

experiences, to acquire specific knowledge, which will lead to improved methods in their work, aid them better to measure the forces which they confront, and also to strengthen and cheer each other in toil by spiritual and social intercourse, and, remotely, to increase the interest of others in the work of world-wide evangelism.

It is composed exclusively of those who are or have been missionaries to countries outside of the United States and the Dominion of Canada, and to pagan peoples within these territories; hence membership in it comes by grace, not by vote, being inherent in the fact of missionary service. It has been designated a "Missionaries' Club." It is not, therefore, composed of delegates. The privileges of vote and debate are reserved within the membership, save on invitation of the body or under exceptional circumstances which justify themselves. There is no fund nor revenue of any sort to aid in paying the traveling expenses of members in reaching the meetings. Hitherto the hospitality of the communities where the meetings were held have been equal to the free entertainment of the entire number present.

The missionaries have realized, in all instances known to us, a gracious influence in the widening of their scope of observation beyond their own fields and churches, the eccumenical character of the body making possible a catholicity which surprises even those to whom it is most grateful. The influence on the home church of this illustration of Christian unity of spirit and purpose, along with diversity of organization and plan of work, has been sufficiently strong to invariably command recognition.

The Union views with some degree of satisfaction another result of its meetings in the publication of special papers read before the body, of which a sufficient number have already been given to the public to make a large and creditable volume. Some of these

have reached a circulation of many thousands of copies.

The foreign missions have felt the stimulus of the annual sessions during these seven years past, and home churches and their pastors have recognized the educational and inspirational power to be of such a quality as to lead them to seek to bring these meetings within their geographical area. Invitations to hold the annual meetings, accompanied with the tender of entertainment, have come annually from localities widely separated from each other—from the Atlantic seaboard to Colorado, and from places in Canada to several south of the Potomac and Ohio rivers. To those who have borne the management of the Union this has not been an unwelcome index of its Providential character.

The Union has thus far enrolled 225 names of missionaries, mostly connected with American and Canadian societies. It has also among its members representatives of the English Baptist, the English Wesleyan and the China inland missions, gathering thus missionaries from fields in every one of the grand divisions of the globe.

THE MEETING AT CLIFTON SPRINGS.

The Place.—Whatever may be thought of other localities for the annual meetings, there certainly was an acknowledged fitness of things in selecting Clifton Springs, N. Y., for the seventh annual session, which was held there from June 11 to 18 inclusive. The invitation to do so, under the auspices of the Clifton Springs Sanitarium, through its founder and chief, Henry Foster, M.D., "aided and abetted" by the pastors, the churches and the Y. M. C. A., was of two or three years' standing.

This Sanitarium has a basal missionary idea. While its purpose is of course to relieve all persons who come hither seeking restoration to health of body or mind, it invites missionaries, ministers and teachers to avail themselves of its remedial skill and agen-