

A PRACTICAL ANSWER TO THE QUESTION.

Our bane as a church during the past twenty or thirty years, has been our selfishness. We have not kept in the forefront as our motto, "The people for Christ." Our pastors have worked for their church to a handful of people; they have given labor, talent and time, that belonged to communities; consequently they lived upon their own vitality, and consumed it; then they mourned their fewness. We have had amongst us a policy of repression. The work of the Lord though the grandest message given to a body of men to deliver, has been repressed. Both men and churches have been crushed by this method. The only policy for us to adopt is one of steady indomitable aggression. It is "do or die." Then let us *do*. How? We will begin at our own churches, and preach out. Instead of pastors confining their labors to their congregations, let each one go outside and form a constituency amongst the people. We have not a paper in every home in the land to represent our ideas. We do not seem to have enough *stir* about us to command a place in the great dailies and weeklies. We have churches empty and rotting, all over the country, to proclaim our characteristic popularity. We are not much thought of. Canada has not seen for many a day the best side of Congregationalism.

We will be our own propagandists. With that best of all instrumentalities, the living voice, we will proclaim ourselves in pulpit and platform. Let each minister make his pulpit and pastoral work as strong as earnest work can make it. Then he can look out on the broad field and see if he can find a place to declare the great principles of political and religious liberty. John Wesley found such a place for his voice. Charles Kingsley, beginning at Eversley, let the world hear his ideas. In the lecture field, J. B. Silcox popularized Congregationalism in Manitoba; and we all know what Dr. Wild has done for Anglo-Israel. In a similar way we can popularize our ideas. We can feed the people with them, build them up in them, and when the awakening comes reap the harvest.

For the time-being, we must be more interested in a conscientious performance of our duty to all

men than in immediate success. None of us could go about coaxing people into our church either by argument or plausible flattery. We are not mean enough for that.

But we want the people to know that there is such a thing as the supremacy of Christ in the church and in the individual. That through the exaltation of Christ our manhood is developed, and divisions impossible. That in Him there is liberty of conscience and unfettered communion. You may look in vain for a body of Christian people committed to this as a definite work. Show me that denomination, and I will go with them; we will all say this scheme is neither visionary nor impracticable. In a narrow sense it is not. The people are more than half with us already. If we had a better name thousands would be with us. The future belongs to our principles, whatever name may be tacked on to them. We have the name and the principles, why not have the fruit?

Warton.

C. E. BOLTON.

Correspondence.

LETTER FROM MR. McINTOSH.

DEAR SIR,—I am sorry to see that Mr. Goldberg has rushed into print to air his fancied grievance against our Superintendent; and I shall be surprised if the brethren in the West attach any importance to his letter.

It was my privilege to spend a few days in Brooklyn, at the meetings of the Union, in July last, and to see something of the *circumstances* which led to the advice being given that the grant be not made. A glance at Mr. Goldberg's letter will show what the trouble is, where he refers to "coming out to the back woods of Nova Scotia," after having enjoyed the "many advantages and privileges," of former years, and his unwillingness to "metamorphose himself into a Nova Scotia fisherman," and "instead of giving, has to receive advice from them." So far as I could learn, that is indicative of his whole attitude since his arrival in Nova Scotia. The people of Brooklyn are not such as are found in "backwoods." Their homes give evidence of culture and taste. Many of the