

tained by the Congregational churches of England and her colonies. It is also evident that if the sister Congregational churches separate themselves from this church, it can as well do without them as they without it—and possibly their action may result in making many other churches independent. It also seems strange that while rumour, upon which these churches based their action, has charged this church with more serious delinquencies than the lack of discipline, such for instance as the teaching of heretical doctrine, these matters have been passed over, and this question has been taken up.

“CONGREGATIONALISM IN CANADA,” is the subject of a letter appearing in the *English Independent*, of December the 4th, written by Mr. Arthur Clayden, of Faringdon, from which we make the following extracts:—

“About a month or six weeks ago, I attended the morning service of a Congregational chapel at London, Ontario. The small chapel was crowded and the young pastor, the Rev. R. W. Wallace, B. A., preached one of the most earnest and able sermons that I heard in Canada. The next day Mr. Wallace called on me at the hotel where I was staying, and laid before me his ‘case,’ asking me to use my influence with the wealthy Congregationalists of England on his behalf. * * * I promised to do my best for him, through the medium of your columns. Mr. Wallace needs a new chapel. * * * It appears that during the short period of this gentleman’s pastorate, the usual results of a substitution of youthful ardour for STEREOTYPED INFIRMITY have been realized. The bed has become too short for the congregation to stretch itself upon. Applications for sittings have to be dismissed for want of room. The church numbers about 180 members, of whom 40 have been added during Mr. Wallace’s ministry. There are some 225 children in the Sunday School, and this number might be doubled if they had the requisite accommodation. During the last year about 22 young men have come forward to join the church, and altogether the affair has a healthy and encouraging look about it. Now will English Congregationalists help this young brother across the

Atlantic? * * * When it is remembered that 35 years ago the city was a pine forest, and that there are no wealthy men connected with the church, I think the case looks good enough to induce some of our Samuel Morley’s to take it up. * * * Mr. Wallace’s church is really a Colonial Missionary Church, and if our Colonial Society has got any funds or any vitality about it, I hope it will look into his case. * * *

In commenting on the above, we wish to state that the italics and small caps are ours, but the gross misstatement of facts thus indicated must be charged home to the writer or the gentleman who “stated his case” to him, for either Mr. Arthur Clayden has drawn very largely on his imagination, or he was falsely informed. We venture also to say that had the writer consulted with any of the neighbouring Congregational pastors, he never would have written that letter. We feel in duty bound to correct these misstatements.

There is throughout the letter such an overdrawing of facts, to say nothing of the fiction, that it is made utterly unworthy of confidence. Whether or no “the city was a pine forest 35 years ago,” is indicated by the fact that this church was organized in 1837, 36 years ago, and it is not usual to organize churches in a pinery where there are no people. The church is not “really a Colonial Missionary Church” as it has received no Missionary aid from any Society for eight years, or since the settlement of the present pastor’s predecessor. It is stated that the Sunday School numbers “some 225 children, and this number might be doubled if they had the requisite accommodation.” That would make a school of 450 scholars, or as many within 48 as there are in Zion Church, Montreal, and all its Mission Schools. But these and other statements