

# The Canadian Independent.

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

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## DANIEL'S WINDOW.

DANIEL, VI. 10.

(From the German of Gerok.)

By HENRY S. LATHAM, JR.

In the quiet of his dwelling,  
Babylon's proud waters near,  
Where the clamour, madly swelling,  
A low murmur strikes his ear,  
To his upper chamber stealing,  
Which toward Zion open stands,  
Daniel before God is kneeling,  
Lifting heavenward holy hands.

Thrice each day the humble story  
Of his need his Maker hears:  
When the morning star in glory  
From the orient disappears;  
When the city's roofs are glowing  
In the noontide's fervid blaze;  
When Euphrates, calmly flowing,  
Turns to gold in evening's rays.

Palaces of Babel vainly  
Strive the prophet's eye to fill;  
Ravished, he beholds more plainly  
David's city, Zion's hill.  
Babel's gardens rise before him,  
Crowned with palms, to fade from sight  
When the vision hovers o'er him  
Of Moriah's sacred height.

And, o'er hill and vale and river  
Flying swift his heart to cheer,  
Light-winged winds to him deliver  
Zion's greetings, soft and clear;  
Life and joys of home, so glorious,  
Round the captive's lot they breathe;  
Freedom's crown of strength victorious  
Round him as from Heaven they wreath.

Happy he who 'mid the swelling  
Tumult of earth's lust and pride,  
Toward his Heavenly Father's dwelling  
Keeps a window open wide;  
Where he in devotion bending,  
Homeward sends each weary sigh,  
And at dawn and daylight ending  
Zionward directs his eye.

Place me in the gayly-blooming  
Paradise of earthly bliss,  
O'er me hang the breeze-perfuming  
Gardens of Semiramis;  
Babel's walls a bondman's anguish  
Should re-echo day by day,  
And my heart each hour would languish  
For my home, so far away.

Though a captive's chain should bind me  
Deep within earth's cheerless breast,  
Even the dungeon that confined me  
Would become a bower of rest,  
If, Jerusalem revealing,  
Oped a window o'er me  
Through which, every moment stealing,  
Prayer and hope might homeward flee.

On my very soul are pressing  
Heavily my dwelling's walls;  
Daily weight of cares distressing  
Stifling o'er my spirit falls;  
Morn and eve toward Zion's mountain  
Stands my window open wide;  
Thence from Home's reviving fountain  
Flows of life an endless tide.

Thence, the wearied bosom quickening,  
Healing breezes softly blow,  
And e'en now, in bondage sickening,  
Freedom's heavenly joys I know;  
Thence the stars of hope, eternal,  
Gleam through mists that shroud us here,  
Harp-notes waft from realms supernal  
Blissful tidings to my ear.

Wheresoe'er my cot is builded,  
On the heights or lowliest land,  
Still, by Salem's meadows gilded,  
Shall my lattice open stand.  
What though round me, proudly lowering,  
Babel's high built splendour reigns?  
At my window, still uptowering,  
Zion in full view remains.

GREENVILLE, R. I.

S. S. Times.

## MY FAITH AND THE REASONS.

BY REV. J. B. SAVER.

Read before the Congregational Church,  
Wingham, and published by request.

For *a priori* reasons, I agree in part with Anselm, Descartes, and Leibnitz, that the conception in the human mind of an Infinite perfect Being, points in the direction of a corresponding object.

I conceive that, than which a greater cannot be conceived, that than which a greater cannot be conceived is God. It is evident that we have the grand idea, and we cannot get rid of it. Whence did we get it?

On a *posteriori* considerations, and in opposition to such writers as Hume, who deny any connection between cause and effect, I affirm that something exists. Every thing which begins to exist must have an adequate cause. Development is reasonable. The elevation of something from nothing is absurd.

Again, the exhibition and adaptation of means to an end imply an intelligent author. Or, as Locke affirms, "There are two sorts of being in the universe, cognitive and incognitive. An incognitive being cannot produce a cognitive being." The universe is therefore the product of intelligence.

When man is considered as part of the creation, I cannot accept the theory that the various powers of his complex nature are to be labelled as so much oxygen, hydrogen, and phosphorus; rather his intellectual perceptions, moral aspirations, aesthetic capacity and spiritual intuitions are the result of intelligence and not of blind force.

I maintain that law implies a law-giver, design a designer, effect a cause, and possibly a conception a corresponding object. Without entering on a metaphysical discussion of the question at issue, I dissent from Agnosticism, and in opposition to Atheism on the one hand, and Pantheism on the other, I affirm my belief in the existence of a Supreme Personal Being, which I recognize as the Creator and Governor of the Universe, infinite, glorious, absolute in His nature and perfections.

Although creation, animate and inanimate, is vocal with evidence of the existence of an intelligent Being, yet various circumstances render it necessary that a revelation of His mind should be given to man. Instead of presenting a cut and dried theory of inspiration, I receive the Holy Scriptures in their human elements, their divine characteristics, as the word of man, the word of God. I accept the Bible as the rule of faith and practice; the grand charter of human salvation, the foundation of my assurance, and the inspiration of my life.

There is no page of revelation on which the word Trinity may be found. Without the slightest mental reservation, however, I affirm faith in the pre-existence of the Son. Beyond that, the finite intellect seems overwhelmed as it tries to grapple with the infinite. Nevertheless, I hold that co-existence and co-equality are affirmed by Him and of Him. If the "Divine admits of no relativity and cannot be communicated by creation, transmission or emanation, we may predicate a separate personality with a oneness of essence." This the Church Fathers have done. Suffice it

to say that I believe in the Divinity of the Son, the Divinity of the Holy Spirit. That the respective personalities in the Godhead have their peculiar work to perform in the redemption of humanity, and as such are worthy of equal honour and glory.

I believe in the violation of law, natural and spiritual. That man does not act so that his "motive in acting may hold good for the legislation of the moral universe." The experience of the race as embodied in history and the consciousness of every individual, are a revelation of weakness, deformity and sin. Hence man cannot be innocent, holy or perfect, but is involved in moral ruin, at variance with God.

I accept emphatically the moral view of the atonement. The world in its moral aspects has never been the same since Christ lived, and the moral transformation effected by His life and death are as evident as the footprints of the Creator in creation. Many have been allured from the paths of sin, by the sublimity of His character, the tenderness of His sympathies, the transparent honesty of His affirmations, and the divinity of His love.

But to me there is something defective in that theory, because it "ignores certain fundamental realities in the moral nature of man, and the moral government of God." I believe the atonement means something more; that it has a relation to man and to God which that view does not involve. What I do not fully comprehend. I am aware of what Clement and Polycarp, Origen and Tertullian, have said, and the ideas which underlie the Arian controversy. I have read the conflict between Augustine and Pelagius, and the Anselmic view of the subject, the formulations of Thomas Aquinas and Duns Scotus, the theology of the Reformation, the creed of Arminius, and the opposition to it by the Synod of Dort; the criticism of the commercial view, by Socinus, and the construction of the governmental formulation by Grocius; the Edwardean theory, and the more recent New England expositions of it; the views of Schleiermacher and Rothe, in Germany, the conception of the fact by McLeod, Campbell, and Coleridge, besides others of orthodox stamp, and of recent date. Without the atonement there is no "ray of hope to scarf the dark thunder cloud that hangs across the vault of heaven." There is in the death of Jesus a recognition of the ill desert of sin. To me, God manifest in the flesh, enduring what He might have inflicted, was the "grandest moment in the history of the Supreme." I conceive the work of Christ to be primarily the outcome of Divine beneficence, and probably the satisfying of some essential principle of the Divine nature, which demanded punishment for sin.

Its nature, not commercial, but a supreme moral excellence through which Jehovah exercises mercy to the offending.

Its extent, ample provision for all. My conclusion is—whatever it means or does not mean—by it a platform has been erected on which the infinite and finite may meet; the divine and the human clasp hands. Life and immortality are brought to light and death abolished.

Reconciliation has been made, and God is "just and the justifier of him

who believes in Jesus." "We have redemption through his blood, the forgiveness of sins," and by reason of it the guilty conscience may find peace and rest.

The terms Regeneration, Faith and Sanctification I accept in their ordinary signification.

(To be concluded next week).

## LITERARY NOTES.

Mr. Elihu Vedder, the well-known American artist, lately returned from Rome, has been working since last summer upon a permanent cover for *The Century Magazine*. The new cover, which is just completed, is to consist, not of one design, but really of five—four of them for the different seasons of the year. Surrounding each are appropriate emblems for every month in the year, and in each will appear an emblematical female figure of great dignity. The midwinter cover will, perhaps, be the most striking of all, as in the background is seen the Aurora Borealis. The publishers wisely think it well to make the outside attractive equally with the inside.

HEAVEN, by D. L. Moody. F. H. Revell, Madison-street, Chicago. This is the first volume of discourses the great Evangelist has put forth in print under his own direct authorship. We need hardly say that it is plain, practical, direct; not learned, but certainly the furthest remove from folly, which is more than can be said of many "learned" treatises on Heaven. The book will not satisfy those who are fond of drowning active Christian life in seas of speculation, nor will it administer to the craving for sensationalism so prevalent; but it will, if read aright, aid in bringing Heaven nearer earth, and in raising our hearts up to Heaven in a truly scriptural and homely manner. It is written in Moody's best style, and we have only one D. L. Moody. We commend it cordially to pulpit, pew and home.

—The latest novelty in church debt raising comes from a Methodist church in Brooklyn. An easel was brought on the platform, on which was spread what seemed to be an entire white surface, divided into squares of varying size. The surface proved to be of chalk, and each subscription was pledged, one square was erased, revealing underneath a painted picture of the church edifice. The patches of white became fewer and fewer, till at length the building was quite freed from them. Such a merit has the merit of appealing to the eye, if not to the pocket of the beholder.

—Our readers will be interested to know that, after all the doubts, it has turned out that it is really Rameses II. the great Rameses of history, the Rameses of the Israelitish oppression, whose mummy was lately discovered in Egypt. The doubt came from the fact that the effigy on the coffin did not present his features, and that the writing on the coverings was of a later style; but on unrolling the wrappings, it was found that on an inner one was placed a memorandum to the effect that the ancient coffin had been destroyed, and was replaced when the body was removed, in the time of the twentieth dynasty. By going to Boulaq our readers can see the face of the very man who is believed to have refused the Hebrews straw and to have ordered their first born to be slain.—N. Y. Independent.

"Religion is such a union of the soul with God, that the divine life and will are carried out into the life and conduct of the individual."