

conate," Rev. W. H. Allworth. A very animated discussion followed the reading of each paper.

At the closing "platform meeting" ten-minute addresses were made as follows:

"Our Denominational Outlook," Rev. W. H. Allworth; "Feeling, Principle, and Christ as Forces in the Christian Life," Rev. C. Pedley; "Foreign Missions and our Churches," Rev. D. McGregor; "The Work of the Spirit," Rev. W. Hay; "Entire Consecration," Rev. H. Hughes.

This brought a very interesting meeting of the Association to a close. The next meeting will be held in Hamilton in October.

D. MCGILGOR.
Secretary.

MANITOBA MISSION.

PILOT MOUND CONGREGATIONAL CHURCH.

A beautiful hill, rising above the rolling prairie, one hundred miles west of Emerson, is appropriately called Pilot Mound. Until two years ago it was known only as a landmark for the hunter and trader. It is, however, now the guide to many a settler, as he wanders over the boundless prairie; a welcome object to tell him, when many miles away, the direction of his home. It suggests to him hopes of his accustomed privileges, schools and churches, in the town which he expects is yet to be. It furnishes a beautiful village site for a large section of country, chiefly settled with an intelligent and industrious people, many of whom have enjoyed the privilege of fellowship in Congregational Churches.

The Rev. J. Brown has preached here and at different stations during the past winter, and for some time there has been a desire on the part of the people to organize a church.

With this in view Rev. W. Ewing was requested to visit the field and assist in the work. On March 22nd, he preached to about eighty persons, in the house of Mr. Fraser, which has by his kindness been used as a meeting house.

On Monday evening a large number again gathered, and it was decided to meet the following afternoon and form the nucleus of a Church. The beautiful spring weather, bringing with it, hurry and bustle, did not prevent an earnest company from assembling for this purpose, in the house of Mr. R. Blackburn. After devotional exercises W. Robertson, Esq. was called to the chair. An exposition of Congregational principles was given by Rev. W. Ewing, after which a little band of ten, all of whom had been members of Congregational Churches,—with united hands to symbolize the union of hearts, in prayer led by Rev. J. Brown, covenanted to walk together in Church fellowship, according to the law of Christ as set forth in the New Testament.

The doctrinal statement of the Congregational Union of Ontario and Quebec was then adopted as a declaration of the fundamental doctrines held by the Church to be Scriptural. A unanimous call was extended to Rev. J. Brown, who consented to become pastor of the Church. Deacons and officers were nominated, and the name Pilot Mound Congregational Church was chosen.

A delightful season was enjoyed at the Lord's table, after which the members and several friends sat down "with gladness and singleness of heart" to a bountiful supper provided by Mrs. Blackburn. This, as well as the other parts of the service, appeared to be clearly apostolic.

It is estimated that at the different stations, there are about thirty who have been members of Congregational

Churches, and many of different denominations are interested. Mr. Brown and the little band enter hopefully upon the work.

Land for the Church site is kindly offered by Mr. J. Fraser, and we trust that a church home will soon be erected. May this and the Church at Winnipeg, both so hopeful, be but the beginning of that planting which shall grow up to be a mighty power for the extension of the kingdom of Christ in our vast new territory.

THE UNION MEETING.

TORONTO, April 19, 1881.

The joint Committee of the Toronto Churches on reception and entertainment, request that the ministers and delegates coming to the Union Meeting will notify the undersigned at the earliest date, not later than 17th May.

W. FREELAND,
71 Bay Street,
Secretary of Committee.

Correspondence.

THE REV. A. HANNAY'S LETTER, AND THE REV. W. H. ALLWORTH

To the Editor of the Canadian Independent:

DEAR SIR. In Mr. Allworth's letter of 7th inst. reference is made to a "Conference" which met with Mr. Hannay, the members of which "he naturally supposed to be representatives of Congregationalism in Canada." As the one in the Northern Church was that which met the respected Secretary of the English Union, and as I have heard other insinuations thrown out as to the undue influence exerted thereby in the formation of Mr. Hannay's opinion, I would give your readers—as far as memory serves, no record having been kept—an account of its personnel. We who planned it were shut up to Monday evening by Mr. Hannay's personal convenience, therefore no one could come from the East further than from Belleville, without spending Sunday in Toronto. Such consideration necessarily limited the invitations. The entertainment was provided by the united diaconates of the Zion, Northern, Western, and Yorkville Churches, who were nearly all present, as were the four pastors (Mr. Silcox was then pastor of the Western). Invitations were sent, or arranged for to be sent, to all the ministers connected with the Central Association, and to Messrs. Heu de Bourck, Allworth, Griffith, and McGregor (Guelph), as being within possible reach of that Monday evening gathering. The Association was well represented; Mr. Heu de Bourck was there, and though Mr. Allworth did not respond, I venture to think your readers will agree with me that the brethren present did fairly represent the Congregational elements of central Ontario.

As I am one of those who believe the denomination has been weakened materially and morally by "trust in clerical adventurers," it may be permissible to say my opinion was given on that and other matters at the very commencement of the Conference, and, as I spoke but once, there was abundant opportunity to correct any wrong impression my decided conviction might have made.

Like you, Sir, I thoroughly deprecate the washing of ecclesiastical dirty linen in the columns of a paper destined to fall into the hands of our children, or to give publicity to troubles Christian charity would cover, and therefore add nothing save that Mr. Hannay's remarks were general—if the cap is fitted, he is not responsible therefor.

JOHN BURTON.

To the Editor of the Canadian Independent.

DEAR SIR,—My letter which appeared in your last week's issue was not intended for publication, much less does it

call for the exhuming of anything in the past, or the stirring up of dirty puddles, which your strictures assume to be in existence. My letter does not fairly admit of such a construction. I should have been destitute of common sense to have asked such a thing. But believing that we are just now being misrepresented by other denominations, and that some of our professed friends are helping to make the impression that we are suffering for want of creeds and councils, I privately requested a *LIST*, or, in other words, the *name* and *number* of the churches in Ontario who have been ruined by clerical adventurers. It would not have occupied many lines. I have known our churches for the last forty years nearly. I commenced preaching in 1842—and I boldly assert, that I believe we have not been so often imposed on as the congregations of other denominations.

Our system assumes that a Congregational church can be trusted to choose its own minister without outside dictation. Assertion to the contrary, is without proof to sustain it.

Presbyteries, Conferences, Bishops, Councils, and Churches have each in their turn been deceived, and have trusted the wrong man. I appeal to the record and history of our own and other churches in Ontario for the last forty years. I say that our record will compare favorably with that of any other denomination.

Yours, &c.,

W. H. ALLWORTH.
Paris, April 9, 1881.

To the Editor of the Canadian Independent.

DEAR SIR.—It appears to me that the judgment Mr. Hannay formed as to the causes of the weakness of our denomination here, was not his own. He had but scant opportunity for observation, and what he saw was chiefly through other people's spectacles. Mr. Allworth's supposition that the respected Secretary of the Colonial Missionary Society received his impression from the brethren who met in conference with him, is doubtless to a large extent correct. Had he been favored with an interview with such as the respected Paris pastor and others, a different or very much modified opinion would have been recorded on the special cause dealt with in Mr. Allworth's letter in your last issue.

The case of the Bond Street Church is introduced as an illustration, and, as one who has taken a perhaps too prominent part in its affairs—a part, however, honestly and conscientiously pursued—I beg space for a word or two with regard to it. That the damage done to the whole body through the mistake of recalling to the high and responsible office of the pastorate, a man who had once confessedly fallen as their late pastor had, was serious and far-reaching in its effect, I sorrowfully admit; and the Church by a resolution, has unanimously expressed its sorrow and regret therefor. Mr. Allworth scarcely realizes the extent of the evil results of the extension of that call, or I am sure he would not call them "imaginary." You, Sir, are correct in your verdict thus far. But here I must part company with you, and agree with Mr. Allworth in his remark that in this unhappy trouble the Bond St. Church has been "more sinned against than sinning." This is true, Sir, not only as charged against the late pastor himself, but as against those who, subsequently to the erasure of his name from the membership of the Church, did not extend their sympathy and fellowship. I cannot express my meaning in more fitting language than that of a much esteemed deacon of a sister church, who has authorized me to use his words as I think well: "If the sister Churches of Toronto in their united reply to your Church were faithful, and I won't say they were not, but I must say this: that

it was a faithfulness that was *hard* and *bare*, without a kind or brotherly word in it. Would that they had acted the part of the good Samaritan when they found Bond street bruised, wounded, bleeding, and nigh unto death. If it was their duty to pour the wine to cleanse, it was quite as much their duty to pour the oil on the wounds to soothe and to heal. Did it not look as if they 'passed by on the other side?' Well, there is balm in Gilead, and a physician there. I am glad, Sir, that you do not assail Mr. Allworth's position in this respect. The evil wrought in this instance, Sir, was not unmingled with good. The church edifice has at any rate been saved to the body, and by a rigid revision of the church roll, the church itself has been set in such order that the exact position of every member remaining is known, and for holy zeal and aggressive Christian work, its membership will compare favorably with that of any church in the world. I hope that the denomination will rejoice at this fact, and when the proper time arrives secure to the church that *status* that will enable it to take its old time lively interest in the various institutions of our denomination.

I do trust, Sir, that at the communion service that will be observed at the close of the coming meeting of the Union, Bond-st. Church may rejoice, and with it the representatives of all the churches, that she is once more in sympathy with the whole body. Bond-street will not then be cited as an example of a cause of weakness to Congregationalism—but so much lost ground will have at least been recovered. No church on earth is perfect. It is only in Christ that we are entitled to meet in fellowship with each other as brethren. Let us be kind and forbearing. We cannot afford to be antagonistic to one another in a city like Toronto. United, a glorious work may be accomplished; divided, and far more serious harm will be done to our common cause than ever the serious mistake referred to has wrought.

Yours truly,

THOMAS ELGAR.

550 Church-st., Toronto, April 9, 1881

To the Editor of the Canadian Independent

DEAR SIR. In the last issue of your paper appears a communication from Rev. W. H. Allworth, and which is the ground of my writing to you at the present time. I pass over all of that communication except the paragraph relating to "Bond St. Church Mistake," as it is called. That Bond St. Church made a grievous mistake in the settlement of our late pastor, none will attempt to deny, and none regrets it more than the membership of Bond St. Church. But I feel quite satisfied that Mr. Allworth is correct in stating that the damage done the churches in the body "is more imaginary than otherwise," Bond St. Church herself being the sufferer (as she ought to be), but there seems a determination in certain quarters to sneer at and belittle Bond St. Church and everything connected with it and its present pastor.

I would advise the Editor of the *C. I.* "and all those who are in the best position to pass judgment on Bond St. Church," to consult with the Town Clerk of Ephesus, he is a sensible man and will give good advice, which I would advise you all to follow. Meantime please discontinue sending my paper.

Yours truly,

F. HALL.

Toronto, April 7, 1881.

To the Editor of the Independent.

SIR,—Has Dr. Hannay got to the right cause to account for the weakness in the Congregational body in Canada? Is he right to lay all the blame on the ministers for that weakness he speaks of? Is there no blame to be attached to its members? Are there not a great