

der society lays too much stress on how men die, and too little on how they live.

If you want a spirit of holy contentment, a character rounded and full, a character burnished with the righteousness of our risen Lord—a noble self-sacrificing spirit the spirit the Master breathed, you must learn of Him who coupled, in His life, the meekest and lowliest spirit with the most heroic and manly efforts for the good of others. This is Christian life—this is Christian greatness—

"To act in the living present,
Heart within and God over head."

Some persons have a great concern to be ready to die. The Lord make us ready to live; for human life, though short, has grand opportunities for developing character, doing good, and reflecting the image of God.

And he who uses those opportunities with a single eye to the glory of Jesus, though down here he may have trial, difficulty, darkness, and much contention with the devil, yet, in the life to come he shall hear from the Redeemer's lips the glad "Well done," and receive the guerdon of immortal praise.

J. D.

Correspondence.

TO CORRESPONDENTS. We cannot ensure the insertion of any matter in the week's issue reaching us later than the Monday preceding. The Editor is not responsible for the opinions of Correspondents.

THE DEAF MUTES.

(Concluded.)

To the Editor of the Canadian Independent.

A deaf mute, generally speaking, is quite as incapable of understanding an ordinary book or magazine article as a child of five years old. They can only comprehend little children's books, and the ignorance of some who are reckoned educated is something fearful and wonderful. Not long ago I was speaking to an educated mute—at least he had gone through a school course, and he asked me, among other things, if Jesus Christ was a Romanist or a Protestant, and eagerly maintained that He was the latter. Is not it a shame that such ignorance should be allowed to exist among a community that spends thousands on churches and missionaries? Happily this state of things appears to be transitory, as lately the developments in articulation in England, France, and Italy, give promise of revolutionizing the education of mutes, and making them capable of associating with the hearing on something like equal terms. But the old system will die hard, as the pecuniary interests of the teachers of that will be against the new one, inasmuch as articulation will enable many to teach without a long and difficult course of training. I would rather see an infant school for teaching articulation established in Toronto than any number of clergymen to preach to and teach the mutes. It has been well said, "the mind goes out in solitude like a lamp without oil," and it is this solitude that is killing the minds of the mutes here in Toronto, and throughout America, for there is no mental pabulum to be gained between themselves, it must come from without and above. They are despised, even the children in the streets indicate the general feeling. If a boy is known to be deaf and dumb he is sure to be persecuted by his hearing companions; his misfortune not being joined, as is the case with the blind, to any mental inferiority, produces no compassion, but only contempt. Some time ago, while walking in the street with a friend, a grown lad, a boy, seeing he was speaking on his fingers, leaped hastily to the conclusion that he was a mute, and deliberately spat in his face. The enterprising youngster soon found that he had made two fundamental errors. I myself, in passing through the city to and from business, have been

mocked and shouted at by the sons of respectable parents. I simply bring it forward as an illustration of the general feeling of contempt with which they are regarded. Yet the deaf mutes are as capable of gratitude and as well able to turn their one talent into another as the possessor of ten talents. What they need is more interest and more time bestowed upon them. Silver and gold we do not need, but give them of your time, sympathy, compassion go among them and take an interest in their welfare, and you will be serving your Lord and Master more truly than by giving money. Money I regard and have good cause to regard from the facts brought to light in the States—as rather a snare. It encourages people to come forward professing an ardent affection and zeal for the work only for the sake of their own pockets, and money collected from the charitable is used to keep worthless men in idleness. I do not make these charges without ample reason, and should deprecate any such system in Canada as is carried on in the States. I have no space to enter into the subject further here. It has often been remarked that the deaf mutes seem to have less moral sense than other persons, and a lady remarked once to my knowledge that "she did not like the deaf and dumb, there were so many bad ones among them." "And, madam," I replied, "it is because you and such as you do not like them that they are bad." It is by association with what is better and higher than ourselves that we improve. These poor people can only dimly comprehend the meaning of the Bible itself: not being checked by the swiftly expressed feeling of disapproval of wrong doing as is the case with the hearing, they have, naturally, a far less vivid sense of moral evil. And assuredly He that knows will punish them with few stripes, nevertheless it is our duty, not only for their good, but our own also, to try and improve them. They are not only a source of pain to their fellows, but a positive danger. The mutes are, as far as my experience goes, though liable to error in their ideas, notoriously grateful for any kindness from hearing persons, the more so because it is unusual. I recall a case in point. Some years ago the sculptor, William Belune, a man of remarkable ability, but of irregular and careless habits, lay dying in extreme poverty. All his friends forsook him save one, a deaf mute, to whom he had shown kindness in better days. This man nursed and tended him to the last. No doubt those who take it up will find it wearisome to talk and listen to the mutes, but let them have patience and they will find it more interesting as time goes on. It is dull work to watch beside a sick bed, and hour by hour to hold the shadow in check, but do not they reap a rich reward when at last the game is won for life, and they see "the ruddy dawn of health begin to mantle o'er the pallid form, and glow and glow till forth at last it bursts into confirmed, broad and glorious day." And surely the ministering to a mind diseased and nursing it to mental health ought to be no less delightful to a rightly constituted mind? I hope to be permitted to say more at a future time on the subject should you think well to publish this, and as I must not occupy too much space, will subscribe myself,

Yours,

SEMP-MUTE.

FOREST CHURCH AND CONGREGATIONALISM.

To the Editor of the "Canadian Independent"

DEAR SIR,—Allow me again to reply to J. B., and as he has all along been somewhat courteous and considerate, we will endeavour to reply in the same spirit.

First, in regard to the Rev. R. W. Wallace, we will in charity admit that he

may have been prompted by right motives; but neither J. B., nor any other Christian gentleman can justify his mode of procedure towards the Forest Church; and having sketched out for him what we considered the proper course under the circumstances, and having exercised "the right of remonstrance," which we consider mutual, we leave him to his private meditations, hoping that he may grow in wisdom, and wishing him all success in his new field of labour. J. B. takes exception to the following: "We do not wish to set a precedent deviating from the simplicity of Congregationalism by which each church is held to be the proper and final judge of its own matters," and asks in apparent surprise, Where do we find our Congregationalism? We reply, notwithstanding his contrary assertion, from the Bible, and the Bible as understood by the most eminent Congregationalists. We would refer him to a work by the Rev. Wm. Orme, of Camberwell, London, author of *Bibliotheca Biblica* and the life of Dr. Owen, wherein the faith, practice, and Church government of Congregationalism is clearly stated and vindicated. This work is very highly recommended, and was circulated in Canada as an authority years ago. We quote:—

"What is meant by Congregational Church Government? That every Christian congregation with its office-bearers is complete within itself for the observance of Divine Ordinances and the exercise of discipline, and is subject to no authority or tribunal on earth." I do not think we put it any stronger than that. Again, the same author writes: "Our Lord's rule respecting offences—Matt. xviii. 15-17—is, every offence that cannot be otherwise removed, is to be told to the church or congregation to which the parties belong, from the decision of which His law admits of no appeal." We admit Mr. Wallace made his charges to the proper church, but he refused to bring the evidence of his charges before the proper tribunal. Then, Who is to blame if this case has not been thoroughly investigated? Certainly not the Forest Church, for we did all men could do to get him to do so. We never did shrink from investigation, and do not now from any brother who may come to us in the proper manner and spirit. It was the Rev. R. W. Wallace who shrank back to take refuge behind his three good brothers in Toronto. Again, the same author writes: "Not a single passage of the New Testament enjoins or exemplifies anything like appeal for the redress of evil to Church Courts, or invests meetings of representatives with any authority, or recommends submission to them, or justifies the principle upon which they are constructed, which is obedience to the law of Christ, by delegation or proxy."

Mr. Wallace, in his "two eminently fair propositions," as he is pleased to term them, treats the Forest Church, the proper tribunal, as beneath his dignity, and insists that they delegate their right of judgment to a tribunal which is here condemned as uns Scriptural. Again quoting the same author.

"The New Testament contains no names for any other meetings for Church management (besides the Church itself) far less any directions for the regulation of their proceedings: both in name and practice they are of human invention." Again, Mosheim's Ch. His. Vol. 1 t, page 107: "It was only in the second century that the custom of holding Councils commenced in Greece." We could give further authority justifying the position which the Forest Church has taken, but we forbear. You will see by the preceding that it is not the Church of Forest, but Mr. Wallace and his coadjutors that are drifting away from the old landmarks and glorious old records of Congregationalism the Church government of which, as stated above, in its simple grandeur, made ministers and lay-

men of the highest type of men, whose very names thrill and electrify all that is good and noble in the Christian heart. And what do they wish to do? To establish a hierarchy, to treat the lay-members of country churches as minors or babes, to cause them to surrender their rights of judgment in fine to take away their manhood and virtually address them thus:—

Bow, abject souls, in meek dismay,
'Tis ours to judge—your to obey.

And thus they may mould the lay-members of our future churches after Dickens' "Uriah Heep," who was humble, humble, very humble.

In further reply to J. B. we would briefly state that the second charge made against Mr. Fraser which most concerned us, we emphatically deny. The first charge Mr. Wallace had not the moral courage to attempt to prove. We have no particular wish to become isolated. Any minister or layman who comes to us in the spirit of his Master, we will meet him as brothers. We believe in the old maxim—"Concordia parvae res crescent, discordia maxime dilabuntur."

DUNCAN CAMPBELL,

On behalf of the Forest Church.

CENTRAL ASSOCIATION.

The Central Association will meet in the Congregational Church, Pine Grove, on Tuesday, 11th Jan., 1881, at 2.30 p. m. J. J. HINDLEY, Secretary.

DENOMINATIONAL NOTES.

A question has arisen among the Congregationalists of Maine whether their churches should grant letters of recommendation to members who wish to join Second Advent churches. *The Christian Mirror* says No, because the Second Adventists hold "fundamental doctrinal errors." The Rev. A. L. Peck says Yes, because they are as pious as Congregationalists, according to his observation of them. *The Mirror* responds that it is not a question of piety or Christianity, but of grave error. It gives as the grave errors held by them the denial of the immortality of the soul and the final extinction of the wicked. That hardly seems so very serious; for they do not deny the actual, but only the essential immortality of the soul, and that the good shall have eternal life, while the wicked shall finally be destroyed.

The *Nonconformist* says:—The highly appreciated estimate which our American correspondent, Professor Magoun, forms of Mr. Hannay personally, and his recent visit to the States, is corroborated, and may be supplemented, by the following from the New York Independent relative to the St. Louis Council:—"No man in the body left a more pleasant or more marked impression than Rev. Alexander Hannay, Secretary of the Congregational Union of England and Wales. Both his sermon and his address won the hearts of his hearers. He was honored with a reception at the fine residence of Mr. Keeler on Grand Avenue on Monday evening, after the final adjournment of the Council. Mr. Hannay has now sailed for home, carrying the best wishes of multitudes to whom he was a stranger on reaching our shores." Next Tuesday, at the Memorial Hall, a London audience may, perhaps, have the opportunity of hearing what Mr. Hannay thinks of his American brethren and their churches.

The troubles between the Church Missionary Society and the Ritualistic Bishop of Colombo, in Ceylon, are, for the present, at least, at an end. It will be remembered that the dispute was referred to the arbitration of the Archbishop of Canterbury, the Bishop of London, and others, whose recommendations the Church Missionary Society made no difficulty in accepting. On the basis of these recommendations the matters in dispute have been most amicably arranged, and the missionaries of the Church Missionary Society are now working under the regular episcopal license, and native candidates are admitted both to deacon's and priest's orders.