

# The Canadian Independent.

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

Vol. 30.]

TORONTO, THURSDAY, AUGUST 4, 1881.

[New Series. No. 5

## AN EVENING PRAYER.

Father, our evening prayer  
We now present to thee,  
O hear us while we call  
On bended knee.

Our many sins forgive  
Humbly, with tears, confessed;  
Our many wants supply  
To thee known best.

To thee we tell the griefs  
Upon our hearts that weigh,  
To thee we bring our fears  
To chase away.

With thankful hearts we own  
Thy ever watchful care,  
Anew, each day and night  
Thy gifts we share.

We thank thee for our friends,  
A bright and loving band,  
With hearts so kind and true  
And helping hand.

We thank thee for our health,  
For food and fruit and flowers,  
For sunshine and for clouds  
With genial showers.

Thanks for the lawn so green,  
The cooling shade of trees.  
Thanks for the song of birds,  
The hum of bees.

The insects chirp their thanks  
Throughout the livelong night,  
The birds take up the strain  
With morning light.

With all our powers of song  
We'll join the hymn of praise,  
The instrument and voice  
Aloud we'll raise.

Praise for the wondrous grace  
To us poor mortals given,  
Praise for the power to make,  
Of earth a heaven.

Our evening song and prayer  
We thus present to thee,  
O hear us while we cry  
On bended knee.

J. B. OSBORNE.

## A LETTER FROM ENGLAND.

To the Editor of the Canadian Independent.

MY DEAR SIR, I have for a long while been intending to write to you, but the pressure of other duties has intervened, and when one's hands are full of pleasant work, time flies as if on eagles' wings.

Away for my holidays at this beautiful sea side resort, I feel it to be a privilege to send you a few lines.

Eastbourne is indeed a delightful spot. Its streets are shaded with trees, which in some places form overhead quite an arch of verdure. The air is pure, and bracing, and bright, and brilliant as a Canadian sky.

Yesterday I visited Lewes, a quaint old-fashioned town. From the castle, now partly in ruins, a splendid view of the surrounding country can be obtained. On the high street there is still standing the house where Tom Paine, the infidel, once lived. It is known to the visitor by the figure of a crouching monkey supporting a projecting angle. I could not help thinking, that, compared with Paine, the monkey was the wiser of the two, for "the fool hath said in his heart there is no God."

As you are aware, this year is specially remarkable among us, as Congregationalists, as the jubilee year of the Congregational Union of England and Wales. It has been decided to raise a Jubilee fund, and one of our wealthy merchant princes has headed the list with the

noble donation of £20,000. It is intended to appropriate the amount raised to different objects, the Congregational Church Aid Society, building of new chapels in London, the scheme suggested by my colleague, Rev. W. Tyler, for the abolition of chapel debts &c., &c.

Mr. Tyler's proposal seems to me to be very appropriate, especially when we remember that when the year of Jubilee arrived under the Mosaic dispensation, debts were cancelled, as well as prisoners set free. We are expecting in October next a number of visitors from across the sea, and I was glad to read in the CANADIAN INDEPENDENT, that the friends of the Northern Church, Toronto, with their accustomed liberality have decided to send their pastor as delegate to the meetings.

We anticipate moreover in August to see many of our American and Canadian brethren at the International Convention of the Young Men's Christian Association, which will be held at Exeter Hall.

The last report of the Toronto Association has been sent me. It was read with joy and gratitude to God. Well do I remember the little hand that met in the basement of the Temperance Hall in 1864 to organize the Association, and how earnestly and prayerfully he launched out the little bark upon the stream of time; and when we think of the prosperous and successful voyage it has had so far, well may we exclaim "What hath God wrought!" "The Lord hath done great things for us, whereof we are glad!"

We are having very delightful weather in England this year. The farmers are greatly pleased, and are hoping for the blessing of an abundant harvest. In every season alas! Death has a harvest, and the stern reaper has been very busy among all ranks and classes of the land. Sir Charles Reed, M.P., Thomas Carlyle the 'Sage of Chelsea,' The Earl of Beaconsfield, and many others have been called from time into eternity. Among those most deservedly lamented, of course, has been Dr. Punshon, the eloquent orator, and devoted Christian. His dying words have suggested to me the following lines:—

### A BRIGHT REALITY.

The sands of life were flowing one by one,  
The Christian's course on earth was nearly run,  
But ere his spirit passed to heaven away,  
The dying saint was heard to sweetly say—  
"My Jesus is to me  
A bright reality."

O, I would take those words, and make them mine!  
Jesus—the Sun of Righteousness divine  
Is not a vision fair—a poet's dream,  
A meteor shining with a transient gleam,  
But Jesus is to me  
A bright reality.

The joys that charmed me once in Pleasure's bower,  
No longer have for me attractive power,  
The electric light puts others in the shade—  
All earthly joys at once began to fade,  
When Christ became to me  
A bright reality.

Wherever I may be—a traveller here,  
His presence dissipates each rising fear;  
If in my home I stay—abroad may rove,  
Bright as a sunbeam shines His heavenly love;  
Yes, Jesus is to me  
A bright reality.

Arise my soul! anticipate the day  
When all the veil of time, removed away,

My king in all His beauty I shall see,  
And gazing on His face with ecstasy  
Say "Jesus is to me  
A bright reality."

Here in this world the half could not be told;  
Our Lord in heaven His beauties shall unfold,  
For ages countless as morn's gems of dew  
I'll sing for aye—His loveliness in view—  
"My Jesus is to me  
A bright reality!"

Believe me, yours sincerely,  
R. T. THOMAS.  
Eastbourne, July 13th, 1881.

## THE REVISED NEW TESTAMENT.

The revision has now been for some weeks before the religious world, and has called forth not only an unprecedented excitement in the issue, but many and various criticisms. It was to be expected that any change in words so justly revered as those of the old version, interwoven as they were with the most sacred memories and hallowed associations, would elicit from all who do not view novelties as necessarily true, at least a momentary shudder, and a rising distrust. That, however, is passing, and we are settling down, to a calm, dispassionate view of that which has been accomplished. We desire to add a few words to what has already appeared in our columns on this question.

And here firstly: the feeling which shrank from the change we highly esteem, and desire to record our full sympathy therewith. We hold as of little value the spirit that readily parts with a friend that, notwithstanding some imperfections, has never proved false when simply trusted, and has been a console in life's most trying hours. They who the most readily fell in with the novelty will the sooner find their interest fail, and are not to be reckoned for the most part as among the staunchest friends. As, however, the first irritation felt at the alteration made in words consecrated by numberless associations passes away, we are ready to believe what Dr. Henry Robert Reynolds in the *Evangelical Magazine* of July writes:—"Now the Biblical scholar, the newspaper critic, and the ordinary English reader are one by one coming to admit that a great task has been accomplished, and that it has been, upon the whole, nobly, impartially and learnedly done." Indeed it will be found difficult to estimate too highly the painstaking fidelity and reverent scholarship which has been brought to bear upon this undertaking, indeed we have sometimes been tempted to speak of over conscientiousness therein. We will explain what we mean by over conscientiousness. Confessedly the endeavour has been made to place the English reader as near as possible to the Greek text, thus minimizing the disadvantage of translation. To this end the order of the Greek words has, when possible, been followed in the English. Yet it may be open to question whether in many cases it were well to break the continuity of association for that cause in such passages as Luke ii. 29, where the order of the Greek is, "Now lettest thou depart the servant thy O Lord according to thy word in peace." The revised maintains the order better than the old, and were it with us for the first time would sound as musical,

yet for the sake of a change so slight it does seem a change uncalled for. We may say, however, that the change brings it more in accord with the Rheims N. T. and thus may prepare the way for its acceptance not only by the Protestant churches, but by the Roman Catholic laity also. It is not necessary to multiply examples in this particular, but the remarks thereon will tend to show the extreme care of our revisers in their effort to give a faithful transcript of the original.

In the following remarks we shall indicate and justify changes that have been made from each of the following causes: Obsolete words; changes made in the direction of uniformity in translating; many renderings corrected; corrections due to a better knowledge of the Greek MSS.

1. Obsolete words. "Coast" now is confined to land bordering on the sea, but formerly included the border land of a country or province, whether maritime or inland. "Borders" now more correctly represents the meaning, and therefore in such places as Matt. ii. 16., viii. 34., has been substituted. "By and by" with us means after a while, in the N. T. invariably "immediately or quickly," hence has been disused in such passages as Matt. xiii. 21; Luke xxi. 9. The word "corn" is no longer used by us in the sense of a single grain, it was so used by Wickliffe and Tyndale, "no but a corn of wheat falling to the earth shall be dead," hence the change found in John xii. 24. "Let" had a double meaning, (probably two different roots that attained like orthography at last), to hinder and to allow. To remove the ambiguity we find the change in Rom. i. 13. II Thess. ii. 7. A similar ambiguity obtains in the word "prevent," which, formed from the Latin *prevenire*, often means to anticipate, take precedence of, hence the change in I Thess. iv. 15. "Jangling," which with us is allied to quarrelling, originally meant foolish talk; our revisers have therefore substituted "talking" for "jangling" in I Tim. i. 6. We are thankful, however, that the archaic "which" is retained in the Lord's prayer, notwithstanding the avowed preference for "who" by the American Committee. Etymologically it is an error to call *which* the neuter of *who*, though now used as such, "which" is in reality a compound word (*who ilk*) and is not synonymous with "who," but is the *ilka who*. In this connection the use of the definite article with "which" may be noted James ii. 7.

### NOTICE.

The brethren of the Western District will please to notice that Rev. C. Duff, of Speedside, is District Secretary, and not the undersigned.

W. H. ALLWORTH.

### LITERARY NOTES.

We regularly receive the numbers of *Littell's Living Age*, one of the best series of extracts from the European press that we know of. This is a good time to subscribe, as a new volume commences with July. Subscription is only \$5.00 per year, which is very low for the quantity of matter given. Littell & Co. Boston.

—Nine per cent. of the population of Connecticut, it is said, is in Congregational churches. This cannot be said of any other State or country,