

not be difficult for our readers to see how the efforts put forth by the Canada Congregational Missionary Society, in the way of extending their mission work, have been "blocked" or "hindered" by him. Sent by that Society to occupy the first or most important position it had in that "new land," and from that position having published to its constituency of Congregational Churches in Canada and in England, over his own signature, what was before known only as second-hand, the burden of proof now, indeed, lies with himself, to show how he can hold such views and feelings as those expressed towards the aggressive work of our Churches and not hinder and block that work in Manitoba. It is quite in order for the Winnipeg pastor to rise and explain. In the meantime, we call his attention to a letter in another column on the subject, by our Missionary Superintendent.—C.

MR. EDITOR.—In noticing a communication from Winnipeg in your last issue, it is apparently taken for granted that the initials "J. B. S." are those of the esteemed pastor of that Church. I beg respectfully to suggest whether this is not open to doubt, and whether the initials may not be those of some over-zealous and not over-wise person in the congregation—we will say Mr. J. B. Smith, or Mr. J. B. Sutherland? It is, I submit, scarcely likely that so intelligent, clear-headed, and able a man as Mr. J. B. Silcox, should perpetrate such nonsense as is contained in the latter part of the communication aforesaid. The writer, whoever he may be, assumes that the golden age of peace and unity has dawned upon the denominations that are now established in the North-West, and congratulates himself upon the "new wine" and the "new bottles" that are to be plentifully met with there. He grounds his congratulation on a threefold statement:—

*First*,—That ministers of different Churches in Winnipeg are on good terms with each other, and attend each other's social festivals.

*Second*,—That two brethren, long connected with the Congregational body, are now, as he phrases it, "preaching the Gospel in the Presbyterian Church."

*Third*,—That the Congregational Church at Winnipeg is about to contribute, no doubt from its superabundant resources, to assist the work of the Methodist and Presbyterian Churches in that region.

Now, while I would be the last to deprecate any rational and practical fraternity amongst Christian brethren, I may take leave to doubt whether this threefold cord of statements will sustain such a weight of meaning as is attempted to be attached to it. For, first, it is no new and unheard-of thing, even in the fossilized regions of Ontario and Quebec (where the "old wine," we may presume, is somewhat musty), for ministers of different Churches to preach for one another, speak at each other's social gatherings, and

generally to exhibit a brotherly and fraternal spirit. The fact that your correspondent thinks these things to be somewhat "new and strange" is good evidence—evidence that would weigh with any intelligent jury, — that the initials "J. B. S." were those of some other person than the Pastor of the Winnipeg Church. Such a mistake could scarcely be committed by him. He has lived both in Ontario and Quebec long enough to know that what "J. B. S." speaks of as new has been a common usage for years in both these provinces. But, secondly, I fail to see any evidence of fraternization in the fact that two brethren, formerly ministers amongst us, are now preaching the Gospel in the Presbyterian Church. Here, however, one must pause, and consider whether there is not some occult meaning in the peculiar phraseology employed. It is no new thing for Congregational ministers to preach the Gospel in a Presbyterian Church, nor is the contrary a new or unheard of thing either. Ministers of these denominations often preach the Gospel in each other's churches. But it would be "new wine" in "new bottles" indeed, if our brethren could not only preach the Gospel in the Presbyterian Church, but administer the same in a Congregational fashion. Manitoba is a long way off, and in stormy weather news travels slowly. This may be the reason why we have not heard of an entire change in the constitution and polity of the Presbyterian Church as administered in the North-West. The "wine" as we have it in these parts is pretty old. Venerable standards have to be subscribed; books of discipline adhered to; catechisms are imposed with the authority of ecclesiastical law. If all this is so changed in Manitoba that a Congregational minister, after preaching the Gospel in a Presbyterian Church, can gather a membership and guide the flock with the same rights and privileges that he and they would have in a Congregational Church, he still being a minister of the Presbyterian Church, we have a "new wine" indeed, and one of a very pleasant flavour. I am afraid, however, this is not what is meant; and that, although couched in such obscure phraseology, nothing more is intended than that these brethren have renounced their connection with the Congregational body, and submitted themselves to the discipline and authority of the Presbyterian Church. This, however, is not putting new wine into new bottles at all, it is simply smashing the old bottles; neither more nor less.

With regard to the third matter. If the Winnipeg Church is so rich that, after satisfying its own requirements, helping its own needy brethren, as it is bound to do according to its ability, and sustaining the general objects which the Congregational Churches are pledged to carry on; if, I say, after doing all this, it has money to spare, there may be no harm in pouring its surplus into the superabundant coffers of the