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# The Canadian Independent.

Wm Reid 1 July 81  
473 Guy St

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

Vol. 30.]

TORONTO, THURSDAY, JULY 7, 1881.

[New Series. No. 1

## THE MISSION OF THE CHURCH.

We have pleasure in giving to our readers in this issue the first of three instalments of Rev. J. M. Roy's paper, read before the Union, upon the Mission of the Church: Whether all positions may be accepted or not, the paper is worthy of far more than a passing glance. Devout, thoughtful, practically suggestive, and studiously prepared, every sentence has its place, every thought its further suggestion. May it have a mission among us and its talented author a blessing!—Ed.

The Church of God, in its widest sense, consists of all who do not reject Him, but who, so far as they know Him, fear God and work righteousness. Children, even infants, of whom little more can be predicated than that they do not reject Him, are "of the kingdom," and Cornelius was accepted before Peter met him. The Church of Christ consists of all who, consciously or unconsciously, follow Jesus Christ. "Other sheep have I," said He, "that are not of this fold." There were persons beyond the realm of His enrolled disciples, who caught dim glimpses of the truth He taught, and followed that truth so far as they knew it, though they had not heard of Him. These, too, were His sheep, spirits akin to His own. [For the purposes of this paper, I use the term Church to signify, not an organization, but all those persons who consciously and voluntarily follow Jesus.

The very terms of the definition show that the question to be treated is not the mission of a church, or congregation, nor that of the churches, or denominational groups of congregations, but the mission of the whole body of Christian believers. It thus becomes a question of Christian Solidarity, as distinct from that of Christian Individualism.

The term Solidarity has come to us from French jurisprudence, and signifies the unity of different persons who are bound by mutual interests and responsibilities. There is a singular coincidence between the first use of the cognate French verb *solidariser* and the circumstances which give importance to the word in its application to Christian work to-day. The first quotation given by Littré in illustration of the meaning of that verb is as follows: "All the notaries in each district should be consolidated (*solidariser*), in order to render them scrupulous in the admission of their colleagues." To-day, if anything gives weight to the question of solidarity in Christian churches, it is the need which Christian workers feel of being scrupulously careful in the admission to fellowship of men who may entail upon their companions consequences that may seriously compromise them all. [The two questions of Individualism, or the sphere within which private judgment may exert its influence, and Solidarity are amongst the most vital of the questions now being agitated. Individuals have their functions. Has society any? If so, what are they? These very questions show that when we attempt to decide the mission of the Church, we enter at once upon questions of political economy; for the Church has its politics, as well as the State. Let any number of followers of Christ exist, then there is a church, even though no organization should bind them together; and each faithful follower of the Redeemer retains his membership

in that church, in the sight of God, whatever combinations his fellows may choose to form for common objects, or however they may exclude him from such combinations. Combinations and organizations do not constitute the Church, though the Church, if circumstances demand it, may form such organizations. Is there any common object from which, if any individual separates himself, he thereby forfeits his discipleship, his membership in the Church of Christ? If so, has society a right to see that he seek that object, and if he do not, to excommunicate him? Then, what is that object, and what means may society take to promote it?

Professor Jevons says: "It would be a most important work, if it were possible, to decide exactly what undertakings a government should take upon itself, and what it should leave to the free action of other people; but it is impossible to lay down any precise rules upon this subject." These remarks are as applicable to Church government as to secular politics. There are functions which society may or may not assume, as circumstances determine; but there are functions which society *must* assume. As Professor Jevons puts it, the functions of government are either necessary or optional.

In treating of the sphere of Solidarity in the Christian Church, of the functions of Christian Society, of the Mission of the Church, I can do no more in this paper than confine myself to an outline of general principles.

First, then, what is the object of Christian society? Why did Christ found a church? The answer to this is in the two words, Righteousness and Truth. The amelioration of the world's manners was the grand aim of the Saviour. Of course, it will be understood that I do not use the term "manners" in the narrow sense given to it in works on Etiquette, but rather to represent all our methods of thought, feeling, will and action. Christ came to establish a type of character, and to promote the development of that character in the earth. That type of character, that righteousness, was not limited by the peculiarities of national patriotism or philosophic sects. It was neither local nor temporary. It was human. But it was more: it was divine. He who analyzes all the characters of Jew and Gentile, and separates the accidental from the universal, will find that, even when he has portrayed the universal characteristics of humanity, he and all men must confess that "to err is human." Evil is not the necessary concomitant of human nature; for one perfect man has shown the opposite; but it is universal apart from that one; and though a perfect standard of right may be found in an ideal humanity, it has never been found in actual humanity, except in the one case in which that ideal humanity was realized, the one case in which the human and the divine were perfectly united, Christ Himself. Christ, therefore, did not confine His efforts to the endeavour to establish a standard of righteousness which could be elicited by eliminating from human conduct all but what is common to the race. His standard was the divine, the principles that are carried out by God in the government of the universe. It was a righteousness that did not confine itself to outward performances, but had its seat in the inner character, the intellect, the affections, the will. It was a

righteousness that found its best exponent, not so much in the words the Saviour spoke as in the general current of His life, the spirit that breathed through all He was and did, the ideal of which He was the fleshly embodiment.

To realize and promote that ideal goodness in the world is the Church's work on earth: this is what is meant by the salvation Christ came to bring, and for which the Church has been called into existence.

But the universal spread of an ideal depends upon two things, the truth of the ideal, and the world's belief of that truth. Hence our Lord placed as much emphasis on Truth as He did upon Righteousness. The motto of one of our Canadian Colleges is *Studia abeunt in Mores*. This may be freely rendered,

—Moral are the outgrowth of Convictions. The hope of the world's salvation depends upon the world's acceptance of the truth. What is the central germ truth on which the prevalence of Christ's standard of righteousness must be founded? Simply that His standard of character is the divine. In Him the divine ideal was realized. When you have gathered together, from a sympathetic study of His life, all the motives and principles that actuated Him, you perceive that, in that frail body, as in a tent, there dwelt all the fulness of God's divineness of character: *πᾶρ τὸ πλήρωμα τῆς θεότητος*—all the fulness of the Godhead.

When we attempt to account for the phenomenon of this identity of the characters of Christ and of God, we enter the realm of speculative theology. All that may be involved in our decisions on this speculative point depends upon the assumptions, or faith, with which we start. Begin from the standpoint of bare humanity with the Socinians; and I see no outcome but Rationalism in the sense of a denial or ignoring of the supernatural. Begin from the pre-existent, the eternal the divine, revealing itself in humanity and through it; and the result must be all that is truly evangelica. Yet, however interesting this subject and many other subjects may be, and however legitimate, and for some purposes, necessary, may be the study of them, the imperative mission of the Church is not the propagation of this or that phase of speculative effort to explain causes of the facts of our Saviour's life, or this or that historical, scientific, or critical result of investigation. The Church's work is to satisfy the world that there is one divine, authoritative standard of right, revealed to us in Jesus Christ.—a truth which, when expanded from this, its brief scientific statement of fact, by the poetic power of Christian feeling and imagination, became the germ from which has sprung all that is good, and much that is bad, in our modern theology.—and, by all appropriate methods, to raise men to conformity to that divine type of goodness. Other subjects *must* be attended to: this *must*. It is the only one absolutely essential to human goodness, and is, therefore, imperative. This is the object of the Christian Church. To accomplish this is to save the souls of men.

(COMMUNICATED.)

## A CALL TO ARMS.

The report of the Statistical Secretary, read before the Union was not an encouraging one. Owing to the apathy

displayed by many churches in rendering returns, great difficulty was experienced in getting accurate statistics. It would appear, however, that to some slight extent Congregationalism in Canada has gained ground, but when the immense increase of our population is considered, nothing like the progress has taken place it might have been reasonable to expect. How is this? Whence comes this lack of aggressiveness? Are we degenerate sons of those ancestors who suffered, bled, and even died for conscience' sake? Truly, it is time we were up and doing, unless we are content to say of Canadian Congregationalism, Ichabod, our glory is departed!

It cannot be justly advanced, that as a body we have deteriorated as far as the purity of our doctrine, or the excellency of our polity is concerned.

But we most certainly are failing to take that place in the great Christian warfare around us, to which we are entitled by reason of our record in the past. Time was, we were the leaders of every forlorn hope, *now* we seem willing to form the rear guard. We want more "*esprit de corps*," especially on the part of our rank and file. Sectarianism, pure and simple, is to be deplored, but when we remember that we are *one* of the regiments of Christ's army, fighting the good fight of faith in Christ's cause, surely we can never rest content until, as in days of yore, we stand second to none.

It is time we threw apathy and indolence to the winds. It is time we once more stood shoulder to shoulder. It is time our colours were again unfurled. Our comrades, the Wesleyans, the Baptists, the Presbyterians, the Episcopalians, all honour to them, are enlisting soldiers of the cross in every direction. Our past history is as glorious a one in every respect as theirs, our captains are as well trained, our opportunities are equal, our place by right is in the van. Are we willing to relegate that honoured position to others? Emphatically, God forbid.

H.

WOMAN'S MISSION AID SOCIETY.—In connection with St. George's Episcopal Church in this city is a society whose objects are:—1st, to awaken among the women of the Church a deeper, more permanent, and more general interest in the work of missions, both Indian and foreign; 2, to show missionaries in the field that they have those who work, pray, and sympathize with them, and who testify this sympathy by practical aid; 3, to collect and forward funds for missionary purposes; 4, to diffuse information concerning the missionary work of the Church. The Society gave \$200 to the Algoma mission, and had also aided struggling parishes by pecuniary grants towards building churches and by contributions of clothes, church furniture, surplices, altarpieces, books, groceries, and articles for Christmas trees and the like, to poor missions in the dioceses of Toronto, Huron, Niagara, and Algoma, amounting in value to the sum of \$759.96. The ladies, who all give their time and other work free, have opened work-rooms in the Mechanic's Institute building, where, in addition to making articles for such purposes, they receive orders for ladies any needle and fancy work they wish to dispose of for their own many advantage.

## THE LAMP OF GOD'S WORD.

REV. DWIGHT WILLIAMS.

The shadows fall around us chill and damp,  
As toward the morning land we go,  
And passes wild we do not know  
Before us lea out one hath sent a lamp,  
A friendly light,  
To guide us through the night.

It leads us as we follow, like a star;  
And often where our comrades fall  
In gloomy places, as they call  
We lend a hand, and bring them back afar,  
And from the maze  
They go in pleasant ways.

There is a city o'er the desert wide  
And we as pilgrims seek its rest;  
As strangers in this land confess'd  
We journey safely, as our loving guide,  
With patient hand,  
Leads on o'er rock and sand.

Uncounted throngs have hailed the morn-  
ing glow,  
And safely passed the dark deniles,  
For, like the sunshine with its smiles,  
The lamp of life has gleamed on paths  
below.

Until they trod  
The gardens of our God.

Shine on, O Word of beauty and of light  
And lead the nations all one way,  
Above their temples in decay  
Shine down, and bid their gods in frantic  
flight

Return no more,  
And Christ be conqueror.

Ah, golden-winged the Word is flying round  
The world, a path of sunbeams kissed;  
The shadow of the midnight mist  
Fades out, and beauty fills the vault por-  
found.

The light is come!  
And crosses the azure dome.

—Bible Society Record.

## THE OLD WORD AND THE NEW.

Thousands of Englishmen must this week have received a new book which has just been put into their hands with a strangely mixed feeling of eagerness and regret. It is a new book, and yet it is one of the oldest of books. To untold millions of our race every word of it is more or less familiar, and the lives of generations have been moulded upon its words; and yet here it comes to us fresh from the press in a new guise, to be received with eager curiosity wherever it may chance to go. It is, of course, the revised translation of the New Testament of which I am speaking. For more than ten years a company of grave and learned men have been labouring over this book. They have held hundreds of prolonged conferences; they have exhausted not only their own scholarship but all the erudition which was at their command either in the Old World or the New. Compared with the lonely missionaries who under the palm trees of Africa or the crowded pagodas of China have undertaken and accomplished the work of translating the Bible, the "Revision Committee" which has been working since 1870 in the Jerusalem Chamber at Westminster seems one of the most formidable instruments of scholarly work the world has ever known. And this powerful body of able men have pursued their work unceasing, unceasing, during all these years. Thousands and millions who were interested in the proposal to give us a new translation of the Bible when it was first made have passed away in the interval, out of the world of printed speech into the dim unknown region where other and letter voices alone make themselves heard. Some of the "Revisionists" themselves have died in the midst of their labours; nearly all have grown old and grey under the burden of their task. And those of us who live now, to receive the book at their hands and to reap the fruit of their labours, cannot but remember the changes that have come over us in these eleven years—perhaps even the

changed feelings with which we now regard the work that interested us then. It is impossible to think of all these things without feeling that there is something very pathetic in this appearance at last of the long expected "revised version" of the New Testament. Like the light of the stars which glittered in our eyes last night, this little book has been on its way to us during long years; and everywhere in every land, in every house, in every heart, there have been changes many and great since it started on its journey in the summer of 1870.

Here it is, however, at last: a neat, cloth-bound, red-edged book, that has little about its outward aspect of that peculiar appearance which ordinarily stamps even the exterior of a copy of the Scriptures in so unmistakable a manner. I do not envy the man who could first take up this new edition of the Old Word without emotion, or with no other feeling than that of mere curiosity. It means so much, this appearance in the world of the first instalment of our new Bible! Two hundred and seventy years have elapsed since the Bible familiar to us all was published. During all that time it has been accomplishing its mission in the world: a mission so high and holy that even the sceptic must feel bound to reverence it. And now—is this little book with its unfamiliar aspect, its novelty of typography, and style and arrangement, its strong resemblance to a college class-book, come to supplant it? Is it to take the place of the Testament we know, of the Book which was familiar to us in the earliest dawn of life, the Book which the dear ones who have gone from us clung to even to the end? As such a thought flashes upon the mind, all the eager curiosity with which a moment ago I stretched out my hand to receive the volume dies away, and in its place my heart is filled with a sudden sense of pain and almost of repugnance. Think that to the generations which are to come the Bible will not be the Bible that we have known, and our fathers and mothers before us—but this strange volume, speaking the old words in a new fashion, wearing a new dress, meant to satisfy a new standard of criticism! The thought of such a thing is novel even to bitterness.

What is this Bible of ours? This is not the place in which, even if one were minded to do so, it would be proper to enter into the subtleties of theological controversy, still less is it the place in which to discuss that criticism which has of late thrown so much light upon the earliest beginnings of Sacred Writ. I am not going to speak of the Vedas of the Hindoos, or the Tripitarka of Buddha, or the Koran of Mahomet. Modern study has thrown a wonderful light upon the primitive religious books of the world; but that study raises problems it would be idle to attempt to discuss here. Nor do I propose to speak of the various versions of the New Testament on which the copy we now possess is based. None but those who are able, by reason both of their learning and their intelligence, to determine accurately the value of the evidence brought forward by contending critics are competent to say anything worth hearing on this point. It is not the New Testament of Origen or of Tertullian, the Alexandrian or the Syriac manuscript, that I am writing about; but the book which has been, in unchanged form, for nearly three centuries in the possession of the English-speaking people of the world; and which is now called upon to give place to a new and closer version of the original, prepared with that laborious care and completeness of conception of which I have spoken.

This Bible of ours has been from the very beginning of life to all of us something more than any other book possibly could be. There is no man or woman among us, however scant may be the reverence with which they now regard it, however slight may be their acquaintance with it, who is not kept in close alliance with it by a thousand invisible ties. For long before any one now living was born, this book was doing its work in England, moulding the thoughts, the sympathies, the very speech of the people. There is not one among us who was not thus born under its influence, with whatever fierceness of revolt he may have struggled against that influence since. Nay, let us say there is no man among us—whatever may be his own idea of the creed he holds—who has not found spiritual life and sustenance and comfort in these holy pages. For the lessons and the influence, the consolations and reproofs of Scripture, have interpenetrated all our literature and all our life; and the most blatant of atheists, the most resolute of sceptics, cannot escape from them even if he would. English literature, English political and social life, English modes of thought and speech, would all be altogether different from what they are if we had no English Bible such as that which has been treasured in our homes for well-nigh three centuries back. It is therefore a change of national importance which is now being made; one that has far more than a merely literary or theological meaning and purpose. This "new version" of the Bible may mean the giving of a new aspect to our national life.

But to the present generation, to the people of to-day, who have this week received the new edition of the Old Word hot from the press, the change has a deeper and closer personal significance. Those of us who have opened the pages of the new version within the last day or two have felt puzzled and bewildered by what we have found there. I have no wish to enter into a critical discussion of the changes that have been made by the Revision Committee; it would be absurd for an unlearned layman to do so. But speaking as one of the multitude, for whose benefit this book has been written and given to the world, and in whose interests this revised translation has been made, I may at least express the surprise and regret with which I see the number and in many cases the trivial character of the alterations that have been made. Where through the carelessness or ignorance of the translators in the time of James the First, an error in the meaning of the word had been allowed to creep in, alteration was clearly necessary, in the interests of truth. But where alterations have been made not in the real sense but in the mere sound of particular passages, in the arrangement of the words or the use of new equivalents for old epithets, I hold that something like an outrage has been committed by the Revisionists. And, unhappily, cases of this kind are by no means rare. I open the new version literally at random, and light upon the opening verses of the 4th chapter of St. Mark's Gospel, giving the parable of the sower. This is the form in which they appear in the New Testament as it is now given to us.

"And he began to teach by the seaside and there is gathered unto him a very great multitude, so that he entered into a boat and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching, Hearken: Behold the sower went forth to sow: and it came to pass as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on the rocky ground where it had not much

earth; and straightway it sprang up because it had no deepness of earth: and when the sun was risen it was scorched; and because it had no root it withered away. And others fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth thirtyfold, and sixtyfold, and a hundredfold. And he said, Who hath ears to hear let him hear."

This passage affords a fair example of what has been done by the Revision Committee. Anyone who compares the lines quoted above with the version hitherto in use will see that there is absolutely no difference in the sense of the two translations. The old one was to all intents and purposes perfectly faithful. Yet there is not a verse, there is hardly a clause in the passage in which some trivial and meaningless alteration has not been made. "Fowls of the air" become "birds"; "the whole multitude" becomes "all the multitude"; "and immediately it sprang up because it had no depth of earth" becomes "and straightway it sprang up because it had no deepness of earth." Surely one has a right to complain of the gratuitous and meaningless character of changes of this kind. Granting that the correction of errors in the old version was necessary, this needless removal of words which cling to the memory of all of us, this foolish and fanciful attempt to put the stern, straightforward, often rugged and uncut, but always forcible and self-evident English of the old version into the possibly more elegant but certainly less expressive phraseology of to-day, is most unwise.

For what is it that they have done in thus transforming the Old Word and making it new in this fashion? They have broken a million tender associations, subtle links of memory, by which the hearts of all of us have been bound to the Old Book. What man or woman is there among us who fails to recall the very accents in which the loved lips that will never speak again upon earth uttered those words, tender and merciful and full of comfort, which have now undergone some strange transformation, and are no longer the words we have known and clung to since our childhood? The quaint expressions that were so natural to us in our youth that we never discovered that they were archaic and out of date until we had acquired something of the culture of manhood, were full of a deep inner meaning to most of us. For the Bible has two meanings, two versions as it were, for every man. There is the plain meaning of the words which he shares in common with the rest of the world, and there is that secret inner meaning, born of his own history and experiences, which it has for himself alone. Every chapter, almost every verse, has some strong though secret association with his own life. As he turns its pages his eye lights upon the 103rd Psalm, and in a moment he hears a father's voice reading those words of love and benediction in his old home, the very walls of which are changed and which strangers now possess, on that morning on which as a youth he left it to face the hard outer world and the realities of life. Or he comes to some story in the Divine Life, a story the pathetic tender words of which he must associate for ever with the Sunday evenings when his mother read to him out of these pages in his earliest childhood. The very words of the passage have clung to him ever since; and the mere sound of them suffices to turn back his thoughts for forty years or more to the pure stillness of that Sunday evening. And here is the cry "O, death, where is thy sting? O, grave, where is thy victory?" which has rung in his ears for nearly half a

lifetime, not as the utterance of the Apostle, but as a note of triumph breathed from the dying lips of one whose death eclipsed the sunshine of his own life. There can hardly be a page, I say, of this Book which has not thus its most sacred and solemn associations with the lives of all of us, with our deepest agonizings, our holiest remembrances, our sublimest aspirations, our cries of penitence and grief, our songs of joy and victory. And, as men are constituted, it is not the substance merely, but the very wording of these passages which clings to the heart and the memory; so that when even one word is altered, it is as though a false note had been struck on the instrument and the music of the soul had become harsh discord.

They will tell us that this is the most conservative, the most narrow of views of such a change as that which is now being made, when for the Old Word that has been as it were a part of our lives, a new one is being substituted. It may be so. Perhaps they are right when they say that a hundred years hence this new version will have gathered round it associations as sacred as those which cluster about the venerable volume which we now possess. Just so, when the hoary, ivy-grown shrine where successive generations have worshipped; where children and children's children have followed the fathers, treading the same church pavement, occupying the same old seat, kneeling at the same altar, until every stone of the sacred building seems to have its story for some of us, its holy association with the joys and sorrows of the past, is replaced by the newest, and handsomest, and most commodious of edifices, there must be many who in the secrecy of their hearts murmur, "that this is not the place they knew," and that to them at least the weather-stained, time-worn edifice that has been removed was dearer than the new shrine can ever be. Nor will ridicule, or common sense or hard logic change a sentiment which is interwoven with the deepest and truest instincts of humanity. The change may possibly be for the better; but in this world there can be no change, no innovation, without a birth-pang; and it is probable that millions are now feeling that the change which has given us this revised version of the Scriptures is one by which they themselves are sufferers.—Leeds Mercury.

INTERNATIONAL S. S. LESSON.

Sunday, July 17.

The Call of Moses. B. C. 1491. Ex iii: 1-14.

GOLDEN TEXT, v. 12.—And He said, certainly I will be with thee; and this shall be a token unto thee that I have sent thee: When thou hast brought forth this people out of Egypt, ye shall serve God upon this mountain.

Commit vs. 10, 12.

INTRODUCTION AND CONNECTION.

Forty years intervened between our last lesson and this. During that period Moses had fled from the land of Egypt into that of Midian, had become an inmate of the house of Jethro, the priest of Midian, whose daughter he had married, and the keeper of whose flocks he continued to be until the call came which constitutes our present lesson. During those forty years Moses had much time for reflection. Alone in the wilderness with his flocks, his mind would dwell much upon the history of his race, and especially upon God's dealings with them; his faith would have time to mature, and his spiritual nature to ripen in submission, meekness, and humility. At length, when God's time (see Gen. xv: 13) had come, He appeared to Moses, and armed him with Divine power and authority to be the deliverer of his nation.

LESSON NOTES.

(1.) Now Moses kept the flock, &c. It is supposed by some that his keeping the flock was commenced as an act of service for his wife. Whether so or not, it appears

that this service was continued for other reasons. He led his flock to the back side of the desert. The land of Midian at this time was the peninsula that lies between the two branches, or gulfs into which the Red Sea divides at its northern extremity. Much of this region was desert interspersed with fertile acres. The back side of the desert lay along the eastern side of this peninsula, and terminated in the nearer, or western slope of the Sinaitic range of mountains. Came to the mountain of God (the mountain where God manifested Himself) even to Horeb—the mountainous region in which Sinai and Horeb are situated.

(2.) And the Angel of the Lord, —not a created angel, but THE ANGEL OF HIS PRESENCE—(Ex. xxiii: 20-23; I. lxiii: 9; Malachi iii: 1)—that is, the Lord Christ (v. 4; Dent, xxxiii: 18). In a flame of fire. This flame of fire was not God; but it was a symbol, or type of His presence. Out (shining out) of the midst of a bush. And he looked, and behold the bush burned with fire, and the bush was not consumed. This simple figure of the bush unconsumed by the fire within its bosom, has been tortured to convey a number of meanings—such as Israel, not consumed by the cruelty of the Egyptians because God was in the midst; the Church, not crushed by persecutions because God was in her; the Saint, not destroyed by spiritual foes because of God's presence within him. But in all these the symbolic significance of fire is changed;—it is not God, but cruelty, persecution, or spiritual foes. Whatever value may be in these interpretations, they fall short of the true ideal of the type, which is that of Christ in His Humanity. As the material bush was enabled, unconsumed, to sustain the action of this divine symbol of God's presence, so frail perishable humanity was made able to unfold and sustain the true Divinity of God. This is a simple revelation of Christ, and should have nothing mixed up with it to divert or distract the thought from Him.

(3.) I will now turn aside and see, &c. Here was human curiosity which turned eagerly to investigate what he probably, for the moment, regarded as only a natural, but surprising phenomenon.

(4, 5.) This movement was, however, speedily checked by the warning voice of God, speaking from out the flame—Moses, Moses, draw not nigh hither; put off thy shoes from off thy feet. The taking off of the shoes, or sandals, when entering a place that was esteemed holy was a custom with which Moses must have been familiar; as it was then, and is still practised in the east. It was virtually a confession of defilement, and unfitness to stand in the presence of holiness. Holy ground—not holy in itself, but holy because of God's presence.

(6.) The announcement I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob, was, doubtless, an unexpected to Moses as it was terrible. He had waited forty years, to have the belief that God would use him for the deliverance of Israel confirmed, but it had not been done; and, probably, he had long since ceased to think of himself in connection with that event. He hid his face, for he was afraid to look upon God. This, we may suppose, was the first time God had appeared to Moses under any visible form.

(7.) And the Lord said, I have surely seen, &c.—literally, seeing, I have seen—not only seen, but felt, sympathized with, pitied—(see again Is. lxiii: 9.) And I have heard, &c.—(Is. lxiii: 1.) I know their sorrows. The Lord had seen, heard, and known; therefore He said—

(8, 9.) I am come down to deliver them, &c. These words were used in an accommodated, or human sense. God was acting as a just and pitiful ruler would act under similar circumstances. He was condescending to take the matter of His people's wrongs into His own hands; in order to deliver the oppressed and to judge and punish the oppressor.

(10.) Come, now, therefore, I will send thee, unto Pharaoh, &c. What a word was that! Moses alone, with no army, no influence, no hold upon the confidence and affection of his nation,—for forty years a fugitive in Midian, and forgotten in Egypt, what could he do? Nay; it was not what Moses could do but what God could do through Moses. This was what God was about to teach him.

Bring them up . . . unto a good land and a large, (compared with Goshen) unto a land flowing with milk and honey—these were products in which Canaan abounded—unto the place of the Canaanite, &c. Here, in connection with the deliverance

of the Israelites, God was about to execute a double judgment; first, upon the Egyptians for their cruelty and remorseless oppressions, and, secondly, upon the Canaanites for their abominable wickedness—(see Lev. xviii: 24-28) (11.) Moses' consciousness of helplessness and of his utter lack of influence and power, finds expression here—who am I, that I should go to Pharaoh? This was the position to which all God's dealings with Moses had been intended to bring him—the realization of his own weakness and insufficiency, of himself, to do the work proposed. This was really Moses' best preparation for effective service. (12.) Certainly I will be with thee. This assurance should always be enough. If God is with His people, He who is with them is more than all that can be against them. This shall be a token—(a sign) unto thee that I have sent thee. This token is understood in three different ways—some have taken it to be the bush, burning, but unconsumed; some, the presence of God with Moses; and others, the worship of God that was by and by to take place on that mountain.

The first seems to present fewest difficulties, and to be best calculated to serve the purpose of a token, or sign.

(13.) And Moses said unto God—behold when I come unto the children of Israel, and shall say to them—the God of your fathers hath sent me to you,—and they shall say to me,—what is His name?—what shall I say to them? The Egyptians had names for all their gods—the Israelites would naturally want to know the name of theirs. Moses was going, both to his people and to the king of Egypt, in the character of an ambassador;—to know the name of the God who sent him, would be useful for him also.

(14.) And God said to Moses, I AM THAT I AM . . . say unto the children of Israel, I AM hath sent me to you. Dr. Clarke says of this "it is difficult to put a meaning on the words;—they seem intended to point out the eternity and self-existence of God,"—and possibly, where we know and understand so little, this is enough to say.

In the subsequent verse God gives those clearer and better known titles so familiar to every Israelite, and then adds—this is my name forever, and this is my memorial unto all generations. The this and this may mean that I AM is His name, and the God of Abraham, &c., His memorial; or both may be used for the one designation.

SUGGESTED THOUGHTS.

God's thoughts and the thoughts of even the best of men are very much unlike. Moses had thought it was time to deliver Israel forty years before God saw fit to do so.

To Moses it doubtless seemed some times as though God was very unkindful of His people—that He did not regard their cry. To see how greatly he mistook read again vs. 7 and 8.

That Moses was now fitted to begin work for God, is best seen in his own sense of unfitness. His loss of confidence in himself had fitted him for implicit confidence in God.

LEARNING AND PIETY.

If we may believe some Christians, and especially some Christian writers, there is nothing that so needs consideration as the intellectual side of religious profession and enterprise, and hence of the questions that claim the attention of scholars and critics. They talk exclusively of readings and manuscripts, exegesis, the relation between religion and science, Biblical scholarship, and the all and singular that is comprehended in the literature of the Scriptures and associated studies. So enamoured do they become of these pursuits, that simple piety loses its fragrance for them. While regarding it as a sin and a misfortune not to be saved, they yet esteem it an almost equal obliquity to be a Christian without the philological accomplishments.

It would be hard to tell how greatly the world and the church have been indebted to the men who have given their minds this kind of direction. They have been part of its glory. They still exist as those who, if not its chief ornaments, are yet its noble represent-

atives, and to whom it turns in times of danger for light and vindication. But there is such a thing as being made mad by much learning, and, in the zeal of that which is scholarly and nothing more, of forgetting other things which are of vastly more importance. The life of Christ in the soul, nourished and cherished there as an experience, and exhibited in the daily walk and conversation, is of more value than all the technical study and philosophy that may be gained in a lifetime. He is the happiest man who has the most of it, and the best one besides. And as to influence upon the world in the way of commending the truth and in persuading men to believe in the Lord, one such man is worth more than an academy full of servants with all their learning and showy accomplishment of proof and pedantry, in whom a vigorous piety is wanting.

For this reason, amid the growing disposition to test everything by criticism, there ought to be a more urgent care to cultivate that higher life of faith and devotion to the Lord. There are hundreds of religious philosophers who are accounted "leaders" in the line of scholarship, who yet weigh but little in the way of the profounder experiences of the Gospel. They are called deep, but are shallow. They name themselves distinguished, and yet are but little known except as the newspaper gives them advertisement. They claim that they have gone to the bottom of all disputed facts involved in the religious questions of the day, when they have but lived a superficial life, gleaning amid debris that a rightly exercised Christian would have thought beneath his notice. The deep man, the man of real learning, and who is properly and efficiently a "leader" in the things that pertain to the Gospel, is one who, having a good knowledge of the Scriptures, has proved the truth of them by his communion with God; and when the hard terms and pedantic philosophizing of the other have been forgotten, the flavour of his piety will still be sweetening and stimulating the souls of his fellowmen.—United Presbyterian.

GOD'S PROMISES TO CHEERFUL GIVERS.

"Honour the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty." (Prov. iii. 9, 10.)

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again." (Luke. vi. 38.)

"He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again." (Prov. xix. 17.)

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. ix. 6.)

"Upon the first day of the week let every one of you lay by him in store as God has prospered him." (1 Cor. xvi. 2.)

"Blessed is he that giveth to the poor; the Lord will remember him in time of trouble." (Psalm xli. 1.)

"The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi. 25.)

"The liberal deviseth liberal things, and by liberal things shall he stand." (Isaiah xxxii. 8.)

"He that hath a bountiful eye shall be blessed, for he giveth of his bread unto the poor." (Prov. xxii. 9.)

"He that giveth unto the poor shall not lack." (Prov. xxviii. 27.)

"God loveth a cheerful giver." (2 Cor. ix. 7.)—Selected.



one delegate was supposed to be capable of representing it on a special occasion in England, but for a coming occasion, which is not special, *three divines* are delegated to represent it. Red-tapeism is a nice thing *when wire-pullers want a holiday at a cheap rate.*

The insinuation that the funds of the denomination are to be used to give the "three divines" "a holiday at a cheap rate," is of a piece with the usual venom of the very gentlemanly editor of the *Spectator*, and his accurate information on Congregational matters. Meanwhile the "three divines" will learn for the first time the "cheap rate" at which they are to have their holiday. Could they not get themselves sent as emigration agents?

CONGREGATIONAL PROVIDENT FUND SOCIETY.

To the Editor of the Canadian Independent.

DEAR SIR,—I beg to acknowledge receipts as follows:—

For the Widows and Orphans' branch, Guelph Church, \$10, for Retiring Ministers' branch, Unionville Church, \$4.

Will the Beneficiaries of the Society please note that the semi-annual subscriptions for the W. and O. fund and the annual subscriptions for the R. M. fund fall due on 1st July.

Yours truly,

CHAS. R. BLACK,  
Sec-Treas.

Montreal, 22nd June, 1881.

Obituary.

Departed this life on the 22nd of March, 1881, the Rev. Ari Raymond, so long and so well known to the Congregational Churches of Canada. He came from the United States when only nineteen years of age, in the year 1839, and began to labour immediately in the township of Oro as an independent missionary among the coloured people of that place. He came on his own responsibility, at his own expense, prepared to labour with his own hands for support, whilst he preached to them the blessed Gospel of our Lord Jesus Christ. It was deemed necessary to build a house for school and preaching purposes at once. The people cheerfully gave their labour to its erection, but they could do little more than raise the logs. Mr. Raymond had to do all the carpenter work himself, and he sawed all the lumber with a common whip saw, aided by a coloured man. After labouring for some time, he found that his congregation consisted of many white people, who had just emigrated from the Old World, and who were glad of an opportunity of hearing the blessed message. In time it was seen that whilst the white settlers increased, the blacks decreased, partly by removals and partly by many deaths through lack of constitution necessary to resist the northern cold. Thus Mr. Raymond was by the force of circumstances compelled to minister almost altogether to the whites. A Church was formed, Congregational, in the year 1841, now known as the Edgar Congregational Church. In 1844 another church was organized, nine miles distant, now known as the Rugby Church. Being called to the pastorate of the first-named church at the time of its formation, he was ordained to the ministry by brethren from a distance in 1842, and afterward, his work having been brought to the notice of the Home Missionary Society, he received a small annual grant until about the year 1859, when he removed to Bell Ewart.

A field poorer in temporal matters than Oro at that time, was not known. The country was quite new, the land not first-class, and the settlers had hard work to procure the necessaries of life for themselves; therefore Mr. Raymond re-

ceived scarcely any remuneration. Even at the time when he left it is doubtful whether his receipts from the whole field amounted to one hundred dollars per annum; but he laboured with his own hands at farming, carpentering, or teaching school. He was also their only physician, and his services in this matter were almost always gratuitous.

There are very few among our early pioneers who endured more suffering and hardship for the Gospel's sake, than this servant of Christ. For twenty years his life was one of constant privation, and hard toil, often lacking the bare necessities of life. Not being able to keep a horse, he, for a long time, was compelled to walk many miles to his appointments in the winter over snow drifts on snow shoes. But he laboured cheerfully and faithfully, and was instrumental in laying a good foundation for others to build upon. He was succeeded by the Rev. J. G. Sanderson, who laboured until 1873, and under whose pastorate the present edifices now standing were erected, excepting the Rugby Church building, which was only enlarged; the main portion of the inside work was done by the hands now at rest. The cause has grown since under the pastorate of Rev. E. D. Silcox, and the present pastor, Rev. Mr. Hindley. But these churches, so hopeful and with good prospects before them, would in all probability never have had an existence, but for the labours of our departed brother. Others have only built on his foundation, and the Rev. Ari Raymond is sweet and precious to many souls in Oro, and to many who dwell before the throne.

The partner of his toils and privations, to whose brave spirit and loving counsels he owed much of his strength, still survives him, but in feeble health. He breathed his last at the residence of his only daughter, Mrs. David Milne, West Newton, Mass. U. S., with whom he had resided for the last sixteen years of his life. He suffered from a long illness—clear in mind, though confined to his chair for over two years, but strong in the faith that is in Christ Jesus. Ari Raymond has passed away, but his work lives. May it bear fruit in all coming years.

J. G. S.

Correspondence.

The Editors do not hold themselves responsible for the opinions of correspondents.

SPEAKING COINS.

To the Editor of the Canadian Independent.

DEAR SIR,—Three months ago it was announced in our Sunday-school, that a "quarterly collection would be made by the school in aid of Missions," and the scholars were asked to enclose their contributions in a piece of paper, writing thereon the story of the coin thus contributed. The officers of the school were anxious to impress upon the minds of the scholars two things. (1) That each scholar ought to contribute something. (2) That the money so given should be their own, and not merely money given to them by their parents; in other words, that they should earn whatever they offered unto the Lord as a missionary contribution.

A good collection was made, (\$10.80) and the story of each coin read in the hearing of the school last Sunday.

I send you a few specimens of the stories told us by these coins. The slips of paper containing them, and coming principally from little boys and girls, read as follows:—

- "Five cents for minding baby."
- "Ten cents for carrying the milk."
- "Two cents for weeding the garden."
- "One cent for picking up chips."
- "One cent for wiping the dishes."
- "Five cents for helping pa gather the grass."
- "Three cents for sweeping the dining-room."
- "Three cents for helping ma wash."

- "Two cents for sewing carpet rags."
- "Five cents for being a good boy all week."
- "Two cents for blowing a large organ."
- "Two cents for watering the chickens."
- "Five cents for carrying wood, and going to a store for a spool of cotton."
- "Five cents for helping mamma all week."

I might give you more of the words spoken by the coins, but enough has been given to show what *little ones* can do to earn money to give to the Lord. For the sake of the principle involved in this method of giving, and the stimulus it may give to other schools to give after this fashion, I ask you to kindly insert this in the CANADIAN INDEPENDENT.

Yours truly,

PRESIDENT FIRST CONGREGATIONAL

SUNDAY SCHOOL.

Guelph, June 28th, 1881.

EITHER A MISTAKE OR A FALSEHOOD:—WHICH?

To the Editor of the Canadian Independent.

SIR,—In view of the course taken by the C. I. for a year past, I hardly expected to be surprised at anything that might appear in its columns, but the following statement in your last issue fairly took the breath out of me, such was the astonishment it produced. Referring to the letters of "A Practical Man," you say editorially:—"It is all very well to pooh, pooh, those letters, but they contained statements which cannot be controverted, which have not even had an attempt made thereat," &c. An "attempt," however lame and inconclusive in your estimation, was made by me in the direction referred to, as you are very well aware, by the issue of a pamphlet entitled, "Congregationalism in Canada, being a review of the letters of 'A Practical Man' recently published in the CANADIAN INDEPENDENT." An early copy of this pamphlet was put into your hands, and I know that you spoke of its contents privately, during the late Union meetings in Toronto. In view of all this, an explanation of your extraordinary statement quoted above, is respectfully sought by

A STAUNCH INDEPENDENT.

[Our readers will think it a stretch of courtesy on our part to insert the above, whether they look at the caption or the contents. However, let that pass. We did see the pamphlet of a "A Staunch Independent," (save the mark!) and, in full recollection of it, we repeat the statement that has taken the breath out of our correspondent, that the letters of "A Practical Man" "contained statements which cannot be controverted, and which have not even had an attempt made thereat."—ED. C. I.]

PULPIT SENSATIONALISM.

To the Editor of the Canadian Independent

DEAR SIR,—There are one or two points in Mr. Hay's reply to which, with your kind permission, I will briefly refer. I profess unfeigned respect for Mr. Hay and his thirty-five years' work in the ministry, and give full credence to his assurance of personal freedom from "all tricks and vain novelty in preaching the Gospel;" but just here my trouble comes in. It may be my obtuseness, but I cannot reconcile this assurance with his approval of proceedings in others who cannot claim to be thus free. By defending his right to be in the ministry in reply to my question, he ranks himself amongst the men "who think it necessary or desirable to resort to *outré* methods to draw the crowds." The evident heat displayed by Mr. Hay in commenting on this first question of my letter deprives his judgment of that weight and force which his length of service might otherwise have supplied. Neither can I see the asserted impertinence of the question. Mr. Hay will, I

doubt not, on reflection admit that there is both Scriptural warrant and experience to justify calling in question the true "standing" of men whose "ministrations" were so fittingly described at that session of the Union; and which he undertook to justify and defend. Mr. Hay, in his reply, is more ingenious than ingenuous. To mention, as in defence of the methods complained of, the power of attraction instanced by our "One Master" and the Apostles, must provoke a smile, but to draw a comparison between them can but verify the old saying that "there is but one step from the sublime to the ridiculous." Regretting the course taken by Mr. Hay and those who voted with him on that occasion, I claim the liberty to approve or disapprove of the reasons given for that course. Mr. Hay will not affect the issue by surmises as to the personality of the writer. Under our Congregational polity the liberty to criticise the public utterances of public men at public gatherings is open to even the humblest

LAYMAN.

News of the Churches.

CORNWALLIS, N.S.—The pastorate of this church is again vacant, the Rev. E. Barker having resigned the charge which he had promised to take for only a short period.

ECONOMY, N. S.—The Rev. Edwin Rose has resigned the pastorate of the Congregational Church, Economy, N. S. He is therefore at liberty to visit any vacant church that may desire it.

ALTON AND N. ERIN—At the invitation of these churches and on the assurance of sympathy from the Mission Committee, Mr. F. Wrigley, (who for domestic reasons finds it necessary to leave Caledon), has assumed the pastorate. The Church at Alton labours under a heavy debt, and suffers distractions accordingly, but under Rev. Wrigley's calm and earnest guidance we hope trustfully for brighter, happier days. There is a good field there for Gospel work, may the unity of the Spirit and the bond of peace enable the churches there to "occupy till the Master come."

S. CALKDON AND CHURCHILL.—These churches, now vacant, at a meeting held on the 5th inst. have resolved, hopefully and unitedly, to endeavour at once to fill the vacancy expected by Mr. Wrigley's resignation. The best spirit prevailed, and a committee was appointed to secure regular supply.

LITERARY NOTES.

The subject of art, which the public expects to find treated, in some form, in every number of SCRIBNER, is represented in the July number by two papers, by Mr. W. C. Brownell. One of these is the third of the series on "The Younger Painters of America," with consideration or illustration of the work of Mr. Sargent, Mr. Bunce, Mr. Maynard, Mr. Tiffany, Mr. Volk, Miss Oakley, Mrs. Whitman, Miss Bartol, Miss Knowlton, and Miss Cassatt. The other discusses the much talked of "Decoration in the Seventh Regiment Armoury," and is accompanied by numerous and detailed drawings by Mr. Brennan of the principal designs in the Veterans' Room and the Library—the work of an association of Artists which is likely to have a decided influence upon interior decoration in this country.

"Dr. Dollinger and the Old Catholic Movement in Germany" is treated candidly by Prof. George P. Fisher, of Yale College, and the fine portrait of Dollinger, by Lenbach, is engraved by Fred. Jungling, the size of the SCRIBNER page.

"Railway, Church-yard, and Cemetery Lawn-Planting" is a brief and suggestive illustrated paper by Samuel Parsons, Jr.

In the departments, which have the usual amount and variety, mention may be made of a discussion of co-operation, by a reviewer who thinks America an unfavourable field for it, a sketch of Old New York Bohemianism, and accounts of an improved system of ventilation, gas fuel, combined plow and harrow, etc. Some "Sonnets from the Afghans" appear in "Bric-a-brac."

## SUNDAY SCHOOL NOTES.

—A worker in Africa gives the following numbers as the approximate Sunday-school attendance on that continent: In Senegal, 200; Gambia, 400; Sierra Leone, 2,000; Liberia, 1,500; at the Basle Mission, Dahomey, 2000; at the Wesleyan Mission, Guinea, 4000; in the schools of the Church Missionary Society, 2000; in miscellaneous missions, 38,000; South Africa, 150,000; East Africa, 510; Central Africa, 200; Egypt, 500.

—At the recent annual meeting of the General Assembly of the Church of Scotland a considerable increase of attendance in the Sunday-schools of the denomination was reported. The number of the schools is now 1,952, with an attendance of 187,418 children, who are taught by 17,436 teachers. The number of persons in attendance on adult classes is 44,885. A similar increase in Sunday-school attendance was reported in the General Assembly of the Free Church.

—Here is a pleasant incident in the work of a missionary of the American Sunday-school Union, told in his own words: "In a recent missionary town I met an aged minister who, for thirty years, has preached once a month, in four different congregations and gathered into Christ's church over 2,000 members, of whom 1,900 were youths. 'They were converted,' he said, 'not by my preaching mainly, but through Sunday-school teaching and training.' 'Do you visit your Sunday-schools often?' 'No: I live in them; they are all my big family,' was the striking reply."

—How sower and reaper may rejoice together is shown in a letter of a Sunday-school missionary who tells of a recent pleasing experience of his: "On my way to my appointments on a Sunday morning I fell in with a stranger who took me for a Kentucky horse-trader. It proved that we were both going to the meeting of a Union Sunday-school; and when we arrived, we were introduced, he was surprised to find in me the missionary of the American Sunday-school Union who organized it eight years ago, while he proved to be the new pastor of a church grown out of it."

## MISSION NOTES.

Four native teachers, with their families, in all twelve persons, connected with the mission of the London Society in New Guinea, have been massacred, west of Port Moresby. No European perished. The account given by the Rev. T. Beswick does not state what was the cause of the massacre. It was premeditated, and occurred when the teachers and their families were all in a boat, about to leave Kalo, and were utterly helpless. They were killed by spears, one spear killing both mother and babe in two instances. The teacher at Kalo had warning that he would be killed, but refused to leave his post.

The total number of baptisms among the Telugus of Ongole last year was 2,758, a record only less remarkable than the wonderful work among this people in 1878. The Baptist *Missionary Magazine* says that there are only two missionaries with their wives to care for the fifteen thousand Christians in the Ongole field. Rev. Mr. Clough writes that with three more men he believes that 10,000 persons would be baptized during this year.

—The *Congregationalist* says:—We congratulate our Baptist brethren on the course of Rev. Edward Judson, who has left a large and wealthy church to take up Christian work in New York City at a reduced salary, and in a less cultivated field. Mr. Judson, son of the missionary, for several years pastor at Orange, N.J., and formerly professor at Madison University, has long felt that a church for the people was needed in the lower part of New York; not a mission church, but

one to reach if possible the thousands who live in boarding-houses and have not, neither apparently care to have, a church home. He has studied the needs of this part of the city, with 100,000 people in a single ward, and says he "cannot get away from his duty to work among them." It is understood that a moderate salary is secured to him by a wealthy gentleman of New York, during the establishment of the enterprise, which it is expected will ultimately, with Mr. Judson's peculiar gifts for such work, be developed in many departments with complete organization on a strong basis. Thus it is a work involving faith, courage and self-sacrifice, which always bring their own reward.

—Concerning two kindly missions now being carried on in an unostentatious way by some English Sunday-school children, the London Sunday-school *Chronicle* has this to say: "The resources of Christian thoughtfulness are boundless, and when one is impressed with the duty of contributing to the happiness of others, some ways of doing so are sure to present themselves. In 1879 it occurred to some kind heart that shells gathered on the seashore by boys and girls enjoying their holidays, might be made to give pleasure to the tens of thousands of less favoured children who never go to the sea, and who have but few materials for playthings; and especially to those who may be confined in hospitals, when there is so much need to have their minds diverted in any possible way. The Sea-shell Mission is very unpretentious in its organization; it seeks to collect money to purchase boxes which cost about threepence each, and it enlists the service of boys and girls to collect and forward shells and sea-weeds. Another feature is the Scrapbook Mission, which collects all kinds of small pictures, both plain and coloured, and makes them up into small scrapbooks, for the use of children in homes and hospitals, and poor children in the metropolis."

—In the *Home Missionary* we find the following:—

The privations of the missionaries must touch the hearts of those here who are enjoying every comfort. One from a minister in Minnesota: "There is not a place in our unfinished parsonage from cellar to garret but freezes as soon as the fires go down. In going eight miles in the country I froze an ear and part of my face." Another writes from Nebraska: "Poor crops for the last two years and a hard winter make money very close. Even church members have been so short of clothing that they could not go out in the cold. One family had four bags of corn to feed eight mouths through the winter. They had no wood and no coal, using corn stalks for fuel." One minister in Kansas thus describes his home, a "bachelor's dug-out." "An excavation, eighteen feet by sixteen, in a bank, roof covered with sod, a bedstead, trunk and stove in this hole, and nearly fifty persons crowding in for worship. Children, babies and four adults occupy the bed as a seat during service." Can foreign missions show greater need than this, or more noble self-sacrifice? Here are some places where aid can be rendered if any one desires the names of the parties.

—Frederick Douglass recently visited the homes of Mr. Edmund Lyon, in Talbot Co., Md., where he was once a slave and which he had not seen since he left it, fifty-six years ago. The surviving members of his old master's family received their distinguished coloured visitor with every mark of kindness and consideration and treated him in a most hospitable manner.

—An appeal for a library of Christian books in English for the Young Men's Christian Association of Tokio, Japan, is

made by the Rev. D. Crosby Greene, of Westboro', Mass. It is felt that a select Christian library, consisting of a few hundred standard religious books, and accessible to all the English-reading and English-speaking natives, would prove helpful in the diffusion of Christian truth, and would, besides, be the best antidote to paganism and infidelity.

—The Spanish and Portuguese Church Aid Society, of England, reports a notable work of reformation going on in Spain and Portugal. The object of the Society is pronounced to be the extension of the pure Gospel of Christ, faithfully preached to Roman Catholics, in distinct contradiction to the Roman Catholic system. The Bishop of Meath (Lord Plunkett), who has visited the Peninsula, writes:

"I have satisfied myself that the work of Church reform in the peninsula is a genuine one. It is evidently a work of self-reform that for, at least, a quarter of a century has been steadily and perseveringly making way and giving proof of increasing life. Nor have I been able to trace it to any motives of worldly self-interest. I made careful inquiries on this head, and found that those who forsake Romanism do so at no small self-sacrifice. No longer provided with pastors and schools at the cost of the state, they are called upon, as members of a voluntary church, to do what they can toward supplying such a provision themselves; and this is a call to which I am happy to say, so far as they are able, they willingly respond. Again, the work is undoubtedly a spiritual one. It is not the mere revulsion of natural pride against Ultramontane assumptions; it is not the mere impulse of political or party spirit; it is plainly the simple triumph of an open Bible, making Christ and His truth known to the hearts of men. Lastly, as regards those congregations—those, I mean, who have adopted an episcopal constitution and a liturgical form of worship—it is great cause of thankfulness to find in them so close a similarity in doctrine and discipline to churches of the Anglican communion." Special mention is made in the report of the Society of the work of reformation in Madrid, Seville, Malaga, and Salamanca. The Society, which also aids the Mexican movement, received last year \$45,300.

—The Rev. Leonard Woolsey Bacon gives in *The Congregationalist* some interesting facts concerning the evangelical work in France, and the willingness, even eagerness of the people to have the Gospel preached and to buy Testaments. M. Zola, the notorious novelist, has raised a cry of alarm at the progress of Protestantism, and calls for missionaries of science "to go forth to conquer the minds of men." He says: "The spirit of Protestantism is at this moment intruding itself in every quarter, and labouring to gain possession of everything—our literature, our press, our politics. It is something more than a faction; it is a religion. It is this that is our enemy." The Rev. Mr. Dodd writes that the McAll mission is spreading very rapidly. A promising work has been opened in St. Etienne, and stations have been opened at Santes and Cognac. "France is being covered," he declares, with such stations. "We cannot keep pace with the demands that come from all sides. Lately some Roman Catholics near Bordeaux asked of their own accord for mission meetings to be held in their villages; and the mayor gave his chateau for the meeting." Mr. Hirsch, an active evangelist, recently attended a meeting of Free-thinkers in Paris, and addressed them at first, against their will. Next day he received a number of letters from Free-thinkers, indicating a willingness to have some conversation with him concerning the Gospel. M. Vernier recently visited a town in the Department of La Corrèze, where the Gospel had not been preached. He spoke an hour and a half to 200 people,

standing in the rooms of the inn, and quickly disposed of his supply of Testaments. He writes:

"On leaving, we asked for our bill; but the tavern-keeper said he was only too happy to see us, and would not receive a centime. He only asked the pleasure of walking with us a couple of miles, to talk with us and carry our bag. At the end of a four miles walk we reached M——, where a meeting had been announced for the evening. A strolling player was to have an exhibition at 8 o'clock; but he said to the crowd that came to his show: 'My friends, there are some gentlemen here who are going to preach the Word of God. I invite you to come with me to the lecture.' So about 8.30 our great hall was full. For an hour and a half we spoke on the love of God for sinners. The pipes and cigarettes, which at first were burning in every direction, vanished like magic. We had with us only twenty-nine six-penny Testaments. They went off in a moment."

"Yesterday, at S——, it was the same story. The parish priest had announced from the pulpit, the Sunday before, that two devils from Hell would be there that week, and had put all his flock on their guard. One little girl said to her mamma: 'Don't go out to-day. We might meet those devils.' We twice made the round of the village of 1,800 people, and were stared at with a curiosity not unmixed with fear; but the people, seeing us with the vice-mayor, began to perceive that we were not so terrible after all. At 8 o'clock three rooms of the vice-mayor's house were packed with earnest and enthusiastic hearers. Our colporteur came back with forty Testaments; but they did not supply the demand."

## AUNT NANCY'S MIND ON THE SUBJECT.

And this is the new New Testament,  
And 'tis come in the sweet o' the year,  
When the fields are shining in cloth of gold,  
And the birds are singing so clear;  
And over and into the grand old text,  
Reverent and thoughtful men,  
Through many a summer and winter past,  
Have been peering with book and pen,  
Till they've straightened the moods and  
tenses out,  
And dropped each obsolete phrase,  
And softened the strong, old-fashioned  
To our daintier modern ways; [words  
Collated the ancient manuscripts,  
Particle, verb, and line,  
And faithfully done their very best  
To improve the book divine.  
I haven't a doubt they have meant it well,  
But it is not clear to me  
That we needed the trouble it was to them,  
On either side of the sea.  
I cannot help it, a thought that comes—  
You know I am old and plain—  
But it seems like touching the ark of God,  
And the touch to my heart is pain.  
For ten years past, and for five times ten  
At the back of that, my dear,  
I've made and mended and toiled and  
With my Bible ever near. [saved,  
Sometimes it is only a verse at morn  
That lifted me up from care,  
Like the springing wings of a sweet-voiced  
Cleaving the golden air; [lark  
And sometimes of Sunday afternoons  
'Twas a chapter rich and long,  
That came to my heart in its weary hour  
With the lilt of a triumph song.  
I studied the precious words, my dear,  
When a child at my mother's knee,  
And I tell you the Bible I've always had  
Is a good enough book for me.  
I may be stubborn and out of date,  
But my hair is white as snow,  
And I love the things I learned to love  
In the beautiful long ago.  
I cannot be changing at my time;  
'Twould be losing a part of myself.  
You may lay the new New Testament  
Away on the upper shelf.  
I cling to the one my good man read  
In our fireside prayers at night;  
To the one my little children lisped  
Ere they faded out of my sight.  
I shall gather my dear ones close again  
Where the many mansions be,  
And till then the Bible I've always had  
Is a good enough book for me.

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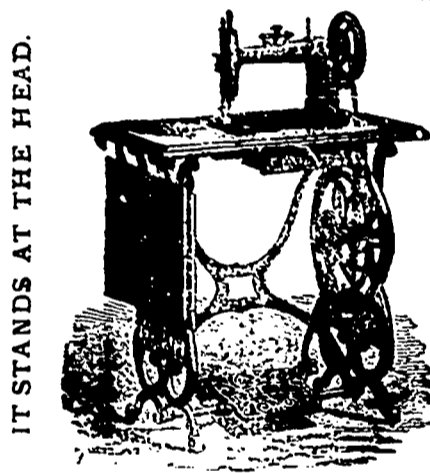
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