

*in Canada*"; but, without any qualification, he wrote, "found wanting." What was said regarding "the churches of Canada" is that they had made a choice, rejecting, as we read, what had been generally found wanting. This statement we ventured to doubt.

Equally confused, as it seems to us, is Mr. Hague's explanation of Independency—English Independency we suppose is meant. It is described as meaning, "in its pure, undiluted spirit, isolation and jealousy, as opposed to co-operation and trust, remnants of which are still to be met with in England." Mr. Hague is at liberty to define his terms, and if that is what he means by English Independency it does not need either his pen or ours to say it was, and is, and ever will be found wanting. Isolation and jealousy are eminently unchristian. But we venture to say that English Independency has injustice done to it by such a use of an historic term, which the rather indicates a Church's right to be, apart from the "authority of pope, prelate, prince or parliament." And English Independency is congregational in its brotherly drawing together, both in the individual church and in the wider association for Christian work. As to American Congregationalism in its council feature, we have ever advocated *the spirit* of the council system, a council of churches, not of irresponsible individuals. But the council system among our brethren across the line appears to be developing into an ecclesiastical espionage, and we have noted the same tendency here—at least we think so, and express our preference for the old spirit of our English Independency.

What meaning Mr. Hague attaches to "freedom of thought and freedom of speech," we cannot say. The New Testament tells of a liberty where the spirit of the Lord is, of a boldness (*parresia*) which is "freedom or frankness in speaking," and which Acts iv 13 is certainly commendable, as most certainly it was rank heresy to the Scribes of the day. This freedom we are not desirous of disavowing on the part of Canadian Congregationalism. To fling out the epithets, "Unitarian, Freethinking," is a very cheap method of inviting odium, we seriously doubt its generosity, as we also do that of the sentence, "This word *hold* is not to be lightly shuffled off." We are not aware of any effort being made by any of our Canadian churches to "shuffle off" the declaration of faith so recently adopted by the Union. Does our correspondent? or is this the mere trick of a controversialist?

The quotation made from Dr. Stoughton, regarding Cromwell, suggests the thought that it is not well to catch the closing sentence of a chapter, and neglect all that follows. Had Mr. Hague read carefully the chapter following, which tells how Cromwell administered his "pretty stiff catalogue," he would have told us how the Protector's rule, in the liberty it gave—

still quote Dr. Stoughton—"proceeded far beyond contemporary powers, and in comprehensiveness surpassed every other which existed in his day." We know a score of pastors who would a thousand-fold rather be under Cromwell's administration of his stiff catalogue than to be subject to the irresponsible annoyance of some infallible pew. As for "the political party called Independents," we doubt Milton's membership. He was a pure voluntary in religion, rejecting the principle of a State church or of a State-paid clergy. Pretty good Congregationalism, that we respect.

As the jottings which provoked this correspondence have not been alluded to in the above letter, we may allow them to stand meanwhile *nem. con.* We are obliged to our friend for his kindly criticisms; we are not desirous of having it all our own way.—ED.

MR. EDITOR,—I think few in our churches have much information regarding Manitoba and the North-West. We have occasionally heard of some of our Eastern brethren starting out to visit this country. They get to Winnipeg, are surprised at that young, but great and ambitious city, spend a few days with its hospitable people, and then, lost in wonder, return home, forgetting that they stood but upon the threshold of this great country. We could count on the fingers of one hand all the Eastern Congregationalists who have visited Brandon, and we are only 132 miles west of Winnipeg. There must, therefore, be a great lack of personal knowledge regarding this country and its requirements. I will not at present take up valuable space with facts regarding the entire country, but will just give some information about Brandon, where I have lived over five years. Our city is situated on the main line of the C. P. R., and immediately west of where the railway crosses the Assiniboine River. Second only to Winnipeg in population and commercial importance, and for situation the joy of all Manitoba, and has no rival; with a population of about 2,500, principally Ontario families, and therefore largely Protestant. All kinds of mercantile business and the professions are well—and perhaps too well—represented here. Not but what there will be room for all as our city advances; but before there can be much marked change in our progress, more of the vacant farm land in this district must be brought under cultivation. True, some of this is held by outsiders at unreasonable prices, yet there are hundreds of farms within twenty miles of Brandon that are not so held, and are waiting for the Ontario and Old Country farmers, and even now there is more grain shipped from here than from any other point in the Province. The climate is severe; the day is past when we would repeat that oft-repeated statement that one does not feel the cold in this country. You will, however, feel the cold very much more in Onta-