

is the extension of our Missionary work. And, exercising faith in the readiness of the Churches to help forward any really worthy enterprise looking in this direction, the General Missionary Committee appropriated, in June last, considerable sums of money towards the establishing of Congregational Churches in several of our growing towns and villages, hitherto neglected, as soon as suitable men can be found to undertake the work. Other denominations are stretching forth their efforts on the right hand and on the left, often commencing causes and erecting churches where they have scarcely an adherent, while we have been foolishly waiting for congregations to gather, without any prospect of a minister, or any encouragement to build a house of prayer. And if, therefore, we are not to be left altogether behind in the race, we must now bestir ourselves, and act in a way worthy of our principles, and of the times in which we live. We trust that rich and poor alike among us, will lay this matter to heart.

PRESBYTERIANS AND CONGREGATIONALISTS.

An article appeared in the "Globe," a few weeks since, headed "Congregationalists and Presbyterians," in which, after referring to the many points of agreement and similarity between these two denominations, the writer says:—

"In these days of Union, and with so much in common, it surely would, at any rate, be worth while to discuss the possibility of effecting an incorporating Union of the Congregationalists and Presbyterians of the Dominion. They agree on far more points, and these of far more importance, than those on which they disagree. The connection

between the Congregationalists of Britain and those in Canada which has hitherto subsisted in the matter of giving and receiving, is now formally at an end, and is finally and absolutely to cease within three years. Will that fact not also do something to pave the way for the result we speak of? As a matter of fact, we know that some of the most thoughtful among the ministers and adherents of both Churches do not at all think the difficulties in the way of such a Union insuperable. At any rate the point is worth discussing, and we shall be happy to open our columns to a reasonable extent for the purpose of having it thoroughly canvassed both *pro* and *con*.

It is quite possible that each of these denominations would be the better of having an infusion of the special characteristics of the other, and that the result of the amalgam would be a Church combining the best features of different nationalities, and many, if not all, of the genuine characteristics of primitive Christianity.

So strongly is the writer impressed with our resemblance to each other, that he thinks "an on-looker would find some difficulty in determining why the late meeting of the Congregational Union should not be called a Synod, or Assembly, quite as correctly as those bodies which met at Ottawa during the previous week."

So far as we have observed, there has been no response to the invitation thus given to discuss the question, partly, perhaps, because the Congregationalists, as the smaller body, are somewhat jealous of "their liberty which they have in Christ Jesus," and partly because it was thought that the CANADIAN INDEPENDENT should be the first to reply.

The proposal has often been discussed privately, but whether the difficulties have been felt to be more serious than they would appear to be on the surface,