

The Canadian Independent.

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

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Topics of the Week.

THE Natal "Mercury" says: Many of the Christian Caffres in South Africa still sell their daughters for cattle, and practise polygamy as formerly. So hard it is to entirely root out the established habits and customs of a people; but it is not strange when we look upon it in connection with the many sad delinquencies in Christian character among those trained under all the highest Christian civilization.

THERE are funereal ministers, says Dr. John Hall, gentlemen who carry around with them an air of professional solemnity; they carry it even in their handkerchiefs and pocket handkerchiefs, and look as if genteely laid out in their coffins. There was a minister of this sort called on to marry a young couple; he stretched out his hands, and unconsciously commenced the burial service. "Sir," spoke up the young man, "we came to be wedded, not buried!" To which the gentleman of the cloth responded, "It won't be many years before you'll wish you had been buried." Ministers should be men first, then ministers—manliness and godliness are twin qualifications.

THE trustees of Liberia College, West Africa, have resolved upon the removal of that institution to some point in the interior more salubrious and more advantageous to the interests of the country. The fact that many chiefs of border tribes are seeking an education for their sons is a great incentive in this enterprise. Dr. Blyden is the president of this institution; and, considering the wide-spread use of the Arabic language in the country of the Mandingos and Foulahs just back of Liberia, a native African professor of Arabic is to be added to the faculty. In February last Dr. Blyden sent 1,200 Arabic Bibles into the interior, the gift of a benevolent Christian lady.

It has been asserted that certain of the later manuscripts of President Edwards have been kept from publication, because in them this eminent theologian had expressed views at variance with his earlier writings, and had notably given utterance to opinions on the Atonement differing from those which are held by Evangelical Christians. Dr. Tryon Edwards, in whose hands all the manuscripts of President Edwards were placed, has written a letter in which he contradicts these rumours. He says: "I know of *no suppression of any of the opinions of Edwards, much less of any omission or change of expression that would in the least modify his well-known theological or doctrinal views.*"

CARLYLE said with a great deal of truth when discoursing on the Jesuits, a good many years ago: "Ignatius' black militia have been campaigning over all the world for about three hundred years, and openly or secretly have done a mighty work everywhere. Who can count what a work! When you meet a man believing in the salutary nature of the falsehoods, and and the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of unsaint Ignatius; not till the last of these men has vanished from the earth will our account with Ignatius be quite settled, and his black militia have got their mitimus to chaos again."

THE three Waganda chiefs, Mtesa's ambassadors, have been made the objects of special attention in England. They were honoured with seats on the platform at the late eighty-first anniversary of the Church Missionary Society, where they were surrounded by lords and bishops and archdeacons. They

have witnessed a royal review of the troops, "their carriage being allowed a place only a few yards from Her Majesty." They have been tendered a special reception by the Queen, have attended church at St. Paul's, and have visited the Woolwich Arsenal. They express themselves as pleased with everything, but the only remark which has been quoted across the Atlantic was the single statement made by one of them that he "had not yet seen anything bad in England." He hadn't fathomed London.

AN archaeological and scientific expedition is now *en route* to Central America, under the joint auspices of the Governments of the United States and France. The main objects of the expedition are the investigation, with some approach to thoroughness and scientific method, of the monumental and other remains of early civilization in the nucleus of New Spain—Yucatan, Guatemala, and the adjoining provinces of Mexico—and generally the collection of such *data* as may tend to throw light on the many intricate problems connected with the mysterious races of Anahuac. The expedition will, for the first time, take casts of all important bas-reliefs and inscriptions, and thus do for the antiquities of Central America what has already been done so amply for Egyptian and Assyrian remains, and perhaps ultimately render possible the solution of the linguistic problem. One collection of these reproductions will be offered to the Smithsonian Institute at Washington, and another will find a resting place in the Trocadero of Paris.

THE missionaries of the China Inland Mission often meet with native Roman Catholics, some of whom are of families which have professed the "Jesus" religion through six or seven generations. Their numbers must be considerable. Mr. Nicoll writes that when he was in Yunnan he was told, at a village where he rested over night, that there was a family of Roman Catholics in the place. He started out in the morning with a hope that he might meet some one of the family. He was more successful than he expected, easily singling out a shop in which a picture of Jesus hung. Stopping to look at the picture, the owner of the shop came forward, with the eager inquiry: "Do you praise Jesus?" The missionary says this little incident gave him more pleasure than anything else that occurred during his journey. Mr. Nicoll was accompanied by his wife, whose presence excited great curiosity. At Chung-k'ing, for the first two weeks, from 100 to 200 women called daily to see Mrs. Nicoll, and subsequently the number of callers increased to from 400 to 500. There has been a most excellent opportunity for preaching to them.

THE incomes of the heads of the Episcopal Church are as follows. The Archbishop of Canterbury, £15,000 per annum; the Archbishop of York, £10,000 per annum; the Bishop of London, £10,000 per annum; the Bishop of Durham, £8,000 per annum; the Bishop of Winchester, £7,000 per annum; the Bishop of Ely, £5,500 per annum; the Bishop of St. Asaph, £5,200 per annum; and the remainder not less than £4,000 nor more than £5,000 per annum, the proper average to be maintained by a revision of the revenues of the various Sees every seven years. In addition to his salary, the Primate of England possesses two palaces—one at Lambeth and the other at Addington, near Croydon—and that in connection with the latter he was given the title to a pleasure garden (by an order of Her Majesty's Privy Council on the 27th of August, 1869), consisting of over 467 acres. The amount of personal property amassed by twenty-four bishops who died during the fifteen years preceding the appointment of the Ecclesiastical Commission and

the three subsequent years is stated by Albany Fonblanque to have amounted to nearly an average of £70,000 for each bishop.

It seems that attention is being specially drawn in England to the evil effects of smoking as practised by boys. One English physician is mentioned particularly as having examined thirty-eight of these precocious smokers, ranging from nine to fifteen years of age. In twenty-two of these cases he found various disorders of the circulation and digestion, palpitation of the heart, and more or less marked inclination for strong drink. Twelve were subject to frequent bleeding at the nose and an equal number had slight ulceration of the mouth. All this is the most natural thing in the world, as can be seen in thousands of cases everywhere. We don't need to go to England for illustrations. All over Canada we see these juvenile smokers by the hundred, puny, spindle-shanked, tallow faced, stupid-eyed, nervous nincompoops, just not quite so dazed and mindless as the Chinese opium smoker but not much better. Whether or not it be a mark of genius in a man to smoke tobacco we shall not stay at present to inquire, only remarking by the way that we have met with a very considerable number of adult and most vigorous worshippers of the weed who certainly gave not the slightest intimation of having genius of any kind. As far, however, as boys are concerned we may safely affirm that universal experience goes to shew that if they betake themselves in their teens or even sooner to the tobacco or the cigar, they will soon get quit of any symptoms of genius they ever possessed.

HOW WEEDS MULTIPLY.

Sixty thousand mullein seeds have been produced from a single stalk. Patient and careful counting have shewn that a single plant of purslane produces a million matured seeds. The counting is achieved by first counting the pods, then the seeds in a single pod. The seed from a single plant will furnish a seed for every square foot in twenty-three acres. If each of them produced a million seeds, then we should have the amazing amount of 1,000,000,000,000 seeds from one plant in two years.

The Bible uses weeds as its illustration of sin. A vivid illustration it is. Weeds pollute the air, exhaust the ground, destroy all useful vegetation, and spread with amazing rapidity. So does sin. It mars the moral atmosphere and surroundings of the man, it uses up the strength which might be used for good, it destroys his love for the good and noble in life, it influences his fellows in a million deleterious ways. Shall we not hate it? Shall we not dread it?

The suggestion which flows from these facts about the rapid multiplication of weeds is equally significant (or much more significant) with regard to sin. For sin multiplies its influences with the same rapidity. Fallen human nature is a soil specially adapted to the growth and propagation of wickedness, and every sin planted in this soil will certainly bear thirty-fold, a hundred-fold, or a thousand-fold, unless restrained by the hand of God. And each one of these new plants will be a new seed-bearer, scattering in turn its evil influences, until the world would become (did not God restrain it) as full of evil as it was before the flood. For there is no remedy save the regenerating and sanctifying influences of God. —*Christian Observer.*

AN old clergyman said. "When I come to die I shall have my greatest grief and my greatest joy; my greatest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."