

history. All great religious movements in Scotland have been popular movements. They were not forced on the people from without by State diplomacy, or the oratory of demagogues. The signing of the Covenant at Greyfriars Church-yard on the 28th February, 1638, was a solemn and impressive act of the Scottish people. The movement spread throughout the kingdom. From that day onward the conflict raged with more or less intensity till the last Stuart was banished from the British throne, and the principles for which the people agonized had achieved an unequivocal and permanent triumph.

The victory was a valuable one, but it was also costly. The fiercest persecution raged from the Restoration of Charles II., in 1660, till the flight of James II., in 1688. These years were known as the Killing Time. Many of the best of Scotland's sons and daughters met with a martyr's death. Several of her holiest ministers sealed their testimony with their blood. Thousands were driven into exile, and the outlook was one of the darkest and most dismal. The Revolution came and with it William of Orange, and from that time, though there were occasional encroachments, the principles for which they bled and died have continued to be respected.

Mr. Frierson traces the influence of English Puritanism to the preaching of Wishart, Hamilton, and Knox. They lived and laboured for nearly half a century before Roger Williams was born. Among the banished Scottish exiles for conscience' sake, numbers found homes in Virginia, the Carolinas and New Jersey. Is it probable that men who had suffered so much for the cause of religious liberty would cease to value it when they found new homes for themselves on this continent?

The Scottish Covenanters, by what they did and suffered, have made for themselves an indelible place in history. The noble generations who battled for truth and freedom have passed from the sphere of their contending, but they have left us a precious heritage. Their battles will not have to be fought over again. The fashion of that age has passed away. It returns not again. No less real is our duty in these days to contend, not only for the spirituality of Christ's kingdom, but to labour and pray for the coming of the time when all nations shall enjoy the freedom of Christ's people.—*Canada Presbyterian.*

#### GOOD DEEDS.

Live for something. Do good, and leave behind you a monument of virtue that the storms of life can never destroy. Write your name by kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of Heaven.—*Dr. Chalmers.*

#### Correspondence.

##### MR. HALL'S LETTER.

MR. EDITOR,—“Inasmuch as the Canada Congregational Missionary Society does not consider Manitoba and the North-West Territories a part of Canada, and therefore out of their field,” etc.

The above I find on page fifty-one of the February number of THE CANADIAN INDEPENDENT, over the signature of “J. B. S.” I have had numerous enquiries respecting the statement, and I confess I was surprised and pained when I first read it. Surely the writer must have forgotten the past, and in a fit of temper have written unwisely—and what on reflection will surprise himself as much as any one else.

Lying before me are letters written by J. B. S., early in 1884, in reply to communications from myself and others in relation to mission work in Manitoba and the North-West. From these it will be seen that if the Canada Congregational Missionary Society does consider Manitoba and the North-West Territories “out of the field,” they have been simply carrying out the policy sketched for them by J. B. S. I wrote to him officially asking for information regarding three places in Manitoba, or any others he might consider suitable as centres of operation for our Society. After waiting about four weeks his reply came to hand. Nothing could be more disappointing or discouraging. Having heard him so recently in London telling the Union that they wanted the greater part of the ministers in Ontario, at least, all the best men of the denomination, and that it was not our money they wanted, but our men, we were all amazed at the tone of his remarks. He says: “The form of Church life that will hold this North-West is the Presbyterian first, then the Methodist, then Church of England. In my mind it is questionable whether we should spread ourselves out so thinly over a vast Territory. Missionary work is very expensive here, and for a long time the churches will need to draw on Mission funds. It seems unchristian and unwise to divide up little towns into so many churches.” Then follow illustrations of such dividing up by Presbyterians, Methodists, and Baptists. He continues: “Now I hope I am a Christian, and I am willing to do missionary work, but I will never be a party to start a Congregational Church in a place that is already over-churched. I do not want to stand in the way of the Congregational missionary work in the North-West, but after three years' residence here, and having some knowledge of the character and ecclesiastical leanings of the people settling up these vast prairies, and with some knowledge of the present organizations and churches that are preaching the Gospel here, and