deacon of one of your churches in Scotland, and I preached at Belfast, open fields around the last mentioned city. It was a most encouraging service. It would be of little interest to you were I further to recount the details of this form of ministerial work during the years 1830 and 1831, the summers of both of which years were spent in England and that of the last of them in efforts for the good of Canada. The result of those efforts were the obtaining the service of the late Rev. Richard Miles, who formed this Church and was its first pastor, and also the nucleus of acquiring your present College Library. In 1832, prior to leaving Glasgow for this port in the good brig "Favorite," Captain James Allan, I was solemnly set apart and ordained to the ministry with appropriate services in Dr. Wardlaw's Church, West George street. The Sundays of a voyage of five weeks were cheered and improved by divine service on the deck, there being upwards of one hundred souls on board. Captain Allan always cooperated most heartily. One of my hearers on those Sundays, then a young immigrant, told me not two months ago that he had seldom seen me since, but that he remembered well the services on board the "Favorite." After a short stay in this city, the mission I had undertaken called me westward, and kept me busily employed during the summer, lecturing, preaching, and holding public meetings. Meanwhile that dire disease, the cholera, swept away nearly one tenth the inhabitants of this city. On my return old friends were missed, while sadness and sorrow dwelt among survivors. Many years afterwards I was informed by a Christian minister that one of those disciples by the way had greatly awakened him as a youth, and led him to seek and find a Saviour. Arrangements were made for my entrance during the following summer on a stated ministry at York, now Toronto, where, instead of at Montreal, there was probability that my life work would be carried on. Had it been so, how different a narrative of experience and effort would have resulted! Much to my disappointment at the time, the scheme fell

through, and I became convinced that we must have systematic British help in order to succeed in the introduction to Canada of Congregational churches and institutions.

At length in April, 1833, this itinerant ministry came to an end, by my settlement in the Albany street Church, Edinburgh. Having thus spoken of a ministry extending from October, 1828, to April, 1833, one naturally inquires of what sort it was. The subject of the first sermon suggests the tone that pervaded them all. Men must be in Christ if they are to be saved—there is salvation in no other, "there is none other name under heaven" whereby or by whom that boon can be obtained. I do not forget that my urgency, often impassioned entreaty, in calling upon the people at once to turn unto the Lord, forsaking their rebellious attitude, brought upon me not unfrequently the rebuke of grave and reverend seniors, whose theological conceptions were rudely assailed by such appeals. Meanwhile, the Lord added His gracious testimony by giving me seals to my ministry of the time and place. I am reminded of one especially having far reaching issues. A shrewd, intelligent man was walking aimlessly in the street about ten o'clock on Sunday morning, in a town some twelve miles from Glasgow. He was in much spiritual distress of soul, and knew not which way to turn. Being accosted by a friend he was asked to attend service in the Independent chapel, where a young man from America was to officiate that day. He complied, and the day's instruction was the means of his relief; he found rest in the Saviour, and in due time joined himself to the Church, bringing with him of course his young family. That was the family in which the renowned David Livingstone, the African missionary and explorer, was then a boy, for his father was the man who on that Sunday received the blessing. I did not learn these facts until more than twenty-five years afterwards. In looking back to those early years I have only further to say that I carried with me across the Atlantic a determined opposition to all prevailing use of intoxicants, took occasion to write in the Greenock newspaper on the subject of abstinence from what was admitted to be lawful, but which was not expedient, and throughout those five years the general benevolent objects had such advocacy as I was able to give them. We are not to forget that our Divine Master went about doing good. He lived for it.

On the next period of three years as pastor in Edinburgh, Scotland, I must not dwell. I found in fellowship 140 members and left the number 240. My Bible class contained two men who have since spent their active life as missionaries in China, and are now, in old age, retired from active service. Two others, one of whom has done the same in India, and the other now occupies a prominent position as pastor in England. During this period the voluntary controversy raged, to which I was called to contribute my quota of information and argument; was editor for two of the three years of the "Denominational Magazine," coming into pleasant relations with certain Quaker friends in England, who were outspoken in a conflict for the Evangelical faith. I sailed for New York, and found myself and family in Montreal early in August, 1836. I was met on landing at the wharf from the steamer from Laprairie by a number of friends; it is doubtful if any one of them survives except Mr. Henry Vennor, with whom from that date I have been on terms of intimate friendship. Though arriving in August, I did not take charge here until the first Sunday, in October, for I had to visit leading points in Upper Canada and the townships of Lower Canada, as agent of the Colonial Mission. The design was to furnish that Society with general and local information by which they might be guided in selecting and sending out suitable ministers of Jesus Christ.

Before passing from this second epoch, let me say that one's faith was sorely tried again and again, as the present in Montreal was contrasted with the past in Edinburgh. I left a membership of 240 to find one of less than fifty; and though my hearers in the evening were numerous, they did not reach the aggregate in Edinburgh.

The period to which these memories refer extends

from October 2, 1836, to May 14, 1871, during which thirty-five years I was the sole pastor of the Church in this city, which for the first ten years met in St. Maurice street Chapel, and the remaining twenty-five years in this building. My beloved friend Rev. Richard Miles left a membership of forty-eight and an average congregation of about 100. There was a debt upon the building not very far from its value. One half the basement was leased to a merchant as cellarage; there were no galleries or vestry. The few people were of one mind and that one mind was to serve the Lord and to promote the interests of the Church. The general attendance upon the ministry grew steadily, as did the membership of the Church. The congregations in the evening frequently filled the little building, for at the time evening service in the churches was not the rule, and members of the Episcopalian and Presbyterian congregations frequented my evening ministry. The steady growth of the congregation induced the Church to occupy, in the Sunday school and week night services, the entire basement, to erect a vestry for a retiring room for the minister and for a Bible class, and then to erect galleries, thereby largely increasing the accommodation. During this latter process we united in service with our friends of the American Presbyterian Church and their then pastor, Rev. Caleb Strong. With that Church we have always had the most friendly relations, as also with that so long under the care of the late Rev. Dr. Taylor. As we prospered we paid off our indebtedness, both the original and that arising from improvements and enlargements. The progress alluded to and the need of another congregation with us minister to assist in the general work of the denomination, led to the formation of a second church under the care of Rev. J. J. Carruthers, now, and for the last thirty years, of Portland, Maine. They met for a time in a hall, and then erected a church building. This last was too expensive a movement for their number and means, and ultimately crushed the once hopeful cause. The introduction also of the Free Church of Scotland movement on the visit of the late Dr. Burns, and their choice of an eastern position in the city, naturally though innocently interfered with the progress and success of the second church enterprise. The disruption in Scotland led several families, who deeply sympathised with it, to attend my ministry for a time, and to seek communion with the church until they saw what they could do in our city to promote an object dear to them. Towards the close of our occupancy of the building in St. Maurice street, there was made a very vigorous and persistent effort by means of tracts and printed sheets circulated in offices, warehouses, and other places, especially among young men, to shake their confidence in the great facts of the Trinity, our Lord's divinity, the personality and divinity of the Holy Spirit, human depravity, our Lord's atonement and others which the Church generally regards as of a fundamental nature. Believing it the duty of some one, I announced a series of discourses on the subjects in view of the Arian and Socinian controversies. The building, seating about five hundred, was packed for nine successive Sabbath evenings with attentive listeners, among whom, be it said to their credit, were many who favored the negative theology. I shall ever bless God for the result. Many waverers were assured; and there followed the turning to the Lord of not a few who had been halting between two opinions. During all this period I was secretary of an auxiliary Bible Society, and from 1839 an active promoter and officer of the French Canadian Missionary Society. It was my custom to make an annual visit to our newly planted churches in the eastern townships, and the north-west of the city. As I drove my own sleigh and went alone, I had some rough experience amid our severe winter storms. During several weeks of one summer I was engaged at the instance of the Mission in visiting Nova Scotia and New Brunswick. At St. John I preached in churches of several denominations, and was received with remarkable kindness by, in some instances, crowded congregations. It should also be noted as a feature of the times in Montreal, that the Mercantile Library Association and the Mechanics' Institute

came into existence; the first mentioned largely through the energy of the late Hon. John Young. Lectures then began to be desired; and I prepared and delivered free of any charge quite a number on Commerce, and on the elements of Mental and Moral Science. These were delivered in public halls, and I remember one occasion when the Earl of Elgin and his suite were on the platform, and after my lecture on "Freedom of Mind," that nobleman, then Governor-General, delivered an elegant address to the Association. About those days the question of our Colleges came up for adjustment, and we held public meetings in advocacy of a liberal, non-denominational policy in their management. An amended charter was obtained for McGill College securing this end, and the University of Toronto was placed on a similar basis. Our annual meetings of Bible, Tract, and Sunday school Societies were wont to be held at different periods of the year as their committees might determine. It fell to my lot to suggest an anniversary week, which has been the course for nearly all the years since the erection of the large Methodist Church in St. James street. Our Orphan Asylum, Ladies' Benevolent Society, and other charities demanded and obtained such help as one could afford in the advocacy of their claims. The late Dr. Bethune, Mr. Esson and myself, with a number of lay gentlemen inaugurated the High School. The Ministerial Association of Montreal originated with five of us, of whom I am the only survivor; it was formed about 1837 or 1838, and yet continues in existence. The twenty-five years in Zion Church were of the same general nature as the ten years already described. The Church and congregation grew in numbers, in intelligence, and in influence. I suppose it will be admitted that they became a very great power in the community, and that their influence extended for good, far and wide. But the first ten years were very trying financially. The change in the commercial policy of the Mother Country necessarily affecting colossal interests which had sprung up under the former system produced much distress and disaster in this commercial centre. The ground on which this building had been erected was not paid for, and was, after five years, now becoming due. I went to England with my tale of difficulty and distress, and, as the result of six months' toil, I brought home with me £1,000 stg., and paid for the land which, indeed, had been purchased in my name. But there was still a heavy incubus of debt which was not lifted off for some years, and which necessarily affected unfavorably the ministerial stipend. For fifteen years I received considerably less than my ministerial brethren in the city of the same standing. But I neither starved, nor did I incur debt; hence had no complaint to make. My people began of their own accord to increase the inadequate stipend as the finances of the church enabled them so to do. This was done spontaneously and several times, until at length it became an average amount—paid, let me say to their credit, always punctually.

In the year 1862 leave of absence for five or six months was granted me, and a purse to aid in defraying expenses was put into my hand, that, with my eldest daughter, I might visit England and the Continent. Those months were thoroughly occupied in a most enjoyable manner. Scenes of nature and of art were photographed on the memory, and in the autumn pastoral work was resumed with fresh impulse and energy.

How can that be done with anything like freshness and power among the same people for a period of thirty-five years? Well, first, they do not really continue to be the same people. The children grow to be men and women, and the middle-aged become aged. Many remove, and in a city like this many are continually arriving. But, second, the Bible is a wonderful book, affording endless variety of the most interesting and instructive teaching. I have 1,600 MSS., for the most part discourses written out, but hardly ever delivered just as they were written. There are biographical sketches from our first parents down to Moses. The parables and miracles of our Lord were examined for purposes of instruction, and so the

life and labors of the Apostle Paul. The Epistles of Peter, the first Epistle of John, two chapters in Isaiah, the whole Epistle to the Hebrews were expounded and their lessons enforced. These are but a sample—there was much else after the same manner. Current events were used for illustration and instruction. I was not eloquent, indeed, from a mistaken dread lest I should be found preaching myself rather than Christ, I have never done my very best in elaborating a discourse—hardly ever having written one twice. I have had to fight many a battle against what I regarded as exaggerations and errors in the faith called Orthodox, and have insisted on dealing with difficult questions with common sense, but the grand old verities themselves stand fast as the throne of God. Very many have encouraged me by declaring their indebtedness to the vestry meetings under God for great comfort and strength in the trials and battle of life, and others for a mental and spiritual training in the school of Christ. To Him who helped me and blessed my work be all the praise. I would that more had been done in the way of self improvement, and that I had used to much greater extent the power of the press. Let my younger brethren take note of this regret and foster by their every effort a healthy literature. Let them cultivate the talent and use it well. Our "Denominational Magazine" has never been fairly treated by any of us. Let the same not be said of the coming "Weekly." And now age crept on though vigor remained. A three months' holiday enabled me to revisit friends in England and Scotland, to inspect the Exposition in Paris, and to attend the meeting of the Evangelical Alliance in Amsterdam, Holland. In 1869, the death of Dr. Little at the commencement of our College Session, laid on me extra work in the matter of College lectures. In 1870 the brethren in the West and here and in England called me into my present position, and thus in the following May the pastorate was transferred to the Rev. Charles Chapman, and I became merely *pastor emeritus*. I need not speak of my subsequent ministry during the last seven years, it has included no little preaching both in Canada and in England where six months of 1874 were spent; but its main effort has been to bring to bear on the young men who are preparing to enter upon their great and important work whatever of acquirement and of experience I may have obtained by God's goodness during the long ministry.

And now what shall be the conclusion of this imperfect review of a ministry extending over half a century? Before the Lord I bow with humility because of much shortcoming and imperfection; and I lift up my heart with thanksgivings for His unnumbered favors? Whatever planting and sowing I may have done, it was He that gave the increase. Before my fellow-man I bear testimony that self denial and self-sacrifice in God's service becomes in one's hands a cup of joy and blessing. The choice made fifty years ago is vindicated by the issue. Wealth was not chosen, and it did not come, and sometimes comparative poverty was for the time inconvenient. But usefulness to one's fellow-man was chosen, and through God's goodness it did come abundantly. One exceedingly rejoices not to have lived in vain. One is thankful beyond measure that the ministry has left its impress for good on a great multitude of people here and elsewhere. There is a spiritual force that descends from one generation to another, so that we being dead in due time, yet speak. I have loved this work of ministry in all its parts with a sort of passionate fondness, notwithstanding its trials and disappointments, and to-day I remember with gratitude, homage and joy, "the years of the right hand of the Most High."

Sunday School Teacher.

INTERNATIONAL LESSONS.

LESSON XLIV.

THE TEN LEPEERS.

GOLDEN TEXT.—"And Jesus answering said, Were there not ten cleansed? but where are the nine?"—Verse 17.

HOME STUDIES.

- M. Lev. xiii. 35-46 ... The law of leprosy.
- T. Lev. xiv 1-29 ... The law of cleansing.
- W. 2 Kings v. 1-14 ... The Syrian leper.
- Ph. Mark i. 35-45 ... The leper of Capernaum.
- F. Luke x. ii. 11-19 ... The ten lepers healed.
- S. Zech. xiii. 1-9 ... A fountain for uncleanness.
- S. Ps. li. 1-19 ... Whiter than snow.

HELPS TO STUDY.

Jesus was on his way to Jerusalem. The most direct way was through Samaria. But the Samaritans were not on good terms with the Jews, who, in turn, hated and despised them. Hence it was that those who went up to the feasts often met with annoyances as our Lord Himself did (Luke ix. 52-56),

and even violence when they passed through the unfriendly land that lay between Galilee and Judea. Our Lord, therefore, avoided it, and went along the frontiers between Samaria and Galilee. He thus travelled due east towards the Jordan; and, on reaching the river, either crossed it at Scythopolis, where there was a bridge, recrossing it again near Jericho, or he kept along the western bank.

And on His journey, as He was entering into a village, unknown to us, there met Him

I. TEN LEPEERS: vers. 12-14.

Cut off from all intercourse with their fellow-men, shunned and loathed, their common misery had drawn them together, and caused even the fierce antipathy between Jew and Samaritan to be laid aside.

The exclusion of the leper from people and the temple of God was not based upon sanitary grounds, for leprosy was not contagious.

All the ordinances relating to it were typical and symbolic; utterly loathsome and incurable (Note 1), it was chosen to represent the effects of sin. The leper was a type of one dead in sin, and his separation set forth the exclusion of the abominable and polluted from the true City of God—Rev. xxi. 27.

Out of their misery these men cried to Jesus. They were conscious of bodily distress and loathsomeness. They had heard of Jesus, of His power to heal, His willingness to receive. They believed this. They had faith enough to go to Him for relief.

Nor did they look in vain. Jesus bade them show themselves unto the priests. In the case of the leper recorded in Matt. viii. 4 this command followed the cure. Here it preceded it. This was done to test their faith. The law directed (Lev. xiii. and xiv.) that lepers, when they were cured, should show themselves to the priest and get a certificate of their cure. This direction, therefore, to go to get a certificate of being cured before they were cured required great faith. They might have objected, "Why send us without the healing that is requisite? Why not cure us first?" And so many want to be cleansed before they go to Christ. But they must go as they are, or they never can be healed.

It is in the act of going in the "obedience of faith" that the healing is made. So they set out to go, but as they went, "perhaps in the village itself," as Trench suggests, they were cleansed. While they were obeying the Lord's command the Lord's mercy came to them, simply because of their faith. So Naaman was healed. And so it was in every cure the Lord wrought, however varied in other respects His methods. So is it in the case of the spiritual leprosy. There is only needed personal faith in the love and suffering of a personal Christ. To every one healed by Jesus it can be said, "Thy faith hath made thee whole."

II. ONE (vers. 15, 16) perceiving the wonderful and instantaneous healing is not only glad but grateful. At once a loud voice, clear and strong, he glorified God. There can be little gratitude or love to Jesus where God does not receive the glory. He falls at the feet of Jesus in reverent homage, and gives Him thanks. It is the expression of personal indebtedness to Jesus. So also it is in the Christian life, all true obedience is the expression of gratitude. This distinguishes it from mere trying to do right, from the slavish obedience prompted by the spirit of bondage. It is the outgoing and manifestation of a spirit of adoption in a service which is perfect freedom.

This grateful man was a Samaritan, one from whom least would have been expected, one who had not the privileges of the others, and who belonged to a despised race. Thus those who come to Jesus in heathen lands often shame in the fervor of their devotion and love, those who have been blessed with all the privileges of Christianity from their youth. Here is encouragement to work on in the least hopeful fields. Away from the centres and in the frontiers you may find people less gospel-hardened, freer from prejudice, more eager to hear the Glad Tidings.

III. THE NINE (vers. 17-19). Jesus asked, Where are they? The question is full of sadness. Mere ceremonial obedience was nothing in comparison with grateful love. The Jews in their scrupulosity forgot their benefactor; while the stranger by his grateful love proved that he had obtained a spiritual deliverance greater than any bodily healing. The first had reached but to the healing of his body, and that he had in common with the unthankful nine; but gratitude for a lower mercy obtains for him a higher, a peculiar blessing, which is singularly his; which reaches not merely to the springs of bodily health, but to the very fountains of his spiritual being. These also are healed. That which the others missed, to which their bodily healing should have led them up, he has obtained; for to him, and to him only, it is said, Go thy way: thy faith hath made thee whole. As contrasted with the nine, "thine" was merely the beholding of the brazen serpent with the outward eyes, but his with the eye of inward faith; and this faith saved him—not only healed his body, but his soul.

Thus gratitude gives continual access to higher and higher blessings. The more we realize the claim of Jesus to personal gratitude and devotion, the greater will be our endeavor in the Christ-like life.

Just as leprosy sets forth the nature of our sin, its loathsomeness and misery; so the dealings of Jesus with the lepers illustrates his way of saving us, and its simplicity. "Believe on the Lord Jesus Christ and thou shalt be saved."

EDWARD KIMBALL is helping Ohio churches into liberty; the Congregational Church of Mansfield thanks him for helping them roll off nearly the whole of their \$40,000 burden.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

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TO SUBSCRIBERS

All communications for the Editorial, News of Churches and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

All letters relating to business, remittances, or advertisements, must be addressed to the Business Manager, Rev. J. B. SILCOX, 340 Spadina Avenue, Toronto.

\$1.00 per annum payable in advance. The paper will stop when the subscription expires, unless previously renewed.

III.

CANADIAN INDEPENDENT.

TORONTO, FRIDAY, OCTOBER 25th, 1878.

SALUTATORY.

THE Directors of the Congregational Publishing Company have undertaken to supply a want long felt by our Canadian churches. As a monthly, the CANADIAN INDEPENDENT has done us good service, but the time has come when a weekly is a necessity. In sending out the specimen copy we shall be expected to give some idea of what we intend to do.

In the first place we shall aim to make our paper a constant medium of communication between our churches in the Dominion. We need to hear of each other oftener than we have done, that we may take a more lively interest in one another. We shall therefore make the "NEWS OF THE CHURCHES" as full and stimulating as possible.

Our intention is to give considerable space to both British and American news, not forgetting items of interest from other lands. We are part of a great whole, and we shall strive, by our selections of matter and news, to help our readers to realize what is being done "along the whole line."

We purpose opening our columns for articles and letters from casual correspondents on topics of both general and denominational interest. We shall allow considerable liberty, though personalities will be always fearlessly ruled out. We wish for the freest interchange of ideas, believing that the highest advancement and purest growth will be thus secured. True we are Independents, but Independency is no synonym for isolation. An intelligent Independency means free enquiry, life, and progress; a self-contained isolation means a lingering death.

We hope our friends will not suppose we are going in for that molluscous kind of thing, namely, a paper that will accommodate itself to everybody's views and be without definite and decided principles. Far from this. Our historic record, the urgent needs of the present times, and, above all, the honor of Christ, forbid this. We know what we believe, and, when occasion requires, will be ready to speak

out. At the same time we will give ample scope to all that is worth noticing—whether in theology, politics, religious or common life matters not; and let the fittest survive the friction.

We hope also to bring the subject of our church services before our people. There are many points in this matter needing consideration, both in the musical and other parts of the service. These are not merely matter of aesthetic taste and culture. They have a mighty influence as auxiliary helps in gathering and keeping those whom we wish to influence for good. Our views on this subject will be given more fully in future issues.

It will also be a paper for the family. A wholesome, cheery, religious newspaper is a necessity in every home. Such will be the CANADIAN INDEPENDENT. It will aim not only to please, but also to develop true principles of christian character.

The Sunday School will find our paper a valuable help. The Lesson Notes alone will be worth the rate of subscription. It is our purpose to give this department special attention. In addition to the "Notes" we shall give sketches of various methods of Sabbath School working, Normal Class matter, and facts connected with the great world of school enterprise.

In regard to the Temperance question we stand fairly and squarely on the Total Abstinence platform. We class the liquor traffic among the worst evils that prey upon the commonwealth. We shall do our utmost to rid the land of this gigantic curse. Dr. Guthrie said truly that "we shall make no national conquest of the vice and ungodliness of the people until the Church of God faces in right earnest the drinking question." We mean to face it and fight it.

We hope, also, to show our relation as Congregationalists to the public questions and movements of the day. We wish to avoid all narrow sectarian bigotry, yet at the same time to vindicate our principles by showing their application to the duties and obligations of an enlightened citizenship. We think that the prevalence of these principles will be the strongest safe-guard against tyrannical oppression on the one hand, or an unrighteous communism on the other. We must show that we have an interest, and that of the deepest kind, in all that goes on around us.

STRAWS SHOWING THE CURRENT.

AS a system of church government, Congregationalism has ever done consistent and perpetual battle for the rights of the laity. It has shown itself willing to trust the common sense of those who sit in the pews. And it has been pre-eminent in calling in their aid, and utilizing it in the furtherance of its plans. Necessarily, therefore, it has always been sturdily opposed to those systems which have sought to concentrate the power in the hands of the ministers. It is logically

and warmly at issue with all clerical legislation. And so it welcomes any event which indicates that clericalism is losing its hold, and that the people of the pew are being admitted to their rights as regards legislation.

The question often comes to the front: Is Congregationalism making any headway? Do any of the systems which are essentially clerical show any signs of relaxation? In answer to this question, it may be safely asserted, that in the Protestant communities, the current is everywhere setting in the direction of Congregationalism. Events in ecclesiastical quarters are continually transpiring which show unmistakably that the simple and just principles of our system are being received in circles, which hitherto have been warmly opposed to them.

Such an event occurred the other day at Belleville. The General Conference of the Methodist Episcopal Church was in session. A fraternal address was being delivered by Bishop Haven, one of the great leaders of the Methodist Episcopal Church in the United States. In the course of his address, Bishop Haven said, "Lay delegation is a good thing. It has been a good thing for us, and it works without any friction. It strengthens us among the laity." Then turning to the Canadian bishop, he said, "I believe you have not yet introduced the laity into your General Conference." Bishop Carman replied, "We are completing our plans to bring them into it." Whereupon Bishop Haven said, "Well, you will have to hurry up; for there is scarcely a church in the world that has not adopted lay delegation."

"Scarcely a church in the world that has not adopted lay delegation!" That is an important statement, coming from so high a quarter as it does. It is a straw revealing unerringly the direction in which the current of ecclesiastical thought is setting. In those bodies which are intensely clerical, clerical in their make-up and working, a change is occurring, and that is in the direction of admitting the laymen to the legislative councils of these churches. In view of such radical changes, the adherents of Congregational principles have no cause for feelings other than those of satisfaction.

And the adoption of laymen's rights is only a question of time! The vast communions, which have been so fond of prelacy or oligarchies, will gradually become Congregationalized. The spirit of the age is democratic. And the Church is catching that spirit. Men like Morley Punshon may issue their warning, "Beware of Congregational Independency. Ye are not independent men!" And men like Punshon do not warn when there is no danger. But they may warn, while the current flows on in the right direction, quite heedless of their alarm. All we need as Independents is the calm and untiring enunciation of our principles, and the revelation of their happy working in our churches, and

other communions will not be slow to recognize their force, and little by little lift them up to a position among their own plans. Time and patience will bring the victory to the principles and plans which we are proud to call "our own."

Meanwhile, we stand on the bank of the ecclesiastical stream, and watch the straws.

"WHERE ARE THE NINE?"

OF ten lepers healed on one occasion by our Lord, one only returned to thank Him and "to give glory to God," and that one was a stranger, a Samaritan! The disease of which they had been cured was at once incurable by human skill, and fatal; and yet nine out of ten show no gratitude to the great Healer, and acknowledge no obligation for the blessing bestowed. What heart does not wonder at and recoil from the unparalleled baseness and ingratitude involved in such a course!

But is it unparalleled? For several years in succession the churches of Christ of nearly all evangelical communions have been largely reinforced as to numbers by accessions from the world. The Lord has given testimony to the word of His grace. The careless have been aroused, and the anxious have been directed and persuaded to enter the kingdom, and many a Christian pastor's heart has been gladdened by seeing the membership of His church increased and even doubled by young converts who have been brought in during these times of revival. Zion has exclaimed "who are these that fly as a cloud, and as the doves to their windows?" But where are they?

Every Christian ought to be a worker. Every saved soul ought to be a messenger to carry the glad tidings of salvation to other souls. And not only ought to, but will, in proportion as they understand what they have been saved from, and feel the constraint of Divine love shed abroad within them.

No doubt in many cases this expectation has been realised. Indeed, we know that the spiritual force of many of our churches has been greatly augmented by these additions to their membership. The Sabbath School has felt the impetus. The prayer meeting has been better sustained. The hands of the pastor have been held up as never before, and the battle is waged with more hopefulness and success. But who are these "true yoke fellows" that so assist and cheer their pastors, and what proportion do they bear to the number of young converts received? How many of them have returned to give thanks to the Divine Healer, asking with the penitent Saul, "Lord, what wilt Thou have me to do?" "Where are the nine?"

The failure to enlist young Christians in church work is a great calamity to the churches and a grievous injury to the young converts themselves. Exercise of our gifts and graces is essential to health and growth.

Only as we improve what God has bestowed may we look for more. Where not so enlisted, the failure usually results chiefly from one of two causes: either the young people have never been taught their duty, or they do not know how to go about fulfilling it.

To both these points we would earnestly call the attention of the pastors and officers of all our churches. Let every member on being received be faithfully instructed as to the claims of Christ upon him, and directed to some part of the great harvest field where he can begin to work for him. No true Christian can ever taste the joy of saving a soul from death without desiring to renew the effort. The labourers in the vineyard are few, often, only because "no man hath hired them," and an earnest attempt to engage them in the service of the great Householder would not infrequently surprise the minister who makes it by the readiness of the response "Here am I; send me!"

Once more, then, in the name of the Lord we ask, "Where are the nine?"

Will our friends send on all the particulars of news of their church, and remember that an item to be of value should be sent immediately after the occurrence. Do not give them a chance to get stale. Let them also be short. "Brevity is the soul of wit."

We hope to make our department, "The News of the Churches," more and more complete week by week. To this end we solicit the prompt and active co-operation of every pastor and layman. We hope to see every congregation represented in "The News of the Churches."

GOVERNOR-GENERALS, whether present or future, are not always wise. The Marquis of Lorne has been lecturing some of his late constituents at Inverary. He seems to think that the world will come to an end if national church establishments fall. He may learn by a residence in Canada that all the churches are the better for the practical voluntarism here prevalent.

We are rejoiced to learn as we go to press that some of Dr. Wilkes' admirers in Montreal are determined to celebrate his jubilee of ministerial service in a manner worthy of the occasion. They are trying to raise a money testimonial sufficiently large to place the Dr. in comfort for the rest of his life. This effort will find a ready support, not only from his friends in the Congregational body, on whose behalf he has so long and faithfully labored, but also from many outside, who will hail with joy this chance of expressing their appreciation of his efforts for the public good.

RECENTLY a lady bequeathed to Mr. Spurgeon several thousand pounds for his own personal use. Mr. Spurgeon was induced to enquire into the circumstances of the relatives of the donor, and finding they were needy, and that nothing had been bequeathed to them, he very generously divided the legacy among them.

Contributed Articles.

OUR OPPORTUNITY.

BY JOSEPH GRIFFITH.

It is a frequent complaint in certain circles that Congregationalism makes but little advance in Canada. Our churches, our ministry, our members, it is said, multiply but slowly, more slowly than in other lands, more slowly than would naturally have been anticipated here. And this is true. The complaint is no croak. It is a fact that our progress is not what it might and should be.

How is this? I hold that the conditions, generally speaking, are not at all unfavourable to the growth of Congregationalism here. I hold that Congregationalism rightly interpreted and administered would thrive wonderfully in this country. I say, "Congregationalism rightly interpreted and administered." For, to borrow a form of expression sanctioned by high authority, there is a Congregationalism and a Congregationalism, the seeming and the real, the false and the true. There is a Congregationalism that is such merely in name and appearance: there is a Congregationalism that has none of the essence of Congregationalism, that has repudiated its spirit, that has denied its power. And we have had our share of this in Canada—probably, more than our share. I know that they have had an abundance of it in the United States, and have still. They have there a very High Church type of Congregationalism, a something that requires a great deal of organization, that makes very many official posts and uses a vast amount of machinery, a something that is very conservative too, that appeals much oftener to the dead traditions of the past than to the living sentiments of the present. Now, for that kind of Congregationalism there is no room in Canada. There are other and better and more efficient ways of doing the work it would do. And every religious denomination should have some distinctive mission, otherwise it has no right to exist. Of a spurious, bastard Congregationalism, a Congregationalism that forever apes the peculiarities of other denominations and forgets its own, we have no need. Such a thing cannot succeed here. But of a Congregationalism that knows what it is and why it is, a Congregationalism that accepts its own responsibilities, we have need. And that must succeed. There is work for it to do, work that cannot be done except by its instrumentality, work that is not likely to be done, at least, except by its instrumentality. And if this work is assumed by us and carried on earnestly and vigorously, we must obtain a commanding position in the land. Let me justify this assertion.

Congregationalism should foster a liberal and progressive theology. It always does so when it is the genuine article. It teaches and accustoms its adherents to inquire and think and decide for themselves. It has no stereotyped confessions, no fixed standards of orthodoxy. It has no ruts of belief and utterance in which everybody must run. If it has, then it ceases to be itself. Now, I think that it is clear enough to the most superficial observer that such a candidate for public favour has a splendid chance in Canada now. We stand all but alone in this respect. The leading Christian communions of the land are utterly at variance with us. And we may as well admit at once that there is an "irrepressible conflict" between them and us, and go into the battle as if we meant to fight. If we do this, what will the result be? Whatever is liberal and progressive in opinion will naturally go with us. We shall win the sympathy and enthusiastic, faithful service of all those who feel the force of modern ideas. The young men of the country, the intelligent, inquisitive ones, would be won. And let me say, these men are far more numerous than is generally known. I have associated, especially in our larger cities, with many in different religious communions who belong to the class I have mentioned. These men should be with us. They would do more good with us than anywhere else. They would be more helped and strengthened with us than anywhere else. And further, there is this fact to be taken into consideration. These men will be largely lost to christianity unless they find some type of religion other than they find where they are now. They cannot much longer live on the mediæval, narrow, irrational notions which are set before them by their guides and instructors. We may catch them and we may save them, and in order that we may do this, the one requisite is that we be true to our professed principles.

Then, again, Congregationalism should be synonymous with freedom in ecclesiastical life. I know that nominal Congregationalism is not always so. True Congregationalism always is. It gives the largest rights—with the largest responsibilities, of

course—to every church member. It is democracy. Now, is there not a numerous and growing class in Canada to whom this feature in Congregationalism would naturally commend it? We sometimes boast that our Canadian system of government is the most popular on earth, that the mind of the people is more emphatically and expeditiously expressed in public affairs, than anywhere else. If this be a fact and certainly, it is not far from being one—the democratic sentiment must "grow from more to more." And it will invade ecclesiastical as well as political life. It is beginning to do that already. The great Methodist and Presbyterian and Episcopal bodies show unmistakable signs of its inroads. They are modifying their constitutions and changing their methods. Why should not we avail ourselves of this opportunity? Why should not we come to the front? Why should not we proclaim ourselves as the champions of freedom and equal rights and equal privileges?

I might say much more in this direction. I may do so on a future occasion. But of this I am certain, from the considerations submitted above: the hour favours us. Wind and waves are with us. We may make a quick passage to a good shore. But, then, we may miss our destiny. I sometimes fear that we shall. I am certain that we shall if some counsels that I wot of prevail in our midst. If we strive after uniformity of view, if we deem a fixed creed a desideratum,—and there are indications that some are very eager to bind everybody to utter their shibboleth of dogma—then surely we shall fail, and we deserve to fail. If we strive after complete ecclesiastical organization, if we deem a sort of hierarchy essential—and there is no doubt that there is a tendency in some quarters to make the conditions of fellowship and co-operation stricter than they have been—then too we shall fail and we merit failure. If there is anything I would seek to impress on my brethren in this our specimen number of the new INDEPENDENT, it is this: we can be nothing if we are not ourselves; we can do no work if we do not do our own work.

IS ATTENDANCE ON SABBATH SERVICES WORK?

By W. H. ALLWORTH.

The above question is suggested by the oft-repeated excuses for the neglect of Divine service and the Sabbath School. It is now commonly urged as an excuse for absence from the house of God, "I work all the week," or, "am confined all the week, and need rest on Sundays."

Just so, you need rest on Sundays. You go to your business on week days, say at seven in the morning, and work, with an hour's intermission, till six at night, ten hours. If you are in a store, or on a farm, or in some of the professions, you will be engaged a few hours longer. Very well; we can understand calling this work. Now for the Sunday rest. Sunday services consist say of four hours, all told, on the average, in the house of God. In most places, Sabbath services seldom begin till eleven a.m.—within an hour of noon. An hour and a half is spent in acts of worship, not work, but the most effectual rest for both body and mind that can be had. Sitting down and listening, or silently following the prayer, or changing the posture in singing God's praise, all as unlike work as possible, and the very best rest from weekly toil. Another hour in the afternoon is a glorious rest by change of topic for thought, and the healthy excitement of teaching, or study of God's word. Another hour and a half of quiet worship, in the evening, is not work but rest.

Nothing but a distaste for God's worship would prompt men to excuse themselves for absence from the house of God on Sundays on the plea of needing rest. The attention required for the service of God in public worship, or in the Sunday school, is salutary and healthful to toilers either with brain or hand by the rest it gives the body, and the change in the line of thought it makes necessary. As to the rest of the day, there are about eight hours for private worship and domestic relaxation.

Three services on Sundays may represent severe mental labour, and even fatigue, to the minister who stands and speaks while others sit and listen; but to the ordinary worshipper and hearer, it is rest.

CYPRUS is to be Anglicized. The first shipment to it from Liverpool was 50 barrels of beer?

MR. GEORGE MULLER'S work at Ashleydown, Bristol, is still in a flourishing condition. The annual report just issued states that after meeting the year's expenses, amounting to \$200,000, the accounts have been closed with a small balance in hand. Since the founding of the institution, nearly \$4,000,000 have been received without any one having been appealed to personally, and 66,000 children and adults have been taught in the various schools.

News of the Churches.

Three persons received the right hand of fellowship last communion at Turnberry.

THE Rev. R. McKay of Kingston will begin special services at Listowel, Oct. 27.

THE Morrisman congregation at Ayr has joined our body and seeks a minister from our ranks.

THE students of C. C. B. N. A are supplying the pulpit of the "Old Kirk" Presb. church at Lancaster.

THE friends at Georgetown are about to erect an iron fence around their new church at a cost of about \$500.

AT Howick, 9th Con., five persons were received by Bro Gray into communion at the October communion.

THE new Bethel Church, Kingston, will be opened for worship, free of debt, on the second Sabbath in November.

ACTON finds its hands pretty full with the new church liabilities, but is cheered by several additions to its number.

WE learn that most of our pastors are preparing for very earnest work this fall and winter, and are anticipating large results.

BRO. SALMON has been holding special services at a school-house near Embro. Twelve persons have found peace in Christ.

THE bazaar held by the ladies of Zion Church, Montreal, Oct. 25, towards paying off their floating debt, realised about \$800.

PROF. FENWICK and the students have resumed the services at the Eastern Church, Montreal. The attendance is on the increase.

THE Rev. A. J. Bray of Zion Church, has been drawing crowded audiences to hear his Sunday evening sermons on the "Prodigal Son."

THE Rev. S. P. Barker of the First Church, Brantford, continues to attract large audiences by his Sabbath evening sermons on the topics of the day.

THE friends of Emmanuel Church, Brantford, have yielded to the depression and difficulties occasioned by the sudden exit of its pastor, and closed its services.

THE "lines" have fallen to the Embro folks in "pleasant places." There is a beautiful church, a fine parsonage, and Bro. Salmon finds his work prospering.

THE Warwick field under the care of Rev. R. Hay having divided, Forest retains Bro Hay as pastor. Watford has invited Mr. C. Pedley to supply with a view to settlement.

BRO. HINDLEY is toiling on in his large field at Owen Sound with good success, his country stations being specially hopeful. Bro. McKay begins special services in January.

REV. E. D. SILCOX, Stouffville's energetic pastor, says, "our future is bright," "we are trying to make the valley full of ditches and expect God to fill them." The parsonage is being improved.

A CORRESPONDENT says the new Wesley Congregational Church, Montreal, is rapidly approaching completion, and it is likely the congregation will be worshipping in it early this winter.

PARIS has a noble band of ladies who have cleared since the first of May last over \$300 by special efforts. Our good brother Allworth, labouring there, feels justly proud of his efficient helpers.

BOWMANVILLE is greatly cheered. The new church building is rapidly going up. Our Bro. Hen de Bourck is working away most indefatigably, and is much encouraged with the progress of affairs.

FROME, under the earnest leading of its pastor, Rev. W. J. Cuthbertson, has arranged a course of lectures and entertainments for the winter in aid of its building fund. They anticipate a hard winter's labor.

THE friends at Bolton are depressed by the death of good old "Father Wheeler," still they are determined to keep up the cause. With a good working man among them they may yet become a strong church.

BRO. MCCOIL feels great encouragement in the prosperity of Unionville, with its well-managed and well-filled S. S. and good congregations. Markham will contend with repeated discouragements, yet is hopeful.

WE understand the Rev. R. W. Wallace, of London, intends delivering a course of winter Sabbath evening lectures on the great religions of the world. Last winter's course was very successful alike in attendance and interest.

LISTOWEL is steadily growing, under the highly

prized services of its new pastor, Rev. A. F. McGregor. The time of the Sabbath School has been changed to the afternoon with marked benefit. The singing has been greatly improved.

MANITIA, so long without a pastor, is prospering under Bro. McKinnon, from Scotland. He has the advantage of being able to preach with equal fluency in Gaelic and English. The congregations are larger than ever, and the church much encouraged.

Zion Church, Guelph, has been renovated throughout, and new furnaces put in. It was reopened with special sermons by the Rev. J. Unsworth, of Georgetown and Rev. Dr. Wardrope of Guelph. The friends are now putting up a new S. School room at the rear of the Church.

MR. CHAS. PEDLEY'S labours in Kelvin and New Durham have been much blessed; in the latter place he has gathered a Bible class of over fifty. Owing to financial considerations Mr. Pedley will have to leave this field. Bro. Wm. Hay intends to keep those stations supplied as well as he can.

REV. H. D. HUNTER reports from Newmarket, "The field is a hard, very hard one, but with God and the right on our side there are no insurmountable difficulties. The prayer meetings are increasing both in numbers and power. Congregations steadily improve. No debt, no dissensions."

DR. WILKES preached to a full house in Zion Church, Montreal, on Oct. 13th. "A Discourse of Reminiscences of a Fifty Years' Ministry." His first sermon was given in Glasgow in 1828. He has been over forty years labouring in Montreal. In connection with this event the Montreal press is loud in the Dr's. praise. A report of the sermon is given in another column.

THE union of N. S. and N. B. seems to be in a thriving state. It reports stations as nearly all occupied and in good order of working, with the following summary.—Churches, 21; Pastors, 14; Members, 1,167; No. in congregations, 3,480; amounts raised during the year \$14,174; value of church property \$116,075. We are glad to see that our brethren "below" have changed the time of the Union meeting to July. This will be better everywhere.

TORONTO.—The Rev. J. A. R. Dickson has returned from his tour of inspection. The Northern church continues to make real and permanent advance.—YORKVILLE CHURCH is wisely taking steps to improve her service of song. The Band of Hope in the Western is thriving. BOND ST. expects to be in their new church in the beginning of the new year. When finished it will be one of the finest church edifices in the city.—THE congregations in Zion are steadily increasing since the advent of Rev. H. D. Powis.

IN MEMORIAM.—A beautiful marble tablet has just been placed in Zion Church, Wakefield, England in memory of the late Rev. Henry Sanders who for fourteen years was the revered pastor of this church. The following is a copy of the inscription: "In memory of the Rev. Henry Sanders, who died in Hamilton, Canada, December 26th, 1877, in the 51st year of his age. From September, 1859, to August, 1873 he was the faithful and esteemed pastor of this church and congregation, the members of which have erected this tablet as an abiding token of their loving appreciation of his great gifts of mind and heart. They rejoice in the remembrance of his wise and helpful ministrations in the pulpit and their homes, his transparent sincerity of character and his consistent Christian life. 'He being dead, yet speaketh.'"

Official Notices.

THE Western Association will meet at Burford, Tuesday and Wednesday, Nov. 5th and 6th.

A FULL list of the arrangements for the Western District will appear in the November issue of the CANADIAN INDEPENDENT. The dates fixed are from December 2nd to 8th. Will brethren please keep these dates clear?

THE Secretary of Middle District Missionary Committee reminds the churches and deputations of the Missionary Meeting announced in the last CANADIAN INDEPENDENT. Let each church do its very best to lift the Society out of debt. Will the deputations both be sure to attend their appointments, and plead with special earnestness the claims of the cause?

ITALY is working gradually and surely toward the light of day. The Government has undertaken the building of 2,000 new school-houses and the repair of 20,000 old ones. There is unlimited hope in this.

PUBLISHERS' NOTICE.

The Directors of the Congregational Publishing Company have resolved to issue the CANADIAN INDEPENDENT as a Weekly. The regular weekly issue will begin January 1st, 1879.

This change involves a greatly increased outlay. This the directors expect to be met by a correspondingly increased subscription list.

The price of the Weekly will be the same as for the Monthly—One Dollar per Annum—payable in advance.

We want two thousand NEW SUBSCRIBERS before the New Year.

If all our churches will take it in hand, the work will be easily and speedily done.

We ask that a vigorous and systematic canvass be made in each congregation.

Begin AT ONCE to get up a Club. Do not limit the canvass to members of your own church and congregation. Canvass everybody. Your neighbor will take this paper if you ask him. It is a family paper, and will be a blessing to every home it enters. It will not be difficult to put it into four thousand homes within a few months. Send in the names and money as fast as secured.

Hard as the times are no one can afford to live without a weekly religious newspaper when it can be had for less than two cents per week. Subscribe at once and secure the first number.

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We will send the CANADIAN INDEPENDENT and "Scribner's Monthly" to any address in the Dominion one year for \$4.00.

We will send the CANADIAN INDEPENDENT and "St Nicholas" one year to any address in the Dominion for \$3.00.

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The Handsomest Illustrated Magazine in the World.

The American edition of this periodical is more than 700,000 monthly, and it has a larger circulation in England than any other American Magazine. Every number contains about one hundred and fifty pages, and from fifty to seventy-five original wood cut illustrations. Several illustrated articles descriptive of Canadian spots and scenery have recently appeared in its pages, and the Magazine during the coming year will devote much space to matters of special interest to the Canadian public.

ANNOUNCEMENTS FOR 1878-79.
"HOWARTH'S," by Mrs. Frances Hodgson Burnett, author of "The Little Lord's" and "The Secret Garden." This series will be continued, that of Longfellow appearing in November.
A NEW VIEW OF BRAZIL. Mr. Herbert H. Smith, of Cornell University.
THE "JOHNNY REB" PAPERS, by an "ex-Confederate Soldier," will be among the rarest contributions to Scribner during the coming year.
SUICIDES IN THE SIERRAS, by John Stan, the California naturalist.
THE LEADING EUROPEAN UNIVERSITIES.
Among the additional series of papers to appear may be mentioned those on "How shall we Spell?" (two papers by Prof. Lounsbury), "The New South," "Law-Planting for Small Places," (by Samuel Parsons, of Fushing), "Canada of Today," "American Art and Artists," "American Archaeology," "Modern Inventors," also, Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems, "Topics of the Time," by Dr. D. J. Holland, Record of New Inventions and Mechanical Improvements, Papers on Education, Decoration, &c., Book Reviews, fresh bits of Wit and Humor, &c., &c. &c.
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It is published simultaneously in London and New York, and the transatlantic recognition is almost as general and hearty as the American. Although the progress of the magazine has been a steady advance, it has not reached its editor's ideal of best, because her ideal continually outruns it, and the magazine swiftly follows after. To-day ST. NICHOLAS stands alone as THE WORLD OF BOOKS, the New York Tribune has said of it. "ST. NICHOLAS has reached a higher platform, and commands for its services wider resources in arts and letters than any of its predecessors or contemporaries." The London Literary World says: "There is no magazine for the young that can be said to equal this choice production of Scribner's press."

GOOD THINGS FOR 1878-9.
"A HOLLY FELLOWSHIP," will run through the twelve monthly parts, beginning with the number for November, 1878, the first of the volume.
A continued fairy tale called "RUMPLY DUM, GREEN TOWER," written by Julia H. Osborne, and illustrated by Alfred Fredericks.
For the girls a continued tale, "HALF A DOZEN HOUR SLEEPERS," by Katharine D. Smith, with illustrations by Frederick Drelman.
"Jack in the Pulpit," the "Very Little Folks," department, and the "Letter-box," and "Kiddie box."
Attention is especially invited to the November number, which in many respects approaches nearer to our ideal than any number we have issued. It contains 72 pages, and its illustrations throughout are fine and varied.
Terms, \$3.00 per year, 25 cents a Number.
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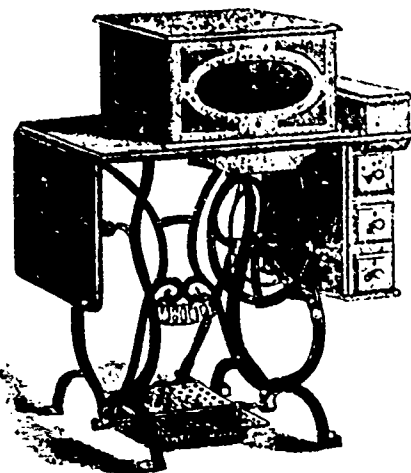
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The ladies of the above Church and congregation will hold a Grand Bazaar for the sale of Useful and Fancy Articles in SHAFESBURY HALL, on MONDAY, TUESDAY, & WEDNESDAY, December 16th, 17th, 18th, 1878. in aid of the funds of their NEW CHURCH, now in course of erection. They hope to provide funds sufficient to cover the cost of furnishing, and any surplus beyond will be added to the General Building Fund. They respectfully solicit the aid of their friends, and will gratefully receive donations in money, or contributions of Plain or Fancy Goods, materials for making up, or any gifts that generosity and kindness may suggest. Such gifts may be forwarded to any of the following addresses: of the Ladies of the Bazaar Committee: Mrs. J. W. Handford, Bolton Mansie, 27 Wood St.; Mrs. D. Annot, 488 Sherbourne St.; Mrs. Beckett, 50 Queen St. West; Mrs. Boyd, 319 Wilton Avenue; Mrs. J. Carruthers, 12 Maitland St.; Mrs. Crawford, 149 Mutual St.; Mrs. Drummond, 15 Wood St.; Mrs. I. Langhorne, 11 Wilton Crescent; Mrs. Farquhar, 11 Wilton Crescent; Mrs. Fraser, Surrey Lodge, Grenville St.; Mrs. I. F. Lewis, 621 Sherbourne St.; Mrs. N. McEachren, 73 Victoria St.; Mrs. A. McFarland, 117 George St.; Mrs. W. F. MacKenzie, 61 Isabella St.; Mrs. Arthur Neil, 46 Huron St.; Mrs. Parie, 131 Mutual St.; Mrs. W. Ross, 2 Bloor St. East; Mrs. F. Robinson, 28 Maitland St.; Mrs. W. St. Croix, 51 Church St.; Mrs. J. Thompson, 364 Yonge St.; Mrs. George Virtue, 49 Wilton Avenue.

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As King St. West, Toronto, Oct 2nd, 1878. F. J. MASON, Esq. DEAR SIR--As your British "Magneticon" Belt has been instrumental in recovering me from a state of great prostration, and that splendidly, I deem it my duty to yourself and to sufferers generally to testify to the above effect and shall endeavor to bear of others claiming relief as easily and cheaply as I have done. With best wishes for your constant success, I remain, yours faithfully, C. C. POMEROY.

Pres. Oct 3rd, 1878. DEAR SIR, I can cheerfully bear testimony to the value of your Magnetic Lung Invigorator. Since using it I have experienced a great strengthening of the vital organs, and I can most confidently recommend it to all who suffer from any weakness of the lungs. I have no more to say. I remain, Sir, your obedient servant, B. F. AUSTIN, M.A.

Post Office, Ottawa, September, 10th, 1878. MR. FRED. MASON, DEAR SIR, I have much pleasure in informing you of the benefit I have received from the "Magneticon" Belt, purchased from you about two months since. The pains that I used constantly to be troubled with in my right hip and across the small of my back were almost entirely disappeared. I had also suffered very much from chronic liver complaint, my liver is now all right, and the general tone of my health has much improved. Yours very respectfully, JAMES G. POSTON.

St James St., St Catharines, Sep. 4th, 1878. THOS. J. MASON, Esq. DEAR SIR, I procured your "Magneticon" Wristlets on the 12th April last. For some time previous my hands had been so bad with rheumatism that I had almost lost the use of them, now they are well. I am in my seventy-eighth year. WM. BARRON.

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PROGRAMME OF SECOND SESSION, 1878-9

- Oct 4th, 1878. Opening Meeting--Addresses by Mr. Handford, Dr. Carlyle, etc. Oct 18th, 1878. Sufferings of a Lecturer, by Mr. Handford. Why Hanlan always Wins, by Rev. J. B. Silcox. Nov 1st, 1878. Hallowe'en. A Night of Scottish Minstrelsy. Nov 15th, 1878. Chautauqua Literary and Scientific Circle, a New Scheme for Mental Improvement by Mr. James Hughes, School Inspector. Elements of Success, by Mr. Thomas Beddoe. Nov 25th 1878. Musical and Literary Entertainment. Dec 14th, 1878. A First Peep at Europe. An Address by Mr. A. F. Firth, Editor of the "Evening Telegram." The Stuart Kings, by Rev. George W. Miller. Dec 27th, 1878. "Dickens' Xmas Carol," reading by Mr. Handford. Jan 10th, 1879. Devotional Meeting. Address by Rev. W. H. Warner. B. V. Bernard of Clair Vaux. Jan 14th, 1879. How we See? An Anatomical Sketch by Dr. Carlyle. Half an Hour with the Poet Whittier by Rev. J. B. Silcox. Feb. 7th, 1879. The Children's Night of Music, Literature and Song. Feb. 21st, 1879. Thomas Cooper, Chartist, Christian and Poet, by Mr. H. J. Clark. Two Years in the Mint, by Mr. W. McCarty. March 7th, 1879. The Genius of Law and its Chiefs in Canada, by Mr. H. E. F. Canton. A Talk about Turner's Pictures, by Mr. Handford. March 21st, 1879. Musical and Literary Entertainment. April 4th 1879. Half an Hour in Ravenna, by Mr. W. A. Halliday. Self Culture, by D. Millan Keown. April 18th, 1879. Musical and Literary Entertainment. May 2nd, 1879. May day Festival. Gossip by Mr. Handford on "Old May Day." Floral Exhibition. Crowning the Queen of the May. May 16th, 1879. A Message from the Antipodes, by Mr. H. G. Grist, of Australia. Echoes from Wauwagee, by Mr. J. S. Warnock. June. Closing Social. Tickets of Membership, 25c. Admission to non-members, 10c. each evening. The Committee beg to intimate that early in the New Year they hope to inaugurate the "BOND STREET LECTURE," of which early notice will be in the hands of their friends.