

and how he is faithfully following the Master still, amid many discouragements and temptations, and he will not be able any longer to doubt the efficiency of the Gospel as a remedial agency for fallen men. He will find some instances of imposture and apostasy, indeed, just as in the apostolic times we meet with Simon Magus and Hymenæus, but in the vast majority of cases he will be compelled to acknowledge that a real and lasting change has been effected. Now what is there in such works as these to arouse the enmity and antagonism of men? Why should they oppose that which is accomplishing such results among us? Confessedly these are good works. They are in the line of that very philanthropy which even the adversaries of the Gospel profess to set before them as their chiefest aim. With what consistency, therefore, can they seek its destruction? Is it a dishonourable thing to make the unchaste pure, the thief honest, the drunkard sober; and the savage of civilization—who is the worst of all savages—benevolent and kind? If it be, then let the Gospel be stoned for doing it. But if these be works of the most laudable description, then let the enemies of the Gospel show the superiority of their system by surpassing such results, or "else forever hold their peace." When infidelity of whatever sort shall produce such trophies of its power, we shall begin to think that there is something in its claims, but not till then.—*Rev. W. M. Taylor, D.D.*

THE VISION OF GENESIS.

FROM "THE ORIGIN OF THE WORLD," BY J. W. DAWSON, LL.D., PRINCIPAL M'GILL COLLEGE, MONTREAL.

It is now necessary to inquire in what precise form this remarkable revelation of the origin of the world has been given. I have already referred to the hypothesis that it represents a vision of creation presented to the mind of a seer, as if in a series of pictures which he represents to us in words. This is, perhaps, the most intelligible conception of the manner of communication of a revelation from God; and inasmuch as it is that referred to in other parts of the Bible as the mode of presentation of the future to inspired prophets, there can be no impropriety in supposing it to have been the means of communicating the knowledge of the unknown past. We may imagine the seer—perhaps some aboriginal patriarch, long before the time of Moses—perhaps the first man himself—wrapt in ecstatic vision, having his senses closed to all the impressions of the present time, and looking as at a moving procession of the events of the earth's past history, presented to him in a series of apparent days and nights. In the first chapter of Genesis he rehearses this divine vision to us, not in poetry, but in a series of regularly arranged parts or strophes, thrown into a sort of a rythmical order fitted to impress them on the memory, and to allow them to be handed down from mouth to mouth, perhaps through successive generations of men, before they could be fixed in a written form of words. Though the style can scarcely be called poetical, since its expressions are obviously literal and unadorned by figures of speech, the production may not unfairly be called the Song or Ballad of Creation, and it presents an Archaic simplicity reminding us of the compositions of the oldest and rudest times, while it has also an artificial and orderly arrangement, much obscured by its division into verses and chapters in our Bible. It is undoubtedly also characterized by a clearness and grandeur of expression very striking and majestic, and which shows that it was written by, and intended for, men of no mean and contracted minds, but who could grasp the great problems of the origin of things, and comprehend and express them in a bold and vigorous manner. It may be well, before proceeding farther, to present to the reader this ancient document in a form more literal and intelligible, and probably nearer to its original dress, than that in which we are most familiar with it in our English Bibles:

THE ABORIGINAL SONG OF CREATION.

Beginning.

In the beginning God created the Heavens and the Earth,
And the earth was formless and empty,

And darkness on the surface of the deep,
And the Breath of God moved on the Surface of the Waters.

Day One.

And God said—"Let Light be,"
And Light was.
And God saw the Light that it was good.
And God called the Light Day,
And the darkness He called Night.
And Evening was and the Morning was—Day one.

Day Second.

And God said—"Let there be an Expanse in the midst of the waters,
And let it divide the waters from the waters."
And God made the Expanse,
And divided the waters below the Expanse from the waters above the Expanse.
And it was so.
And God called the Expanse Heavens.
And Evening was and Morning was, a Second Day.

Day Third.

And God said—"Let the waters under the Heavens be gathered into one place.
And Let the Dry Land appear."
And it was so.
And God called the Dry Land Earth,
And the gathering of the waters called He Seas.
And God saw that it was good.
And God said—"Let the earth shoot forth herbage,
The Herb yielding seed and the fruit-tree yielding fruit containing seed, after its kind, on the earth."
And it was so.
And the earth brought forth herbage,
The Herb yielding seed and the Tree yielding fruit whose seed is in it after its kind,
And God saw that it was good.
And Evening was and Morning was, a Third Day.

Day Fourth.

And God said—"Let there be Luminaries in the Expanse of Heaven,
To divide the day from the night,
And let them be for Signs and for Seasons,
And for Days and for Years.
And let them be Luminaries in the Expanse of Heaven
To give light on the earth."
And it was so.
And God made two great Luminaries,
The greater Luminary to rule the Day,
The lesser Luminary to rule the night,
The stars also.
And God placed them in the Expanse of Heaven
To give light upon the earth,
And to rule over the day and over the night,
And to divide the light from the darkness.
And God saw that it was good.
And Evening was and Morning was, a Fourth Day.

Day Fifth.

And God said—"Let the waters swarm with swarms, having life,
And let winged animals fly over the earth on the surface of the expanse of heaven."
And God created great Reptiles,
And every living thing that moveth,
With which the waters swarmed after their kind,
And every winged bird after its kind,
And God saw that it was good.
And God blessed them, saying—
"Be fruitful and multiply,
And fill the waters of the sea;
And let birds multiply in the land."
And Evening was and Morning was, a Fifth Day.

Day Sixth.

And God said—"Let the land bring forth living things after their kind,
Herbivores and smaller mammals and Carnivores after their kind."
And it was so.
And God made all Carnivores after their kind,
And all Herbivores after their kind,
And all minor mammals after their kind.
And God saw that it was good.
And God said—"Let us make man in our own image, after our likeness,
And let him have dominion over the fish in the sea,
And over the birds of the heavens,
And over the Herbivora,
And over the Earth,
And over all the minor animals that creep upon the earth."
And God created man in his own image,
In the image of God created He him,
Male and female created He them.
And God blessed them.
And God said unto them—
"Be fruitful and multiply,
And replenish the earth and subdue it,
And have dominion over the fishes of the sea
And over the birds of the air,
And over all the animals that move upon the earth."
And God said—"Behold, I have given you all herbs yielding seed,

Which are on the surface of the whole earth,
And every tree with fruit having seed,
They shall be unto you for food.
And to all the animals of the land
And to all the birds of the heavens,
And to all things moving on the land having the breath of life,
I have given every green herb for food."
And it was so.
And God saw everything that he had made, and behold it was very good.
And Evening was and Morning was, a Sixth Day.

Day Seventh.

Thus the Heavens and the Earth were finished.
And all the hosts of them.
And on the seventh day God ended the work which he had made,
And he rested on the seventh day from all his work which he had made.
And God blessed the seventh day and hallowed it,
Because that in it He rested from all His work that He had created and made.

THE BOERS OF AFRICA.

The Boers, whom the English have acquired by the annexation, to their South African colony, of Transvaal, can hardly be classed as desirable subjects, apart from their unwillingness to acknowledge the supremacy of Great Britain. Separated from the outer world by hundreds of miles of only partially settled country, they have established a public opinion among themselves which does not accord in many things with that of ordinary civilized communities. One cherished belief is that education beyond the most elementary kind is not desirable, and even the wealthy farmers, who have the means to employ tutors from Holland to instruct their children are careful to warn these teachers to go no further than reading, writing and the simple rules of arithmetic. Another feature in their lives is their absolute indifference to dirt. Their homes, even those of the well-to-do class, are mere hovels, in which the family, often composed of numerous members, lives in one or, at most, two common rooms, which rarely undergo a cleaning; a somewhat singular fact, in view of the Dutch descent of the Boers. Their attachment to biblical literature is exceedingly strong, and in almost every household the Bible and one or two commentaries on it form the entire family library. Indeed, their readings in Holy Writ have been so constant that it has strongly coloured their thoughts and language, and in ordinary conversation their ideas take form in words very much in the way that those of the old Jewish patriarchs might have taken. However, the stranger who comes upon the settlement of a Boer, surrounded by his droves and flocks, is not likely to be graciously entertained. Even if a resting-place is given him, he is made to feel that he is not deserving of the consideration. No matter how hungry he may be, his wants are not supplied until the time for the family meal arrives, and then not until the household itself has been provided for. Although the Boers live in small scattered communities, church regulations are strictly adhered to, and once a quarter the inhabitants over a wide area of country gather at some central point to attend communion service. Their religious belief does not apparently do much to soften their dispositions, for according to the reports of investigating commissions appointed by the English Government, the Boers have not unfrequently treated the surrounding natives with great brutality, and have in many instances captured and made slaves of Caffre boys and girls.—*New York Times.*

A WIFE'S RIGHTS.

It is a great mistake for a husband to keep his wife in ignorance of his business affairs. In ordinary families it is she who regulates the outgo, and she ought to know what is the income. Not long since I heard a young wife, just in the early experience of housekeeping, say: "How shall I know whether we are living beyond our means? I can't get any idea of what we have to spend; and, while I try to be very careful, of course I might spend less on my table if we were getting in debt." Surely, she ought not to be blamed if the debit and credit accounts are not prosperous. A loving and anxious wife suffers untold imaginary fears, if she sees a tired or perplexed expression on her husband's face, unless she is assured of the truest confidence between them and knows that no great concern of his is kept a secret from her.

IF I ONLY HAD CAPITAL.

"If I only had capital," we heard a young man say, as he puffed away at a ten cent cigar, "I would do something."
"If I only had capital," said another, as he walked away from a dram-shop where he had just paid ten cents for a drink, "I would go into business."
The same remark might have been heard from the young man loafing on the street corner. Young man with the cigar, you are smoking away your capital. You from the dram shop are drinking yours, and destroying your body at the same time, and you, upon the street corner, are wasting yours in idleness and forming bad habits. Dimes make dollars. Time is money. Don't wait for a fortune to begin with. If you had \$10,000 a year and spent it all you would be poor still. Our men of power and influence did not start with fortunes. You, too, can make your mark if you will. But you must stop spending your money on what you don't need, and squandering your time in idleness.