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# The Canadian Independent.

Wm. Reid July 31  
July 31

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL ARE BROTHERS.

Vol. 30.]

TORONTO, THURSDAY, AUGUST 11, 1881.

[New Series. No. 6

## ONLY A WORD.

Only a word! a little winged word  
Blown through the busy town,  
Lighter than thistle down,  
Lighter than dust by roving bee or bird  
Brushed from the blossoming lily's golden  
crown;  
Borne idly here and there,  
Oft as the summer air  
About men's doors the sunny stillness  
stirred,  
Only a word!  
But sharp, oh, sharper than a two-edged  
sword,  
To pierce and sting the scar—  
The heart whose peace no breath of flame  
could mar.

Only a word, a little word that fell  
Unheeded as the dew  
That from the sparkling blue  
Of summer midnight softly steals, to tell  
Its tale of singing brook and starlit dell  
In yonder noisome street,  
Where, pale with dust and heat,  
The little window flower in workman's cell,  
Its drooping bell  
Uplifts to greet the kiss it knows so well!  
A word—a drop of dew;  
But, oh, its touch could life's lost hope  
renew. —The Fireside.

## THE REVISED NEW TESTA- MENT.

### SECOND PAPER.

II. We now notice changes made in the direction of uniformity of rendering. King James' translators confessedly used freedom in varying expressions so as to prevent the recurrence of the same word, and in so doing deprived the English reader of the often not meaningless repetition of the same Greek word. Thus "everlasting," in Jude vi., is really the "eternal" of Rom. i. 20, and is the representative of the Greek *aidios*, which word in the New Testament occurs only in those two passages. The revised version in both gives "everlasting." In the other twenty-five places where the word "everlasting" occurs, it represents the Greek *aiwnios*, which elsewhere is rendered "eternal." The revisers have uniformly given "eternal," and thus a distinction lost to view has been restored, and a difference which the original did not make has been removed. By a prayerful comparison of texts, the English reader, equally with the Greek student, can determine now whether eternal is also everlasting. The word "hell" occurs twenty-two times in the New Testament; ten times it represents the Greek *hades*, in which instances the revised version substitutes "hades," for "hell:" once it is used as a translation of the Greek *Tartarus* (2 Pet. ii. 4), in which case it is retained, Tartarus being given in the margin: in the other eleven instances it has also been retained as the representative of Gehenna, which is given in the margin also. Etymologically, the word hell (walhalla of the Saxons) is a better rendering of *hades*, than of Gehenna or Tartarus, on which ground our personal preference would have been for retaining it where it has been changed, and of giving the marginal readings (Gehenna and Tartarus) in the text, where the word hell has been retained. The word, however, in the theological world has become so thoroughly and exclusively associated with the state of the unrighteous dead that the revisers evidently felt the merely etymological meaning to be hopelessly gone, and therefore retained it when as now

understood, it correctly represents the original Greek thought. The uniformity of rendering thus obtained will aid the general reader in forming correct views upon this momentous subject, and reduce the influence for evil of the mere declaimer. "Atonement" is found but once in our present New Testament, Rom. v. 11, and yet the Greek equivalent occurs xi. v. 15, and 2 Cor. v. 18-19. We have in the revision the uniform rendering "reconciliation." The repetition of the verb "teach," Matt. xxviii. 19-20, is not expressed in the original which is more correctly rendered in the revised version, and the ground taken from under some ignorant arguments thereon.

Few of us but will at first resent the substitution of "love" for "charity" in 1 Cor. xiii, yet to have retained "charity" would have been seriously to affect the uniformity aimed at. As in the Rheinish version, the revisors might have more widely rendered *agape* by charity, but our ears would scarcely bear the rendering now. "Behold what manner of charity the Father hath bestowed upon us," or "God is Charity" for "God is Love," and though the general reader may miss the accustomed rhythm of 1 Cor. xiii, it is no small matter to have suggested to him, by uniformity of rendering, "the living concrete form, the Incarnate Love," which inspired both Paul and John in the writing of their glowing passages upon God and the Godlike. On the other hand, uniformity of rendering may be pushed too far, as e. g., in an intolerable rendering, Rev. xxi. 23, "and the lamp thereof is the Lamb." In Matt. vi. 22, the change is for the better, showing a difference which is really there, but in the degradation of words, a process ever going on, it does seem pressing a rule too far when the unction is taken out of such a passage as the one referred to, "the Lamb is the LIGHT thereof." Nor do we willingly let go one of the grandest exordiums in our English tongue, "God, who at sundry times, &c.," Heb. i. 1-2, the new may be, is, more literal: but, apart from association "the old is better, stronger, grand; the new is tame in comparison. Nevertheless we are thankful for the conscientious reverence which in uniformity of rendering has done all that reasonably can be done to preserve the integrity and meaning of the original text; our ears may be jarred occasionally, but we are in no case misled.

As a marked example of the impossibility at all times of translating uniformly, we note the rendering "testament" "covenant," both representing the Greek *diatheke*. Our revisers have substituted "covenant" uniformly for "testament" in all the texts where the latter was used except Heb. ix. 16-17, hereafter to be noted. They have, however, retained testament in the title though thereby the identity to English ears is lost, and perhaps a wrong suggestion made, old and new covenants certainly conveying the meaning more accurately. Why should Heb. ix. 16-17 be made an exception even to the American Committee who specially urged uniformity? The answer is found in the fact that though "covenant" is perhaps our best English rendering, yet it is not an exact one. The exact Greek equivalent of covenant is *Suntheke*; *diatheke*, the word used has less the force of a bargain, more of a convention, an arrangement, hence a bargain sometimes partaking of the nature of a will; now v. 17 could scarcely be

declared regarding a covenant in general, for covenants are entered into without the death of the covenanter, but ere a will or testament is in force, the testator must die, hence the apparently insuperable difficulty of rendering *diatheke* covenant in these verses; on the other hand, to render the word by "testament" uniformity would destroy the truth rightfully conveyed by "Covenant," that the living God does appeal to living men, covenanting with them in His messages of mercy, e. g., Matt. vi. 28. It becomes therefore necessary to use the words covenant and testament according to the varying aspects in which we are called upon to view that transaction of God with men which is the gospel of a dead yet living Mediator. The revised version, however, by its margin does not allow the identity denied to the text to be lost to the reader's view.

## Obituary.

DIED.—At Montreal, on the 18th inst., Rev. Robert Wilson, formerly of Sheffield, N. B., aged 70 years. His remains were brought first to St. John, N. B., where a short service was held in St. David's Church (Presbyterian).

The Rev. Dr. Waters, pastor of the Church, reading appropriate selections from Scripture, followed with a few remarks by Rev. Dr. McCrae, of St. Stephen's, Church, St. John, and prayer by Rev. J. Barker, of Sheffield. The remains were then conveyed to Sheffield and buried in the cemetery adjoining the Cong. Church of that place. A sermon was preached on the occasion by the present pastor of the church, from Rev. vii. 9-12. At the close of the sermon, the preacher said that in view of the fact that the deceased had for twelve years preached the Gospel in that place, and that with great earnestness and faithfulness, accompanied with the Divine blessing in leading many to Christ, it would be inappropriate if nothing were said concerning the deceased. He then spoke of the first time Mr. Wilson preached in the church, namely, while pastor of the Cong. Church in Yarmouth, and in connection with his being present as a member of the Congregational Union in session at Sheffield, taking for his text Col. i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." He quoted also the texts preached from by Mr. Wilson on the occasion of his visit to the place when the church was seeking a pastor, on the resignation of the Rev. T. Lightbody, and also the text chosen by Mr. Wilson on the occasion of his first sermon as the pastor of the church; this latter being Isaiah xxviii. 16, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste." "As he began," said the preacher, "so he continued his ministry in this place, knowing nothing among us save Jesus Christ and him crucified." That saying of Jesus on the cross, "It is finished," was very precious to him. Often in his sermons, he spoke of 'the finished work of Christ' as the only ground of a sinner's justification in the sight of God. At the end of his pastorate in this place he laboured a while in Chatham, then in St. Stephen, N. B., as the pastor of the Presbyterian Churches

in those places, and finally removed to Montreal where he received an appointment as Chaplain of an hospital, and was very useful in his labours for Christ in that institution, preaching also from time to time in pulpits that were temporarily vacant. His death has been sudden; only a week ago to-night, he addressed a meeting in Erskine Church, Montreal, and then bade fair to live yet many days and serve his Master in the work he loved. But his work was done. On the next day he was taken ill, and on Monday last he entered into rest.

"His death is a peculiarly heavy stroke to her who, for so many years, was the companion of his joys and sorrows; she having come to St. John a few days ago, with the expectation that he would follow in a short time on a visit of a few weeks. She, with her deceased husband, had very heavy afflictions during their residence in this community, in the death of two of the members of their family by drowning at different times. Since then another member of the family has died in the old country. But now, this, doubtless, is the heaviest affliction of all, and it seems more than ordinarily heavy in the fact that now, as in the case of those who have gone before, it was not her privilege to be with, and minister unto the loved one in his sickness. Let us remember her as well as the members of the family still remaining, only one of whom was privileged to be at the dying bedside, praying that the Divine consolations may abound to them in this time of sorrow, and that they may be cheered by the thought that they are not called to sorrow as those that have no hope. Comforted, too, with the thought that their loss is his gain, for while they sorrow for his departure, they may think of him, not as being called to lie down in the grave, but rather to stand before the throne of God and before the Lamb, and to join his voice with that of the great multitude that no man can number, in ascribing 'salvation to our God which sitteth upon the throne and unto the Lamb.'

"May the afflicted family, with us all, be followers of them, who through faith and patience, now inherit the promises, and to God shall be all the glory, through Jesus Christ our Lord, world without end. Amen."

—Kossuth is still living at Baraccone in Piedmont, not very far from Turin. He leads a most retired life, visits nobody, and cares to see no visitors but Americans, to whom he is always "at home." In spite of his advanced years—he was borne in April, 1802, and is consequently well on towards eighty—he still retains largely his extraordinary powers of work, and can even read without spectacles upon bright days. He is at present engaged in the preparation of the third volume of his memoirs, beyond which he does not propose to continue them, that he may not compromise the living. He has lately been painfully bereaved in the death of his long-time companion, and faithful friend, General Thasz.

—An American, after dining at a London restaurant, paid his bill, and was about leaving when the waiter suggested that the amount did not include the waiter. "Ah," said the man; "but I didn't eat the waiter."

—The New Orleans *Picayune* thinks that a man, like a razor, is made keen by being frequently strapped.

## OUR ANGEL-KINDRED.

Far in the glories of a fadeless day,  
Amid excess of beauty, and the swell  
Of rich and everlasting melody,  
Our angel kindred dwell.

No care can reach them in their radiant  
home,  
No night can trail its terror o'er their  
skies,  
No sin can cast around its baleful gloom,  
No tears can dim their eyes.

Immortal pleasures crowd the golden hours,  
Undreamed of beauty basks on every  
hand;  
And odorous breathings from the lips of  
flowers  
Fill all the peaceful land.

And bright forms mingling in the holy  
mirth,  
Pure white-robed dwellers on the bliss-  
ful shore,  
Our kindred are—the loved and lost of  
earth—  
The happy "gone before!"

Ah, blessed spirits in their balmy ease!  
No cross of earth can ever chafe them  
now!  
For them no more the trembling hands  
and knees,  
Nor doubt-beclouded brow!

Ours is the darkness; theirs the boundless  
day:  
They drink true life; we draw the  
laboured breath;  
They have eternal sunshine on their way;  
We have the gloom of death.

Yet, nearing the cold river, I rejoice  
That when I pass its darkness and its  
roar,  
All these will welcome me with heart and  
voice  
Upon the further shore.

—By the late W. LEIGHTON.

## THE WONDERFUL LAMP.

BY ALEXANDER MACLEOD, D. D.

One of the most famous stories in the world is about a lamp. I was as young as you when I first heard it, and to-day, speaking to you here, it all comes back to me. Aladdin, the ragged orphan boy, his poor, hard-working mother, the magician selling his wares on the street, and the wonderful lamp! One thing I will remember, that, like every other good thing, it had to be brought up out of deep place, and when it was found, it was, to look at it, nothing but an old and common every-day lamp.

And who that has once read the story, can ever forget how the poor mother, rubbing it one day with sand to make it look bright, found out what sort of a lamp it was, and what it could do for her boy and her? It was a fortune to them. It gave them everything they wished. It brought food, clothes, money and servants to Aladdin and his mother.

It built houses for them; brought them horses and carriages; made friends for them; put enemies away from them. And it opened to Aladdin the gates of the king's palace, made him a king's son, and at last a king.

I remember, after I first heard the story, how I used to sit at the fireside and look at the coals burning in the grate, and at the flames turning and twisting about the bars, and far in among the flames and the glowing coal, at the strange houses, and fields and trees, and faces, which boys are always seeing in the fire, and how I said to myself, "Oh, for one other such lamp as Aladdin's for a lamp that would make a king of me, or carry me like a bird over all the wonderful places of the earth!"

And I dare say many another boy has been, as simple as I, and wished the same wish. I would not be surprised if there should be boys before me, who have read the story and wished that wish, and wish it still, and over and over again wish it in the long winter evenings as they sit by the fire. I am sure there is many an intelligent boy in this country, not so well off as you are, who has to

rise early in the morning, and go through the dark, cold lanes to some factory, who has said to himself: "Oh, for a lamp like Aladdin's, to put all this darkness and cold away, and bring the factory a little nearer, and give me a little time for school, and warmer clothes, and a better dinner when I get home!"

And that is not such a foolish wish as many people might suppose. It is not a mere dream, or a thing only to be found in a story. The Bible tells us of a lamp that will do all that Aladdin's did for him, and more,—a lamp which has been lighted in heaven and sent down to earth, which has light for hearts and homes, and churches; and something better than gold or silver or houses and lands, or coaches and horses for ourselves; which every boy and girl may have, which many a boy and girl already have. This is that lamp about which prophets and apostles so often speak,—the wonder-working lamp of truth and life, which shines in the world of God. Of the many wonders of this lamp, I intend at present to speak only of one, and it is among the lowliest of them all. It is the wonder mentioned by King David in one of his Psalms:—"Thy word is a lamp unto my feet."

But I must first explain—How a word can be a lamp to one's feet.

Seven hundred years ago, all Europe was sending soldiers to Jerusalem to fight for the Saviour's grave. The lords of Jerusalem at that time were fierce Saracens, who did not believe in Jesus. And the people of Europe said: "Why should unbelievers like these be lords of the place where our Saviour lay?"

Army after army went from England, France and Germany. And sometimes they won, and sometimes, they lost. And when it was their lot to lose, they were seized, made prisoners and sold as slaves.

It happened in one of the battles that a young Englishman, named Gilbert à Becket, was taken prisoner and sold as a slave. He was sold to a rich and princely Saracen, who set him to work in his garden. And there, as she took her daily walks in the garden, the daughter of his master saw him. And when she looked at his sad, but beautiful, face, and remembered that he was a slave, first she wept for him, and then she loved him; and then she resolved to help him to escape. So one night she procured a little ship, and had it waiting near the shore, and she opened the door of a Becket's prison, and gave him money, and said to him, "Go back to England."

Now Gilbert had seen the love and returned it. And when he was going away he said to her, "You, too, will one day escape, and find your way to London, and there I will make you my wife." And then he kissed her, and blessed her, and went out free. And he reached the little ship and found his way to England. But the Saracen maid remained in the East.

Many a night she looked towards the sea, along the very path he went, and thought of him, and longed for him, and wept. She longed to be at his side. But how was she to escape from home? How could she cross the sea? How could she ever hope to arrive in England? She could not speak the English speech. The only word she knew was "London, a Becket." A Becket had taught her this much in the garden.

At last she could remain no longer in the East. She would go to the Christian land, and be a Christian, and the wife of Gilbert à Becket. So one day she left her home, and went to the sea, and to the English ships, and as she went she said, "London, a Becket."

She uttered this word, and rough sailors made room for her in their ships. "London, a Becket," she said, and ships hauled up their anchors and spread their sails and carried her through stormy seas. "London, a Becket!" It was all

she said, all she could say, but it went before her like a light, and made a path for her over the pathless deep; and she followed it until her eye caught sight of the white cliffs of England, and her feet touched the sandy beach, and she was in the land of him she loved. She had far miles to travel yet to reach London. And these were the old times when there were no railways, no coaches, not even roads. Old, bad times, when robbers lived in dusky roads, and bad men watched from grim stone castles, that they might rob and kill the lonely travellers. But she went onwards. "London," she said, "London, a Becket." London was many miles away; but that word opened up a way to her, went before her, was coach and road and guide to her. It was a lamp to her feet. She uttered it as she was setting out every morning, and peasants tending their cattle on the heath pointed in the direction London lay. The lamp went before her over hills and fields, and woods and streams, and brought her at last to the gates of London town.

"London, a Becket," she said, as she passed on through the streets. From street to street went this eastern lady, from street to street, and from house to house, and still as she went she said "London, a Becket." Crowds gathered about her in the street, and some wondered and some mocked, and some had pity, but she made her appeal to the very crowd as she said, "London, a Becket." The word was caught up by those who heard it, and passed from lip to lip, and from street to street until it filled the town, and searched out for her a Becket's house and brought her to his very door. And then her long toil was ended. A Becket heard the well-known voice and leaped and ran, and folded her to his bosom, and took her into his house, and made her his wife, and loved her with all his love. His word had been a lamp to her feet and brought her to his side. She became the mother of the famous Archbishop of Canterbury.

That is how a word may be a lamp to one's feet. And what I want to tell you now is that we also, like that Eastern lady, have a word that is a lamp to the feet.

A greater than Gilbert à Becket went to Jerusalem, and was a prisoner there. And before He passed from His captivity, He left a word with those that loved Him to be a lamp to their feet, to light up their path, that they might follow Him, and arrive at His home, and live with Him forever. It is of this word it is said, "Thy word is a lamp to my feet." And surely if the mere earthly word which that lady learned from an English soldier could light her steps from the farthest shores of the Mediterranean Sea to London, the heavenly, divine word we have received from Jesus, is better fitted to be a light to us for the paths which lead to Himself.

The word of Christ in the Bible is this lamp. It is the lamp for our feet, to point out the roads we should avoid, and the roads we should walk on. It is a lamp for the feet wherever you are, whenever you are called to go, on whatever errands, with whatever companions, and to whatever place. On the road to school, to church, to town or to market. Alone, or with companions, this is the one true lamp for the feet. It is the lamp God has given us, to shine forward on every common path we are called to walk on here. And it is His lamp to light up the great high road from earth to heaven.

And this is no new lamp, new-made for us, and for us only; but an old, well-known, well-used lamp, which men have had, in one form or another, from the very earliest times. It is as old as the days when God's Spirit first spoke to men, and man's spirit answered: "Lord, what wilt Thou have me to do?" What was it that lighted Abraham all the way from Ur of the Chaldees to the land of

promise? It was the word which God spoke to him in Ur. What showed Moses the way from Jethro's flocks in Midian to Egypt, from Egypt to the Red Sea, and from the Red Sea to Mount Pisgah? It was the word which God taught him at the burning bush. What led David from the sheep-folds to the throne? He tells us in a Psalm: "Thy word I hid in my heart, that I might not offend against thee." It was of this word, hid in his heart, he says: "Thy word was a lamp unto my feet."

## HEARKEN AND LOOK.

A MISSIONARY SERMON,  
BY C. H. SPURGEON.

In his last annual sermon on behalf of the English Baptist Missionary Society, Mr. Spurgeon preached from Is. li. 2 and 3, and in the course of his sermon said:

It is habitual with some persons to spy out the dark side of every question or fact; they fix their eyes upon the "waste places," and they study them till they know every ruin, and are familiar with the dragons and the owls. They sigh most dolorously that the former times were better than these, and that we have fallen upon most degenerate days. They speak of "shooting Niagara," and of all sorts of frightful things. I am afraid that a measure of this tendency to write bitter things dwelling in almost all of us at this present season, for certain discouraging facts which cannot be ignored are pressing heavily upon men's spirits. The habit of looking continually towards the wilderness is injurious because it greatly discourages; and anything that discourages an earnest worker is a serious leakage for his strength. Perhaps a worse result than an honest discouragement comes of depressing views, for they often afford an apology for indifference and inaction. The smallest peg suffices to hang an excuse upon when we are anxious to escape from the stern service of faith. "I pray thee have me excused," is an excuse which was supported in the parable by the flimsiest of pretences, and discouragement makes one of the same sort. The sluggard's argument is on this wise—"I will not attempt the work, it is far too heavy for my poor strength. I fear the times are ill adapted to any special effort; indeed, I am not quite certain that success will ever attend the general work." It is therefore a dreadful thing when the Christian Church begins to be discouraged, and means must be used to stay the evil. Such means we would use this day. Lo, we lift the standard of the Divine promise, "Comfort ye, comfort ye my people," sounds out like a silver trumpet in the front of the host. Be encouraged, O ye of the faint heart; there are no more difficulties now than there were of old. The cause is no more in jeopardy than it was a thousand years ago. The result, the end, the consummation of all things is absolutely certain; it is in His hand who cannot fail, therefore be of good courage, and in waiting upon the Lord renew your strength.

Remember, ye that are cast down, there are other voices besides those of the bittern and the owl from the "waste places." My text has near to it twice, nay, three times, "Hearken to Me." You have listened long enough to dreary suggestions from within, to gloomy prophecies from desponding friends, to the taunts of foes, and to the horrible whisperings of Satan: now hearken to Him who promises to make the wilderness like Eden, and the desert like the garden of the Lord.

O ye whose eyes are quick to discover evil, there are other sights in the world besides waste places and deserts, and hence my text hath near to it twice

over the exhortation, "Look"—"Look unto the rock whence ye are hewn;" "Look unto Abraham your Father." Why should your eyes forever ache over desolations? Probably you have seen as much in the wilderness as you are ever likely to see there. It does not take long to discover all the treasures and comfort of the burning sand; you have probably discovered them all by now. As for the discomforts and the wants of the desert, you are perhaps as well acquainted with them as you need to be. Gaze no longer at the thirsty land and the burning sky; turn your eye where the finger of the Lord points by His word. If we inquire what it is that the Lord would have us observe, He answers, "Look unto Abraham your father, and unto Sarah that bare you;" for there we may find comfort. O for the presence of the Holy Spirit, that the word may be full of the dew of heaven to refresh our souls.

## PRACTICAL, WEEK DAY FAITH.

Let us begin to believe God, and then let us act in daily life as if we believed Him. The just shall live by faith. Some people have a faith which is for show, a Sunday faith, a faith that cannot bear the wear and tear of everyday life; varnished and gilded, but with no pure metal in it. The faith of Abraham could lead strings of camels and flocks of sheep away from Haran to Canaan. His was the faith which could drive the tent-pier into the foreign soil, or roll up the canvas and seek another unknown halting-place. The faith of Abraham is a faith that saith to wayfaring men, "Turn in, and I will get you a little water and wash your feet." It is a practical, active, living, week-day, everyday faith. I will speak very broadly and plainly, and say we need a bread-and-cheese faith, that is to say, a faith which believes that God who feeds the ravens will send us our daily bread; a faith which believes that the Heavenly Father who clothes the lilies will much more clothe His children; the faith that can believe God about the things that are actually around it, and that does not live in the region of fiction. See how God blessed Abraham with flocks and herds, and everything temporal as well as spiritual, because he walked in reference to these things along the line of faith; gave Lot his choice of pasture, refused the offer of the king of Sodom, and resolutely paid the children of Heth the full price for the cave and the field. If we walk by faith in business life, God may not in every case bless us with abundance of temporal mercies, but assuredly we shall be blessed. He may send us adversity and poverty, but in these things faith is more than conqueror, glorying in tribulations also.

In the Lord's work of evangelizing the world you must have a downright, practical faith; not a faith that will sing when the organ begins to play, and then be so busy tumbling the hymn paper as to forget the collection; not the faith of those who boast of Carey, and Marshman, and Knibb, but whose names never appear in the subscription list for a single shilling, not a faith which sings—

"Fly abroad, thou mighty Gospel,"

but never lends a bit of down to make a feather for its wings.

Let us hear the Scripture, as it says, "Hearken!" If you have faith as a grain of mustard seed, "Hearken!" for you may hear the Sabbath bells ringing in the everlasting peace, and angel songs welcoming the reign of grace over all nations. Let the ears of deaf unbelief be unstopped, for the whole earth echoes with the praises of the Lord. Say not that the day is distant, Hearken! Let faith be the listener, and she will hear across the ages which divide us from the gladsome period. Then shall you listen all day and all night long for many a year, but never hear the roll of drum or

roar of cannon. Hearken! Ye shall hear from the islands of the sea, and from the once benighted continents, psalms and hymns, and holy songs, ascending unto the one Jehovah and to His Christ. Hearken! for ears were never gladdened with sweeter music.

Then look! till you see the temples of false gods crumbling into dust. See how the shrines are tottering, and the idols breaking as though smitten with a rod of iron, Mohammed's crescent wanes, never to wax again; and she of the Seven Hills is hated of the kings, and they burn her with fire. "Come, behold the works of the Lord, what desolations he hath made in the earth!" Thy right hand, O Lord, hath dashed in pieces the enemy. They fall! They are as the slain. The day breaketh, and the shadows flee away, O ye watchers that look after the dawning; fall not asleep through sorrowful weariness. The morning cometh. It shall not tarry. Do you doubt it? Know ye not that the Lord reigneth? Is He not the Lord strong and mighty, the Lord mighty in battle. "The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." If you doubt it, dissolve your Missionary Society, and do not pretend to do a work in which you have no faith; but if you believe in the triumph of God's work, and that you are called to it, behave worthily to so divine an enterprise. God do so to you as you deal with Him in this matter.

## INTERNATIONAL S. S. LESSON.

Sunday, Aug. 21.

The Manna, Ex. xiv. 1-8. B. C. 1491.

GOLDEN TEXT, John vi. 32.—Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Commit vs. 4, 5.

## INTRODUCTION AND CONNECTION.

Our last lesson was on the passage of the Red Sea. Then followed the song of triumph with which the Israelites celebrated their deliverance from bondage; after which Moses led them three days' journey into the wilderness to Marah, so called from the bitterness of the water found there. Here the people murmured against Moses, because there was no water that they could drink; and in answer to his prayer, God showed him a tree which, being cast into the bitter fountain, made the water sweet. Thence they passed to Elim, a place of palm-trees and wells of water, where they rested. Our present lesson treats of their next journey.

## LESSON NOTES.

(1.) *And they took their journey from Elim.* At Marah God had given the people miraculous proof of His power and faithfulness; and then (ch. xv. 26), for the purpose of putting them to proof, had, upon condition of obedience on their part, placed Himself under covenant obligation to them. Thus, their relations to God and His to them were defined; and after a brief season of rest at Elim, they went forward into the wilderness of Sin—a region lying between the western branch of the Red Sea and the Sinaitic range of mountains toward which they were travelling. *On the fifteenth day of the second month, &c.*—they set out on the fifteenth day of the first month,—thus they had been journeying one month.

(2.) *The whole congregation murmured against Moses and Aaron.* This murmuring, though directed against Moses and Aaron, was in reality against God, whose representatives they were. The Bible makes no apology or excuse for the unbelief of Israel; and if they were inexcusable, what shall be said of us! They were ignorant and degraded by long servitude in the midst of heathens; we are intelligent, and instructed in regard to God; so them, the proofs of God's faithfulness were now;—to us they are old as God's word; and yet unbelief is just as characteristic and obstinate in us as it was in them, only, perhaps, less violent and out-spoken.

(3.) *And the children of Israel said unto them, &c.* This language shows how weak and debased this people had become under slavery. Instead of grasping the thought of the high destiny toward which God was

leading them, they looked back with childish cravings for the sensual gratifications that had been theirs in Egypt. They even called in question the motives of Moses and Aaron, and accused them of a design to kill them in the wilderness.

But God, who pities man's weakness while abhorring their sin, instead of visiting them with judgment, sent them assurances of help.

(4.) *Behold, I will rain bread from heaven for you.* God was about to give them fresh proof of His ability to supply their need—literally, *to rain bread from heaven.* As the sweetening tree in the bitter waters of Marah typifies Christ, who is His people's peace, so the bread God was about to send typified Christ, the living bread—that by which their spiritual life is sustained and perpetuated. In thus meeting the demands of their lower natures, God was revealing Christ both to them and to us. *They shall go out, and gather a certain rate every day.* They were not to lay up a hoard, and then rest and enjoy it; but it was to be sought for and obtained day by day. So it is with Christ, the True Bread from heaven: His people must feed upon Him daily, if at all. *That I may prove (test) them, whether they will walk in my law or no.* God was subjecting His people to a test, not that He might know whether or not they would walk in His way, for He knew all about that beforehand; but in order that, after having experienced His goodness, their obedience or disobedience, their faith or unbelief, might be manifest to themselves and to others.

(5.) *On the sixth day they shall prepare that which they shall bring in, and it shall be twice as much as they gather daily.* This was preparatory to the Sabbath. To what extent the Sabbath had been neglected, or forgotten by the Israelites, we have no means of knowing; but the day is referred to here as something that was not unknown; and it seems probable that the knowledge of the original institution of the day (Ex. ii. 3) had not been lost, otherwise something explanatory would have been said in connection with the re-enforcing of its observance.

(6.) *At even (v. 12) ye shall know (shall have most convincing proof) that the Lord (not Moses and Aaron) hath brought you out from the land of Egypt.* The evidence of the Lord's presence in their midst should be such as not to admit of the least doubt, for how, except by Him, should flesh sufficient to feed such a multitude of human beings be supplied at once, and in such a place?

(7.) *And in the morning ye shall see the glory of the Lord, &c.*—that is, see the glorious manifestation of His power in the miraculous supply of bread which He would send. Thus they should have indisputable evidence that the Lord was with them; *at even they should know,—in the morning they should see*—there need be no more question or dispute, the evidence should be convincing.

(8.) *And Moses said this (this certain proof of God's presence and care) shall be (be conclusive) when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full. For the Lord heareth your murmurings which ye murmur against Him.* Here they are told plainly that it is the Lord against whom they have murmured; for, he adds, *Who are we?* As if he had said, We are only men like yourselves; we have no power in ourselves more than you. It is God who works through us in your behalf—God, whose servants we are, and against whom ye murmur. *And the Lord heareth it,—understands perfectly the nature of your sin—that it is not against us, but against Himself.* Notice: We cannot murmur against the instrumentalities God sees fit to use in disciplining us for His service without murmuring against Himself,—and this is a lesson which Christians are peculiarly slow to learn, but one which they have great need to bear in mind. **IN MURMURING AGAINST GOD'S INSTRUMENTALITIES THEY MURMUR AGAINST HIM.**

## QUESTION SUMMARY.

(For the Children.)

(1.) From what place did the children of Israel journey? What can you tell about Elim (ch. xv. 27)? What wilderness did they come to? What is a wilderness? How long had they been travelling? (2.) Against whom did they murmur or complain? Why did they complain? (3.) What did they say? What did they say that Moses and Aaron had brought them into the wilderness for? Was that true? Who brought them there? (4.) What did the Lord promise He would do? What was that bread like

(v. 14)? What was it called (v. 15)? How often were they to gather it? Why was God going to give them food in this way? To prove them—that is, to test them, and see whether or not they would believe Him, and be good and obedient. (5.) On what day were they to gather *twice* as much as usual? Why? (See v. 26.) (6.) What was God going to make them *know* at evening? How? (See v. 12.) (7.) What was He going to make them *see* in the morning? How? (See v. 12.) What would all that make them quite certain of? (8.) Who had heard all their wicked murmuring? Whom does God say they were against? Why were they against God? Because God had told Moses and Aaron to say and do just as they did. Were those murmuring people very wicked? Do you not sometimes act in the same way?

## POWER OF IMAGINATION.

The following incident is reproduced from "Doctors and Patients":

A man of science in Paris once prevailed on the Minister of Justice to experiment on a murderer who had been condemned to death. The criminal was of high rank, and he was informed that, in order to save the feelings of his family, he would not be put to death upon the scaffold, but bled to death within the precincts of the prison, also that his death should be free from pain. His eyes were bandaged, he was strapped to a table, and, at a preconcerted signal, four of his veins were gently pricked with a pin. At each corner of the table was a small fountain of water so contrived as to flow gently into basins placed to receive it. Believing that it was his blood he heard flowing, he gradually became weak; and the conversation of the doctors in an undertone confirmed him in his opinion. "What fine blood!" said one. "What a pity this man should be condemned to die! he would have lived a long time." "Hush!" said the other, then approaching the first, he asked him in a low voice, but so as to be heard by the criminal, "How many pounds of blood are there in the human body?" "Twenty-four, you see already about ten pounds extracted; that man is now in a hopeless state!" The physicians then receded by degrees, and continued to lower their voices. The stillness which reigned in the apartment, broken only by the dripping fountains, the sound of which was gradually lessened, so affected the brain of the poor patient that, although a man of very strong constitution, he fainted and died without having lost a drop of blood.

## GARNERED.

"The harvest of a quiet eye."—Worlsworth.

Oh, unlied lives that pass away  
In dark of night and light of day,  
Whose dreamless hearts no music find  
In southern breeze or northern wind;  
Who know each bird and flower by name,  
Yet find their language all the same;  
Ye lose a sweet world ever nigh—  
"The harvest of a quiet eye."

In spring's first smile, in summer's glow,  
In autumn's rain, in winter's snow  
That shrouds the dying year and gives  
A cradle to the one that lives,  
In simplest things is scattered round  
A world of beauty, thought, and sound,  
For those that reap in passing by  
"The harvest of a quiet eye."

Ah, blessed friends that ne'er grow strange  
And happy world that ne'er will change,  
You seem to weep if we are sad,  
And gaily laugh if we are glad;  
Your language is in every tone,  
You make a thousand dreams our own  
If we can reap with smile or sigh  
"The harvest of a quiet eye."

—From Cassell's Family Magazine

—To be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

—The greatest friend of truth is time her greatest enemy is prejudice; and her constant companion humanity.

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TORONTO, AUGUST 11, 1881.

### ENGLAND AND HER COLONIES.

Last month at the Mansion House, London, England, a banquet was held, given by the Lord Mayor to the Royal Colonial Society. There were present representative men from most parts of the colonial empire of Britain; opposite each other sat the King of the Sandwich Islands and the Prince of Wales. Scarcely a century has passed since Captain Cook discovered those islands, and fell a victim to the native savages. Christianity has most thoroughly reclaimed those tribes, and this is, we think, the third royal visit to the seat of British empire therefrom. That banquet suggests some reflexions for the Christian patriot, and for the future to which he at least should toil. What is the British empire? Not many years ago a traveller followed England round the world—westward across this continent, through Polynesia, India and home. The idea, he wrote, which gathered strength in the journey was "the grandeur of our race, already girding the earth, which it is destined, perhaps, eventually to overspread. Even in America, which receives the emigration tide from many and diverse lands, the people fuse "and run into an English mould, Alfred's laws and Chaucer's tongue are theirs, whether they would or no." Great as England has been and is, she may yet claim the glory of planting greater Englands across the seas. Even in India, whether empire shall continue to her or not, she has left influences, institutions, which have left permanent and overshadowing changes upon law, religion, customs, and people.

It is often looked upon as something akin to treason to even hint that the future may witness such changes that political Britain should pass from the map of the present Europe; yet who can ignore the fact that the colonies, our own, for example, in its great North-west extension, have the possibilities of agriculture and industries which must eventually make material changes in the relations of the old loved land. But let changes of the most radical nature overtake her, is there not an empire Britain, if faithful to her trust, must hold in perpetuity.

Britain has colonized as no other nation ever did. Germany, France, Norway, other lands have given in numbers and have added influences, but the United States are British in language, literature, laws; Canada and Australia avowedly so, and In-

dia is an oriental land fast becoming Anglicised. The Semitic race has been the channel through which the world's religion has come from the Most High. The Japhetic race in the Anglo-Saxon seems destined in these latter days to be the means of bringing the ends of the earth together in common sympathies and bonds. Shall we say that we have fallen heir to the nation to whom first the living oracles came, and that through our instrumentality the fullness of the Gentiles is to be brought in. At any rate, as Chunder Sen said to the English Public some years ago. "God has given you English people India and the Bible—India to rule and the Bible to rule with." Extending the utterance, we may say God is giving to the Anglo-Saxon the ends of the earth, and the Bible to encompass them, and in faithfully fulfilling that trust, we are establishing an empire more truly lasting than if Victoria's dynasty should sit in state at Westminster, till the end of time, or the White House at Washington, receive every four years a new President until the end comes. Let the churches at least understand what true empire is, and remember that the most patriotic mode of perpetuating the empire as it is, is to render it worthy of its mission, for when nations or individuals fail therein, most certainly they are removed, and the kingdom given to another.

OVER the entrance of an old house in Edinburgh was, and, unless improvements have removed the old house, still is inscribed the motto, "He yt tholis overcummis." He that tholes—endures—overcomes." An old Scotch proverb, and yet not more Scotch than Scriptural, and well represents that indomitable tenacity which has done much to make the Scot not only ubiquitous but successful. "Behold we count them happy that endure—thole," writes James, and an inspiring word is that of Paul the aged to Timothy the younger, exhorting him to the tholling—the enduring of hardship as a good soldier of the Cross of Christ. Moses, too, tholed, seeing Him who is invisible. True, failure may threaten, overtake in one place, but "When ane door steeks anither opens," life's wealth is not all in one venture, therefore, learn well, "He yt tholis overcummis."

THE public have been somewhat exercised over a massacre said to have been perpetrated in one of the Fiji Islands, by a native missionary, who after the example of Mahomet, has devoted to the sword those who would not be persuaded by the simple preaching of the gospel. At present we must await details ere passing judgment. We do not know how far even professing Christianity is responsible, how far tribal feuds. Nevertheless, it is refreshing to observe how novel that mode of propagating the gospel now appears. It is not very long even in this free Canada of ours since a "dissenter" has been permitted to conduct a marriage ceremony without danger of the Quarter Sessions. Church rates, and imprisonment for refusing to pay them, are not such matters of the past that we are allowed to forget them; there are more antiquated things than thumb-screws even in Protestant England; that Fiji mis-

sionary, whose deed calls forth a shudder, has, if he only knew it, some very civilized and distinguished precedents for the spirit in which he acted. Dean Stanley died ere he could sufficiently overcome prejudices, and cause to be erected a monument over the "common pit," where had been flung the exhumed bodies of the great Protector's kinsfolk in the days of enthusiasm over that auspicious event—the restoration of that most religious and gracious king, Charles II. We must not belittle missionary efforts among the Fijis, should our missionaries fail to teach those savages in fifty years, what we have scarcely learned in eighteen hundred.

THE Burial question is still a root of bitterness in the old land. Lands donated by individuals, or purchased by private funds, as most burying grounds in this country are, may be fenced around with certain restrictions and "consecrated" against vulgar intrusion; at least such is common consent, though we at times are disposed to deny the right of any one save lunatics and idiots to perpetuate folly even with the sanction of a "dead man's hand." Be that as it may, burial grounds here are, for the most part, such by private right, and they who bury in consecrated ground bury there with full knowledge of the religious exclusiveness which fences them in. Old country grave-yards, for the most part, stand on different ground, being such by public trust, and the national Church is rational for the benefit of the nation. Nonconformists have therefore a national right in the acre where their forefathers sleep. Most of our readers know that only recently the law would permit them to enjoy their rights in the nation's church-yards with the services of the minister under whom they worshipped. In very many cases bishops and clergy of the Established Church have gracefully yielded to the spirit of the new Burial Law. There are, however, many of a very different mood. The following is an instance: Mrs. Harwood resided in Ludenhen parish, and died there; the family grave, however, was in the parish of a previous residence, Heptonstall. Mr. Harwood naturally determined to bury in his own family grave, and gave notice to the Vicar of Heptonstall accordingly. On the morning of the funeral, Mr. Harwood received a post-card notice from the said vicar that as his wife did not reside in the parish, Mr. Harwood's minister could not officiate, nor any one else except "myself, or some one appointed by me." "My bishop," writes the vicar in justification, "to whom I always refer when any difficulty arises, assures me that I have acted in conformity with law, and that is enough for me." Perhaps if the vicar had consulted a higher law he might have arrived at a different conclusion.

OUR Presbyterian brethren in Australia have had their heresy case also, and after a three day's debate have come to a deliverance. The case is this: Mr. Strong, a minister of the Church, published in the *Victoria Review* an article on the "Atonement," in which no decided reference was found to the Lord Jesus Christ as a divine person, mediator, or

reconciler. The Atonement, was simply the bringing of the human heart at one with the Father, from which it had been estranged. No positive error was detected in the article, but the negative theology was very apparent. The Presbytery pointed out certain deficiencies in the article, expressed concern and pain at its negative character, and urged that in future such essential facts as the incarnation, the atoning life and death, resurrection and ascension of our Lord, be made in Mr. Strong's teaching more prominent. The question is still unanswered as to what Mr. Strong does believe, and acting under advice, Mr. Strong declines all invitations to explain. Yet men should have something to say when teaching from the pulpit, and life demands something more than mere negatives. How many of our pulpits, how much of our Christian life is simply negative?

Parallel with this, we find muscular Christianity brought into play to settle the dispute between advanced and orthodox Christianity. The Free Church Synod, which met in Glasgow last week, was disgraced by a scene in which one disputant seized another by the throat in the heat of discussion. It is somewhat more than doubtful if the individuals thus prominently brought to the front are really the most to blame. *The muscular grasp was but the climax* of what had been long preparing. Each one, who by an appeal to prejudice rather than to evidence of truth, embittered the discussion, must be held in a measure responsible for the sad exhibit. The entire atmosphere must have been overcharged with theological electricity, ere such an explosion became possible. We are all too ready to forget what Bonar has sweetly set to music:—

"All truth is calm,  
Refuge and rock and tower;  
The more of truth, the more of calm,  
Its calmness is its power."

We are not disposed to blame so much as to pity the two friends who have thus made such a miserable show of themselves; we are disposed to divide the disgrace upon all who, by embittering the discussion, aided in making such a scene possible, and still more inclined to say to any who may deride, "let him that thinketh he standeth, take heed lest he fall."

### "ONE TOUCH OF NATURE," &c.

The following, for which we are indebted to the *Canada Presbyterian*, is so spicy and terse that we must transfer it to our columns. It is the utterance of the *New Zealand Presbyterian*, a monthly sheet published in Dunedin; we judge it to be about the size of the *INDEPENDENT*, only with twelve instead of fifty-two numbers. The price hitherto has been equivalent to 87½c. per annum, and the occasion of the article is an advance in price to \$1.00. Will our grumbling subscribers think of that. The first half of the article is, however, that to which we would call special attention.

"We have endeavoured month by month to furnish sound literature to the families into which we are privileged to enter. We have been made aware that all men do not speak well of us, and that we do not strike the key-note which awakes a responsive echo in many good and honest hearts: and these things we

regret, regret the more that we dare scarce'y promise amendment, comforted, however, by the knowledge that whosoever among men or angels occupied our seat it could not possibly be otherwise with him than it is with us. It is difficult to edit to please all men—sevenfold more difficult to represent and speak for a denomination; for when one has pretty strong feelings and opinions of his own, it is hard to repress one's individuality, that it shall not be more visible than the face and figure of the Church. No doubt, our comments on men and things are sometimes wrong and lob-sided or misleading, do our brethren not know that we shall be delighted to give insertion to their refutations, corrections, amendments, and supplements? We are astonished that they do not favour us more frequently; and surely there are thoughts in many brains in country manse or cottage, these long winter nights, such as might do good if printed in our columns. Admitting, however, all our faults, we are none the less convinced that our readers get splendid value for threepence a month, nay, that they can get no such value for their money in the length and breadth of the land, indeed, one almost blushes to think that you can get a copy of the *Mt. Zealand Presbyterian* for the price of half a glass of bad beer or half a bad cigar, or a couple of oysters! We were desirous of continuing this generous incongruity, but, alas! a heavy, heavy bill still due to our printer, reminds us of Bankruptcy Acts and Debtors' Courts, and winding up, and collapse and ruin; and with grief we have to announce that the price must be henceforth raised one halfpenny per month on each copy, and so let our readers note that they will have to pay next year, 4s., instead of 3s. 6d. per annum, to have our periodical sent them by post. No one will leave us for the sake of a halfpenny a month! If any one grudges 4d. a month for us, we must be made of sorry stuff indeed. So we go to work again with a good heart and good will—not caring much to be able to trace the results of our work, content to know that they are *there*, and that all true and honest labour passes from us to the custody of the great Taskmaster, who renders to every man according to his work."

## Correspondence.

### TO CORRESPONDENTS.

SUBSCRIBER.—"A thousand years," was a misprint for "a hundred years."

REV. D. MCKINNON.

To the Editor of the *Canadian Independent*.

DEAR SIR,—In reference to a letter from Manilla in your last week's issue, allow me to say that I made no attack on Rev. D. McKinnon. It will be time enough to champion his cause when such an attack is made. In stating that "one reason he gave for resigning his charge was that he no longer believed in infant baptism," I only said what I was given to understand on what I believed to be good authority. If he did not change his views on the subject it was sufficient to deny the statement. Your correspondent not being a member of the Church, I take no notice of what he says in the first paragraph of his letter.

R. MACKAY.

Kingston, Ont., July 30th, 1881.

To the Editor of the *Canadian Independent*

MR. EDITOR,—We are sorry that the Rev. D. McKinnon's name has been published in such a way in your columns of July 28th, by one named "Justice," the Rev. D. McKinnon being a young man of good character, talent, and ability, having the good wishes of the Church and hoping that wherever called to work for the Master, that his labours will be

abundantly blessed. In that article, written by "Justice," contradicting a letter published in your columns of July 14th, by the Rev. R. McKay, containing a report of the Manilla Congregational Church since the revival of 1874 "Justice" said that that statement made by the Rev. Mr. McKay concerning the Rev. D. McKinnon's view of infant baptism is not correct, and that whoever informed the Rev. R. McKay of it knew that he or she was not telling the truth. We believe it a duty devolving upon us to contradict "Justice," and to give the following as stated by the Rev. D. McKinnon at a Church meeting called for the purpose of hearing his reasons for resigning his charge, to substantiate Mr. McKay's statement as correct. He first stated that it was not owing to financial matters, neither was it through any unkindness on the part of the people, but one reason was that when he first came with us that he was an out-and-out Congregationalist; but that he no longer believed in infant baptism, which he said was his main reason, and stated that wherever he preached he wanted to preach the truth as taught in the Bible, and that infant baptism was not taught in the Bible. He pressed that his resignation would be accepted, and at the same time gave the Deacons to understand that afterward he would be open to be recalled if the Church saw fit to do so with his view of infant baptism. The Church, after hearing his reasons, unanimously accepted his resignation. "Justice" may say that we are reflecting upon Mr. McKinnon so we are compelled to give the true statement of his resignation.

With gratitude we acknowledge Rev. Mr. McKay's visit to Manilla a blessing to the church, having realized God's presence in all the services in which he had taken part during his short stay with us, and substantiate that article written by him in the *INDEPENDENT* of July 14th, as highly approved by us.

Signed in behalf of the Church.—D. BLACK, J. MOSHIER, J. MCLEAN, and A. H. MCINNIS, Deacons; J. MCINTYRE, Secretary. Manilla, Aug. 5th, 1881.

[This communication from the officers of the Church must be considered conclusive and ends the correspondence in our columns. Ed. C. I.]

## THOUGHTS ON OUR POSITION.

### ANOTHER VIEW.

To the Editor of the *Canadian Independent*.

DEAR SIR,—As an old Congregationalist who has long taken a deep interest in the welfare of the Churches, and who has thoughtfully studied their condition and prospects, will you allow me to offer a few remarks on the present outlook?

I adopt "Mnason's" petition, and cordially agree with him in all that he has written, but in my opinion the causes of our denominational weakness are but barely touched upon in his letter.

The patient naturally shrieks at the sight of the physician's instrument, although a painful operation may be necessary to the saving of his life; moreover, he would much rather submit to gentler treatment, and go through life crippled or disfigured so long as the assurance that life would be spared, was held out to him.

This appears to be our position. Touch us where you will, educationally, financially, ecclesiastically, spiritually, there is comparative stagnation and weakness. We have doctored ourselves again and again, but still growth and strength come not to us.

Our college, instead of being our strongest has been one of our weakest points. So deeply is this felt, that not once in a generation do our city churches flourish under a pastor educated and trained therein. It is a sad fact that there is not a church of a membership of 200 of

which one of its *Alumni* is pastor. Amid the excitement of the late Union Meetings I believe a radical change was proposed, or thought of, but it occurs to me that our churches should take the initiative by first providing means to increase the efficiency of the faculty, then by selecting young men of speaking power, of thought and activity, with spirituality of life for training. We have a superabundance of M. A.'s and B. A.'s, but a sad lack of pulpit power.

Financially we are on the verge of nowhere, principally, to my thinking, on account of the plan adopted by our Missionary Society of granting aid to churches for a longer period than five years. Any Congregationalist Church unable to stand alone after this period, might be reasonably handed over to another denomination. The need of a general plan of systematic giving, upon which all of our churches should be expected to act, is another source of financial weakness.

Then *ecclesiastically*—dare a layman like myself touch upon this? We know full well the functions of a Congregational Church, the importance of care as to the character of its membership and discipline, and its absolute independence of other churches so far as the management of its own affairs is concerned, but, granting this, there is a power in unity of action on questions affecting the whole body which it is to be feared is practically ignored or forgotten. Charity towards those who, although trusting in the same Saviour and working towards the same end, cannot or do not follow the same method, is what we should pray for. There is much in every Church that its members deplore, but surely the very knowledge of this should be an incentive to unity when a higher and nobler catholicity of mind demands our common action. Divisions in the Church give a cry to the sceptic, and the loss of many a precious soul will have to be answered for by the Church at large (all sections), which has all through the ages been torn and troubled by divisions which the exercise of charity would have prevented. Mnason has written both forcibly and wisely as to the necessity for that individual responsibility devolving upon us as Christians which we should more distinctively realize. Are we living branches of the living vine, or simply nominal Christians with names to live, yet dead? It behoves us to see well to this, for otherwise we shall be weak indeed. Let us not be judges of one another, but rather helpers, relying each one solely upon "the grace of our Lord Jesus Christ." Yours truly,

THOMAS ELGAR.

550 Church-street, Toronto,  
July 29th, 1881.

## Denominational Notes.

—The *Boston Congregationalist* says:—"The conferring by Yale College upon Rev. Alexander Hannay of the degree of Doctor of Divinity will, we think, give nearly as much satisfaction to the very many friends whom that gentleman made in his hurried trip last year among us, as it is sure to give—we may say—to the whole body of Congregational churches on the other side of the sea, to whom he belongs, and whom he so admirably serves and represents. It was an act especially graceful in the time chosen for it, inasmuch as this warm right hand of honour stretched out in this Jubilee Year from our oldest Evangelical Congregational university to the official representative of English Congregationalists, just as they are gathering up themselves for great retrospection and greater purpose and foresight for the future, can but emphasize that feeling which unifies all who, speaking the same tongue, and revering the same ancestors, hold substantially the same

principles, and labour for one common end. Yale surely will lead in the autumnal meeting at Manchester; having thus among her honorary alumni the chairman, Dr. Henry Allon, the secretary, Dr. Alexander Hannay, and one of the chiefest of all chief speakers, Dr. R. W. Dale. Would that all such honorary degrees were as wisely bestowed, and were as richly freighted with the universal concession of the right to be.

[We suppose that Yale thought it best to anticipate the inevitable. Everyone who speaks or writes about Mr. Hannay uses the prefix "Dr." We shall now be saved the trouble of correcting MS. coming to us thus, and Honour was never more worthily conferred. Ed. C. I.]

## THE BIBLE.

The first book an English child will learn to read is the Bible—that is to say, THE BOOK, which ranks above all other books as containing the Word of God. It would be easy to fill these pages with good words about the Bible, but that is not my object now. All I want to say is that, apart from the great purpose for which it has been given to us, this book, or rather these books, for the Bible consists of many volumes composed in different ages by historians, prophets, poets and apostles—this book, I say, is the most interesting that has ever been written. There is, no doubt, much in it hard to be understood; but there is much more which a child can understand and enjoy. The beautiful Old Testament stories of Abraham, Isaac, and Jacob, of Samuel and David, of Elijah and Daniel, are told in our translation of the Bible in the most beautiful English that was ever written. Then in Job, the Book of Psalms, and the prophecies of Isaiah, we have the devout thoughts of good men expressed in the highest strain of poetry; and, passing on from these, we come to the simple gospel story—the story of glad tidings—with our Lord's parables and precepts, His gracious deeds and divine words, followed by the Acts of the Apostles and the letters they wrote to the first Christian disciples. Our English Bible is not only the first book that should be read by the child, because it tells him what no other book can, but because it is the key to so many other good books—that is to say, it opens them and makes them plain. Nobody who has read this wonderful book carefully, and who loves the wise and beautiful lessons it contains, will like to read what is coarse and evil. He will have a taste for something better.—A Talk with Children," by John Dennis, in *Good Words*.

THE *Christian World* says:—"Is there no way of making habitual late comers to church ashamed of themselves? Whether the evil habit is more prevalent now than formerly we cannot say, but that it is far too common, all who take their seats in places of worship before the beginning of the service must be painfully aware. In these railway days, when punctuality is so essential in business, it seems strange indeed, there should be men and women seat-holders in our churches, and supposed to be devout persons, who never arrive on Sunday morning till after the first prayer and hymn, and even later. Mr. Binney used often to pause and utter a word of exhortation to these disturbers of the public worship; and we remember Mr. Paxton Hood telling some laggards at Finsbury Chapel, when it was without a minister, and the cause was very low, that the Lord would never bless them till they mended their ways."

## GENERAL RELIGIOUS NOTES.

—The collections in the London churches on Hospital Sunday, last month, amount to over \$70,000. St. Paul's gave \$1,970; St. Michael's, \$3,020; and Westminster Abbey, \$1,015.

—The Rev. Charles H. Spurgeon took occasion in a recent sermon to urge the necessity for evangelistic work in London, which, he said, was getting to be the most heathenish city under the sun.

—The committee appointed for the purpose of considering the expediency of revising the Welsh version of the New Testament in accordance with the New Revision of the English, have reported in favour of undertaking the work.

—At Chenevez, in Berne, disturbances have broken out in consequence of the Old Catholics having been allowed to use the parish church jointly with the Romanists, who have heretofore had exclusive possession. A brigade of *gendarmes* was needful for the restoration of order.

—Mr. D. L. Moody's summer conference for Christian workers, to be held at Northfield in August, will include a course of Biblical instruction upon Christian doctrine, taking up the topics, Sin, Redemption, Repentance, Justification, etc. Such methods of evangelistic work as the promotion of revivals, dealing with the anxious, and the care of young converts will also be discussed. Dr. Andrew Bonar of Scotland, will be present during the month, and will take daily part in the conferences.

—An interesting religious movement is in progress among the Germans in New York. About twenty years ago a man named Von Schlumenbach came to this country, an educated man, but a noted infidel. He served in the war and was commended for his courage. About twelve years ago he visited Gen. Albright at Mauch Chunk, under whom he served in the army. Through the influence of Mrs. Albright he was awakened and converted. Since his conversion he has been a labourer among his countrymen, and is now exclusively devoted to this missionary work, and has been much blessed in it.

—The Rev. Joseph Cook's first formal lecture in England was given in London, at Memorial Hall, on November 2nd. Altogether he has made 135 public appearances in the United Kingdom; 39 being in Scotland, 13 in Ireland, and 83 in England and Wales. His principal themes have related to the chief questions now in discussion between Christianity, on the one hand, and philosophy and physical science, on the other. The large cities have received the greater part of Mr. Cook's attention, he having appeared 15 times in London, 12 in Edinburgh, 9 in Glasgow, 7 in Manchester, 5 in Dublin, 5 in Belfast, 4 in Liverpool, and 4 in Birmingham.

—Writing from Marseilles, M. Saillens gives some details of the work there. He says: "We have now seven stations in Marseilles and one in Nice, and we are about to open another here. The work in both cities has given encouragement. In Nice it was feared that Romanism on the one hand and frivolity on the other—both of which live very well together—would be serious obstacles; yet the meetings, small at first, have steadily increased, and some fruits have already been seen, although we began there only three months ago. The medical branch here is doing well. About sixty patients attend weekly; some of them have derived spiritual benefits from our intercourse with them. Three Bible ladies attached to the mission follow them up in their own houses."

—An important migration of Jews from Russia to Spain is under consideration. The question having been asked of the Government of Spain, in behalf of 6,000 persecuted Jews in Russia, whether protection to them would be afforded in Spain, the King replied in the affirmative. Some 60,000 Jews, it is said, are preparing to emigrate, under this assurance, to Spain. In order that the Jews may have religious privileges which the constitution now forbids, the King has proposed to the Cortes to modify the clause which declares that there shall be no public exercise of any worship save the Roman Catholic. Some Conservative papers and all the Ultramontane organs, even in Madrid, have, however, attacked and ridiculed the royal decision that allows the Jews to return to the country from which, 160,000 of their ancestors were expelled in the reign of Ferdinand and Isabella.

—The latest discovery in Babylonian inscriptions is by Mr. Pinches, the successor of George Smith in the British Museum. It records the events of the last days of Nabonidus, the last King of Babylon, with great fulness, and will be more fully given in this column. We learn from it that the capture of Babylon took place on the sixteenth day of the month of Tammuz. Now this month, as Mr. Boscawen mentions in the *Athenaeum*, was devoted to the celebration of the rites of Tammuz, or Adonis, and on the fifteenth was the summer solstice, when the marriage of Tammuz was celebrated with great orgies, and at which, contrary to usual custom, the women were admitted to the feast. It will be easily seen how this agrees with the account in the book of Daniel. The inscription makes no mention of Belshazzar after the capture, whence it is gathered that he was killed. It does say that the capture was made "without fighting." We do not find in it any mention of "Darius the Mede," but of "Gobryas the Mede," whence we may conjecture that the biblical "Darius" is a copyist's error for Gobryas.

—The *Catholic Mirror* says that, though the President has been believed to be in imminent danger of his life, "no clergyman has yet been with him to prepare him for his passage to the next world." True; and, on the Christian theory, none was needed. The Bible gives not one case in which a clergyman was called to make such preparation, although prayer and oil are directed for recovery. Protestants do not believe in magic. They do not believe that God requires the methods of magic to convert or save the soul. They believe that every ordinance has its reasonable purpose. The application of water or oil to the body they do not believe helps the soul. Mr. Garfield believes in the Christian religion. He is a communicant, and has been a preacher in a Christian Church. He is believed to be prepared to live or to die. At any rate, no clergyman can give him any instruction or help that he has not already obtained. Protestants do not believe that a clergyman can "prepare" a soul for its passage to the next world. That each man must do for himself, and that Mr. Garfield is believed to have done. It will be well, if his wound should prove fatal, or if it should be any comfort to him, for his minister or his wife to pray with him; but not because such a service would secure his safe "passage into the next world."

—It may be a matter of interest to read what Professor George Rawlinson has to say of the Hebrews in his "History of Ancient Egypt," just published. As is well known he adopts the most radical plenary view of inspiration and, of course, does not subject to any criticism

the historical statements of Scripture. Joseph he makes contemporary with the last of the Hyksos kings, whom he made a Hittite dynasty:

"It is stated by George the Syncellus, a writer whose extensive learning and entire honesty are unquestionable, that the synchronism of Joseph with Apepi, the last king of the only known Hyksos dynasty, was 'acknowledged by all.' The best modern authorities accept this view if not as clearly established, at any rate as in the highest degree probable, and believe that it was Apepi who made the gifted Hebrew his prime minister, who invited his father and his brethren to settle in Egypt with their households, and assigned to them the land of Goshen for their residence. The elevation of a foreigner and a Semite to so exalted an office is thought to be far more likely under Hyksos than under native Egyptian rule, the marriage with the daughter of the high priest of Heliopolis to be less surprising, and the Egyptian words and names connected with the history to point to this period. If the view be allowed, a great additional interest will attach to Apepi himself, and great additional light will be thrown on the ultimate character of the Hyksos rule, which has been shown already to have been much modified and softened by contact with the old civilization of the country.

"For the Pharaoh of Joseph is no rude and savage nomad; but a mild, civilized, and somewhat luxurious king. He holds a grand court in a city not named, has a number of cup-bearers and confectioners, sits upon a throne or rides in a chariot, wears a ring on his hand, has vestures of fine linen and collars of gold to bestow on those whom he favours, uses the Egyptian language, and is, in fact, undistinguishable from a native Egyptian monarch. He does not oppress any of his subjects. On the contrary, he sustains them in a time of scarcity, when he becomes their landlord, takes a moderate rent, is especially lenient to the priests, and, when he receives the Israelites, even concedes to his subjects' prejudice against 'shepherds.' If he is by birth and descent one of the Hyksos, he has adopted all the ordinary habits and mode of life of the Egyptians. He is even, it would seem, tolerant of their religion. This toleration may perhaps be only within certain limits; but it extends apparently to the entire priestly order."

He regards Moses as contemporary with Menepthah. The theory of Brugsch that the "Reed Sea," across which the Israelites escaped, was the Serbonian Bog, he rejects. Pharaoh himself, he says, escaped. With a part of his troops that were not overwhelmed, he returned to Egypt and resumed his peaceful occupations, until the revolt of Amannes, when he died, leaving the throne to his son.—*N. Y. Independent.*

## MISCELLANEOUS NOTES.

—Lord Houghton recently paid a pleasing little compliment to Mr. Gladstone. The premier, fatigued with his onerous duties, exclaimed, somewhat petulantly: "I am leading a dog's life!" "Yes," replied Lord Houghton. The life of a St. Bernard, which is spent in saving the lives of others."

—The late English census is so far complete that it is seen that the entire population of the United Kingdom will be shown to be over 35,000,000; of whom a few more than 17,000,000 are males, and very nearly 18,000,000 are females. The increase in ten years is a little over 4,000,000. The best calculations are never perfect, and we are bound to say that one American family is counted into this enumeration as English people. As the same thing, however, happened to the same family ten years ago, it will not affect the estimate of increase.

—There are 1,500,000 Scandinavians in this country. Of these half a million are Swedes, as many more are Norwegians, and the rest are Danes. From Sweden alone, 70,000 immigrants are expected this year. They are generally poor when they arrive, but soon become prosperous on account of their thrift and frugality. There are about 200 Scandinavian Baptist churches in the country, with 5,000 members. The Methodists have gathered in many, but the great mass are Lutherans, and their religion mostly a form.

—Mr. Spurgeon made a good point when he replied to an enterprising American special who wanted his verdict on the Revised Version, "Sir! Go you think I have arrived in ten days at an opinion of the work of several scholars in eleven years?" The correspondent also made a good point when he replied:—"My dear sir, I did think so, as your mighty British 'we' of the lay press arrived at an opinion in one day after the publication of the said revised New Testament, and if the lay 'we' could do so in one day, what should the ecclesiastical 'thou' do in two days?"

## "GIVE US THIS DAY OUR DAILY BREAD."

In a miserable cottage at the bottom of a hill two children hovered over a smouldering fire. A tempest raged without—a fearful tempest—against which man and beast were alike powerless.

A poor old miser, much poorer than these shivering children, though he had heaps of money at home, drew his ragged cloak about him as he crouched down at the threshold of the miserable door. He dared not enter for fear they would ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I've hunted for a potato paring, and can't find any."

"What an awful storm?"

"Yes, the old tree has blown down. I guess God took care that it didn't fall on the house. See, it would certainly have killed us."

"If He could do that, couldn't He send us bread?"

"I guess so; let's pray 'Our Father,' and when we come to that part, stop till we get some bread."

So they began, and the miser, crouching and shivering, listened. When they paused, expecting in their childish faith to see some miraculous manifestation, a human feeling stole into his heart; God sent some angel to soften it. He had bought a loaf at the village, thinking it would last him a great many days, but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly, threw in the loaf, and then listened to the wild, eager cry of delight, that came from the half-famished little ones.

"It dropped right down from heaven, didn't it?" questioned the younger.

"Yes; I mean to love God forever, for giving us bread because we asked Him."

"We'll ask Him every day, won't we? why I never thought God was so good, did you?"

"Yes, I always thought so, but I never quite knew it, before."

"Let's ask Him to give father work to do all the time, so we need never be hungry again. He'll do it—I'm sure."

The storm passed—the miser went home. A little flower had sprung up in his heart; it was no longer barren.

In a few weeks he died, but not before he had given the cottage, which was his, to the poor labouring man.

And the little children ever after felt a sweet and solemn emotion, when in their matinal devotions they came to those trustful words, "Give us this day our daily bread."





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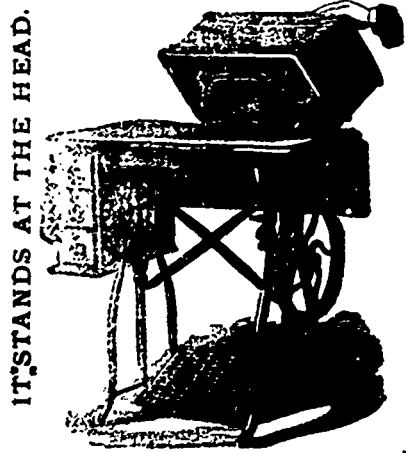
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