

The Canadian Independent.

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

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"HOME OF REST" FOR WEARY WORKERS.

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"And I beheld, an I, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. v. 6.

In this home of heavenly mansions,
Where we look our Lord to meet,
Thoughts e'en now, like holy angels,
Flit along the golden street.

Light celestial gilds the threshold,
From the Throne of God within,
And yon gate shuts out for ever
All the fierce assaults of sin.

Safe from tears that leave their traces,
Far from falsehood and from scorn,
Safe from death and heart-sick partings—
Oh, that coming, cloudless morn!

Safe from snares that track the foot-steps,
From the sneer and mocking smile,
From the wasting noonday sickness,
From the serpent's treacherous guile.

Over now our days of labour—
And, in robes of whiteness dressed,
Let us come, and gaze a moment,
On our future home of rest.

Leave your cares, forget your sorrows,
Here the eye can ne'er wax dim;
Come in spirit to these mansions,
Come and rest awhile with Him.

Oh, how fair these fair foundations!
Oh, how glorious is the sight!—
Saints and angels gather round us,
Basking in the Lamb's pure light.

In those climes of golden summer
Steals no cloud or racking pain,
Welcome home for heart-sick strangers,
Whence no sickness comes again.

Thou art there, O God of Glory:
Never, since the world began,
Was a sight like this before me—
Son of God, and Son of Man!

Lo, I trace Him in the garden,
Where the midnight watch He keeps;
On the mountain, supplicating
For the world that round Him sleeps.

Bearing all our sin and sorrow,
Bleeding on the Cross, I see
That divine and perfect Saviour,
Suffering, dying,—and for me!

But behold! the Lord is men!
And his whisper chills my fear.—
Faithful Friend and gracious Saviour,
Through these long past changing years.

Let me linger yet a moment
In that blissful realm on high:
Hark! I hear "Time is no longer,"
Welcome now Eternity!

Thought and spirit fail before it,
As the glorious scene I scan:
Lost in wonder, I adore Thee,
Son of God and Son of Man!

Topics of the Week.

—The numerous teachers and preachers sent out by Father Taylor to South America have held a conference at Valparaiso, and organized the "South American Evangelical Association." The missionaries and teachers receive only their outfit and passage money on leaving this country, and are expected to maintain themselves in the field. The "Father" Taylor referred to above is that zealous, apostolic evangelist, familiarly known as the "California street preacher," Rev. Wm. Taylor, who has for some years been laboring on what he calls the "Pauline plan," with remarkable success.—*Golden Center.*

—It is stated that Hales-place, Canterbury, the residence for many years of Miss Barbara Hales, a Roman Catholic lady, has been purchased by the Jesuits for the purposes of a college. The sum of £24,000 is to be paid for the property, which includes fifty seven acres of land. The college is to accommodate 150 students.

—An association, styling itself "The Universal Union for Daily Tribute to the Supreme Pontiff," has been formed in Rome, embracing, through affiliated societies, the whole Catholic world. Its aim is to induce the faithful to contribute one centime daily towards the support of the Pontiff and the expenses of his churches.

—Sir W. Harcourt, speaking at Derby at a gathering held in celebration of Centenary of Sunday Schools, spoke at some length on the immense advantages which had resulted from the establishment of that system in its moral influences on the people. It was, he said, a system which Churchmen must admit had originated with the Nonconformists; but it had been heartily taken up by the Establishment.

—A Bill has been laid before the Jersey States Assembly in view of the expected arrival in that island of Jesuits banished from France. By the terms of this Bill it is proposed to enforce the provisions of an Act of George IV. against the establishment of the Order of Jesuits in England. The Act provides that no establishment of the kind shall be allowed to immigrate under pain of banishment for all concerned, and no religious order is allowed to open a scholastic institution without the permission of the Assembly, under a penalty of £50.

—According to a recent report from the Holy Synod there are in Russia, besides the cathedrals, about 35,000 churches, of which 30,000 are parish churches. The services are carried on by 37,718 priests and 11,875 deacons, there are 65,951 lay church servants, such as sextons, &c. The State contributes to the support of 17,667 churches (a little more than half of the whole number) the annual sum of 4,384,312 roubles (about £657,000). The total amount contributed by the State for maintaining churches in Russia is about 6,200,000 roubles (about £780,000).

Cardinal Manning, owing to a ceremonial observed at the Protestant Church of St. Paul's, Knightsbridge, has thought it necessary to explain in a circular the Papal rules as to mixed marriages. When a Romanist and a Protestant are united in wedlock, not only is it required that they should have the ceremony performed by a Roman Catholic priest, but that they should abstain from subsequently going before a Protestant minister, such an act being denounced as "mortal sin," "illicit," and "sacrilegious." The logic by which that conclusion is arrived at is thus stated. A Romanist, "in going before a non-Catholic minister, as a minister of religion, and making the marriage contract before him, thereby unites him to a heretical ritual, from whence would arise an implicit admission to heresy." The decision will suggest the question how, upon this view, a Protestant can hereafter take part in such a ceremonial in a Romanist "temple of Rimmon," without, by that act, incurring the responsibility attaching to deliberate apostasy from the Reformed faith.

The opening of museums, art galleries, etc., which is advocated so stoutly by many at present, because it is expected to be of so much benefit to the public, works very badly in England. At the recent meeting of the Diocesan Conference of Canterbury at Lambeth Palace, says the *Christian Age*, the testimony of the curator of the museum and art gallery at Maidstone was made known. It was that extra policemen have to be placed at the doors to keep bad characters out, while others have to be stationed in each room "to put some check upon the evil behavior" of those who have entered. "In point of fact," it goes on, "the rooms are used as the rendezvous of the worst part of our population, during the hours the public houses are closed." Maidstone happens to have been the first town in England to open its museums on the Sabbath. We hardly need add that those who advocated the plan most earnestly now are much ashamed and distressed by its results. We do not think that equally shameful consequences are likely to follow here, for the working classes with us always are more orderly than in England, but the case of Maidstone shows the tendency of things. It is better to run no risks.

—F. E. Abbott, the leader of the so-called Liberal party, but really Atheistical party says. "I have been a keen watcher of the weather signs in the sky of reform for years, and an editor has better opportunity than others for this kind of watching. There is a thunder-storm brewing ahead, unless liberalism is, indeed, the morally rotten and worthless thing that Orthodoxy says it is. I do not mean a storm from without. That is to be expected at all times. But I do mean a storm from within. Liberalism has got to-day to show what stuff it is made of; it has got to come to a fair and square understanding with itself. For two years and a half the very worst elements in society (outside of the distinctively criminal classes) have been seizing more and more the control of organized liberal movements; and their ambition is to seize them at last. I look around me and ask: What is to prevent their success? Nothing at all, in the present apathy of the Liberals at large. Healthy organization has come to a complete standstill; unhealthy organizations are springing up like mushrooms all over the land. To go into the work of liberal organization to-day, without the keen vigilance of which I see no sign at present, would be to play directly into the hands of a party that is an incarnate moral pestilence." Bennett, the vender of obscene literature, is a prominent light among these people, and their great apostle is Ingersoll. Mr. Abbot's testimony deserves to be noted.

—The recent find of a manuscript of Clemens Romanus and other old ecclesiastical writers in Constantinople gave an agreeable surprise to students of Church history. In no department have such discoveries been more surprising and more valuable than those in connection with the New Testament. Tischendorf in his wanderings among libraries in all parts of the world came upon many leaves of old New Testament manuscripts, and crowned his investigations by unearthing in the Sinaitic monastery the most complete manuscript of the New Testament in existence belonging to an early date. The issuing of a trustworthy edition of the "Codex Vaticanus" in our

age may also be deemed a real discovery. In this way the two manuscripts which will be held in future as most valuable in determining the text of the New Testament have become known to scholars only within the last twenty years. We have now to record the discovery of another manuscript of a portion of the New Testament, written at a very early period. The merit of the discovery is due to two German scholars, Oscar v. Gebhardt and Adolf Harnack, whose edition of the "Apostolic Fathers" has deservedly received the warmest commendation. These scholars were enabled, through the munificence of the German Government and an endowment attached to Leipzig University, to make a journey in March of this year to Southern Italy and Sicily, in which they resolved to search for manuscripts. Their attention was specially directed to notices of a monastery at Rossano, near the Gulf of Tarentum, in which important manuscripts were said once to have been. They could find no traces of the monastery, but they heard that there was a very old book preserved in the palace of the Archbishop of Rossano. Accordingly they asked permission to see it, and to their great joy found that it was a very valuable manuscript of the Gospels of St. Matthew and St. Mark.

—The *Church Times* says: "We are glad to find from the report of Confraternity of the Blessed Sacrament that notwithstanding the efforts which have been made to discourage the society, it received last year the adhesion of 65 more priests; against which, however, must be set 55 withdrawals, and 10 deaths, leaving thus a net gain of 20, and raising the roll of Priest-Associates to 960. The number of laymen admitted was 927, against which there has only been 38 withdrawals, and 18 deaths, leaving 11,587 lay-associates on the books, and bringing up the grand total to 12,547. Twelve new wards have been formed, but three have collapsed through the removal of superiors. There are now 159 in England, and 9 in the colonies."

The various phases of "the Sabbath question" are developing themselves rapidly. Complaints come from Chicago that the commissioners who have charge of the South Park, not content with providing a brass band for the amusement of visitors on the Sabbath, now propose to erect an immense dancing pavilion. The Christian people of the city naturally are protesting loudly against such an abuse, rightly urging that its chief result will be the further demoralization of the worst elements of the population. On the other hand, the managers of some of the leading seaside watering places, such as Manhattan Beach, near New York, are providing facilities for Sabbath worship, and securing eminent preachers to conduct it. Many thus may be caused to hear the gospel who otherwise might not hear it; but, on the other hand, many, who have hesitated thus far about making Sunday excursions, now will do so nominally to attend worship by the shore. The true remedy is to continue the preaching for the benefit of the regular residents and visitors at the shore, and to stop the Sunday boats and trains, thus preventing excursions.