

and quit croaking." There were then 6,000 members, now there is 9,000; a fine College building paid for; over \$50,000 invested mission funds.

It is not the genius of our mission in the world to have "easy times," it has been our mission to make it easier for other people. He had been so contented and happy in his home work, that he had paid little attention to those "burning questions," as questions for himself at all. But then he was not a child of these churches. He was one of those dangerous people descended from the Pilgrims. He believed in councils and in centralization. It was the first time the Union had trusted its Chairmanship in the hands of any one of such birth and views. [Not quite correct; we have had New-Englanders in the chair before.—ED.]

I have no power or authority derived from my ordination. Christ gave it to all His disciples. The genius of a thing is that which gives it its distinctive character. Congregationalism is not a mere negation. It is very positive. Direct allegiance to Christ; the Bible for our guide; and, "where two or three are met together" in Christ's name, *there is the "church."* Three hundred years ago, men of the truest hearts laid down their lives for these principles—which are now girdling the world! Part of their accusation was, that they held "laymen" might publicly read and expound the Scriptures; and that the bread and wine were not changed into the body and blood of Christ at the Communion.

In 1801 the Congregational churches in the U. S. entered upon a "union" with the Presbyterians. In the West, all the new churches founded were *Presbyterian*. The reason was that they loved their system, and our people did not put so much value on polity or form.

Personal Responsibility.—Our churches teach that each man must himself go to God for reconciliation and spiritual life. And men trained in our churches, and going into other denominations, are soon found to be put into the responsibilities of office. The activities of the church have been widened out. The time is not far distant when women will take their place on all our official boards. Christ taught that the church was the final appeal. *All* members should be set to work. It is not pleasing to God that any converted man should remain out of the church; and *only* converted persons should be in the church.

Spirituality.—If we have not this, we have nothing! Our fathers started out to found churches filled with the Spirit of God. I would that we had a denominational name that would

express that! "Nonconformity," "Independency," etc., do not express what we desire. We hear much about "reaching the masses." Are all the churches ready to nurse them after they are brought in? Why should souls be born into a "frozen" church?

Brotherhood.—(1) Toward Christians of other names: (2) Toward the unchurched masses: (3) Toward the heathen. We have taken our stand where all Christians must stand who hold to the authority of the Holy Scriptures. We require *only* what is necessary for salvation. Others say that "They require that; and a *little more.*" But that "little more" is that which cuts them off from fellowship with others. What have we, that is peculiar to us, or extra-Scriptural? The denominations might have denominational "allies" in the spring; and a great inter-denominational Council in the fall, to provide for avoiding overlapping and over-crowding, and wasting of efforts in planting and carrying on Christ's work in small places. We must not try to gain by numbers, what we should gain by individual character and consecration. "Union" is not so important as is spiritual power. But it must come from within, and not from some great organization overhead! A recent writer says, "Nine times as many churches holds our *principles*, as hold our *name!*" In Norway, 400 churches on the Congregational model of church-government, have been formed in the last decade.

Mr. Hill was frequently applauded; and very loudly so at the close. The Secretary outlined the business for next day, and the meeting dispersed.

THURSDAY, 8TH JUNE.

Rev. W. H. Watson, of Wingham, conducted the morning prayer meeting for an hour. The business session was resumed at 10. The Union Committee was instructed to devise a better system of registration of members and delegates attending the Union.

CHAIRMAN ELECTED.

On nomination of the Union Committee, Rev. W. Henry Warriner, B.D., a Professor in the Congregational College, Montreal, was elected to the Chairmanship of the Union for 1894.

NEW MEMBERS.

Rev. Nathaniel Harris, of Stouffville, Rev. William Johnston, of Toronto, and Rev. Churchill Moore, of Waterville, were received into the membership of the Union.

Delegates to the Dominion Temperance Alliance, 1892, reported. Prof. Warriner attended the meetings, and found much difference of opinion about a *plebiscite*. He opposed it, as being too