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

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THE CHRISTIAN LIFE.

Life hath its barren years,
When blossoms fall untimely down;
When ripened fruitage fails to crown
The Summer toil, when Nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon may set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasselled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plentiful reaping, bread and pure rich wine;
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its blest answered prayer,
Sweeter for waiting long, whose holy air
Indrawn to silent souls breathes forth its rare,
Grand speech by joy distilled.

Life hath its Tabor heights;
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth munition
Of love and truth and clearer intuition.
Hail! Mount of all delights.

—Evangelical Magazine.

Topics of the Week.

A highly-educated Mahratta Brahmin lady, Romia Bai, has made a civil marriage with a lawyer, a native of Sylhet. The event is significant as a breach of the straight rules of caste. The parties are of different race and different caste.

There is in prospect a great law suit for next year, when the revised New Testament appears. An eminent firm of London publishers has resolved to print an edition of the new version, and dispute the legal power of the company of revisers to hold a copyright, or transfer it to the universities.

The Vatican is stated to have addressed a note to the French Government protesting against the application of the March decrees. There have been very high words between the Papal Nuncio and members of the French Government, and the former has threatened to retire.

At a meeting held in London, under the presidency of the Dean of Westminster, it was unanimously resolved that the survey, which has now covered the whole of Western Palestine, should be carried across the Jordan, to the lands of Basham, Gohad, Moab, and Hauran.

The discussion as to the possibility of a general disarmament has increased of late throughout Europe. It is estimated that there are at the present time 2,578,000 men under arms, and that if war were threatened 7,358,000 could be put into the field within ten days. This enormous drain upon the material resources of the nations is the main cause for demanding the reduction of the military.

The attempt of the French Jesuits to enter Spain and Portugal has caused great excitement in those countries. At Alicante and Barcelona their arrival occasioned hostile demonstrations, and they were compelled to re-embark. On their attempt to enter Portugal, the various governors were instructed strictly to enforce the decrees of 1834 abolishing all religious orders. Protestant England and America seem to be almost the only countries where their arrival makes no public excitement and their efforts are not dreaded or interfered with.

It is announced that Sir Francis Lacett has left a fortune of £250,000. He has left £23,000 for the building of Wesleyan Chapels, and at the death of his widow the greater part of his property will go to the same object. If this report be true, the legacy will bring its perils and difficulties as well as its benefits. Fine houses require fine furniture, and grand chapels require preachers and appurtenances of many kinds to match, if they are to be of any use. The legacy of a wealthy City knight may provide chapels, but it will strain the best energies of all Methodism to provide and maintain a ministry capable of turning those chapels to the best account.

One of the peculiarities at the recent elections of mayors is the large number of Nonconformists elected. Following the example of the city of London, which has elected a Wesleyan, York has elected a Quaker probably the first Friend who has become a Lord Mayor, Durham a Presbyterian, Leeds has again chosen a Quaker, and there are an unusually large number of Wesleyans and Congregationalists, especially in the North of England. On the other hand, the number of titled mayors is much fewer than it has been, and it would seem as if the aristocracy were less interested in municipal affairs than they were wont to be. *World.*

The Dean of Westminster has been applied to by the Brighton Literary Association for permission to erect a monument in Westminster Abbey to the late Rev. Frederick William Robertson. The Dean, while avowing full sympathy with the memorialists in their admiration for Robertson, regrets that he cannot comply with the request, partly because the space at his disposal is very limited, and partly because the application comes from "local admirers" merely, instead of being supported by "persons from a larger range and with a larger fame." The objection appears to be a sound one; but there are people in all parts of the world, it cannot be doubted, who would have been glad to join in the expression of a wish to see Robertson's statue in the Abbey, had they been invited to do so.

The Rev. Joseph Cook's Lectures in Edinburgh have been most successful. They have been delivered to overflowing audiences, and the meetings have been presided over by the Lord Provost, Professor Calderwood, and Principal Rainy. On Sunday, 21st Nov., Mr. Cook delivered an address at the United Presbyterian Assembly Hall on the New Birth and the Atonement. In spite of fierce wind and pelting rain, the hall, which seats 2,500 persons, was crowded to excess with an audience almost entirely of men. Principal Rainy presided, and Professor Calderwood, Principal Cairns, Professor Blaikie and many other dis-

tinguished men were on the platform. Mr. Cook has arranged to lecture in Glasgow this week and next.

The Conservative associations of Edinburgh have lately been listening to some very edifying utterances by ministers of the city. The Rev. T. Knox Talon, of St. Vincent Episcopal Chapel, delivered a lecture to one of the associations the other week, in which he positively raved against Mr. Gladstone, comparing him to Uriah Heep and Pecksniff. He also deplored the passing of the Catholic Emancipation Act. The Rev. James Barclay, of St. Cuthbert's Established Church, rendered a similar service to the Western Conservative Association. He took for his subject "Church and State," and served up to his audience a *rechauffe* of the well-worn arguments for Church Establishments. It must not be supposed, however, that Conservatism, in spite of its numerous associations and frequent lectures by clergymen, is making any headway in Edinburgh, for the recent election showed that it could not keep pace in the least with the healthy growth of Liberalism in the constituency.

"PETER'S PENCE" FROM IRELAND - An audience of Irish Roman Catholic bishops waited upon the Pope recently to present "Peter's Pence." Cashel gives £2,766; Waterford, £1,350; Cloyne, £1,070; Limerick, £860; Kerry, £400; Ross, £260; Meath, £1,650; Belfast, £300. The Pope dwelt with great affection and admiration on the fidelity of Ireland to the faith. He expressed great sympathy in Ireland's suffering. The *Irish Ecclesiastical Gazette*, commenting upon this event, says "The Romish Bishops of the Cashel Province have handed to the Pope £7,000, from their starving flocks. We wonder that his Holiness had the face to take this pauper's dole. He ought to have told them to teach their people that debts should be paid before anything can be devoted to alms. The Pope refuses the liberal allowance which Italy offers him for his maintenance. Surely Italy ought to be allowed to support him, when it is willing to do so, rather than have his begging hat sent round to this country, which is almost always begging itself."

Mr. Gladstone being recently asked his opinion of the legality of Jesuits in England, under the statute of 1829, has duly referred his correspondent to the Act of Parliament. The 10 Geo. IV., c. 7, commonly known as the Catholic Emancipation Act, while carrying out the well-known reform commemorated by its name, imposes restrictions on "Jesuits and members of other religious Orders, communities, or societies of the Church of Rome, bound by monastic or religious vows," of whom, it recites, "it is expedient to provide for the gradual suppression and final prohibition." Any of these persons, not including nuns, coming into the realm without a licence, which can last only six months, are, by section 29, declared guilty of a misdemeanour, and may be sentenced to be banished for life. Similarly, any persons admitted within the kingdom to membership in any of the Orders in question may, by section 34, be sentenced to banishment for life. If, although banished, they do not go out of the country, the sovereign in Council may have them conveyed to some place abroad. Moreover, if they are found in the country at the end of three months

they may be convicted again and transported. Penal servitude is now substituted for transportation; but the process of conviction twice over before any coercive measure can be taken is so clumsy, and the severity of penal servitude so far overleaps the object, that Jesuits and members of other Orders in England have reason to consider themselves tolerably safe. *The Law Journal.*

It is not often we find a Bishop of the Established Church calling the attention of his Church brethren to the fact that there is among Nonconformists a minister who is really a "great preacher," whose sermons he has "read for years," whom he admires as a Christian gentleman, and who, he believes, would even ornament the Established Church, but we find that the Bishop of Rochester has secured for himself this distinction. At a public meeting of the Church of England Temperance Society, held in the Free Trade Hall, Manchester, the Bishop, says the *Manchester Guardian*, delivered an address, at the conclusion of which he said: "They had a great preacher in Manchester, who was not of their communion, though they would be proud of him if he were. He (the Bishop) had read his sermons for years, and brought one with him that he might have the pleasure of reading it on the spot. He dared say they knew the name of Alexander McLaren. He did not know whether Dr. McLaren was good to hear, but he knew he was good to read." Should not such an utterance as this suggest to Episcopalians this question—What is the barrier which stands in the way of clerical members of that communion ascertaining for themselves by personal experience whether Dr. McLaren is equally "good to hear," as he is admittedly "good to read"? *Nonconformist.*

A writer in the *Fountain* says—Perhaps I never felt so strongly on the temperance question as I do this week. Last Tuesday I met an old friend, and, chatting over those we had known in the "green and sunny days of youth," I asked what had become of D. I thought he was going to make some little stir in the world. He had been one of the most promising young ministers I have ever known, full of zeal, fired with a noble and generous enthusiasm, and I had always expected that he would make no mean mark in the world as well as in the church. The changed tones of my friend prepared me for a dark tale, as he said, "Do you not know?" "No, what is it?" "Ruined body and soul, turned out of his church, and wrecked as surely as if he were already in hell. Nothing stops him. A highly nervous temperament and a love of drink to stimulate it have quenched his power of doing good forever." Again, this same week I was speaking to a man concerning a journalist who has one of the most brilliant pens of which I know. Clear, logical, and concise, it used to be a pleasure to look upon the outcome of his labor. Drink has drugged his brain, stayed his pen, and literature will know him no more forever, unless some temperance reformer wins him over to the side of the growing majority. These are the sermons which preach loudest to us; we disregard the foe until our friends fall around us, and we realize that temperance is something more than a word, because it is the safeguard of a nation's honour and a nation's genius.