

The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, DEC. 30, 1880.

[New Series. No. 27

CASTING ANCHORS.

(The following hymns were repeated to a gentleman by a poor invalid woman of Boston, who thought she could do no good. He said "I will have them printed, and give them away in your name." Five hundred of the former and over three thousand of the latter have been thus used.)

The night is dark, but God, my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor Patience out,
And wish, but wait for day.

Fierce drives the storm, but winds and
Within His hand are held, [waves
And trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp,
I'll trust Him though He slay:
So, letting go the anchor Faith,
I'll wish, but wait for day.

Still seem the moments dreary, long
I rest upon the Lord;
I muse on His "eternal years,"
And feast upon His word.
His promises so rich and great,
Are my support and stay:
I'll drop the anchor Hope ahead,
And wish, but wait for day.

O wisdom infinite! O light
And love supreme, divine!
How can I feel one fluttering doubt,
In hands so dear as Thine!
I'll lean on Thee, my best Beloved,
My heart on Thy heart lay:
And casting out the anchor Love,
I'll wish and watch for day.

Topics of the Week.

Mr. Spurgeon remarked, in a speech at the anniversary of the London Religious Tract Society, that he did not draw a line between the secular and the sacred. Would, he said, that every meal were a sacrament, every garment a vestment, every breath a prayer, and the whole of life a hallelujah!

During the last year the Children's Aid Society of New York has had charge of 29,757 homeless children, found homes for nearly 3,500, and maintained twenty-one industrial schools, eleven night schools, six lodging houses and several reading rooms. The summer-home was enjoyed by 3,084 children last year, and \$15,000 are needed for a permanent home of this character. The New York *Observer* says the Society has cared for its proteges at less than half the amount per child drawn by the Roman Catholic Protector from the City Treasury.

Mr. Moody has been interviewed in San Francisco, about his proposed school for boys at Northfield, Mass., and the *Pacific* prints the conversation. He has bought 300 acres of land, on which the boys will work two hours each forenoon and afternoon, study two, and play two. As they grow older they will work more and play less. The boys will be kept in families, twelve or fifteen in each, a Christian lady having them in charge. Boys of those parents who are unable to educate them will be taken. Twelve Chinese boys will be made welcome.

Ministers and Christian people will make the applications for admission. Children as young as ten years will be received.

—Rev. George Muller, of Bristol, during a stay of ten days in New Haven, addressed the ministers' meeting in that city, Monday, Nov. 29, in which he especially set forth his experience and observation, covering fifty years of ministerial and active life—that expository preaching was the truest and most effective style of preaching, that his own custom of preparing sermons had ever been one of careful study and preparation after special prayer and the reading of his Bible, and that he had found that there was no pulpit power like that which attends the continued simple, plain preaching of the old-fashioned gospel truths—repentance, faith, Christ and Him crucified; all of which is especially worthy of consideration as coming from the lips of one who has had Mr. Muller's success.

—Cardinal Manning is not willing that the Jesuits should purchase the mansion of Mon-seigneur Capelin London, as he thinks their settlement would be an invasion and infringement of his rights as a bishop. The Jesuits are not wanted in England, nor France, nor America. The world has no need of them.

—A recent investigation at the insane asylum in Augusta, Me., shows that of 5,356 patients received, one-third are there from the effects of intoxicating drinks. In the past fourteen years the police of Augusta have made 4,000 arrests, seven-eighths of them from drunkenness. During the same time, \$94,000 has been expended for the poor in that city, the destitution in the majority of cases arising from the use of whiskey and beer.

—The next Triennial International Sunday School Convention already is receiving that attention which promises to make of it a success. The Committee on Transportation have held a preliminary meeting at Philadelphia, and express themselves as confident, as the result of conference and correspondence, of securing low railroad and steamboat rates to Toronto next year. Due and wide notice will be given of the rates they may be able to obtain. —*Nat. S. S. Teacher.*

Another instance of Roman Catholic intolerance has occurred at Cincinnati, O., the body of John C. Friedelday, a prominent Catholic and Democratic politician, being refused burial by the successor of Archbishop Purcell, because the deceased desired to be buried in Spring Grove Cemetery, which is under Protestant control. The wife and children, though devout Roman Catholics, acceded to the dead man's request, and sent for an Episcopal minister to conduct the services. It would seem as though, eventually, Catholics would learn that in free America a person may send his children to school where he chooses, may build his home where he likes, and have his body laid wherever he or his friends wish,

without priestly dictation. Ignorance and superstition will not be able to do for the Romish church in this century, what they did in the last.

—The ringing of the curfew-bell, which was introduced by William the Conqueror to warn the people to cover up their fires and retire to rest, has been resumed at Stratford-on-Avon, England.

—The recent address of the Rev. W. J. Knox-Little of Manchester, Eng., upon Ritualism, by invitation of clergymen of different denominations in this city, impressed its hearers more with a conviction of his own sincerity and ability, and of the plausibility with which an earnest advocate can present the cause of Ritualism, than with the feeling that his opinions deserve to prevail among Christians. His claim was that the Ritualists alone in the Church of England dare to act up logically and fully to the requirements of the prayer-book. As for details, he made an ingenious plea for the confessional, urged the doctrine of the real presence of Christ's body and blood in the sacramental bread and wine, and held vestments to be symbols as truly as is a national flag, and therefore proper and necessary to be used. Ritualism must be judged not only by its influence over its best educated adherents, such as Mr. Knox-Little, who can discriminate nicely between almost indistinguishable truth and falsehood, but also by that which it has upon plain people. Thus judged it has proved itself over and over again to be full of evil, and the down-hill pathway to Romanism.

BOYCOTTING is being adopted very extensively throughout the world. The agitation against the Jews in Germany having failed of its object, the Germans have determined to try the Irish practice. A meeting was held at Berlin, and it was decided that no Liberal should be elected to Parliament unless he will vote for the suppression of the Jews, and that no German should have any dealings with the Jews. This will remind the Jews of a time when they boycotted the Samaritans, perhaps. The Chinese, with their usual alacrity in adopting European devices and modes of action, have also adopted the practice of Boycotting and carried it out even more thoroughly than was done in Ireland. The Chinese opium dealers of Chin Kiang being troubled by foreign competitors, posted pickets around the shops of the foreigners and prevented any Chinamen from purchasing from them. The foreigners had to give up the business and even sell out to their persecutors. It appears that the Chinese dealers did not observe their monetary engagements, so the foreigners brought the matter into court, but the Judge, being under the influence of the Chinese dealers, prevented the evidence for the plaintiffs being given,

and then decided on the evidence offered by the Chinese dealers, that there never had been any negotiations whatever between the plaintiffs and defendants, and so the case ended.

SAVING FOR OLD AGE

A correspondent of the Boston *Watchman* offers some quite plain advice to ministers on making provision for old age.

It may be said that a minister should "trust in the Lord" for his future. This is true, perfectly true. But what shape shall that trust take? The farmer ploughs and sows trusting that the Lord will make the grain to sprout and flourish. So the minister may lay aside ten or twenty dollars every now and then, trusting that the Lord will keep the bank solvent, and will keep the law of compound interest working right along, so that when in old age he can preach no longer, he can still "live of the gospel,"—live of a portion of what the gospel brought him in ten, twenty, forty years ago. Another form of trust in God is for a man to trust that God will make other men energetic and industrious, will make them self-denying and saving, so that when they will have money, and when he, from lack of prudence and self-denial, is left destitute, the Lord will make them have compassion on him and relieve him from that suffering. The minister who spends all his salary right along may, perhaps, safely trust that his brother minister who has been more prudent and economical will be moved of the Lord to aid him, but the first mentioned style of trust in God is much more becoming a Christian man and a preacher of the Word. If a minister should live on faith alone should be so unworldly as to never lay up a dollar—then should every other man do the same. Then should the laborer, the mechanic, and the merchant, on the 31st of December, give away every remaining dollar, and start the new year with a clean set of books. But if an ordinary Christian should lay aside from his income something against the day when his income shall cease, so should the minister, also. The rule applies to the preacher as well as to any other man, that he should regularly lay aside something from his income, no matter how small that income may be!

The Pope is still getting a share of the surplus which the farmers have retained over and above "Griffith's valuation." The Roman Bishop of Meath has presented to him the handsome sum of sixteen hundred pounds collected as "Peter's Pence" in his diocese. This is in addition to the large sums mentioned in our last issue. It is absurd to talk of the absentee drain, so long as this river of gold flows into the Vatican for a foreign potentate, who refuses the ample provision for his maintenance offered by his own countrymen.

A CONFERENCE was held at Manchester, under the presidency of the Bishop of Manchester, on Tuesday, to consider the desirability of securing the abolition of the opium trade in India. Resolutions were carried condemning the traffic as degrading and unjust, and asking the Government to find means of freeing itself from all complicity with it. The Bishop said until the Indian Government abandoned its aggressive policy and adopted the policy of Lord Lawrence, he had little hope that they would be able to give up the opium revenue.