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The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, JAN. 6, 1881

[New Series No. 27

NEW TESTAMENT.

Let our young readers commit to memory the following lines. Will you do it:

We love the books of Matthew,
Of Mark and Luke and John;
The life of God our Saviour
Is what they dwell upon.
The Acts, and then the Romans;
Two Corinthians you see;
Galatians and Ephesians,
Bring Christ to you and me.

Philippians and Colossians
Are next in order here;
Thessalonians and Timothy
In twain they both appear;
Then Titus and Philemon,
And Hebrews rich in truth,
With James, and two of Peter,
Instruct old age and youth.

John writes to little children,
And gives epistles three;
While Jude discourses plainly
Of what we all should be.
The last is Revelation,
To all the nations sent,
And thus we have completed
The whole New Testament.

—Evangelical Messenger.

Topics of the Week.

—Catholic Sabbath Schools have somewhat more miscellaneous libraries than Protestant schools. The *Catholic Review* says that, "as a rule, you will find Bulwer, Scott, and Dickens, perhaps Thackeray and George Eliot" fully represented in them.

—A memorial has been presented to the King of Sweden in behalf of persecuted American Baptist and Methodist ministers. The most recent case is that of Pastor Palmblad, Baptist, who was fined 100 crowns for persisting in "teaching" in Skofde against the inhibition of the Church Council.

—For thirty years missionaries have been laboring in the Province of Fochien, China. In the first eleven years not one soul was brought to Christ. The Church Missionary Society said: "There are no results, we must give up the mission." But the missionary, Mr. Wolfe, insisted in going on, and when he left there in 1879 there were 8,000 native Christians.

—Baltimore persists in refusing to appoint a single colored teacher, even for colored schools, though candidates abundantly qualified have passed the examination. It is a petty meanness; but it is some satisfaction to see that the Democratic school-board is willing to compel white teachers thus to associate with black scholars. It was not always thus.

—The Sultan of Zanzibar, on receiving news of the murder of Messrs. Carter and Cadenhead, of the Belgian expedition, and supposing that the act was committed under Mirambo's orders, has despatched a force to the interior to attack that chief. But the enquiries of both Dr. Southon of Uranibo, and Dr. Baxter of Mpwapwa, resulted in the conclusion that Mirambo was not guilty of the deaths of these gentlemen; wherefore the Church Missionary Society has made representations to Lord Granville of the facts, and urged that Mirambo be not attacked until he is proved by investigation to be guilty. Thus the missionaries of the Church and London societies become interceders for Mirambo, and it may be regarded as cer-

tain that that chief will not forget this friendly act. The conversion of this ruler or his protection of missions would be an immense gain for the lake missions.

—Parker Memorial Hall, Boston, is in danger, it appears. *The Free Religious Index* publishes a double-headed appeal for help to pay off the mortgage and save the Hall, for which the trustees have received an offer to purchase. "This Hall," it says, "was built to perpetuate the memory and work of Theodore Parker. His name is inscribed in its walls. To divert it to any other uses, to let it pass from the hands of those who are its special guardians, like taking down a monument. Are there not gratitude, pride, faith, public spirit enough left among the Liberals of Boston and Massachusetts to avert this disgrace?"

In a recent debate in the French Senate, M. Buffet questioned the Government in regard to the removal of crucifixes from the elementary schools of Paris, by order of M. Herold, Prefect of the Seine. It was shown that the law gave the local authorities discretion relative to the retention of such religious emblems, but that the police had in some instances accomplished their removal in a careless and irreverent manner, throwing the crucifixes into the van at the door. M. Herold explained that he had punished those who had so acted, and that he had himself received authorization from Premier Ferry before he ordered their removal. The tone of M. Herold's speech produced a great uproar on the Right, particularly his statement that the question was one merely of school furniture. M. Herold was mildly censured, and he offered his resignation; but was induced to withdraw it.

On the bronze gates discovered by Mr. Rassam, at Balawat, and which give an account of the achievements of Shalmaneser, is mentioned his conquest of the city of Arman, which was reached after leaving Nineveh, crossing the upper and lower Zab, and passing the cities of Lakhiri. It is represented as the stronghold of Marduk-bela usate, king of Gannannate. Mr. Theodore G. Pinches, in his commentary on the inscription, just published in the "Transactions" of the Society of Biblical Archaeology, says that this seems to be the city from which we get the last part of the name ("Padan Aram") of the Bible. In the inscription of Agukarime he calls himself "King of Padan and Alman," this "Alman" being identified with Arman. Here Padan and Arman seem to be two distinct places, but in a geographical fragment Padan and Arman are given as synonymous terms and are said to be districts lying "opposite the mountains." This would agree with Gesenius's idea that it was in the mountainous region of Syria, near the Mediterranean Sea.

—According to the *Foochow Herald*, there have been further missionary troubles in China. We have not got many details, but the Roman Catholics seem to have been mixed up with the affair in some way. The following is an extract from a letter dated Sept. 24th:—"The trouble of the Roman Catholic Cathedral had hardly subsided when a most daring and unprovoked assault was committed by the Chinese upon the Reverends Selby and Morris of the Wesleyan Mission. It seems that these gentlemen intended to visit a place called Shek-kok

about sixty five miles from Canton, after which they were to proceed further inland, for religious purposes. These two gentlemen arrived on the 20th of September, and upon passing a large crowd of people enjoying a 'sing song,' loud murmurs were heard, denouncing the foreigners who created the disturbance at Canton, and both parties were at once assailed with threats of being drowned and afterwards with stones and other missiles. Mr. Selby receiving a very bad cut on his wrist, both gentlemen barely escaping with their lives, in fact, they only did so by retreating towards the river and getting on board a boat, thus escaping further violence from the angry crowd."

In the Isle of Man, hitherto, publicans have not been able to entertain their relations on Sunday, and the existing law had been construed so strictly that even if a person were ill in a public house the door could not be opened for the purpose of admitting a doctor, nor could a publican open his door to go to church. The House of Keys has just agreed to do away with these restrictions, and to amend the law so as to permit publicans to entertain their relations on Sunday, but refusing to permit them to give their relations any intoxicating liquors to drink. Another amendment was the adoption of a clause closing all licensed premises in electoral districts during elections on both the nomination and the polling days. This bill passed, and was sent to the Upper House.

—Basutoland, the natives of which have been for some months past in a state of insurrection in consequence of the ill advised policy of the authorities of Cape Colony in withdrawing the arms which they had previously granted them, is a territory north of the Orange river, of about 7,000 square miles, and containing a population of some 120,000 souls. Mountains, from 7,000 to 9,000 feet high, bound the region on the south and east, while what are called the plains are table lands, 5,000 feet above the level of the sea. It is a very fertile region, producing large quantities of cereals, and including some excellent pastures, well adapted for general stock raising. Minerals, especially coal, copper, and iron, are said to abound. Once before, in 1851, British soldiers had an opportunity of testing the courage and strategy of the Basuto tribes. Sir George Cathart then found them to be formidable enemies. They have been several times at war with their neighbors of the Orange Free State, and in 1865, while one of these contests was in progress, they made a raid into Natal, and carried off a good deal of stock and other property, for which, however, they were subsequently compelled to make compensation. In 1868 they were taken under British protection, and in 1871 they were annexed to the Cape Colony. From that time until the present trouble they have been generally industrious and well-behaved—the fact that they were allowed to have arms, even when the Zulu war was going on, being evidence in their favor—and the missionaries have found Basutoland a more successful field of labor than any of the other native territories.

—Henry Bergh, the well known friend of the suffering children and lower animals in New York, is both as hard and as level headed as he is soft hearted. He knows how to distinguish between crea-

tures endowed with reason and moral responsibility and those who by them are abused and oppressed in their helplessness. His is practical and heroic work, and not such as a mere talker or sentimentalist will care to meddle with. Some of the sentimental class in that city lately got up a meeting for the purpose of securing libraries and schools for the incarcerated classes, whom they deplorably described as "disordered in their consciences." Mr. Bergh was in the audience, and was asked to speak. He did so, in the following strain, much to the horror of the weak dreamers who had got up the meeting in order to fuss about their favorite pets. "No man should commit crime. If a man cannot exert among us without committing murder, kill him, get him out of the way as soon as possible." What did we recently see in the Tombs? A man who was imprisoned for a most atrocious murder, whose heart was as black as his skin, was fairly besieged by beautiful women who begged the favor of his autograph, fed him on luxuries, made his cell a bower of flowers and fruit, and did all in their power to make him imagine that he was a saint and a hero. Why, kind hearted, honest poor men were starving, while this vile miscreant was being pampered in luxury. Criminals are so much better lodged and fed in the Tombs and on the Island than thousands of poor working people, that they commit the minor crimes in order to be sent to these comfortable public hotels." This is sensible and much needed talk. Perhaps Mr. Bergh went too far when he proposed to revive the bastinado for certain offences, yet even that suggestion could stand discussion. It ought to be well understood that punishment is punishment, and all the sympathy should not be thrown away on the bullet-headed ruffians who are greatly "disordered in their consciences." It came to pass in the case we speak of that Mr. Bergh's talk, clear and somewhat cold as it was, made the whole thing utterly collapse. The audience would not wait even for the "collection."

WHY GAMBETTA BROKE HIS ENGAGEMENT.

Gambetta is a bachelor; but he has not lived so long without having at least contemplated marriage. The story of his engagement to an heiress in western France, and its sudden breaking off, give us a fresh glimpse of his character. From the time of his leaving his humble home at Cahors, till his rise to the highest rank of public personages, Gambetta lived with a faithful, loving, devoted aunt, who had followed him to Paris, and who made, everywhere he went, a pleasant home for him. She was at once his maid-of-all-work and congenial companion; and he was as devoted, attached to her as she to him. His engagement to a handsome and accomplished girl, with a dot of seven millions, was a shock to the good aunt; but she yielded gracefully to the inevitable. When the arrangements for the marriage were being discussed, however, the young lady took it into her head to make it a condition of their union, that the aunt should be excluded from the new establishment. She was scarcely elegant enough to adorn gilded salons. Gambetta explained how much his aunt had been to him; the rich beauty was only the more obdurate! Gambetta took up his hat, and with a profound bow, "Adieu," said he, "we were not made to understand each other." And the marriage was put off for ever.

DRIFTING.

Downward, downward with the stream,
Crowds I see, as in a dream.

Floating aimlessly along;
Now through flowing meads they glide,
Now behind a mountain hide,
Now with others side by side—
They are drifting on the tide—
Drifting as a giddy throng

Onward, onward swift they verge
Toward that bourne where soon shall merge
Time into eternity:

Yet, as birds upon the wing,
Thoughts of ill away they fling,
While the echoing hillsides ring,
With the jocund songs they sing,
In their merry-making glee.

Backward, backward, as they gaze,
O'er the past a misty haze,
Hangs along its distant marge,
While o'ercast in mystic blue,
Growing darker in its hue,
Bursts the future into view,
And from vistas breaking through,
Opens ominous and large

Upward, upward now the eye
Wanders vainly to descry
Objects floating dimly there;
For the peaks, which they have past,
On the far horizon cast
Shadows magnified and vast,
And which spectre-like at last
Fill the landscape everywhere.

Seaward, seaward they forlorn,
Toward that shoreless sea are borne,
Drifting on without a guide;
See, the lights along the shore,
Which of late appeared before,
Now are past, and, misted o'er,
Seem receding evermore,
As adrift at sea they ride!

Skyward, skyward, in the gloom,
Billows on the ocean loom,
And portentous shoreward roll;
Denser gather clouds around,
Louder booms the thunder's sound,
Peals from wave to wave resound,
While earth reeling under ground
Quakes from centre to each pole.

Landward, landward, tempests lower,
And they, wholly in their power,
Now can see no lights astern,
From the past no glimmers left,
In the future gleams no rift,
Never shall its darkness lift,
On and on they ceaseless drift,
Never, never to return.

--Religious Herald.

Our Story.

THE DRUMMER BOY.

One cold December morning, about eight years ago, a party of tourists were crossing the Alps and a pretty large party, too, for there were several thousand of them together. Some were riding, some walking, and most of them had knapsacks on their shoulders, like many Alpine tourists nowadays. But instead of walking-sticks they carried muskets and bayonets, and dragged along with them fifty or sixty cannon.

In fact, these tourists were nothing less than a French army; and a very hard time of it they appeared to be having. Trying work, certainly, even for the strongest man, to wade for miles through knee-deep snow in this bitter frost and biting wind, along these narrow, slippery mountain paths; with precipices hundreds of feet deep all around. The soldiers looked thin and haggard for want of food and sleep, and the poor horses that were dragging the heavy guns stumbled at every step.

But there was one among them who seemed quite to enjoy the rough marching, and tramped along through the deep snow and cold gray mist—through which the great mountain peaks overhead loomed like shadowy giants—as merrily as though he were going to a picnic. This was a little drummer boy ten years old, whose fresh rosy face looked very bright and pretty among the grim, scarred visages of the old soldiers. When the cutting wind whirled a shower of snow in his face he dashed it away with a cheery laugh, and awoke all the echoes with the

lively rattling of his drum, till it seemed as if the huge black rocks around were all singing in chorus.

"Bravo, Petit Tambour!" (little drummer) cried a tall man in a shabby gray cloak, who was marching at the head of the line, with a long pole in his hand, and striking it into the snow every now and then, to see how deep it was. "Bravo, Pierre, my boy! With such music as that one could march all the way to Moscow."

The boy smiled, and raised his hand to his cap in salute, for this rough-looking man was no other than the general himself, "Fighting Macdonald, one of the bravest soldiers in France, of whom his majesty used to say that one sight of his face in battle was worth a whole regiment."

"I will give our general," shouted a hoarse voice, and the cheer, flying from mouth to mouth, rolled along the silent mountain like a peal of distant thunder.

But its echoes had hardly died away when the silence was again broken by another sound of a very different kind—a strange, uncanny sort of whispering far away up the great white side. Moment by moment it grew louder and harsher, till at length it swelled into a deep, hoarse roar.

"On your faces, lads!" roared the general, "it's an avalanche!"

But, before his men had time to obey, the ruin was upon them. Down thundered the great mass of snow, sweeping the narrow ledge path like a waterfall, and crashing down along with it came heaps of stones and gravel and loose earth, and uprooted bushes, and great blocks of cold blue ice. For a moment all was dark as night; and when the rush had passed, many of the brave fellows who had been standing on the path were nowhere to be seen. They had been carried down over the precipice, and either killed or buried alive in the snow.

But the first thought of their comrades was not for them. When it was seen what had happened, one cry arose from every mouth:

"Where's our Pierre? Where's our little drummer?"

Where, indeed? Look which way they would, nothing was to be seen of their poor little favorite, and when they shouted his name there was no answer. Then there broke forth a terrible cry of grief, and many a hard old soldier, who had looked without flinching at a line of leveled muskets, felt the tears start that that face would never be seen among them again.

But all at once, far below them, out of the shadow of the black unknown gulf that lay between those tremendous rocks, arose the faint roll of a drum beating the charge. The soldiers stared and bent eagerly forward to listen, then up went a shout that shook the air.

"He's alive, comrades! our Pierre's alive after all!"

"And beating his drum still, like a brave lad! He wanted to have the old music to the last!"

"But we must save him, lads, or he'll freeze to death down there. He must be saved!"

"He shall be!" broke in a deep voice from behind, and the general himself was seen standing on the brink of the precipice, throwing off his cloak.

"No, no, general!" cried the grenadiers, with one voice, "you mustn't run such a risk as that. Let one of us go instead; your life is worth more than all of ours put together."

"My soldiers are my children," answered Macdonald quietly; "and no father grudges his own life to save his son."

The soldiers knew better than to make any other objections. They obeyed in silence, and the general was swinging in mid air, down, down, down, till he vanished at last into the darkness of the cold, black depth below.

Then every man drew a long breath,

and all eyes were strained to watch for the first sight of his appearing, for they knew well that he would never come back without the boy, and that the chances were terribly against him.

Meanwhile Macdonald, having landed safely at the foot of the precipice, was looking anxiously around in search of Pierre; but the beating of the drum had ceased, and he had nothing to guide him.

"Pierre!" shouted he, at the top of his voice, "where are you, my boy?"

"Here, general!" answered a weak voice, so faint that he could hardly distinguish it.

And there, sure enough, was the little fellow's curly head, half buried in a huge mound of snow, which alone had saved him from being dashed to pieces against the rocks as he fell. Macdonald made for him at once; and although he sank waist deep at every step, reached the spot at last.

"All right now, my brave boy," said the general, cheerily; "put your arm around my neck and hold tight; we'll have you out of this in a minute."

The child tried to obey, but his stiffened fingers had lost all their strength, and even when Macdonald himself clasped the tiny arms around his neck their hold gave way directly.

What was to be done? A few minutes more and it would have been too late to save the lives of either the general or the child, when the brave fellows above seeing the perilous position, lowered two of their comrades who succeeded in rescuing them from a terrible death.

A RUSSIAN EVANGELIST.

The expulsion of Colonel Pashkoff from Russia marks an epoch in the history of religious knowledge in that land. The sole cause of his expulsion is that he preaches Christ as "the only name given under Heaven among men whereby we must be saved," and this teaching threatens to disturb the ecclesiastical cobwebs, and remove the dirty crust of superstition, which ages of ignorance and indolence have allowed to defile the Holy Name. No one ever supposes that Colonel Pashkoff, and those working with him, have any connection with revolutionary societies, or political organizations; on the contrary, they are all conspicuous for their devotion to the Emperor, and are absolutely loyal to the Imperial House beyond all suspicion. Colonel Pashkoff expound the Scriptures—that is all. He avoids all questions of Church forms, all matters of controversy, and keeps close to the written word on the one subject of Christ and Christ alone as the Saviour of the world. This—and only this—has aroused the anger of the Church dignitaries, and they have succeeded—at least for a time—in putting a stop to his good work. But in Russia the State has never, since the days of Peter the Great, been the blind slave of the Church, and it remains to be seen, when the present terror arising from the wicked acts of political mountebanks has passed away, if the State will not recognize the value of the movement begun by Colonel Pashkoff, and sanction it with advantages not hitherto given him. At any rate, now that the Government by its decision has brought this subject before the Christian Church, it becomes a matter of *thankfulness* and *prayer* for all Christians in free Christian lands *thankfulness* that our Lord has enabled His servants to begin this work; *prayer*, that the rulers may reconsider their decision to withdraw it, and that the laborers, for a season compelled to rest, may be sustained during the dark hour.

The whole history of this movement is full of encouragement, for it shows that God is working in ways little suspected by us. Russia seems the most excluded of any land in Europe from the benefits of the Gospel; partly from the crushing

power of the Church, and partly from its language; yet within the land there are some twelve millions who dissent from the ruling Church. They are, however, all fettered, and prevented in every possible way from public teaching. The great bulk of the people are compelled to enter the Orthodox Church, as it is called, and then the clergy use their authority to prevent them escaping from it. The dissenters are not allowed to convert to their views a member of the Orthodox Church. Foreigners are not allowed to enter the country and convert members of the Orthodox Church by teaching Scripture truth. The clergy have no desire for improvement; and the laity have no ability to start in search of it. As a matter of fact the higher classes of Russians travel abroad freely, and come in contact with religious thought and activity in other lands. In this way many have found Christ their Redeemer; and they deplore the superstitions of the ruling Church, which practically hide Christ from the people. Among those who in foreign lands have embraced Christ as their Saviour is Colonel Pashkoff; and, when he had found this "Pearl of price," he was anxious to show it to his fellow-countrymen. For some years he has labored assiduously to diffuse scriptural knowledge in Russia; he has been most earnest in working, most liberal in giving; he has translated religious books, attractive tales, interesting tracts, from English and French, into Russian; and as often as the censors would allow the printing, he has published them at such a price as to be easily accessible to the poorest. Often, the censors, in their blindness or fear, have thwarted his plans, by refusing permission to print books which had but one fault, and that only a negative one, viz., that they said nothing of images or saints. Herein consists a great difficulty in the path of improvement. The censors stand at the entrance and resolutely bar admission. At particular moments everything depends on the whim of the censor, who probably has but little knowledge of the thing he forbids, but is acting from fear of, or a wish to please, his superiors. Novels, even of a doubtful character, easily meet with censorial approval, because they please the people; so do scientific books; but moral and religious books are subject to suspicions and worrying examinations, unless they preach up the superstitions and authority of the Church. But Col. Pashkoff has worked with unceasing energy and untiring zeal to secure a better literature for the people. To some extent he has succeeded, but in the prosecution of this noble work he has met with rebuffs and opposition that would have intimidated any man less earnest than he is.

Some years ago he found that several droschky-drivers, as a matter of convenience and economy, had given up Sunday work; but they had nothing to occupy themselves with, and certainly all the after part of the day was simply idle; immediately he gathered them together on Sunday evenings, he taught them, read good and instructive books to them, and always some portion of the New Testament. The men were delighted, many of them have received lasting spiritual good; and the numbers increased so that he had to open more places, and ask friends to help him. As ways opened before him he went on in the same way until finally, having secured all requisite permissions from the authorities, he opened his own house for expounding the Scriptures and for prayer. This truly was a new and startling step. Although that in the capital of a great European country it should be a novelty for Christians to meet together to speak of Jesus; but so it is in St. Petersburg; and for a rich man in the position of Colonel Pashkoff to do so, was more startling still. He has a noble mansion in the best part of the city, with saloons large enough and

sumptuous enough to entertain monarchs in; and right heartily he opened all his house to any who might choose to come to hear of Jesus. There was no public announcement, no advertising. These could not be allowed. The information was spread only by word of mouth; but many earnest souls seeking for truth came and were impressed, and the numbers steadily increased until he had to open all his rooms and get the assistance of friends, for generally as many as 1,000 to 1,500 people were assembled at these meetings for spiritual improvement. It was a strange sight, as one of the newspapers said, to see in the gilded saloons of Col. Pashkoff, the General, decorated by numerous honors, kneeling by the side of the peasant in his sheepskin, while some earnest Christian was offering up a petition which seemed to carry all hearts to heaven. That so many people could be found in so worldly a place as St. Petersburg to meet together for exposition of Scripture and prayer, is a sign that simple truth meets their deepest yearnings. Probably the very success of the movement, which was always jealously and suspiciously watched by the Church, caused its suppression. According to common rumour the suppression was craftily brought about in this manner. A report was circulated that somewhere, the people, animated by such teaching as Col. Pashkoff's, had entered a church and torn down the images. The Empress's Confessor was used as the instrument for putting that report in the proper ecclesiastical light before the highest authorities, and as the Empress lay then at the point of death, advantage was taken of the moment when the heart is tender, and the mind zealously affected toward religious subjects according to the measure of its knowledge; and so the order was given for Col. Pashkoff to leave the country, unless he would give up the good work in which he was so deeply interested. As a matter of fact the report was only a report, and the very utmost that could be made out, was, that some people had removed the images from their own private rooms because they felt no need for them. There is no law to prevent their doing this; but the end had been gained, and that was all that was required. And so for a time the workers have to rest from their activity that they may give themselves to prayer.

In all this good work Col. Pashkoff is heartily supported by his devoted wife; and their thoughts are not wholly limited to the spiritual benefit of their country, but they give much time and money to ameliorate the sad condition of the needy around them. Among their many benevolent undertakings they invite their friends to give one evening a week to make garments suitable for the necessities of those too poor to buy them, or, perhaps, to pay the full price, and many are the women and children who have been warmly clad by this means. The earnest and happy workers work with a will, and the cheerful meetings are brightened with earnest prayer that the good attempted, may be successful in its issue, for both Col. and Mrs. Pashkoff have a heartiness in their self-devoted work which makes their zeal infectious. To be with them, and to hear their plans, makes one wish to help them. There is no moodiness, no dullness in their religion, all is bright as day; and, as they carry out their daily work, many a wearied spirit is refreshed by the atmosphere of joy about them, and some, too, come to find the source of it in "the Peace of God, which passeth all understanding." It was cruel to remove so benevolent a family from their ministrations of usefulness; and it must be intensely trying for a patriot like Col. Pashkoff, with a patriot's zeal, intensified with Christian love, to know that his people are left in darkness and that no one may help them. In the terror of the present moment, the

Government is startled by anything which it cannot understand, or measure; and in its blindness, often strikes the good much more heavily than the evil worker. Happily these Christian brethren have studiously kept clear of everything that could in any way taint their proceedings with political partisanship. They are intensely loyal to the Crown, and devoted to the State. They have worked openly, and with all necessary permissions, their character is above suspicion. The blow has come from the strong hand and jealous spirit of the ecclesiastical authorities. — *World*.

INTERNATIONAL S. S. LESSON.

Sunday, Jan. 16.

THE PROPHECY OF ZACHARIAS. — Luke 1:67-79.

GOLDEN TEXT. v. 78. — "The dayspring from on high hath visited us." Luke 1:78. To be learned, 76-79.

INTRODUCTION.

The time of the fulfilment of the promise to Zacharias and Elisabeth had come, the promised child was born, the eighth day—the day for the circumcising and naming of the child according to the Jewish custom—had arrived, and Zacharias, the name of his father, had been agreed upon as the name he should bear. But against this the mother had protested, insisting that his name should be John; and when the father was appealed to, he confirmed her decision by writing—for he was still unable to speak—"his name is John"—that is, he is already named John.

Thus the time specified by the angel for Zacharias to remain dumb had expired, all things spoken by the angel, even to the naming of the babe, were accomplished (see v. 20, Zacharias had shown his confidence in that divine message by confirming the name given by the angel, and immediately his dumbness departed, and he spake and praised God.

LESSON NOTES.

67. *Was filled with the Holy Ghost.* With the passing away of Zacharias' unbelief and its punishment, there came to him the great and overwhelming joy of conscious restoration to the Divine power, of which the Holy Spirit bore witness to his spirit by filling him with the joy of the Divine presence.

Prophecied. Spake under the inspiration of the Holy Ghost—gave utterance, like the prophets of old (see 1 Pet. 1:10-12) to much that he did not at that time comprehend, but which was designed for others rather than himself.

68. *Blessed be the Lord God of Israel.* Zacharias' first impulse was to praise and bless God. The joy of the Spirit's presence uniformly voices itself in praise. *Of Israel.* Zacharias' conscious thought went no farther, probably, than his own nation; but the Spirit who spake through him meant much more. He meant God's spiritual Israel, that is, all who were, or should ever be, the children of God through faith (Rom. 9:6-8). *For He hath visited,* etc. He not only had visited them, in the past, but was about to visit them in a much higher and wider sense. This prophecy is, like that of Mary, both retrospective and foreseeing; and should teach us that Christ's coming in the flesh was not the *beginning* of His redemptive work, but rather the ushering in of another phase of the one work which had been in progress since the day of man's first sin.

69. *Hath raised up an horn of salvation.* The word *horn* is used metaphorically for power, or strength; and is borrowed from those animals whose defensive power is in their horns. The reference is to Christ, and the expression, *a horn,* etc., might be rendered "a strength of salvation"—meaning, of course, *one able to save.* *In the house of his servant David.* As Mary, the mother of our Lord, was still unmarried, we have here direct proof—if other proof were wanting—that she was of the royal line of David; and that our Lord's descent from David was not nominal, but real.

78. *As he spake, &c., since the world began,*—or, from the earliest times. The prophecies concerning Christ either shadowed forth in sacrifices and types, or uttered in words by inspired men, date back to the days of Adam and Eve; but those particular ones which showed that he was to be of the lineage of David, are of a later date. Probably it is of Christ as a

Saviour (horn of salvation) that those words are to be understood.

71-75. *That*—in order that. This conjunction grammatically refers to *raised up* in v. 69, v. 70 being merely parenthetical; and the language may be transposed thus:—*and hath raised up, in order that we should be saved, an horn, &c.*

The object, then, of Christ's being raised up was SALVATION. Here, again, Zacharias' conscious thought evidently goes no farther than his own nation, as we see in the expressions—*saved from our enemies,*—*mercy promised to our fathers,*—*holy covenant,*—*the oath which he swore to our father, Abraham.* But all those expressions, when studied in the stronger light which the Gospel sheds upon them, disclose a deeper meaning than Zacharias seems to have perceived; for God's covenant with Abraham, which covers the whole ground, is to Abraham and his seed, which seed, the Apostle Paul declares, is CHRIST—(Gal. 3:13-18). Here, then, we have in brief, the great ends God had in view in the gift of Christ; namely—the saving of His people from all their enemies;—the fulfilment of His promise as embodied in the Abrahamic covenant;—the fearless service of His people;—the character of that service,—*in holiness and righteousness,*—the duration of that service,—*all the days of our life.*

76. *And thou, child, Zacharias now turns from a general survey of the blessings that were to follow from Redemption, to address his child. Shall be called the prophet of the Highest*—(Matt. 11:9-11; 21:26). *Go before the face of the Lord*—*"the Most High"*—to prepare, &c., (Is. 40:3; Mat. 3:11).

77. 78. *To give knowledge of salvation, &c.*—or, to inform men—instruct them in regard to salvation—by ("in") the remission of sins. Salvation is by Christ, in the remission of sins, *through the tender mercy of God, whereby, (by which) the dayspring from on high—Jesus, the spring, or source of all spiritual day—hath visited us.*

79. *Hath visited us, for what purpose? To give light*—(John 1:4-9) *to them that sit in darkness and in the shadow of death*—words awfully expressive of the natural condition of all men—to *guide our feet into the way of peace,*—of submission and consecrated service—(John 14:27). Zacharias addressed himself to his child, but it was only a glance; for his eye wandered quickly away from the herald star to the RISING SUN, in whose beams the lesser light (Mark 1:7) was to be—not quenched, but lost sight of in the greater glory of His beams (John 3:28-31).

SUGGESTED THOUGHTS.

It was customary in Eastern lands, when a king was about to make a progress through his dominions, to send a herald in advance to proclaim his coming, and call upon his subjects to prepare his way before him. Such was John's mission. He was the herald of the King of glory, and the preparing of His way was the work wrought in men's hearts, and not in the highways of Judea.

John was no princely herald with a long train of obedient slaves; he was a lowly prophet, alone and unattended, coarsely clad and poorly fed, and yet no such herald ever preceded any earthly king.

Men's utterances, under the prompting of the Holy Ghost, have a depth of meaning of which we have very little comprehension. In these few sentences spoken by a humble Jewish priest, are uttered or suggested material for more books than have ever yet been written on other themes, and the subject, even had all these been written, would still be but very partially unfolded. Eternity will not exhaust it.

QUESTION SUMMARY.

(FOR THE CHILDREN.)

What had God given to Zacharias and Elisabeth? What did the people want to name him? What did his mother want him to be called? What name did his father write? Why did he say *his name is John*? What too? Place as soon as he had written that? (see v. 64.) (67). Who came at once and filled Zacharias' heart? What did Zacharias do? What is it to prophesy? It is to speak out the words God's Spirit gives men to say. (68). Whom did Zacharias bless? What did he bless God for? (69). What did he say God had raised up? What did he mean by *a horn of salvation*? He meant a *strong Saviour*. Who was that strong Saviour? It was Jesus who was soon to be born into this world. What is meant by *in the house of David*? In, or of, David's family. (70). Who had told about this Saviour? How long had they

been telling of Him? (71-73). What was the Saviour coming to do? (74). What was He going to grant to His people? (75). How were His people going to serve Him? For how long? (76) Whom did Zacharias speak to when he said *thou child*? Could the baby understand him? No, for he was only eight days old, but Zacharias was speaking as a prophet of what was going to be. Did John grow up to be a prophet? Whose prophet? Was he a very great prophet? (See Matt. 11:9-11.) (77). What would he give the people by his preaching? (78). Who is meant by *the dayspring from on high*? (79). What did Jesus, the dayspring, come to give? Is there no *peace* except in loving and serving Jesus? What does Jesus say to them that love Him? (See John 14:27. Will you not come and give your heart fully to Jesus, that that *peace* may fill your hearts?)

A REMARKABLE INCIDENT.

A remarkable and curious fact, perfectly authentic, has recently been brought to my knowledge. Names and places are, of course, suppressed, as the parties directly interested would shrink from any publicity.

The son of a widowed mother grew up to be a promising, brilliant, but reckless, young man. That is to say, he was talented, popular, and successful, as the world goes, but was unrestrained by any regard to moral principle. He was gay, dashing, and ready for anything in the way of the wildest frolics. Thoughtful friends could not fail to see that the conclusion of all this was almost certain to be a brief career, closing in dissipation and a hopeless end.

For several years this course was run, and his reputation as an exceedingly clever but "fast" young fellow had come to be well established. All this time his mother's prayers had gone up with unceasing importunity before the throne of God. There they were, a mighty host, pleading for the deliverance and salvation of her son.

One day, the young man walked into the noon prayer-meeting of the city where he lived and was well known. There had been nothing, up to that moment, to indicate any change in his course, and his presence was a matter of curious wonder. At last he rose, and all eyes were turned upon him. He alluded to his past life, which he said he was well aware was perfectly familiar to them all. He stated that he had had enough of it. He had pondered it all within the preceding twenty-four hours, and had determined to face squarely about. Henceforth he proposed to cast in his lot on the Lord's side. He had come to the conclusion, deliberately, and now he wanted the prayers of all, that he might be aided in carrying out his new-born determination.

It may well be imagined what an effect was produced upon that meeting by this frank and manly avowal of one whose course had been so unpromising up to that moment.

But now comes the remarkable part of this narration. His mother was in another city, miles away. As she sat down at the dinner table *that very hour*, she remarked: "I have no longer any concern about —. I do not know whether he is converted, and so my prayers are answered, or whether he is irrevocably doomed to be lost from this time forth, so that I cannot do anything to save him. I only know the load on my heart which I have carried so long is all gone, and I am at perfect rest."

The story I have told is strictly true. Do we get a glimpse in it of "ministering spirits," sent unto "the heirs of salvation," and catch a hint of one of the offices which they sometimes perform?—*Congregationalist*.

THE MOTHER.

The mother's life is full of prose
From early dawn to daylight's close,
But oft amid her household cares,
Some little poem unawares
Is written down within her heart,
And of her life becomes a part.

Some loving words a child may say,
A golden curl long put away,
A half-worn shoe upon the floor,
An outgrown dress the baby wore,
A broken toy or faded flower,
May touch the heart-string any hour.

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TORONTO, JAN. 6th, 1881

THEY SEE WHAT THEY LOOK FOR

Dr. Horatius Bonar has been giving much of his strength of late to prove the near advent of Jesus Christ. He has just been pointing out eleven infallible signs of the imminence of this event. With his pre-millennial opinions we have nothing to do at present. But with some of his signs we have to do, for they are a striking example of this fact, that a man is liable to see just what he is looking for; and what he does not wish to see, he is not at all likely to see.

His ninth sign of the near advent is "the diffusion of infidelity." And in support of this he says: "This at least is new. Our fathers knew comparatively little of this, and our fathers' fathers almost nothing. An infidel was rare indeed in their day—a man wondered at and shunned." Our fathers' fathers day—we presume—would bring us back to the time of Wesley and Whitfield. And unless all the histories of that age are valueless and false, not only France but England also was honey-combed with infidelity. An infidel was by no means the *rarioris* which Dr. Bonar would have us believe.

His tenth sign is "the increase of immorality." "Like a flood it is swelling and widening in its course." "Crimes that our fathers knew not of are common among the nations." And then he proceeds to speak of "drunkenness" and "murder broken loose." Was there no drunkenness in our "fathers' day?" Read Dean Ramsay's reminiscences, and see if their day was not one in which men were most sottish in their nature, a day when men drank until they fell down under the table. And as to murder, our fathers did not have newspaper correspondents in every hole and corner of every land to write up every crime. May it not be that there is less crime now; but what there is, is better known?

His eleventh sign is "the prevalence of superficiality in religion." "The show of piety is widespread, but the thing itself occupies a narrow circle," he says: "It is a worldly, self-pleasing religion, adopted for fashion's sake, and used according to convenience, &c., &c." And pray, was there no religious veneration in our fathers' days? Was there no worldliness? No fashions? And is it true that Christian integrity and Christian enthusiasm and Christian benevolence are all things of the past, sacred relics but not living entities in the present?

Has not Dr. Bonar been out searching for the very things he has found, and has he not found them just because he went out to find them? The theory he sets out with was, that things in this world were growing worse and worse, and he found them worse than in the halcyon days of the fathers. The grand growth of temperance sentiment, the marvellous missionary ventures and triumphs of the church

of Christ, the multiplication of institutions for the infirm, prison reform, and a host of other pleasant signs of progress, Dr. Bonar did not see, simply because he did not want to see them. They would so moderate his theory as to leave him almost no theory at all. So he would not see them, they did not come into his perspective.

Pre-conceived notions are always dangerous. For they almost invariably warp facts to fit the notions. The Baptist warps the facts in the Bible to fit his dogma of immersion. The Plymouth brother sees nothing in the New Testament that does not fit in with Plymouthism, all the rest conveniently becomes a dissolving view. And, as Beecher said recently of Ingersoll, he is like a buzzard looking for what the buzzard likes, and he finds it. If there is one thing on which men need light, an electric light, thrown, it is on the formation of their judgments. But that electric light has been flung upon this matter by Christ Himself when He said, "Judge not according to the appearance, but judge righteous judgment." And it would do men good to pay more heed to the Christ!

THE SILENT WORLD.

We publish in another column the conclusion of a letter that has deeply interested us, and will, we are sure, in like manner interest many of our readers. We must confess that we were until lately in ignorance as to the numbers, the condition, mental and moral, and other facts in connection with the deaf-mutes of the City of Toronto and elsewhere. The labours of the gentleman to whom our correspondent alludes, and the facts he has mentioned to us in connection with this class, have made us tolerably familiar with the great disadvantages and deprivation under which they labour and constrain us very warmly to commend the appeal of our correspondent for practical sympathy, not the sympathy that centres in giving money, but the sympathy of the hand, the heart, and the lip. Let any who are able make this their work. There is a wide field for Christian labour, for self-denying work, a field that lies close beside us. It is not the Macedonian cry, "Come over and help us!" rather, "We are here with you, help us." Our correspondent's statements as to the mental position of the large majority of the deaf-mutes, the non-development of thought and reason amongst them, and their ignorance of the elements of religious truth, will surprise some, as they surprised us when we first heard them, but we are satisfied that they are true.

That these friends appreciate interest in themselves, and can reciprocate warmly the kindness shown to them, is evident by the address to Mr. J. D. Nasmith which we published last week. We shall be glad to find that the letter of Semimute awakens an interest in those members of the "Silent World" who cross our path continually, and in whose well-being we should surely have great concern.

THE CONGREGATIONAL RIGHT OF REPROOF.

It is well known that Congregationalism in England has ever been plac-

ed in relation, for the most part adverse, to a dominant State Church; its attitude therefore has necessarily been one of defence and struggle. Independency inevitably would come to the front, its very surroundings of a common misery, would bind together. In this great land of the west, still under the old flag and political allegiance, but free from the rigid caste lines of the old land, our New England churches had freedom to develop Congregationalism as a truly national religion, hence the interest we have in the history and the precedents of those churches, especially before the revolution which parted the Colonies from the mother country. We purpose to give an incident, not a solitary but a typical one, illustrating the right ever held by writers on our church polity which one church or many may possess of entering reproof against some erring church, and withdrawing fellowship.

A. D. 1733, an "unhappy controversy" obtained in the First Church of Salem, Mass., so bitter that all efforts made even for a Council proved utterly vain. Ten members withdrew, and, following the advice of the Boston pastor, called an *exparte* Council. Ten churches took part therein, and, in spite of the protest of the pastor of the Salem Church, proceeded to deliberate. After three days' session they ended by "imploping the church to retrace its steps and end the scandal." The Salem Church remained immovable, when other members, some six months after, appealed to the Second Church at Boston for relief. That church appointed delegates "to dispense an admonition, in their name, if the case should appear to call for it." The Salem Church refused to receive the deputation, whereupon other four churches were called in, and still the offending church held out. A Council again was called sixteen months after the meeting of the first, finding all efforts for reconciliation vain. After three days' sitting that Council came unanimously to a finding, in which we read as follows:—

"In the name of our Lord Jesus Christ, we protest, declare, and publish, that this church is become obstinate and impenitent in scandal, and has justly exposed itself to a sentence of non-communication from our several churches.

"Having made which declaration, we further proceed to declare to all the churches of our Lord Jesus through this province, that the First Church in Salem has justly forfeited the privilege of communion with these churches, and deserves to be deprived of that privilege.

"However, the Council, conformably to the pattern of our Great Saviour, who has compassion on the ignorant, and on such as are out of the way, think and make known that the churches to which we respectively belong, may out of tenderness and compassion, delay to pronounce the sentence of non-communication for the space of three months from the date of this our declaration."

The council also advised all churches, "out of a religious care to keep their own communion pure, to pronounce the same sentence of non-communication concerning that obstinate and unpenitent church."

Ten years after, two members "in the name and at the desire of the First Church" addressed the sister churches "confessing our fault to our fellow

professors, as it may appear to us to be our duty. We would now in this explicit manner freely acknowledge that we were greatly wanting in love to and concern for those once called the aggrieved brethren of our church.—We entreat that all our sister churches and Christian Brethren would forgive, overlook, and pray for us, their brethren in the faith of the Gospel."

And thus ended a long controversy with the happiest results to all. Any one who may desire to pursue this subject further can do so by reading the chapter on "Ecclesiastical Councils" in Dr. Dexter's last work on Congregationalism, lately reviewed in our paper.

Many will, no doubt, view such proceedings as antiquated. And yet, under similar circumstances, some such course seemed called for under the principles of church order and discipline, then granted by our British Brethren.—"It is the duty of Christian Churches to hold communion with each other,—that no church or union of churches has any right or power to interfere with the faith or discipline of any other church further than to separate from such as in faith or practice depart from the Gospel of Christ." For communion implies a common ground of comity, and "the faith and patience of the Gospel of Christ" is not an airy nothing; and when that comity is violated, or that faith and practice departed from, some other voice must be heard than theirs who have prejudged the case by violating that comity and departing from that faith. "Presbyterianism, some will say. Why not, if good? At any rate Congregationalism is elastic enough to embrace what is good from any quarter. In truth, however, there is not even incipient Presbyterianism in these actions of the old New England churches, seeing that a Presbytery or Synod is a *permanent* court for *all* appeals; the Council is but for the special circumstances which convened the same, is a council of churches, and leaves in its integrity the thorough autonomy of each individual church. We, however, are not dogmatizing, but presenting, as in our former articles upon Robert Browne and the Brownists, historical mementoes of the Congregationalism of history. Have we anything to learn therefrom?

THE CHRISTIAN LIFE.

The great need of the individual Christian, and of the Church and the world in this age, is not a louder profession of godliness, but a clearer development of Christian principle in daily practice, private conversations, business transactions, and in public life. As Christians we are converted to God, not merely that we may be ready to die, but that we may be able to live. We have no sympathy with those sentimentalists who, when a man seeks pardon on his death-bed, after he has been a champion for the devil all his life, send him up to the highest seat in glory, or the softest place in Abraham's bosom. In saying this, we do not limit the power of Divine grace. It is full, it is free to all: but it does seem almost blasphemy, and quite spiritual lunacy, for a man to serve the devil all his life with time, with talent, with love, with money, and then expect an abundant entrance in Heaven. Tell me not how a man dies so much as how he lives. No rapturous ecstasy of ten minutes at death will make up for a life time of sin and folly. Mo-

den 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 unscriptural. 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 crescut, discordia maxima 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.

News of the Churches.

FROME.—The fortieth (40th) Anniversary of the Sunday School was held on the 23rd ult. The reports were very encouraging. The children were the principal performers on the programme. Besides Revs. Cuthbertson and Bristol, (Meth.), two of the former scholars were present, and gave addresses, viz., J. B. & E. D. Silcox. Proceeds amounted to \$20.00.

THE Rev. J. B. Silcox, in visiting his friends here to take farewell before going to the North-west, found an opportunity of preaching, both at Frome and Shedden, on the 26th Dec. Large congregations assembled. He also gave his popular and powerful lecture on "Grip and Grit" on the Tuesday following.

1st Jan. 1881.

EMBRO.—The annual Tea-meeting of the Church was held on the 22nd ult. About 400 sat down to a very excellent tea, after which addresses were given by Revs. Munro, (Presby.), Bartram, (Meth.), Boyd, (Bapt.), and E. D. Silcox. The choir sang some beautiful anthems. D. Matheson, Esq., was in the chair. Proceeds \$90. Since Mr. Salmon's resignation, the pulpit has been filled by ministers of the denomination.

STOUFFVILLE. The Sunday School Anniversary was held on New Year's Eve. There was a large audience present. Mr. Pagan read the report, in which he stated that the school had never been in such a prosperous state. During the year twelve of the scholars had united with the church, and the average attendance had been larger than any previous year. The Treasurer's Report showed an increase in the finances, over \$100 had been raised by the school. After recitations, singing, &c., by the children, gifts, which were hung on a "Temple Arch," were then distributed to the scholars. Among these was a beautiful "music rack," a present to Rev. E. D. Silcox, by his Bible class. Everything passed off very pleasantly. "Centenary medals" were to have been given away, but did not arrive in time.

LONDON.—At a special meeting of the church and congregation, held on the evening of the 23rd ult., the correspondence between the Committee of Supplies and the Rev. H. D. Hunter was laid before the church. The final letter from Mr. Hunter, accepting the call tendered to him by the church, was received with general expressions of pleasure and satisfaction. Mr. Hunter assumes the duties of his new pastorate on the second Sunday, 1881. Coming as he does, in response to a hearty and unanimous call, Mr. Hunter and his new people may look forward to a pleasant time in their relations to each other.

CHEBOQUE, N. S.—Two years ago the pastor commenced Sabbath afternoon services, twice a month, at Sand Beach, between Chebogue and the town of Yarmouth, that vicinity, though sustaining a Union Sabbath School, not having any preaching services nearer than Yarmouth. Although the inhabitants nearly all belonged to other denominations, congregations gradually increased. No remuneration was asked for by the minister or any of his charge on his behalf; nevertheless, at the end of his first year's services, a donation of \$20 was unostentatiously handed to him on leaving the hall. This year, also, with equal quietness, an envelope containing a note signed by thirty-one persons, and also containing \$30, was presented to him as a token of their appreciation of his labors. The following is a copy of the note:—"Rev. J. Shipperley, Dear Sir: Please accept this small token of esteem from your friends in Sand Beach vicinity, with their kind wishes for your welfare, and the hope of your labours at Union Hall being continued and blessed to all who have listened to you there. And we pray that your earnest endeavours to lead souls to Christ in all parts of your vineyard may be followed by an abundant outpouring of the Holy Spirit. Read Titus iii. 5."

The 113th Anniversary of the signing of the Covenant by the Church of Chebogue, was commemorated on the 19th Dec., by the preaching of a sermon by the pastor, from Ps. xlviii. 12-14.

—If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.—Franklin.

Literary Notes.

From the Congregational Publishing Co., Boston, we have received "Protestant Foreign Missions, by Dr. Chrie sh," a volume of 260 pages, neatly bound, giving a bird's eye view of the present Foreign Mission field. We have not had time to read it, but shall do so at once, and present a more extended notice in an early number, hoping that the book will find its way into our churches and stimulate Foreign Mission zeal.

I. D. Funk & Co. are bringing out their Standard Series in an octavo form. So marvellously cheap were their reprints that the quarto form, though somewhat out of ordinary proportion, could not be objected to, but hailed with delight; the octavo is now all that could be wished. The two volumes, giving Christmas stories by Dickens, and illustrated, for twenty-five cents each, noticed last week, are published by this House. They advertise fifty-two such volumes for the year at a subscription price of \$10.00, payable in advance. This House has established its reputation for first-class re-issues and none other.

We have also received this year's number of the "Church Miscellany," issued by the First Congregational Church, Kingston, under the editorship of their pastor, Dr. Jackson. Twenty-eight pages of generally interesting matter each month, and six of local interest. Our churches would do well to find out from Dr. Jackson how to issue such a monthly in their own home circle. There are few churches but would be the gainers by such a monthly miscellany.

Scribner's Monthly is about to do a thing perhaps without precedent in our magazines, namely, reprint a serial story which has already run through six numbers of another American magazine.

The serial of Mrs. Burnett, "A Fair Barbarian," which is announced for the "Mid-winter number," is said to be altogether the brightest and most amusing this popular author has ever written.

It will occupy two or three numbers only of *Scribner's*, the first instalment covering about twenty-three pages. It has been printed already in six numbers of another magazine, with a large circulation, but with an entirely different circle of readers.

Mrs. Burnett has revised her story for its re-appearance in *Scribner*, but has made no material change in it.

St. Nicholas.—The January issue, "the New Year's number," is to hand. Among the contents are several capital things which were crowded out of December. "Bright Eyes," the young Indian girl, makes her first contribution to literature in a charming story of Indian child-life. There is an account of "The Children's Fan Brigade," another of the novel entertainments for children's festivals which have been suggested in the pages of *St. Nicholas*; "Every Boy his own Ice Boat," describing a splendid new sport for all skaters; the first of Mrs. Clara Estkine Clement's "Stories of Art and Artists," which are to be one of the special features of *St. Nicholas* during the coming year; one of Frank R. Stockton's funniest fairy stories, a poem by H. H. Boyesen, pictures grave and gay, continuations of the serials, etc., etc. The issue rivals the Christmas number in good things.

Every person engaged in growing fruits or flowers should take a paper, exclusively devoted to these subjects, as is *Purdy's Fruit Recorder and Cottage Gardener*, a monthly of 16 pages at only \$1 per year, published in that great Flower City and fruit section, Rochester, N. Y., but controlled and edited by A. M. Purdy, of Palmyra, N. Y., a life-long fruit grower and florist, and now having over one hundred acres in fruits, flowers, &c., and editing his paper from a *practical* daily experience, and years of close observation and study. Send to him at Palmyra, N. Y., for a specimen copy. It will speak for itself. Or by sending on the subscription price now \$1.00 you get the full volume for 1881, and either of the following premiums, postpaid, now or next spring, as you may choose: The three last numbers for 1880, or Purdy's 64-page Small Fruit work, or either his beautiful Fruit or Flower piece, 13x16 inches, or three assorted pot grown roses, or ten papers assorted choice flower seeds, or one strong root of the most beautiful, hardy and fragrant Honeysuckle grown—the Haleana, or 25 assorted strawberry plants of the best new sorts grown for your latitude, or 6 assorted hardy raspberry plants, or 6 best hardy blackberries.

A NEW VOLUME.—*Littell's Living Age* enters upon its one hundred and forty-eighth volume in January.

Foreign periodical Literature embraces more thoroughly every year the work of the foremost writers in all departments of literature, science, politics and art; and *The Living Age*, which gives in convenient form the best of this literature, can therefore hardly fail to become of more and more value every year to its readers.

The first weekly number of the new year and new volume—a good one with which to begin a subscription—has the following table of contents:—Village Life in New England, by a Non-resident American, *Conte Sary* Review; The Marshal Duke of Llanha, *Quarterly Review*; Lyme Regis; A Splinter of Petrified History, *Cornhill*; The Photophone, *Spectator*; My Holiday in Jamaica, *Chambers' Journal*; Girl and Grandfather, *Temple Bar*; Sir Alexander Cockburn, *Spectator*; Jewish Success and Failure, *Spectator*; and a variety of select poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; Littell & Co., Boston, are the publishers.

In remarkable efforts to gain new subscribers, many publishers seem entirely to overlook those already on their lists. To add many names to their list of subscribers they offer very great inducements, by which they cheapen the paper to those who do not now subscribe for it, while for every one gained, perhaps one or more old subscribers drop off, and take another paper whose inducements to new subscribers sound equally attractive. These publishers in their struggle after a large subscription list lose at one end what they gain at the other, and at the same time depreciate the price of their paper. The *Montreal Witness* is not one of these. Its special endeavor seems to be to increase the value of the paper, so as to make it a necessity, and any very special inducement to new subscribers is made through their old ones, so that the old subscriber gets equal advantage. The special offer this year is the presentation of the celebrated picture, "Christ Leaving the Pratorium," to every old subscriber to the *Weekly Witness* who sends a new subscription with his own, and the new subscriber gets a copy as well. If the names are sent independently of each other, 25 cents in addition to the price of the paper is charged for the picture, or \$1.35 in all. By such means as these, benefiting both old and new subscribers, the *Weekly Witness* and *Northern Messenger* have enjoyed a constantly increasing subscription list, until, together with the *Daily Witness*, it numbers over one hundred thousand.

FARMERS' HELPS.

The *Montreal Weekly Witness* is a paper that devotes especial attention to the Farmers' needs. The Agricultural Department is edited by W. F. Clarke, Esq., Lindenbank, Guelph, who is widely known as at one time the editor of the *Canada Farmer* and more recently the *Witness* lecturer on agriculture. His editorial articles and "Agricultural Letter Box" are especially attractive. The *Witness* Markets are all perfectly reliable and very full. Hardly less valuable is the veterinary columns conducted by D. McEachran, F. R. C. V. S., Principal of the Montreal Veterinary College, and the Dominion Inspector of live stock. His name stands in the front rank of veterinary surgeons on this continent, and the prompt replies given to correspondents are valuable. A "Poultry Column" has just been added, and promises to be of great assistance to poultry farmers, who are growing in number. In the cities and towns especially the raising of fowls is increasing in popularity. While these departments are of especial value to the farmers, the cultivators of the soil in a smaller way, and the gentlemen and ladies who are fond of gardening, are not neglected. The Legal Department, in which all legal questions are answered by one competent to perform this work, is a valuable assistance to all men of business. And then the paper is full of information of especial interest to the family, even the little children have a column to themselves. An especial feature about this paper is that every department is carefully edited, not thrown together hap-hazard, so that those relying on any information given are not likely to be misled. Every subscriber of the *Montreal Weekly Witness* can tell of special offers whereby old and new subscribers are benefited.

ANIMAL LONGEVITY.

A tortoise, which died in the Bishop of Peterborough's garden in 1821, was more than 220 years of age, and one belonging to Archbishop Laud died from neglect at the age of 128 years. As to fishes, the pike has been said to live for 267 years, and the carp for 200 years. It is highly probable that the gigantic salamander may live for a greatly prolonged period, and frogs and toads are probably long-lived animals, small as is their relative size. A toad has been kept for thirty-six years without showing signs of age, and then died through an accident. Whales have been supposed to live from 300 to 400 years. The life of an elephant is said to extend beyond 100 years, but of this there seems as yet to be no certain evidence. Birds, as creatures at once so active and warm blooded (and thus compressing, as it were, much life into a small period), might be expected to be short-lived. Yet parrots have been known to live for upwards of a century, and pelicans, geese, and crows may exceed the period commonly allotted to man. But however commonly three-score years and ten may be the term of human life, man can certainly both live and retain his intellectual faculties more or less beyond 100 years. Yet a horse is generally old at 30, and is not known ever to have attained twice that age. The life of a sheep is of about 15 years' duration, and that of a dog from 15 to 20, although allied animals are much longer-lived. Thus, the lion called Pompey, which died in the Tower of London in 1760, had lived there for no less than 70 years. Extremely varied, then, is the duration of the life of individual organisms. Not less varied are the relations to time of the lives of races, and of different groups of animals and plants. Species, genera, families, orders, and classes of animals and plants, differ extremely as to their period of duration, some of each of these groups appearing to have been but short-lived compared with other divisions of similar rank.—*Contemporary Review*.

LESSON FROM A CHILD.

I remember hearing of a little girl who went to her Sabbath School, and when she came home her mother asked her what she had done at school, and she, in the simplicity of her little soul, said:—"Oh! dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby brother was buried this week, and she was so sorry, and she cried so that I cried with her, and I took her hands in mine and kissed her, but it quite took all the lesson out of my head; and poor Sara Miles, who is always behind with her lessons, had them this morning quite perfect; and she was so happy that although she got more tickets than I did, I was quite glad, too." "My dear," said the happy mother, "you have fulfilled the apostle's injunction; you have wept with those that wept, and rejoiced with those that rejoiced."—*Rev. Patten Hood*.

The death of Rev. M. W. Pinkerton, Nov. 10, on his way to the proposed new mission of the American Board in Umzila's kingdom in Southern Africa, must put back this project for six months at least, even if another leader were ready, as the climate is such that no new expedition would attempt to reach that point again from the Zulu Mission until late next spring. No particulars whatever are yet known of Mr. Pinkerton's death, nor can letters reach here for five weeks at least. Mr. and Mrs. Richards, who sailed in October, would reach the Zulu Mission, probably, about this time. They went out with the expectation of going to the new field next summer, their plan being to study the language of Umzila's kingdom (before leaving the coast) for some months, which is largely the same as that spoken by the Zulus, though some nine hundred miles distant. Mr. Pinkerton was a graduate of Ripon and of Chicago Seminary, and had laboured nearly ten years among the Zulus when he came home to America to make preparations to enter the new field.—*Congregationalist*.

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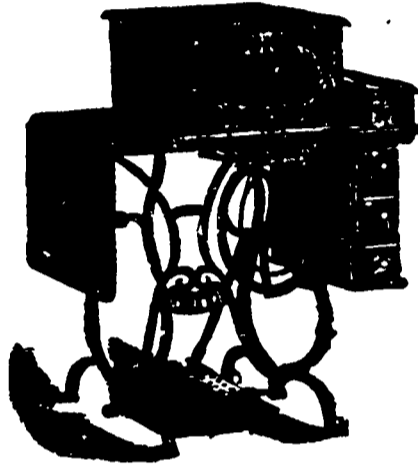
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