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The Canadian Independent.

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

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EDITORIAL DEPARTMENT.

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We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

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THE General Association of the New York Congregational Churches met in Canandaigua on the 28th of October. Among the subjects discussed were "The Sabbath," "The First Resurrection," and "Evangelists."

WE have seen in some of our exchanges that the Rev. Dr. William Pulsford, of Glasgow, has accepted the pastorate of the Weigh House Church in London. England is now taking back from Scotland what she once gave to Scotland.

ONE of the latest books announced in England is "The Manliness of Christ," by Thomas Hughes, Q.C., once member of Parliament. Those who have read "Tom Brown's Schooldays," and "Tom Brown at Oxford," by the same writer, will be attracted by the new volume.

THE outcome of the Macrae affair in Scotland is the formation of an Independent Church in Dundee, largely out of George Gilfillan's old church (United Presbyterian), and the induction of Mr. Macrae into the pastorate. Mr. Baldwin Brown officiated at the inauguration of the new enterprise the other day.

The December number of the "National Sunday School Teacher," issued by Adams, Blackmer & Lyon Publishing Co., Chicago, is out in good time, containing valuable expositions of the International Lessons for that month, with other useful and interesting matter. This publication is undenominational; and so far as we have observed, its doctrinal views are scriptural. See advertisement in another column.

THE Home Missionary Society of the Congregational Churches in the State of New York held its seventh anniversary in Canandaigua on the 29th ult. The receipts during the year were \$20,569.23, an increase over last year of nearly \$3,500. Of this sum only \$8,089.46 was expended in the State, the remainder having been paid over to the National Society. One church was organized during the year.

RAPID CITY is situated on the banks of the Little Saskatchewan, about 150 miles west of Winnipeg. It has now over thirty buildings, including four stores

and sundry shops. A party of English emigrants pitched their tents there a few days ago, and new buildings are fast going up. They have a Methodist and an Episcopal church. The Congregationalists may have a church here if they accept the five lots that have been deeded to them by Mr. McLean.

DR. LEONARD BACON suggests that the week of prayer be changed to the last week in Lent. It is a good suggestion. If it is adopted, we may hope that those Churches which observe Lent may be drawn nearer to those which have not as yet specially observed it. The Episcopal Church has usually stood far enough aloof from other communions. Anything that will help to develop the spirit of charity within its boundaries we would hail as a godsend. We support Dr. Bacon's motion.

EVERYBODY is discussing the subject of "Preaching" in these days. We see that Lord Carnarvon read a paper on it at the Winchester Diocesan Conference recently. His contention was that more attention should be given to elocution and good reading. Every criticism and comment possible is needed; and we hope that preachers will keep their eyes and ears open, and learn something. If the pulpit is to remain a power in the world, it must place its ideal high and strive to realize it.

THE Editor of the "Year Book" writes us, that after vexatious delays, owing to several of the documents not having come to hand in time, the new volume is just about completed, and will be forwarded by mail, or express, as most convenient, in a few days. The missionary deputations can obtain advance copies of the Missionary Report, for use during their tour, by applying to Mr. Alex. Christie, No. 9 Wilton Avenue, Toronto. The extra copies of the College Report have been ready for some days, but through mistake have only just been mailed.

A GENTLEMAN from Montreal, during a residence of several weeks in the neighbourhood of Boston, heard a number of Congregational ministers—mostly young—preach, and complains that in no instance did they preach man's sinfulness and need of a Saviour. He speaks of the sermons as clever and witty "essays." The "Boston Congregationalist" replies that this gentleman's experience is exceptional, and adds: "We doubt if there has ever been a time when evangelical truth has been preached more plainly and earnestly from the great majority of orthodox Congregational pulpits in this vicinity than at present."

AS "The Independent" of New York will withdraw all its premium offers Dec. 31st, 1879, only a short time remains in which any one can get a "Worcester's Unabridged Pictorial Quarto Dictionary" (retail price \$10) and three years' subscription to "The Independent" for \$9, the price of the subscription alone. "The Independent" claims to be the largest, ablest, and best religious newspaper in the world. It has bought the copyright of Rev. Joseph Cook's famous Boston Monday Lectures and is publishing one each week. To tell all of its good things would occupy too much space. See advertisement in this paper.

THE American Evangelical Alliance held its Biennial Conference in St. Louis at the close of last month. One of the notable things in the proceedings was a paper by Dr. T. D. Woolsey on the Sunday question. Dr. Woolsey is well-known as a publicist, and he claims the right to legislate for the protection of the Sabbath. Dr. Craig of Keokuk, in an address on "Christian Truth and the Periodical Press," spoke of

the Press as the "grandest single power ever known among men." He is right. Dr. Burroughs of Louisville, in an address on "Essential Doctrines," insisted only on three facts: sin, a Saviour, a sanctifying Spirit. Dr. Truman M. Post also spoke on "The Churches and Social Reform," maintaining that Christianity was the only perfect and permanent reform force in the world. Dr. Stuart Robinson had for his theme "The Union of Church and State," and opposed every approach to an Established Church.

THE Rev. W. M. Statham, of Hare Court Chapel, Canonbury, London, has been preaching on the stage. He considered the relation of the drama to morals, to realism, to religion. He claims that in England the old Stuartism and Puritanism are in conflict in these days, and he is for Puritanism. He makes a good point when he asks: "Is life as it is a fit subject to be represented on the stage? Ought men and women to be portrayed by actors and actresses?" He decides in the negative, and he is right. Few people are found few people of any moral character and spiritual life—who will defend the drama as it generally is. They speak of some possible reformed, purified drama when they claim that the stage can be made useful. But we have to take things as they are, and not as they may be made or as visionaries imagine they can be made. And, taking the stage as it is—with some rare exceptions, of course—every Christian must heartily condemn it.

THE London Congregational Union held its semi-annual meeting in the Memorial Hall on the 4th of November. The Rev. J. Guinness Rogers presided. The subject discussed at the afternoon session was "The Evangelization of London," introduced by the Rev. Edward White in an able paper. There was a little breeze caused by the utterance of some ultra sentiments by the Rev. F. Haydn Williams. The feeling was that the churches need a deeper spiritual life in order to any successful aggressive work. The meeting in the evening was addressed by Mr. Rogers, the Rev. John Nunn on "The Spiritual Intercommunion of Churches," and the Rev. C. E. B. Reed on "New Movements—How to Begin and Foster Them." This Union seems to have a great deal of vitality in these days. We hope that it will be useful in helping on the missionary work which needs to be done in the great metropolitan district of London. There is no district where a better field offers to Christian workers. It is already white to the harvest.

THE third annual assembly of the Society for Establishing and Sustaining English Congregational Churches in North Wales was held in Bangor, Carnarvonshire, on the 28th and 29th of October. The Rev. Dr. John Thomas, of Liverpool, presided, and the Rev. E. Paxton Hood, of Manchester, preached the sermon. From the report of the Rev. D. Burford Hooke, it appears that in 1846 there were only seventeen English Congregational churches or preaching stations in North Wales. Now there are forty-seven; and in addition to these there are eight places where services are held during the summer months. In three years the Society has organized twelve churches. The Rev. A. Hannay was present on behalf of the Church Aid and Home Mission Society. Resolutions were passed in favour of a bill closing public houses on Sunday and condemning the foreign policy of the Beaconsfield Administration. The work which this Society does must be greatly increased in the future. The demand for English churches throughout the Principality is becoming louder every day. We will. But you that no ground will be lost by the apathy don't need, and brethren in Britain,

WHO IS TO BLAME?

Every minister knows to his sorrow, and sometimes to his annoyance, how some of his members, when sick will lie for days and fret over his supposed neglect, thinking all imaginable hard thoughts of him and using words to characterize his conduct neither very becoming nor very complimentary, while all the time they have never taken any trouble, nor have any of their household, to let him know the fact of their sickness or anything whatever about it. They take it for granted that he knows all the facts of the case. "He might have seen they were not in church for one or even for two Sabbath days." Yes, he might or he might not, but the fact of such absence did not necessarily imply sickness at all, and at any rate the likelihoods all are that he knew nothing about their being "off their usual." Before they write such bitter things in judgment against him they might at any rate send him word and thus meet at once the law of charity and the direction of the apostle. Many an earnest painstaking pastor has had the very life fretted out of him by such foolish unreasonable grumbling and fault-finding. The minister is not omniscient. He is not supposed to be gathering all the gossip and news of the district. He is not, if what he ought to be, a sort of local cyclopedia with full information down to the latest date of who may have been born, who married, who sick, and who dead. And if he is ignorant of such items, does it follow that his ignorance is of a culpable description? In many cases very far from it, and, at any rate, the ignorance can very easily be removed. Even Christ himself got notification of the sickness of His friend, though in one respect He did not need the information.

But there are other folks besides the sick ones and their relatives, who are both unreasonable and short-sighted in the matter of supposed neglect and blame-worthy ignorance; and ministers are not the only persons who come under the sweep of their unreasonable condemnation. Editors, for instance, suffer in this way very frequently, and in most cases with very little reason. Perhaps the conductors of denominational papers have in this respect to bear a great deal more than their due share. They are regarded in a sense as the property of the Church, to be dealt with very much as each may have a mind to. Their business, it is argued, is to collect news, and news especially of an ecclesiastical and denominational character. Why should they not be kept strictly to account and held up as laggards and incompetents if any church opening, Sabbath school soiree, public meeting, or local surprise party, escape their notice? And yet in a vast number of cases, not a finger has been moved, not a syllable has been written, by those most interested in order to convey the necessary information and secure the much desired notice. It was nobody's business to do anything of the kind, but still at the same time the editor, it seems, by some occult process or other ought to have known. He ought not. There is no possibility of having a local correspondent in every congregation or village throughout the country, and if there is no one of those interested who has so much public spirit and so much common sense as to furnish the necessary information, why, of course, the thing must go to the wall, and there be yet no legitimate ground for any of those overlooked either to marvel at editorial negligence or to "stop the paper" in a fit of righteous indignation and disgust. Write about it we say. It only costs a cent for a postal card, and it will be a good exercise both in penmanship and composition. Or forward a marked copy of your local paper. If, after that, no notice is given or taken, then it will be time to complain of indolence or neglect.

Men who are wise in their generation eagerly avail themselves of every help they can secure from the press, and frequently take no little personal trouble to secure such assistance. It will be very strange if these ever neglect to keep reporters and editors well posted about everything in which they feel an interest, for whose advancement they are anxious to en-

shall be allowed to pass without record or without at any rate all means having been employed to furnish material for record.

It were well if among Congregationalists as well as among other sections of the Church of Christ, there were more of such wise men. There would then be fewer complaints, fuller information, and more satisfactory newspapers. A good many in all Churches are beginning to understand this, but there is still ample room for improvement, and a word to the wise is enough.

THE GREAT SIN OF GREAT CITIES.

It has sometimes been said, by those who profess to know from personal examination, that for its size Toronto is more vicious than London, Paris, or New York. We should hope that this is not the case, though our familiarity with the "night side" of modern cities is not so great as to permit us to speak very authoritatively on the comparative immorality of different localities. We, in Toronto, are bad enough in this respect in all conscience, and we acknowledge that it is but a poor consolation to protest that we are no worse than our neighbours. For many years past our police authorities have been culpably negligent in carrying out the law as it stands, and the "Mail" deserves all commendation for urging them to do their duty. It is at the same time never to be forgotten that mere physical force can go but a comparatively little way in rooting out this and kindred evils. As the moral tone of the general community is raised so will those evils seek the darkness or altogether disappear. In order to this being accomplished something far more potent is to be specially called into operation than the policeman's baton or the magistrate's award. We have no wish to screen the police nor to palliate the negligence of the magistrate. But are the ministers, the churches, and the church members of our city altogether irresponsible for such a state of things having prevailed so long and so openly as it has been represented? Has the "salt" so much lost its savour, that as our churches are multiplied our morality has, as is said, actually decayed? And more than this, has the general community not to bear a large amount of the responsibility by the manner in which it has treated and is treating not a few who are prominent and influential in various respects, but notoriously loose in their morals and foul in their conversation. We have heard a good deal of abandoned women plying their wretched traffic in the streets and speaking to gentlemen as they passed in terms as offensive as they were significant. Have we heard as much on the other side of men, or—as they would themselves insist on being called—gentlemen, insulting ladies by offers of protection, and humble overtures to see them home? Yet notoriously this is not uncommon, and many who make a habit of it are not unknown. We could lay our hand on more than either two or three, "in good name and fame with the best" in unimpeachable broadcloth, members of churches, and all the rest of it, who rather pride themselves on this sort of work. Do these fellows think they are not known? Have they any idea of how narrowly they have once and again escaped cudgelling at the hands of indignant brothers and husbands and fathers? Have they any notion of how their offensive overtures have been made town talk and private jest? "Shall I have the pleasure of seeing you home?" "Oh yes! Mr. So-and-so, if Mrs. So-and-so has no objection!" What about the social standing of these folks? We don't see that it is much affected.

And what shall we say of public men, of more or less popularity, and of all political parties, who are notoriously licentious in their conduct and filthy in their conversation, whose talk is of brothels far more than Samuel Johnson's Durham friend's was ever "of bullocks," and whose lives have been faithful counterparts of their words? Everyone knows with what gusto the last foul story of these people—as destitute of wit as it is reeking with obscenity—is retailed by their admiring *claqueurs*, and comes to be regarded as specially "good." Is it not notorious that these men in their story-tellings will often not spare the blushes

even of their wives and daughters, if indeed under such manipulation blushes have not ceased altogether to put in an appearance? And yet what says "society" about them? Says about them? That they are "charming," a "little fast" perhaps, rather "naughty" but "nice." They walk our streets and the streets of every city on the continent with a harlot's forehead that knows not how to blush, and it may be the first to cry out about low dance houses and filthy prostitutes being a disgrace to civilization and an outrage upon decency. "Punch" some time ago had an illustration of two drunken officers winking at each other in their cups, and moralizing over the threatened abolition of flogging, in the following fashion: "In that case, how are we to keep the fellows from getting drunk?"

Let "society" strike the sinners in broad cloth as impartially as the sinners in rags, and the general atmosphere will become more wholesome,—the waifs and strays both fewer and less debased.—*Canada Presbyterian*.

THE GOSPEL'S GOOD WORKS.—I.

I name first among good works the *regeneration of individual men*. Evil is like leaven in its character. Its nature is to increase. Men have never yet of themselves been able to keep themselves from becoming worse. When putrefaction or corruption begins in any material substance, it goes on from bad to worse. It cannot arrest its own progress. If that is to be done at all it must be by the introduction of some antiseptic agent, which, coming into contact with it, will bring a curative force to bear upon it. Now, just such a morally antiseptic influence has the Gospel of Christ had upon individual men, and and through them upon the race, wherever it has been preached and believed. If you would have a crucial instance by which this may be illustrated, then look at ancient Greece. There you had the finest intellectual culture, probably, that the ancient world ever saw. But morally, it was, on the testimony of competent and impartial witnesses, sunk in the lowest degradation. "To visit Corinth," was a proverbial phrase for becoming acquainted with the most abominable forms of vice, and the sickening description which Paul gives in his first chapter of the Romans, of the loathsome wickedness of the Gentiles, may well enough have been suggested to him by the sights he saw and the sounds he heard in that very city, from which, indeed, that letter was written. But see what happened, even in that metropolis of Satan. Paul went there without any outward accessories of power, having none of that "wisdom of words" to which the Greeks were so partial, and, on his own showing, knowing nothing save Jesus Christ and Him crucified; and in a short time there gathered round him some of the worst of the people, to begin and carry on, under the influence of the Lord whom he proclaimed to them, a new and nobler life, so that within a few years after he could write to the church which he had founded there, saying, "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; and such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of the Lord." Is it then a work worthy of ridicule, or of opposition, or deserving the execration of mankind, to effect such a transformation as that? Nor let any one suppose that such results of the proclamation of the Gospel as these are confined to apostolic times. They may be seen among ourselves to-day. The records of every faithful pastor's ministry have cases in them as striking as any of those described in the New Testament; and there are institutions among us whose agents can tell of similar transformations as almost every-day occurrences in their experience. Let any one take up the private register of such a centre of Christian work as the Home for Intemperate Men, which was opened some two years ago in our city; let him follow each case up and discover how first the man was brought to himself, by being led to the Lord Jesus,

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.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, NOVEMBER 27th, 1879.

AN UNLOOKED-FOR PROTEST.

"There is nothing so ruinous to man's welfare as his submission to clerical arbitrariness." - *Ottawa Herald*.

THE "Herald" is a Roman Catholic paper published in the Capital. It has been annoyed lately and it speaks up plainly. Its annoyance arises from the "unnecessary festivals and foolish displays" in the Romish Church, which squander the time of Catholics, and keep them in a chronic state of poverty. The priests at Ottawa had ordered a festival in honour of one St. Emilius or rather in honour of his bones, for he had been reduced to a skeleton by time—and good Catholics were commanded to turn out in force, to give the occasion *eclat*, whereupon the "Herald" says there is too much of this kind of thing, a superabundance of saints and saints' days, and appeals to the Catholic people to remedy the evil themselves, by refusing to attend whenever the priests see fit to command them. And then occurs the foregoing passage about "clerical arbitrariness," and its ruinous effects upon those subject to it.

The pressure must have been very great before this Catholic editor could thus have arraigned his Church. "The Church" can do no wrong. It is infallible. It ought to receive submission from the faithful. These are the famous historic positions of the Church whose foundations are set in the famous Italian city. Well, there is evidently one Catholic journalist who does not accept *in extenso* those positions. The Church may do wrong. It may command too much. It can claim submission only when it does right. The people are to judge whether the Church does right or wrong. And they are to act as their understanding instructs them. These are unusual positions for a child of "The Church" to occupy. But this editor is man enough to adopt them, and man enough to let it be known where he stands.

Unlimited power in the hands of ministers is just as likely to work out disastrously to the people as that power is in the hands of anybody else. Ministers are made up of clay after all. And the clay is pretty much like the clay of ordinary mortals. It is not sufficiently refined to entrust it with absolute control. History verifies this. Romish prelatism has borne hard on the people. Anglicanism in a time of *hauteur* did a wrong to Puritans and Methodists. And though there is less danger in Methodism and Presbyterianism—especially since the legal assemblies are jointly ministerial and popular—yet even Conferences and Synods have not always used their power kindly. All of which goes to prove that even in ministerial quarters, the possession of absolute power *may* graduate into arbitrariness.

The only effectual prevention of such an undesirable end is to be found in the simple New Testament ideas promulgated in Congregational churches. The New Testament is

against absolutism. It is against usurpation of power by any, whether clerical or lay, as the common terms run. It bids pastors be thoughtful and kind to their flocks, and the people to be considerate to those who labour for them. The apostles themselves, although possessed of considerable power, were always careful never to arbitrarily use that power. They were always considerate of the churches with whose affairs they were dealing. Caution, reserve, humility, characterize all apostolic conduct. And if religious men would only get back from their human expediences, and man-made plans, to the simple, genial, humble spirit of the New Testament, the world would never again hear the sad complaints it has heard about "arbitrariness," either on the part of laymen or clerics. The spirit of Christ is the grandest counteractive of all despotic tendencies both in the Church and in the State.

Correspondence.

PRAYER AND EFFORT.

To the Editor of the CANADIAN INDEPENDENT.

Mr. George Muller, the founder of the famous Bristol Orphanages, is now on a visit to Canada. A journal of your city the other day published a brief history of this Christian gentleman and his famous work. In the course of the article, reference was made to the fact that Mr. Muller never solicited assistance from men, but *just laid his case before the Lord*, and the prayer of faith always kept the exchequer full enough for the needs of the institution. And the impression sought to be conveyed by this statement is, that prayers of faith alone are capable of securing ample supplies for all Christian enterprises.

This declaration concerning Mr. Muller's work I candidly believe to be a great mistake. I have no wish to belittle this good man's or any man's prayers. I believe in prayer, and in something more than prayer. But facts, with which I am perfectly conversant, lead me to say that something more than the prayer of faith feeds and clothes the Bristol orphans. There is no benevolent institution in the world whose claims are so widely advertised, as that which Mr. Müller founded. The advertisement may not be a formal one in a newspaper. Neither may it be made by Mr. Müller personally, nor by those immediately associated with him in the government of the orphanages. But hundreds of persons advertise his work in public sermon and by private conversation. Moreover, I have repeatedly received a pamphlet calling attention to its maintenance. Public sympathy is aroused by these appeals, and hundreds of pounds are sent in response to them. God's spirit touches the fount of benevolence in men's hearts, and they send in their offerings. And these offerings are more praiseworthy because they are voluntary to so large an extent, instead of having been solicited by letter or by an agent.

It is, then, the veriest moonshine to say that prayer alone sustains this famous institution, without the assistance of effort in its behalf. It is prayer and effort which keeps its inmates fed. We grant that Mr. Müller may do nothing more than pray; but he has hundreds of unknown coadjutors, who plead with the public while he is pleading with God. And further, even Mr. Müller's presence with us in Canada is, and cannot help but be, a Canadian advertisement of his work across the seas. And every newspaper reference to him is just as good an advertisement, in the local column, as if it were in the regular column set apart to advertising. So it is as plain as noon-day, that prayer and effort combine to procure so beneficial a result as feeding thousands of orphans.

Prayer and effort must ever go together. They are complements of each other. Prayer alone does not bring business, or pay salaries, or fill missionary treasuries,

or clear off church debts, or convert men, or give seats to a ministry. Effort indissolubly wedded to prayer can do, and does do, all these things, and more. Two boatmen were in a skiff on a stormy night. They were alarmed. One said to the other, "you pray and I'll row!" The one lifted up his heart to the Divine Controller of the waves; the other rowed hard. And praying and rowing saved the men. Not praying alone, nor rowing alone did it. But both conjoined saved them. And so it is throughout all our spiritual history, men must work as well as pray. Then the blessing comes.

FAITH AND WORKS.

November 20th, 1879.

MR. EDITOR, We have been appealed to by the Treasurer and Secretary of the Acton church, or the church through them, asking us to help them out of the financial difficulties they are placed in relative to their church building. We cordially agree with them in the duty to help them, and all others, as far as we can; to "bear one another's burdens, and so fulfil the law of Christ," and to remember that the body is *one*. But it is well enough to ask, what guarantee have we that our donations will not be lost, by not having sufficient after all to hold the property? Would it not be well to place the money in *trust*, until the whole amount is raised, and if there should not be sufficient to pay the debt, then apply it in some other way, if after all the building should be sacrificed? Again, what about the amount guaranteed by Dr. Ives, the "apostle of hard cash," at the time of the opening? And if the building should be sacrificed, what would our people in Acton lose by it, if they were to put up a plain and useful building, costing them say not a third of the amount needed now to pay this heavy debt?

These inquiries are made in all kindness, knowing the dear friends in Acton well.

November 19, 1879.

ONE OF THE PASTORS.

MR. EDITOR,—I wish to acknowledge through the columns of the CANADIAN INDEPENDENT, the receipt of the following sums for the Sunday school at Winnipeg: Mr. Forbes, \$1; Miss D.'s S. S. class, Western Church, Toronto, \$1.50; Yorkville S. S., \$2.50; in all, \$5, to date. I shall be glad to receive further contributions.

W. H. WARRINER.

Yorkville, Nov. 21, 1879.

News of the Churches.

REV. J. R. BLACK has accepted the call to the pastorate of the Congregational churches at Douglas and Garafra.

REV. WM. MANCHEE has received and accepted a call to the pastorate of a Congregational church in Plainfield, New Jersey.

REV. DUNCAN MCGREGOR, M.A., late of Liverpool, N.S., has received a call to the pastorate of the First Congregational Church, Guelph, Ont.

MARGAREE, CAPE BRETON.—The Congregational church at Margaree, Cape Breton, under the pastoral care of Rev. W. Peacock, is in the midst of a powerful work of grace. We have not heard particulars. Within a few weeks fifty-four members have been received, and a number of others are candidates for membership.

WINNIPEG.—One of the valued workers of this church, Mr. Pim, on leaving to become editor and joint proprietor of the "Rapid City Enterprise," was presented by the Sabbath school with a testimonial and an address, wishing him success in his wider field of usefulness. He is anxious not to be out of the Congregational harness in working for the Master.

OTTAWA.—The second of a series of monthly socials was held on Thursday evening, the 20th inst. After singing and prayer, readings were given from the new M.S. paper, got up by the young people, entitled "Social Chat." The contributions, eight in number, were excellent. Two of them were original poems of very considerable merit. The success of the first number was very gratifying, and was a surprise to all present. The music was also excellent. The next entertainment will be of a Christmas character.

ADVANTAGES OF CONGREGATIONALISM.

BY REV. ENOCH POND, D.D.

The first and chief advantage of Congregationalism is that it is *scriptural*. It is substantially in accordance with the organizations of the apostles. This has been shown at large, in previous articles, and need not be further insisted on here.

A second advantage is . It is the logical *outgrowth* of the fundamental doctrines of the gospel. It is the application of the doctrine of human rights to church order and government. But human rights are founded in God's rights over the individual; and he must therefore be left free to the unrestrained exercise of them, in glorifying his Creator. No man, angel, pope or bishop, has a right to step in and prevent the free exercise of his powers in the direction required of him. In this view, Congregationalism is the logical result of God's rightful sovereignty over men.

The gospel further teaches that men are naturally dead in trespasses and sins, and all alike under condemnation. If brought into the kingdom of Christ, they are introduced into it by free sovereign grace. "It is the gift of God." Here all renewed men stand on a level. As they are all brethren in Christ who is their elder Brother, there is a perfect equality between them. No one can rightfully usurp authority over the others. And herein is the essence of a Congregational church. No functionary in it has any dominion over it. The pastor is but its president and teacher, holding forth the eternal verities,—the reproofs and consolations of the gospel. Hence, Congregationalism, as a form of church polity, is the exponent and embodiment of the fundamental truths of the gospel, in a permanent, public institution. Thus held, it becomes itself a vital, spiritual power in the church, like the truths out of which it grows. Congregationalism, and "Ye are all one in Christ Jesus," have the same significance. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and father of all, who is above all, and through all, and in you all,"—such is the handwriting, as it were, on the forefront of every Congregational church.

Another advantage of Congregationalism is its *free, republican* character. It is adapted to a free people. Its influence is to make and to keep them free. A Congregational church is a society of spiritual freemen. It acknowledges no head, no lawgiver, but Christ, and no appropriate means of influence, but those of truth, wisdom and love. All important matters are transacted openly, in church-meeting, where every brother has an equal right to express his opinion, and to give his vote.

Among the advantages of Congregationalism should be reckoned its salutary *personal* influence on those who embrace it. Every member of a Congregational church feels that he has a deep interest, and an individual responsibility, in regard to its concerns. He is not a mere appendage to it, to be cared for, looked after, and ruled over by "tutors and governors," but is himself an integral part of the body, and of the government, having it in charge, with others, to maintain its worship, its order, its discipline, and to promote its purity, enlargement, and peace. He feels, in short, that he is a *man,—a free Christian man*,—intrusted with high and important interests, and that he must acquit himself accordingly. He must inform himself as to the truths and duties of religion; he must grow in knowledge and in grace; he must be watchful and prayerful, diligent in duty and circumspect in deportment, that he may honour the profession which he has made, and be an ornament to the church of which he is a member. As much as a republican form of civil government demands intelligence, and tends to promote it among citizens, so does a republican form of church-government tend to the personal advancement—the knowledge, virtue, and holiness—of those who live under it. It throws upon them individually high responsibilities, and awakens their energies and stirs their zeal to meet these responsibilities in a worthy and becoming manner.

And in elevating the individual members of a church, Congregationalism tends, of course, to pro-

mote the purity and elevation of the church itself. This is too obvious to require argument. For of what does a church consist, but of its individual members? And whatever has a tendency to elevate the members must tend equally to benefit the body itself.

Another advantage of Congregationalism is its *good influence upon ministers*. Congregational ministers are taken from the people, and are elected to the stations they occupy by the free suffrages of their brethren. And when in office, they are not lords over God's heritage, but its servants. They have not dominion over the faith of those around them, but are helpers of their joy. They have not those temptations to ambition and pride which are furnished by some other forms of ecclesiastical organization, but have every inducement to be diligent and faithful, that they may be accepted of God and approved of men.

These happy tendencies of Congregationalism upon its ministers are all illustrated in the early history of the Church. During the first century after Christ, and the greater part of the second century, the churches were all of them Congregational; and their ministers were an honour to the system. They were such as the system was adapted to produce. A more humble, patient, laborious, self-sacrificing class of men, the world never saw. But when the government of the church was gradually changed, and the humble pastors of the first and second centuries became titled dignitaries,—bishops, archbishops, metropolitans, patriarchs,—a different spirit pervaded the entire ranks of the clergy. In a little time, they became as distinguished for pride and carnal ambition, as their predecessors had been for humility and deadness to the world.

I mention but another advantage of Congregationalism, and that is its adaptedness to an *easy, rapid, and universal diffusion*. The religion of Christ was intended to be the religion of the world; and it was admirably adapted, not only in its inner workings and influence, but in its original outward organization, for this purpose. There was no towering ambitious hierarchy or gigantic ecclesiastical confederation, to be thrust upon the unenlightened nations, provoking observation and distrust, but the simplest, plainest, least objectionable form of organization possible. The silent gathering of believers into little associations, and ordaining teachers over them,—who could object to such a measure, unless his malice was first aroused against the religion itself?

This simple Congregational polity, which was so admirably adapted for diffusion in the primitive age, is equally so at the present time. And so it will continue to be, until the knowledge of the Lord shall fill the earth, as the waters fill the channels of the deep.

Religious News.

THE largest congregation in the United States is said to be that of the First African Baptist Church of Richmond, Va. It has 3,300 members. On one Sunday its pastor baptized 598 persons and added nearly 900 persons to the church.

A ROME telegram says it is stated the Vatican has determined to appoint Vandenbranden, one of the Pope's secret chamberlains, to be coadjutor to the Archbishop of Malines. This indicates a conciliatory attitude towards the Belgian Government.

THERE are over 12,000 educated natives in Calcutta who understand English perfectly, and it is thought the Gospel should now be preached to them in the same simple, full and direct way that it is preached to those who are nominally Christians.

A GERMAN Jewish paper believes that the Zulus are descendants of Ishmael. Among other facts in support of this theory it notes that circumcision is practised, that Abraham is a common name among them, that they detest pork, and that the laws respecting individual purity are very similar to those prescribed in the book of Leviticus.

THE health of the Rev. Dr. Cumming, of London, has somewhat improved of late, though he is still totally unfit for ministerial work. A fund sufficient to secure for the doctor an annuity of £300 has been realised. Crown Court congregation are now hearing candidates with a view to the appointment of Dr. Cumming's successor.

THE publisher of Canon Farrar's "Life of Christ" presented the author with \$10,000 above what had been agreed upon, so large was the success of that work. His "Life of St. Paul" bids fair to do as well. Mudie took a thousand copies of it for his London circulating library, and the American publishers have not been able to supply the demand.

How little we realize of events which are passing around us is illustrated in the fact that since the cholera outbreak in Japan, in April last, there have been 155,000 cases and 85,000 deaths—and yet probably not one person in fifty living in Canada has any knowledge of the awful fact. So little does one half of the world know how the other half lives—or dies.

THE total amount promised to the British Wesleyan Thanksgiving Fund, to this date, is £178,316. The arrangements for the Manchester district meetings are approaching completion. It is felt that much depends upon the Wesleyans of that city and neighbourhood whether the second campaign, now commencing, succeeds or fails in bringing up the total to the expected £250,000.

IT is said to have been discovered that the identical sermon of Dr. Parker's, which Dr. Lorimer, of Chicago, has just been accused of plagiarizing from, was preached verbatim by another Baptist minister, in Canandaigua, N.Y., in June last. His hearers were so delighted with the discourse that they requested it for publication, and the pulpit had the audacity to consent, modestly saying in his letter, "I wish that it was more deserving of the honour you confer upon it." Such hypocrisy and falsifying certainly deserve the severest reprobation.

HARVARD COLLEGE is to be congratulated on the receipt of the largest bequest in its history, one which will amount, all told, to something like half a million of dollars. The generous testator is the late Walter Hastings of Boston; who gives substantially from \$200,000 to \$250,000 for the erection of a new college hall in memory of his father, grandfather and great-grandfather, all of whom were Harvard graduates, and the remainder of his estate, after certain life trusts shall have been discharged, for a Walter Hastings fund, the income of which is to be expended at the discretion of the President and Fellows. He suggests that it be used for the benefit of students who are sons of American parents in indigent circumstances.

A BOY has recently made an extensive discovery of Roman coins near Nassenfuss, in Styria. Near the high road, about a foot and a half below the surface of the ground, he found nearly 5,000 coins, almost all copper, the greater portion in an earthenware pot, and the rest lying upon and around it. The pot was quite soft, but after a short exposure to the air it became quite hard. Owing to oxidation and the infiltration of clay most of the coins were welded together in a shapeless mass, and great pains and care were needed to separate them with as little injury as possible. They belong to the reigns of Severus, Gallianus, Claudian, Aurelianus and Probus. The largest portion belong to these two. There were none of Diocletian, so that probably they were hidden shortly before his reign.

THE extensive hall and offices for the United Presbyterian Church, Scotland, into which the Edinburgh Theatre has been converted, are now ready for occupation. It was expected that the work in connection with the class-rooms and offices would be completed in time for the opening of the theological classes on 4th November, and that the beginning of next year would see the completion of the new hall for the Synod. The alterations on the theatre necessary for the purposes of the United Presbyterian body have been of a most extensive nature, and carried out at a considerable expense; but the results are such as to fully warrant the expenditure of the funds of the Church for such a purpose. The work of reconstruction has cost £20,000, and thus, added to the £27,000 paid for the purchase of the theatre, brings up the total cost of the new hall and offices to £47,000.

THE Belgian authorities have not yet recognized the advisability of prohibiting the employment of women and girls underground, although public opinion has done a good deal to discourage this degrading practice. In 1868, in the collieries of the province of Liege were employed 940 females out of a total number of 15,686. In 1877 the numbers were above ground, 1086 women above 15 years of age, and 321 girls under 15; underground were 463 women above 15, and 67 girls under 15. According to the recent report of the chief mining engineer of the province these numbers have still further decreased, the underground female workers being only 453 altogether. It is to be hoped that the Belgian colliery owners will discourage the system until it dies a natural death. In Great Britain the employment of women underground was forbidden by the Regulation of Mines and Collieries Act, 1842 (5 and 6 Vic., c. 99), and, although there is no law to forbid their working aboveground at the pit bank, there is in many coal districts a feeling against it.

ACCORDING to the Shanghai "Shen Pao," the literary students of Nankin have been treating the authorities to a mutiny which would compare favourably in its proportions with anything that can be exhibited in the western hemisphere. It all grew out of the alleged charge that two of their associates were not of respectable parentage, and that the authorities were secretly favouring one of them for the sake of a bribe. Things came at last to such a pass that brickbats were freely hurled, and broken heads were numerous. At length the authorities were called in and the riot was quelled. It seems that in China, among those not deemed of respectable birth, and therefore not entitled to become candidates at public examinations, are the following: the sons of slaves, of domestic servants, prostitutes, play actors, and yeoman underlings of various kinds. There are also personal disqualifications which debar a candidate, such as have been flogged with the bamboo in punishment of an offence and others. If the students refuse *en masse* to be examined for any reason, some one of the officers is certain to be cashiered. But if this is done, some of the ringleaders among the students are almost certain to be beheaded.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XLIX.

Dec 7. } THE HEAVENLY SONG. { Rev. v.
1879. } 1-14.

GOLDEN TEXT.—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—Rev. v. 12.

HOME STUDIES.

- M. Rev. iv. 1-11... The throne of God.
T. Rev. v. 1-14... The heavenly song.
W. Rev. xiv. 1-12... A new song.
Th. Ex. xv. 1-19... The song of Moses.
F. Rev. xv. 1-8... The song of Moses and the Lamb.
S. Ps. xcvi. 1-13... Greatly to be praised.
Sab. Ps. cl. 1-6... An exhortation to praise.

HELPS TO STUDY.

In lesson XLVII. we found that John commissioned to write "the things which are, and the things which shall be hereafter" (Rev. i. 19).

"The things which are"—the condition of Christianity in the apostle's time, as represented by the seven churches of Asia—we find recorded in the second and third chapters (see Lesson XLVIII).

"The things which shall be hereafter"—the then future history of the Church of Christ—begins to be revealed in the fourth chapter, which opens with the command given to the seer, "Come up hither and I will shew thee things which must be hereafter." The remaining part of this book, from the beginning of the fourth chapter to the end of the twenty-second, is therefore wholly prophetic.

It must be always kept in view that the vision of John was symbolical—that he saw neither heavenly objects, nor the actual scenery connected with events which were to occur on earth, but figurative representations, or what are called *simulacra*, of these.

In attempting to explain the symbols, or to decide definitely upon the particular events foretold, the great danger is that of falling into fanciful interpretations. No exposition of this book yet given has met with general acceptance. It is safest in most cases to leave the events and objects spoken of in that "sublime obscurity" which in no way detracts from the weight and importance of the practical lesson which the book conveys.

We suggest the following division of our present lesson: (1) *A Sealed Book and a Weeping Prophet*, (2) *An Open Book and a Singing Universe*.

I. A SEALED BOOK AND A WEEPING PROPHET.—Vers. 1-4. Under this head four subdivisions may be made: (1) The Book, (2) The Challenge, (3) The Failure, (4) The Lament.

1. *The Book*. Its position, in the right hand of Him that sat on the throne (chap. iv. 2), indicates that its source and author is God, the Father.

Its being written within and on the back may teach its fulness, and its double aspect—one God-ward and the other man-ward. The "books" in those times were not bound like ours, but in the form of a roll, somewhat like our maps.

Sealed with seven seals: The number seven, so frequently used in this book and in other prophetic writings, denotes completeness or perfection; so it was impossible to ascertain the contents of the book until the seals were broken. Trench calls it the "covenant number," the sign and seal of God's covenant with His people.

2. *The Challenge*. Who is worthy to open the book? This challenge was proclaimed by a strong Angel (compare Psalm ciii. 20), acting perhaps in behalf of God's justice, or publishing the demands of His law. This loud voice may be heard sounding throughout the Bible. "Adam... where art thou?" (Gen. iii. 9); "Who shall ascend into the hill of God?" (Psalm xxiv. 3); "How can a man be just with God?" (Job xxv. 4).

3. *The Failure*. No man (literally *no one*; no one either among men or among other created intelligences) was found worthy to open the book. It required not only holiness but some extraordinary merit, some great work connected with the contents of the book.

4. *The Lament*. I wept much. The Apostle must have been impressed with a sense of very important interests depending upon the opening of the book, and something very sad being involved in failure. However unable we may be to tell exactly what it is that this book represents, it is pretty plain that it includes the problem of existence, the destiny of man, the question of eternal life or death. Had no one been found worthy to open it John would not be alone in his sorrow. But there is comfort at hand.

II. AN OPEN BOOK AND A SINGING UNIVERSE.—Vers. 5-14. Of this division also four subdivisions may be made: (1) *The Opener of the Book*, (2) *His Success*, (3) *The Song and its Singers*, (4) *The Chorus*.

In chap. iv. ver. 4, we read that "round about the throne were four-and-twenty seats (rather *thrones*), and upon the seats four-and-twenty elders." These are supposed to represent the Church. It is one of these elders that now addresses to John the words weep not, and gives him good ground for comfort.

1. *The Opener of the Book*. The Lion of the tribe of Judah... hath prevailed. This name is given to the Messiah in accordance with Jacob's dying prediction (Gen.

xliv. 9). The use of the word "prevailed" here implies that the worthiness to open the book was attained through a great struggle, and by extraordinary effort.

2. *His Success*. It was a "Lion" that prevailed to take the book—it needed strength to do so; it was a Lamb as it had been slain that came and took the book—it needed a worthiness procured by sacrifice. Jesus Christ is both the Lamb and the Lion—the sacrificial Lamb to free His people from the grasp of divine justice, and the strong Lion to rescue them out of the hands of the enemy. Seven horns: all-powerful. Seven eyes: all-seeing.

He took the book out of the right hand of the Father, and the book was not withheld. This shewed that He was accepted worthy to open it.

3. *The Song and its Singers*. The passing of the book from the hands of the Father to those of the Son is the signal for a triumphant burst of praise beginning with the four beasts (properly *living creatures*) and the four-and-twenty elders immediately surrounding the throne, and then taken up by all intelligent and sinless beings throughout the universe.

Various interpretations have been given of the "four living creatures" unfortunately translated "beasts" in our version. Two of these interpretations are much more reasonable than any of the others, (1) that they represent "redeemed humanity" and (2) that they symbolize "God's sentient creation." The latter is the view of Alford, who says: "Thus the throne of God is surrounded by His Church and His animated world; the former represented by the twenty-four elders, the latter by the four living beings." We incline, however, to the former view, because these four living creatures are represented as joining with the elders in singing the new song, saying, Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain and hast redeemed us, and none but the redeemed could sing that song.

This is the song of redemption and is called "new" perhaps to distinguish it from the song of creation with which the fourth chapter closes.

Shall we ever join in singing that new song in heaven? If so, we must learn it on earth.

4. *The Chorus*. The song itself is sung only by those who "have washed their robes and made them white in the blood of the Lamb;" and we may well suppose that in exercising this privilege they experience a peculiar rapture, to which even the "angels that kept their first-estate" are strangers; but the Chorus is universal. All sinless and intelligent beings throughout the creation are struck with boundless admiration by the disclosure of the wonderful work accomplished by the Saviour in redeeming His people from sin without detriment to divine justice; and although they cannot say "Thou hast redeemed us," they lend their voices to swell the chorus, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, an honour, and glory, and blessing.

CHALMERS ON THE MESSAGES TO SARDIS, PHILADELPHIA AND LAODICEA.

The following is from Dr Chalmers' "Sabbath Scripture Readings," written shortly before his death. He did not intend these private meditations for publication. They were found among his papers and published after his death.

"My God, how descriptive this, regarding the Church of Sardis, is of myself—a name to live, while I am well-nigh if not altogether dead. O, my God, strengthen for me, or rather strengthen by me, the things which remain—give me to be more watchful than hitherto. My works are not perfect, and to instance but in one thing, has patience had its perfect work in me? I would renew, O God, my repentance before Thee, and at the same time hold fast my faith, or the rejoicing and confidence of my hope, lest sudden distraction come upon me. Give me to confess Christ before men, that He may confess me before the Father and his angels. Give me, O Lord, of the blessings and the promises which Thou here holdest forth to the Church of Philadelphia. Mine is indeed but a little strength if any at all. I have adversaries, and I pray for charity towards them. In as far as I am right and they are wrong, give them to see, and if Thou thinkest meet, to acknowledge their error, I will not pray for their humiliation, but for their amendment. Bring forth my judgment unto light, and my righteousness as the noon-day. Save me from the trials that are too heavy for me, and give me to overcome. Prepare me for the land of blessedness and everlasting peace—where enemies cease from troubling and the weary are at rest. And my closing prayer from these verses, my prayer to Him who is unchangeable and true—to Him who is not the beginning but the beginner, not the first created but the Creator, not the first originated but the Originator—for though to Him is ascribed a Sonship, His is an Eternal Sonship, and without Him was not anything made that was made—my prayer to this high and holy One is that He would save me, both from the character which is here denounced, and the curse which, if not reformed, will most assuredly be fulfilled upon it. Save me, save, O God, from the lukewarmness of the Church of Laodicea. I have a zeal about things pertaining to God, but where is my zeal for God Himself? I may be a zealous asserter of the doctrine that has come out of His mouth; but where is my zeal for God as a being—for the living God? And I am actuated by the strong conviction that nothing will make society right but a diffused Christianity—yet where, alas! is my warm and zealous affection for human souls, or for Christ, the real person. Christ, who is the alone Saviour? It may be that I am not cold; but assuredly I am not hot. My only comfort is that I do not say of myself, and most assuredly do not feel

of myself, that I am rich and have need of nothing. I will cry unto Jesus. May the chastenings that are now upon me yield this peaceable fruit, ever taking unto Him both as the Lord my righteousness, and the Lord my strength—my righteousness wherewith to be clothed, my wisdom also by which I may see. O the blessed universality of the saying—If any man open. Lord, I would open my heart, and welcome with outstretched arm Thine admittance there. Enter into convivial friendship with me, O Christ. Give me to overcome as Thou hast overcome. And let all these warnings be not only heard by the ear but sink deep into the heart. Amen, amen.

FALLING IN LOVE.

It would be interesting to know what part the process of falling in love is destined to play in the future history of mankind. A review of the past development of the custom, from primitive times to our own enlightened age, suggests the reflection that it has tended to become a slower and more conscious operation. It is not many people who now tumble suddenly and recklessly into this condition of mind. Culture seems to have the effect of transforming the process of falling into one of sliding. To refer again to a somewhat analogous mental experience, culture seems to make less frequent both sudden forms of falling in love and sudden conversions. And this change is plainly due in a large measure to the growth of volitional force. All falling in love is, of course, the direct effect of an involuntary and emotional impulse; yet a negative act of will may perhaps be said to be involved in the non-repression of this impulse. As people advance in intellect and character, the ascendancy of the will increases, and the amatory sentiment is only allowed to attach itself to an object very slowly, and after the fullest critical investigation. It is not necessary to adopt the ultra-prosaic supposition that sexual selection will ever become a purely voluntary action. It is commonly said that more and more persons now marry for definite objects, such as wealth, social position, or domestic adornment; yet the normal mode of selection is still held to include the play of an instinctive emotion as well. What the higher culture seems to do, over and above strengthening the controlling power of will, is to make this emotion more reflective and self-conscious. People learn to understand more clearly their own feelings and tastes, and to know better beforehand what kind of objects is likely to satisfy them. The emotional impulse now shows itself as a conscious wish to possess an object of a certain definite character. Still, the actual conception of a strong affection is a process that goes on outside the will, though the will may be said to approve of it in a new sense when its result is recognized as agreeing with a pre-existing wish and desire. We hardly think, then, that there is ground for the cynical prediction that falling in love is rapidly becoming an obsolete custom. The experience will probably grow much less violent and catastrophic in its character by being brought into closer relation to the intellectual and volitional parts of the mind. And the same influences which bring about this effect will no doubt tend to tone down people's rapturous faith in the occult and transcendent nature of the process.—*The Saturday Review*.

A CAPITAL PRESCRIPTION.

A rather eccentric yet eminent physician was called to attend a middle-aged lady who had imaginary ills. After many wise inquiries about her symptoms and manner of life he asked for a piece of paper, and wrote down the following prescription:

"DO SOMETHING FOR SOMEBODY."

In the gravest manner he handed it to the patient and left. The doctor heard nothing from the lady for a long time. On Christmas morning he was hastily summoned to the cottage of her Irish washerwoman.

"It's not meself, doctor, it's me wrist that's ailing. Ye see, I was after goin' out into the black darkness for a few bits of wood, when me foot struck this basket. It stood theae, like a big mercy, as it was, full of soft flannel from Mrs. Walker. She told me that your medicine cured her, doctor. So, if you plaze to put a little of that same on me wrist, I'll be none the worse for me nice present."

"It's a powerful remedy," said the doctor gravely. And more than once in after years he wrote the prescription,

"DO SOMETHING FOR SOMEBODY."

—*Domestic Journal*.

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Births, Marriages and Deaths.

MARRIED.

On the 19th inst., at the residence of W. E. Weddel, Esq., 69 Vananley street, Toronto, by the Rev. J. B. Silcox, Mr. Frank N. Scott, of Toronto, to Miss Alice Urquhart, of Uxbridge.

At the parsonage, Stouffville, by Rev. E. D. Silcox, on Wednesday, November 19th, Mr. Asa Millard, of Altona, to Miss Emily Kester, of Markham.

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TO BRUSH VELVET—The art of removing lint, dust and light matters adhering to velvet consists in the proper mode of managing the brush. Take a hat-brush (not too soft, but having the bristles elastic, and returning at once to their original state after being pressed aside), hold it firmly under the palm of the hand, in the direction of the arm, and with the bristles downward, and pressing them first gently into the substance of the velvet, then twist around the arm, hand and brush all together, as on an axis, without moving them forward or backward. The foreign matters will thus be drawn up, and flitted out of the flock without injury to the substance of the velvet, and the brush must be lifted up and placed in a similar manner over every part required to be brushed.

MOLASSES FRUIT CAKE.—One and a half pound flour; one pound powdered sugar; one cup of molasses; one cup of sour cream; five eggs, beaten very light; one pound of raisins, seeded and cut into thirds; one teaspoonful of cinnamon and cloves; one-half grated nutmeg; one-half teaspoonful of ginger; three-fourths pound butter; one teaspoonful soda, dissolved in hot water; cream, butter, and sugar; warm the molasses slightly and beat into this with spices and cream, add the yolks of the eggs, stir in the flour and the whites alternately, the soda water, then the fruit, well dredged with flour; beat all together vigorously for at least three minutes before putting into well buttered tins to be baked.

OPIATES FOR CHILDREN.—If parents could only be given to understand that the active principle in all these infant cordials is opium, and that the effects of this dangerous drug are manifold and lasting, they would hesitate a very long time before administering a teaspoonful even when so directed by the physician. But for the eagerness of our most active temperance friends, who have for years concentrated public attention upon the physiological effects of alcohol, a much wider knowledge of those of opium would have been gained and the danger of jumping out of the alcoholic frying pan into the opiate fire would not threaten, as it does, now all civilized countries. Opium should never be administered even to adults, much less to children, except by medical direction, and then only under favourable conditions. Those who fancy that the drug in any form, whether as laudanum or in the more concentrated and active form of morphine, simply produces a quiescent state of the nerves favourable to slumber and then passes off, know nothing about it. There are few vital organs that are not affected by it, and one dose of it may upset the whole tone of the system. It is cumulative. The parent who begins to quiet a fretful child with one teaspoonful must soon administer two, and challenge a score of disorders in her infant in order to gain sleep for it and for herself. She may be laying the foundation for the opium habit in her little one, and may live to witness its agonies when it reaches maturity. The wailing of a fretful child is not only irritating, it is sometimes maddening to the parent, and the sleeping potion is as often administered to ensure sleep for the parent as to benefit the little one. But we are sure that very few mothers, when once made aware of the risk they run in administering opiates to children, would rather endure all the miseries they know of than take the chance of poisoning them immediately or indirectly with drugs.

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We have purchased the newspaper copyright of the Boston Monday Lectures for 1879-1880, to be delivered, as heretofore, by the Rev. JOSEPH COOK, beginning Nov. 3rd, and the same shall be given *verbatim* to the readers of THE INDEPENDENT weekly, together with the Preludes, after revision by the author.

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27 We have decided to withdraw on the 31st day of December, 1879, all the premiums now offered by us to subscribers, a full list of which appears below; so that those who would avail themselves of our liberal offers must do so before December 31st, 1879.

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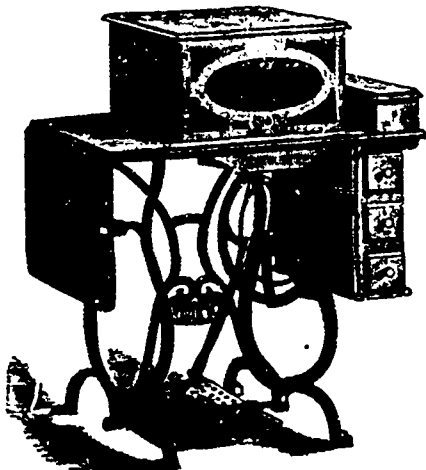
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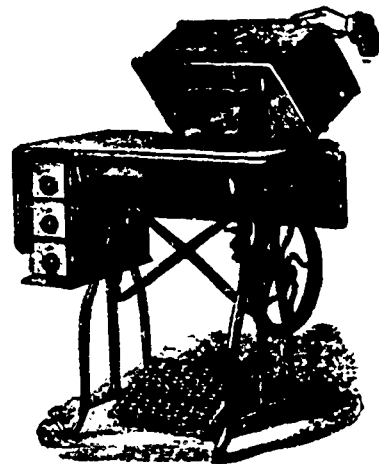
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