

When sending for certificates please say by what route you will travel.

JOHN WOOD,
Sec. C. U. of O. and Q.
Ottawa.

The committee of the Union (for names, see Year Book, page 57) will meet in the vestry of Zion Church, Toronto, on Tuesday evening, June 7th, at 7.30 o'clock, to receive the Report, and prepare business for the Union. A full attendance is requested.

J. Wood, Secretary.
Ottawa, May 20th, 1881.

CONGREGATIONAL COLLEGE OF B. N. A.

The annual meeting of the Congregational College of B. N. A. will be held in Zion Church, Toronto, June 10th, at 11 o'clock, A. M.

GEORGE CORNISH, LL. D.
Secretary.

Montreal, May 21st, 1881.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of this society will be held in Zion Church, Toronto, on Thursday, June 9th, at 3 p. m.

A meeting of the General Committee of the Society will be held in the vestry of the same church on Wednesday, June 8th, at 3 p. m.

SAMUEL N. JACKSON,
Home Secretary.

Kingston, May 19th, 1881.

CANADA CONGREGATIONAL YEAR BOOK.

In order to bring out the edition of the Year Book for 1881-2 in proper time, it will be necessary that the reports and proceedings of the various societies should be in the hands of the Editor immediately after the annual meetings in June. Will secretaries and others interested, kindly remember this, and if possible furnish me with their MSS. at the close of the Toronto meetings, and greatly oblige

SAMUEL N. JACKSON,
Editor C. C. Y. B.

Kingston, May 19th, 1881.

THE MINAS BASIN ASSOCIATION

Will hold its semi-annual meeting (D. V.) at Economy, N. S. on Friday, 10th June, and following days, the first service to be in the evening. An essay is to be read by the Rev. J. W. Cox on "The Holy Ghost," and another by the Rev. E. Barker on "Training of the young." On Sunday morning, Rev. J. W. Cox is expected to preach the Association Sermon, to be followed by the Communion of the Lord's Supper. Parties intending to be present will please send intimation to Rev. E. Rose, Economy.

E. B. Secretary.

Canning, May 16, 1881.

CONGREGATIONAL UNION OF N.S. AND N.B.

Will meet (D.V.) in Noel, N.S., Friday, July 8th. Will all who are expecting to attend send me their names at once? We hope to have a full meeting.

J. W. Cox.

Noel, May 19, 1881.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

The annual meeting of the above Society will be held during the sessions of the Canadian Congregational Union, immediately following the annual meeting of the Canada Congregational Home Missionary Society.

JAMES HOWELL,
Secretary.

Orangeville, May 13, 1881.

News of the Churches.

LONDON—On Tuesday, the 10th ult, a grand temperance meeting was held here

in the Congregational Church. There are a number of temperance organizations, once useful in their time, but have become now like perpetual motion machines, only running themselves while the machinery lasts, while they impart no power to do work; or, like Dickens' charity society, spending an enormous amount of money and energy in working the organizations, while the good that is done is next to nothing. Temperance principles are not exercising a proper amount of influence in London, and the officers and teachers of our Sunday school have come to the front to do what they can, and have organized "The London Temperance Society." It is to be worked on the primitive plan (the only one which has ever been really effectual in the past). There is a president, a secretary, and a small executive committee. The meetings will be held four times a year, when sound sense will be talked by sensible men and pledges taken without respect to age. As the name indicates it is not for the Sunday school alone, but for all who will join the movement. The expenses will be defrayed by private subscriptions, and there will be no membership fees. The meeting on Tuesday evening was very successful, the children filled the galleries, and sang several hymns in their usual effective style. The President, the Rev. H. D. Hunter, occupied the chair, and introduced Prof. Foster, who delivered a very able lecture to the large audience, after which about 100 persons signed the pledge of Total Abstinence. The work is great and important, and it would be a good idea if all our Sunday schools would take it up. On Sunday, 15th, the Rev. Mr. Herridge of Montreal preached a thorough gospel sermon on "What think ye of Christ," and won for himself golden opinions from all who heard him, while he showed forth the glory of Him of whom he spoke. In the average Protestant church now-a-days, one gets so much "dog's meat" viz. truth specially prepared for infidels, that it is quite refreshing to get a portion of the "children's food."

R. W. H.

OTTAWA.—The Congregational Church in this city has resolved on building a residence for its pastor, the Rev. Mr. Wood, in the rear of the church edifice on City Hall Square. Work will be commenced immediately, and it is expected that the house will be ready for occupation in the fall. They are also contemplating a remodelling of the entire interior of the church, re-pewing it and placing the choir behind the pulpit. A new organ is also talked of. Such enterprise is very creditable to the people, and deserves to be encouraged in every way by the public generally.—*Free Press.*

STOUFFVILLE.—A. E. Kinmouth, late of Brantford, has accepted the unanimous call of the Church in Stouffville to become its pastor, and entered upon his labors last Sabbath.

JAMES BLACKIE, Secretary.

May 23rd, 1881.

Correspondence.

SHALL CANADIAN CONGREGATIONALISM LIVE OR DIE?
To the Editor of the Canadian Independent:

SIR,—You have done good service in publishing the letters of "A Practical Man." Looking the facts fairly in the face, all must admit the progress of Congregationalism in Canada has been discredibly slow. I would suggest that, instead of the elaborate tediousness with which the time of the Union is occasionally occupied, a good day's discussion might be devoted to the causes of and the cure for the state of things admitted and deplored. Half the battle with a good physician is to find the causes of the patient's weakness. There is usually a remedy. Let the discussions be earnest and fearless, however, rather than mutual admiration dialogues. By the way, I hope

a vacation may be given the venerable palliation with which we are all so weariedly familiar, to the effect that Congregational principles have entered more or less into other bodies, &c. &c. &c. Any comfort that abstraction can give has been already abstracted; and one can be pardoned for desiring something more concrete and practical.

(1.) I agree with "A Practical Man" that all candidates for the ministry should be soundly educated. The "stuff" should be carefully selected. Not a combination of piety and dullness, nor a union of intellect and irreligion. I think Toronto the proper place for the College, especially as Ontario is the province wherein growth is most naturally to be looked for. It is also nearer the North-West.

(2.) With your correspondent, I think we ought to get into closer relations with our able, experienced, and practical denominational kinsmen of the United States.

(3.) A Church Building Society might not only be the means of planting scores of churches during the few next years, but might be the occasion for a general and simultaneous pre-arranged annual change of pulpits in advocacy of the scheme; thus at the same time promoting Congregational growth, and denominational unity and brotherliness.

(4.) The idea needs to be knocked on the head that Independency means Isolation.

(5.) The growth of Congregationalism in Canada has been hindered, among other causes, by the prevalent system of a life-appointed diaconate. This system does not generally prevail in the United States. Why should a deacon have a permanency of position to which no pastor pretends? Our Congregational system of religious self-government presupposes the officers of our churches to be representative of the average progressiveness, ability, piety, and business talent of the church circles; at all events, of their wishes; yet everybody knows this is frequently not the case. The wrong man as deacon may mean the difference between hindrance and help, between a mar-plot and a true leader in Israel. Yet there is no opportunity, under the life-diaconate system, of obtaining relief. The true system, the only one consistent with the genius of an oligarchy-opposing Congregationalism, is the election of deacons for a definite number of years, with retirement in rotation. This would give the necessary infusion of new blood, while not depleting the diaconate of men of experience.

(6.) What is the best method of pressing into the service of all our churches the financial ability and business energy of those who are not deacons—to say nothing of valuable men who are adherents, not members?

Very truly yours,

A WESTERN MAN.

THE LETTERS OF A PRACTICAL MAN.

To the Editor of the Canadian Independent.

Will you, Mr. Editor, kindly give me space for a few lines in the C. I.

I scarcely know whether I should ask it after reading the cool, assuming statements made by parties under the *nom de plume* of "A Practical Man." These writers I understand to recommend the Congregational Union to assume the power of a church court, and make connexion with it the basis of recognition in the body.

This would be to assume power that the very constitution of the Union repudiates. Either the writers do not belong to us, do not understand our principles, or they design to undermine them. Connexion with the Congregational denomination is a matter decided by a *Congregational Church*, not by the Union, and no Church or minister is qualified to be a member of the Union who is not *first* belonging to the denomination, or body. The Churches

are not the creation of the Union, but the Union of the churches.

Then it is coolly proposed to take our College and Missionary Societies, both of them incorporated, and managed by their respective corporations, and manage them by committees appointed by the Union.

What will the subscribers think of this? Members of the Union contribute nothing necessarily to these Societies. Are we to re-model everything to suit parties who are not in sympathy with us? Let the churches be warned in sending men to the Union, to send men who understand and adhere to our principles, and who will not usurp ecclesiastical power. Otherwise an attempt will be made to so re-construct our organizations that we may be easily swallowed by Presbyterians.

Now remember any man or number of persons may at any time go into that body if they choose, but the Congregational Union has no power but that which it assumes to legislate for the churches. When this body begins to legislate it exceeds its power. (See its "Constitution" and "Standing Rules.")

It cannot carry our Churches who are attached to our principles. If we want government by Presbytery, and church courts, we know where to get it pure and simple. These attempted imitations are destructive to our principles, and are weakening our churches.

Yours respectfully,

W. H. ALLWORTH.

Paris, May 19th.

THE COLLEGE.

To the Editor of the Canadian Independent.

DEAR SIR,—After the editorial, and letters of your last issue, it seems scarcely needful to say anything further calling attention to our college. The matter, however, is one of such profound and critical interest in its bearing on the future history of Congregationalism in Canada, that it cannot be too persistently brought before the minds of our people. This letter is sent with a view to that result, rather than to outline any course of action. The points to be thought of are three in number,—1st, The location of the college,—Montreal or elsewhere.

2nd, The advisability of erecting a college building.

3rd, The filling of the Principal's chair.

There is a fourth matter of interest, viz., the modification of the curriculum so as to adapt it more perfectly to the needs of the times, but that may come up afterwards. The three points mentioned above are of an immediately pressing nature. I trust that all concerned will give them the thought they demand both before and at the Union.

Yours truly,

HUGH PEDLEY.

Cobourg, May 23rd, 1881.

BIRTH.—At 422 Church St., Toronto, on the 22nd inst., the wife of Rev. R. Hay, of a son.

LITERARY NOTES.

ST. NICHOLAS for May contains the first chapters of a new serial story entitled "Saltillo Boys," written by Mr. William O. Stoddard, the author of "Dab Kinzer"; the last of Mrs. Oliphant's delightful papers on "Two English Queens"; and two very interesting chapters of Mr. Rossiter Johnson's lively story of "Phaeton Rogers." The instalment of Dr. Oswald's brilliant account of the strange sights and adventures he met with "In Nature's Wonderland,"—the American tropic—is full of novel incidents, and is liberally illustrated.

Of the five short stories in the number, one of the most remarkable is entitled "On a Grandstone"; it is based upon an exciting occurrence which Mr. V. Nehlig has illustrated in a striking manner. Mrs. Clara Erskine Clement's fourth paper of "Stories of Art and Artists" deals with some of the most beautiful relics of ancient sculpture, pictures of which are given. The number has a fine frontispiece, drawn by Mr. E. P. Hayden; and the opening poem, "The Sister Months," is by Lucy Larcom.