

tensive this country! and how isolated our churches! But these have done a good work; have helped this country, socially, morally, commercially and politically. Nor is our mission yet at an end. We need not to apologize for our existence. With respect to our Home Missionary Society, a larger stream of support must flow into the treasury, if the Society is to do the work expected of it.

Rev. William Johnston, Toronto, spoke of self-sustaining missions. He went out to Jamaica; where, with his brother, Dr. Johnston, he organized a work which now numbers 16 churches and 5,000 members. He had no disparagement in his mind of paid agents; but young Christians had often opportunities of working for Christ without guarantees of pecuniary support.

India, China and Japan need men of the best mental training and abilities, because these nations are literary and learned. But with Africans, a man who works with his hands, and makes his own living, can preach Jesus Christ and save souls. One good equipment of such a worker is to be able to dress the sores of the people. After sleeping under a tree, his first night on his field, he found hundreds of blacks gathered round him. He drew teeth for them, and dressed their sores, and in three months he left a Christian church there! He had gone for two days without food, and his tongue swollen with a two days' thirst. And he had shod his own horse, and thrown off his jacket to mix mortar for his own building. We want to send out men to the foreign field who can use their hands! And it is the spiritual churches that give the most for missions. Like a frozen derelict on the ocean, everything may be in order, and every man at his place—but all frozen and dead! So a church may be frozen in formality: no life, no warmth, no progress.

FRIDAY MORNING, JUNE 9TH.

Prayer meeting at 9; Rev. A. W. Main, presiding. Business at 10.

It was voted to refer the membership roll to the Membership Committee for revision. Revs. Thomas Webb, Toronto, and E. O. Grisbrook, Barrie, and the Concord Ave. church, Toronto, were received into membership. A letter of dismission was granted to the Rev. Geo. Robertson. Two other names reported were referred back. Rev. W. McIntosh and Rev. Principal Barbour were accorded honorary membership.

The appointments for Sunday services, which were very numerous, and included all the pulpits in the city, *except the Anglican*, were read by Mr. Aylward.

A resolution of sympathy with Rev. D. Macallum, under afflictive circumstances of severe sickness and accident in his family, was passed.

A motion of condolence with Rev. W. F. Clarke,

his family, and the missionaries on the field, was passed, with reference to the lamented death of Miss Minnie Clarke, missionary to Africa.

Mr. Clarke feelingly referred to the many tender letters he and his wife had received, and hoped all would accept the grateful appreciation of his family and himself.

"A Sabbath Observance Committee" (in accordance with notice given last year by Mr. Hill), was appointed for the year. Also a strong Resolution condemning the opening of the World's Fair on Sunday.

THE DEBATE ON CHURCH-UNION.

Rev. Chas. Duff, Toronto, moved the motion of which notice was given in last INDEPENDENT, for the appointment of a committee to meet any committee from the Presbyterians.

Mr. Duff said: In 1889, a committee on this subject was appointed. But no action was taken, and no re-appointment of such committee has been made. We therefore assumed that no such committee now existed. We assumed all the responsibility in our individual capacity, and it is only now this matter comes before you. Congregationalists have always stood up for the unity of the body of Christ. Is there not now a favorable opportunity presented for taking a lead in this matter of Christian union? Are we afraid to come forward as the solvent of all the differences among Christians? Others assume such ground; what have we to say to them? The question of Christian union is to the front. No land calls for a united Christianity as Canada does to-day! The Presbyterian brethren who spoke on our platform last year did not merely utter platitudes or "buncombe"! Their acting and their words since have shown that they were sincere.

Rev. John G. Sanderson, Danville, seconded the resolution. The strain of denominational life, in many places, is excessive. In one small place he could name, were five Protestant places of worship, where *one* would hold them all. Very small things separate us. I have ever received all whom the Lord Jesus Christ has received. Union is good; everybody says so—in theory. We pray for "coming closer together"; and then do nothing! Is it not desirable to cultivate union? Did not Paul condemn divisions at Corinth? If there *can* be no closer union, we have the right at least to know the reason why. Why is it necessary to keep up all these *fences*? We, ten or eleven ministers, could have offered to go over to the Presbyterians, and would have been received. But we are desirous to make the way easier for others.

Rev. W. F. Clarke, Guelph: "Behold how good and how pleasant it is for brethren to dwell together in unity"! It is *both* "good" and "pleasant"! In many of the smaller places, we *are not* living in