

A PLEA FOR CO-OPERATION.

MR. EDITOR,—As one of your readers, the writer could have desired for the important project which lately engaged the attention of the Joint Committee of the Presbyterian and Methodist Churches, at their recent meeting in Ottawa, a more hearty support than is accorded to it in two several articles in your issue of the 10th ult. It may be that the lack of sympathy apparent arises from the absence of personal experience or observation of the evil which is sought to be remedied.

When one sees, and is made to feel, the injurious effects of the multiplication, within a very limited area, of small, feeble and hopelessly struggling mission stations, one is prepared to hail with delight such a scheme as the two large and influential Churches named seem to have in view. It may be assumed that any such scheme would not contemplate any retrospective action, and so could provide no remedy for errors of the past. But there are good grounds for hoping that it will prove of incalculable benefit in the way of preventing the occurrence of similar errors in the time to come. It must be well known to many of the ministers of both Churches that there are, in outlying districts, especially in the newly-settled regions, many examples of this crowding together of stations.

Take the two following instances, just outside of one of our large villages. In this village each of the denominations represented in the Ottawa Committee has a small but growing settled charge.

Four miles and a half north-west of it, and within half-a-mile of each other, stand the Presbyterian and Methodist places of worship, in each of which may be found from one to two dozen worshippers usually, a larger number occasionally. Two preachers of the Gospel, whose time and energies could be expended to much better purpose, go over the same road, the one every Sabbath, the other every alternate Sabbath, to minister the same Gospel to those two little congregations.

Again, three miles south of the village stands a building belonging to the Presbyterians, in which, at the present time, the missionary and the Methodist missionary both preach every second Sabbath, the one in the forenoon, the other in the afternoon or evening. Shade of Dr Strachan, could not one man be found who could preach to these people for they all meet together, followers of Knox and Wesley alike,—a Presbyterian sermon in the morning and a Methodist one in the afternoon! Those attending at this quasi-union station are still fewer in number than the congregations to the North.

Does such a state of matters indicate the wisest economy, or the best possible expenditure of men and means in the vineyard of the common Master? And how does it tally with the exposition of the noble Christian sentiments accredited to the various evangelical denominations, in some of the excellent communications which appeared recently in the *Toronto Globe* in reply to the Roman Catholic Archbishop? Your correspondent yields to no man in loyalty to the Church of our fathers, or in firm attachment to all the doctrines of divine revelation as understood and held by our Church. But looking at the great paramount interests of the Church of Christ, and the urgent and imperative obligation to supply every corner of the land with Gospel ordinances, it is hard, in the light of New Testament teaching, to justify the continuance of our present method of working. Do not Methodists and Presbyterians alike hold to the "one Lord, one faith, one baptism"? Moreover, are there any very important differences in our respective modes of worship? One might venture to affirm that any ordinary hearer, visiting at random a given number of Presbyterian and Methodist Churches indifferently, when the ordinary public services were going on, would find it difficult to distinguish between the two denominations, so far as the scripturalness of the teaching is concerned.

Granting, however, that there are diversities of view on certain well-known points both of doctrine and discipline, which might be a sufficient barrier in the way of a corporate union of those two bodies, it does appear to many of the most earnest workers in the Home Mission field that there is no insurmountable barrier to such co-operation as is aimed at, and as would almost certainly go far to promote the more harmonious and efficient working of our Home Mission fields, and the advancement of the Redeemer's kingdom in our land.

MUSKOKA.

THE FEARLESS OLD MAN.

MR. EDITOR,—Please allow me again through your valuable paper to give voice to a cry of distress from your old Christian friend and co-worker, and to thank you for past kindness and favours.

Rome has again visited me and persecuted me in the night between last Saturday and Sunday, by destroying with her incendiary torch all the stereotype plates of my book, "The Priest, the Woman and the Confessional," with a good number of the volumes of the twenty-seventh edition which were ready to be sent to different places. I was to begin the twenty-eighth edition of that work this week, when this new calamity struck me. For, though there was an insurance which, I hope, will be paid, you know how these insurance matters are so tardy in settlement, and never meet half the expense and loss in such disasters.

This new calamity, coming so soon after the other, does finish my run. For the little help which a few kind friends in Canada with ten Loyal Orange Lodges of our noble-hearted Orange brethren had sent me had been employed in trying to raise my volume, "Fifty Years in the Church of Rome," from its fiery grave. More than two-thirds of it was already in plates. I had gone to Chicago last Saturday to revise the proofs, of which 450 pages were ready, and during that very night the whole has again been reduced to ashes.

Will I be discouraged by these losses and daily renewed persecutions? No. More than ever I put my trust in our merciful Heavenly Father. He has promised never to forsake them who trust in Him. With the prophet of old, I say: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Will I be discouraged by these efforts of the foe to break me down? No! A true Orangeman, a true Christian, is never discouraged, for his trust is not in himself—his trust is in Him who is the only strength of man.

When, at the invitation of the Christians of Canada, I went, some years ago, to attack publicly the Church of Rome and battle against her mighty fortress, several thousand furious slaves of the Pope were sent to demolish the churches where I had to speak. They surrounded me on every side—they struck me with sticks and stones—several times I was wounded.

One of the prominent ministers of the Gospel asked me if I were not frightened and discouraged when surrounded by so many obstacles and dangers, and he added "Would it not be wiser and more prudent to withdraw from such a terrible conflict?"

I answered him: "My dear sir, so long as I know that my God is above my head, and my Orange brethren and Christian friends by the million praying for me, I have nothing to fear. We will gain the day." And I was correct. More than 30,000 converts from Rome since that time testify to the truth of my assertion.

Some friends to-day have told me. "You ought to give up the combat do not continue to publish your books. Rome is determined to destroy you. You are penniless. How can you continue such an expensive work?"

I have answered again: "So long as I know that there is a God there to tell me. 'Fear not,' and that there are 10,000 Orange brethren, with two millions of other Christians, to offer up a prayer to the mercy-seat for me, and a fallen crumb from their tables to cheer me up, and keep my strength for the conflict, I will not give up an inch of the ground we have gained in this glorious battle-field. I will work, pray and fight till I hear the noise of the crumbling walls of Romanism falling down everywhere. I will fight till the Captain of our Salvation gives us a complete victory."

The two thousand Orange Lodges of Canada, with the millions of my dear co-soldiers who know and love me, and whom I know and love there, have only to move a finger to repair all our losses, and to heal all our wounds. And there is not one in their midst who will let their old brother fall without some effort to rescue and save him. Truly yours in Christ,

C. CHINIQUEY.

St. Anne, Kankakee Co., Ill., Feb. 17, 1886.

P.S.—In the name of our common Saviour I ask the Christian press of Canada and the United States to reproduce this letter. Let my brethren pray our merciful God to save me from this burning furnace of tribulation and misery, as He saved Daniel in the days of old.

C. C.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—For the past few years we have had from the General Assembly, and through the columns of your paper, many strong and urgent appeals for support to this fund. And in a late issue we had from "Knoxian" an appeal of a new kind, namely, that of scurrility and ridicule. And I observe that his last two articles on the supplementary scheme are of the same nature. If he had been a judge of human nature, he would have known that he could not have taken a more effectual way of defeating the object he has in view. Contumely and abuse are poor instruments for loosening the purse strings.

That so many appeals to the membership of the Church for such a worthy object as that of the Aged and Infirm Ministers' Fund should fail to draw forth the substantial sympathy of the Church is an evidence that there is something wrong in the constitution and distribution of the Fund. My object in writing is to endeavour to point out some of these, and suggest a remedy. The first I would mention is the small support given to it by the ministers themselves. The payment of \$5 a year entitles them in old age, or when disabled, to all its benefits. Yet last year's report shows that only about one-third of them had paid in their \$5. Can they reasonably expect the people to support a scheme exclusively for their benefit when they so neglect it themselves. But the distribution of the Fund is the great stumbling-block. The rules for its distribution are such that a great number of the most deserving cases are cut off from participating in its benefits, while others, who have no need of its assistance, grab the money intended for the relief of their poor brethren. To put it in short, in many cases the greedy receive what was intended for the needy. Before the introduction of the supplementary scheme, a great many ministers, who had a life long fight with poverty, having to raise a family and keep up a degree of respectability on \$400 or \$500 a year, found they could not spare \$5 a year for this fund. Now, when disabled, or when overtaken by

Age and want, O, ill-matched pair!

they find that their poverty through life has been the cause of preventing them—by the rules of their brethren—from sharing in the fund contributed by the membership of the Church for their relief. And what will add poignancy to their distress will be seeing their more fortunate brother, who may have enjoyed through life \$1,000 or \$1,500 a year, and now having abundance, yet drawing from the Fund the money intended by the people for the support of the destitute in their old age. They might, with good reason, slightly change the words of our national poet, and say: Ministers' inhumanity to ministers makes countless brethren mourn.

It is, then, no wonder that the people are slack in supporting such a system of injustice. It will be said that those parties have a right to what they receive, because they have been paying \$5 a year for this purpose. Where they have plenty of private means, they are only in justice entitled to such an annuity as their \$5 a year would give them. For remedy, I would suggest a division of the system. Let the present fund, and all contributions to it in the future, be distributed only to those absolutely requiring assistance, and let the distribution be made on strictly Scriptural principles, "to every man according to his need." There might also be formed a mutual ministerial aid, or assurance, association, members paying in \$5, \$10, or \$20 a year, which would entitle them to receive therefrom, when disabled or on attaining a certain age, such annuities proportionate to their annual subscriptions.

With the present supplemented salaries there can be little excuse or sympathy for them, if they neglect to make provision for old age the same as other people are expected to do.

EQUITY.

King, February 8, 1886.

DESPITE attempts at concealment of the facts it is well known that ghastly scenes are frequently witnessed at the Monte Carlo gaming tables. Cases of suicide are frequent in consequence of the losses sustained by those foolish and reckless people who indulge in the maddening play. Another distressing instance of suicide is reported from Monaco. It was lately stated that efforts were being made to suppress gambling there. It cannot be suppressed too soon wherever it exists.