

of every evil element of his whole corrupt nature. Perhaps that may be thought to be going too far, but it is scarcely farther than the inspired Apostle when he declares "the love of money" to be "the root of all evil."

Of course we may "prove" the Lord with our prayers. He has never said to the seed of Jacob, "Seek ye me in vain." He never will. But that is not the truth taught here. And we always do well to abide by the exact meaning of the words we quote, except as we may use them inferentially, or in the assertion of some great general principle. Even then, however, we should never lose sight of their first intent. The very attempt to "accommodate" the language, often shows it to be a misfit in any other case to which we wish to apply it. Like a well-made suit, it will fit no one so nicely as the person for whom it was originally intended. It is so in this case.

The Lord claims the tith from His people. His Church needs it for the maintenance of its worship, and the spread of the Truth. Humanly speaking, the coming of His kingdom depends on the readiness with which it is brought in. To offer our prayers, therefore, and withhold the tithe, is but to mock God, and prove the insincerity of our hearts.

Our first question, then, in pleading the promises of God for the spread of His Gospel, should be, Are the tithes brought in? For "herewith" alone have we the promise of either temporal or spiritual blessing. "To Him that hath shall be given, and he shall have abundance; but from him that hath not (or useth not faithfully) shall be taken away even that which he hath."

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## THE CONGREGATIONAL CHURCH IN ST. JOHN, N.B.

BY JAMES WOODROW.

This church was organized in 1844, but ministers of the denomination had frequently visited St. John, and preached in the city previously. Henry Alline preached in the fields to some of the residents during the period of the American Revolution, but made no attempt to organize a church. After the Revolution, Dr. John Calif, a surgeon and officer who had taken an active part on the British side, and who came to St. John about the time of the arrival of the Loyalists, wrote to the Countess of Huntingdon in reference to the spiritual destitution of the people of the Province. In 1788, the Countess sent out the Rev. Messrs. James and Milton, who had to wait for some time to get license from the Governor to preach. Both went to Sheffield, where they remained for some period. The only place of worship in St. John, at the time, was the English Church, which had been aided by the Government. The Rector of this church dying, Dr. Calif sent to Sheffield for Mr. James to occupy the pulpit, but the "Vestry" would not give permission, unless he would consent to episcopal ordination. Dr. Calif then obtained a private house, and Mr. James held services. A new church building having been erected, in part at the expense of the Government, for the people worshipping in the English Church, the old building was asked for by the friends of Mr. James, and this was refused. In his letter to the Countess of Huntingdon, Dr. Calif wrote:—"The Church-wardens have forbidden the sexton to ring the church bell to call the people to Mr. James' meeting, and say, the old church shall be for a City Hall." Dr. Calif says, the two missionaries did good service in supplying the people of the Province with religious books. The atten-