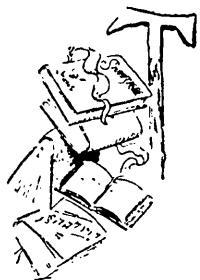


the third day, ascended into heaven and sitteth on the right hand of God, where He ever liveth to make intercession for us. The difference between these two masters will make an immense difference in the characters, motives, fears and hopes of those who follow them. . . . To the Unitarian our idea of Jesus Christ borders on blasphemy. To us our Lord's words, insisting that 'all men should honor the Son even as they honor the Father,' condemn Unitarians."

Editorial Articles.

THE CONGREGATIONAL MARTYRS.



THREE hundred years ago, on the 6th April, John Greenwood and Henry Barrowe were executed in London. In Elizabeth's reign, in 1586, Greenwood was imprisoned for *holding a religious service* in a private house. Barrowe visited him in prison, and was himself detained on the

verbal authority of Archbishop Whitgift. There they remained about seven years; though occasionally let out on parole. But they added to their offence by writing against Prelacy when in prison. At last they were condemned. Their strictures on the book of Common Prayer were held as an attack on the Queen. They were hanged as felons at Tyburn, but their memory is fondly cherished, as men who stood forth for the liberty they found in the New Testament; and which we as fully enjoy as they pleaded for; and which, but for such men, we might not yet have in our lot. Fitting demonstrations in England have marked the date, of which we may speak when further details reach us.

It is worthy of remark that it is almost always the day of death and suffering that is remembered or observed with us as a "Saint's day." Our interest centres in the day of Barrowe and Greenwood's suffering, and concerns itself little with the day of their birth, and so with others of the old worthies. It is almost never the birth day.

And while we think of the men, let us remem-

ber well the principles they upheld,—“Freedom to worship God!” That men should ever have been molested and punished in free England for meeting together for worship, and taking the New Testament as their guide in church order, seems now well-nigh incredible! Let us value our better birthright, and honor it by nobly using it.”

THE RURAL CHURCHES.

The most pressing problem that will come before the brethren at our annual gathering at the Union meetings in June, will be the country churches. The subject may be passed lightly over; but none the less is it the most important problem of the year. Scarcely one of them is in as good a position as five, ten or twenty years ago. The drift and tendency of population toward the cities accounts for some of it; but by no means all. Two causes lie at the bottom of it, which may be thus stated: 1. Lack of interest among the city and stronger churches, and, 2. Lack of self-help among themselves. Again and again have churches dwindled away, in the neighborhood of larger and stronger churches, who might have taken them under their wing, and nursed them into life and vigor again. Unionville, Markham, Eaton, Vespra, Fergus, Churchill, Portage la Prairie, Lennoxville, St. Thomas, may be mentioned, as churches dead or dying, in the very presence of stronger and neighboring churches; the names of which will suggest themselves at once to most of our readers.

Lack of self-help in the churches leads largely to lack of interest outside. If a church “cannot” meet together for public worship on the Lord's Day, till it gets a student, or a preacher from some other church, and lets its prayer-meeting dwindle away, and omits all collections for college, and orphans, and missions, and “Union,” why of course they are not in a position to help any other church. Young people are allowed to come into the church, and are not asked the straight question, “Are you saved?” and are not asked, “If you come in among us, are you willing to do for the Lord whatever the church, in the exercise of such wisdom as the Lord gives it, lays upon you?”

But while we are waiting for the churches to be revived, and stirred up to do their duty, both